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THE HOLY CITY.

(A Faithful Record of a Vision Accorded to " Devo tion," the Author of the Following Sonnets.)

"Here have we no continuing city, but we seek one t come.-Heb. xiii. 14. Ι.

Ualm summer even swept the meadow sweet Wherein I stood. A fruitful country lay Around me; and where'er mine eyes did stray All things in perfect harmony seemed to beat. With Love's great loveliness become complete, Heaven's lips seemed pressed upon the closing day. Peace filled my heart. Flowers thickly gemmed my way.

And twined themselves about my very feet. Fair undulating meadow-lands stretched far As eve could see. A thrill of heavenly rest Passed through my being, awaking in my breast The thought that God, who lights the evening star With so much glory, would no life despise That lifts in prayer to Him faith-gloried eyes.

Il.

Far in the distance, far the sunset streamed With melting ruby tints, transforming earth Into a presence chamber of high worth; And through the Western gates there sudden beamed A holy vision, that I never dreamed

Would be vouchsafed to me, whose spiritual birth Had hardly blossomed into holy mirth. Shrined in a sea of marvelous colors, gleamed

The columns, domes and spires, and towers raised high.

Of some majestic city that outbreathed Such beauty, that the memory is close wreathed Around my grateful soul. Gold could not buy The jewel that this happy thought doth bring: "Mine eyes have seen the City of the King !"

III.

The splendors changed, and paled, and slowly died, Leaving the Holy City glittering bright Like polished, snow-white marble 'gainst the light That flushed the sapphire sky. Then loud I cried To friends belov'd to hasten to my side To see the wondrous vision, ere the night Let fall her curtain and obscure the sight; But as they came, night closed the eventide,

High Lord of Love! I pour a song of praise To thee, who spread before my wondering eyes The beauty, peace and joy of Paradise, And set my feet amid that country's ways. Earth's night is wellnigh spent; surpassing sweet Heaven's dawn-light breaks with happiness complete. Sydney; New South Wales. DEVOTION.

Regina.

tracted to him. Nevertheless, I could read in the expression of almost stern determination which he wore, no ray of hope, no promise of success for the purpose of my visit. I have learned since that this same sternness is the editor's safeguard against the hordes of would be writers and artists who flock about him. Presently he signed his name with a flourish that said, as plainly as words, "The authority for the above statements is Philip Barton, and he is prepared to defend and prove every one of them." He carefully wiped his pen, glanc ing at my card meanwhile, and then swung his chair around facing me. "Weil, Mr. Craye," he said, "what is it you

He was a man of splendid physique and com-

manding presence, and I felt irresistibly at

wish to talk about? Illustrating?"

"Yes, sir," I answered meekly. "We don't use any illustrations in The Oracle, as a rule."

My heart sank within me, and I was about to depart, when he said, "Let's see your specimens.'

I handed them to him, and he looked them over, one by one. At length he asked, quite irrelevantly, as it seemed to me, "What month were you born in?"

"May," I answered.

"Ah! I thought so. Well, Mr. Craye, your" work is very good. But there is something beside ability to be considered here. We have just made a contract with an author named Dudley Brake to write us a set of stories, to be published separately in The Oracle, and afterward in book form. It occurred to me this morning that it would be a good plan to have the book illustrated, and I was wondering whom I could get to do the work. Evidently you were sent here to meet our need, for I felt it the mo ment you entered this office. That is remarkable, is it not?"

"It is, indeed! And most gratifying." "Things often happen so with me," he continued. "Are you a student of Occult Science? Such occurrences are all explained in the light of transcendental laws which some mystics comprehend, and which do certainly seem to affect our lives more or less. The more you

denly disappeared when 1 entered her room. | heard from Brake yet, but the letter must | line for a woman. It would be quite natural of the word.

Nevertheless I did not confess to Barton the story of my love for Regina, nor confide in him life until a very remarkable event occurred.

One day as I sat at my work, dreaming, as usual, of Regina, and by turns hoping and second story in the Dudley Brake series. He so, at a painting which hung upon an easel at the head of the room. It represented a scene of one of the lakes.

He went over to the picture and gazed at it for fully five minutes. Then he came and sat down beside me, laying his hand on my arm in

a most impressive, earnest manner, and said : "This is very strange indeed, my boy! Tell me, how did you happen to paint that picture?" The inquiry startled me, for I had been thinking just as he entered of that picture, and artist, Mr. Howard Craye." the circumstance that led to my painting it. He noted my discomfiture and surprise, and laughingly urged me to tell my story first and then he would tell his. So I began:

"Barton," you are the only friend I have in the world, but you're worth all the rest of the world put together except one woman. I may for a matter of four years deeply in love with a very beautiful woman whom I have never met. I saw her first driving with Lady Caithness on the Avenue du Bois de Boulogne; and there was something so divinely majestic and

something so humanly tender and attractive that I was completely captivated. When I found that it was their habit to drive in the Bois de Boulogne it became my habit to go and sketch there. I saw her a great many times, and loved her more every time.

"One day I determined to paint a picture of the children sailing their little boats in the understand them, the more perfectly they seem lake, and chose the spot which is represented than I thought. You are the young artist who to help you in your life. Now if you like you | in that picture. I had but just arranged my | saved the life of the little child, and then so | alias "Dudley Brake," alias Regina, is my prommay take home with you the manuscript of the easel to begin sketching, when a liitle golden- modestly retired. Then I must extend to you, first story, and do some sketches for it before I | haired fellow, trying to reach his boat, fell give you the order. Bring them in Friday after | into the lake. The children raised a shout noon. If we make the plates for publication in and I ran to the spot. I plunged in and the book, we may as well have them for the | brought the little one ashore, unconscious. A magazine as well. So you can go to work at crowd gathered round, while I knelt beside them as soon as we decide. Bristow will give him, doing my best to revive him. At that | York, after four years!" you the manuscript, and some copies of The moment, a carriage stopped, and a liveried footman pressed his way through the crowd, followed by a lady-my Regina. "I resigned my task to her, and went back to my easel, so excited that I could hardly work. No one else would have dreamed of working under such circumstances, but the scene before me was altogether too characteristic to lose. I sketched it in rapidly, Regina kneeling by the child, rubbing his little hands | claimed, and it was easily arranged. Then my and limbs; the footman standing near with a heavy shawl, ready to wrap about him; Lady Caithness in her carriage at the roadside; the children standing about with their toy shipsall just as you see it there in that picture. "It was almost the last time I saw Regina. She soon left Paris. I found out afterward that she was a metaphysical lecturer, a prctege of Lady Caithness, who had made the tion. Nevertheless, she determined that if there | study of ' occult sciences quite popular among existed upon the face of the earth such a man as her set. That is why I was first tempted to she could love, he should be drawn into her life enter the office of the Oracle. I have been by the power of her soul's desire and thought. | trying to persuade myself that the power of She firmly believed that unseen forces would | thought is such that my desire to meet her aid her in this. And such was the power of her | again will eventually bring her into my life, if Barton had listened with eager interest to length grew into the very likeness of her ideal. | this recital, and now unrolled the manuscript, And they were mapried, and lived happily ever | saying: "Now I must tell the sequel. Perhaps your desires are nearer fulfilment than you think. At all events, this is a strange co-In my thought, as I worked, that sweet name | incidence, and seems stranger still now that I echoed and reëchod. It was the name of the have heard your story. This second story of heroine of the story, whom I had involuntarily | Dudley Brake's describes exactly the scene which that picture represents, and the incident which you have just related to me. It is "Regina," I said, addressing the portrait I hardly to be credited that an author should independently imagine a scene so true to life." 'Dudley Brake may have been one of the spectators," I suggested. "Or one of Regina's friends," rejoined Barof this new idea. Could my desire and love | ton, adopting my name for the lady. "for the story goes on to relate the life of the child, and As strange things have happened. I shall try | describe his home surroundings. I must find out who Dudley Brake is, Howard, after this. Heretofore the intercourse between us has been only in writing. But I will find some whether there was any truth at all in these pretext for a personal interview, and find out

So in the course of a few weeks I became, in come to morrow." My enthusiasm simmered spite of myself, a metaphysician in many senses | down, and Barton gave me some fatherly advice about being patient, reminding me that calmness and vigorous application were essential to the accomplishment of any end, espemy plan to bend every power of mind and soul cially when one is handling that finest of all to the purpose of bringing her again into my instruments, thought. So I waited, and hoped, and doubted, and dreamed.

One day I was at work, when I heard Barton's knock at the door. I called out "Come doubting that my dream might become true, | in ! " without rising from my easel. What was | or that his experience may require him to be. Barton came in with the manuscript of the my surprise when I looked up to see, standing beside him, Regina herself, and beside her the was evidently somewhat excited, and grasped most beautiful boy I ever saw! The likeness my hand with great fervor, glancing, as he did | in their features left it not to be doubted that they were mother and son, and the joy in my heart at seeing her again was half smothered in the Bois de Boulogne, in Paris, on the shore at the sudden realization that she was a mother, and somebody's wife. But I had

asked the powers of heaven only that I might see her and know her again. She did not recognize me in the slightest.

"Mr. Craye," said Barton, "let me introduce to you Mrs. Rhoda Delafrie, alias 'Dudley Brake,' the author of the stories you are illustrating for us. Mrs. Delafrie, this is our

We shook hands, and I placed chairs for my visitors. I was so surprised that I was not able to speak, and Barton kindly helped me out by commenting upon the pleasantness of my studio and its artistic arrangement. Then he called her attention to the Bois picture, which he said was one of the illustrations for as well confess first as last, that I have been the second of her stories, and glanced at me with a meaning smile as she crossed the room to look at it.

"You must be a lightning artist, Mr. Craye,' she said, turning to me, "to have finished it so quickly."

"No madam!" I replied, my voice trembling a little, so much that Barton placed his hand upon my shoulder to reassure me: "That picture was painted in Paris four years ago. I sketched the scene from life in the Bois de Boulogne, and afterward painted it."

She looked at me in astonishment, and exclaimed: "Ab, then! We are older friends

I have had to be both father and mother to this little one all his life. He was born fatherless. I have tried to be to him all that his father would have been. It was in doing so that I discovered how boundless is the source of our being. Victor understands it too, for I have lived my life into his, instead of imposing upon him the dogmatic training that most children get. He knows that he holds within himself the possibility of becoming all that he desires, These are my ideas of the true method of educating our children, and ourselves at the same time, Mr. Craye. I have never had a better teacher than Victor, and as you know every person and experience I meet teaches me something."

This was a surprise to me. I had often wondered what her husband was like, but had never dreamed that he might be dead. And now suddenly flashed upon me the cause of the strange charm of her presence and character. She was man and woman in one. It was hard to imagine anything that she could not do, could not be, her nature seemed so independent of all externals. I remembered that this was a chief characteristic of Regina, the heroine of the first Dudley Brake story, and worked on reverently and silently.

New hopes arose in my breast from that day, and I fancied I discovered a hundred signs in Mrs. Delafrie's actions of an unusual liking for me, signs that I would not have noticed before. Also, I expressed my admiration for her in plainer terms. After the portrait was finished I continued to visit her, at her invitation. And when that number of The Oracle appeared, in which was published her first story, and she saw that I had made her the heroine, she said, "Ah! you were right! I am Regina. I have been sending my thought out in search of my ideal for two years or more."

"The man who could be your ideal is not alive, I fear."

"That is what Regina thought. But with Infinite Love and Intelligence all things are possible."

The rest you may guess. Rhoda Delafrie, ised wife. I woke very suddenly to find within

BY ANITA TRUEMAN. I.

Six months ago, when I landed in New York, I was the most helpless, hopeless, homeless, wretch that ever set foot upon its shores, notwithstanding the fact that I was born and bred within its borders. For, after all, "home' means the companionship of loving hearts, and intercourse with congenial minds, and of these there was not one to welcome me back to my native city. Moreover, I found myself suddenly reduced from the position of a wealthy young man, living abroad, to that of a friendless youth, with a comparatively meagre income per annum, and no business capabilities whatever.

I had been living and studying in Paris for about five years, largely at the expense of my uncle, a wealthy New York merchant, my only living relative, who had been my guardian and friend ever since I was left an orphan in his care, at the age of seven. His wife and I never agreed, and so he sent me abroad when I was twenty, to study art, the only kind of work I cared for. The life in Paris was just to my taste, and, with base ingratitude toward the uncle who had been as good to me as any father. I spent the years and his money in the pleasures which it offered.

This came suddenly to an end with his death. His money all went to his wife, who immedi ately left New York and went to live with her people in New Orleans. His sole bequest to me was his New York residence and some of the furniture which it contained. My lawyer advised me that of the four thousand dollars a year which I had been spending while in Paris, some five hundred was my own private income. I managed to rent the old house, and found that I would have enough to live upon, though not as I had lived in Paris.

Remorse smote heavily upon my soul. I determined that I would now take a different course of life (as, indeed, was inevitable), and turn my talent and training' as an artist to some account. I hired an ideal studio, with a diminutive bedroom adjoining, and a restaurant within easy distance. With what virtuous enthusiasm I arranged my new quarters it amuses me now to remember. On the walls and about the studio were placed a score or so of my best canvases, and soon the large, airy room looked most pleasant and inviting, almost as good as Paris,

Then I set out on a task, the difficulties of which I anticipated. Armed with specimens of my work, I directed my steps toward Fifth Avenue, bent upon finding an opening in the world of journalism as a first class illustrator. I had not gone many steps when I saw on the opposite side of the very street where my studio was located, a store window bearing the legend, "Delphi Publishing Association. Headquarters for Metaphysical and Occult Literature. Editorial Rooms of The Oracle."

If I had known as much as I know now of the general character of metaphysical magazines, it would never have occurred to me to enter that office in search of work as an illustrator. Blessed ignorance! I crossed the street, entered, handed in my card, and in the course of a few moments found myself in the presence of Prof. Philip Barton, Editor of The Oracle.

И. He was busy, and motioned me to a chair.

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Oracle."

He shook hands with me in the most genial, friendly manner, and, after procuring the papers, I left in a happier frame of .mind than I had experienced for some weeks, exultant over my sudden success and my new friendship, already half believing that they must have been brought about by some occult forces, as Barton had said. My studio looked more inviting than ever as I entered. I sat down by the window, unwrapped the manuscript, and commenced

reading the story which I was to illustrate. It was a beautiful romance, intended to illus trate the power of love and thought, to awaken in ourselves and others the noblest qualities involved in our being. The heroine, a maiden of lofty character and powerful individuality held all but impossible ideals on the marriage ques-

love and influence upon the life of a certain | it be possible." youth who loved her to distraction, that he at after.

Regina!

invested with the personality of my-own queen, the angel of my dreams.

was drawing, "I wonder whether you could make a noble man of me, if you loved me, and bent the power of your will and thought upon it. I am almost intoxicated with the delight and thought draw you into my life, I wonder? it, anyway, and I command all the powers of heaven to aid me!''

Then I laughed at myself, and doubted stories Barton told me of remarkable experi- all that I can with regard to this mystery." ences, which could be explained in no other way than by assuming the power of thought to influence circumstances and attract forces, seen and unseen, to the aid of struggling mortals. Nevertheless, Barton and his philosophy were gaining great hold upon me; they were irresistible; moreover they were very beautiful.

Among other things he believed in reincarnation, and claimed that our remarkable meetthat we had known each other in some former | taken the child home to his mother, how deof friends; we lunched together in the same restaurant, and he had the freedom of my studio, which he admired very much and preferred at all times to his small, dingy (flice. Then he made arrangements for me to paint a portrait of his wife, who was a renowned mental healer, and she taught me as I worked the principles of mental therapeutics, and one day most forcibly demonstrated them to me when

I came in with a splitting headache, which sud-

I thanked Barton with all my heart for his interest, though I think his curiosity was as deeply aroused as my own. He said he would write to Dudley Brake that very night, and left me to my thoughts.

This mysterious revelation of some connection between Regina and the author of the stories I was illustrating, seemed to me a direct proof of all that Barton had been trying | ions. "We were afraid you would n't come on to persuade me to believe. I read the story ing and subsequent happy friendship proved | through and through. It told how Regina had incarnation. At all events we became the best | lighted the mother was, and introduced other very interesting characters. Again I used the picture of Regina in my mind, as a model for my illustrations. And as I worked I talked to her, and hoped, and doubted, and hoped and hoped again that I should some day meet Regina herself - my beautiful, mysterious Christ." queen.

> Each day for a week, when we met at lunch, Barton shook his head: " No, my boy, I hav n't ' aid, " Yee, I suppose I am unusually mason.' architecture.

though at a rather late day, the thanks of a dear woman who would have been wild with | had died some time before, and a new one had strange that we should meet here in New

I did not say, "It is a demonstration of the | little part. power of thought."

" Mr. Barton tells me," she said, after a moment's silence, "that you are an excellent and me together?"

"I should be delighted to do so!" I exvisitors took their leave.

I had dreamed of Regina so many times during the past weeks that I could not persuade myself that this was not also a dream, until I went to the window and saw the trio walking toward Broadway together. Was there ever a more splendid man, a better friend, than Barbeautiful angel, than Rhoda Delafrie? Was there ever a child who embodied more of grace and beauty than little Victor Delafrie? (1 loved him in spite of myself.) Was there ever a more wonderful experience than this of mine? No; I thoroughly believe not.

IV.

Three weeks passed by. The first Dudley Brake story went to press, and I finished the illustrations for the second. In the meantime Barton, and I, and his wife talked over my experience. I told them how the first story had set me to thinking that if I knew Regina, she would have a grand influence upon my character. And I said, "I am to have the privilege of spending hours in her presence, and it will harm no one if I love her in my heart. I can not do otherwise. It will be happiness to gaze at her.'

I found myself one morning in the marble vestibule of an apartment house overlooking that pretty but unpretentious public square known as Tompkins Park, in Brooklyn, and pressing a button, above which was the name "Delafrie". The great door swung back, and I made my way up the dark stairway to the third floor. Regina stood on the landing, waiting for me. She was robed in pure white, and I almost gasped at the sight of her beauty.

She and her little son posed for me in a large room overlooking the Park, and furnished in Oriental style. She talked as I worked, sometimes of Paris, sometimes of metaphysics. I seemed to drink in all she said, as my eye absorbed her beauty, and learned the exact curve of every line of her exquisite figure. Little Victor seemed so much a part of herself that I did not envy him for being so close to her heart. They spoke of each other always as compansuch a gloomy day," or "Do you think we are nationt sitters?

One day I said, "Mrs. Delafrie, your features are more difficult to draw than any I have ever painted. They are different from every other woman's, almost masculine, in some respects. If your beautiful hair were short your head would be a perfect model for an Apollo.' But the face is too spiritual. I should have said

As I spoke the expression of her face became more Christ-like than ever. For a moment its pathos was exquisite. Then she smiled, and built the church, however, making it a poem of

me an exultant consciousness that my old self grief if the little one had died. I am very been born, created, as it were, by Regina's inpleased indeed to meet you again! How | fluence from day to day. And let me not forget to say that in the building of this new character of mine my dear friend Barton had no

When I think of the life I led in Paris, and compare it with that which lies before me now. I am assured that there are golden links in the portrait painter, and I see by your exhibition | chain of human destiny that are wrought by here that you are. Can you come to our unseen ministers, who are ever ready to serve Brooklyn home and paint a portrait of Victor | and guide us. Our own must come to us, if we follow out the law of Love, and enlist in its holy service every power of mind and soul.

Cheerfulness.

The really cheerful and happy people in the world are those who are satisfied to be little, to do little, and to know little," says Max O'Rell, in the North American Review. The ton? Was there ever a nobler woman, a more only rich people are those who are rich, not in what they actually possess, but in what they know how to do without.

> I feel much more happy, comfortable, and cheerful after my good, simple, every day dinner, quietly enjoyed with my family, with my dog begging by my side, my cat perched on the top of an armchair, blinking and waiting for a chance to be noticed, and my parrot suggesting a "thank you, so good for Polly "-yes, yes, much more happy than I do after a banquet, or a huge "table d'hote " dinner.

The cost of enjoyment in age is in abstemiousness in youth. Mr. John Ruskin says that it was the paucity of toys which made him enjoy pleasures late in life. His palate is now unimpaired, because, as a child, he never had more than a taste of sweets. "I am cheerful," once wrote Renan, "because, having had few amusements when young, I have kept my illusions in all their freshness."

Ernest Renan would say to you: "Make money, that you may possess it; but do not aim at making too much, for fear it should DOSSESS VOU.

"Money cannot buy everything. It cannot buy health, life or love. If you were a hundred times richer than you are, you could not multiply your wants and pleasures by one. hundred. You could not eat or drink a hundred times more than you do now."

Man will never be perfect; love him with all his imperfections. Never resist impulses of generosity; they will make you cheerful, nay, healthy.

Come home with pockets full of presents for the children. Let them put their little hands right to the bottom of those pockets.

You will be repaid by their holding out their little round faces to thank you, in anticipation of what they know you have done for them. That may be cupboard love-of course it is; every love, except a mother's, is cupboard love. Never mind that; if you will make up your mind not to expect too much from man, you will be satisfied with getting what you can from children.-The Household.

Michael Angelo would never have approved a modern Medical Examining Board-always a creation and a perpetuator of mediocrity. The Pope appointed a commission to examine him as to his fitness to undertake the building of St. Peter's Church. He refused to answer a question; he knew more and better than they. He

III.

BANNER OF LIGHT.

MEDIUMS.

BY DRAN CLARKE.

May blessings fall on all who bring Glad tidings from the "dead," Who soutob from death its direful stipg That fills the world with dread : Who wide away grim Sorrow's tears And comfort those who mourn, By mossage or by "test" that cheers The heart with anguish torn.

How glorious is their mission here As messengers of love. From spirit-friends all hold so dear, Whose presence oft they prove; The good they do no tongue can tell, No pen can all portray Of joy they give, or grief they quell, In service day by day.

No nobler task was e'er assigned To any human soul. Than theirs to prove immortal mind By showing its control; No greater gifts have come from heaven To bless the human race. Than those to spirit mediums given, Whate'er their rank or place.

More useful than the priesthood are, Who teach the olden creeds-More good they do the world by far To meet its present needs; For, fresh and sweet, "the living bread" They bring to us from heaven, While bread that's old, and stale, and dead, Is by the preachers given!

They 're seers and prophets of this age. Who more of truth reveal Than philosopher, scientist or sage From Nature's store unseal; 'T is Nature's self they have unveiled-Her inner soul made known, And where proud Science e'er has failed, Her secrets they have shown.

But still, they're martyrs here to-day, Who, though not put to death, Yet feel the blasts, with sore dismay, Of priest-envenomed breath, Denouncing them as creatures vile, Of every virtue shorp. Whose ways, so full of demon guile, But merit hate and scorn.

Alast 't is true some Esaus may Among them now be found, Who sell their birthright for the pay By which their souls are bound: And some there are, beyond a doubt, Who spoil their gifts with fraud, But soon or late they are found out, And get their just reward.

Some Magd'lens, too, there doubtless are, Whom evil spirits use, 'Of whom 't is well that all beware, But none should e'er abuse; "The weak and foolish" still may be The "chosen" of the gods, Though some may lack morality, And some of them be frauds.

They're human all, and sensitive, And need most tender care. And much they do we should forgive-We all some weakness share;" The burdens of two worlds are borne By medlums weak and frail, And oft by griefs of both they're torn, No wonder that they fail!

'T is love they need, and sympathy, To make them good and strong; Then treat them not with apathy, Though sometimes they go wrong: The faults and frailties they display Not always are their own;

ing by means of them, but would be able of their own scoord, through the mere effect of their nutrition, without external excitation, to develop forces acting upon their fibres. It is what has been called sutom dism of the nervous centres, and as for "the so-called will phenomena, they are without doubt but a complicated form of reflex acte." Memory would consist in nothing but an effect of the power which the nervous globules possessed in maintaining certain excitations in order to allow them to manifest only at a given mo mønt

That the several movements due to nervous energy must needs follow the path whose course starts from a centre of volition is proven by the fact that a man, for instance, suffering from paralysis of either side of the body, although incapable of causing any action in the cerebral nervous centre which has been destroyed, still retains the faculty of being able to will a movement in the disabled limb which he vainly endeavors to move. This proves that Will has an independent seat, and that it is not localized in one cerebral centre more than in another. The same may be said of conscience. There is either one intelligence in the uni-

verse, an intelligence from which may have emanated numerous limited intelligences, just as matter under the form of ilmited "objectivities" emanates from energy, which itself may emanate in turn from the Superior Prin ciple, or else matter and energy are endowed with intelligence. For why should that matter which makes up the brain of man be of itself the only substance to produce intelligence? Is there not in the Universal Substance another matter just as capable of producing ideas as is the paliry mass of fatty and prosphoric pulp which we call our brain? To ask the question is near to solving it.

One of the great arguments of those who see in intellectual manifestations but a simple product of we know not what chance that occasions a certain arrangement of the organized brain consists in this: The man who is most brilliantly gifted with mental qualities may, after a blow on the head, a poisonous intoxica tion, an apoplectic attack or other lesion of the nervous substance, become like a dumb brute and live out a more vegetating existence. And they say: There you can see that intelligence, that divine soul of man; it suffices that a small artery should be ruptured or obliter-ated in this or that point of the encephalon to make a mute of the greatest orator, a drivel ling idiot of the loftiest intellect. Is this not proof sufficient that intelligence is a property of matter, since, the latter being in a measure disabled, nothing of intelligence remains? Well, no, it is not proof substantiated.

we resort to a process which we will again utilize for demonstrative purposes, and accept as true the existence of independent intelli-gence, it will be most evident that if for one purpose or another that intelligence unites with the delicately grouped and finely-organ ized matter which forms the substance of the brain, a certain amount of disturbance occurs in the manifestations at the very moment when the matter undergoes any form of disor ganization.

You deny the existence of the soul because it acts no longer when the matter which serves to manifest those functions is destroyed or diseased. It is as though you denied the existence of steam, if through some accident to boiler or cylinder the engine should stop. Or again, the best artist could give but a meagre demonstra tion of his talent if compelled to play on a vio lin that lacked the full complement of strings, or on a piano from which some keys were miss-ing. But we must recognize that here, no more than elsewhere, does comparison signify or take the place of reasor.

And how, will at once be asked, can philoso phers ever agree upon this point, for it is especially upon this question, the existence of the soul, that you have meant to speak?

Our answer goes direct to the point. We can have material proofs of the existence

of the soul. This is a fact leaving no doubt in our mind, and Science when it so decides will be able to study the third constitutive element of the Macrocosm (which is found again in the Microcosm), just as at present it studies the two ele ing of newness in idea or statement. They ments matter and energy, which it will be able to understa vious.-New York Journal. To the Regular Medical Profession nursed on the bottle of orthodoxy for fifty of America. I offer a few thoughts for your serious consideration. You profess to belong to a philanthronic profession, yet your code of laws forbids you to consult with a doctor who does not belong to your particular school of medicine. You claim to belong to a philanthropic profession. yet you dare not use remedies not approved by the regular school, even though it should cost you the life of your patient. You claim to cost you the file of your patient. You claim to ologian. It discounte, every time, the famous be philanthropic and to be working for the adage of "learning old dogs new tricks." cause of suffering humanity, yet you have laws that some men have continued to preserve the enacted, making it a CRIME for any person to heal the sick who cannot comply with the requirements of your medical laws. You have always claimed that these laws are for the "protection of the people." Yet you know it to be a fact that the people have never asked for protection in any State or Territory of the Union. Some of you are opposed to "Trusts," yet you know that your "Medical Monopoly" is the best-protected trust in America at the present time. You profess to be philanthropists, yet in most of the regular medical schools it costs a young man three thousand dollars and four years' study before he can get a diploma—thus making it impossi-ble for a poor man to put his son through the regular medical college. At the end of four years you, graduate students as Physicians and Surgeons, yet how many diseases can they actually cure? From ny own experience in the regular Medical Colege. I can truthfully say they never taught me low to cure a single disease. My success has been attained by a knowledge of New School remedies. You claim to be progressive. You are no nearer finding a cure for cancer, con-sumption, and a host of other diseases, than you were fifty years ago. You combine a dozen different medicines together to cure certain diseased conditions, yet it would puzz'e the most of you to give an intelligent reason why you give the medicine and what you expect it lo. You claim to be opposed to Patent Medicines, yet you prescribe coal tar combinations and many others of whose composition you know practically nothing about. You claim to be the only regular School of Medicine, the "fountain head of all medical knowledge," yet you have to admit the fact-for statistics will prove it-that in every epidemic that has swept over the country in the past sixty years, your remedies have been powerless to stay its onward progress. The mortality under your treatment in cholera, diphtneria, scarlet fever, spotted fever, dysentery and pneumonia has been so great that the common people had to call in New School physicians to cure them. In the early history of this country you bled and blistered your patients until the mortality was fearful. The people were obliged to do something to save their lives. So they prepared simple remedies of their own for different dis-eases. In this way patent medicines were started, that you so bitterly condemn. As a school of medicine you are to day responsible for the country being flooded with so-called patent medicines. Sixty years ago had you been able with your medicines to have cured the ordinary ailments of the people, I am quite sure patent medicines would never have been thought of You claim to be raising the standard of medical education year after year "Yet the people keep on dying In the same old fashioned way." Your method of practice is too antiquated, you are a "back number." Wake up out of your 'Rip Van Winkle sleep," the world is MOVING, the people are finding out the fact that they can be cured of their ailments without any med-icine at all. PROGRESS in this century is written on everything. You must join the processlon, or you will get left.

JONATHAN COLEMAN, An Instance of Spiritual Development.

BY M. EARL DUNHAM.

CHAPTER VII.

EFFECTS OF INSPIRATIONAL PREACHING. As Mr. Coleman sat down at the close of his address, a sigh of relaxed attention was heard from all parts of the house. The whole audience had listened with wonder, surprise, absorbing interest. No speech could they recall to mind which surpassed the one they had just heard. They had been charmed, captivated, carried away into sympathy with the speaker until their independent personality was obeisant. Coming together with the expectation of hearing the wild, rambling, illogical harrangue of a fanatic or obsessed dreamer, they had been moved, swayed, thrilled with clearcut logic, sound reasoning and philosophical statements of a deep thinker. More than that, the words were so beautifully chosen, so finely collated, so full of recognizable truth, so alive with thought of deepest import, that out of them was woven a subtle influence which touched and won the hearts of the listeners beyond the ordinary power of speech. The effect was magical. Was the producing cause of this effect to be found in the spiritual ob session of the speaker? Those so moved and swayed by it were in no condition to analyze and search for causes just then. They could only say as did the apostles of old, "Our hearts burued within us while he talked with us."

Words are cold things in and of themselver, mere vibrations of the air, but they possess a wonderful facility for conveying living, mov ing, convincing, persuading, inspirational pow er from the heart of the speaker to the heart of the listener. Indeed, the acceptance of a be lief, or the acquiescence in an argument, at the hands of another, is often due more to heartpower than to logical acumen of statement. clear cut reasoning or fine grade of rhetoric. Heart-power, when at white heat, sometimes moves one to action contrary to the dictation of cool reason. Whole multitudes can be thus swayed to the point of becoming an excited mob of emotion rushing on in the frenzy of the hour to the commission of deeds which a life-time of regret can not atome for. The history of the race is full of these instances, and the annals of every nation bear records of such deeds. Hence we learn that here is a power most potent for good, and equally potent for evil. When will the race become sufficiently wise to use this power rightly?

As the congregation broke up expressions of approval were general. "If that is the product of Spiritualism we

need more of it," remarked Judge Marvel.

"It was grand, wonderful, inspiring," added Mrs. Brown. "I wish we could hear such an address every Sunday."

"Why should we not?" queried the Judge. "I understand Mr. Coleman has come to live in our midst, and I doubt not that we can make arrangements with him to speak to us as often as we wish.

"Oo, if we could !" exclaimed Mrs. Brown. thrown into ecstacy by the assurance of the Judge.

Immediately both set about cunvassing the neople on the subject, and found an almost universal sentiment in favor of the proposed action. A few, of course, objected; for when was there ever a course of action proposed to which some did not object? These few, how ever, had been antagonistic to Mr. Coleman from the first, and were not to be conciliated by one address, however elequent, truthful or convincing it might be. And then, too, they had been born and bred in the old orthodox faith, and were suspicious of everything savor-

feared a cat might be concealed in every freshly

a disappointed, dissatisfied and grumbling orowd circled about the outside. The day was pleasant, the windows were raised, carriages were drawn up under the windows, three and four deep, thus enabling a portion of the out-siders to hear.

Mr. Coleman entered the church, worked his way to the pulpit, received a folded paper which he put into his vest pocket, and went through the opening service; then he stood up before the congregation, took the folded paper from his vest pocket, slowly unfolded it, and read "What is your life?" Without a moment's hesitation he proceeded to answer the question. His answer was interesting, instruc-tive, eloquent; at some points it reached the sublime; at all points it showed the workmanship of a master mind; and those who heard it were moved, swayed, enthralled, as only the truth, earnestly, eloquently spoken can move, sway and enthrall. His strong faith in life tere and hereafter; his vivid description of the life unseen; his confident assertion of spirits all about us acting as guardians and helpers; his blending of the two worlds, the seen and the unseen, into one grand whole; his uniting of God and man into one new being, typified by Jeaus, the Christ; his onlook through an eternity of active unfolding of powers and in gathering of knowledge; his definition of oneness with God and participation in the divine nature; his prospective trip of the soul toward the infinite in every department of sentient ife; these, and more of similar import, caused his hearers to see life in a new aspect, and to realize its grandeur and glory as never before. They were thrilled with delight, lifted out of the narrow perceptions of mere selfish exist erce, led into fields of measureless outreach. and brought into sympathetic touch with the infinite and eternal Father. Never before had they felt the dignity and glory of living here, now, in this life; never before had they re ceived such conceptions of the fatherhood of God, and what it is to be a child of God; never before had they understood, with any degree of clearness, the ample provisions which God has made for the well being of his earthly children; nover before had they rejoiced "with a joy unspeakable and full of glory." Whereas they had clung to life through fear of death, they now saw that life is continuous to those who are at one with God, a condition to which all can attain; that so called death is only s change, a transition from the seen into the un seen; that love and affection will flow on forever; that the Father's family are all one family, some of its members here, some of its mem bers there, but none so far apart as to be una ble to clasp hands, or to feel the touch of sym pathetic hearts.

This result of Mr. Coleman's second speech was true, generally speaking, for there were a few, born and bred in the orthodox faith of an arbitrary God, ruling capriciously, electing come to everlasting life and condemning oth ers to everlasting death, according to his own freewill, "without any foresight of faith, or good works, or perseverence in either of them, or anything in the creature, as a condition or cause moving him thereunto," who cavilled at the speaker's words, and prated about heterodexy, and spit out the venom of genuite sectarian hate; but these were a small minority a few flies on the outside of the box of pre ious ointment: whereas the many thanked God for what they had heard. It was to them a message of truth; a message the more read-ily accepted because, in that region, the old orthodox faith had lost its grip on the masses, and independent thinking was fast gaining sway. This was a condition favorable to tue introduction of new ideas, and one which rendered the people receptive to the winning power of elequent statements of the truth.

It was not surprising, therefore, that Mr. Coleman soon gained a large following and rebevies an earnest call

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and demerit, and that of puplahment and re-ward cannot be conceived one without the other, and are some of the deepest seated and most powerful convictions of human consciousness. But, who does not know that here on earth the moral law does not receive sufficient sanction? The griminal is hardened in his evil doing, and one man has greater pangs of con-science for some slight inisdeed than another

for the most odious of orimes. The moral law would indeed be but an empty word, its sanction derision, and the accusation of injustice would rise even to God himself if this disorder which at times troubles the con-colence of the virtuous man did not cesse after this life, and if the responsible soul were not judged and rewarded or punished according to is deeds.

Although philosophy is obliged to admit its gnorance as to the nature of the reward and punishment which waits for men after this fe, nevertheless it may affirm without hesitation that one of the joys of the just will be the recollection of the good deeds they have done, the obstacles they have overcome, and one of the punishments of the wicked will be to remember their vices and crimes. But this sanction demands the persistence of the human per-onality, *i.e.*, the immortality of the soul considered as a distinct and individual being. To speak plainly, if we will not believe in the immortality of the soul we must abandon all search for the meaning of the universe. It must be considered the work of chance, more bad than good, and life is nothing more than a tromendous fraud of which we are the victims. At the same time all of those lofty ideas which have been and still are the glory of humanity disappear. Virtue, courage, art, science, are no longer anything but empty, hollow sounds. They represent nothing but the vain amuse ments with which we try to employ the time of a life without glory or purpose, or devices which serve the most adroit for making their fellow-men the victims of their passions.

We cannot say too often: For the man who reflects and thinks logically, if the soul does not survive the body, there are but two courses between which to choose-immediate suicide or deliberate, unscrupulous determination to enjoy all the pleasures possible in this life:-N.Y. Journal.

Meeting Forbidden. -

Saturday, Feb. 3, the town was flooded with cheap looking dodgers advertising a lecture to be given at Music Hall by "Prof." Slade, the miracle worker.

Among other things that the professor prom-ised that those who attended should see were 'a table rising four or five feet and floating in mid air. Spirit hands and taces are plainly seen and recognized by their friends. A guitar is played and passed around the room by the invisible power. Flowers are brought and passed to the audience by hands plainly seen. Bells are rung, harps are played, and other tests of a stariling nature take place in the presence of these wonderful mediums. The many spirit forms that appear—sometimes four or five at a time-are proof positive of their genuineness."

Other things were promised, which were to make up a wonderful entertainment.

Saturday night a complaint was lodged with he selectmen, and it is understood that the claim was made by a prominent Spiritualist to the Board that he knew Prof. Slade to be a fraud.

At all events, sufficient argument was made so that Chief Lasselle was called to the office of the Board, and told to put a stop to the meeting boing held.

In consequence of this order being given the chief visited G. M. Kendall, and advised him of the fact that he would be obliged to stop the entertainment. Mr. Kendall knew nothing of the "professor," and all te knew was that an agent of Slade's engaged the hall.

During Sunday afternoon the agent called on the chief, and the matter was explained to him. He at once stated that he should make no kick in the matter, although he did not think he was being treated fairly, as he said that the professor was a great man.

When it was time for the entertainment to

Hence, who	would	smite,	his	hand	should	stay
Till who's	to blan	o blame is known.				
						\

God bless them all, we earnest pray, And help them to be pure; Let angels guide them on their way And aid them to endure; May they all feel how great a trust Is theirs on earth to fill, And each be honest, true and just, And all that trust fulfill.

There Can Be Consciousness After Death.

BY PAUL GIBIER, M. D.

I am not prepared to say that every man has an immortal soul, but I have proof positive consciousness of their being after death. It is asserted that Paul Flechsig found the organ of thought, or "four inner spheres of sensation and four great centres of association," the real organ of mental life.

I don't believe that Flechsig found the organ of thought. He only found some centre or nervous organs through which manifestations of thought are produced. But we cannot say they are organs that make thought. 'T is true there is some trace of intelligence in each cell of our bodies, but they are no more independ-ent of us than we are of the universe.

The contention that "the belief in the immortality of the human soul is a dogma in utter contradiction to the facts which investi-gation has proven to be true," is not correct, because investigation, if anything, has proven the contrary. Science cannot err, but the scientists can.

It is also claimed that "science proves mind, soul, consciousness are only properties of soul plasm, the cell itself, and when that cell dies thought must cease, save as it has passed its thought on to othere." This claim is absurd. Science has proved the opposite. We may transmit something to our children, but every thinking man continues to live after what is called death. I can even say that I have learned it from some of those who continue to prove their consciousness after death. They communicate the fact of their present exist ence, but I am not in a position to say that they themselves have received any certain enlightenment as to immortality. From what I learn from those "on the other

' and from their high spiritual condition. I am inclined to believe that it is we who are dead instead of those whom we have put in the

grave. "It is we who are the dead." We have proofs of the persistence of con-sciousness after death. We have telepathy, we have somnambulism, ecstatic states and mental suggestion. The persistence of consciousness after death may be demonstrated through various ways, such as mediumistic phenomena. I myself know of hundreds of instances of the appearance of people to friends at distant quar ters simultaneously with the time of their death.

In a book which I have but recently finished I claim that the tendency of science to day is to consider life and intelligence as manifestations, or rather properties of living organized matter: properties which are essentially transitory, just as is matter itself which secretes

However, let us add that if such is the opinion most prevalent, quite an imposing minority among those who seem to have an opinion professes, either in petto or openly certain spiritualistic opinions, or else, being indifferent to physico metaphysical discussions, murmurs the words of Montaigne, "What do I know?"

An appreciable change is, however occurring and we do not hesitate in saying that the spiritualistic movement is becoming more and more pronounced, especially among the enlightened classes of our young men.

According to the present materialistic doc-trine, the central organs of the brain would not be the instruments of the intelligence act-

Yours fraternally, ELI G. JONES, M. D.

ground barrel of intellectual, scientific or the years, and been warned every Sunday against Satan in the garb of an angel of light, and been made to believe that any variance, however plausible, from the old standards of faith and practice is the rankest heresy, it ought not to be expected that he will accept a new idea, or a new statement of an old idea, without the precaution of a close inspection and careful examination of it in the light of his accepted opinions. Even then the chances are that viewing the new in the colored light of the old he will regard the new as a monstrosity and reject it. No task is more difficult than that of producing a change of belief in a secta ian, or of getting a new idea into the head of a the

The mass of the hearers, however, were greatly pleased with Mr. Coleman's discourse that day, though they could not tell why in-telligently; they had been carried out of themselves by an influence which they could

neither understand nor define; they had been greatly pleased, gathered around him, grasped his hand and spoke openly of their gratifica-tion. Mr. Coleman received their congratula tions kindly, though he firmly declared that no merit belonged to him. "For," said he, "I am only an instrument. I speak as I am moved to speak by the spirit forces. They dictate the thoughts, select the words, and use my vocal organs as the instrument of expres-

sion." "We can alford to indulge you in that fancy so long as you speak to us such thoughts as you have spoken to-day," said one.

"There is no fancy about it," replied Mr. Coloman. "It is the solid truth. I speak as I am moved to speak." "I do not know how that may be," said an-

other, "but I do know that you have given to us this day one of the grandest speeches I ever "Not I, but the spirits speaking through me," insisted Mr. Coleman. "No morit belongs to me personally for what was said, beyond that

of having allowed myself to be the humble instrument of expression.' But you know what you are saying, don't

you?' "Oh, yes! I know what I say, but I know it

as that which another says through me.' "I don't understand what you mean," said the friend doubtfully.

"I suppose you do not," replied Mr. Coleman; "nor do I suppose that I can explain it to your comprehension. The sensation is pe-culiar. It is that of an indescribable influence which controls my mental and vocal faculties. am conscious of a flow of ideas through me, which are not of me, and to which my own soul seems to be listening. When the influence passes off, for a moment I am dumb, without a thought, and then, by a conscious effort of my will regin my sonese? , regain my senses wil

Many of those who were standing by, listen ing, shook their heads ominously and queried to themselves if Mr. Coleman was not, after all, a little off his mental base. A few re garded it as a new experience, and felt no dis position to question its reality. These said: "Of course spirit-control must be peculiar in itself and productive of peculiar sensations: so much so that no one who has not been under such control is competent to decide what such sensations would be in actual experience." Among these were the Judge and Mrs. Brown Arrangements were made for Mr. Coleman to speak in the church on the next Sunday, and, as the fact became known, it awakened the greatest furore of excitement that had been known in that community for half a cen tury. The report of his first speech went abroad, increasing in magnitude of import like a snowball when the snow is moistly adhesive. The grain of truth in it swelled out inte a mountain of fiction. No advertising was ever more effective; and on the next Sun day twice as many people flocked into the village as the church would hold. No sooner were the church doors opened, than every seat was filled, almost to the point of suffocation- sary proportion between virtue and happiness, fully to the point of extreme disconfort-and between vice and misery. The ideas of merit

preacher of a proposed new organization. This call, however, he declined. The call which he had received from the spirits was wider than this. He was set apart to be an apostle of the new faith: a traveling apostle, going wherever a providential opening occurred; and like the apostles of Jesus he was to take neither purse nor scrip. His wants were to be amply provided for-the physical included-so long as he continued obedient to prit dictation. believed it thoroughly-so thoroughly that he rejected the offer of a salary, and went forth what he regarded as his mission, emptyhanded. Stronger evidence of his sincerity could not have been furnished. To ordinary human foresight it was a foolhardy proceeding. Some declared that he must surely be off his base; others said it was a freak of fanaticism his friends became somewhat anxious, and all awaited the outcome with interest. Would he meet with success? Could he thus "live by his wits"? Or was there something real and positive in this alleged spirit contract?

To be Continued.

Consciousness Eternal.

BY CAMILLE FLAMMARION.

The question of immortality of the soul really includes two problems. The first relates to the imperishability of the soul, and the second to the persistence of its personality after this life. The persistence of the personality is the really interesting question. Certain philosc phere, although admitting that the soul is immortal, hold that after the death of the body the soul returns to God, whence it came. Death size holds an analogous theory, the per Pantheism holds an analogous theory, the per sistence of the soul as substance-but this is not immortality as we conceive it.

What does immortality avail a man if con sciousness be lacking, if his personality has ceased to exist? The proof of the immortality of the soul as a personal being rests upon the proof of the existence of God. They are deduced from the harmony which must necessarily $t \ge 1$ in the work of creation, and from the conception that we possess God-like attributes, e, wisdom, grace and justice.

The first of these proofs is the psychological, deduced directly from the faculties God has bestowed upon man. When we study the moral nature we find various instincts in it, signs of an immortal destiny. The idea of death inspires fear in every mar, but especially in him who does not believe in the immortality of the soul and the justice of God. We speak, too, of the sorrow we feel at the death of those we love, a sorrow which is assuaged chiefly by the belief that the separation is only temporary. The first sentiment may be explained as the instinct of self-preservation; the second as a consequence of our human passions.

But of far greater importance are the desires and aspirations which reach out beyond this terrestrial world, and never find their satisfac tion in this life. Our intelligence strives to know truth—not merely this or that partial or isolated bit of truth in the order of scientific knowledge, but the whole truth, truth in itself, absolute truth, that is to say, truth in God, who is the source of all truth.

The moral law furnishes the elements of a proof that is a complete demonstration, gener ally denominated the metaphysical proof idea of justice has its origin in God himself, just as the ideas of the true, the good and the beautiful have. It is necessary, absolute, independent of all limits and conditions; it cannot be circumscribed by the duration of life. The same is true of the idea of moral obligation. It is of the same character, is just as absolute as the idea of justice, from which it is inseparable. The aim of man on earth is therefore the performance of duty, and not the preservation of his life. So true is this that at times death is the penalty of doing one's duty. But if there is such a thing as a moral law there must be some sanction for this law. Our intelligence always conceives a constant, logical and neces

begin quite a crowd had gathered at the hall entrance, and they seemed greatly dissatis-fied at not being able to see the wonderful things promised.—Leominster Daily Enterprise.

The original Prof. Henry Slade is now in De-. troit under the physician's care. The Slade referred to above is now at work in various parts of New England, and has doubtless assumed the name to gain putronage. It would be well to bear this in mind, and follow the example of our worthy brother who stopped the performance in Leominster.-[ED.

THE VOICES OF THE SILENCE.

BY ELLA WHEELER WILCON. Being a Reply to Professor Haeckel.

A learned mortal, versed in lore of books. Turns from the printed page, and sights and looks Down the aim vistas where the centuries pass, And cries, "Lo, man is like a blade of grass: He blooms and withers, not to bloom anew, Save as the seed he scatters may renew The parent in the child. Here on this earth, In the poor accident of human birth Lies all of immortality." Poor lore Is this which tells so much, yet tells no more. Sad learning that, which leaves us so unwise We see no realms beyond the starry skies. Alasi for him who studies day and night And gains no ray of superconscious sight. Who, all the paths of science having trod, Finds mortal woman as his only God! Poor, piteous man, through winding ways to grope Into the arms of such a fragile hope; To see no future for the great and good, Save in the fighte realm of motherhood. Put by your man-made books; relax your will, The wisdom volces, which the seers have heard. Till them, presumptious mortal, speak no word To hurt the world's sad heari! Oh! not till then Dare give a message unto suffering men. When the blind lead the blind all go astray. Let those who See proceed and show the way.

Tell or Write Your Troubles. Dr. Greene, the world's most successful-specialist, the discoverer of the renowned Dr. Greene's Nervura, offers free consultation and advice to all Such consultation can be secured by personal call upon the doctor at his office, 34 Temple Place, Boston, Mass., or by letter through the mail. No physician in the world has made such record of curing disease as Dr. Greene, and the advice of this eminent specialist is at the free disposal of every ailing man or woman. Exhaustion, debility, nervous prostration and all chronic complaints yield to Dr. Greene's expe-rience and skill. His advice has proved to many thousands the beginning of hope, and his many wonderful curative remedies the means of a certain cure. Dr. Greene will holp you and you Dr. Greene will help you, and you should tell or write your troubles con you fidentially to him without delay. To know what to do to be cured is the most essential thing to the sick Dr. Greene is rendering a great service to mankind in making it easy for every one who needs advice to secure free of charge the benefit of his experience

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable temedy that will permanently cure Asthma and all diseases of the lungs and bronchial tupes. Having tested its wonderful curative powers in thou-sands of cases (with a record of 90 per cent. perma-I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchits and pervous dis-eases, this recipe. In German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.

EF Subscribe now for the BANNER OF LIGHT.

FEBRUARY 17, 1900

Children's Spiritualism.

"I LOVE YOU."

I am a little girl With yellow hair in ourl; I live with an els fair, Who teach me with great care,

The angels show me how To be happy right now; I have come to tell you, So you'll be happy, too.

Only three words in it--You'll know it in a minute--And my story's all true; It is just, " I love you."

That's all I'll write this time. Mamma laughs at my "rhyme," Not 'cause it is so had. But 'cause L am so glad.

The Beautiful Self.

LITTLE MERCY.

BY SWEET BRIER.

Sweet Brier; a friend of "Little Mercy," who sends the above message of love to you, made us a visit a few days ago, and we asked her if she could not talk to the children of THE BAN-NER. She replied very readily and sweetly that she would try, and this is what she said:

. "I am just a fidmely little Indian girl. I am not pretty at all in some ways. My hair is long, and black and straight. I am just the color of Indians. I do not remember going into spirit land. All I know is being there. Then by-andbye I was told to come to some one who lived in the body, and that I would learn of her, and I was to help her too, because my teacher told me that I could not have anything for nothing. If I wanted to learn a certain thing I must give something to get it; so I work for it.

"I learned to talk English by going into the school-room where she was teaching the children. I wasn't always good in the schoolroom, because it used to be fun to play some. I sometimes-just for fun you know-tickled the boys' ears, and little things like that to make them laugh. They did n't know it was I, but they would stop paying attention to their lessons. Then I was good sometimes, and I helped them to be still.

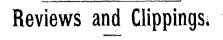
"I don't tease the boys and girls as much as I used to, because I am very anxious now. I want them to learn something that I have learned just lately. I learned it partly of the big folks on earth. Anyway, they were all near the earth where I saw them, but it was mostly of teachers that do not live on earth. 1 found out that, although my earth body is not pretty, I have a pretty body. Although my skin is not white, like most of the little boys and girls that I talk with on earth, yet I am beautiful, too, and everybody has that beautiful part. I have just gotten so I can see it. So I know I am just as good and just as wise as anybody, when I get acquainted with myself. "The teacher says for little boys and girls

knotty problem! Roaming around as we do is very wearing. The shoes keep together, but the stockings are worn out most of the time." "Ahl" sighed the hearth brush; "It is dust

to dust, and ashes to ashes." "Yes," chirped the bird cage; "but there is something in me that sings all day. I know I am getting seedy, but I spring up and down, and keep on the move all the time."

"Friends," came in cultured tones from the bookcase, "I am stored with information on the subject, and my door holds the key to the whole matter."

"Time's up!" oried the clock; "the sun is here, and can give us light on the subject. I'm so nervous I can't keep my hauds still My case is as hard as any, but-Jing dong-I mean to strike-ding doug!" and all was quiet. Barbara thought it was a dream: but when she jumped out of bed and smiled, the mirror smiled back at her, just as it had said it would. -Clara E. Atwood, in the Household.



PROPHETIC CLAIRVOYANCE. By Hen ry Harrison Brown. To foretell events, whether by stars, by lines on the hands, by crystal gazing, or by independent clairvoyance, has this significance: It is as a fact of God's revelation to man; and behind every fact is Cause, working by uniform methods. The Weather Bureau foretells the weather; the astronomer foretells the eclipse; the astute politician foretells the political overturning; the statesman foresees the ripening of events for a revolution. All these are the results of a was not overlaid with growths, as at later pe-chain of reasoning from known causes, and have riods in the history of the world. Our lais of God," says Emerson; therefore, when the That being said, the Counters will explain to prophet foretells, he foretells in the line of cause and effect, or his foretellings are not is therefore the result of Cause, and when the causes below the events of life are as well un-causes below the events of life are as well un-causes below the events of life are as well un-causes below the events of life are as well un-causes below the events of life are as well un-causes below the events of life are as well un-causes below the events of life are as well un-causes below the events of life are as well un-the events of life are as well unthe events of life are as well unthe events of m. Jules Bois, who being interested, as you the events of life are as well unthe derstood as are those behind the weather and the eclipse, there will be no mystery in prophecies

Each human being is the resultant of infinite cause that has been at work through all past time. It is easily seen that past and present events are the results of cause, and the question arises, does Cause know time? Do events exist as creations in time, or are they always existent and only present to conscious ness at the period we call the present? To deny that they are existing in the womb of inturity is to be illogical, or fearful of our con clusions; and to admit it seems fatalism. And it is to help save others from the gloom and when M. Bois delivered a lecture on Egyptian magic, and introduced us to the public, again raised here. I am not a fatalist because I rec when we celebrated masses there." ognize the Human Soul as cause, and as the conscious cause, when it knows in the intel-lectual manifestation of itself—the conscious mind—its power and the purpose of its incarnation. Man is by his power of choice his own fate; is now his unconscious fate; but is yet to be the self-determined and conscious Fate. To thus become master over the lower vibra-tions and to build manifestations, at will and desire, is, I couceive, the only purpose of the

evolution of life from protoplasm to man. "The teacher says for little boys and girls When asked if I believe in astrology, my an-to just think of that beautiful self as swor is, that I know it to be a truth, but it is the angel that always walks with them wher- truth, not because stars have any power over ever they go. If they will listen they can man, but because man has been content to ever they go. If they will listen they can drift with the stream of life, as does a boat without a rudder, sail or car. When he shall and girls first come into the world, they are so take, as is his privilege, the helm, the stars close to the angels that they can hear better will light for him as they did for Sisera, and as

have sind on my stomaon, and sometimes that its three sides are not perfectly straight, have to be taken before a slow fire before I am better." "Ob, hum!" sighed the shoestring; it's a here is without its meaning, nothing is without its purpose. For instance, here is a sistrum which is shaken during our coremonies. One side of the wooden body of this instrument represents the Beginning, the Alpha; the other side the End, the Omega; the motal part symbolizes the Aron of Heaven; the four metal bars are the four elements. You will notice that on each of these bars are five rings, which, being shaken, represent the shaking of the forces of nature by or through the influence of the divine spirit of life. It is the same with our dress, as I will explain to you after awhile. And now let us go into the other room, where we can alt and talk at our ease." Five minutes later the Count and Countess

BANNEROF

MacGregor, of Gleustrae, were telling me of how they had come to revive in Paris the wor-ship of Isls, the hopes which they placed in it, and the beautiful truths which they had discovered in the course of their studies of a re ligion dead to the Exptologist, but so living and so full of vital force to them. "You have asked me," said the Hierophant

Rameses, the name under which Count Mac Gregor, who is a Scotch gentleman of fortune, appears in the leis masses which he celebrates at his house in the Rue Mozart, at Passy, one of the fashionable suburbs of Paris, "how we came to revive this ancient religion." The an-swer is simple. During our studies of the Egyptian religion we obtained certain lost

truths, in possession of which we became con-verts to lsis. The revival, you see, was purely a private matter at first; we had not the slightest intention of making outer converts until an incident occurred which changed our intentions completely. But before I tell you of this incident, let me say one thing. Maby have looked upon our propaganda with suspicion, under the impression that we are en deavoring to revive the worship of Isis as prac tised in its decadence. Now, this is far from our object. We have gone much farther back than that; we have gone back to a time when Isis worship was in its primitive form, when it

know, in religious and religious revivals, asked us if we could give an Isiac ceremony at the Bodinière Theatre. He had already lectured there on Buddhism, and arranged for a Buddhist mass, so he thought it would interest the public to know something about Isis. But we were very much disinclined to appear in pub We refused, therefore, and the matter lic. would have dropped but for the intervention of the goddess Isis herself. One night she appeared to me in a dream, and sanctioned any efforts we might make in Paris, her ancient city. Our scruples were swept aside. That is how he came to appear at the Bodinière, first,

On the first of these occasions 1 was prosent. The second has been described to me by a friend. The Hierophant Rameses and the High Priestess Anari appeared on both occasions, of course, in their priestly robes-the most beautiful costumes which ever priest and priestess wore, beautiful because they express so much to the believer. The priest was dressed in his long white robe; around his waist was the zodiacal belt; around his arms and ankles were the sacred bracelets; over his shoulders was fastened a leopard skin, the spots of which symbolize stars in the world atmosphere, what the theosophists call the astral body. Similarly, the uskh, or collar, around his neck represents abundance of matter, whilst the sidelock is the emblem of youth. "True wisdom is always young." But the dress of the High Priestess Anari is better adapted for giving a good idea of the symbol-ism of the Isis worshiper. Her long, flowing hair expresses the idea of rays of light radi ating through the universe. Upon her head is a little cone symbolical of the Divine Spirit and a lotus flower symbolic of purity and wis-"The lotus springs up," said the Hierodom. phant Rameses, "from the muddy waters of the Nile. The cone is the flame of life. The whole idea of the dress of the priestess is that the life of matter is purified and ruled by the divine spirit of life from above.' The second occasion upon which the Count and Countess MacGregor appeared at the Bo dimère Theatre, an Isis mass was celebrated. In the centre of the stage was the figure of Isis, on each side of her were other figures of gods and goddesses, and in front was the little altar, upon which was the ever burning green stone lamp. The Hierophant Rameses, holding in one hand the sistrum, which every now and then he shook, and in the other a spray of lotus, said the prayers before this altar, alter which the High Priestess Anari invoked the goddess in penetrating and passionate tones. Then followed the "dance of the four elements" by a young Parisian lady, who, dressed in long white robes, had previously recited some verses in French in honor of Isis. A short time before this lady had become a con vert. Her four dances were: the danse des fleurs, which symbolized the homage of the earth to the Egyptian goddess; the danse du mirgir, which represented waves of water; the danse de la chevelure, symbolical of fire; and the darse des parfums for the air. Most of the ladies present in the fashionable Parisian audience brought offerings of flowers, whilst the gentlemen threw wheat on to the altar. The ceremony was artistic in the extreme. 'Am I to understand," I asked the Hierophant Rameses, "that your religion is mono-theistic?" "We believe as our predecessors did," was the reply, "that divine force can be made to appear in statues. No, we are not monotheists, and for that reason we have sometimes been called idolators. But is not the universe, God manifest in matter, a great eidolon? We are pantheists; we believe that each force of the universe is regulated by a god. Gods are, therefore, innumerable and infinite. "And the object of your religion is, of course, precisely the same as that of any other religion? Precisely, our object is that it should be a moral guide to whoever adopts it. And this revival of a most ancient religion should be a great agency for good in the world. Take our Book of the Dead. It is the Book which Moses himself must have studied when in Egypt; and do we not find in it many things which are in the Bible? What deters some people from Isis worship is its archaic symbolism, but this should rather attract them, in my opinion. Comparing the Book of the Dead and the Bible, the former work is much more similar to the New Testament than to the Old, despite its extreme antiquity. It would seem from these resemblances that there was some ground for the belief that Christ studied Isis worship. You will remember that there is a period of his life of which there is no record-his early morning. The winged figure of Isis was facing years in Egypt. In the New Testament a be liever is spoken of as "a member of Christ' in the Book of the Dead a believer is called "a member of Osiris." Then, again, one of the symbols of Osiris is the Crook of the Good Shepherd. As regards magnificence of language, the Book of the Dead compares very favorably with the great Christian work. Where, for instance, could you fine a finer passage dess Isis. On all sides were evidences of the than this; religion of the ancient Egyptians; here, near The Hierophant took up his Book of the Dead, and read in a voice full of reverential "I have come upon this earth and with my twofeet taken possession. I am Toum, and I come rom mine own Place. "Back, oh! Lion, with dazzling mouth and with head bent forward, retreating before me and my might. I am Isis, and thou findest me as I drop upon my face the hair which falleth loosely on my brow. 'I was conceived by Isis and begotten by Ne soaked/or frozen stiff, and people look right through me without recognizing me. I feel very happy, though, with my new sash." "You and the glass take a cheerful view of life," said the bellows; but I am not well. I brought from Lbassa, the Sacred City. Note

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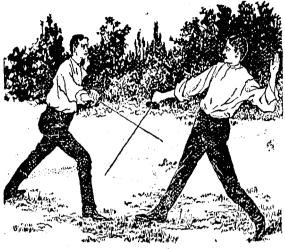
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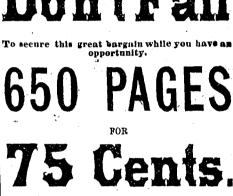
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10 107 you. (It is a sin to sumer when relief is within reach. Mr. M. J. SNYDER, 239 Main St., Owego, N. Y., says: — "For a number of years 1 was affleted with nervousness, pains in my back and side, and that tired feeling; or, in other words, I was all broke up. I had no ambition to do anything, and if I had, I could not have done it. I had taken all kinds of medicines, and the doctors told me it was overwork and kidney trouble. As a last resort I made up my mind to try Dr. Greene's Ner-vura blood and nerve remedy. I did not get a bottle or two and then condenn the medicine for not curing me, as thousands of others do, but I made up my mind I would give it a good test. I got six bottles for five dollars, and I took it, and it cured me. That was several years ago and I am as sound as a bullet, not a pimple or blenish about me, and as solid as a rock." ϕ

There are many cases of complex character which patients cannot fully understand. Dr. Greene cordially invites all such sufferers to consult with him fully and freely, personally or by letter, at his office, 34 Temple Place, Boston, Mass. There is no charge for such consultation and every communication is absolutely confidential.

that you are in possession of certain lost $\operatorname{pc} w$ ers? " hat you are in possession of certain lost prw-rs?" "Yes; we are possessed of certain tradi-ional, occult knowledge. We have many trational, occult knowledge. We have many traditional truths which are unknown nowadays, except to a very few people. But this hidden knowledge we can only impart to those who consent to be initiated. As in the past, so in the present, we have sacred initiations. These embrace theological notions on a much higher plane than the dogmas taught to the ordinary worshiper; they embrace also a system of magic. The person initiated must, of course, swear to keep this knowledge socret."

"Have you very many tollowers amongst the Parisians?" "An increasing number, and quite as many as our little chapel will hold. A temple for our Egyptian ceremonies is now being built in Paris."



close to the angels that they can hear better than the big folks can; and if the mammas and papas will always teach the little boys and head, however, is not cause, but effect. The girls to listen to that angel, then, as they older | ego made it, and the phrenologist teaches that grow, instead of it going farther away from man has control, if he chooses to exercise it by them, it gets closer and closer, and teaches them all through life so they will not make mistakes.

"It made me so happy when I found that angel so close to me, and that it was beautiful. that it had all the beauties of life in it, and out by heredity, stars or that combination of that the way to find the beauties of life so as to be real happy was to listen, and do just as that angel told me to do. You know there are tirely my destiny, and make it what I will. Thus while the Universal Cause may, by virtue of its self consciousness, be a special cause for found that angel yet. They do not mean to itself, and mould its life manifestations as it be bad spirits. It is because they do not know, | will; or it may let itself be carried along in the and the teacher says that nobody means to be bad. it is because he does not know.

"I used to feel bad when I first began to get acquainted with the little white folks, because his possession, must be subject to the will of live as not pretty; so if any little boy or girl the universal and drift with the tide of evolution. He who will, may choose his way, and feels bad because he or she is not pretty, just be himself Fatel Destiny! Master! remember that everybody has a beautiful self.

"We spirits love to come and talk. It is the nicest kind of work when you can come and it is all right. We get so full of love when we come back here where folks want us, it seems as though we bubble over; and that is the way you feel when you get close to your own soul. That is why everybody would be happy | tue of his manhood, which is his power of conif they would just say, as Mercy told you, '1 love you' to everything. You can say, 'I love you' to a little worm, for, when you know that little worm, you do love it, because it has its own little self. It is put on the earth for its own purpose.

2.5

"I will just wind up by saying that Sweet Brier is trying to help the little boys and girls to find their angel selves. I will go now, but I will talk longer next time."

Barbara's Dream.

Barbara had been tucked away snugly in bed, but, thinking she heard voices, she sat up so suddenly that her pillow fell to the floor.

"H'm!" she heard; "things are certainly queer in this house!"

"Why, that's the coal hod talking," thought Barbara.

"Things are always painted blacker than they are," the voice went on. "Just as I get filled up, some one comes along, and takes out all there is in me."

"You are no worse off than the rest of us," put in the grate; "some one pokes me every day."

"And I'm always getting sat on," chimed in the old red cushion. "Then children come along, and give me a thump, and then sit right down on me."

"Poor mel" said the wall paper. "I have to fit into every corner -I'm allowed no puckers."

"You are not walked on as often as I am, any way," complained the rug. "I know I do wrong; sometimes I trip up the children, but it's only for fun."____

"You must not complain," said the glass; "the paper and I will hang together. I treat t others as they treat me. If Barbara smiles at me, I will smile back; and when she frowns, I shall frown."

"It gives me pain," said the window, "to hear you go on. Some people would break down if they were I. I am often scorched,

wind and tide now do. Do I believe in Phrenology? Certainly. The

am the controller of my destiny, by telling me from the left hand what fate 1 was born to, and by the right, what modifications I have made. And if I can make one change in the line marked cause we call Destiny, then I can, when I learn to choose and maintain my choice, change en line of the least resistence, and gain, as a slave. that development it could have as king. Thus are fate and free-will both facts in life. He who will not take, by his own will, his life into

After relating a number of experiments demonstrating the truth of prophetic clair voyance, Mr. Brown concluded his interesting paper thus:

To me, mind is one! Each atom is not only intelligent but conscious; and until man shall develop a consciousness of his own creative power, he is subject to the universal Creator, call it mind or spirit, but that he has by virscious choice, the power to control his own destiny. When he does this, he will smash every horoscope made for him, if it does not suit him, and will, by his will, make any prophecy false that is not in accord with his wishes. For being "One with God," he possosses all the attributes of divinity. And one of these attributes is creation. He may create, or, a better word, may shape his own destiny. But if he will not do this, then, as the driftwood floats down the stream, so events existing in Universal Cause will come to him.

The Soul Culturist, the Human Soul, is Master, when it will be, of Fate, and it is the province of the Teacher to awaken it to the realiza-tion of this. He can then as special cause take the material provided by the Father in the Universal, and mould it to his individual expression, just as he takes the raw material in the external world and moulds it to his Thought in palace, statue, poem or oratorio. The law of Creation is one, whether man works with rock or thought; with psychic or with spirit force. He is at last to be Master, and that which he does not like on either plane or manifestation, he will either reject or make

over to his will.-The January Suggester and Thinker. SIS WORSHIP IN PARIS-Conversations

with the Hierophant Rameses and the High Priestess Anari.-Through the yellow muslin curtains of a window on my light streamed the dim light of a mid October me, her horned disk circled with an aureola of diffused light, which came through the interstices of the closed shutters of another window behind. A profusion of flowers was at her feet, and on each side of her were lotus flowers

-the symbol of resurrection. My thoughts were carried back thousands of years B. C,-I saw that I was in a little temple of the god-

the altar, cartoons of Osiris and Nephthys, Horus and Harpoerates; there, in front of it, a emotion the following lines: triangular-shaped lamp of green stone, whence sprang a little tongue of white flame never extinguished. The heavy odor of incense, telling of a recent ceremony, mingled with the perfume of the flowers.

I was examining the curious green stone lamp more closely when a voice at my elbow dragged me from my thoughts. It was the Hierophant Rameses who spoke. By his side

Since that first visit to the Count and Countess MacGrogor, in mid-October, I have had many opportunities, either at those crowded receptions which they give, or at the masses which they celebrate, of hearing their ideas on religion. Those receptions, by the by, are amongst the most interesting in Paris. You will find prople attending them of nearly every shade of opinion and profession; Isis worship ers, Alchemists, Protestants, Catholics, scientists, doctors, lawyers, painters, and men and women of letters, besides persons of high rank.

The High Priestess Anari holds some very nteresting opinions on woman's role in relig-

ion. "The idea of the Priestess is at the root of all ancient beliefs." she said, on one occasion. Only in our ophemoral time has it been neglected. Even in the Old Testament we find the Priestess Deborah, and the New Testa ment tells us of the Prophetess Anne. What go we find in the modern development of religion to replace the feminine idea, and couse quently the Priestess? When a religion symbolizes the universe by a Divine Being, is it not illogical to omit woman, who is the principal half of it, since she is the principal creator of the other half-that is, man? How can we hope that the world will become purer and less material when one excludes from the Divine, which is the highest ideal, that part of its nature which represents at one and the same time the faculty of receiving and that of giving --that is to say, love itself in its highest form--love the symbol of universal sympathy. That is where the magical power of woman is found. She finds her force in her alliance with the sympathetie energies of Nature. And what is Nature if it is not an assemblage of thoughts clothed with matter and ideas which seek to materialize themselves? What is this eternal attraction between ideas and matter? It is the secret of life. Have you ever realized that there does not exist a single flime without a special intelligence which animates it. or a single grain of sand to which an idea is not at tached, the idea which formed it? It is these intelligent ideas which are the elementals, or spirits of Nature. Woman is the magician born of Nature by reason of her great natural sensibility, and of her instructive sympathy with such subtle energies as these intelligent inhabitants of the air, the earth, fire and water.

These words give a better idea than any of mine could of the thoughtful and dreamy na ture of the Countess MacGregor. Beneath them appears something mystical, occult; we catch the glint of a singular mind. This mysticism, this tendency toward the occult appears, more over, in everything she undertakes. I is so in her speeches and in her writings, but more especially does it come to the surface in her paintings. For the High Priestess Anari is an accomplished artist. A former student at Colar-ossi's, and at other Parisian academies, she has had a thoroughly good training in art. The methods which she acquired there she has ap plied in her own way, following no particular master, but relying entirely upon her own thoughts. Her work is, consequently, very original. Her men and women, and the objects which surround them, are not of this world. but of the world of the imagination, where in her opinion true beauty is only to be found. Strik There is much of the spirit in her pictures which one finds in Miss Fiona Macleod's writ inge, and, judzing from one of them, suggested by a story of that gifted lady, she would be an ideal illustrator of the works of the author of "Pharaie," and "Old Celtic Tales Retold." This tendency toward idealism appears even when she is painting a portrait, as, for instance, that of her husband which hangs behind the dining room door, and in which he is represat ed as a magian adept, a crown surmounted by three stars upon his head, and his hands clashed across the jewelled hilt of a sword, whence ra diates a mysterious light.-Frederick Lees, in The Humanitarian.

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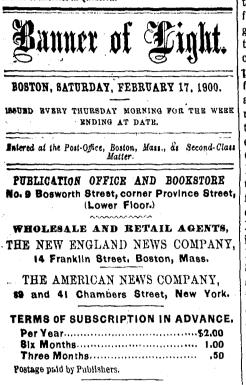
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wheth a solution of the second second second second section. Notices in the editorial columns, large type, ended matter, fifty cents per line. No extra charge for cuts or double columns. Width of column 37-16 inches.

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months-not for a single Sunday-hence had a beyond the grave.

upon the minds of their hearers. Their audi- the welfare of humanity, Spiritualism invites ences grew from week to week, and they ab. all of its followers, and he who pauses by the wisdom do we receive from them, the greater | the power of loving thought which had been sorbed the instructions given them by their way in an attempt to make one minor part will be the expansion of our beings, and the extended to her in accordance with our augtalented teachers with great eagerness. The stand for the All of Truth, becomes a sectadesire to obtain speakers who would work rian of a narrow type. He will have the morcheap, and the sulcidal policy of changing tification of seeing the car of progress sweep speakers every Sunday, have had the natural grandly past him, in which he will observe the result of driving away those who desire spiritual instruction and helpfulness when they at

where they can be fed, and if Spiritualist socie- placed the Universal above the Particular, ties fail to place before them the mental pabulum they need, they feel that they have a perfect right to seek it elsewhere.

In this connection, the influence of the presentation of platform phenomena, as well as the want of attractive halls, and good music must also be considered. Each of these factors has helped to keep people away from the meetings. Spiritualists who are progressive in thought, and spiritual in aspiration, do not wish to be told the same things over and over again. They are not opposed to phenomena, but they want their phenomena for instruction. not for sensationalism, nor for amusement. They are not the enemies of test mediums, but are rather their best friends, for heart as well as the head, and is filled with they wish to give them conditions under which evidence of value can be presented to the world. | thoughts. Drawing upon facts of real life Of music and halls we need not speak at length. she has woven them into a most thrill-

the harsh jargon of sounds usually emanating from a piano or organ under the manipulation | ers. Each friend of Mrs. Twing should make of some one who is "controlled by Beethoven or | himself a committee of one to solicit orders for Mozart." Neither do they take especial delight | this splendid work. It can not be issued until in listening to "Nearer, My God, to Thee," "I Have a Father in the Spirite Land," "The Sweet Bye-and Bye," and other "popular" songs, usually heard at many of our local meetings. Of the halls, it is to be said that six or eight flights of stairs, the odors of soup kitchens, livery stables and beer-saloons, do not usually attract people of intellectual and spir-

itual culture. But the speakers themselves have a duty in respect to this subject. Many of them prefer a fortnight's or a month's engagement to one of longer duration. By changing places frequently during the year, they are not obliged | dollars to the Spiritualists of America, providto prepare more than a half dozen addresses. They can use these addresses each successive year by "halving, drawing and quartering" them, and serving them up in a revamped order. They can and often do dwell upon the glories of the "Summer Land," the beauty of spirit-return, and other platitudes, but fail to have a word to say upon the problems that mill of it goes into the treasury for the good of affect every day life. Spiritualistic meetings will again be largely attended when lessons of worth are given from the platform. When to give more than ten thousand dollars to the the people are told to utilize the phenomena | cause he loves. Such generosity among the in a practical way, when they are instructed in the higher teachings of their religion, when they see that they must live their lives on earth aright, ere they can enjoy their spiritual | the Spiritualists do the same for their great inheritances, when they realize that progression comes through the spiritualizing of their natures here and now, Spiritualism will as-

sume the attractive proportions of its earlier years, and thousands will flock around Its standard to be taught and inspired by spiritual things.

Sectarianism.

employed, they were engaged for a term of ally themselves with the demonstratious of life

progressive leaders of thought of other move- tion. ments who have never worn his label, yet who tend spiritualistic meetings. Such people go have outstripped him because they have and gone forward in their search for larger and larger expressions of Truth. As Spiritualists, we feel to urge that we cast sectarianism from us, and work on together for the highest and best good of all humanity.

Lisbeth.

The Spiritualists of the United States are familiar with the name of Mrs. Carrie E.S. Twing, whose work for humanity has endeared her to all lovers of the good and true in life. Each and every one who really knows Mrs. Twing will want a copy of her new novel "Lisbeth." It is a work that appeals to the the best and most helpful of the author's Lovers of music do not wish to be tortured by | ing story, in which will be found wholesome food for thought for all book-readfive hundred copies are pledged in advance. As a single copy costs but one dollar it should not take long to find the five hundred friends who will gladly purchase the book. Orders may be sent to this office, and we trust that every person who reads these words will at once record his name as a purchaser of the work. It is worth many times its cost, and such will be the verdict of all who read it.

Mr. Mayer's Offer

to donate property worth many thousands of ed they will raise ten thousand in cash to be invested in good securities, expires April 1, 1900. Time flies rapidly, and unless the sum named is paid or pledged by that date, he will withdraw his most generous and disinterested proposal. He does not receive one penny of the ten thousand dollars mentioned. Every the cause. Mr. Mayer gave five hundred dollars in cash to aid in the movement to compel him Partialists would have inspired men, women and children to meet him half way in the noble work of supporting their religion. Will not cause?

E Some of the people of antiquity thought that the fall of rain was due to the sorrow that filled the soul of a great and good God, and caused him to weep soft tears of pity upon the earth. This sorrow they thought was due to some rebellious act on the part of their tribe, and they sought to solace the grieved God by causing the flowers and trees to grow and blossom. If Spiritualists will but ishingly slow to realize that organization and ishingly slow to realize that organization and able word to the average Spiritualist. In it plant flowers of love and trees of strength, union of effort was the only sure power and he embodied the speculations of the theologi- | their blossoms will send forth such sweet fraans, and from it he deduced every creed that | grance as to induce the angels to dry their has been offered in the name of religion. It tears that have fallen because of the selfish-

The truer and purer our thoughts and [nearer our soul selves come to us, the more of

The highest happiness that can come to any mortal significant consciousness of having wrought good to one in need, without the hope of reward of any kind. A religion that will induce its followers to find such happiness is the need of the world. Spiritualism can be that religion if its followers will but cast selfishness and ambition out of their lives forever.

The hope of the race is spiritual light upon all problems that affect the welfare of humanity. When spiritual thoughts only are conceived in the sacred womb of the mind, the ills that now beset our human world will take wings and fly away never again to return. Mortals, make your every thought a spiritual one, and it will prove a savior to humanity.

20 Miss Abby A. Judson will speak for the First Church of Spiritual Progression, corner Broad and West Park street, Newark, N. J., on the evening of the 18th.

"Say not 'Good Night,' but in some fair clime bid me 'Good Morning.'"-Mrs. Barbauld.

EF Spiritual light is the hope of the world, and demonstrated Truth the world's only redeemer.

KT Minot Savage's latest statement of his views on Spiritualism is interesting: I believe that continued existence, after what we call death, is demonstrated. I believe I have had communications from friends in what we call Sam's jack tars had gone down to the bottom the spirit world. Certain facts I know, for I of the deep blue sea. studied all the proposed explanations for such facts. They do not explain. The "spirit" theory does explain them all, easily and naturally. Until I can find some other way of explaining my facts I am scientifically justified in holding my present opinion as a scientific hypothesis as well founded as the Conernican theory of the universe. I believe immortality death is only the gateway to a larger life.-Boston Record.

Organization.

The efforts now being made to secure to the Spiritualists of our country and the Dominion of Canada a National Home and headquarters for the National Spiritualists' Association is a grand movement in the line of practical Spiritualism. Without organization, all human efforts for the general good are fragmentary and uncertain. Organizations, in order to give their greatest efficiency, must have a head from which is born the unity that gives strength.

The Spiritualists, for many years, were scat-

FEBRUARY 17, 1900.

HT We were greatly pleased to receive a lives, the closer can our higher selves come] call on Monday from Mr. Forest H irding, who fair obance to impress the value of their thought | To the solution of all problems that affect | into touch with our finite mentalities. The | reported that his wife, Mrs. Nettie Holt Harding, had felt a strong healing influence, and larger will be the soul-circle when its fight gestion last week that at eight o'clock each expressions are received into itself. Let us evening a wave of healing be sent to her. The live in harmony with our souls that our human power has been very strong at that hour, and lives may aid them in their quest for perfec- Mrs. Harding is slowly improving. Let us continue this practical and beautiful work.

Ignatius Donnelly in Minneapolis.

Ignatius Donnelly delivered an address on 'Spiritualism" under the auspices of the State Spiritualists' Association of Minuesota at the First Unitarian Church Sunday evening, Feb. 4 Every seat in the auditorium was taken, and many people were content with standing room in their ouriosity to hear what the "Sage of Nininger," and more recently of Minneapolie, had to say about "one of the most interesting questions that occupies the scientific minds of the world." The belief in the immortality of the soul, he argued, justified a belief in Spiritualism. He maintained that if the soul existed after death, as was quite generally conceded, then it was equally probable that spirits, under certain conditions, could hold converse with mortals.

His own experience with the speaking dial; which had once helped him to get a peusion for a widow, had convinced him that there was something in Spiritualism, and he cited numerous instances where he had reason to believe that he had come in personal contact with nebulous bodies. He gravely declared his belief in the efficacy of the speaking dial as a

medium of communication with spirits. On one occasion he had held a lengthy interview with the spirit of Napoleon, and the ut-terances of the "man of destiny" on that occasion were wonderfully characteristic of him.

"He prophesied that this country was on the eve of a bloody revolution," said Mr. Donnelly, "and whether he was right or not, indications have certainly not been wanting that his position was well taken."

Again, during the Spanish war, as Mr. Don-nelly sat idly fingering that dial at Nininger, it had suddenly spelled out the message from another world that a great naval engagement had been fought, and that one thousand of Uncle

have proved them over and over again. I have hired man to seek confirmation of the psychic impression. He returned with the information that there was no truth in the report, but that it had been widely circulated. The deduction which Mr. Donnelly drew from this striking coincidence was that some spirit had heard the rumor in Hastings, and had obligingly brought it on to Nininger.

Once he had caught the dial in a lie, when it boldly vouchsafed the information that six huntheory of the universe. I believe immortality dred seet west of the Donnelly domicile, and is discovered. In time the world will accept six hundred feet down in the earth was one this and live in the light of the knowledge that million dollars in gold, deposited there some time in the misty past by a mischievous band of Sioux. The prevarication was so palpable that Mr. Donnelly did not consider it worth while to seek proof of the dial's veracity.

Although convinced that the dial was not strictly infallible, the author of "Cæsar's Column" and other stories was nevertheless convinced that an "intelligence higher than ours" acts through the dial on that which is 'the spiritual part of us."

Spiritualists, he declared, had rendered the world a great service if they simply succeeded in demonstrating that when a man dies he lives again. Viewed simply in the light of scientific research, he believed they had succeeded in demonstrating that there were stranger things in heaven and on earth than were dreamed of in the philosophy of men.

He announced his conviction that science and Spiritualism went hand in hand. The great all absorbing question was, after this brief span of life, does the dust of the grave end man's existence? Spiritualists had done tion than any other forces which had attempt ed to solve the mystery of being in the civi-lized world to day. Their whole oreed, belief and theory were identified with the proposition that man certainly does live again. He agreed with Bacon, "the greatest of English poets and writers," when he said that he would sooner believe all of the fables of the talmud and koran than that the universe was without a mind. There were the same evidences of intelligence in nature as in the mechanisms invented by man. Every step made by man in the progress of civilization in four hundred years had gone to show the existence of God. "What assurance have we?" he asked, "that the human mechanism includes all of the senses that might reveal knowledge to us? How do we know that we are not staggering through the world with but a few senses, unaware of most of that which is around us? I think all of the revelations and facts of Spiritualism have served but to open wider the door of knowledge and have added another sense by which we are to become cognizant of another world, which we cannot observe with eves and ears. There is no reason why there should be only three forms of life which are known to us as solids, liquids and gases. There may be a hundred other forms which pass through us and through which we pass unknown inhabited by beings to whom we are a great source of amusement and delight. There was never anything true that did n't have its counterfeit. We have great physicians and quack doctors, great lawyers, such as Lincoln, and pettifoggers. In Spiritualism, as well, the student was confronted on the one hand by facts, and on the other by humbugs. The highest compliment which we can pa to the Creator is to try and understand His works. The mind must be immortal. proposition that nothing can be produced from nothing overwhelms the agnostic doctrine of creative force. Nothing can be the fruit of accident. If the material from which was made the shin bone of Adam still exists in some other form, then the spirit of Adam must ous story of psychical phenomena, in which he be somewhere round about us to-day. This a husband heard his wife calling marvelous thing called intellect cannot perish in the dust." Byp :otism an i mind-reading, Mr. Donnelly contended, were but other manifestations of Spiritualism. He told of a number of experiences at spiritualistic séances when he was a member of Congress in Washington. "And you were better represented then than you have ever been since," he added. In concluding, Mr. Donnelly recited Addi-son's "Cato's Philosophy on the Immortality of the Soul."-Minneapolis Times.

roved to be dishonorable or unworthy of confidence

Legal Holiday.

Thursday, Feb. 22, Washington's birthday. is a legal holiday, in consequence of which the office of the BANNER OF LIGHT will be closed throughout the day. Our patrons will kindly govern themselves accordingly.

Spiritualist Societies.

This subjust is one in which every true friend of Spiritualism should take a deep interest. of some special creed, and has no word of com-From the days when thousands hung with mendation nor of succor for those outside of eagerness up in the eloquent words of Finney, the influence of that creed. It has ever fos Forguson, Donton, Chase, Edmund, and many tered religious projudice, upheld creedal bias, others of the early pioneer workers, we have and defended mental slavery. In these special reached a point where too often less than one directions, Spiritualists have been justified in hundred persons listen to a Spiritualistic lect. ure. The ablest speakers now upon the platform of Spiritualism are not wanted by many local societies, unless they are able to pay their own salaries, the rent of the hall, the salaries of the musicians, and the advertising in the secular papers. Such ones are seldom r(ëngaged when they cost the societies anything out of their treasuries.

It was once thought that platform messages after the lecture would draw the crowd and pay the bills. But this method, although yielding large financial returns for a time, has not recalled the o'd-time audiences of thousands. In fact, it will have to be admitted that the spiritualistic meetings were more largely attended and better supported when phenomena were entirely absent from the platform than they ever have been since such manifestations were introduced. When Metropolitan Temple in San Francisco, and Music Hall in Boston, were visited by over five thousand people every Sunday, with no phenomenal attractions out side of a trance or an inspirational speaker. the societies conducting the meetings looked for nothing in the way of support. It may be listen. They take a sort of mournful pleasure said that Spiritualism was then new, and people went to the meetings out of curiosity. Possibly there may be some truth in this argument, yet curiosity seekers are seldom liberal contributors to the support of any movement nal world, upon the costly garments spirits save in finding fault with those who do the work connected with public meetings.

There is a cause for the great falling off in the attendance at spiritualistic meetings. Some claim that the speakers of to-day are not mentally and spiritually the equals of those of the earlier days, hence are incapable of holding the attention of the people. Others assert of the phenomena offered in proof of spiritthat the introduction of phenomena is the chief cause of the decadence. Still others are ever at hand for those who need them. claim that the places of meeting are unat. They should ever be kept fresh in mind tractive, and they cannot "afford" to associate | through such work as will make it possible for with those who control the meetings. The all who desire such evidence to receive it in conscientious student of our movement, however, will be forced to admit that, while there | chical powers. The fact of spirit-return is inare many upon the rostrum to day who are not deed of great value, but it is only such when it the equals of the eloquent and scholarly work- leads those who know it to consider its real ers named, there are yet men and women of great intellectual ability, as well as spiritual lies behind it. When followed as it should be, discernment, ready to serve the public to day when they have the chance.

given the cold shoulder by the officers of local | ily, to his fellowmen, his relation to the Infisocieties, and are not employed. The officials are anxious to find some one who will "draw" well enough to make outsiders meet the ex. form, the power of his will to act as an educapenses of the meetings. In the days when speakers received fifty and more dollars per Sunday, when Ralph Waldo Emerson, William lies behind and beneath all religions and phi- possibilities of so-called matter."-Sir William L'oyd Garrison, William Denton, et als, were losophies, are problems of vital moment that Crookes.

This term has long been a most objection became a term of reproach, and has been ness of the children of earth. used most scathingly by many Spiritualists in their references to their orthodox opponents.

Sectarianism is indeed a term that stands out boldly in opposition to mental and spiritual growth. It is narrowing in its influence and selfish in its aims. It seeks the welfare only of those who enroll themselves under the flag

their dislike of the term, and in their disapprobation of its teachings. But we ask our Spiritualist friends to ask

themselves if the influence of sectarianism is not already apparent in their own ranks. We have found indications in many localities that it is already doing its pernicious work among in others. Many Spiritualists have actually become sectarian in their views respecting their religion. They have narrowed their Spiritualism to the one fact of spirit-return, evidence of which they dogmatically demand each succeeding day of their lives. If reform work is mentioned, if the needs of the poor are mentioned, if equal rights, for men and women of intelligence is asked for, if they hear some one saying that there is even a modicum of truth in Theosophy, Mental Scifly off at a tangent and declare that none of these things are any part of Spiritualism. They feel especially grieved when the ills of humanity are forced upon their attention by those to whom they are occasionally bound to in recounting their grievances against those whom they term "agitators," and " calamity howlers," but ever turn a willing ear to those who descant upon the wonders of the superwear, upon the use disembodied intelligences

make of gold and diamonds, upon their employments in the hereafter, and other themes of entrancing interest.

To limit Spiritualism to the mere fact of spirit-return is to make it one of the most parrow of all sectarian movements. The validity communion is beyond question. The proofs their own homes and through their own usvmeaning, and inspires them to determine what it leads to the realm of Universals, and not to that of Particulars in any sense. Man's origin But such ones are frequently if not generally | and destiny, man's duty to himself, to his famnite Life Principle of the Universe, the meaning of his expression on earth in a human tor, as a conqueror of the so-called material, the determination of the amount of truth that

10 Col. Richard W. Thompson of Indiana, Secretary of the Navy under President Hayes, passed to spirit life Feb. 8, aged nearly ninetyone years. Col. Thompson had met every Pres ident of the United States save Washington. and was the friend and confidant of the majority of them. His life was a busy and useful one, and he has earned the rest that is now his.

Read the article on the first page by Miss Anita Trueman. You will be pleased with it. Have you read her new work "Philo-Sophia"? If not, you should do so at once. It is for sale at this office at seventy-five cents per copy.

Man's life on earth, even though it be one hundred years in length, is only a partial expression of his soul. That soul is richer by those who have never hesitated to condemn it all that the experiences of those years on earth gain to the soul self is greater when its expression in a human form seeks the purest and most spiritual things as companions in its thought-zone.

Eich friend of the BANNER OF LIGHT who is desirous of serving the cause of truth, who wishes to do a faver to a friend, who is anxious to help THE BANNER and its manageence, Christian Science and Metaphysics, they ment, can best do so by inducing a friend to subscribe for THE BANNER. If every patron will send in one new subscription each he will add to the sum total of his own happiness, and aid Spiritualism greatly thereby. Try it, readers, and see if it is not so.

> 100 Have you started petitions asking for the abolition of capital punishment, and the granting of equal suffrage in Massachusetts? If not, why not? These important measures are now before our State Solons, and they should know that you expect them to represent you aright with regard to both of them.

1977 The phenomena of Spiritualism are the bedrock of its temple. They are of priceless value therefore, when rightly related, but become of little worth when they are placed upon the top of the tower, with no foundation below for the building to rest upon.

12 Our readers will find on the seventh page of this issue valuable information concerning one who calls himself "Prof. Slade,"

Had the cat wings no bird could live in air, Had each his wish, what more could Allah spare? Arabic Proverb.

19 "I am as old as God, and he who sees me sees God."-W. W. Hicks.

Error fades away beyond Truth's revealing light,"-B. B. Hill.

"For our every good deed the world will be the better always."-George P. Colby.

"In life I find all of the attributes and

the only right road over which they could be led out from religious bondage into the free enjoyment of spiritual truth and harmony. There are far too many now who claim to be Spiritualists, looking with jealous suspicion upon all movements tending toward organization, and a stronger union of spiritual views and practical efforts for the good of a cause that stands for the betterment of all buman conditions.

It often seems unaccountable, and even sad. to find people with a good degree of general intelligence, who take great pride in the idea that it is a sign of smartness and personal independence not to agree with, nor to work in har mony with others in any cause. If the Spiritu alists of this country had been united, and commenced to organ ze in all the States forty years age, they would to day be strong, and be fully acknowledged as the advance guard in the religious world. They could have had long age halls and "Medium's Homes" in every State, and a grand headquarters at the Capitol City for the N S. A. What a pity that so many long years have gone by, and such a noble and grand cause is now struggling hard to raise the small sum of ten thousand dollars in the whole Unit ed States.

The Catholics in some large town or city in the small State of Vermont, could easily raise more than that amount for a church building. The reason is easily explained; they are thormay bring forth, and is helped onward toward oughly organized, work in harmony, which perfection by the lessons thus imparted. The gives the power and ready means. If I had the means of many Spiritualists, even in New England. I would immediately offer to be one of ten to furnish the whole amount required. NEWMAN WEEKS.

> Another Rescued After Being Buried Alive.

Bishop Samuel Fallows, of the Reformed Episcopal church, Chicago, Ill., tells a marvelasserts that a husband heard his wife calling after she had been buried, and that on has ily reopening the grave found her unconscious, but still alive. The minister declines to give the real names, using the name of Smith.

As Bishop Fallows tells the story, some years ago Mrs. Charles Smith, the wife of a young man living on the north side, was taken seriously ill, and died in a short time. She was not embalmed, and was buried two or three days later in Rose Hill Cometery.

She was buried in the afternoon. In the middle of the night Mr. Smith was awakened by some one calling his name. He heard the name two or three times, " Charles, Charles,' very distinctly. He did not associate the voice with any one he knew, and said to himself that it was a hallucination. Being a man of materialistic views, he attached no meaning to the matter, and soon fell into a troubled sleep again

After awhile he was awakened by the voice again, this time more insistent: "Charles, Charles, Charles!

Just as day was breaking, for the third time he heard the call again, this time entreatingly, the minister declares. This time he recognized the voice very distinctly as that of his wife. Moved by some unexplainable impulse, he sprang up, searched the room thoroughly, found no one, and rushed in to where a friend was asleep.

"Come get up! we must go to Rose Hill," he cried

His friend tried to dissuade him, but to no purpose. They harnessed a horse to a light buggy, took spades and pickaxes, and drove to the cometery at breakneck speed. As speedily as possible they dug down to the coffin and opened it. The young wife was just turning over in the casket. Although alive, she was unconscious. Presumably she had been in a stupor the entire time. She was taken home, recovered, and is alive to day. She has no idea that she was ever buried alive, and probably if she had known all of the circumstances at that dred pages, in good type, price \$1.00 Your time the shock would have killed her. She names and addresses will be most gratefully was told that she had been very ill, and had isceived. CABRIE E. S. TWING. recovered almost miraculously.-Ex.

A Voice From the Sunny South.

To the Editor of the Banner of Light:

From under the sunny skies of Florida I write you, scarcely realizing, though 1 left the North so recently, what "snow bound" and below zero" mean. The first day or two we had a cold rain, but now it is all that could be desired. I will write of the camp later, but I wish to ask now that you will give place in your widely circulated publication for this message to your many readers,

Ever since my hand has been controlled to write, people have said to me. "Why do you not write a story that teaches Spiritualism?" and the request has at last been granted. I have already in the hands of the Banner of Light Publishing Co. a story entitled, "Lisbeth, a Story of Two Worlds.'

The dominating spirit that caused my hand to write has a keen sense of humor and a knowledge of old-fashioned orthodox bondage. The characters have an individuality of their own and the mingling of the humorous and pathetic moves one to laughter and to tears. As I am getting this book published myself, I want to know how many of my friends whom I have met in the many States I have visited as a speaker and medium, will send their names and addresses to my home address, Westfield, New York, signifying their willing ness to purchase a book when published. It will be a neatly bound book of over three hun-Lake Helen, Fla., Feb. 6.

FEBRUARY 17, 1900.

Address of Welcome

BY PRESIDENT D. P. DEWEY, Delivered at Mid Winter Meeting of Michigan State Spiritualists' Association held Feb. 9, 10, 11, 1900.

Friends and Co. Workers:

We deem it expedient, at this our seventh annual "Mid Winter Meeting," to mark briefly some points of progress made, and encourage action along lines of objects sought. Called into being through the needs of a small number of earnest thinkers, progressive, necessarily unsupported by custom or inheritance, a State Association was found necessary to strengthen and defend the principles of soul growth from unsympathizing epithets as well as to shield many tender and sensitive persons in their development as mediums, whom we recognize as transmitters between the spirit-world which lies all about us and our world tangible to our normal senses

These mediums are of various power and quality, and their messages no more to be relied upon for good results than are the mes sages coming over an incompleted system of telegraphy, or other means of transmission known among men, yet to be respected and encouraged till the time when the conditions among men and women be such as to need no "protection, an organization of persons of known respectability, whose daily lives give recognized authority to their cause.

We feel that we may with modesty mention the fact that our initial moves in this direction were characterized by judgment and discretion in placing officers in charge whose wisdom has been proven by the results obtained. Our first President, Hon. L. V. Moulton, brought to us the needed experience of the analytic lawyer; our first Secretary, Melvin A. Root, that exactness and precision so necessary to the good beginning of an organization. Mrs. Martha E. Root, as our next President, was fitted by nature and experience for her wise and loving administration of affairs, until bodily infirmity called for a substitute.

To those outside, the work accomplished by the State Association may seem meagre; but to those connected with it, the results obtained through its efforts, assisted by the Spiritualists throughout the State, have placed it in such rank that we have been brought into close relationship with the National Association of Spiritualists, and have received from them, it would seem, almost unmerited favors, both in representation on their Board of Trustees since their organization, and the kindly assistance of their foremost officers and workers at our Mid Winter Meetings. Thankful for such re-cognition, we still are willing to prove our loy alty to the cause by stepping aside, giving op portunity for other talent, with which we are abundantly blessed in other States and locali ties, whenever the majority may deem best, believing, in the long run, that true merit will win its way to place of trust.

We have ordained twenty one ministers of the Gespel of Spiritualism; have placed a few missionaries in the field as circumstances seemed to demand, and should have placed more at work with our endorsement, did the people support them properly. We are disposed to take a practical view of the situation, and send no more out than the local surroundings seem willing to support financially.

As for ordination, it has been a problem to select those best fitted with worldly wisdom and with spiritual gifts, and none need feel aggrieved at be ng refused; for ofttimes local surroundings, as well as the demands of the public, must have their bearings. We have tried to err, if at all, on the side of keeping the members few and their merits many. You are well aware that at its last annual

convention, at Chicago, the National Spiritual Association, with a full chorus from Michigan, adopted a Declaration of Principles. This was done after the most thorough canvassing by the committee in charge of the same. While it may not fit exactly an even dozen critical

minds, the wording is such as to cover the essential points necessary in a declaration suit ed to the majority, and it is hoped that the State Association of Michigan will adopt the same, as an "exclamation point" in its sensible career. We do not hesitate to say at this time that our growth and recognition by the public, our treatment by the press and railroads, and the fellowship with other religious denominations have been all that we merit and all we have earned, when viewed as a whole. It is not to be expected that those outside our philosophy will discriminate between Spiritualists recog-nized by the State Association or local organ izations, and those of every known method of attracting public attention. So let us take the verdict rendered as merited and rest content with the same till such time as we shall have led out of darkness those poor deluded mor-tals calling themselves Spiritualists, who write their own commendations for the press, who advertise their merits in large type, or who supplement their "tests" with matter ob tained through material means. Having been called in question by some prominent workers in our Cause for referring to fraud and dishonest practices, while pre-senting the case of the State and National Associations at the different camps, as an officer in each, let me here state: I fear no harm from an honest admission of guilt or weakness on our part, believing that the less we boast through press or public utterance of questionable phenomena or that obtained not under strictly test conditions, and the more strictly we characterize the results so obtained as unworthy, the more quickly will we establish confidence in the glorious and attractive field of the genuine. Humanity is frail, and, as human beings, we cannot bear the same strain at some times that is borne at others. We have our share of human trailties.... If the good of humanity be the aim of our brethren in the church, then have they great cause to rejpice; for even among the ignorant there exists a religious tendency, and the very intellectual worldly man, as well as the materialist who must verify every step of progress, and the scientist whose survey of man and nature fails to find the soul or spirit-each in turn bows at the evidence and is compelled to acknowledge the facts of our phenomenal Spiritualism. As for me, in my blind ignorance of spiritual things, only surpassed by my inner longings for the after life, my prayers, my songe, my mingling with the church and its gatherings of various denominations, only drove me farther from the recognition of any principle in nature that left a hope for the hereafter possible. We do not for a moment attempt to argue that all need our method of proof, but to many so unfortunate, if you so denominate it, as to doubt the power of one to take upon himself the guilt of another, or in any way (save a material one) to efface our guilt or give us one ray of hope, we do say our philosophy, orude as it is, despised as it has been, comes as a boon of priceless worth. It unfolds a new world, or, in other words, it gives a key to unlock the wonders of our present world in its fitness and adaptation to all of man's needs, if he only will try to conquer self and contribute to the good of others, "E'en though it be a cross." When I found beyond the cavil of human mind to doubt, that the "after life" was as-sured, it enwrapt my whole soul; it kindled a fire on my altar which nothing short of awak-ening in a mad-house to find it all a dream can ever efface. We venture to say there are few ministers of the gospel, or devout and taithful church members of any denomination, who can fully realize the far-reaching extent of the materialistic views of the intelligent and business portion of these states. Your very presence, your ardent desire to keep hope kindled, and the faith in your calling and your prayers respected, together with the unwillingness on the part of any noble man or woman to weaken a hope which they would prefer to strengthen, puts a bar to their re vealing to you the true state of their opinion. This I believe to be not an extravagant statement: that a small per cent. of the moving machinery of this Government, the managers of these railroads, the bankers, the lawyers, the doctors, the most prominent statesmen, the leading stock-men, as well as prominent women, are unshaken in regard to a future life. My hearers may say, unwise to utter in

public, even if believed or provable. Once we would have said so, for it is not considered wise to destroy that which we cannot build. Be that as it may. As Spiritualists we come not to destroy old faiths. Our mission is to em-

phasize and prove that which our brethren have prayed for. We take the refuse, or the rejected of your faith process, and use the grauite composite to cement our structure of Modern Spiritualism. The doubter is a proper sub-ject with which to experiment. With such we build our strongest pillars. It is hot our object to invade the sanctity of the church, neither to pluck flowers from her altar, nor remove the bricks from her outer walls; but we do mean to vitalize the most salient features of the inspiration of the Bible, and give force to the so called miracles of Christ, by demonstration which leaves no room for doubt or fear. Who can question "the hand writing on the wall," or the appearance of Christ in the room with his disciples, the doors and windows all being closed, when we are enabled to see those of our own household with added security against the possibility of deception? Though this may not fall to the lot of all, still it is of frequent occurrence, and attested to by those especially chosen to rebut deceptive practice. There is still a more frequent and more con-vincing and overwhelming evidence to our senses when we are taken possession of by an intelligent entity who controls our language, our gestures and our feelings so completely as to give unmistakable evidence of his or her own identity and life work.

My friends, we have passed the need of an argument to sustain our position, as we have I hope emerged from that show stage which Mr. Moulton aptly styles the public performance, to call attention to the phenomena of steam, of electricity, of chemistry, or of spirit-power. And yet it is not enough to point to the prominent believers in our philosophy among those of renown in other pursuits; for a giant intel-lect may pass a thousand times along the roadway where wild game have crossed and re-crossed and still be unmindful of their prox-imity; whereas a trapper or hunter of small mental unfoldment will give unmistakable evidence of the same both in numbers and kind. Suffice it, we are intrenched by the evi dence of the most intellectual investigation and from the most crude. Approach the fact of "spirit-return" from any standpoint you may, and your convictions will be the same as regards the fundamental truths we claim. In fact, the methods of its revealment have so multiplied of late that its general acceptance is

but the work of a brief time. We only ask of you to bring in your friends during these coming sessions, and let us reason together. Let us feel we have a common ene-my to battle: Ignorance and Vice; we have one common object to attain, that of a better understanding of each other, and a stronger cementing of brotherly love and charity to the end that the ignorant may become more wise, that the poor may be fed and clothed by their own efforts, thereby ennobling their lives, that the weak inebriate may be given strength from this reservoir of spirit power which does sometimes cast the bowl from their lips, and create in them a disgust for its contents, that families may become more united in the sweetness of home life, that a few hours may be taken from worldly cares, and devoted to the development of our spiritual natures, the only proper atmosphere for our spirit friends to come to us, and

 a book of the second book of the secon centre our entire community. After the services at the house the remains

At the close of the musicale, a bountiful re-past was served. Mrs. Hatch was assisted in pouring coffee by Mrs. Grace Cobb Crawford and Mrs. J. A. Shelhamer. Mr. Hatch received

many glifts during the evening. It will be a long time before the occasion will be forgotten by those who were there. It was one o'clock in the morning before the last one left the house. Mr. Hatch is very popular with the young society people of Dorchester, and many were there, bringing with them a club present. ONE WHO WAS PRESENT.

Moses Hull's Last Card.

To the Editor of the Ban ner of Light:

Will you allow me space for one more card? Mr. Bach has been delayed in getting out my book by the total collapse of his largest printing press. It took him two weeks to get his broken press to Buffalo, and a new one back and in running order. As a result, the book will be delayed about a week. They now promise, if they meet with no further mishaps. can begin delivering books to subscribers not later than the 22d of this month.

We have the labels written as far as the subscribers have paid for the book, and we hope to have them in the express and mail within three or four days of the time we receive them.

The money for subscriptions is now due. New subscribers will be received at the rate advertised until March 1. All the money on subscriptions is now needed to meet the bills, all of which will be due as soon as the books are delivered to us are delivered to us.

thanking the Spiritualist press, and promising to reciprocate in any possible way, I am still in the Work, Moses Hull.

Mrs. C. H. Appleton. To the Editor of the Banner of Light:

Will you please say to the readers of your paper that Mrs. C. H Appleton, President of the Ladies' Spiritualistic Industrial Society, is quite ill at her home in Cambridge, and it is hoped that the best wishes of her many friends will be sent to her, freighted with healing, that her recovery may be speedy. IDA P. A. WHITLOCK

Passed to Spirit-Life,

From Manchester, N. H., Feb. 2, at the home of George Ellenwood, Lake Avenue, MRS. ABBIE REED, aged 45 years.

years. The deceased was a firm Spiritualist and possessed marked mediumistic powers. She was charitable and kind to the unfortunate and a true friend. She was an active worker for the Cause in the Society at Manchester, where they will miss her kindly smite and words of good cheer. She is not cead, but has passed beyond the vell which angel hands are ever ready to raise that we may behold those who have gone from the darkness and touble of earth to the light of the eternal day. She leaves two sisters here to mourn their loss, and a host of friends. The funeral took place Sundar, Fee, 4.² The services were conducted by the writer and the D. of L., of which she was a member. There were many beautiful floral tributes. May the one who has been called to part with her here feel that what has been his loss will be her gain. NELLIE F. BURBECK.

LIST OF SPIRITUALIST LECTURERS. most interested to inform us.

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

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affection of the liver, the physician who treats the patient for an involvement of the lung and p.eura will necessarily fall short of a cure.

WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.

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

HARRISON, NEB., Jan. 7, 1900 .- Dear Sir: You described my case better than I could have told it myself. MRS. R. M. WALLACE.

WONDERFUL RESULTS OF HOME TREATMENT.

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

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

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

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

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Feb. 17

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

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



A NEW WORK ON **Practical Psychometry** BY J. C. F. GRUMBINE,

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CONTENTS. 1. Introduction. 2. Special Rules and Conditions to be Observed. 3. Mcdiumship and the Spiritual Gifts. 4. The Soul its own Oracle and Law. 5. How to See and Perceive with the Interior or Spiritual Vision. 6. Concentration and Centralization. 7. Sittings. What they Signify. 8. The Silence. The Voice, Divinity. As this is perhaps the most practical work of its kind, and the teacher and author has been requested by his thousands of students to prepare a primer or text-book for the neophyte, the book is destined to satisfy a long felt need. Published in paper and sent prepaid for 50 cents For sale by BANNER OF LIGHT PUBLISHING CO.

Bars and Thresholds.

BY MRS. EMMA MINER.

Thousands of readers who became deeply interested in this truly spiritual story as it appeared for the first time in the columns of the BANNER OF LIGHT, will extend to it In the columns of the BANNER OF LIGHT, will extend to it a warm and hearty welcome in this neat, convenient and preservable form. Many letters were received at this office as it appeared from week to week in THE BANNER, express-ing a wish that it be published as a book, in order that it be at hand for reperusal and for general circulation. As that wish is now met, the volume will doubtless receive the ex-tanded patronage it should command and prove to be a valcentee parronage it should command, and prove to be a val-uable and very efficient auxiliary to the agencies now act-ively engaged in efforts to elevate the minds of mortals to higher planes of thought and action than those a vast ma-jority of them now occupy—a plane where bellet will be supplanted by knowledge, and faith by a realization of the plans, purposes and possibilities of life and of its eternal continuity.

BANNER OF LIGHT.

DR. J M. PEEBLES.

Thanking every subsoriber, and especially

were placed in the casket and taken to the station, from thence to be removed to Rutland.

Vt., and laid beside those of her mother. The heartfeit sympathy of all go out to the grief-stricken husband, son and wife, who ac companied the remains to their last resting! place; also to the father, brother and sister who reside in Rutland, where another short service will be held at her father's home, before the burial.

Mrs. Livermore, née Eliza H. Bates, was born in Huntington, Vt., June 20, 1847. Removed to Rutland in early childhood, at which place she was married to R. F. Livermore, Feb. 10, 1869. A more than usual amount of wedded bliss has been theirs through all these years, making this sad parting all the more unbearable to the stricken husband, which parting occurred Monday, Feb. 5, 1900.

Sister L. was a model Spiritualist. Fifteen years ago when I came to Corry she was a leading Presbyterian, and was indignant when first told that the doctrine, (that without the shedding of blood there was no remission of sins) was heathen, and never taught by Christ. Her integrity rose above bigotry and purified her belief. The church desired to have the funeral held in its building, but the friends preferred to have it in her commodi-ous residence. No funeral ever held in Corry made so deep an impression in the minds of religious church members who are hungry for clearer light on the home beyond the river to which we are hastening. G. F. LEWIS.

A Musicale.

Half a hundred of the friends of Mr. E. Warren Hatch gathered at the home of his parents, 74 Sydney St., Dorchester, Tuesday evening, Feb. 4, to enjoy a musicale given in honor of his twenty-first birthday. Having been a Spiritualist all his life, he consequently has a large number of friends among the different socie The societies represented were: The Na-168. tional Spiritualists' Association, by its Presi dent, Mr. Barrett, and a letter from the Spore-tary, Mrs. Longley; the Massachusetts State Association, the New England Spiritualist Camp. Meeting Association, the Onset Bay Association, the Boston Spiritual Temple, the First Ladies' Aid Society, the Helping Hand Society and the Boston Spiritual Lyceum.

During the evening the Clenton orchestra dispersed charming music; Miss Martha Mac Kenzie read a poem from one of Mrs. Long-ley's spirit friends, little Nannie Gibson; Mr. Chas. Sullivan gave a recitation; Mr. H. D. Barrett contributed some beautiful thoughts; Mr. Robert Dual gave a trombone solo; Mr. I. Alexander gave a violin solo, as did Mr. Chas. L. C. Hatch; Mr. Clenton Batchelder gave a cornet solo; Mr. Joseph Daly, a phenomenal pianist, gave several solos, and Mr. E. Warren pleased his friends with songs.

JENNIE HAGAN JACKSON, Ft Worth, Texas ABBY A. JUDSON, Arlington, N J. MRS. EMMA JACKSON, Acushnet, Mass. O. P. KELLOGG, East Trumbull, Ashtabula Co. O, J. W. KENYON, Onset, Mass. MR . J. W. KENYON, Onset, Mass. G. W. KATES, Minneapolis, Minn. MRS. ZAIDA BROWN-KATES, Rochester, N. Y. D. M. KING, Mantua Station, O. MRS, MARY O. YON KANZLEH, Fulton, N. Y-MRS, MARY O. YON KANZLEH, Fulton, N. Y-MRS, R. S. LILLIE, 305 Larkin st., San Francisco, Calif. MRS, F. A. LOGAN, 1137 East 20th street, Oakland, Cal. MRS, SOHRONIA M. LOWELI, Anoka, Min.,* mite, ZAIDA DIAOWA-RATES, ROCHESTEY, N. 1 M. K. MARY G. VON KANZLEH, Fuilton, N. Y MRS, MARY G. VON KANZLEH, Fuilton, N. Y MRS, F. A. LOGAN, 1137 East 20th street, Oakland, Cal.
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•Will also attend funerals. N.B. If any names are omitted from the above list, they . will be gladly inserted as soon as the Editor is notified of the error.

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Editor of the Banner of Light, and President of the

National Spiritualists' Association. National Spiritualists' Association. No. 1.—An exact copy of the Oil Painting by Parks, pre-sented to the National kpiritualists' Association by Mr. Barrett's friends as a testimonial of their high apprecia-tion of his efforts 1. behalt of Spiritualism. This is an ad-mirable likeness, showing Mr. Barrett in one of his mosi characteristic attitudes, viz., scated, with one hand up to his head, and looking directly at you. The picture is 123x15 inches in size, being mounted on an elegant panel, making it suitable for any parlor or library without framing. Price, \$1.00; if se., t by mail, 20 cents extra for postage and packing.

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BANNER OF LIGHT.

SPIRIT Blessage Department.

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

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

To Our Readers.

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

10 In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-NER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

MESSAGES.

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

Report of Séance held Feb. 1, S. E. 52, 1900. Stephen Haskell.

Here comes a spirit who says: "Do not please, keep me waiting any more. My name is Stephen Haskell." de is a man about medium height. He has stooping shoulders and a long gray beard. The eyes are blue, but they looked faded from long looking and watching. He looks rather like a patriarch. He has a kindly way, but he was so afraid he would lose his strength before his turn came. He says: "Sometimes the children let us old people come first, because, although we might be patient, our strength would not hold out as well. I want to send word to Mary Haskell. She is one whom everybody calls Aunt Mary Haskell. She knows a little about this. I did be fore I went away, and yet I did not think it was so real. I did think it would perhaps be easier to come back oftener, but I do not find the avenue by which I can get home nearly as often as I wish. If you please, say to Mary that the time will not be long before she will join me, and that, although she will leave some who love her and some who will mourn, there will be many more who will rejoice. I shall feel that then we can go on together, for I have been tarrying on the threshold, waiting for the door to open and for her to appear; and I cannot seem to go on very far, because every little while I listen for her voice or watch to see her smile." Nashville, Tenn.

Eddic Burns.

Here comes a boy. His name is Eddie Burns. He is about ten or twelve years old. He has blue eyes and brown hair and a real bright way. He has books under his arm. He looks. up at me and says: "My father is with me over here. My mother is alive. She lives in Bos

and have a change somewhere. I have tried be well to give all away to the poor, for he who to come in their meetings down to Brockton, did so would then be poor himself, and in need is caused by something wrong in our own men. sideration. In answer to the first enquiry we but I whe not able to be recognized. Now I of having the same done to him. make this attempt. This is all I can say, but

help me if you can." Abigail Smithers.

There comes now a woman, rather stout, about one hundred and eighty pounds. She has bright blue eyes, and soft white hair. It is perfectly white, and looks as smooth and soft as can be. It is that kind of hair you always want to touch. She says: "Well, that is quite a compliment, and I feel pleased to have you say so, because people used to feel that way about it, and it is a part of my message. My name is Abigail Smithers, from Toronto; On-

tario. This is entirely new to me. I was a very practical woman, and it seemed to me that about the best thing for people to do was to take care of what life there is here, and not ask too many questions about the great unknown. While I was not one of those people who blindly trust to God for everything they want, I thought if he knew enough to make us, he knew enough to take care of us, and somehow it would be all right. But if I was living

here again, the first thing, I would try to find out about something besides my body, something about my spirit, what was going to become of it.

"I had a great many clothes when I passed away. The closets were full of them. I never destroyed anything. Every dress I had from the time I was married until I died I kept until it wore out, and so when I came back first. and looked at all those things, it shocked me, and I wondered why I had n't thought to have done something with them. If you will believe me, that is what I have come for, to tell my daughter for goodness sake to dispose of them, because it worries me, and I had rather see them doing somebody some good. Even if they are old fashioned, they can be fixed over, and keep some little body warm. My daughter Emma lives at home where her mother died. She has no husbaud. She is kind of old-maid- have something to give to those who are worse ish, and she will be shocked to death to think of giving those things away, unless told to in a direct message. That is all I have to say. When that is done I think I will be happier."

Carrie Johnson.

Here is a woman about thirty five. She has very dark eyes, and is slim and nervous. Her name is Carrie Johnson. She wants to get to Gussie. It seems like a girl who was in her care. She says: "Dear me! it does seem as though I ought to be able to speak loud enough for her to hear. She is only about fourteen years old, and just at the age when she needs my thought and attention. I keep sending them to her, but I want to speak to her, because it would be so much more real, and she would heed it more. Why talk about people going to heaven and resting easy while their loved ones are in temptation and danger! There is no god big enough to held me by his side while I have loved ones who need my thought." She writes down Chelmsford, Mass.

"You will find that this is a new thought there. They have not taken it up much. There are a few who read it by candle light in the closet. but they do not dare to come out in the open about it, and I would like to stir them up."

Fannie Drake.

At the present stage of social development,

ing should keep it, and not make himself sheltorless by giving it wholly away, and that he who has a moderate income should retain the principal for his own rainy day. But those

who possess these would do well to practice hospitality so far as possible, and to spend every cent of the income that was not necessary for the comfort of those dependent on them on the many we daily meet who are in actual want. The times seem to be still very hard for many, and with the present cold season one would be blind to the needs of his brethren and sisters, who did not see at every turn persons in actual need of what only money can buy. It is good to give all that we can properly spare of clothes, bedding, furniture and accumulated and plenteous provisions, but coal, wood, medicine, milk, flour, shoes and many other things require the expeuditure of actual money by somebody in order to be available. I have found in my own efforts to do somewhat for those who are out of work, or too ill to work, that though garments and food are thankfully received, yet the gift of a little money, be it no more than fifty cents, causes the sad eyes to grow brighter, for the thankful recipient well knows what she can get with that little sum.

Good can often be done by showing people how to economize their heat by nailing strips of cloth to the edge and sills of the doors, how to make a poor stove draw well by filling the cracks in the part that holds the coal with a little cement, how to cook the cheap cereal in a way to make it palatable, and how to cook inexpensive meat in soups and stews so that the essence of it may go as far as possible. Of course we must practice these things ourselves, or we cannot teach others. I, for one. am glad to practice all the arts of economy, and eat my bread without butter, in order to off than myself.

Europeans are amazed at the lavishness of Americans who put butter on bread that is to be eaten with meat or soup. It is a mistake to put butter or sugar on articles of diet that taste well in themselves without them, to a natural, unperverted taste. Parents, even those in poverty, often poil the taste of their children, and sow the seeds of future disease, by giving them bread covered thickly with butter and sugar. The child soon loses his relish for bread, if its own good taste has been disguised in this way.

After a light supper, I sometimes find myself hungry at bed time. As it is against my principles to retire hungry, I get a slice of bread, and it tastes so good with nothing on it. If a child is not hungry enough to eat good, plain bread, he better play awhile longer till he gets a healthy appetite. But whether he be hungry or not, he can usually eat a slice of bread plentifully smeared with butter and sugar. I have heard of an experienced physician who said the general health of the people would be better if sugar were fifty cents a pound.

But if a tramp comes along and wants something to eat I always give him butter on the bread, on account of the following story, which some of our readers have heard: A tramp called at a door for something to eat. The woman of the house was of the godly sort, and with a long drawn, sanctimonious aspect, she said to him, as she gave him a generous piece of dry bread, "I give you this bread for God's sake." The tramp looked at the bread, saw there was no suggestion of butter or meal with it, and with an appealing look at the lady said. 'And will you, for Jesus' sake, put some but ter on it?" This lady, doubtless, had not learned how to put herself in the place of another, and so could not put the Golden Rule into complete practice. "Whatsoever you would that others should do to you, do ye even so to them." If she had butter in the house she should have put some on in the first place, for if she were a hungry tramp, foot sore with her tramping, she would not like to have plain bread offered her, even "for God's sake." I recall, however, that a poor friend of mine in Arlington had no butter nor meat in the house, and when she gave three good slices of plain bread to a tramp who professed to be hungry, he threw them disdain fully into the next yard. After he had gone she stepped over the fence, and picking up the bread, she brought it into the house, for she felt that it was too good to waste, and Rover could eat it, though it had been on the ground. This tramp was ungrateful, which brings us to consider whether we shall show kindness to persons in need who show ingratitude. This depends on the motive that actuates us. Do ve show the kindness or bestow the gift in order to win gratitude, or because the person seems in need? In the former case we are working for self, and need to learn the nature of real philauthropy, which is god-like, in that the kindness is bestowed on the evil and the unthankful. If the latter, their ingratitude does not affect our own consciousness that we sought to do right by relieving pain or by lessening want. While it is sweet to have the objects of our care feel grateful to us, the presence or the absence of this feeling in them should not affect our future action toward them. If they are ungrateful, we may account for it by their suffering, which makes them urmindful of anything else, or by their having been brought up in an untender and selfish wav. It betokens high breeding and a cultivated nature to bear either mental or physical torture, and be ever mindful of the kindness of those who are trying to aid us, and to say the roses would bring strength to the people who "Thank you, dear," which my precious insane and paralyzed brother never once failed to do during the six long months that I put the food in his mouth as he lay in bed. Such deportment in one so beset with every sort of ill makes me set his character on an exalted pedestal, and it makes reverence for him a predominant feeling when I recall his doleful past. Thank the ministering angels of eternity's immutable will that I can now say of that idolized brother what Lady Jane Grey said when she saw the headless body of her Dudley borne souls. The Nazarene is reported to have told | past her window before she laid her own lovely a rich young man to dispose of his property bead upon the fatal block, "Nothing can now Yes; his gratitude was very sweet, but, had he shown none, my duty to him would have been just the same. It is not to win gratitude that we should work for and give to those who are in need. That they need should be enough

to her gift besides the butter. She did not give herself, and

"The gift, without the giver, is bare."

She held herself aloof on her sanotimonious pedestal. She did not come down (mentally) and stand by his side, and give him sympathy and compassion on his own level. Had she done so, perhaps the consciousness that she an unfortunate brother, would have made that bread taste sweeter to him than if it had been well buttered. We must not give to the poor letting them feel that we are above them in any way. We must sit down with them, and have them feel that we care for them, not as poor persons, but as unfortunate friends whom we love and esteem. I frequently say to them: "People have been very good to me, and I want to give you a little of it," and I tell them that even a little helps in hard times like these. If we go in a spirit that awakene their pride and resentment, we better never go near the house.

What a beautiful poem is Lowell's "Vision of Sir Launfal"! When the young knight, with prancing steed and burnished armor, started that bright June morning in quest of the Holy Grail, he saw a wretched leper at the castle gate, and flung him a piece of gold in scorn. After many years had passed, the knight, now communion-cup used at the Last Supper. Again he saw the leper at the gate, crouching in all the desolate horror of his disease. Not in scorn this time, but with a compassionate love like the Nazarene's own, he gave to him, and the mouldy crust and the water became wheaten bread and wine. The leper, too, was transfigured, and became the glorified being whose communion-cup the knight had sought in many a clime.

"He said words to the aged, knight that fell as softly on his heart as leaves from the pine, and these are some of the words he said:

"Thou hast spent thy life for the Holy Grail; Behold it is here."

> " The holy supper is kept, indeed, In whatso we share with another's need. Not what we give, but what we share, For the gift without the giver is bare: Who gives himself with his aims feeds three-Himself, his hungering neighbor, and me." Yours for humanity and for spirituality.

ABBY A. JUDSON Arlington, N. J., Feb. 1, 1900

Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES .- [By Paul Jeffries, Manchester, Eng.-Is there such a thing as degradation or backsliding after the spirit has progressed to a high plane? Is progression eternal?]

ANS.-In reply to the above we offer the following reflections, based upon the teachings we have unanimously received from inspiring intelligences since the very commencement of our public work. There is no such a thing in reality as spiritual degradation or backsliding after real victories have been won through con-

If, however, the lugratitude of the recipient | though they are well worthy of thoughtful contal condition, we should of course ascertain | reply that a Spiritualist, properly speaking, is the fact and seek to ohange. One could not one who accepts the fundamentals of universal It would seem better that he who has a dwell- blame the tramp if he were not grateful to the | Spiritualism regardless of whether he attends lady who gave him the butterless bread "for church or consolously exercises any phase of God's sake." "Ligte was something wanting mediumship. If you acknowledge the truth of spirit communion you are truly a Spiritualist regardless of your theological views on other matters. The celebrated Dr. Joseph Parker, who has been the minister at City Temple, London, ever since the erection of the building, is both a Congregationalist and a Spiritualist, as he holds to evangelical Christianity, and confesses to knowledge of spirit communion was sorry for him, as a true sister is sorry for of a definite though mystical character with his beloved wife, who passed to the spirit state quite suddenly in January, 1899. A new magazine, called The Sunday Strand, commented upon this fact in its first issue (January 1900), and in the same article Rev. H. R. Hamei's, rector of St. James, Marylebone, says:

> "I believe we are on the verge of a new era in which, for the first time in history, the occult world-the supersensuous sphere-will be reduced to scientific law, like electricity, light, steam, etc. It is a sphere so vast, and full of such new power, that we may look forward ere long to clear increase and certitude of knowledge about the 'dead,' and to sure communication between the spheres; also to mastery over levitation, clairaudience, clairvoyance, telepathy, therapeutic healing and general converse of a definite kind with the higher powers for guidance. With such increase of faculty and function in upward mental and spiritual condition, the man of the not an old man bent and frail, returned on a bitter (remote future may be as much above the man winter day from his unsuccessful quest for the of the present in knowledge and sublimated . functions as the man of to day is above the cave man and troglodyte. Is the clergyman who spoke the above words a Spiritualist? For our own part we detest the narrow bigotry which says so and so is not a Spiritualist because he or she does not endorse all the pet theories or ride the favorite hobbies of some self-appointed dictator. If you are convinced of the reality and nearness of the spirit-world, and in some mystic way hold conscious converse therewith, you are a Spiritualist, entirely regardless of other affiliations. True Spiritualism is far too broad to be confined within a sectarian fold, or to be fully definable in a creed of declaration or belief of any sort. As to becoming a medium, we prefer to say you can become increasingly mediumistic, but mediumship is a natural endowment, which cannot be created, but can be unfolded.

As to the best methods of developing latent psychic ability much has already been written, but the final word has by no means been pronounced. The very best conditions are usually afforded in select circles composed exclusively of persons who are drawn together by unanimity of purpose, entirely regardless of family ties or blood relationship. Pyschic societies can enjoy lodge meetings on a small scale of a most profitable character, but a small number of harmonious friends is often far preferable to a comparatively large circle. Whether you sit alone or with another or others, it is highly desirable that you observe the rules laid down by genuine occult societies from time immemorial.

First set apart a small, convenient chamber for your sittings; into that little sanctuary, let nothing ever intrude. If you observe the rules necessary to secure the highest results, you will not allow ordinary conversation or pursuits to be carried on within its walls, because electro magnetic disturbances are constantly caused by the intrusion of extraneous influences. Set apart some convenient season for retiring into this shrine, and when you are there keep the outside world out of your thoughts. If distractions invade, refuse to notice them; thus will you banish them. It is impossible to set a time limit to psychical development, because so very much depends upon the progress inwardly made already by whoever seeks to obtain results from periodical retirement. Clairvoyance is possessed to some extent by most children and highly sensitive adults, and as it is quite a natural and normal endowment, it readily reveals itself whenever hindrances are removed. We are all living in an atmosphere which we are perpetually perturbing by our excited thoughts. This psychic or astral ether is everywhere present, and serves as a screen or background to exhibit dissolving views with varying distinctness, regulated by its relatively quiescent state. Crystal gazing, the use of magic mirrors and all allied "magical" practices, are often valuable aids to concentration. Fixity of thought and gaze go well together; therefore one who is already an incipient seer may become a well-developed clairvoyant by quietly sitting alone or in genial, unexcited company, awaiting a revelation. If one person sits very quietly for a short time every day he will probably enjoy some remarkable experiences before the end of a month at furthest, and it is quite possible that something definite and valuable may be revealed even at a first sitting. There is such a thing as definite clairvoyance, and there is also clairvoyant mediumship; we can also speak of subjective and objective clairvoyance. Independent clairvoyance, as it is sometimes called, is principally due to an extension of the normal range of visual perception particularly in the case of one who devotes himself to quiet, steadfast gazing into a clear glass of water, or even into the seemingly vacant atmosphere. Photography reveals that the sensitized plate often receives impressions of objects undiscernible by the ordinary naked eyes. Spirit-photography is now exciting renewed interest in England, and a committee has recently been appointed to collect all evidence possible pertaining to such fascinating phenomena. As you become clairvoyant, you begin to see a great deal more than you formerly saw; but you can be thoroughly normal while you are discerning refined or ethereal objects, which are even more real because more enduring than common-place material utensils. Clairvoyant mediumship is due to your getting en rapport with unseen intelligences who know more than you know, and who find a means when you are receptive to convey information through your organism. We strongly advise our present questioner to either fit up a little retreat in his own abiding place, or else with a very few congenial friends, in some hospitable residence, where a quiet time can be given, at least twice a week uninterruptedly to the work of psychical development. There must be no nervous trepidation or mental uneasiness permitted to mar the serenity of the occasion, and whatever any one sees should be quietly described. If at first you get nothing of palpable value be not discouraged, as first

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ton. I have never been back to her. I do not think she knows much about this, but I have looked at her aud thought perhaps it would be a good thing if I could send a little word to her, because sometimes she wishes, when she sees other boys, that she had her boy back; and I would like to tell her that, although she cannot see me. I am there with her just the same. There is a certain amount of fun I get in seeing how close I can come to her and how much she feels me, and sometimes 1 am even able to bring things around that she wants. sometimes when my grandma helps me and lets me do it. I was not very good or very bad. I do not know as I can say anything about myself, only that I was very fond of my mamma." You wait a minute, and I will try to tell you her name. It looks like Ella Burns.

Susie Sinclair.

This is a girl about twenty. She is fair, blond hair, blue eyes, and looks something like a German girl. She is not German, but looks like one. "My name is Susie Sinclair, of Bloomington, Ill. I was married, although I look young, and I had children. I left my husband and two children. His name was George Sinclair. He has been thinking about getting married again; and, while I would like to see him married, I had rather see my mother keep the children. I think it will be better for them if they stay with her, and then I can come nearer to them. Somehow, I should feel as if I were stepping in between a man and his wife if I had to go there and help take care of the children when the second wife was there. It may be just a feeling of mine, but as yet I cannot quite make up my mind to go there and see them happy the same as he and I were. I never believed in second marriages anyway, and I am sure I do not now. I wish to goodness they would take down my picture. The second wife will not want it there, and 1 do not want it to plague her. It would look as if I was watching her all the time. I am the first wife, and I don't want it; if I were the second wife I would not want it, and so I do not seelany sense in having it there."

Lucy Eddy.

Some one comes here now by the name of Eddy. It is a woman. She is dark, about me, dium height, dark hair with a little gray them to the hospitals." He thinks the red mixed in. Her eyes are dark; her skin is clear olive. "My name is Lucy Eddy, and I am from were there. Framingham, Mass. If everybody suffers as 1 did, and suffers as much in coming back as I do, they would not want to come. 1 suppose I will get over it after I get away from here, but somehow the old condition of pain sweeps over me as I stand here. I want to get to Charles and I want to say that I am very well satisfied with everything that has been done. It is the best that could be under the circumstancer?"

Mrs. Lizzie Howe.

A spirit named Lizzie Howe, from Brockton, comes. She is medium height and very stout. weighs about one hundred and sixty pounds. She has gray hair and blue eyes (wears glasses). a round, full face, and a short neck, so she cannot wear a high color-has her dress turned down: "I am Mrs, Lizzie Howe. I was sick practice. Though the time may come in civilor a good many years, but I kept around doing everything I could, and now I am not able | operative commonwealths, in which there will | for us, and then we shall be "like the Father," to do any more and everything seems to be | be no very rich nor very poor, but all will be | quoting words that retain the loving sayor of going to pieces; so I thought I would come comfortable, as in a well regulated family, we him who uttered them, though our own theoland see if I could not attract some attention | have not yet reached the point where it would | ogy may differ in some respects from his.

After her comes another woman. She is quite short, but she has dark eyes, too, and dark hair, and it is completely covered with frizzles. She was one of those kind who could not go anywhere until she had stopped to curl every spear of hair on her head. She is fussing now over her face and dress, as though that was a way she had. She says: "Well, you need not laugh; it is not because I am so interested in it now, but I am playing the part I played in life to show that I am really the one who pretends to come. I had a beau, although I never was married, and while people thought I did not have a chance. I want it to be distinctly understood that I had a number. I think now perhaps it is better that I stayed as I was, because it would have been a terrible thing to me if I had been married and had some of the things happen to me that I have seen happen to other married people." Her name is Fannie Drake, and she is from Wichita, Kansas. She wants to go to her father; his name is Henry.

Walter Dunbar.

Here is a young man, I should think nearly six feet tall. He is slim, has very light hair, blue eyes and a quick way. He smiles and puts his hand across his head as though to put away any impression that had come to him from the surroundings, and speak clearly for himself. He says: "I feel like saying that when a spirit comes into a circle of this kind he is sensitive enough to receive the impressions of people present, and sometimes almost unwittingly is expressed some thought of theirs, perbaps an initial or a word that might upset a message; so the only way to do to get a perfect communication is to be just as passive as you can and keep thoughts away that will crowd in about people you know. My name is Walter Dun bar, from Chelsea, Mass. I was fond of music, fond of anything that was nice I think, and particularly fond of flowers. (He holds a great big bunch of roses in his hand-deep red roses.) I always said that the red roses were the sweetest and best. I feel like telling my mother that I have all the roses I want. I used to tell her when I was here that if we ever got rich we would have a place where we raised roses for our own benefit. I have often thought if I only could have that opportunity I would not sell them, and I would not give them to people who could buy them, but I would give

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND NINE.

to the Editor of the Banner of Light:

Some of us remember the lines, "Naught can you take in your cold, dead hand But what you have given away."

The same was said by a returning spirit, that what he gave away he now has in the world of and distribute the proceeds to the poor, and | mar his eternal felicity." then follow him.

Most would consider this request of Jesus an extreme one, and really unsuitable for general ized nations when they will be turned into co-

scious effort resulting in conquest over the elements of temptation. It is, however, probable that many spirits who have only attained a seeming height fall therefrom when brought into actual contact with difficulties they have never mastered. Innocence and purity are words of widely different import when both are carefully analyzed. A state of innocence can be a condition of untried, untempted spiritual infancy, and from that original paradise it is quite possible that all are at some time driven out. Purity is a state reached only through protracted experience, during which the nature is tried and tested at every point. Then when the victory is truly won there is no fall from that estate, for he who overcomes does indeed inheritall that he has conquered. As to the absolute endlessness of progression, no one can see through eternity; it must. therefore, be presumptuous in the extreme to assert dogmatically what may be in store for us during ages we cannot possibly foresee; but so far as any knowledge is procurable on this tremendous subj ct, the unanimous verdict is that progress is unending. It is impossible to estimate a degree of happiness which may be called complete, for if the capacities of an entity are constantly unfolding, what would have been a complete degree of happiness in the past would be by no means complete in the future. It is logical to declare that whenever we have attained to a moral condition in which all our motives are so pure that we desire nothing but truth and goodness, we shall be perfectly free from all that induces active unhappiness, but as knowledge is infinite, and our aspirations toward greater knowledge are increasing, there will always be ample scope for growth in knowledge, and accompanying growth in that true happiness which is inseparable from genuine spiritual advancement. We hold the doctrine of cycles of growth. When a cycle has ended, and the results of

the activity of that cycle are harvested, there may be a period of tranquility corresponding with the oriental idea of Nirvana rightly interpreted, but students of the Vedanta philosophy speak of Para Nirvana as a still brighter spiritual condition. It stands to reason that there could be no higher attainment for the individual if such had ceased to exist. That definite spiritual life in the immediate hereafter, which almost everyone looks forward to. is a state in which we carry out to the full those particular desires and aspirations which were strongest within us when we left the material world. When that state is transcended, and we are ready to enter upon a higher mode of existence than we as yet conceive of, the soul sees stretching before it a vista of new experiences, upon which it will enter voluntarily and with delight. Retrogression, or a final loss of the soul, is a foundationless speculation, bereft of all exalting or encouraging ideas.

Q - [By J. L. Franck, Louisville, Ky.] The question has often been asked me, are you a Spiritualist? Now what puzzles me is what to answer. I attend church regularly, I have been to mediume, and I believe what is preached from the rostrum. How does one know when he is a Spiritualist? am' I one or not is the question? How can 1 become a medium? how long does it take? and what must be done? What is clairvoyance? how can we become clairvoyant: when persons are clairvoyant do they see things or objects? I am anxious to learn about this wonderful work, but could not get any one to put me on the track, or tell me what to de. Any information you can give me will be thankfully received.

A.-The group of questions put by our present interlocutor can scarcely be fully answered | revelations are generally somewhat dim?

FEBRUARY 17, 1900.

LIGHT. BANNER OF

"Men as trees walking" is a very txpressive metaphor. Objusta become clearly differentiated by degrees, and it is foolish to give up the pur--fuit of knowledge because obstacles and uncertaintles have to be encountered and overcome. We strongly advise that a dress shall be kept exclusively for psychic sittings; only a light repast should be taken before sitting, and, whenever practicable, it is desirable to bathe at least the hands and foot. Perfumes in the form of liquid extracts are detrimental, but the odor of natural flowers, or burning pastilles, need not be avoided. Quiet, dreamy music, and violet-tinted light, are valuable accessories.

Minnesota Mid-Winter Mass-Meeting,

Held in St. Paul and Minneapolis, Feb. 2, 3 and 4.

The mass-meetings held under the auspices of the State Spiritualists' Association of Minnesota in St. Paul and Minneapolis, on Feb. 2, 3 and 4, proved to be of much interest, and resulted very successfully to the Cause. We expected President H. D. Barrett to represent the N. S. A, who at a late hour wrote that he could not be with us. We were unable to get a satisfactory representative of the N. S. A. C. D. Pruden, the resident trustee, did all be could to present its claims, and we engaged Hon. Ignatius Donnelly for Sunday evening Feb. 4, who proved to be an attraction that co npletely filled the large church. This lecture places him as an advocate of Spiritual-

ism, and it has aroused much local comment. Lectures by S. A. Read, a local attorney, and Mr. and Mrs. G. W. Kates, our missionaries, were of such merit as to enthuse the people. The spirit messages given by Mrs. Kates were forcibly accurate. She combines both the trance lecturing and message giving.

In St Paul we met in the Unity church both afternoon and evening on Feb. 2. W. C. Ed. wards, of St. Paul, gave the address of wel-come; J. S. Maxwell, president of the State Association, responded. U. D. Pruden, trus tee, spoke for the N.S. A.; G. W. Kates outlined the results and prospects of the State work. Remarks were made by Messrs. Whit well and McDonald; Mrs. Pruden gave an earnest address, and Mrs. Talcott described spirits present and gave messages.

apirits present and gave messages. The evening meeting was opened by Mrs. Tryon. G. W. Kates recited "The Law of Life." President Maxwell spoke earnest words for organization. S. A. Read gave an interest-ing lecture upon "What Thinking Men are Thinking." Mrs. Z. B. Kates gave spirit de-sentition and messages (food music with pinc scriptions and messages. Good music, with pipeorgan accompaniment, was furnished by Prof. and Mrs. Zumbach.

In Minneapolis, on Feb. 3, the morning was devoted to an interesting conference meeting. In the afternoon Mrs. C. D. Pruden gave the address of welcome, and Judge A. C. Dunn, of Winnebago City, responded. Mrs. Carrie Try-on gave an interesting address. Mr. Kates talked about the missionary work, and Mr. Pru-den spoke of the N. S. A. needs. Mrs. Talcott gave messages.

gave messages. The evening service attracted a good ized audience. Mrs. Shaft gave the invocation. Mrs. S. M. Lowell spoke briefly. G. W. Kates gave an interesting address upon "Haunted Houses and Haunted Lives." Mrs. Kates fol-lowed with messages and descriptions. Sunday, Feb. Are had a selevitid afterneou

Sunday, Feb. 4, we had a spleudid afternoon

meeting to hear Mrs Z. B. Kates lecture under spirit control. Mrs. Talcott gave messages. The meeting closed with a crowded church in the evening to hear Ignatius Donnelly lec-ture upon "If a Man Die Shall he Live Again?"

It was a splendid lecture, and a grand close of our grand series of meetings. Mr. and Mrs. Kates had an overcrowded hall in St. Paul, Sunday evening, to hear Mr. Kates lecture upon "Surprises After Death," followed by messages given by Mrs. Kates. We had a has by time and are much enthused by the suc-ocese. DR. S. B. BRITTAN and DR. W. B. RICHMOND.

Passed to Spirit-Life, From her home in Lynn, Mas. MARY ANN MARSHALL,

wife of J. O. Marsi all, aged 71 years.

wife of J. O. Marsi ali, aged 11 years. Mrs. Marshall was for many years a devoted and practical Bpiritualist, never shrinking from her convictions of the value of b. r faith or boldly declaring her alicalauce to the Comfort and welfare of those n ar and drar in the home circle, and those with whom she was connected in social relations, will be held in grateful remembrance. She was naturally and therally endowed with the spirit of the good Banaritan, and it was when the appeals of suffering human-ity reached her that the generous impulses of her nature, quickened by sympathy, were not found wanting. He who has shared with her life's joys and set rows, and mourns her transition from the home her presence cherred, finds so-ace in the assurace of a readon warting. He who sounds unknown, where death mars tot the scene, and pa-tiently and joyfully waits "autil the shadows are a little longer grown."

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

Jan 20.

Feb. 3.





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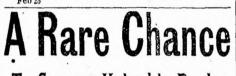
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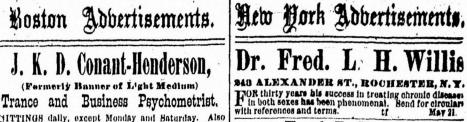
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Minneapolie. Mrs. Hamm supplied splendid vocal talent. The Ladies' Auxiliary furnished several good meals. The mass meeting is a history that will survive the wrecks of a dong history that time, and result in only rate are struggling to promote. Fraternally, C. M. E. RIDGE, Sec'y, S. S. A. of M. time, and result in only good to the Cause we

Vaccination Fiend Slays Two More Innocents.

The following clipping from a Brooklyn daily proves our often repeated statement "that vaccination is a crime against innocence." Certainly the free people of America will soon rise in their might and drive these murderous monsters out of their homes

Harmless, innocent children murdered that a medical superstition, born in ignorance, and nurtured by bigotry and despotism-may live. In earlier ages such crimes as the vaccination and the anti toxin slaughterers would have been revenged by an angry populace. Rouse yourselves, parents of this free coun-

try, and exercise your inherent right to pro tect your own offspring.

The Brooklyn Board of Health has lately been extremely active in vaccinating the children of that city, and all but rabid antivaccinationists have been pleased by their activity.

"But vaccination by one of the Board of Health doctors with a Board of Health vaccine has cost a baby's life.

"Perhaps not one of the thousands of children vaccinated would have died of smallpox. One has died of tetanus following vaccination, from lockjaw, which might have been prevented by ordinary precautions. The anti vaccin-ationists find here a fine argument.

"Mary Elida Lanning, two years old, daugh-ter of Isaac and Ella Lanning, No. 17 Sycamore street, Brooklyn, was vaccinated by a physi cian of the Board of Health Aug. 15 last. He gave her mother a certificate: Mary Elida Lan ning has received the benefit of vaccination. This was signed by Dr. F. A. Jewett, Chief of Bureau of Contagious Diseases of the Board.

VACCINATED CHILD IN CONVULSIONS. "The child was perfectly healthy, and had been. At two o'clock last Friday morning she went into convulsions. Dr. Benjamin M. Briggs, of No. 106 Willoughby Avenue, the family physician, was called. Every now and then the child had a spasm, her jaw was set, every muscle in her little body was as taut as a bowstring, and as the muscles of the back were, of course, the strongest, she rested during these frightful spasms on the back of her head and her heels. Any honest doctor will tell you that he cannot oure tetanus after it is fully developed. Dr. Briggs did what he could to relieve the baby's sufferings; she died at nine o'clock Friday

night. "And Dr. Anthony Binger, of the Coroner's Office, gave a certificate that her death was 'tetanus following vaccination."

Vaccination is not simply a matter of soratobing a child's arm, and applying vaccine,' said Dr. Briggs last night, 'vaccination really gives a child, or anybody else, a minor case of small pox.'"-Medical Liberty News.

A Little Girl Killed by Compulsory Vaccination.

Chicago, Oct. 29 - Marguerite Fahnestock, the eight-year old school girl, who had been suffering from lockjaw, died this morning at her home, No. 180 Wilmot street, a victim of compulsory vaccination. She was vaccinated by Dr. N. S. Abell, a physician employed by the Board of Education. She had been vaccin-ated by the family physician, but was again vaccinated at the public school.

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At the time these notable letters were first published in the Spiritual Telegraph, they attracted a very wide public attention. The entire correspondence is included in this volume, and presents more facts and reasons in illustration of ancient and modern Spiritualism than any book then published. It presents both sides of the question. The letters form two series. They were written to sup port and deny the proposition that the Spiritual Phenom ena cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed this life still continue to hold intercourse with those who yet remain on the earth. Dr. Richmond contends that all that now appears mystery and wonder would be dissip ited if the public would go calmit to work to study this wonder and try to comprehend more of the mysteriousness, of our own nature, regarding it mere of the mysteriousness of our own nature, regarding it mere by as the natural fruit of an abnormal magnetic state. In

to work to study this wonder and try to comprehend more of the mysteriousness of our own nature, regarding it mere ly as the natural fruit of an abnormal magnetic state. In all that he advances in support of this position he is fol lowed emergetically by Dr. Brittan, analyzing, criticising, comparing and concluding. He shows untiring pattence and undagging reason. He throws the burden of proof all the time on his persistent opponent, discriminating careful-ly between thereleval and irrelevant. Hels comprehensive and minute. He advocates truth rather than a cause. And in overcoming his opponent with whom he has to deal, and therefore he performs his work with vigor and the elo-quence of carnestness. In his exposition of Spiritualism he shows himself more in love with Truth than with his own opinion. It is noble work he does in this thorough dis-cussion. Taking place so long ago as it did, it is the new eream of the subject that rises to the surface, and is rich accordingly. His opponent was concrded to be the ablest man the Spiritual Phenomena had called into the field; he had the candor to acknowledge the facts, if he had not the ability to explain them on his favorite hypothesis. The reading of this written discussion, in which Dr. Brit tan comes back to us in all the glory of his youthfulness and fresh powers, will be a welcome revelation to all who undertake it with a view to the confirmation of their bellef in Spiritualism. and excite a glow of grateful recollection in every appreciative mind. 380 pages, substantially bound in cloth. Price **50** cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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As the author has received numberless inquiries from at parts of the world as to where and how these lectures o Psychology can now be procured, the present volume is th-decided and authoritative answer to all these kind and eari test questioners. 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 sami time, profoundly ethical. As several chapters are devoter to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise su pervision over the morally weak and mentally allicted. will derive some help from the doctrines herewith prc-mulgated." mulgated.

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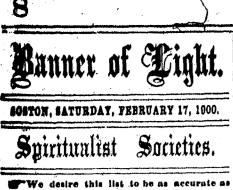
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BOSTON AND VICINITY.

Boston Spiritual Temple moets in Borkoley Hall, 4 Barkeley stroot, Every Sunday at 10% and 7% P. M. E. L. Allen, President; J. B. Hatch. Jr., Secretary, 74 Skinoy st., Dorchester, Mass. Take elevator.

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Spiritual Fraternity, at First Spiritual Temple, cor. Spiritual Fraternity, at First Spiritual Temple, cor. Exter and Newbury streets.-Meetlags Sunday morning at 104, 25 and 75 r. M. Children's school 12 M., Library Room, also Wedne-day evening general conference, Lower Andlence Hall. A. H. Sherman Becretary.

Phenomena Bpiritual Society, Sunday evening in Dright Hall, first floor, 514 Tremont street. Mrs. A. L. Al-bright of Philadeiphia, Pa., Conductor and medium, assist. ed by others.

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

Children's Progressive Lyceum-Spiritusi Sunday School-meets every Sunday morning in Hed Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. H. A. Brown, Superintendent.

Commercial Hall, 694 Washington Street.-Mrs. Nutter, President, Services Sunday at 11 A.M., 2½ and 14 P.M., and Thursday at 3 P.M.

The Helping Hand. Society meets every first and third Wednesday in Guid Hall, 3 hoylston Place. Business meeting at o'clock. unpper at 6 o'clock. Entertainment at 1%. A. A. Eldridge, Secretary.

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

The Ludies' Spiritualistic Industrial Society moots at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6%. Mrs. C. H. Appleton, Desident President.

The Ladies' Lyceum Union meets every Wednes-(ay Afternoon and Evening, in Dwight Hall, 514 Tremont street. Supper served at 6:30. Entertainment in the even-ing. All invited. Mrs. Maggie J. Butler, President.

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W. Scott Stedman holds meetings at Red Men's Hall Sundays, at 7:30 P.M. Banner of Light for sale.

Mrs. Florence White will hold a tess scance every anday evening; at 8 o'clock, at 286A Columbus avenue. Echo Hall-1 Johnson Avenue, Charlestown Dist .-- Meetings Wednesday and Sulday evenings. Circles Tuesday

The Cambridge Industrial Society of Spiritu-mlists meets at a mbridge (lower) Hall, 631 Massachusetts Avenue, the second and fourth Thursdays in the month Supper served at 6:30. Ada M. Cane, Cor. Sec⁴y, 183 Au-burn street, Cambridge, Mass.

MALDEN.

Malden Progressive Spiritualists' Society, Ma-conic Building, 76 Pleasant street. Meetings every Sunday st7 p. M. Wednesday, 8 p. M. Wm. M. Barber, Presitent; Mrs, Rebecca Morton, Secty. A Social welcome is extended to co-workers in the cause of progressive Spiritualism.

NEW YORK CITY.

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

BROOKLYN.

BANNER OF LIGHT. You can get it at this hall. Watch it for anniversary news. During the meeting the following telegram from D. P. Dawey, one of the trustees of the N. S. A., and President of the Michigan Spirit--ualists' Association, was received and road: J. B. HATCH, JR., Bec'y, Berkeley Hall: Michigan Bpiritualista in Convention. Hond greetings to Br-ton. Success. Spiritualism triumproanti DAVID P. DEWEY, Pres.

J. В. ПАТСИ, Sec'y.

Boston Spiritual Lycoum. -Sunday after-noon, Feb. 11, "What are the greatest ob-structions to man's spiritual progress?" proved to be a very interesting question forthe lesson hour. Taking part in the after en-tertainment, Mr. J. R. Snow, easay on "Abra-ham Lincoln"; Miss Maud Head, resitation; Miss Grace Tarbel. readings; Master Hurry Green, recitation; Esther Mabel Botts, recitation; Prof. A. E. Schaller, plano solo; Mrs. Ada I. Pratt read an essay on "Sponge Fish-ing." During the session a telegram was re-ceived and read from President David P. Dewey of the Michigan Spiritualists' Association conveying fraternal greetings of the assembled convention. Question for next Sun-day, "What is the Noblest Object of Desire ?"

First Spiritualist Church, M. Adaline Wilkinson, pastor. Morning circle opened with song service led by Mrs. Kueeland; prayer, Mr. Fred De Bos; subject for conference, "Repentance." Those taking part, Messrs. Hill, Blackden, De Bos, Neal, Wright, Hicks, Newhall, Miss Sears. Messages were given by Mrs. Woods and Mr. Baker. Afternoon, open ing address. Mr. Hicks; messages, Mesdames Kueeland and Woods, Mr. Ibyll; remarks, Mrs. Sanger of Waltham. Evening, solo, Mrs. Nellie Carlton: address, Mr. Sawin; messages and ne Carlton: address, Mr. Sawin; messages and readinge, Messrs. Sanders and Rollins; Mes-dames Reed, Perkins, White, Cunningham, Miss Ratzel. Au Indian Council will be held in Eagle Hall Tuesday evening, Feb. 27. Me diums invited. Meetings Wednesday after-noons instead of Thursdays.

The Children's Progressive Lyceum No. 1 on Feb. 11 held a very interesting session. The lesson subject was, "The Power of Thought." Topic for the little folks was "Gentleness." The following members rendered songs and recitations: Ethel Weaver, Eldon Bowman, Wilhelmina Hope, Rebecca Goolitz, Harry Green, Carrie Engel, Iona Stillings, Irma Carlton, Floyd Sibley, and a selection of memory gems by Mrs. Jones' group. Remarks were made by Mrs. Sanger of Waltham, and by Mrs. W. S. Butler.

Commercial Hall, Mrs. Nutter, President, L. A. Cameron, planist.—Meeting opened as usual with service of song and invocation, led by Miss Brehm. Those assisting throughout the day, Mesdames Nutter, Weston, Webber, Cunningham, Knowles, Millan, Fish, Smith,

Fisher: Messrs. Krasinski. Brown, Turner, Rollins, Baker, Arthur McKenna. America Hall, 724 Washington St., Mr. M. A. Graham, Chairman. Circle opened Sunday at 1 A. M. Good attendance afternoon and evening service. Mediums present: Mesdames Davis, Forrester, Healey, Reed, Dade, Wilde, Piper, Messes. Baker, Ibell, Saunders, Willis.

Home Rostrum Spiritualists.-Circle, 11 A M. Healing power, Mr. Lothridge; messages from many present; subject, "Visions of Those Passing Out"; many interesting remarks. Evening, service of song, 7:30. Remarks and messages. Mrs Gilliland, President, followed by Mesdames Mackey, McLeav, Erickson and Stone, Mactings are increasing in interest Stone. Meetings are increasing in interest and attendance.

Odd Ladies' Hall, 446 Tremont St.-Sunday, Feb. 11 circle opened by Mr. Robinson; Mr. Hall had charge, and also opened afternoon and evening meetings: Those assisting, Messrs. Pye, Smith, Hall, Gould, Cohen, Gilman, Whittemore. Johnson, Thompson, Hersy, Blackdep. Robinson: Mesdames Johnson, Thomas, Hall, Lock, Akerman, Robertson and many others. Good attendance through the day and evening. Mrs. Gutierrez, President.

Nearly four hundred people attended the Concert and Dance given on Tuesday evening, Feb. 6, under the direction of Mrs. W. S. But ler, for the benefit of the Children's Lyceum No. 1, of Boston. A fine program was furnished by the children, assisted by some older talent which included many taking features. After an overture by Prof. Milligan and Orchestra, there was a song by Clara Weston; dance by Dot Reeves, in Scotch costume; May Burdett, our little favorite, saug one of her songs, much to the delight of all present; Carrie Engel gave a recitation; Josie Gerrish and Mabel Cook gave the cake walk, and Maude Dunn contrib-uted some of her favorite dances, which called forth much applause; little Mabel Patten, who never fails to please, sang and danced grace-fully, and was obliged to respond to several encores; Mr. Joos gave a song; Miss Fern Foster delighted all with a reading, and Mr. Charles Yeaton gave some dialect imitations in costume, which were very amusing. One of the hits of the evening was a sketch given by Miss Harris and Mr. Leslie, full of bright and witty sayings, interspersed with songs and dances. They were obliged to respond to several encores. Dancing was in order from ten to twelve during which time refreshments were served free to all present. As many could not gain admission, it was decided to repeat the concert on March 5. Tickets for the same can be had of members of the Ladies Lyceum Union, also of Lyceum children, and at the residence of Mrs. Butler, 164 Huntington Avenue. Secure tickets early, as the number must be limited, owing to the seating capacity of the hall. The Ladies' Lyceum Union met in Dwight Hall Wednesday afternoon, Feb. 7, Mrs. M. J. Butler in the chair. Some new names were presented for membership, and several were voted in. Supper was served at 6:30, and many were present. Nearly all the food used on the tables is home cooked. The usual evening meeting was in order at 8 o'clock. Mrs. Sarah A. Byines made appropriate remarks, Mr. Leslie saug; Mrs. Weston, President of the Wigwam" at Onset, favored us with a pretty poem; Mrs. Bryant of Worcester spoke of the work that could be accomplished in the different societies should they bind themselves togetber in one body: spirit messages were given by Mrs. Hattie Webber and Dr. Huot, after which Mrs. Butler gave way to her control, and for nearly an hour gave messages from the departed ones. Mrs. Butler will on every Wednesday night occupy some of the time, and give to those who are present whatever the spirit world sees fit to give to her. The Helping Hand Society met in Gould Hall, 3 Boylston Place, Wednesday, Feb. 7, with the President, Mrs. C. L. Hatch, in the chair. Business meeting at 4. Supper was served at 6 P.M.; a pleasant social followed. At 8 an enjoyable circle was formed. Medi-ums present were Mrs. C. P. Pratt, Dr. Dean Clarke, Mrs. Jackson, Mrs. Ada Pratt, Mrs. Waterhouse and others. Mrs. Grace C. Craw-ford, pianist. Next meeting, Wednesday, Feb. 21. A. A. Eldridge, Sec'y, 41 Linden street, Everett.

Massach tisöt fø.

BANNER OF LIGHT.

Malden Progressive Spiritualist Hoolety, Masoulo Building .- Smiday evening, Feb. 11 invocation, Mr. Quint; Soriptute reading by the President; Instrumental music, Mrs. Bar ber and Mr. Jonea: song, Mrs. Wiley; reoita tion, Mrs. Ida F. Dike which gave much pleasure to the large audience present; lecture and phenomena, Mrs. Abby Burnham. The Interest with which the large audience listened to Mrs. Burnham and hor guidos was intenso. We are glad to say that Mrs. Burnham stands in the front rank of this beautiful work of Truth. We find THE BANNER one of the best helps to the honest seeker for Spiritual Truth. *

Progressive Spiritualist Association held services at 21 Market street, Lynn. This is the third time Dr. Cate has served this Soci ety. Her sentiments and advanced thoughts brought wisdom and sunshine to many. Her manner of giving delineations is pleasant and acceptable to the investigator. She was as-sisted in the afternoon by Mr. Williams, Della E. Matson gave descriptions of spirit fflends; magnetic treatments, Dr. Qualde. At 5:30, supper served to many. At 2:30 and 7:30 we were assisted by Miss S. Maude Bailey, niece of Amanda Bailey the venerable vocalist and favorite with the spiritualistic public. Miss Maude is a good dramatic reader and imper-sonator. She will be with this Society Feb. 18 Do n't miss this talented elocutionist. at 7:30. Feb. 4, Dr. E. A. Blackden of Boston at 2:30 and 7:30 read from articles; T. A. Jackson also made remarks. Subscriptions for BAN-NER OF LIGHT. Delia E. Matson, Seo'y.

The Arthur Hodges Spiritualist Society held services at 36 Market street, Lynn, Sunday. Appropriate music, Mrs. J. P. Hayes. At 2:30 Rev. E. Fales gave an able lecture on "The History and Teaching of the So Called Devil and Their Relation to Humanity. Mrs. Devil and Their Relation to Humanity. Mrs. Dr. M. C. Chase gave many spirit messages. At 7:30 Prof. C. H. Webber of Boston gave a lecture on "Astrologic Readings." The "Aid" of this Society meets every Tuesday and is do-ing well. Next Sunday, Mrs. Lizzie D. Butler at 2:30; at 7 Grand Concert by Prof. Kelley and his musical bureau; Mrs. J. P. Hayes and her pupils at 8 P. M. Mrs. Butler will give a test scores. test séance.

Cadet Hall, Lynn Spiritualists' Association. Sunday evening, Feb. 11, Mrs. Hannah Baker of Danvers gave a good, instructive lecture, followed by a large number of accurate mes-sages. Solos, Mrs. Bertha Merrill and W. H. Thomas, cornetist, Next Sunday Miss Blanche Brainerd of Lowell, test medium. Sec'y. *

The First Spiritualists Society of Lowell held regular meetings Feb. 11 in Old Odd Fellows's Hall, with Mrs. Annie L. Jones of Low-ell as lecturer and medium. She and her guides did the work in a creditable manner, and it was much enjoyed by two good audi-Next Sunday we expect Mrs. Nettie 0DC68 Holt Harding, if she is sufficiently recovered from her sickness.

The Independent Church of Greenwich was favored Jan. 15 and 21 with the ministry of Geo. A. Fuller, M. D. His audiences were good, and the speaker was at his best, more than meeting the expectations of his hearers. Feb. 4 and 11 the regular speaker; Feb. 18 the presence of Mrs. Ida P. A. Whitlock will be heartily welcomed by all. Our Lyceum improves steadily in tone, although circumstances lessen our numbers. Just at present we have been greatly interested in "Thought Gems." Juliette Yeaw.

The Society for the "Unfoldment of the Higher Self" held two services Sunday, Feb. 11, at 2:30 and 7:30 P. M., in Plummer Hall, Hyde Park, which were, notwithstanding the weather conditions, very well attended and much appreciated by those present. It was voted at the evening service that the meetings during the remainder of this month and March be held at 112 Mount Vernon St., Dedham, on Sunday evenings at 7:30, and Friday alter-noons at 2:30. All those who are interested will please take notice. JAS. HENDERSON. *

First Spiritualist Ladies' Aid Society, O. U. A. M. Hall, Main street, Stoneham, held regular meeting Thursday, Feb. 8. Business meeting 4 P. M., Mrs. Emma F. Whittier, President, in the chair. One new member elected. We add members to our "Aid" at nearly every meeting. Supper, 6:30 p.m. Mr. J. S. Scarlett of Cambridgeport lectured and gave spirit messages. Mr. Scarlett entertained the audience in a very instructive manner. Our next meeting, Thursday, Feb. 14, will be a social sale's table, whist, music and dancing. Supper as usual. Admission free. Mrs. F. A. Robertson. Seo'y. The Cambridge Industrial Society of Spiritu-alists will hold the next meeting Feb. 22. Mrs. Soper will give readings in Palmestry. The ladies will hold a sale of their work. Considerable musical and literary talent will as-sist. Supper at 6:30, Cambridge Lower Hall, 631 Massachusetts Avenue. The annual meeting of the First Spiritualist Ladies Aid Society, Springfield, occurred l'ues day, Feb. 13, at 2:30 P.M., in Ladies Aid Hall, for the purpose of electing officers, voting on the revision of the by laws, and such other business, etc. Results announced later. Mrs. Tillie U. Reynolds of Troy, N. Y., has so far been greeted by large and appreciative audi ences. She has many friends in Springfield who heattily welcome her on her annual en-gagements. Plans are being formed looking forward to the celebration of the Fifty Second Anniversary of Modern Spiritualism by the Soclety some time the latter part of March. Time and place, with list of speakers, will appear in THE BANNER. All friends are assured of a hearty welcome at that time. An Old Folk's Concert will be given on Thursday evening, Feb. 22, as one of the attractions of the Colo-nial Party to be held on that evening. The speaker of Feb. 4, in Waltham was Mrs. L. I. Prentiss of Lynn. Her messages were very accurate, and all were pleased. Feb. 11, Mr. J. S. Scarlett gave a fine address and was listened to with great attention. His messages were all recognized and he received hearty applause at the close. Next Sunday, Mrs. Bur beck. The platform of the First Spiritualist church Fall River, was occupied, Feb. 11, by the Pres ident. Mr. James Lucas, it being the Sunday for home talent. Mr. Lucas was well received by very good audiences both in the alternoon and evening. His control, "Light," gave a short address, and then little "Early Bird" gave some good and interesting messages from the spirit-side. Monday, Feb. 5, Mrs. Lizzie D. Butler gave us a benefit circle which was well attended. Mrs. Butler has proved a friend indeed to our church. Mrs. C. M. King, spoke for the First Spir itualist Society of Fitchburg, Sunday, Feb. 11. Full houses greeted her. The two addresses were ably presented, and the many spirit-mes-sages were readily recognized. The piano selections by Miss Howe were well rendered. Mrs. L. I. Prentiss of Lynn, test medium, speaks for the society next Sunday. Owing to the illness of Mrs. Nettie Holt Harding, who was to have been speaker in Worcester for the last two Sundays, the plat form has been occupied by Miss Blanche Brainard of Lowell, and Mrs. Lillie Prentiss of Lynn. Miss Lizzie Harlow will speak the last two Sundays of the month, Harrison D. Barrett for the month of March and also the first three Sundays of April. The Woman's Auxiliary will meet on Friday afternoon and evening of this week in Banquet Hall, 306 Main St. Supper and dance.

Unuse. Miss Gaule at the evening session was especially flac, and her efforts were thoroughly appreciated. Next Sunday Mrr. Lease will again be our atternoon attraction. The sub-ject of her lecture will be "The Signs of the Times," and Miss (I aulo will be with us in the evening. M. J. Fitz Maurice, Sec'y.

The Church of the Fraternity of Divine Communion, Bedford Avenue and Madison street, Brooklyn, N. Y., held its usual Sunday services Feb. 11, one at 3 o'clock in the afternoon, at which Mr. R. E. Fichthorne of New York City gave a very able address; subject, "For His" Sake," which was most attentively listoned to by a large audience, followed by automatic writing through the mediumship of Miss Anna Smith. In the evening Mr. Ira Moore Courlis gave a remarkable séance for the demonstra tions of immortality. A large audience greeted Mr. Courlis, and the greatest interest was man itested in his reance. He was assisted by the Verdi Quartet, who sang "One Sweetly Solenn Thought," "Lead Kindly Light," and "Just as I Am"; a tenor solo by Mr. Boynton. In the afternoon at 3 o'clock Mr. Courlis served the First Society at Tuxedo Hall, 59th street and Madison Avenue, New York City, at which a large audience was in attendance.

The Woman's Progressive Union of Brooklyn held two very successful meetings Sunday, Feb. 11. In the afternoon Mrs. Palmer Russe gue spoke briefly on "The Powers of Psychom etry," and was followed in a long teance by Miss Margaret Gaule, who was at her very best imparting comforting messages to a great many strangers present, eliciting round after round of applause, and bringing tears to the eyes of many. In the evening Mrs. Russegue gave one of those masterly lectures entitled, "Our Sa-viours, Who and What are They," calling forth the attention of every one present, who followed her with unabated attention.

Advance Conference, at Single Tax Hall, 1101 Bedford Avenue, Brooklyn Borough, N. Y., opened Feb. 10 by usual song service. Opening aduress, Mr. Robinson. Subject, "We are Nearing the Anniversary of Modern Spiritualism." First Vice President of Conference gave a short talk, supplemented by spirit messages, which were, as usual, well received, and recognized. Mr. Henry H. Warner gave a short talk. The audience was large and apprecia-tive, and the closing hymn, "Rock of Ages," was sung with a will. Testimonial on Friday evening next to Mr. Warner will be a feature of the week. It will be at residence of Mrs. Greene.

The meetings at the home of Miss Chapin, the blind medium, in Brooklyn, are increasing in numbers and interest. The last few weeks the doors had to be closed at 8 o'clock and several were turned away, as the house would not hold them. Miss Chapin is an inspirational speaker and test medium, and a singer. The "raps" which are given at the close can be distinctly heard in any part of the room, in spelling names and answering mental ques-tions. Wm. C. Barnes.

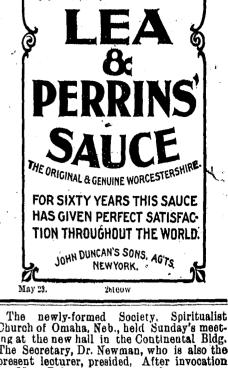
A séance was held on Thursday evening, Feb. 1, at the Spiritual Temple, Buffalo, N Y., by the Campbell Brothers, who have just returned from a successful professional trip through Europe. The people of Buffalo and vioinity turned out in large numbers. The Campbell Brothers are going to remain in Buffalo until May 1, but will give Rochester people the benefit of their presence occasionally, as they contemplate holding some séances there. Their address while in Buffalo will be 357 Hudson St., where they have fitted up a flat and where they seem perfectly at home. They are always pleased to see old triends and make new ones

Other States.

Two meetings were held as usual in Nashua, N. H., Sunday, Feb. 11, Mr. and Mrs. W. L. Lathrop speaker and medium. Mr. Lathrop gives a special réance the last Sunday night of the month.

Mrs. Lizzie D. Butler of Lynn occupied the platform in Orient Hall, Portland, Me., Sunday, Feb. 11, and did good work.

Bangor Spiritual Society. - Although the weather was unfavorable, Sunday, Feb. 11, every seat was filled to listen to Charles A. Brown's lecture on "Evolution and Progression," at Moody's Hall on Main St. Logically and eloquently the speaker outlined (



Church of Omaha, Neb., held Sunday's meet-ing at the new hall in the Continental Bldg. The Secretary, Dr. Newman, who is also the present lecturer, presided, After invocation by Mrs. Palmer, he presented some new thoughts on "Vicarlous Atonement," and expounded some of the truths of Spiritualism. The rest of the evening was given over to psychometric readings by Mrs. Palmer and music by Miss Bessie Scarborough. The attendance was very large and the society feels very much encouraged.

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

Mr. J. Frank Baxter again lectured and delineated effectively in Portland, Me., Sunday, 11th Inst., and will serve the Society and people there again on the occasion of the Filty-Second Anniversary, Sunday March 25 next. He will lecture in Newburyport on April, and is ready for negotiations on reasonable terms for week evenings that month in the towns or clifts there about. Address him at \$ Franklin street, Chelses, Mass., the earlier the better.

A Lady Tells How She Supports Herself and Family.

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The Advance Spiritual Conference meets every sturday evening in Single Tar Hall, 101 Bedford Avenue, Sood speakers and mediums always in attendance. Seats res. All welcome. Mr. G. Deleree, President; Mrs. Alice Ashley, Secretary.

The Woman's Progressive Union of Brooklyn bolds meetings every Sunday afternoon and evening at 3 and 8 o'clock, and social meeting, every Thursday evening at 8 o'clock, at Hall 423 Classon. Avenue, betwien Lexing-ton Avenue and Quincy street. ELISANETH F. KURTH, Prest. BANNER OF LIGHT for sale at the Hall.

308 Tompkins Ave., near Gates Ave.-Miss Chapin, Blind Medium. Meetings Sunday and Friday ovenings. Spirit Messages and other Phenomena. Admis-vion free. Collection taken.

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

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

NEWARK, N J.

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

CHICAGO, ILL.

The S. and M. H. Society, 3310½ Rhodes Ave., meets every Sunday, 11 A.M. Conference and tests. Tues-lay. 3 P.M., Oriental Reception. Open doors, and everybody

Spiritualist Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson Services for children. 2 P. M.; for adults, 3 and 7% P. M. Mary Arnold Wi son, A-sistant Pastor, leads s nging. .eonie Hagan Jackson, Pastor, resi-donce 716 Florence street.

Notice to Local Societies.

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

Holiday.

On Washington's Birthday, Thursday, February 22, the bookstore and offices of the BAN-. NER OF LIGHT PUBLISHING COMPANY will be closed. Kindly bear this in mind.

Local Briefs.

BOSTON.

A fine audience gathered in Berkeley Hall Sunday morning, Feb. 11. The usual musical selections were given by Mr. Geo. E Schaller and Mrs. Pearl. Mr. Wiggin opened the meeting with a poem and an invocation, and taking for his subject "The Davil Believes and Disbe lieves," spoke forty-five minutes. In his lec-ture he spoke of the difference between the old and new Spiritualists. He said that if a minis ter experienced Spiritualism, and came out as a Spiritualist, he was put upon the platform, and no matter how crudely he talked was applaud ed by the audience, and spoken of in glowing terms by the spiritual press; whereas the old worker, who had gone through everything, when it cost something to be a Spiritualist, was He not patronized, or given engagements. spoke of the manner in which the spiritual press refers to the work of Prof. Hodgson; said that Andrew Jackson Davis had done more for Spiritualism than Prof. Hodgson and the Pay chical Research Society could ever do. He said that if he could have two hundred true Spiritualists he would convert Boston to Spiritualism. He did not call a man a Spiritualist because he had knowledge of life beyond, but he must live a spiritual life all the time. He closed the meeting by giving a short séance.

In the evening there was a large audience. After the usual music Mr. Wiggin gave a short address and a long séance, during which time many fice readings were given, all recognized. [will be held, the proceeds to go to the Mayer Mr. Wiggin will be the speaker and medium during this and next month. Don't forget the money's worth. Carrie L. Hatch, Sec'y. *

the Ladies' Spiritualistic unustrial Soci ety held regular weekly meeting in Dwight Hall, Thursday afternoon and evening, Feb. 8. It was the night of the Orange Party, and the tree looked very pretty, but as the oranges were not all sold, and a great many who de sired to be present were kept away on account of the storm, it was voted by the company present that the distributing of the oranges be postponed until Feb. 22, the night of the Costume Dance. The evening was pleasantly passed in whist and dancing. The regular Whist Party will be held Feb. 15.

The regular meeting of the First Spiritualists' Ladies' Aid Society was held at 241 Tremont street, Friday, Feb. 9, with the President in the chair. In the evening the following talent took part: Mrs. Waterhouse, Messrs. Sawin, Packard, Hatch Sr., and Crockett. Mrs. J. S. Soper read palms for many, and gave great satisfaction; the society extends thanks to her. Next Friday we are to have a Valen-tine Tea. We also hold a public circle at 4 P. M. In the evening a grand entertainment

New York.

First Association of Spiritualists, Sunday, Feb. 11.-Owing to the writer's illness no report of the meeting was sent last week. Mrs. Mary E. Lease-occupied the platform, deliv-ering in the afternoon her famous lecture on "The Life of Robert G. Ingersoll." In the evening Miss Gaule gave many astonishing messages from the world beyond, following a brief address from Mrs. Lease. In addition to our regular music, always exceptionally fine, the evening audience was favored with several vocal selections, superbly rendered by Mr. Robert Easton, Sunday afternoon, Feb. 11, Ira Moore Courlis addressed a large assemblage, doing much excellent work for the

ence between the two, and received the close attention of the audience. At the close of the lecture, he gave a fine inspirational poem from a subject chosen by the audience. The social meeting in the evening was one of deep interest, many messages being received from irlends "beyond the veil." An increasing harmony of thought and interest is apparent at each succeeding meeting.

Dr. C. W. Hidden was with the Providence Spiritual Association Sunday, Feb. 11. He delivered two spiendid lectures. Next Sunday we shall have Dr. G. A. Fuller. We hope to have the hall full to greet him.

A Bible Spiritualist mass meeting was held in Providence Sunday evening, Feb. 4, at B. T. Hall, M. A. Jinn, Conductress. The hall was crowded. Mr. F. H. Ruscoe was lecturer and medium, assisted by Miss Edith Archibald, contraito, and A. Woodward, piccolo. The interest shown on this occasion assures the workers that there never was a time when the world was so hungry and eagerly waiting for the truths of the spirit and evidences of immortality. Mrs. M. L. Barr, 214 Friendship

At the First Church of Spiritual Progression, Cor. Broad and West Park St., Newark, N. J., Miss Abby A. Judson will occupy the rostrum Sunday evening, Feb. 18. Subject, "Mansions in the Skies and How to Build Them." Doors open at 7 P. M, services commence at 7:45. At the regular monthly meeting in January, the Treasurer, Mr. Dorn, reported having received during the month ten dollars for the building fund that was started at the watch meeting Dec. 31, 1899. C. H. M , Sec'y.

G. H. Brooks writes from Milwaukee, Wis : The Unity Spiritualist Society is still doing a good work. I am having fine audiences, constantly on the gain. I am located at 558 Mil waukee street, where I will respond to calls for funerals, and week-night meetings; have held four week-night sessions in Wonewoc, Wis, and at the Soldier's Home at Waupaca. Both places furnished good audiences. 1 am still trying to organize a State Society, or rather to create an interest in that work throughout the State, and ask the friends everywhere to write me. 1 am more than anxious to make as many places as possible. I hold four week night sessions in Whitewater, Wis., Feb. 19, 20, 21 and 22, and hope the friends in adjoining towns will see the notice, and attend. Let us make this one of the Mecca's of Spiritualism in the State. 1 will do all I can to further the work if the friends throughout the State will do the same. Come friends, let us be up and doing, and great shall be our spnitual awakening. THE LYCEUM GUIDE.

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by loving teachers, was by him transposed and adapted to earth. It is the most vital and important part of Spirit-ualism, and 15 not only for children, but for all who would make intellectual and spiritual growth. Adopted by all leading, Lyceums, as indispensable, and by many Societies as a Book of Music. Price 50 cents. For safe wholesale and retail by the BANNER OF LIGHT PUBLISHING CO.

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For sale by BANNER OF LIGHT PUBLISHING CO THE RIGHT KNOCK: A Story. By HELEN The author, in her preface to the fifth edition, says: "It seemed such a small, simple thing, this little book, and the best that could be said of it was that it came from a heart full of eagerness to be the Master's messenger, and do something toward preaching the glad gospel of healing and true living. The unnumbered letters of gratitude, the kind words, the warm hand-clasps, the many testimonials of sick beds for-saken, depressed spirits revived, vices discontinued; of physical and moral strength regained, prove that the work of the Spirit is not to be measured by puny human stand-ards of judgment, prove that simple things-the things from which we expect the least, in which we put the least ambli-tion or workily desire, may be those which will yield ten 'hundred-fold' of real blessing." TUINERALS SUSPENDED ANTMATION.

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