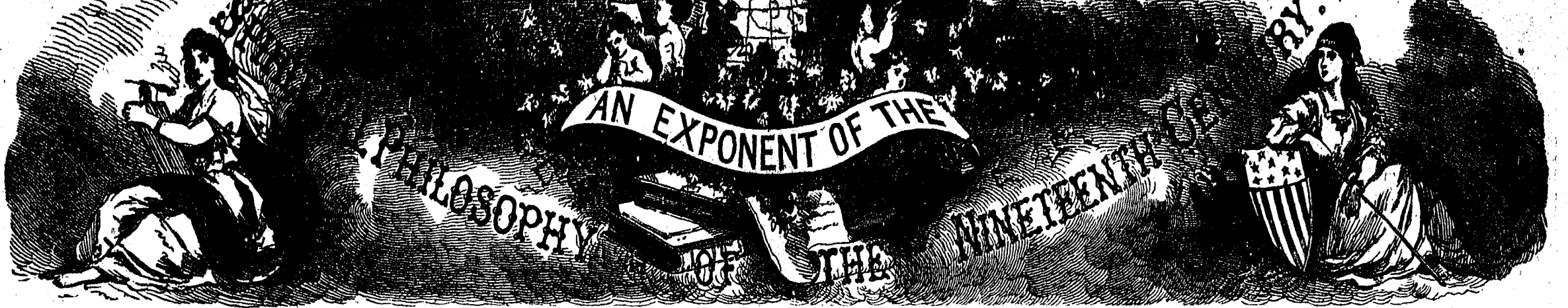


# BANNER OF LIGHT.



VOL. 82.

Banner of Light Publishing Co.,  
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, FEBRUARY 5, 1898.

\$2.00 Per Annum.  
Postage Free.

NO. 23.

## THE MARK OF THE HIGH CALLING.

To sit in the Throne of the Infinite Mind,  
To command by the power of Love, and to find  
The God in one's self and in humanity all,  
To be true to self, to do good to all,  
Is the mark of the high calling.

To be Lord of Lords and King of Kings,  
That the reign of peace and harmony brings;  
To control one's self, to no image bow,  
And to live in the eternal now,  
Is the mark of the high calling.

To be the world's Truth and Light;  
To see by that clear, spiritual sight  
That knows only the real, the true, the pure,  
The good that does forever endure,  
Is the mark of the high calling.

L. PERDITA CHENEY.

## A Conspiracy and its Results.

BY WM. FOSTER, JR.

The medical practice laws which now blot the statute books of most of the States, are the outcome of a conspiracy entered upon nearly thirty years ago. The conspirators were Allopathic practitioners, bitter and malignant opponents of all medication outside of their school. They arrogantly styled themselves Regulars, assuming to be the possessors of all medical knowledge, all skill, all ability to diagnose disease. They seemed to imagine that the sheepskin called a diploma made them ubiquitous, per se, investing them with remedial powers, whether they had common sense or not, or a well balanced judgment. There was a magic charm in this sheepskin, with its dead language (Latin) certification, which covered all deficiencies, and sealed their qualifications. The people were in a measure hypnotized by the glamour these fellows threw over themselves by the use of a nomenclature in an unknown tongue, thereby veiling their practice in mystery, also passing off ignorance as knowledge. These fellows succeeded in entrenching themselves quite strongly in the public estimation, though they could not altogether kill the root and herb practices of our grandmothers. It lingered many years, gradually being discarded as new generations came forward. Finally the people began to distrust the Regulars, and their poison drug medication.

### THOMSONIANISM.

At length Samuel Thomson, unlearned in books, but a close student of nature, a deep inquirer and a sharp observer, formulated a medical practice based on vegetable remedies, entirely discarding the mineral poisons of the popular school. His neighborhood practice, and its results, became noised abroad, when he began to have calls from a distance. His success was great; sometimes when treating epidemics, he far outdistanced his Allopathic competitors, saving scores where they saved one. Violent opposition developed; his life was frequently threatened, and at last he was arrested on a charge of murder, indicted, tried and acquitted. When arrested he was put in a jail reeking with filth, and alive with vermin, all modes of annoyance being resorted to at the instigation of the doctors, Allopaths all, in hopes that he could be driven from the field. But he courageously maintained his ground, extended a knowledge of the herbal practice and its accessory steaming, which was a part of a course of medicine. The reformed practice was aided by the formation of "Friendly Botanic Societies" in all parts of the country, which gave great impetus to the nascent reform.

Samuel Thomson was the grand pioneer in the war against the century-nursed and world-cursing poisonous drug medication, fitly described by Dr. Rush of Pennsylvania University, who said, when addressing the medical students:

"I am incessantly led to make apology for the instability of the theories and practice of physic. Dissections daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying diseases; we have done more; we have increased their fatality."

Other practitioners, equally eminent with Dr. Rush, denounced the allopathic practice in as decided a manner. They indirectly stimulated the reform element rife in the country, giving the new practice, Thomsonianism, a prestige, leading to active measures to push on medical reform. Cincinnati and Philadelphia became reform centres. Schools were established, developing into the eclectic and physio-medical systems, discarding poisons, relying solely on botanic remedies.

### LEGISLATIVE INTERFERENCE.

The regulars, or sheepskin fraternity, became alarmed at the inroads of the new schools, especially when homoeopathy and hydropathy entered the field. So far as I know, the first public suggestion of legislative interference with the practice of medicine, to weed out unorthodox practitioners, was made by Dr. Camegza, in the preface to his translation from the French, of "History of Medicine," by Dr. P. V. Renouard of Paris. He had much to say about quacks and charlatans, essentially in the vein of allopathic trumpeters, now-a-days, seeking to secure restrictive, monopolistic legislation. For years the inroads of the botanic and other schools caused much anxiety among the old school, who were constantly asking, "What shall we do to be saved?" Allopathy was being invaded from all sides; the heaven of medical reform was yearly becoming more powerful, the people more distrustful and heretical. So a conspiracy was hatched to secure the necessary restrictive-legislation.

It would not do to be too aggressive, by making the movement a general one, lest there should be a rebellion by the people.

It was decided to operate cautiously, experiment on a single State. Rhode Island was selected, and some twenty-five years ago a restrictive bill was introduced in the Legislature, but defeated when it came to a vote. The conspirators were quiet three or four years, when they had another bill introduced, which was defeated. A third bill was hatched in due time, which was squelched like the others. Finally in 1865 the conspirators were successful. At no time did any petitions come from the people, nor did they appear before committees in advocacy of restriction!

Another fact showing the animus of the M. D. restrictionists was this: every bill, except the last, shut out the homeopaths, designating that no one except an allopath should be allowed to practice in the State. At the final trial unorthodox practitioners were to be recognized if they had a diploma from a reputable medical institution; but the decision as to reputation was in the hands of the Board of Health, practically Dr. Swartz, the Secretary.

### THE SELFISHNESS OF ALLOPATHY.

At the outset, therefore, it will be seen that the allopathic practitioners intended to outlaw all other schools, and be, before the law, the only persons having a right to practice. It was dollars and cents with these conspirators, because, if they could drive the others out of practice, then their fee table could be increased and incomes largely enhanced.

The poison drug prescribers are well organized. They have national, State, county and city organizations. If a given policy is proposed, it is not a difficult matter to line up the craft and move in unison. They can lobby and bully like the politicians when they have a scheme under way before a legislature. Already they are threatening to seek still more stringent legislation. Under the laws of several of the States, practitioners who use no drugs or other medicaments, when arraigned, have been discharged, judges and juries declaring that no offence had been committed. Hence the threat for severe restrictive legislation, by having a law wherein there shall be a specific examination of all classes of practitioners, thus putting it in the power of Boards of Health to make a clean sweep of all unorthodox practitioners. Let the people be wary and watch the legislatures this winter, to see that the M. D. Philistines do not compass their ends. Furthermore, make a fight against the restrictive laws as they stand; furthermore, at the next elections, be sure as to the position of candidates; if one has the mark of the allopathic beast, vote against him. The encroachments of despotism need to be met at the very outset.

### FUNDAMENTAL PRINCIPLES.

Every medical practice law now in force contravenes the fundamental principles of just governments, is an entering wedge to the exercise of unlimited arbitrary power, is a nest egg, from which may be hatched laws which are the quintessence of despotism. The function of law is to conserve justice. For this purpose tribunals are established, with the machinery of courts, provided with executive officers, judges and jurors. They cognize civil and criminal matters as they may come before them. The legislature formulates a code of laws which is the basis for the actions of the courts. But there is a limitation of the law making power. It must not transcend the Constitution, neither may it transcend that higher law, existent in the nature of things, which is axiomatic right, running parallel with the personal rights of the individual, which cannot be invaded without doing a wrong—just what government is bound to prevent. Crime is a wrong, either against the State or community as a whole, or against an individual. I cannot elaborate in illustrations, only having space to make a practical application.

I start with this fundamental point: that any man has a right to do as he pleases, provided his doing does not invade the rights of a fellow unit. He has no right to invade the domain covered by the higher law before mentioned; neither has the Legislature. There is a figment, born of the times, where an immense sea of ignorance existed, which declares that when a man enters the "social state" he gives up a portion of his natural rights. This has been the cause of much mal legislation, oppression and injustice. I am ailing. I go to a man whom I know possesses remarkable healing powers. He lays his hands upon me; he manipulates my body, or certain parts which are very sensibly affected. He relieves me; he cures me. I remunerate him, paying much less than would be charged by an M. D. drug and poison dispenser. Where is the wrong in this matter, especially one which should subject the healer to the pains and penalties of a penal statute. He has done no wrong, a good rather; a good to me, a good to the community by returning me to the activities of life. The case would have been no different if I had gone to a clairvoyant, or eclectic, or other practitioner, who might have prescribed a physical remedy, a decoction of roots and herbs. No wrong would have been committed either to the community or myself. The law which makes such medical services a crime is a gross usurpation, inexcusable from any point of view. No sensible man can justify such legislation. Indeed, I never heard an attempt to do so by any layman. The Allopaths whom I have heard before committees of the Legislature advocating restrictive legislation, never yet made an argument. It was a rodent mode

of slander, vituperation and lies, intermingled with honied words for the interests of the dear people, an effort to protect them from incompetency and extortion. Incompetency! What is the record of Allopathy? a record of misjudgments, malpractice and death. If the tombstones in our myriad cemeteries had the exact truth out into them, seven-tenths, at least a very large percentage would bear this inscription: KILLED BY THE DOCTORS.

The subject is by no means exhausted, but I have taken possibly too much space already. An incident, however, I will relate: Mr. Casey Tyler, now a resident of Centerville, R. I., in his younger days resided in Moosup Valley, near the border line of the State. He was sick. The family physician was baffled; the case lingered for weeks, and a consultation was held. Six M. D.s, all Regulars, orthodox outside and in, met, and after consultation, decided unanimously the patient had consumption, and could not live six weeks. When the convalescence dissolved and separated Mr. Tyler made up his mind that his time had not come, and he would make another trial for life. He sent to Plainfield, a few miles away in Connecticut, for Dr. Burgess. He had a large practice, and was quite noted in the region about. He was independent, and rough in speech, caring no more for the iron-clad rules of his profession than he did for the ceremonies of the Mahometan religion. He came, sat by the patient and chatted awhile. His first remark was: "They say you have consumption, and can't live six weeks, do they? —fools. You don't need medicine, but every morning go to the well, breathe long and deep, bathe your breast, neck and face in cold water, and you'll come out all right." As he was leaving, his parting blessing was: "Tyler, if you want to live keep out of the hands of the —fools." Mr. Tyler did so, and now enjoys a green old age. *Ad uno discit*; one example is a key to the whole matter, especially if it is one of an infinite series.

Providence, R. I.

## Past and Present.

BY S. A. PATTEN, M. D.

"The slaves of custom and established mode, With pack-horse constancy we keep the road, Crook'd or straight, through quags or thorny dells; True to the jingle of our leader's bells."

Man is a queer animal. And in calling him an animal no disrespect is meant him, nor do I wish it thrown in my face that I am an evolutionist, and believe that the race descended or ascended from the ape.

The idea which just now is uppermost in my mind, and which the above quotation more than suggests, is that men naturally venerate the antiquated, and hold on with great tenacity to what has come down from the past, the thoughts, creeds and customs which are gray with years; and that these are likely to enter into their beliefs, make up their environments and control their lives; and furthermore that almost everywhere is found among men a will-iness, if not a passion for following leaders,—blindly and slavishly often—with too little thought as to their real worthiness, the reasonableness of their opinions, the character of the work in which they are engaged, and the ends they propose to reach.

It is easy to understand how this disposition or habit of our natures may sometimes work to our advantage, and that it is likely to do so when correct opinions and good influences exist and hold sway, and the right men are at the front; but let the reverse be the case—let error, injustice and wrong be rampant, and false teachers have the ear of the populace, and the air be full of the noisy declamations and shouts of selfish, unscrupulous demagogues, then things go terribly awry, and great damage ensues.

In the matter of schools and education in our own country, and especially in New England, it is easy to trace many of the false notions and practices which have existed, and to some extent are rife to day, to the past, and to ideas and influences brought by the Puritan Fathers from the Old World. In the school books placed in the hands of pupils, and in methods of teaching long years ago, as viewed from our present standpoint, there seemed to be a complete forgetfulness or ignoring of the laws of intellectual development—of the fact of the gradual unfolding and growth of the human mind, and the incapacity of the young to grasp the deep, broad truths which only those of riper years could comprehend.

Prominent among the reading books of the common schools of New England near the beginning of the present century, was the English Reader, made up for the most part of learned disquisitions by able English authors, upon dignified and somewhat abstruse subjects; and this book was placed in the hands of boys and girls from which it was expected they would learn the art of reading well, when as a matter of fact, they could not understand what they were reading, and were therefore disqualified from properly expressing, either by look, or manner or intonation of voice, the feelings and thoughts of the authors as exhibited in the compositions before them. Lindley Murray's Grammar, a dark treatise upon a difficult subject, was then in vogue, and the lads and lassies were encouraged to begin its study, which many did, with no other result than learning, parrot-like, to repeat words, and knowing nothing in the end of the real idiom and construction of the English language.

Our high schools, seminaries and colleges have been to too great an extent but imita-

tions of those of the Old Country, and especially, in establishing curriculum of study, we have patterned after them, requiring as a condition of graduation, that every pupil, whatever his tastes or bent of mind, or the business to which he is adapted and which he intends to follow, shall make himself familiar with the same branches of learning. Few if any studies were made elective. The same coat must fit every back. Little heed was paid to the wise saying of Agesilaus, King of Sparta, who, when asked what things he thought most proper for boys to learn, replied: "Those which they ought to practice when they come to be men."

It is a matter of congratulation that we are getting out of those old ruts—that at last common sense is overriding this old custom, and that more and more freedom of choice as to studies is given those who enter our schools with a view to graduation. In all the departments of learning, especially in the professions, law, medicine and religion, it is easy to see how these deep-rooted principles of our nature, pride of opinion, force of habit and fashion, veneration for the antiquated, etc., have held sway all down the ages, fixing men's opinions, stamping their lives, creating a dislike for innovation—a hesitation and slowness in adopting the new.

Take, if you please, the legal profession, or the history of jurisprudence, and note how tardy improvements have come in the theory of crime, in ways of ferreting out criminals, in methods of trying those suspected of violating the law, in the character and severity of the punishment adjudged their due. We need not go back many centuries to reach a time when crime was not recognized as an offence against society at large, when the prevailing opinion was that the criminal was only responsible to the injured party, his relatives or immediate friends, when many crimes were rated at a fixed price, to be paid to the person or persons injured. Not far in the past, and perhaps some countries to day, in order to fasten crime upon the guilty party, those suspected were subjected to various ordeals, and the result was accepted as conclusive. For instance: if he could plunk his hand into boiling oil, if he could walk with bare feet over red-hot iron, if he could place to his lips and tongue glowing embers, and escape all injury thereby, his innocence was proved. In the case of murder it was believed that if the murderer was brought near the body of his victim, the blood would ooze afresh from his gaping wounds. A method then in common use for the purpose of extorting confession from the accused, or to make a reluctant witness testify to what the judges thought he ought, was to subject him to the pain of the wheel, rack, comb with sharp teeth, etc.

And by what slow processes the medical profession has come to reach its present advanced position! Starting out with the superstitious theory which ascribed all disease to the influence of evil spirits or the displeasure of the gods, it has fought its way along, hindered at every step by those influences which have always been found arrayed against all true progress and reform. Under the idea, prevalent at one time, that all disease is traceable to humors located in the blood, to what sweating and purging our poor humanity was subjected! The practice of blood letting found its origin in this theory, and for centuries was so common as to constitute quite a part of the physician's work. Indeed, it was so popular as a remedial agent that it was resorted to on almost all occasions of sickness or accident; and among the benefits of bleeding, as was claimed, was that it took away the bad blood and left the pure and good. The older physicians of the present day can well remember the time when the doctor "ne'er forgot his calomel," when this article was regarded as of prime importance as a therapeutic agent when given so as to affect the glands of the mouth, and produce spitting and drelwing. What a sight for a painter some of these cases presented! But it was all for the good of the patient, I suppose, who was told by the well-meaning and perhaps tender-hearted doctor that he would feel ever so much better by and by. No cold water was allowed a fever patient in those days, which was indeed a refinement of cruelty. But at last, after long continued and patient suffering by the people—not, however, without making stubborn resistance—these barbarisms are numbered among the things that were. The use of anaesthetics as a preventive of suffering, now so common and satisfactory, has met with considerable opposition from those who profess to believe that it is an interference with the plan of Divine Providence, and in direct conflict with the teachings of Scripture.

But nowhere do we find more tenacious clinging to the past, more reluctance to abandon the old and accept the new, than in the clerical profession and in the domain of theology, just as though change and improvement might be expected in everything else and on every other line, but none need be looked for here. Nor is this strange, since special pains have always been taken to impress early childhood with religious thought, so that with time and development have come more and more attachment to what was learned from the lips of those to whom has come the training of the young. And then again there is an air of mystery about this instruction, which has helped to make it attractive, and give permanency to the impressions it has made.

"Oh! the lover may Distrust that look which steals his soul away— The babe may cease to think that it can play With heaven's rainbow; alchemists may doubt The shining gold their cruelty gives out;

But Faith, fanatic Faith, once wedded fast To some dear idol, hugs it to the last."

The entire infallibility of the Scriptures—their inspiration so as to preclude the possibility of all errors, verbal or otherwise—the literal interpretation of the Mosala account of the creation of the world, and of Adam and Eve—the fall of our first parents, and the consequent corruption and total depravity of the human race, and their exposure to the pains of an eternal hell, have been taught and believed for centuries by large numbers of the human family. John Calvin maintained that God in his sovereign will, and for his own glory, elected one part of the race to everlasting life, and abandoned the other to eternal death; that man, by original transgression, lost the power of free will except to do evil; that it is only by divine grace that freedom to do good is recovered, and that this grace is only bestowed on the elect, and that not in consequence of the foreknowledge of God, but of His absolute decree before the world was made.

Jonathan Edwards was the most characteristic preacher of the Calvinistic school of the eighteenth century. He said, in his famous sermon on "Sinners in the Hands of an Angry God": "The God that holds you over a pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath toward you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times as abominable in his eyes as the most hateful and venomous serpent is in yours."

As from our present standpoint we contemplate these doctrines, they seem harsh and cruel, doing injustice both to God and His creatures; and when brought to the test of reason, independent thought and the teachings of natural religion, they seem wanting in the element of truth; and it is surely no wonder that they have been modified, and have measurably lost their hold on thinking men. God's thoughts are surely and indelibly written on the rocks as well as in His Book—they shine out in the starry heavens, and are proclaimed in all the voices of nature, and should be readily and gladly accepted as true.

"New occasions teach new duties; Time makes ancient good uncouth;  
They must-upward still, and onward, who would keep abreast of Truth;  
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,  
Launch our Mayflower, and steer boldly through the desperate winter sea.  
Nor attempt the Future's portal with the Past's blood-rusted key."

Skowhegan, Me., 1898.

## Work in the Spirit-World.

BY HENRY FORBES.

A recent number of London *Light* contains an address delivered before the London Spiritualist Alliance by Mr. Thos. Atwood, an earnest English Spiritualist. The title of the address is "My Work in the Spirit-World."

Mr. Atwood's interest in Spiritualism was awakened hardly two years ago; but during that time his mediumship has been developed in various ways—he is accompanied by raps at all times, and receives many messages by means of inspirational writing. It is interesting to note that his belief was brought about largely through the perusal of Jud. Edmonds's "Spiritual Tracts," a small book of the early days, filled with convincing narratives and wise comments which make it a fine missionary work even to-day. "The result of my study of that book," he says, "was that I found Spiritualism, as defined therein, was simply my own Unitarian faith, plus communication with the unseen." A large addition, surely, constituting a broad gulf of separation which comparatively few Unitarians, alas! are able to cross.

The "Work in the Spirit-World," in which our newly-initiated brother is now engaged, consists in spreading the gospel of Eternal Progress among ignorant and undeveloped spirits who are brought to him by his spirit band for that purpose. This he was urged to do by the invisible intelligences controlling him. "On a certain Saturday night in November, 1896," he states, "I received the message that was the signal for the commencement of my new departure. I was simply told to address on the morrow spirits that were brought to me for help. I obeyed, little dreaming of the magnitude of the task I was attempting."

Sunday afternoon he has set apart for this purpose. In his room, no other mortal being present, he holds a formal service, opening it by a short address of welcome to his unseen congregation, which is followed by the recital of "Nearer, My God, to Thee," or some other familiar hymn. Then one of his controls utters a prayer, after which he invariably reads the two hymns beginning,

"I cannot always trace the way  
Where thou, Almighty One, dost move,  
But I can always, always say,  
That God is love."

And, "God is love; his mercy brightens  
All the path in which we rove;  
Bliss he wakes, and woe he lightens;  
God is wisdom, God is love."

The reading finished, "I then give an address in as simple terms as possible," says Mr. Atwood in describing his extraordinary service, "taking some well known passage of the Bible as my text, such as, 'I will arise and go to my Father'; 'Be strong, and quit yourselves like men';—and women, (for I am always particu-



lar to address the female as well as the male; 'The kingdom of heaven is within you'; 'God is a spirit, and they that worship him, etc.'; 'God shall wipe away all tears from their eyes'; 'His mercy endureth forever.' These are a sample half dozen. My one object is to impress upon my hearers the fact that they have within them the spark of divine life, however feeble, and that it rests with them to develop this by prayer, aspiration, will power—by any means they like, even if only a feeble wish, etc.

Mr. Atwood's experiences during what with great propriety may be termed his *revelations* are exceedingly interesting, and also constitute an instructive revelation of certain after-death conditions. "After the address," he continues, "I sat quietly for a time, making myself thoroughly receptive, and allowing any control that likes to come and speak through me. Sometimes I carry on a conversation with a control. A friend has explained to me that this was done by the control extending only to one hemisphere of the brain, the other remaining normal.... Frequently bright spirits use me for prayer; more frequently unhappy ones do the same; and the most touching incidents sometimes take place." The following are some of the experiences recounted by him:

"A husband and wife—the first praying for help, then the wife joining in with, 'and help me, too'."

A very despairing female spirit, who thought she was quite lost, and without hope. Her visit was followed by a vision, showing me heavy weights pressing on spirits, and leading me to pray that they might be raised by the expansion of light in those that were under them.

A spirit in great darkness, fearing that he would never see the light; he could see a passing one now and then, but not for him. He then seemed to realize that he must develop the light within him, and made an earnest prayer for help to do so. Then a prayer from a bright spirit, who referred to the many praying for help, and asked for a blessing on them. This spirit shook me warmly by the hand.

Twice on one occasion I was led to pray for those who were praying for themselves, and felt I was taken to lower depths, where still greater effort must be made.

For two weeks in succession I had a spirit present who groveled on the floor and refused help, saying he was too foul to be helped; he refused to shake hands with me. The third time he came I succeeded in inducing him to do so, and a voice said: 'He will progress now.'

One came who had the horrors—a very, very unpleasant experience for me, and a very rare one, too. But he got quiet before he left me, and prayed for help.

Another was pursued by the demon of avarice. I had a vision of his prison-house, which was in semi darkness through the blinds being down.

One of the most remarkable experiences was my getting into the conditions and feeling the agony of the awakening soul. The oppression was simply awful, and lasted for hours. It followed me to my evening service, where it gradually left me, as the singing and speaking drew my attention to outside influences."

These narratives are particularly interesting to me, because they serve to confirm the experiences that have come to a little circle of which it is my privilege to be a member. For several years this circle has been holding regular meetings for the purpose of doing the same sort of work so graphically described in Mr. Atwood's address. Our experiences, also, correspond very closely with those that have come to him; and we have been led to the work in much the same way as he has been.

When our medium began to display ability in that direction, we sat for her development; but we had no idea at the time what was the purpose of the invisible intelligences working so powerfully upon her. Gradually we were their designs made clear to us, until at last we found ourselves, but not until after much urging, delivering formal addresses to what sometimes seemed to be nothing more than empty air, though at other times our medium's active clairvoyance enabled her to see that we were surrounded by a host of listeners, comprising all sorts and conditions of men and women.

In this way the fact that the hand of Death does not lead into a realm where all truth is made clear and every mystery revealed, has been very solemnly impressed upon us. The awful ignorance and consequent wretchedness of multitudes of unembodied souls is a subject almost too appalling to dwell upon. Ignorance is Nature's one unpardonable sin! "Infinite pity, yet also infinite rigor of law," it is thus Nature is made." This truth has been very thoroughly impressed upon the consciousness of mortal man by the severe lessons of experience; but he has still to learn—and often in the same stern way—that the supremacy of law follows him into spirit-realms.

For the past half century Spiritualists have been proclaiming the supremacy of "Natural Law in the Spiritual World," yet but few have had the courage to follow the logic of that fact to its legitimate conclusion. If Law reigns supreme in the Beyond, what must be the condition of multitudes of spirits passing into it not only at the present time, but also throughout the centuries?

Spiritualistic writers and lecturers expatiate upon the indescribable glories of the "Summer Land," filled with peace, and joy, and beauty exceeding mortal conception—the abode of ripened souls. A lovely and truthful picture, and one that cannot be too often held up to the gaze of poor, sordid, frenzied humanity. But this picture has an obverse side, which should also be shown occasionally. In the world are many who, as Swedenborg said, "compare themselves to brutes, and think they shall die as brutes, and thus rush fearlessly into wickedness." There are many also who carry with them into the after-life wrong notions regarding it— notions so fixedly rooted in their minds that their growth into Divine Truth, upon which the true spiritual life rests, is retarded for long and dreary periods. To all such, Spiritualism comes with an ominous warning.

No sane man would venture to sit on his front porch during a January blizzard clad in the apparel of midsummer without anticipating that serious consequences would befall him; nor would he swallow a deadly drug, expecting to escape the natural consequences. And yet men who consider that they are guided by the dictates of "common sense" are exposing themselves to the consequences entailed by the violation of moral and spiritual law which, when they enter the realm where

spiritual laws held complete sway, they will find fully as vigorous as a January blast, or the most potent drug.

The literature of Spiritualism abounds in and revelations of the deplorable conditions of spirits who have neglected to fit themselves for a spiritual existence; it also contains much evidence in demonstration of the fact that mortals have it in their power to greatly assist the unprepared ones, dwelling in the "outer darkness," to overcome their spiritual weakness, and prepare themselves for the activities and realities of the higher life. These unspiritual and spirits are much nearer earth than heaven, and are often so gross as to be utterly insensible to the subtle influences of refined spirits. The higher powers, who labor constantly to uplift humanity, both embodied and disembodied, have, therefore, to make use of material man in their work among spirits in the lower spheres.

This fact that mortals possess the means to aid disembodied spirits is one of which many Spiritualists are but dimly aware. Even mediums, who are used for that purpose, are sometimes ignorant of the fact. There are others who do realize it; and a few who have devoted their gifts to the work. Among these was Mrs. Anna D. Loucks of California, whose extraordinary experiences are recorded in Herman Snow's very instructive work, "Visions of the Beyond," published by Colby & Rich in 1877. "So deeply was she impressed with the reality and importance of her work," wrote Mr. Snow regarding Mrs. Loucks, "that she most earnestly declared that she had rather live in absolute want than not to do it."

And Mrs. Loucks's earnestness was justifiable; the importance of the work is worthy of any sacrifice involved in its prosecution. My personal experience has led me to believe that it is hardly possible to exaggerate its importance. The truths of Spiritualism are needed badly enough on this side of life, but the urgent need of its light is far greater in the lower regions of the spirit-world.

That one abominable fiction of orthodox theology, that no progress is possible after death, is holding myriads of souls in black clouds of despair, which only the strong magnetism of earth can penetrate. Large numbers, also, are waiting in dreary monotony for the sounding of the "last trump" to summon them to the fateful "judgment seat." The world of disembodied spirits is a mind-world, in which the power of fixed notions becomes strong beyond mortal appreciation, though its possibilities are illustrated in the hallucinations of the hypnotic state. Any fixed habit of thought becomes a prison-house to the spirit; and if the thought is essentially contrary to spiritual truth, a prison which the Higher Powers find it difficult to enter. The human voice, proclaiming the hope of deliverance to spirits thus imprisoned within the walls of their false notions and fixed ideas, brings not only knowledge, but also inconceivable comfort and strength, and in that way makes an opening through which the ministering spirits may lead the poor prisoners out on to the broad highways of Truth and Love.

The mission of Modern Spiritualism is thus a twofold one. It comes to earth bringing proof that man was born for immortality; and at the same time it uses the forces of material man to spread the gospel of unending progression among those who, though out of the flesh, are still lingering in the darkness of ignorance and falsity.

New York, N. Y.

#### A LEAF FROM MY SCRAP-BOOK.

BY HON. JOSEPH BARRETT.

Life is the journey of a day,  
On earth another soul is born.  
At early dawn the orient sky,  
With blushing beauty, greets the eye.  
The giant mountains, dark and bold,  
Put on a cap of burning gold.  
Earth lays Night's sable robes aside;  
In flow'ry dress she looks a bride.  
O'er distant realms, with stealthy tread,  
Night, with her somber train, has fled;  
White Plutus, with triumphant car,  
Has spread his glorious beams afar.

From morning dawn to noonday chime  
Time's busy fingers mark the time;  
From noon unto the evening gray  
Day's fleeting hours quick pass away.  
Some p'wer beyond our mortal ken  
Gives birth and being unto men.  
That power is God, the Great First Cause,  
Who governs all things by his laws.

Man's being dawns as dawns the morn;  
On earth another soul is born.  
Thus man awakes from dreamless night;  
His morn is cheered by love and light.  
A mother's love, with kisses sweet,  
Her infant child doth kindly greet.  
A fountain, ne'er unsealed before,  
Is opened by love's matchless power.

Not Moses' rod, in days of yore,  
Unsealed a fountain half so pure.  
With softest robes to keep it warm,  
With angel's arms to guard from harm,  
With richest food to feed the poor,  
Dependent child, aounteous store.  
'T is thus life's morn, with goodness crowned,  
Smiles on God's children all around.  
Parent, this child God gave to thee  
To train for immortality.

He has entrusted to thy care  
A priceless gem of beauty rare.  
Train up this child in wisdom's way;  
Teach it God's precepts to obey;  
Thus it will prove a blessing sphere,  
Well fitted for a higher sphere.  
Childhood and youth, as in a trance,  
Pass quickly in life's mystic dance.  
Man's noontide sun, in blaze of day,  
Hath reached its zenith on its way.  
Now mind and body, in their prime,  
Upon the pinnacle stand.  
Enchanted, view the landscape o'er;  
Earth's hidden mines of wealth explore;  
Seek wisdom from earth's ancient lore;  
Your mind with love and goodness store.  
With useless cares and needless strife  
Waste not the golden sands of life.  
The earth rolls on her trackless way  
To give her children night and day,  
Obedient to God's high behest,  
The day for labor, night for rest.  
Adown the Western hills we tread  
With weary steps to evening's shade.  
Night, peerless night, with ebony throne,  
With dewy sandals, starry crown,  
In silence reigns; earth's weary race  
Now sweetly sleeps in her embrace.  
Hail, heavenly night! Thy shades reveal  
God's matchless power. An azure field  
All sown with stars. They surely are  
Revolving worlds. This earth's a star.  
As night succeeds life's transient day,  
And man from earth shall pass away,  
The spirit-world will open to view  
Heaven's priceless treasures, rich and new.  
Through death's dark shadows is the way  
To realm's of light, to endless day.  
Then fear not, man; this is the road  
That leads to Heaven, to life, to God.

\*This poem was written about thirty years ago, and went through the rounds of the secular press in New England. It is republished by special request. Its author has been in spirit-life eighteen years.

#### For Weak Men with Nervous Debility.

Weak men suffering from nervous debility, weakened powers and exhausted vigor can now take new hope. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful specialist in curing this class of diseases, offers to give free consultation by letter to all weakened, vigorous and nerve-exhausted men. Write him immediately. He will explain your case so you can perfectly understand your condition. He will cure you with his wonderful strengthening and invigorating medicines.

#### Seek, and ye Shall Find.

BY DR. FRED L. H. WILLIS.

I remember away back in my childhood one of my early readings (lessons) that made a strong impression upon my mind. It was the story of an old man who, as he lay dying, called his sons to him, and said to them: "All the treasures that I possess lie buried in yonder field." He died without designating in what particular locality the treasure lay.

Then the sons went out, and thoroughly plowed the field in its every part, but could find no treasure. So they decided to plant it that year, and the result was a very abundant crop.

But they could not abandon the idea of finding their father's buried treasure. So after they had harvested their crop they overturned the field again, plowing this time more deeply than before in search of the buried riches of their father; but again were they disappointed, and again they sowed and reaped an abundant harvest.

Finally, after several years had passed, it dawned upon the elder brother's mind what his father meant by the buried treasure, and calling his brothers, he said to them: "At last I have discovered the mystery of our father's buried riches. Ever since he died we have dug over that field to find his treasures. We have failed to find what we so earnestly sought, but we have found instead, as the reward of our diligent labor, strength and health of body, and every year we have received a goodly income from our land, and I believe that these are the only treasures that our father referred to as buried in that field."

This is the story that has lingered in my memory through the long years that have passed since I first read it.

Is it not ever thus? Does not success ever follow earnest, diligent search, even though it come not in the way we anticipate? Is it not especially so in the search for truth?

Seek, and ye shall find.

When ye shall seek for me with all your heart ye shall find me, is ever the voice of truth, and the rich reward for this diligent search is the health and strength of soul that results.

All around us is a priceless harvest of wealth that awaits only our earnest effort to become our eternal possession. The world of nature, the world of humanity, life with all its trials and perplexities, its griefs and sorrows, its burdens beneath which many of us are pressed down under the waters of adversity until they overwhelm us, all contain hidden treasures waiting to flow into the coffers of the seeking soul.

The beautiful laws of spirit all reveal themselves to the earnest seeker. When times of trial, of danger, of loneliness and suffering come to us, then we ask for spiritual life, spiritual strength, and, if the cry comes from the very soul, it is never unheard, never unresponded to. By the very law of our nature the wish brings its answer, the seeker finds.

We may have to pass through strange and devious paths to find our good, but if we are earnest in our desire for it we are surely led to it. Nothing is more necessary to every human soul than truth: seeking, it is found. Nothing is more needed than love; seeking, it comes. Yea, every necessity of our nature obeys this law of seeking.

We firmly believe that there is a protecting, loving, infinite power in the universe, which fits to every need its supply: It clothes the lily of the field, and is the tender providence that cares for the tiny sparrow.

But we do not for a moment suppose that all the men and women who are seeking wealth and popularity and amusement and pleasure, are to find all their wishes fulfilled, because in seeking these things they are not coming under the laws of their higher being; they are not seeking that which the divine part of their nature craves. But we do believe that every individual who seeks for good for its noblest sake, for truth because the soul craves it as its only true sustenance, will surely find.

The trouble is, we do not really seek; we do not with our whole soul earnestly aspire. We recall the case of Muller, the philanthropic Englishman, whose generous heart was touched with pity for the poverty-stricken, ignorant orphans. He was poor himself. He knew not where to turn for money, and was absolutely without influence or credit; but there burned in his soul this earnest, intense desire, and he sought its accomplishment in only one way. He never asked a human being for a dollar. He sought only by the prayer of faith, and the listening angels heard, and they helped this man to immense sums of money; and costly buildings were erected and provided with every necessity and every comfort, and thousands of miserable unfortunates were lifted from misery and degradation, and put in the way of becoming good, true and useful men and women.

There is no other rational explanation of the remarkable phenomena attending this man than that the ministering angels heard his earnest appeals for help, and, through their influence, set forces to work that brought to him all that he needed for the accomplishment of his earnest purpose. But can we for a moment suppose that if he had prayed for gold for the gratification of his own selfish purposes, his coffers would have been filled?

John Murray, the father of Universalism, when in doubt and perplexity as to what course to pursue, earnestly sought for spiritual guidance, and seeking he ever found. In the most direct manner the spirit voice whispered in his ear the directions he sought, and this spirit-guidance never failed him in the many seasons of trial that came to him in his efforts to promulgate his gospel of God's love instead of his hate.

Channing, the Saint of Unitarianism, sought spiritual strength and guidance most earnestly, and it never failed him; and through it his frail, feeble body was made to serve him as well as if he had possessed the strength of a giant. There is no human being but what can prove the truth of this affirmation of old: "Seek, and ye shall find." Not the selfish good, which can be but transitory, but the real, the true, the abiding good.

It sometimes seems as if the destiny of the universe held each individual soul in its special keeping, so that its pathway was wholly obedient to the beautiful laws of good. Sure am I that no man or woman who earnestly seeks to lead a noble, pure, true life, need ever doubt for a moment the power that will lead unto it.

Let us for a moment consider the life of Him who is said to have uttered the words that suggested the theme of our article. Whatever we may individually think concerning the reliability of the gospel narrative, let us for the moment admit that such a life was lived in

Galilee, and is true in its essential features. What a complete failure it must have seemed to him! Cut off in the midst of it, allowed only three years of spiritual power in public work, full of longing to do, and to serve and bless. What a day must that day of crucifixion have been to him! Is it any wonder that he should have cried—"My God! My God! why hast thou forsaken me?" not for its physical pain, but for its bitter spiritual disappointment. And yet, not a hundred years elapsed before the whole earth was alive to the gifts of the spirit manifested by him, and his death became a triumphant hope to thousands. Truly he was able to fulfill his desire, and open the gates of heaven to mortal view.

It is said that on a certain occasion He declared that whole legions of angels could come to deliver Him. But they did not, for if they had, His life had been a failure. So it is with many of us. We feel as if failures were attending our wishes. But we can rest assured that if those wishes are wise and noble, if we are seeking through them good, and good only, then we have but to wait a little, and we shall behold their triumph and realize their answer.

Ah! Spiritualists, if we are striving to bring the bright gifts of heaven closer to earth, if we are diligently laboring to comfort the afflicted, if we are earnestly seeking to make weary, restless souls know of peace and rest, and bring gifts of strength and beauty to those who need them, then we shall succeed, for success is sure to follow, through the action of a law as immutable as any law of the universe. Finding follows seeking, when the impulse to the seeking is noble, good and true.

Oh! that we might all earnestly seek to bestow blessings upon every soul that comes within the radius of our influence, even though we can do it only in the simplest ways, through kind words, sympathetic feelings, encouraging smiles. This leaves no room for envious or jealous feelings, for harsh criticisms or petty slanders and backbitings.

The result of this seeking will surely be the placing ourselves in a condition to receive the highest, holiest blessings of the angel world.

Written for the Banner of Light.

#### THE POET'S WORK.

BY STEPHEN H. BARNESDALE.

Oh! poet's work! Oh! mission grand,  
Sublimely fair and beautiful,  
Your work is to uplift mankind—  
Increase the riches of the soul.

Say, shall your mission ever cease?  
Not while an earthly ill endures,  
Nor while man's in progression's road,  
And distant good him onward lures.

Oh! work so mighty, loving, pure!  
To your high aim be always true;  
Then shall men ever reverence you  
For all the wondrous good you do.

#### The History of the First Century.

BY PROF. J. R. BUCHANAN.

The pungent remarks of W. E. Coleman on the relations of Spiritualism and Christianity express my own views; but I might add that I would not object to uniting Spiritualism with Christianity as fast as possible, for it would be much like uniting fire with coal oil, and Christianity, like coal oil, would blaze high and vanish forever. But it will be very difficult to bring Christianity in contact with the fire of truth. Of course I speak of what is called Christianity to-day.

Although I have great respect for Mr. Coleman's historical learning, I must differ with him on this subject, for I have investigated the church history very carefully, with advantages which no one else has enjoyed, with patience, fidelity and a profound sense of responsibility, and I regret that Mr. Coleman, in discussing this subject, should treat the New Testament of the Roman Bible as a historical document competent to show the character and history of Jesus and his disciples, and make them responsible for the church: originated not at Jerusalem, but Rome, and all the false theology, false moral principles and fictitious legends of the New Testament.

Mr. Coleman weakens our common position by this course, and gives to the so-called Christian Church a dignity and honor to which it is not entitled.

The Roman Scriptures are not a history. They are simply a priestly fraud. They bear upon their face palpable evidences of forgery to a critical observer. Their ludicrous fictions—such as feeding more than five thousand with five loaves and two fishes, and picking up twelve baskets full of remnants; the devil carrying Jesus through the air to the top of a mountain, although he was a God and Creator of the world; and the dead bodies jumping out of their graves to run through Jerusalem when he was crucified—show the Testament to be a priestly fiction intended for the ignorant, and as reliable as Baron Munchausen; and hence the Encyclopedia Britannica and the most intelligent theologians admit that its Gospels are anonymous, no one knowing when they were written or who wrote them.

Mr. Coleman recommends Sunderland's book on the Bible, and agrees with him in recommending it as superior to Chadwick's, though it is a very incomplete statement of the historic truth. Mr. Sunderland does not endorse the Gospels and their pretended authorship, but treats them as an impossible compilation or set of "mosaics," prepared by unknown compilers at unknown times, while he accepts nearly all attributed to St. Paul, showing that the "higher criticism" is not very high.

But Judge Waite's investigations, more thorough than those of the theologians, prove conclusively that the New Testament has no claim to a historic character, and that it is originated anonymously from the authorities of the Catholic Church (long after it had been established without any Bible) by priestly authority.

In "Primitive Christianity," I have shown conclusively that it is an impudent fraud, and I do not believe any orthodox clergyman would be willing to discuss the question with me. The fraud was denounced while in progress of preparation, by Celsus and others, and it was unknown to Justin Martyr, as he was not in the ring.

The purpose of this fraud after the Roman church had been established by the priests without a Bible was to show that its horrible doctrines and ecclesiastic despotism were based upon the history and teachings of Jesus and the Apostles, who, with all the primitive Christians, had been dead about a hundred years before the Testament appeared.

These doctrines were first introduced by the Epistles attributed to Paul, which were the sole Scriptural foundation of the church, and the only documents of which theologians can speak positively. But I shall show in my second volume that seventy per cent. of all the so-called Epistles of Paul are forgeries, as well as a large portion of the Gospels, and the purpose of these forgeries was to introduce the doctrines of Paganism instead of the doctrines of the Christianity recognized at Jerusalem and in Asia in the first century, which correctly represented Jesus. The demonstration that the church was founded on the principles of Paganism, though disguised as Christianity in name, is too conclusive to be debated by any orthodox teacher. It was too profoundly astonishing when I found it to be true. It was not denied, but openly acknowledged by the fathers during the first four centuries of the

church, which proves the Testament a counterfeit fraud.

I cannot permit these Paganized notions to be attributed without protest to Jesus and the Apostles, who have had the misfortune to be concealed by fraudulent legends. The wild legends concerning Buddha and Mahomet, concerning Moses and the Egyptian hosts drowned in the Red Sea, or the fictitious exploits of Moses, are not believed by historians, any more than the legend of Mrs. Lot standing on the shore of the Dead Sea. But these legends do not conceal the historic existence of Buddha, Moses and Mahomet, nor can we quote such legends as their true history; and it would be equally unjust to quote the Roman legends concerning Jesus published A. D. 170, as a statement of his principles.

These legends were not accepted by the early Christians of Palestine, who recognized Jesus simply as a man and a great religious teacher. They were brought out by Pagan priests at Rome, assuming the name of Christian about a hundred years after the death of the Apostles to whom they were attributed, and their historic value is equal to that of the story of boiling St. John in oil, without being able to kill him. The book was brought out at the time when the church of the Papacy which assumed the name of Christian did not deny or object to being considered essentially Pagan, as it really was; for it has not a single important characteristic which has not been current among ancient nations thousands of years before the age of Jesus and the Apostles, though disguised by their names.

When we give the church the name of Christian we give it an honorable title to conceal its true character. The Asiatic Christians knew nothing in the early centuries of the Paganized church at Rome.

That Roman church, of which the Protestant is a younger brother, was forced upon mankind by the sword, aided by the greatest combination of priestly knaves, historic liars and forgers that the world has ever known. Their greatest leader, St. AUGUSTINE, whom modern theologians reverence, and who recommended the burning of heretics, said in one of his discourses that in Ethiopia when preaching he saw many men and women without heads, who had two great eyes in their breasts, and people "who had but one eye in their forehead." Mendacity like this was common in the first centuries, as the best historians affirm.

The New Testament, originated in this great conclave of impostors, is therefore unfit to be used as evidence of anything in the first century. I know by the most thorough investigations, too extensive to be introduced here, that the pretended scripture of these Roman knaves, which establishes the fictitious creeds of the Roman church, the aim of which was universal despotism, is as great a libel upon the early Christians of Palestine as upon any intelligible conception of a Deity.

The Christianity of the first century was substantially the same spiritual doctrine accepted now by the most enlightened Spiritualists. It had the same spiritual phenomena, healing and spiritual communications in the church, but of course had not the philosophy or the science of modern times. The Roman church was the very opposite of the Apostolic, and while the Roman church has been the greatest curse ever inflicted upon mankind, the church of the Apostles was and is in full sympathy with all the doctrines that enlightened Spiritualists cherish to-day.

But while we have the advantage in intelligence, they had greatly the advantage in their zeal, their active heroism and absolute consecration to duty. If Paul and Peter, James and John, could return to earth, they would probably force the Apo-tate church to surrender and start a revival of justice and humanity which would ultimately overturn all the despotisms under which humanity has groaned. In my next volume I shall show what ancient Spiritualism would do if it could be revived, as it burned in the souls of the Apostles, until it perished in their martyrdom.

I do not accept them as guides or authorities in religion, but as illustrations of the possibilities of a higher standard of ethics than the world has ever seen in any church. After finding in the constitution of man what a perfect religion should be, I was delighted to find among the followers of Jesus so near an approach to a perfect standard.

I do not accept their ideas of the personality of the Deity, but that is rather a philosophic than a practical question; yet I can say, from a careful study, that the ethical principles taught by Jesus, freed from the Roman forgeries and follies, are the most perfect that the world has ever known, and that the principles will be continually repeated now to those who commune with the higher spheres.

I was called to this investigation by the direct appeals of ancient spirits. They have been with me continually, giving all possible assistance, revealing matters of which I had no knowledge whatever, and expressing their gratitude for my aid in vindicating the truth so long concealed by false history. They welcome Modern Spiritualism as a revival of the Spiritualism of the first century, though not yet fully developed into a pure and earnest religion, as it was at its origin, which is older than the origin of the church.

The fictions of the church have given us a counterfeit Jesus, as if we tolerate its fraudulent Bible, we justify fully the skepticism of those who *rightfully* refuse to believe that any such being ever existed. He is an impossible being, compounded of ferocity, vengeance and love; a fanatical lunatic, who promised to come back in the clouds to the people he addressed, and send them generally to hell, as well as the numberless millions in their graves.

The apostles in Jerusalem were not credulous fools; they were fully equal to St. Paul in sagacity and force of character. If he had told them they could pray a mountain into the sea, blast a fig tree by a word, handle serpents and drink deadly poisons with impunity, he would not have had a single follower, and would never have been heard of outside of Palestine. It is important, therefore, that Spiritualists should understand the fraudulent origin of the Bible, and its devotion to show the orthodox opponents be fully able to show the blind credulity of orthodox and its destination of real religion. A vigorous campaign of this character would paralyze the church, and compel its members to unite with Spiritualists in the search for truth. For such a campaign I have furnished the necessary historical information.

The great future of progress for humanity, which lies before us, depends for its early approach upon the destruction of the power of the church, which was born at Rome, in the midst of every social infamy as described by Tacitus and Josephus, with despotism embodied in the Pauline forgeries as its leading aim, and sectarianism without moral conduct as the road to salvation. Its devotion to kings and aristocracies, to the African slave trade as long as possible, and the persecution of science and liberty, and its present hostility to every radical reform and to all communion with heaven, make it our duty to conquer it by refuting its false history and its Bible of interpolation and forgery.

The personal existence and career of Jesus, though well established by history, is an unimportant matter in comparison with the relief of mankind from his fictitious history and the deadly superstitions that have been associated with his name.

San José, Cal.

#### New York.

ROCHESTER.—G. W. Kates writes: "During the absence of Mrs. Kates and self, the platform of the First Spiritual Church has been ably filled by E. J. Bowtell. We feel very grateful to him for his excellent lectures, and heartily hope that New York State societies will keep him actively employed. Bro. Bowtell will be glad to accept engagements where there is an interest in the Young People's Spiritual Institute."

The Y. P. S. I. of Rochester held a social and tableau entertainment Friday evening, Jan. 28."

#### For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, cures the gums, allays all pain, cures wild colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.



# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## LITTLE ARM-CHAIR.

Nobody sits in the little arm-chair;  
It stands in a corner dim;  
But a white-haired mother gazes there,  
And yearningly thinking of him,  
Sees through the dust of long ago  
The bloom of her boy's sweet face,  
As he rocks so merrily to and fro,  
With a laugh that cheers the place.

Sometimes he holds a book in his hand,  
Sometimes his little school slate,  
And the lesson is hard to understand,  
And the figures hard to mate;  
But she sees the nod of his father's head,  
So proud of his little son,  
And she hears the word so often said,  
"No fear for our little one."

They were wonderful days, the dear, sweet days  
When a child with sunny hair  
Was hers to hold and to praise,  
At her knee in the little chair.  
She lost him back in the busy years  
When the great world caught the man,  
And he strode away past hopes and fears  
To his place in the battle's van.

But now and then in a wistful dream,  
Like a picture out of date,  
She sees a head with a golden gleam  
Bent over a pencil and slate;  
And she lives again the happy day,  
The day of her young life's spring,  
When the small arm-chair stood just in the way,  
The centre of everything.

—New York World.

## What is Your Boy Reading?

A recent issue of the *News* gives an account of a seventeen-year old boy dying in prison from wounds received while trying to rob a stage. His accomplice, a boy of sixteen, in the same prison, is serving a five-year term, and refuses to give his name or that of his companion, stating that their mothers are respectable women, and that they would break their hearts to learn the sad end of their boys. This boy states that they were reared together, and had good mothers, but were ruined by reading dime novels. Every dime that they could get was spent for novels of robbery and wild deeds. These they read till their desire became so strong for such a life that they could control themselves no longer. So they left home, and finally turned up in the Nation; but were caught in their first attempt. Hence their untimely end.

This causes me to ask: Father, mother, do you know what your boy is reading? Boys are going to read, and whether good or bad, this reading will leave its impress on the mind.

Had these mothers been as careful of the mental training of their children as mothers generally are of the physical welfare of the same, no doubt both would have been at home now, good, obedient boys. But, oh! the long and dreary days, the sad and sleepless nights, these mothers will spend, looking and praying for the return of their wandering boys! Yet one is sleeping in a prison cell; the other in a criminal's grave.

Fathers, I beg of you to go home and look over your book-shelf. You will find from one to five political papers, and occasionally a religious paper. There are also books which your mature mind can comprehend, but which are as Greek to your son; and you ease your conscience by saying: "I have good books in my library." But what are they worth to your boy? You are likely to spend from twenty to thirty dollars yearly for tobacco, and from five to fifty dollars for whiskey; yet what have you bought for your boy to read?

I find many fathers with good farms, barns, stock, and some of them with money in bank; yet in all their house I cannot find one dozen books suitable for a boy to read.

Our books are our silent teachers, and, like the heaven that the woman hid in three measures of meal till all was leavened, or like the seed that would silently grow (but we know not how), these books are leaving their impression upon the minds of the boys.

If I should go to many fathers to day and tell them that their boys are around some gaming table, or preparing with some desperate characters to commit robbery, they would start at the idea; yet these same boys are having those impressions as indelibly stamped upon their minds by the books that they are reading as though such were real.

All families interested in training children should take from one to two good moral papers, and encourage their children in writing for the same. This is an age of book-making—few that are good and many that are bad; and if parents would be careful to select from twenty to thirty good books a year for their boys and girls to read, such would give the mind something to think of, and the tongue something to talk about; and these children would be taught lessons of wisdom, intelligence, virtue and purity. In a course of ten years such teaching would make men and women of learning and usefulness, keep them out of meanness, and cost far less than fathers often pay to get their boys out of some dirty scrape.

Fathers and mothers, let us look well to these things. What are you doing for the moral training of your children? How many of you ever think of buying a good book for your boy to read? Do you not know that God has entrusted these children to your keeping for a while, and will some day make a reckoning as to the moral training of the same? Then don't forget to ask yourself each night as you retire: "What has my boy been reading to-day, and what impression has it made upon his mind?" —J. D. Tant.

## Amateur Surgery at Home.

First and foremost in point of frequency is the scratch. One of the simplest remedies is to bathe the afflicted part in spirit of camphor, a bottle of which should be always on hand. Do not soil the contents of the bottle by dipping even the cleanest fingers in it each time it is opened. Instead, pour a few drops upon a piece of clean old linen, and gently moisten the scratched surface of the skin. The first momentary sting will pass off at once. Repeat the camphor bath once or oftener according to the nature of the wounded surface.

A drop or two of spirit of camphor dropped into a half-glass of cold water and taken, will often dislodge a headache that comes from a disordered stomach. A few drops of camphor poured upon a handkerchief, and held to the nose, will frequently disperse a headache more efficaciously than many of the patent remedies, and is far safer than to swallow drugs unless they are administered by one's physician.

From scratches to cuts. If any cut bleeds profusely in jets or spurts of bright red blood, tie something tightly above or below the wound, to bring the ligature between the cut and the heart, and meantime send for a physician; a cut artery, which is what this state of affairs indicates, is not within the province of the amateur to treat. In the case also of an extensive cut, or a painfully deep and jagged one, a surgeon's services should be asked for at once. But the common slight cut, such as Young America, and very often the house mother herself, suffer frequently, serious as it may be, if not treated properly, can be very well taken care of at home with a minimum of discomfort.

First allow the wound to stop bleeding. Iced applications will control profuse bleeding; so will holding the hand, if that be the injured member, above the head. If the cut is on one of the lower extremities, lie down and elevate the foot. The flowing of the blood is an excellent provision of nature for washing the wound clean. As soon as the flow is controlled, hold the wound over a basin and pour over it slowly from a pitcher water as hot as can be borne by the skin; this water should have been boiled and allowed to cool off in the same vessel to the using temperature. No matter how careful a housekeeper has washed the pitcher which receives the water from the

heater, so that it is rinsed in boiling water, and not wiped before the water to douche the wound is poured into it. This precaution is necessary to insure cleanliness, as the surgeon understands cleanliness—namely, a condition in which the bothersome microscopic germs that cause suppuration and other evils cannot live.

Sterilize the fingers in hot water, and then press the edges of the wound together, bringing about a perfect union, and when every particle of oozing has stopped, dry the wound and paint the injured surface with a coating of flexible collodion, which should be applied with a fine camel-hair brush. A small bottle costs but a few cents, and, if kept wrapped in dark blue paper and stoppered with rubber, will last a long time. Assist the first coating to dry by gently blowing upon it, and as soon as it is dry apply another coat, and if the wound be a large one, a third one. Cover with a bandage of thin woollen material in preference to cotton, as the woollen is more porous, and, being elastic, fits better.

When Bobby comes screaming with a poor little palm all cut and scratched by a fall on the street, with gravel clinging to the inflamed and matted surface, the domestic surgeon has a labor of patience as well as one of love and mercy upon her hands. Hold Bobby's hand over a basin of water, prepared as outlined above for washing a cut. (These bits of gravel or splinters that refuse to be washed out, must be helped out gently with a needle. Sterilize this first by passing it through an alcohol flame or boiling water, and do not rub the fingers over it before it touches the wound. When the bruised and scratched and cut surface is quite clean, cover with a little carbolized vaseline, that may be had cheaply of any druggist, and over it lay a piece of old linen, very soft, or a layer of lint, and a cover of gutta serena tissue, similar to that used by dentists for dams in filling teeth. It costs but little, and is very useful in dressing wounds, as it protects the clothing from a moist dressing and retains the moisture for the benefit of the injury. Wax paper, or any light-wet hit, water proof material can be used in place of the gutta serena. Do not tie a bandage on with thread. Use elastic yarn, or better still, sew it on with a few long stitches. —Bazar.

## Hints to Housekeepers.

Soak black calico in salt and water before washing, and so prevent its fading.

Buy ten cents' worth of soap in bars, and having dissolved it in hot water, wash in the suds thus made any soiled white summer shawls. All the spots will disappear, and, if carefully pressed, they will be equal to new.

Cashmere, and other woolen materials, may be treated in the same manner.

Old feather beds, if left on a grass plot during a summer shower, and allowed to get thoroughly wet, will, when dry and beaten, seem fresh and new again.

A bad headache is often the result of ill-fitting or improper spectacles.

A clean, well-aired and well-managed house, results in good-natured inmates.

In dusting, carefully take up the dust on a cloth, and shake it out of the windows. Do not flit it from one piece of furniture to another, and call it dusting.

If you have to sew all day, change your seat occasionally, and so obtain rest. Bathing the face and hands will also stimulate and refresh.

When very tired lie on the back, allowing every muscle to relax, letting the hands go any way they will, and keep the eyes closed.

The eyes should be bathed every night in cold water just before retiring, and they will do better work the following day.

Oil stains may be removed from wall paper by applying for four hours pipe clay powdered and mixed with water to the thickness of cream.

Wear a clean apron when ironing or bed-making.

The ingratitude of the human race toward the animals upon which it so much depends, finds good illustration in the fact that the famous black charger of General Boulanger is now being driven in a cab, the former charger of Marshal Caurobert is now used in the production of serum, and the war horse of General Gallifet is "daily the subject of scientific experiment. This we learn from a London paper. —N. E. Anti-Vivisection Monthly.

## The Boston Spiritual Lyceum.

Sunday afternoon, Jan. 23, had a fair attendance of children considering the stormy weather. "Where should we look for the errors that have come into our ranks?" was the topic for discussion, and while some thought that we should look only for the good and true, and let the errors pass unnoticed, the majority took an opposite view, and claimed that the errors should be looked after and eradicated just as much as the weeds in our gardens; that it had too long been the failing of Spiritualists to neglect the errors and the fakes and frauds that came forward in the name of Spiritualism, and the result was an Anti-Spiritualists' organization, to magnify and bring before the world the little errors we had neglected. Mr. F. H. Watson rendered a piano solo, after which came the Grand March, with our new song, after which followed the usual music and recitations, after which Mr. Wagner, of the Young People's Progressive Union of New Bedford, made brief remarks.

Quarrel and Mr. P. P. "Is it reasonable to suppose that an uneducated spirit or spirit-child would give good business advice?"

A. CLARENCE ARMSTRONG, Clerk.  
17 Leroy street, Dorchester Station, Boston, Mass.

## Children's Progressive Lyceum No. 1.

Although the weather was extremely stormy Sunday, Jan. 23, there were thirty-eight members of the Lyceum present, and about one-third as many visitors. The Lyceum was opened with the usual exercises by Superintendent M. A. Brown. The group of little ones each had good answers to their subject, "Politeness," followed by the usual entertainment.

Mrs. Wm. S. Butler gave the children many beautiful thoughts. She stated that she would always stand by the Lyceum, even though Mr. Milligan and herself were the only ones there. She strongly urged all to unite their efforts and work in earnest, then the spirits would be good to all, and they could, even though it be a smile and a pleasant word, for by so doing they would be good examples to others, thereby making their playmates good like themselves.

Mrs. Wheeler was then called upon. After stating how well repaid she felt for the trouble of coming, her control, Little But-trump, came and pleaded with the little ones to do all the good they could, even though it be a smile and a pleasant word, for by so doing they would be good examples to others, thereby making their playmates good like themselves.

CHARLES B. YEATON, Sec'y.

## Greenwich Lyceum.

The inclemency of the weather did not prevent a good attendance at the Lyceum.

As an experiment, I asked the members of the Lyceum the preceding Sunday to read, recite or express some sentiment, which, embodied in life, would make the world better. Almost every member responded in such an appropriate manner that the result was like some rare mosaic, all parts blending in perfect harmony.

No interested were the young people there was a unanimous vote to adopt the same plan another Sunday.

## Fall River Lyceum.

Our Lyceum was well attended Sunday, Jan. 23. Our sister, Mrs. C. Fannie Allen, gave some very good advice to the children on the same line of thought as yourself. She agrees with your work exactly.

Mrs. ANN HIBBERT.

## Salem Lyceum.

Nathan H. Chase, Conductor, met at the usual time in the A. O. U. W. Hall, Sunday, Jan. 23. Owing to

the inclemency of the weather, the attendance was rather small. Subject for discussion, "Kindness," recitations, singing, etc., and the session closed with the march.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

## Darkest Georgia Like Darkest England.

A WORKINGMAN'S APPEAL TO HIS FELLOWS.

To the Editor of the Banner of Light:

Usurpation seems to have entered upon a new stage, and to have become bolder. When an outrage upon personal right is silently permitted, it is construed as an invitation to perpetrate another. We are reaping the harvest in the American States. Obnoxious legislation is the rule, and constitutional safeguards seem to be of less importance than door mats.

The pretext of authority is, of course, "police power." When that is put forward, every personal right is thrown down and trodden under foot. And except a limitation be found there is no such thing existing as personal liberty. The black population had the full enjoyment of this luxury from 1620 till 1863, and now the whites are taking their turn.

It has been held that individuals had the right to refuse to be vaccinated. To be sure the liberty is taken sometimes to put them in quarantine, lest they infect with smallpox those who are "fully protected by vaccination"; and children are arbitrarily excluded from schools, and sometimes arrested after ward for being truants. Georgia goes farther, and imposes fine and imprisonment. It is done by city ordinance, and the outrage enforced judicially.

One may argue this as a matter of principle, but laws are not made from principles. Their chief end, it sometimes seems to me, is to convert innocent acts into technical crime, and to furnish employment for lawyers, as numerous and rapacious as the frogs and locusts that constituted the plagues of Egypt.

I enclose a circular which has been put forth by a citizen of Columbus, and addressed to the laboring people of the United States. It tells its own story. There is apathy in this matter which ought to be broken down. If the power exists to enforce the inflicting of disease by vaccinators, there is no assurance that we are safe from "culture-virus" from old horses, mad-dog virus, syphilitic poisoning as a "protection," or any other fad or whim of half-hedged doctors to make a living on the credulity of the public.

Mr. Morris has attempted a hero's part, and I, for one, wish him the most abundant success. It is, emphatically, a conflict of Liberty and Right against a form of vilest slavery.

ALEXANDER WILDER.

## IS LIBERTY BUT A NAME?

COLUMBUS, GA., Nov. 29, 1897.  
To the Laboring People of the United States: The City Council of Columbus, Ga., passed an ordinance providing for compulsory vaccination, and declared that every person from two years of age up, failing to be vaccinated, should be fined one hundred dollars, or imprisonment for thirty days.

I refused to be vaccinated, because I did not wish to be vaccinated, as I had to labor for my family, and further, it was an infringement upon my personal liberty which I then and now feel that no tribunal had a constitutional right to infringe upon, much less upon a child.

I was arraigned before the recorder of the city of Columbus, Ga., was sentenced by said recorder to imprisonment in common jail of Muscogee county for thirty days or pay a fine of one hundred dollars, and I was thereby forced to be imprisoned. I carried my case before the Superior Court of said county of Muscogee. This Court ruled against me, and I was again imprisoned until my counsel could sue out a Writ of Error to the Supreme Court of the State, and said case will now be heard before the Supreme Court.

I do not love imprisonment; it is repulsive to me, as it is to every honest man, and I have resisted this species of oppression for myself and my countrymen.

I have employed able and competent counsel to represent my cause, which is not only the cause of myself, but the cause of every other American citizen that loves liberty. Compulsory vaccination is an infringement upon personal liberty, and in violation of the Constitution of the United States, and it is my purpose, should the Supreme Court of the State rule against me, to carry this case to the Supreme Court of the United States, and there have it determined by that high tribunal whether liberty is but a name.

To do this necessarily incurs expense, and I am poor and ill able to bear it.

I labor in the cotton mills of the city of Columbus, and for the liberty of myself and my countrymen I am contending. And I appeal to all lovers of liberty to come to my aid in this great legal battle for liberty and the rights of freemen, and let us have it judicially determined if liberty exists only in name in these United States. You and I know that it takes money to reach this high tribunal, and have this great constitutional right adjudicated. To that end I pray that you make such contributions that you feel that you are willing to contribute to see that liberty shall prevail, not only in name but in fact.

All contributions will reach the proper place and be properly used that are forwarded to Mr. F. M. Payne, Foreman of Card Room of Swift Manufacturing Company, Columbus, Ga. This battle for liberty I shall wage to its last, and I appeal to you, my fellow workmen, to rally to my assistance in this battle for personal liberty of the American people. I am faithfully yours,

G. W. MORRIS.

## A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

It has been remarked that if there were no eyes to see, light would not exist; if there were no ears to hear, then no sound; in other words, light and sound are only effects of vibration on certain nerves of the body. While this may be true, it is impossible for us not to accept the testimony of our own senses; and on this testimony we believe that the sun, stars, sentient beings on the earth-plane, flowers, music and human voices do exist. They exist to you and me because we see and hear tokens on which we found our belief. It is not the eye that sees, it is not the ear that hears, it is the soul within, the real being that uses these organs in order thus to know of a physical universe.

In like manner, the soul within, the real being, believes in the existence of a spiritual universe, because phenomena are presented to the inner eye and the inner ear that are tokens of its existence. If these tokens are accepted as evidence regarding the material universe, it is surely fair to accept them in regard to the spiritual universe. To be sure, they are only phenomena in either case. As such, they give us belief, but not knowledge. When it comes to really knowing, the only thing that a finite being can really know is his own mental existence. "I think, therefore I am."

The philosophic and high-minded editor of *The Monist* says that all beings who have ever existed, exist within each one of us; and when you see your deceased father, it is because he

# Secretaries of Associated Charities

## Say Dr. Greene's Nervura Cures.

The Associated Charities Thus Place Dr. Greene's Nervura Above All Other Remedies to Cure---a Real Blessing to the Sick and Suffering---The Remedy Which Will Surely Make You Strong and Well.



No greater proof of the wonderful efficacy and great curative powers of Dr. Greene's Nervura blood and nerve remedy among the sick and suffering is possible than the enthusiastic and glowing reports of the Associated Charities concerning this wonderful medicine and the marvelous cures it is everywhere effecting.

Mr. Geo. S. Wilson, General Secretary of Associated Charities of Washington and the District of Columbia, and the best known man in the country in the field of charitable work, reports:

"In our work of the Associated Charities of Washington, we have dispensed Dr. Greene's Nervura blood and nerve remedy among the sick."

"It has been gladly received, and with very gratifying results. In one case especially of nervous debility the report is very encouraging. She was also afflicted with dyspepsia."

"I am pleased to say that all reports that have come to my knowledge have been highly favorable."

Geo. S. WILSON,  
Gen'l Sec'y Associated Charities of the District of Columbia.

is momentarily projected from your own interior being. That is the Monist way of looking at it. The Spiritualist way is quite different. The Spiritualist says: "I am a deceased father, because he really exists individually outside of me; and I see him by using the eyes of my spiritual body, which can sense the vibrations of the more ethereal mode of existence which is his, since he passed out of his fleshly body." That is the way in which I regard these spiritual phenomena. They prove to me that spiritual beings exist, just as seeing a man go by the house proves to me that he exists, and that he did go by the house.

East November, when I lay in the hospital with both eyes closely bandaged, and wondering what would be the result of the operation, I saw my father come in at the door. His face looked anxious, but as I thus realized that he was there to help me, a great wave of encouragement rolled over my soul.

The great danger after the removal of a cataractous lens is lest the patients tear off the bandages, to relieve the itching and the irksomeness caused by lying flat so long. Unruly patients sometimes do this, and the best intentioned patient might do it when asleep. Rubbing the eyes would break open the tiny wound, and perhaps make the operation ineffectual forever.

On the eighth night after the lens was removed, I had a terrifying dream. A dead girl would get up and walk close to my side, upstairs, downstairs, and everywhere. I screamed for aid, but none came, for all were terrified and had fled. The fright awoke me, and I found that my right hand had pushed aside the mask and the bandages, and was just at the partly healed eye. I replaced the bandages and mask, and put my hand under the bed-clothes.

I lay wondering why I should have so dreadful a dream. Suddenly I realized that the dream woke me and saved my eye. Some good spirit, I thought, took that means of arousing me. Instantly there stood my father, his face not anxious this time, but calm, glorified, triumphant. It may be that some undeveloped spirit took control of my hand and thought to my future usefulness by ruining the wounded eye. Paul says truly: "We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." But I had no fear after that, for I knew that my father would be a match for them.

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

Worcester, Mass., or Arlington, N. J.

## Late January Magazines.

McCLURE'S.—The opening paper is by Norman Hapgood, on "Boutet de Monvel—a Painter of Children," with reproductions of drawings and paintings by Boutet de Monvel. Cy Warman writes of "An American at Karlstadt." Herbert E. Hamblen, in "The Life of a Railroad Man," gives the experiences and adventures of a brakeman. Robert Barr gives a character sketch of "Samuel L. Clemens, Mark Twain." The usual installment of the serial, "Rupert of Hentzau," by Anthony Hope, stories and poems by other prominent authors, with Editorial Notes, make a very interesting number. The S. S. McClure Co., 141 155 East Twenty-fifth street, New York City.

MIND contains a paper on "Philosophy and Psychology of the Jains," by Virchand R. Gandhi; "A Psychic Law in Student Work" is written by Floyd B. Wilson; "How We Make Our Environment" (IV) is a very interesting paper by Charles Brodie Patterson, as also is "Heredity—True and False," by M. E. Carter; "What is Mediumship?" is by W. J. Colville; "The Microbe as a Blessing" is a common-sense paper by John Emory McLean; "Spirit and Matter Identical," by Mary Platt Parmele, is concluded, and Chapter Three is contributed of the serial, "A Daughter of Love," by Julian Hawthorne. Editorial Department closes an instructive number. The Alliance Publishing Co., 19 and 21 West Thirty-first street, New York.

INTELLIGENCE.—The current issue is up to the usual standard, with contributions from the pens of the following writers: Rufus E. Moore, Rev. Hervey Frank, Barnetta Brown, Annie L. Muzzey, Charlotte Emma Wood, Joseph S. Rogers, C. H. A. Bjerregaard, H. E. Orcutt, Rosa G. Abbott and Laurana W. Sheldon. The Departments are replete with topics of interest. The Metaphysical Publishing Co., 563 Fifth Avenue, New York.

WRITING PLANCHETTES for sale by Banner of Light Publishing Co. Price 60 cents.

More enthusiastic still is the report of Miriam F. Witherspoon, General Secretary of the Associated Charities of Worcester, Mass. (35 Pearl street), regarding the great value, as a medicine, of Dr. Greene's Nervura and its marvelous powers to cure disease and restore health to the people. She says:

"In my work as General Secretary of Charities in Worcester, I have distributed Dr. Greene's Nervura, blood and nerve remedy among the needy poor and sick, and it has been received with thankfulness and great joy. One poor woman said she had been trying to save money enough to buy a bottle, and when she found I was to give her one her joy and gratitude were great."

"In all cases the results have been as we hope for, building up the feeble, nervous, overworked and underfed people who have in general no helper. As far as my experience goes it has been a real blessing."

M. F. WITHERSPOON,  
Gen'l Sec'y Associated Charities."

In these days when so many ordinary preparations are advertised, it is a real beneficence to the weak, weary, nerve-shattered, tired and worn-out sick and suffering, to know positively, and to be shown beyond any doubt or question, that this one grand remedy, Dr. Greene's Nervura, does surely and certainly cure the sick; that it is the best remedy possible to take, either if one is only a little out of order, nervous and run down, or if suffering from more serious affections like nervous prostration, low blood and vitality, rheumatism, paralysis, stomach troubles, liver and kidney complaint, female weakness or other weakening and debilitating disease.

In these reports of the Associated Charities is abundant proof that Dr. Greene's Nervura does cure the people, that it makes those who use it strong and well, and that it will cure you if you will take it. Don't fail to try it now.

Remember that in all cases you can consult Dr. Greene, 34 Temple Place, Boston, Mass., the noted and successful physician, absolutely free of charge, personally or by letter.

## Lake Pleasant, Mass.

One who has never visited this camp ground in winter can have no idea of its beauties when covered with snow and ice. Jan. 24-26 will be remembered when making up my catalogue of happy days.

There are twenty-one cottages occupied this winter, about double the usual number. Among those here are Postmaster Henry and Mr. Leon Henry, A. O. Carey, D. Hillard, Mr. Hammon, and their families, and Mrs. Robinson on the highlands. Mr. Edward Conant and wife, Mrs. Dewitt, Mrs. Adams and son, Mr. Gurney, Mr. Pasco and others.

The ice houses have some of them been filled with fine ice, about fourteen inches thick. The butchers, bakers and grocers do not forget the people.

Two trains each way on the Fitchburg railroad stop; the electric run to Millers' Falls and Greenfield, and the postoffice is open as usual. The town of Montague will be called upon to open a road from the west gate to the bridge.

The people seem contented and happy as they await the twenty-fifth annual camp-meeting, which, owing to several reasons, will probably be much more largely attended than usual.

M. W. LYMAN, Jr.

## Passed to Spirit-World.

From the residence of Mr. Ford, in Willimantic, Ct., on the evening of Jan. 17, Mrs. JANE KINGSLEY, aged 63 years and 5 months.

Mrs. Kingsley was the widow of Mr. Turner Kingsley of Willimantic, who with her only daughter passed from earth several years ago. Mrs. Kingsley leaves one son, a resident of Willimantic, and two sisters—Mrs. Abner Dunbar Loring and Mrs. F. F. Loring.

The funeral was from the residence of Mr. Ford, and was conducted by the writer. So our numbers are being depleted, and who will take their vacant places to finish the work so well begun by them?

From Willimantic, Ct., Dec. 27, 1897, Mr. ABNER DUNBAR LORING, aged 85 years.

Mr. Loring had been ill for several months, and was ready for the coming of the "White Angel" to lead him away. He made arrangements for his funeral and business as if he would be coming back, and he was. Mrs. Loring follows his directions with scrupulous fidelity, being in full sympathy with his opinions. Mr. Loring had long ago accepted of Spiritualism, and possessed good psychic powers.

His funeral was from his home, and was largely attended by friends and neighbors, many of whom had not been familiar with Spiritualism. The writer officiated.

HENRY L. P. ROSEBUE.

From Clackamas, Oregon, Jan. 11, 1898, Miss ANNIE PHILLIPS, daughter of W. and C. M. Phillips, aged 36 years.

Miss Phillips, by her devotion, gentleness, sincerity and good deeds, endeared herself to all who knew her. Spiritualist and Christian alike. During all her long illness she was the most patient and uncomplaining of sufferers. Up to a few hours before her transition her thoughtfulness and anxiety for the comfort of her friends and business as if she would be coming back, and he was. Mrs. Loring follows his directions with scrupulous fidelity, being in full sympathy with his opinions. Mr. Loring had long ago accepted of Spiritualism, and possessed good psychic powers.

His funeral was from his home, and was largely attended by friends and neighbors, many of whom had not been familiar with Spiritualism. The writer officiated.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTION.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bowditch Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Free Thought, Reformatory and Miscellaneous Books, tracts, pamphlets, and other literature. A wholesale and retail book store, to be sent by Express, must be accompanied by all or at least half cash. The balance, if any, must be paid by C. O. D. Orders for books to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps. Subscriptions can be sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is responsible as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. Newspapers sent to this office containing matter for insertion, should be sent by a line drawn around the article or articles in question.

## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 5, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

**PUBLICATION OFFICE AND BOOKSTORE,**  
No. 9 Bowditch Street, corner Province Street,  
(Lower Floor.)

**WHOLESALE AND RETAIL AGENTS:**  
**THE NEW ENGLAND NEWS COMPANY,**  
14 Franklin Street, Boston.

**THE AMERICAN NEWS COMPANY,**  
89 and 91 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac B. Bach, President.  
Frederic G. Atterton, Treasurer.  
Harrison D. Barrett, Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

## TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

## The Order of the Crown.

A new society bearing the above euphonious title has recently been organized by a few citizens of this Republic, who evidently feel a deep contempt for their native land. No person can become a member of this most exclusive order unless he can prove himself to be a lineal descendant of some royal family in the Old World. It is doubtful whether a descendant of the aristocracy of Europe would be admitted to this select circle of Olympian Jove's progeny, even if a thousand-thousand times removed from him.

The Order of the Crown is organized neither for literary nor charitable purposes. It is simply for social enjoyment, with probably a liberal amount of mutual admiration thrown in. Its members no doubt consider themselves the "swellest of the swell" element in America's dear four hundred social magnates, and evidently possess the *plus ultra* of human assurance. Possibly they may go so far as to claim that the substance of their corporeal forms is composed of purer atoms of matter than can be found in those of their democratic, hence plebeian countrymen. It is a wonder that these "exclusively-exclusive" ones do not suggest that one of the planets be given them by Al mighty God for their abode, where they can be forever removed from possible contact and contamination with the commonality of earth.

This new order presents a problem of interest to the thoughtful student of sociology. The tendency in certain society circles to worship at the throne of royalty, and to toady to the so-called nobility (?) or aristocracy of Europe, is too marked to be laughed at or denied. This order purpose holding up the absurd notion that those of royal lineage have superior claims upon the things of this life, hence are entitled to prerogatives not enjoyed by all mankind. It is an attempt to fasten royalty and aristocracy upon the minds of the members, with the hope of being able to lead in a movement whose ultimate object is to secure a monarchical form of Government for the United States. Even now plutocracy is the dominant power in American politics, and all legislation is being shaped to the end that the privileged classes may become more strongly entrenched behind their fortresses of wealth.

During the past thirty years nearly or quite two hundred million dollars have been expended by American parents in purchasing European husbands for their daughters, whom they had taught to despise the sturdy yeomanry of America. The experiences of Clara Ward and Nellie Grant may be extreme, but they certainly would have fared no worse had they married respectable sons of America. W. W. Astor has expatriated himself, and taken the larger portion of his great wealth to England. The above facts indicate that plutocracy feels safer under monarchy than it does under a republican government. If such an order as this can find members, it proves that kingship, monarchy and royalty are considered within the range of possibilities in America today.

Indeed, how far removed is this nation from monarchy at this time? The United States Senate is filled with corporation attorneys, millionaires, railroad and cattle kings. The House of Representatives is dominated by the will of one man, and a President of the United States has publicly declared that "The best form of Government is that under which the rich are secure and the poor content." With these facts before us, it becomes evident that such a society as the Order of the Crown pos-

sesses more than ordinary significance. Its social influence may be exerted to the extent that the Congress of the nation would find it convenient to pass laws that will yet further circumscribe the freedom of our people. It is useless to protest that no such conditions exist, in view of the signs that are everywhere apparent.

Spiritualism has a work to do in connection with this matter. It should induce its followers to exalt patriotism above party fealty, and lead them to cast their ballots for principle, and not for partisan ends. It should teach them that the initiative and referendum are the reforms through whose mediumship the rule of the oligarchy can be overthrown, plutocracy vanquished, and the reins of Government again placed in the hands of the people. It should also teach them that the only aristocracy worthy of consideration is character, and the only wealth worth gaining is honesty and integrity. It ought to emphasize the fact that the crown of purity, and the royalty of goodness, are more to be desired than the emoluments of fame and the luxuries of wealth. Spiritualism can and will do this work when its followers recognize the fact of human brotherhood, and live for the good of others, instead of selfishly seeking to overreach their fellow men. Then they can prove that the Order of the Crown has no part in the ethics of humanity.

## Medical Legislation.

The expected has happened. We published the proposed Medical Bill in full in our columns last week, hoping to awaken our Massachusetts Spiritualists to a sense of their danger. We have succeeded in calling forth a remark from many so-called Spiritualists, so hackneyed in its nature as to be offensive to all progressive minds, viz.: "The spirit-world is all powerful, and will exert such an influence upon the legislators that they will unanimously refuse to pass the bill." There we have it—the spirit-world is asked and expected to become the lackey of lazy, ignorant mortals who ought to do a little work for themselves!

This making of the spirit-world a scapegoat for mortals is criminal. Every magnetic physician, in fact every Spiritualist who expects the angel-hosts to defeat the proposed bill, will find himself mistaken. The spirits will do nothing for mortals that they are able to do for themselves. If those who wish their spirit friends to do this work for them were the only ones to suffer, we would not object to the passage of the bill. A few months in prison and a heavy fine of five hundred dollars might cause just a little light to flash across their minds and reveal to them the fact of their own stupendous selfishness and folly.

But the great mass of human beings would be the sufferers from this iniquitous measure if it becomes a law; therefore, every person who has a heart to feel for his fellow-men should vigorously oppose the pending bill. The contest is before us, and the BANNER OF LIGHT declares that it will do its part to continue the battle until medical freedom is won. But it cannot do the work alone. Through a co-operation of all forces opposed to the measure, the bill can be defeated. But inertia and indifference will never win the day. It will take work and money, with which to cope successfully with the strongly fortified hosts who are laboring to secure the enactment of this very restrictive measure.

We are willing to do all in our power to make a strong fight against the bill. Those who wish to donate to the defense fund can send their contributions to this office, where they will be promptly receipted for, and speedily applied to the purposes for which they were given. The officers of the State Spiritualist Association feel that this plan will meet with the approval of a majority of those who wish to assist in defeating the drastic measure now before our Legislature. We, therefore, appeal to all who desire to aid the cause of freedom, to send their contributions to a common defense fund, to this office at once. Money is needed to defray the cost of printing, advertising, postage, attorney's fees, and other legitimate expenses connected with this great contest.

There should be no delay in this matter, nor should those who are opposed to the bill divide their forces through jealousy or personal feeling. The proposed bill puts every clairvoyant, every magnetic healer, every mental healer, every botanic physician—in short, every physician outside of three schools—upon the proscribed list.

The saying "God helps those who help themselves" can be applied to Spiritualists as well as to others. The angels will help those who help themselves! We have received pledges for nearly fifty dollars, but it will take many times that amount to make a successful contest. The Massachusetts Medical League has plenty of money and powerful political influence. Its power is a formidable one, but it can be broken if Spiritualists and Liberalists do their duty. CLAIRVOYANT, MAGNETIC AND SPIRITUAL HEALERS, COME FORWARD WITH YOUR DONATIONS. Your patients will help you when you try to help yourselves.

## The Rochester Jubilee.

The Spiritualists of America should realize that only five months are to elapse ere the great Jubilee at Rochester, N. Y., will be opened. It is the event in the history of Modern Spiritualism, and every man, woman and child connected with the spiritual movement should take a personal interest in this grand celebration. Fifty years ago the world was blessed with a new revelation of truth from the higher life through the advent of Spiritualism. Its coming gladdened the hearts of thousands, and made brighter and smoother the pathway of unborn generations through its effects upon all classes of people.

During the fifty years of its history Spiritualism has moved steadily forward, and added revelation after revelation of truth to the thought of the world. It has given a scientific religion and a religious science, a philosophical religion and a religious philosophy to the world, and has made demonstration the key-stone to the great archway of human thought. It has lightened the pathway to the tomb, and thrown the halo of immortal joy over every soul that has journeyed heavenward under its inspiration. It has given life for death, joy for sorrow, pleasure for pain.

For these, and manifold other blessings, it is fitting that the golden Jubilee of its advent should be elaborately celebrated at the place of its birth. It was at Hydesville and Rochester that the famous spirit knockings challenged the attention of the wise men of the world, and to Hydesville and Rochester should every Spiritualist go on this fiftieth anniversary of the birth of his religion, to lay his offering of thankfulness upon the altar of truth. This anniversary is fraught with rich and holy memories of the past. It recalls the heroes and heroines who toiled so faithfully fifty years ago that Spiritualism might bless the coming generations. It places before the people of to-day a galaxy of minds who stand the peers of any class of thinkers of modern times, and reveals a beautiful panorama of spiritual progress and development to all who will but look upon the changing history of the past five decades.

The golden Jubilee is upon us. Spiritualists of America, our duty is clear. We ought to cooperate our efforts to make it a grand success. Spiritualism has done much for us as a people, and it now asks us to do something for it in return. Let us heed the call of duty by laying upon its altar our tributes of devotion. Let us each and all send the General Manager, Mr. Frank Walker, a contribution that will prove our interest in our religion. The voice of duty should be obeyed, and no Spiritualist is so poor as to be unable to give a trifle toward making this celebration the success its importance demands it should be. Spiritualists of America, this is our Jubilee! Let us work to gether, and make it the glory of the nineteenth century.

## A Sad Case.

Swindling seems to be the order of the day in certain circles. Amongst the Spiritualists we find those who, earnestly desiring the gift of mediumship, easily fall prey to those sharpers who claim to have mediumship to sell. One of the saddest cases we have ever known came to our attention a short time since. It typifies many similar experiences, and will serve, we hope, to put our people on guard against imposition in the future.

A young seamstress, a natural medium from childhood, earning a few dollars each week for the support of herself and loved ones, wished to improve her mind by a course of reading and study that would give her the highest possible spiritual illumination. Two pretenders, chancing to meet this young lady, led her to believe that by joining a secret society, of which they were the special representatives, she would obtain what she sought. It would give her a knowledge of occultism, and bring to her a band of guides who would make of her a worthy spiritual teacher.

The young lady was told that the initiation fee was fifteen dollars, and was persuaded to join the "society." Through extra toil for several weeks, she succeeded in saving the money required. When she sought to join the society, she was told the fee was fifty dollars, which must be paid ere she could become a member. She declined to go on, but every inducement was held out to her, and she was again persuaded to go ahead. Another long period of work ensued, and she tried once more. Still she did not have money enough to enable her to join this wonderful secret order that was to do so much for her.

One of the conspirators now agreed to take a portion of the fee in dressmaking, and a contract was made accordingly. In work and money our young friend put about fifty-five or sixty dollars into the hands of the sharpers who were leading her on. She was then "initiated," (?) by means of a few vertical passes, a pious closing of the eyes, and other nonsensical acts. The young girl now began to look up the record of those who had led her on. She found she had been swindled most outrageously. There was not, and never had been, any such society as she had been urged to join, in this country or in Europe.

She tried to secure a warrant for the arrest of the swindlers, but Judge Adams declined to issue one, on the ground that she ought to have known better than to have believed that she could gain in spiritual power, or otherwise improve herself, by means of any such society. Green goods men are liable to arrest for obtaining money under false pretenses. Reed can be arrested for fleecing a farmer out of four thousand five hundred dollars, but a poor working-girl has no redress for her loss, because she ought to have known that she could gain nothing at the hands of those who swindled her! It may be good law, but it is certainly far from being the ethics of truth and right. It is a distinction without a difference.

These swindlers are about to visit other sections of our nation in search of new victims to plunder. They hailed from France originally, and have no end of aliases at their command. Their names are of but little moment, yet we venture to warn our readers against a man and a woman whose Boston names were Pades, who are engaged in selling spiritual gifts through a secret occult society, and through hypnotism. Look out for them, for the law affords little or no protection from their nefarious practices.

## A Sermon Too Aptly Illustrated.

A clergyman in Bourbon, Indiana, recently preached a remarkable sermon upon the subject, "His Satanic Majesty." It was an inspiring (?) theme, and the preacher waxed eloquent as he painted the arch-fiend in vivid colors. At the climax of the description, a being, dressed to represent a devil with large head and switching tail, walked up the aisle, blowing smoke from its nostrils, and saying in sepulchral tones: "I am the devil, and I want all of you."

The audience was stricken with terror, and rushed wildly for the door. Men, women and children were hurled to the floor, and trampled upon in their haste to get out of the church. The stove was upset, and the building burned to the ground. It now appears that the minister's son, knowing the subject of his father's sermon, had determined to personate the devil, which he did, evidently to his full satisfaction.

The above story, gleaned from the columns of a Western newspaper, conveys its own moral. A preacher who believes in a personal devil, and a people who would swallow any and all statements made concerning such a being, without questioning, deserved the object-lesson they have received. It is also fitting that it should be the preacher's son who exposed the fallacy of the devil argument in such a forcible manner. No one knows better the shallowness of the average preacher's religious pretensions than do the members of his own household; but it is not often that the public is treated to such a realistic illustration of the fact.

We deplore the injuries received by the members, and the loss of property that followed the grand denouement by the preacher's hopeful son. But it may be the means of inducing the members of the congregation to do a little independent thinking, and lead them to a field

of thought over which no such devil as the preacher's has ever traveled. If the loss of the church results in the removal of the preacher, it will redound to the good of the community. By the way, how many Spiritualists are there who would have been frightened at the appearance of the devil? Very few; yet some of them would have swallowed the "appearance" (?) as a "most wonderful test of spirit-power," and considered the preacher's son as a most excellent medium! The preacher's devil and fraudulent manifestations go well together.

## Another Churchman an Agnostic.

Our Christian friends had not had time to recover from the shock given them by the late agnostic millionaire, Henry M. Taber, through his vigorous denunciations of religion, when they were again deeply wounded by the revelations made by the *Truth-Seeker*, with regard to another millionaire churchman, Ephraim Eaton Hitchcock, who entered spirit life Jan. 13. Mr. Hitchcock was a regular attendant at the First Presbyterian Church, was a liberal contributor to its expenses, and owned a fine pew. He also contributed generously to the Methodist Church.

It now appears that he was the financial backer of the *Truth-Seeker*, and did much to sustain the American Secular Union and Free Thought Federation. He assisted Putnam, Washburn and Rensburg in their missionary labors in behalf of Free Thought. Mr. Hitchcock was president of the *Truth-Seeker* Publishing Company for fifteen years, and sent out thousands of books at his own expense to all quarters of the globe. With one hand he gave liberally to a church in whose doctrines he pretended to take an interest, while with the other he upheld the most radical Free Thought movement, whose avowed object it was to destroy the church he was seemingly trying to befriend!

This dual mental life presents a strange paradox to churchmen and freethinkers alike. Why was it necessary for Mr. Hitchcock and Mr. Taber to even seem to be other than what they really were? The clergyman who officiated at Mr. Hitchcock's funeral pronounced him one of the shining lights of the church, while his most intimate friends knew nothing of his interest in heterodox matters. It is nothing less than hypocrisy to do as the two men to whom we have referred have done for many years. Their outward support has led others to voluntarily become mental slaves, through the pernicious example set them by these philanthropic gentlemen. If they were agnostics, the cause of Free Thought should have had their undivided support. Double-dealing may be good church ethics, but it does not appeal to us as having even the slightest excuse for existence among men. These two men have dealt the Christian Church a terrible blow, from which it cannot recover. Even their double lives have made it more severe, because of the palpable failure of the church to satisfy their intellects. Intellectual honesty is a crying need to-day.

## The Anniversary in Boston.

The Massachusetts State Spiritualist Association will celebrate the Fiftieth Anniversary of the Advent of Modern Spiritualism on a grand scale in the form of a two-days' Mass Meeting in the Bijou Theatre, March 30 and 31 prox. Invitations to take part in the exercises will be sent to every Spiritualist society or organization of whatever description in Massachusetts. It is to be a State celebration, hence all will be welcome, and made to feel that it is of and for and by the people.

At a recent meeting of the Committee of Arrangements it was decided that the program should be announced at least two weeks before the celebration takes place. The famous Schubert Quartet will furnish the vocal music for the "glorious 31st," while the well-known pianist, Fred H. Watson, is also to take part. Among those who are to take part in the exercises as speakers and mediums may be mentioned Dr. Geo. A. Fuller, President of the Massachusetts State Spiritualist Association, Mr. F. A. Wiggin, Mrs. May S. Pepper, Mrs. Nettie Holt-Harding, Mr. A. P. Blinn, and Mrs. Carrie F. Loring. Other names will be announced from week to week, and the entire program will be placed before our readers at least two weeks before the great celebration takes place. Do not forget the place nor the occasion: Bijou Theatre, March 30, 31, and the Fiftieth Anniversary of Modern Spiritualism. It is expected that admission will be free to all sessions. All Spiritualists should plan to attend this mammoth gathering.

"A wounded bird will flutter." This thought comes to mind as the news of the suit that one J. D. Hagaman, Sec'y of the National Anti-Spiritualistic Association, has brought against the National Spiritualists' Association for defamation of character. Sec'y Hagaman deems himself damaged to the amount of \$100,000, and has decided to call the officers of the National Spiritualists' Association into court to see if he cannot recover that sum as a balm to his wounded feelings. He will be met point by point in the Federal courts, and the public will be correctly informed as to the cause of the "fluttering" on his part.

The Rev. Dr. C. O. Brown, whose name and "fame" became world-wide through a scandal in San Francisco about two years ago, now acknowledges that he lied at his trial in that city, and confesses that he has "sinned." He has endeavored to secure reinstatement in the ministry, but now says he will step down and out. Our Christian friends will please take notice that the ex-Rev. is not a Spiritualist. His confession is late in coming, but the truth of the charges against him was well known to many from the first.

Rev. B. Q. Denham of Kansas City, Mo., is out in advocacy of the doctrines of Edward Bellamy, in behalf of Nationalism. The income tax, single tax and the nationalization of railways, coal mines and telegraph systems, he thinks, will be stepping stones to the desired end. It is said that his congregation, composed of wealthy people largely, heartily endorse his views. The world moves.

For our every kind thought, our every noble deed and our every effort to be good and to do good, the world will always be the better. True Spiritualism teaches us to think kind thoughts, to perform noble acts, thereby enabling us to do good to our fellow-men. Let us therefore seek the highest spiritual light that the angel-world can give.

Welcome, thrice welcome are those who come to earth to lighten the burdens of all grief-stricken children of men.

## Michigan Spiritualists.

The Spiritualists of Michigan will hold their Mid-winter Convention in Withington Guard Hall, Jackson, Mich., Feb. 11, 12 and 13. Giles B. Stebbins, Dr. A. B. Spinnay, Mrs. Martha E. Root, President Michigan State Spiritualist Association, Mrs. Anna L. Robinson, Mrs. Marion Carpenter, Mrs. Nellie Baade, Hon. D. P. Dewey, C. O. Jenison, Mrs. Eva P. Hopkins, et al., will be present, and take part in the exercises. These mid-winter conventions have always been popular in Michigan, and in Jackson in particular. This one will be no exception, and our Michigan friends will enjoy themselves to the uttermost at their convalesce next week.

The February number of *Mind*, John Emery McLean, editor, is unusually interesting and instructive. Its topics are all up to date, and are presented by some of the brightest minds of the period. The names of Dr. Alexander Wilder, Russell Pemberton and James U. Spence are well known to Spiritualists, also Julian Hawthorne and other contributors. The Editorial Department is exceptionally able, and is vigorously conducted. *Mind* fills an important niche in the literature of the day, and is worthy of generous patronage on the part of all progressive thinkers.

Do not forget that the fight for medical freedom is upon us. Your contributions to a defense fund to be used in battling for your rights will prove your loyalty to the cause of freedom, right and justice. The editor of the BANNER OF LIGHT will cheerfully receipt for all contributions, and will return the same to the donors in case they are not needed. The outlook betokens a great struggle. We must meet our opponents point by point, therefore our work must be begun at once. Let us hear from all.

A handsomely-bound copy of W. H. Bach's latest work, "Big Bible Stories," has been received. It is a work that has a mission, and it should be widely read. The author has taken great pains to verify all statements made in the work, and has exposed many of the fallacies of the Bible in a very effectual manner. Mr. Bach's facts and figures are unanswerable, while the arguments are thoroughly logical and absolutely irrefutable. It is for sale at this office; cloth, 50 cents; paper, 25 cents.

H. L. R. Rogers of Washington, D. C., has our sincere thanks for a copy of Mrs. Cora L. V. Richmond's discourse from the subject, "The Spiritual Estimate for the New Year for the Nations," delivered Jan. 2 in Washington. It should be widely read, and its warnings heeded by every patriot. We learn that Mr. Rogers purposes publishing Mrs. Richmond's lectures for the benefit of the interested public. All orders should be sent to his address, 453 G Street, N. W., Washington, D. C.

Mortals, all unconsciously to themselves, are building their homes in spirit-life every moment of the day. What ill-shaped, ugly dwellings some of them will find when they enter the higher life! Every unkind thought, every ignoble deed, every cruel wish, every unholy desire will be found in the ill-matched boards, broken windows and unsound timbers in the spiritual house they have builded by their own efforts here.

The great snow storm is solely responsible for the non-appearance of much of THE BANNER's correspondence this week. We cannot control the elements, nor are we able, as yet, to receive communications through the mediumship of the Mahatmas, hence request our friends to remember these facts when they find their letters are not published in this issue.

At the earnest invitation of Rev. A. N. Foster, pastor of the Second Universalist church, Lynn, the editor of the BANNER OF LIGHT will speak in that church on Sunday evening, Feb. 27. The subject will be "The Message of Spiritualism." This topic was selected by Rev. Mr. Foster himself, as one that was worthy of a place in his series of Sunday evening reform lectures.

Remember that the Massachusetts Medical League is armed with funds with which its members hope to secure the passage of the most iniquitous bill ever introduced in behalf of medical monopoly. This is a contest of three classes against the masses. We shall stand by the people, and fight for equal rights for all, with special privileges to none. Reader, on which side are you?

A copy of No. 2, Vol. II. of *The Free Man*, an excellent monthly journal, devoted to the study of the philosophy of life and science of health, is before us, C. W. Close, 124 Birch Street, Bangor, Me., editor and publisher. It is full of good things, and should be liberally patronized.

Life and Death are the twin Angels of Immortality. So closely are they united that no one can tell which is the truest friend to man. The rosy-lipped angel of Life reveals the wondrous beauties of the mortal world, while the resplendent angel of Death reveals the mysteries of the world of spirit.

Our esteemed friend, Oscar A. Edgerly, has been called to part with the physical presence of his beloved mother, Lucy A. Edgerly, who entered spirit life last week. Mr. Edgerly has the deepest sympathy of his many friends throughout the country in his great loss.

Our good friend, John Eggleston Darling, has our sincere thanks for the several valuable clippings from the secular press he has so kindly sent us. Bro. Darling keeps in touch with the liberal thought of the day along all lines.

We learn that our esteemed friend, Zenas T. Haines, of Maine, heartily endorses our recent editorial on the subject of prayer. We thank our good friend for his kind words.

Lyeums everywhere, get "The Golden Echoes." Its new and beautiful songs will please you and others when you hear and learn them. Fifty copies only \$5.50.

One feather from the snowy wing of the ever-soaring bird of Truth is worth an entire life spent in searching for it to the one who finds it.

Our grave clothes cling to us. They are our errors in which we have been educated—our false beliefs, our prejudices, resentments and regrets—everything which in any way seems to bind us or to limit our sense of the perfect freedom which belongs to truth.—Charles B. Newcomb.



## Fraud and the Antis.

BY INVESTIGATOR.

I am not a Spiritualist, but an investigator, and as such I have for a few months past attended the services held in Commercial Hall, Mrs. A. Wilkinson, pastor, and I am very much interested. I also buy there THE BANNER, which I read with pleasure, then send it to a friend in New Hampshire. Having lately heard and read a good deal about fraudulent mediums and the Anti-Spiritualist Association, I thought to write my views on the matter; whether they are correct or not I leave to well-informed Spiritualists to decide, and especially to you, Mr. Editor, to pass judgment on them and teach me better.

As to fraudulent mediums, no condemnation can be too severe of persons who for a few dollars will deceive sincere and earnest seekers of the truth; but while this state of things is to be deplored and remedied, let us not forget that if Jesus of Nazareth had one fraud among his twelve disciples, how many might we have among the hundreds of thousands of believers. Hypocrisy, the highest homage which vice pays to virtue, cannot flout its colors for long, and surely with the influence of the good and exalted spirits helping our efforts, we shall ultimately reduce the fraud to a minimum, if we do not crush it altogether.

As to the bad and vicious mediums, I think that we are to a certain extent responsible for their existence. Here is a person in whom the animal predominates; if such a one is surrounded by congenial spirits, he will seek only the gratification of the animal desires, and if such a one goes to a medium on purely material business, it will follow that the medium, if particularly sensitive, will be influenced more or less by the conditions surrounding the visitor, and may thus, temporarily at least, be controlled by wicked spirits, and, if so, would not be altogether to blame. To remedy this, I would urge all good spiritual persons, especially mediums, to put forth their hands and open their hearts so as to work lovingly with them until they are brought to a higher plane, always remembering the words of Paul: "Let him that thinketh he standeth, take heed, lest he fall."

As to the "Antis," there is to my mind a great deal too much of silly talk about them, as if we were afraid. They will investigate and expose the character of the mediums from their birth, but they forget that two can play at that game, and the character of some of their ministers, deacons and Sunday School superintendents, if exposed to the same scrutiny, might prove to be rather smirched, even without the X-ray light. I know a pious (?) man, who was Sunday school superintendent of a large Baptist church, not a hundred miles from Boston, who used to loan money on chattel mortgages, and charged only five per cent. a month. That is following the Golden Rule with a vengeance; and if that is morality, may God save us from such! How many good (?) churchmen own houses and derive a saintly (?) income by renting them for grog shops, gambling-hells and brothels?

It is also said that they have money to burn, and that they will work with the Legislatures of the different States to make laws for our undoing; to my mind that is all bosh. I am a foreigner by birth; but when I became an American citizen, I understood the mode of passing laws, and so I say that to enact such laws the legislators would have to be venal; while some, doubtless, are to be bought, yet they are so few as to be powerless. But even supposing that our solons on Beacon Hill should enact such a law, how long would it take Governor Wolcott to veto it? But even admitting that our "Antis" should succeed in winning in one or two States, there stands above all that immortal document, "The Constitution of the United States," and upholding it the Supreme Court, who would soon declare such laws unconstitutional.

No, friends, the dark ages are past with the fifteenth, sixteenth and seventeenth centuries; the sun of the twentieth century is even now appearing, and that is why the owls, who love darkness because their deeds are evil, shriek, but they can never stop the glorious sunlight of truth from dispelling the darkness of priest-craft, though in their numbers they may for an hour overshadow it. What did the crusade against Free Masonry amount to? It more than doubled its members, and so it shall be with Spiritualism.

We know that our opponents will move, not heaven, it is too high for them, but earth and the hell in their hearts to injure us, to crush us, but never can they succeed, for no earthly power can overcome the spiritual forces opposed to it. But while we are assured of ultimate success, still we have a duty to perform: we must organize, so as to be ready to strike a decisive blow when the right time comes. We must also watch with great care so as to guard not only against our own enemies, but also against the secret foes within our ranks. We must also cheerfully and liberally furnish the sinews of war.

If we thus do our whole duty in whatever position we may be, victory will crown our efforts.

## Important.

LILY DALE, N. Y., Jan. 25, 1898.

To the Officials of Spiritualist Camp Meetings: At the Jubilee in Rochester, N. Y., June 1-8, 1898, we wish to show what our camp meetings have done in the past few years.

To enable us to do this, I wish to secure from the managers of the camp meetings pictures of their grounds, auditoriums, or places of meeting, groups and views of the grounds, cottages, etc.

The Jubilee will be held before the camps open, and many visitors will attend camps. Therefore the better showing camp officials make at the Jubilee the more chance they will have of attracting attendance to their camp. It is, therefore, of great importance for all to be properly represented.

Mr. J. P. Hearn, who has been official photographer of Casadaga Camp for many years, is arranging plans for a stereoscopic exhibit of the camp meetings that will be given in one of the halls at Rochester during the Jubilee. Camps should correspond with him in regard to a representation in that display.

Now, camp meeting officials, do not wait until June 1, but let me hear from you at once. I cannot write to each of you personally for the pictures, neither can the papers spare me the space to call for them each week. Do not wait, but when you read this right down and write me, and let us get a good display. I have no favoritism to show in this matter, but if you do not supply me with the pictures I cannot show them. Send them along. This is for the National Jubilee.

W. H. BACH, Manager, Lily Dale, N. Y.

## Milwaukee Mentions.

The Unity Society is fortunate in having a hall that is not tainted with heterogeneous abominations to reek upon sensitive, and poison inspiration. Ethical Culture Hall—where we meet every Sunday evening—is occupied in the morning by the Ethical Culture Society, where Prof. Duncan dispenses the choicest sentiments in a scholarly and remarkably eloquent manner. Every discourse is a moral and intellectual feast. Many Spiritualists attend his meetings, and occasionally one of the Ethicals ventures into a spiritual meeting in the evening. Thus far our audiences have been better than I anticipated, both in numbers and quality.

Last Sunday evening we had on exhibition the picture of Mrs. Judge Cothran of Buffalo, executed through the agency of the Campbell Brothers, in one hour, [as reported in the *Progressive Thinker*], and all the time in the light, with witnesses watching the shades as they grew on the canvas before their eyes! As this is reported, there seems to be no room for a reasonable doubt, and before such demonstrations scoffing critics must be dumb and their ignorance. There were people in the audience who knew Mrs. Cothran, and pronounced the picture a correct likeness. I also had two pictures taken under equally reliable conditions, in presence of the Banks Sisters, of which more anon. For these I can vouch in the most confident manner, for I was a witness, and I know there was no deception practiced, for none was possible. We had them on exhibition two Sunday evenings, and they attracted much attention and interest.

A pleasant evening at the home of J. S. Bigler, 361 Oakland Avenue, brought to my notice some striking phases of incipient mediumship. For a considerable time Mrs. Bigler had a strange phenomenon with her hands. They seemed to constantly emit a liquid coloring matter that stained all she touched. Immediately after washing thoroughly with soap, and rinsing the towel on which she wiped her hands would be covered with a reddish or pink stain that could not be removed. I saw several of these towels, that have been thoroughly washed since the stain appeared; but they are stained yet. This peculiarity has for the present disappeared, but she finds almost everything she handles in a way to tarnish, or scribble, or to accident. I saw hundreds of these faces arranged in groups, circles, and interblended in curious ways, which she assured me came without any plan, purpose or effort, or even knowledge of them, until she saw them finished. This may mean a good deal in time.

Mr. Roberts has a liberal following, and seems to give very good satisfaction, and is regarded as honest, which means a good deal in these days of romance and adventure.

There is a strong element of agnostic liberalism in Milwaukee, and they have chosen Mrs. Dr. Severance to deliver the English address at the coming celebration of the birth of Thomas Paine. I understand another will be given in German, as the League has many German supporters.

I am very happy in the home of J. C. Bump, 210 Mason street, and it is good to be here.

LYMAN C. HOWE.

## Attention, Spiritualists!

LILY DALE, N. Y., Jan. 25, 1898.

To the Spiritualist Papers of the World: Era this you have become aware of the fact that we have an Art Department in connection with the Jubilee Celebration at Rochester, N. Y., June 1 to 8, 1898, and in it we desire to present all that will tend to show the growth of Spiritualistic thought, phenomena and literature. While it is not fully determined whether the literature will be handled by this department or a separate one, in either case files of the Spiritualistic papers of the present and past are wanted.

We therefore call upon every Spiritualistic paper, its publisher, to send us a file of his paper, this paper to be exhibited in the proper department during the Jubilee. We also wish single copies of all papers to place on special exhibit.

After the Jubilee, we would like the privilege of turning these files over to the National Spiritualists' Association to add to their library. If desired, we will return them; but we believe it will be to the advantage of every paper to have a representation in the headquarters of the National Spiritualists' Association. It is easy to say we have so many journals devoted to Spiritualism, but it does not carry the weight that the paper itself on exhibition will carry.

I make this call in the interest of the Jubilee celebration under the auspices of the National Spiritualists' Association. If you have any files of papers, kindly let me hear from you.

W. H. BACH, Manager.

Lily Dale, N. Y.

## Movements of Platform Lecturers.

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

J. C. F. Grumblin closed his engagement with the Self-Culture Society of St. Louis, Sunday, Jan. 30. Mr. Grumblin's classes closed on Thursday, Jan. 27, in Jefferson Hall. He delivered ten lectures in the space of one week on "Psychometry," "Clairvoyance," and the "Divine Man." He closed his classes in Chicago, at the home of Mrs. Esther Marlon, on Indiana avenue, Friday, 2 P. M., when he spoke on "Immortality." At both cities a branch of the Order of the White Rose (Rosicrucian) was established. In Florida, at Lake Helen, Mr. Grumblin appears on Feb. 13, and continues through the month until Feb. 27, when he returns to Boston. He will hold classes in psychometry and clairvoyance and divine science while at the camp, and lecture en route Eastward wherever a desirable manifestation appears on Feb. 13, and continues through the month until Feb. 27, when he returns to Boston. He will hold classes in psychometry and clairvoyance and divine science while at the camp, and lecture en route Eastward wherever a desirable manifestation appears on Feb. 13, and continues through the month until Feb. 27, when he returns to Boston.

E. J. Bowtell, Binghamton, N. Y., has been appointed special organizer of the Y. P. S. I. Societies in New York and Pennsylvania are urged to secure his help to lecture and organize local Institutes. Organizers in every State are wanted. Address G. W. Bates, 234 Monroe Avenue, Rochester, N. Y.

Mrs. A. E. Sheets of Michigan writes of her intention to start, Jan. 31, for Lake Helen, Fla., Camp. She will remain a day in Cincinnati. Her correspondents will address her at Lake Helen until the close of her engagement, Feb. 10.

Mrs. A. L. Peunt, 191 South Second street, New Bedford, Mass., inspirational and platform test medium, and one of the old pioneers in the spiritual ranks, offers her services free to any Spiritualist society that is not able financially to engage mediums for their Sunday services. (Only traveling exp-nses asked.) P. S.—This offer is good until the first of May, 1898.

George H. Brooks closed a successful engagement Jan. 30 at South Bend, Ind. The children's program is doing a good work, and gave a very enjoyable entertainment Jan. 27. Mr. Brooks goes to Waterloo, Iowa, for the months of February and March, and may be addressed there for week-evening lectures in that vicinity. Address George H. Brooks, 418 Mulberry street, Waterloo, Iowa.

Edgar W. Emerson has the following engagements for February: Brockton, Mass., Feb. 6; Haverhill, Mass., Feb. 13, 20, 27.

Dr. Juliet H. Severance is located in Milwaukee for the present. Her health is much improved, so she proposes to again lecture on the various reforms included in Spiritualism. She gave the English oration at the Paine celebration in Milwaukee. Address her at 661 Milwaukee street, Milwaukee, Wis.

W. J. Colville's course of twelve lectures delivered in Washington at Winodanaghts Hall, New York avenue, near Fifteenth street, drew very large and sympathetic audiences. The course was given in six days and divided into two sets of six lectures each, the first set being given on the evenings of Jan. 24 and 25, and the second set on the evenings of Jan. 26 and 27. A large list of subjects was embraced in the course of the varied discourses, and so great was the interest as the lessons proceeded, that on the closing day, Saturday, Jan. 29, the seating capacity was quite inadequate to accommodate all who attended. As the lecturer was definitely booked for other places, he could not respond to the urgent call for another course of instruction immediately, but hopes to arrange for this at no very distant date. W. J. Colville lectures in Philadelphia at Warner Hall, Broad and Walnut streets, every Sunday and Tuesday, 8 P. M. During the present week, Jan. 31 to Feb. 1, inclusive, he is lecturing in Hartford, Ct. New York and Brooklyn friends are respectfully informed that W. J. Colville resumes his work in New Century Hall, 669 Fifth Avenue, New York, on Monday, Feb. 7, at 8 and 9 P. M., and at 497 Franklin Avenue, Brooklyn, Tuesday, Feb. 8, at 2:30 and 8 P. M.

## Worth Remembering.

The spiritual fact of life only is true; the mortal and human phases of existence are illusions, and continue only so long as man's mind is human. The two creations depicted in Genesis represent man from a spiritual and from a material standpoint. The figures are allegorical. Adam represents degenerated man, bidden from God—a recluse, stripped of his spirituality. Jesus represents man as the son of God, possessed of His divinity. God repudiates the Adam with the words "Dust thou art, and unto dust thou shalt return," and recognizes the Christ in the words, "This is my beloved Son, hear ye Him."

The Adam is the mortal sense of man, the mortal sense of yourself. The Adam was subordinated to all things, while the Christ overcame all things. Both of these depictions are mentalities of the individual mind; that is, Adam is your sense of yourself from a material standpoint, and Jesus is your sense of yourself from a spiritual standpoint; he is victor over all. It depends upon the sense of man's mind when he will be liberated from fleshly thrall-dom. Death is not the liberator of man's soul, but he is transformed into the image of God by the renewal of his mind, by eliminating from his consciousness the Adam sense of himself, and cultivating the Christ nature, until he becomes the Christ. There is no connecting link between the human and the divine. They are opposites. Man can never gain spirituality from a mortal hypothesis; he must know himself as spiritual now, then he will be upon a spiritual basis that will admit of a spiritual conclusion.

Man cannot lose the spiritual sense of himself, and the delineation existing to each mind which we nominally call Jesus, is our spiritual self objective, because we fail to make it subjective. The Jesus will never be phantastic, until we see Him in substance as ourselves.

REV. FRANCIS EDGAR MASON.

## Mass Meeting of the National Spiritualists' Association.

I hereby call a Mass Meeting in the interests of the National Spiritualists' Association, to be held in Handel Hall, 40 Randolph street, in the city of Chicago, Feb. 22, 23 and 24.

All preliminary communications should be addressed to me, care National Spiritualists' Association, 600 Pennsylvania Avenue, S. E., Washington, D. C.

Speakers and mediums who can be present will please communicate with me at the above address.

CORA L. V. RICHMOND.

Vice President N. S. A.

Dr. Julia Crafts Smith is now so far recovered from her long illness (as will be seen by her advertisement in another column) to again see her patients. Her many friends will be glad to hear of her recovery. Dr. Smith is a worker for humanity.

## Land of Flowers.

Florida, when called the "Land of Flowers," was appropriately named, and for one who has never seen it, and wishes to reach there in ease and comfort, let him take the CLYDE LINE, as it is the only direct line, and those contemplating a trip, and wanting any literature or information, write to the Clyde Line, 201 Washington street, Boston, Mass., or 5 Bowling Green, New York, N. Y.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 1.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

## SPIRITUALISM

From the Point of View of the Bible Student. A text book on Demonism that should be in the hands of every person interested in the signs of the times. Sent postpaid for only 25c. Address O. A. Koettitz, Box 338 Bennett, Pa.

**RUPTURE CURED AT HOME.** DR. W. S. RICE, 501 300, SMITHVILLE, (JEFF CO.), N. Y. Feb. 5. Stew

**Mrs. Anna Lewis, THE REMARKABLE HEALER.** HIGHEST recommendation for the cure of every man and nature. Located at 22 Milford street, Boston (off Tremont street). Treatments at homes if desired. Magnetized handkerchiefs a specialty. Correspondence desired. Jan. 6.

**Mary T. Longley, M.D.,** GIVES advice and magnetic treatments for the cure of disease and obsession. Send age, sex, and leading symptoms by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychometric endowments. Terms by mail \$10 and stamps. Address 517 South Olive street, Los Angeles, Cal. Jan. 6.

**FLORIDA!** for Home-seekers and Investors, is described in a handsome illustrated book, which you can obtain by mailing a two-cent stamp to J. H. FOSBER, 1 Wabeno street, Roxbury, Mass. Jan. 4.

**HENRY SCHARFFETTER,** 104 No. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

## THE OCCULT DEMONSTRATOR.

This little instrument is intended to demonstrate the continuity of life, and will prove conclusively to all that the so-called "dead" are with us still. It will convey to the inquiring mind messages of love and peace from those who have seemingly passed out of our lives, and if used in the right spirit will make us better men and women. The Occult Demonstrator is 6 inches long, 3 inches wide, and 1 inch thick. It is made of a material which will respond to the least vibration, and should be operated by one person at a time. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

## THE MAN WITH THE LANTERN.

BY HENRY MIDDLETON PAXTON.

## CONTENTS.

Chap. I.—John Hobbs and Little Harcourt.  
Chap. II.—Belay Hopkins.  
Chap. III.—Grief in High Circles.  
Chap. IV.—John Hobbs Becomes a Spirit.  
Chap. V.—A Friendly Call.  
Chap. VI.—John Hobbs Becomes Darkly.  
Chap. VII.—An Unexpected Meeting.  
Chap. VIII.—The Woman's Story.  
Chap. IX.—Down in the Depths of Despair.  
Chap. X.—Restored.  
12mo, cloth. Price 75 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

## The Bible:

Its Origin, Growth, and Character, and its Place among the Sacred Books of the World.

Together with a list of books for study and reference, with critical comments.

BY JAMES THOMAS SUNDERLAND. 12mo, cloth. Price \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

## PAINT TALKS.

## ECONOMY OF PAINTING.

Owners of buildings should realize that it pays to use paint. A building of even a fence costs money, and repairs are expensive. The only way to preserve material in buildings is to protect them with paint. The weather and the sun then exert their destructive influences only upon the cheap, easily renewable covering.

As with the exterior, so with the interior, paint is cheap, clean, cheerful and easily renewed. While wallpaper, with its decaying paste and its crumbling, deleterious colors, is a disease-breeding, microbe harboring, dirty makeshift. Paint, when dirty, can be washed; and when, after long service, renewal is desired, a fresh coating makes it new, sweet and bright.

But in selecting paints, the buyer should know what to avoid: for paints which are not durable and which have poisonous properties, should certainly not be used upon dwelling houses.

It is well known among paint manufacturers that the basis of the best paints is the oxide of zinc, or zinc white. Thousands of tons of excellent white paints are sold yearly under the title of "lead," which contains no lead except in the name on the label. They are equal with property owners because of their durability, and with dealers because of their popularity. Why, then, are they called "lead-paints" instead of zinc paints? The story is a long one, but it is sufficient to point out the fact that the manufacturers of lead have spent a fortune advertising white lead, and the manufacturers of combination paints have found it profitable to reap the benefits of this advertising by calling every white paint "lead."

Pure lead, however, begins to undergo chemical change from the moment it leaves the "crush," and change continues rapidly until it has crumbled from the painted surface. In the course of this decay it is washed off from roofs, houses and fences into the drinking water, and is dusted off doors, base-boards and window frames into the air of living rooms, to produce a thousand forms of mysterious ailments—the symptoms of chronic lead-poisoning.

Zinc-white is not poisonous. Paints made with it do not crumble from the surface to which they are applied, and the chief objection painters have against it is that it lasts too long.

The property-owner should, therefore, keep his property well painted; but he should be sure that pure lead is not used in the painting. It may be accepted as an axiom that, all things being equal, the less lead and the more zinc there is in a paint, the better and the safer the paint.

STANTON DUDLEY.

Feb. 5.

JUST ISSUED.

## Three Journeys Around the World;

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, And Other Oriental Countries.

IN ONE VOLUME.

BY J. M. PEEBLES, A. M., M. D., PH. D.

Author of "Seers of the Ages," "Immortality," "How to Live a Century," "Critical Review of Rev. Dr. Kipp," "Jesus, Myth, Man or God?" "The Soul, its Pre-existence," "Did Jesus Christ Exist?" etc., etc.

During Dr. J. M. Peebles' late (and third) trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume.

The volume contains thirty-five chapters, and treats on the following subjects:

Home Life in California.  
My Third Voyage.  
The Sandwich Islands.  
The Pacific Island Races.  
Ocean Bound Toward Auckland.  
New Zealand.  
Melbourne, Australia.  
Australia.  
From New Zealand Onward.

A Series of Sciences Upon the Ocean.  
The Chinese Orient.  
Chinese Religions and Institutions.  
Cochin, China, to Singapore.  
Malacca to India.

Spiritual Sciences on the Indian Ocean.  
India: Its History and Treasures.  
India's Religions, Morals and Social Characteristics.

The Rise of Buddhism in India.  
The Brahmo-Somaj and Parsees—Spiritualism in India.  
From India to Arabia—Aden and the Arabs.

The City of Cairo, Egypt.  
Egypt's Catcombs and Pyramids—Appearance of the Egyptians.  
Study of the Pyramids—Sight of the Great Pyramid.

Ancient Science in Egypt—Astronomy of the Egyptians.  
From Alexandria to Joppa and Jerusalem—the City of Joppa.

City of Prophets and Apostles—Jesus and Jerusalem.  
Present Gospels.

The Christianity of the Ages—Plato and Jesus in Contrast.  
Turkey in Asia—Ionia and the Greeks.

Athena.  
Europe and its Cities.  
Ceylon and its Buddhists.

The India of To-day.  
Hindoo Doctrines of the Dead.  
The Mediterranean Sea—Egypt and Antiquity.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Large 8vo, cloth, gilt sides and buck. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.



J. M. PEEBLES, M. D.

## DRS. PEEBLES &amp; BURROUGHS

## POSITIVELY

## CURE

## CHRONIC



More pill particulars in Ayer's Curebook, 100 pages.  
Sent free. J. C. Ayer Co., Lowell, Mass.



[Concluded from last week.]

Organized work is being unostentatiously carried on to circulate information that the missionaries, who have now practically almost the monopoly of positions held by foreign teachers, do not wish to furnish; and there is great need of material bearing on the position of women, management of infants, and education, training and discipline of children. The registered open prostitution of young women by agreement of a term of years, still remains

ture by wise selection and other scientific means. The chapter entitled *The Theoretical Baby* (which is a matter of fact a real one) ought to be printed and broadcast. I have had occasion to thank Dr. Holbrook many books, but never more than for this one. If rich enough I would put a copy in every library land."

Cloth, 12mo, pp. 182. Price **\$1.00.**

CO. 1 Diary. By G. M., F. T. S.  
Paper. Price 15 cents.  
For sale by BANNER OF LIGHT PUBLISHING

Just the thing for a holiday gift.  
Paper, 50 cents; cloth, full gilt 75 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

G. CO.      GILES B. STERDING.  
Price 10 cents single copy; four copies \$5 cents.  
For sale by BANNER OF LIGHT PUBLISHING



