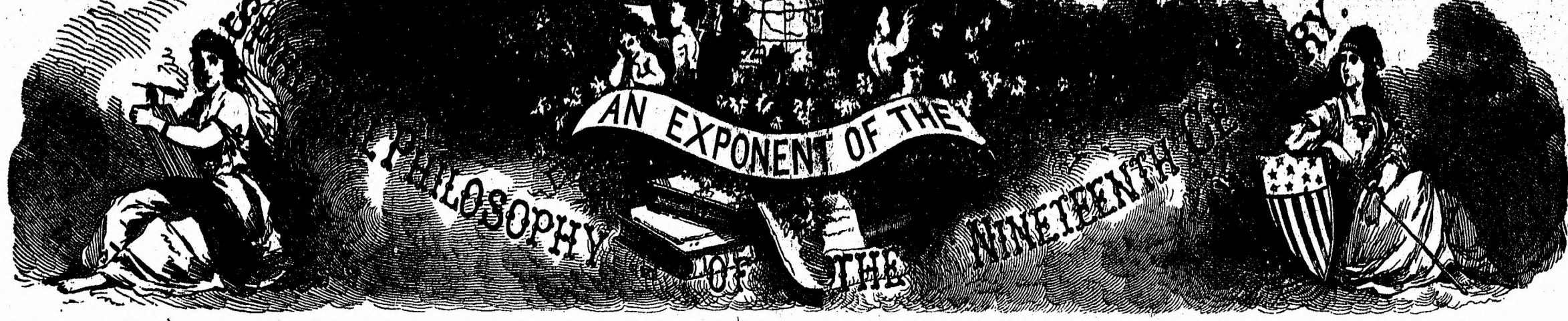


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OUR ANGELS.

Not far away our angels are,
They touch us with their gentle hands,
They're not confined in heaven afar,
But guide us here in loving bands.

We may not see our angels bright,
Nor hear their tones of tender love,
But still they're here in life and light,
To help us rise to realms above.

Beloved ones, come in, come in;
Ye bring me thoughts of God's dear care,
Ye lift my soul from pain and sin,
I breathe with thee thy heavenly air.

So come and touch my waiting soul,
And clasp my hands from night till morn;
What care I how life's tempests roll,
Since I with thee shall greet the dawn?

ANNIE LEE.

Evils of the Itinerant System.

BY W. F. PECK.

One of the clearest and most pertinent contributions to the discussion of the need of reform as suggested by Mr. Allen's excellent and thought-provoking lecture, was furnished by Mrs. R. S. Lillie in a late number of THE BANNER, upon the itinerant system.

It is not my intention to join in the discussion and criticism so widely indulged in upon Mr. Allen's views, save to say that I heard the lecture delivered, and did and do still endorse most heartily the object and the spirit of the discourse, while differing to some extent with its details.

Doubtless the consensus of opinion among the most intelligent and experienced in our ranks is that the elimination of fraudulent mediumship is, by all odds, the most important step in the proposed reform; but the knotty problem is the method by which such object may be attained.

To be able to mark the exact boundary between the fraudulent and the genuine would require greater wisdom than is possessed by any mortal, so at best we can only hope to approximate the truth in that respect.

There are other factors in this problem of reform that are scarcely less important than the elimination of fraud, and they have this advantage: they are practical, and attended with little of the puzzling uncertainty that accompanies the former. The editor of THE BANNER, Mrs. Lillie and other leading exponents of Spiritualism, have voiced my own profound convictions in pointing out one of those barriers to progress in the itinerant system of propaganda so universal among us. I am thoroughly convinced that this system is a source of almost mortal weakness, and the sooner it is abolished the earlier we may look for a satisfactory improvement in the condition of our movement.

In the early days of Spiritualism this kind of work was obviously a necessity, but after a half century of effort, culminating in millions of believers and hundreds of regularly organized societies, that necessity has almost entirely disappeared, and is to-day a drawback instead of an advantage.

While there are many speakers and laymen who are opposed to extended engagements, or a settled ministry, I have yet to hear a single valid argument against it or in favor of the itinerancy now in practice. The latter system has its foundation in the unwholesome love of change, instability, fickleness, that is so manifest in many so-called Spiritualists, and which is in turn fed and stimulated by the system itself.

If Spiritualism has really become a fixed fact in the minds of any considerable number of people—if it has really come to stay as a separate and distinct cult or movement, it is time that stable and systematic methods in its propaganda should be adopted, and the world outside brought to the knowledge that instead of a passing fad, a fickle, fly-by-night sensation and curiosity-exciter, Spiritualism is a stable and fixed factor in progress, an established cult, a solid and enduring system of philosophy and religion, a power to be considered and reckoned with in all calculations and estimates of the future of man, of society and of nations. This it can never be except in a limited degree under the present system of employing speakers for one, two or four Sundays, and taxing the public ten cents at the door to hear the gospel more or less intelligently dispensed. Such a system savors too much of the cheap show order, and will never inspire the respect of the better class of mankind.

One of the chief objections urged against settled speakers is that there are few of them who can interest one congregation for a year or more; that people get tired and desire a change. Were this true, it would not follow that the fault lies either with the system or the speaker; but more probably it results from the unwholesome love of variety, to which I have already alluded. While it is quite true that some who imagine themselves called to preach could tell all they know in a very limited engagement, yet many, if not most, of our accredited lecturers could interest and instruct their hearers for much longer than twelve months—some have already done so for more than that many years—especially if they fully realize their own responsibility, and the duty of cultivating their own intellect so as to keep abreast with the thought of the age.

The indolent mouthpiece who neglects to store his own mind with knowledge, and throws all the burden upon his "guides," will grow stale and unprofitable in a very short time; but he who apprehends the fact that duty requires him to cultivate his own powers

in order to furnish a better instrument for the use of the invisibles, will find little difficulty in sustaining his position as "guide, philosopher and friend" to his people. Emerson says: "It is impossible to get anything without its price," and again: "In nature nothing is given, all things are sold." "What will you have?" quoth God; "pay for it, and take it." This is the universal law, the divine law of compensation, and the trite old saying, "Help yourself, and God will help you," changed in a word or two, will fit the case of mediumship to a dot.

I do not mean to intimate that mediums have not, in rare instances, been educated almost exclusively by their spirit-guides. On the contrary, there are several such upon our platform to-day, and they afford in themselves the most striking proof of the fundamental truths of Spiritualism. They are, however, the exceptions, and their peculiar distinction arises from the fact that they were naturally endowed with great intellectual possibilities, which have been quickened and developed by invisible intelligences. As a rule, the medium who is too lazy to cultivate his own intellect, and opens his mouth expecting the spirits to fill it, is incapable of anything beyond a few platitudes and inanities uttered with an independence of grammar and pronunciation that is painful to hear.

Abolish the itinerant system, and such mediums will be compelled either to cultivate themselves or seek some other and more congenial sphere of activities. The itinerant system debars the lecturer from the means of culture so necessary to successful work. Rushed here and there to fill brief engagements, he has little time, opportunity or inclination for quiet and study. If he possesses a library fitted to the needs of his work, it is only at rare intervals that he can consult it. His time is occupied in travel, in endeavoring to adjust himself to his constantly-changing environment, getting acquainted with his new flock, in calculating how to secure engagements to fill up all his time and not conflict with each other nor entail any needless travel and expense, and, most difficult task of all, how to make both ends meet financially. If he has a home and family, he enjoys but a sort of visiting acquaintance with them. And so he becomes a spiritualistic nomad, and thus beset and hampered, if he keeps up with the thought of the age, and retains his ability and capacity as a teacher, he must possess far more than ordinary talent and natural endowment.

But the ability to teach is not the only qualification necessary in a speaker; the inculcation of knowledge is not the only object sought in public work, though it is the most important. The speaker should be a leader as well as a teacher. Even though many of his congregation should have learned all he has to impart, or should know even more than he, or think they do—which is much the same thing—that should not end his usefulness. He should inspire them to do as well as they know. He should lead them and enthrust them with love for the Cause. He should be the central figure, the rallying point, the color bearer, around whom the loyal legions mass themselves for effective work.

It is perfectly clear that such can never be under the system that prevails. In the brief period the speaker is with a society he has not time even to lay out a plan of campaign, to say nothing of carrying it into effect, especially when he knows that his successor will follow an entirely different one.

And right here is one of the chief drawbacks of this nomadic system: the constantly-changing character of the diet dispensed by these swift succeeding purveyors of spiritual food tends to increase the mental uncertainties and doctrinal antagonisms so prevalent in all Spiritualist societies, arising to such proportions as to sometimes seriously cripple their usefulness. I foresee clearly the criticism this paragraph is subject to. I am perfectly familiar with the warnings so often and vigorously sounded regarding the necessity of hearing all sides in order to avoid the fate of the church and becoming mentally and spiritually fossilized; but I hold there is a happy mean between a fossil and a feather, a boulder and a butterfly, a something which cannot or will not move and something which is moved by every wind of doctrine. And that mean I should seek to reach in order to insure the best results.

It is safe to say that this frequent change of speakers does not increase the average attendance at meetings, though that is the object sought. It is a well known fact that many Spiritualists have their favorite speakers, and attend regularly only when the admired one is serving the society, while during the rest of the season they are conspicuous only by their absence. With the exception of a faithful few in every society, the notion of duty, as applied to a regular attendance and support of the meetings, seems entirely absent. The constant change of speakers serves to cultivate this trait, while it adds nothing to the general attendance.

The itinerant system is the most wasteful and expensive system that could be devised. If the amount of money expended by our speakers per annum in railroad fares were footed up, it would reach startling figures, enough to go a long way in paying the ordinary expenses of the societies served by them. The writer traveled over seven thousand miles during 1897, and paid nearly two hundred dollars in fares, and this is not much above the average of the last ten years. How much wiser it would be to devote that money to the support of Spiritualism, instead of railroad corporations.

There is another serious disadvantage in the

itinerant system, that seems to merit more attention than it has yet received—a drawback which, owing to unjust laws, which Spiritualism will eventually remedy, pertains mostly to the male lecturer, though it affects the female only in a less degree; and that is, it debars the speaker from exercising his right as a citizen and a voter, and so deprives him of the influence in the community that always attends the exercise of those rights.

No man, however able he may be, can command his quota of influence in any town or city unless he is a citizen of that community; unless his political and social interests are there; unless he can take a part in the administration of its affairs; and in proportion as he is unknown and inactive in the temporal and material affairs of the Commonwealth is his power for usefulness to the society to which he ministers abridged. If there is a spiritualistic lecturer in the country who, under this nomadic system, is known as a power or force in any community, I have yet to learn of it. I can recall several, however, who while settled in a community made their ability so conspicuous that they were elevated to positions of trust and responsibility by the suffrages of the people.

As matters stand, the average speaker, even if he can claim his birthright, is fortunate if he is able to cast a vote once a year. The writer of this, with nine generations of Yankee blood coursing through his veins, every drop of it alive with love of country and interest in her affairs, has not cast a vote in twelve years. Even when able to establish a residence for a short time the exigencies of travel have put it out of his power to exercise his rights, and though permitted on a few occasions to take the stump as a campaign speaker, was regarded as something of an alien because he had no vote.

I want now to consider the only objection to a settled ministry that presents any real difficulty; and that, in my opinion, is easily removed. It is urged that it is essential to the progress of Spiritualism and the success of a society that platform test mediums should be employed occasionally at least, and that if a speaker who was not a test medium should be employed for a long term the society would suffer from lack of phenomena.

Admitting that it is desirable to devote the Sunday meetings to platform tests, and there are many who doubt its advisability, the solution of the question is a very simple one indeed. In the first place it must be borne in mind that the number of really fine and convincing platform test mediums is very limited; they may almost be counted upon the fingers. There are not enough of them to supply the demand for more than one or two months in the year to each society capable of sustaining regular meetings. The society which is unable to settle a speaker who is also a test medium can, when a revival is needed, secure a first class medium, Gaule, Pepper, Whitney, Waite, Wiggin, Emerson, and others, to supplement and clinch the truths of the philosophy by the phenomena for which they are such marvelous instruments.

Of course it would be necessary, as now, to make such engagements many months in advance, in order to secure the best mediums. As to the employment of partially developed mediums upon the public platform, the consensus of opinion of the most experienced and intelligent in our ranks is that it is unwise and detrimental in the highest degree.

Thus, with a steady and united effort of pastor and flock, and an occasional feast of first-class and unquestioned phenomena, there would result a solidity of action, a permanency of effort, that would make each society a respectable and powerful factor in every community.

To summarize the benefits of a settled ministry as concisely as possible: It would increase the standard of excellence of the platform by inciting the speaker to extra efforts to cultivate and store his mind with the fruits of the ripest scholarship of the age in every department of human thought. It would permit him the comforts of home, the companionship of dear ones, and relieve him of the worry entailed by absence from them. It would relieve his mind of the perplexities consequent upon securing engagements and arranging his route of travel to the best advantage and least expense. It would relieve him of the fatigue and loss of time in travel, packing and unpacking, etc. It would eliminate the expense of travel, and thus directly benefit the society by enabling him to give his services more cheaply; the money thus saved could be devoted to securing test mediums, as already suggested. It would afford him time to become acquainted with his environments and the characteristics of his people, and thus enable him to plan his work intelligently; and lastly, and most important of all, it would give him a feeling of stability and fixedness in the community, and of pride and interest in the society to which he ministers, and encourage him to demand recognition for himself and his congregation as factors not to be ignored.

The beneficial effects to a congregation of the active interest taken by its pastor in the affairs of the municipality is exemplified in the case of Dr. Parkhurst and Mr. Dixon of New York, Dr. Savage while in Boston, Dr. Thomas of Chicago, Dr. Boyd and Rev. Tyrrell of St. Louis, and many others that could be named, whose audiences tax the seating capacity of the largest churches, and who wield an influence in political and social affairs not to be ignored.

I am firmly convinced that nothing would so completely command the respect of the community, or so effectually silence the sneers and

GEORGE H. BROOKS.

GEORGE H. BROOKS, who is the subject of this sketch, was born in Munnsville, Madison Co., N. Y., Oct. 2, 1853. He investigated and accepted the truths of Spiritualism in the fall of 1881. He was at that time preparing to enter upon the Universalist ministry. But that thought could no longer be entertained after his eyes were opened to the larger, broader, more vital and soul-satisfying truths which were demonstrated to his logical, yet intuitional mind. The unseen forces began to play upon his fine, sensitive organism, and he was immediately pushed forward by the angel-world into the field of reform, and for sixteen years has been on the platform as an inspirational and semi-trance speaker and psychometrist. He has ever held aloft the banner of Spiritualism, and has earnestly advocated its higher and purer principles, and applied them to all the reformatory needs of the hour; and there are but few, if any, who have done as efficient work as he in building up and organizing societies in the different branches of reform.

In 1883 he married Miss Fannie E. Short of Madison, Wis., a young lady of culture and refinement—in a truly spiritual sense—who has proved to be a helpmate and sympathizer in his work.

Mr. Brooks has traveled from the Atlantic to the Pacific, in the capacity of lecturer and organizer; has spoken in Washington, D. C., Cincinnati, Cleveland, Chicago, Indianapolis, Los Angeles and many other principal cities and towns, including nearly all the leading societies in the West. He has served as State Organizer for the Illinois State Association, and is now appointed as State Organizer in Michigan. He served for eight years as Chairman at Haslett Park Camp, has served as Chairman at Lily Dale for the past two years, and is again appointed to act in that capacity for the season of 1898.

Mr. Brooks was the successor of Mr. H. D. Barrett, who was the honored Chairman at Lily Dale for seven years, and whose place in the confidence and affections of the people was a difficult one to fill. But Mr. Brooks, by his dignified, democratic, genial, kind, yet



strictly just and firm demeanor, soon won universal confidence and high esteem—not by supplanting Mr. Barrett, but by adding one more to Lily Dale's fraternity of noble and efficient workers in the glorious cause of INTEGRAL EDUCATION, than which there are none greater.

Mr. Brooks is at present speaking for the Spiritual Society at Waterloo, Iowa, where he attracts large audiences and is doing a grand work. He has been the successful organizer of a large number of Lyceums, Young People's Societies, Ladies' Aids, etc., throughout the country.

Long live Mr. Brooks!

ORPHA E. HAMMOND.

banish the disdain heaped upon Spiritualism by the masses, as the employment of a permanent leader of education, ability and character, and the adoption of a settled plan of action. To strengthen and assist in this much-to-be-desired result, a declaration of principles, brief, clear, explicit, yet comprehensive, should be drawn up and published to the world, in order that the question "What is Spiritualism?" may be intelligently answered to the edification of all inquirers.

Time and space will not permit more to be said upon that point here, but I hope to give my views more fully regarding it in a future article. My object at this time has been to point out the evils resulting from the itinerant system, and emphasize the pressing need of a reform in that direction before Spiritualism can attain to a position which will command the respectful attention of thoughtful people, and where it will cease to be the football of the thoughtless, the ignorant and the vicious.

The Evolution of Love.

BY CHARLES DAWBARN.

Love is the essence of religion, and is claimed as the motive of Deity for the creation and salvation of man. Every thinker admits the desirability of universal love, and he who specially exemplifies this principle in his life is admired and called "saintly," and supposed to win the favor of Deity. Although "love" is yet far from being the ruling motive of our every day life in man's dealing with man, and is altogether denied as a business maxim, it is the basis of home life, and therefore the foundation of civilization. The marked peculiarity of the present age is that the successful man of business is usually ready, outside of his business hours, to give both his time and money to objects of charity. The world as a whole, far more than in any past age, is actually glistening with such efforts to help the needy and lessen human suffering. Such love may sometimes be but a fashion or a fad, yet cruelty and hatred, which are its opposites, are now universally counted as vices which degrade a nation or an individual, and hold man to the level of a brute. Since our well-being of to-day, and our hope of the future, are thus associated with love, we may well seek something of its history in the annals of creation.

The word "creation" has for long ages been supposed to mean the use of "nothing" as a raw material out of which "something" was called into existence by Divine power. This is still the theological expression of belief, which declares that "God spake, and it was done." The scientist of the nineteenth century has come to believe in the eternal existence of atoms, which can neither be increased nor destroyed. He declares that the blending of atoms into molecules is what he means by "creation." Some may seek to go back of the atom, and call it a "point of force," but, for the most part, that which lies beyond the atom is scientifically called "First Cause," and accepted as incomprehensible by a finite mind. From that point every step in this so-called "creation" is now conceded to be "evolution," or cause producing effect, and therefore the legitimate object of scientific investigation.

The discovery of the "conservation of energy," which but yesterday startled the world,

stands to-day as equally the conservation of matter and intelligence. For if energy, however manifested, be the same in essence, it is equally true that the atom is itself ever a blending of matter, force and intelligence, and that their united expression is what we call "life." So the atom becomes the legitimate starting point in our quest for "love."

Man's knowledge of an atom is limited to its association with other atoms. This association he calls "molecules"; and herein, like the fortunate miner, we strike "pay dirt" with the first stroke of our pick. The molecule is simply the association of atoms which have a mutual attraction. Sometimes, however, it is only a union which takes up with a partner for want of a better. But all such unions are subject to divorce in Nature's court. When true mates meet they rush together, and the old union is often dissolved in a crash which man calls an "explosion." But for the most part the blendings are of true mates, so that Mother Nature is tolerably secure against sudden and disastrous divorces among her molecule children. In this experience of attractions and repulsions among Nature's atoms, I venture to claim we are face to face with the mystery of love on the one hand, and its opposite, or hate, on the other. I know that scientists call this attraction and repulsion "polarity," and tell us that the molecules in even a ray of light exhibit attraction at one end and repulsion at the other. But this proves that the molecule is a little world in itself, whose inhabitants have their likes and dislikes as pronounced as the worthy citizen who is reading this article. We may conceive of the individual atom as a sort of Robinson Crusoe on an island of chaos. He has his own matter, his own force, his own intelligence in supply for his own existence. But the poor fellow feels lonely. Presently comes along Man Friday, or perhaps Miss Saturday, when instantly he feels attracted or repelled. And therein, I venture to assert, is the primal birthplace of the sensation we call "love." That new born molecule, like all other molecules, has love at one end, hate at the other, with probably cool indifference in the middle, but the whole christened with the scientific name of "polarity."

Next comes the time when this couple, or perhaps we should say this molecule society of many couples, has a desire or a chance to commence housekeeping. That is to say, the union is to take on physical form, and make for itself a local habitation and a name. While the writer believes that the life-principle is as much in the rock as in the man, he sees that at first the conditions permit only so much either of love or of hate as can manifest in the rather loose "attraction of cohesion," wherein the couples patiently wait for new partners, or quietly disintegrate and try again. When the crystal is reached it is a great advance. Intelligence is now getting control, and the love-element broadens into a symmetry which the world calls "beauty," and thenceforth beauty becomes a factor, either internal or external, in the true love thus evolved by and through intelligence.

It will suffice for the purpose of this article if we follow the general development of life in our own little world, but remembering that life ever lives upon life, and that Nature gives victory to the strong, which is now called "survival of the fittest." Every drop of water

(Continued on sixth page.)

The Medical Question.

[From the Progressive Thinker, March 12, 1898]

MEDICAL SCIENCE AND MEDICAL PRETENSIONS.
THE QUESTION: WHO ARE THE QUACKS? IS ANSWERED
WITH PLAIN HISTORICAL FACTS, BY HUDSON TUTTLE.

I have all respect for the honest physician in his earnest, patient combat with disease. I know his heart is in his work, and that he is ready to visit his patients even at the risk of his own life, and to use every possible means for their recovery. It is not this class who clamor for protective laws. They are for a free field where the most successful wins. An envious class of bigots has so persistently urged the attention of the various legislatures that in many of the States laws have been enacted for the protection of medical practice, that have no counterpart except in the Dark Ages. It is made a crime to brew a cup of herb tea, or perform massage, and an attempt is being made to give the doctors exclusive right to mesmerize!

To show how vulnerable and fallible this medical science is, is my present object, for a system that asserts the right to prescribe remedies for life or death, to the exclusion of all others, should be infallible, and as absolutely demonstrable as mathematics.

The history of medicine from Hippocrates's time to the present is interesting as a series of theories of practice, pronounced by the "regulars" as infallible and constantly overthrown by quacks, whose wild theories are received, to be in like manner overthrown.

To come down to recent time, within the memory of not aged persons, bleeding was held by the "regulars" as the first thing to do on visiting a patient. They said they must take away the "bad blood." If the victim was cold it was the bad cold blood, and if in fever, the bad black blood; if there was full habit, it was to get the surplus blood, and if anemic, to get the thin blood out that the new might be better. The doctor came with lance and cup, and a bottle of leeches, and it was a question which was fiercest for blood, the doctor or his leeches. In fact, the honored physician became known as a leech.

After getting the victim well weakened, his stomach had to be "cleansed" with an emetic, and his bowels with a cathartic, and after this the regular treatment began, in which mercury was the chief remedial. Salivation followed as a "healthy indication," general poisoning, a diseased liver, kidneys, spleen, dyspepsia, and miserable life. One knew just what to expect if the doctor came. His "saddle-bags" were as much as a man could carry, and a bowl of horrible stuff was a dose!

Now there is no blood-letting. Physicians say in many forms of fever it is death to bleed. There is no giving emetics, unless some foreign substances are in the stomach, no cathartics unless indicated, and mercury is most cautiously used.

The average length of life has increased!
The homeopaths came and performed wonders with infinitesimal pellets, and the "regulars" concentrated their remedies, until scarcely more bulky, and carried their outfit in a small pocket case. A very small lozenge, not bad to the taste, is now prescribed instead of the big bowl of steaming herbs.

The quack homeopaths brought a good share of this change. Yet if it is bad practice now to bleed and purge and vomit, and poison with mercury, a testimony—once a lauded remedy—it has always been, and on this altar of medical ignorance and pretension untold millions have been sacrificed.

Coming down to the present time, the discoveries made by the microscope of disease germs have given rise to an entirely new theory of disease. For ages the cause has been held to be bad humors in the blood; now it is germs, and for every disease a special form. The cure of small-pox, by the method of inoculation with cow-pox, set the examples, and doctors all over the world have been engaged in making "cultures."

Brown-Séquard, in his "Researches," found the elixir of life. He brewed it from the generative organs of the dog and sheep, and Hammond, once Surgeon General of the United States Army, endorsed him, and he had a large following. I write this to show how little confidence physicians have in old theories, and that they have no scientific method of testing the new.

Brown-Séquard died with this loathsome elixir distending his lecherous veins. On the heels of the elixir came Koch's "cure" (?) for consumption. That disease is claimed to be caused by bacilli, and these he cultivated and tamed, and injected into the blood. The poor victim died a martyr to his misplaced faith.

Physicians believed, or at least sent for the poison "culture," and after killing a few patients—more or less—concluded that the remedy was more fatal than the disease. The tuberculous bacilli would not leave or die at the command of the doctors—not as readily as their patients.

Then came Pasteur with his "culture" for the rabies. In its decoction he had subjected countless animals to tortures such as Torquemada would have shrank from with horror. His "discovery" was received almost unquestioningly, a great hospital was erected for the culture of the "virus," and its injection into the veins of those who had been bitten. Years have passed, and now the more thoughtful physicians doubt the efficacy of the treatment. Dr. Bell-Taylor, of England, than whom there could be no higher authority, says:

"I regard this so-called wonderful discovery as the most extraordinary delusion which has afflicted men of science for centuries."

Dr. Peters, of the Academy of Medicine, Paris, says: "It did not cure hydrophobia, but gave it."

Now, as the latest, we have anti-toxin for the cure of diphtheria. A large firm has a stable of fifty or more horses, all inoculated with diphtheria "culture." After recovery the serum of their blood is a "cure." The poor beasts are kept ready, and when orders are received they are bled according to the demand, the serum separated, prepared and sent out to be injected into the veins of suffering children. A most outrageous price is asked for an inoculation (fifteen to twenty-five dollars), and an old horse thus doctored is a veritable Klondike.

Scientific, yet deaths from anti toxin are constantly recurring, and many physicians protest that it is more deadly than the fearful disease for which it is used.

We are told by these "scientific" doctors that soon they will have "cultures" for all diseases, and the old remedies discarded, the doctor will come with a series of test tubes, and inject into the veins of his patient such decoction of bacilli as the symptoms demand. In other words, if the blood is corrupt, and full of disease germs, another stream of poison will be poured in to counteract the first!

The most profound students of the phases of life do not accede to this view of health and disease. They hold that there is a state of health attainable and preservable, in which there is immunity from all attacks of disease germs, and that poison, of whatever kind, can only harm.

These discoveries have involved an amount of suffering to the dumb animals subject to inoculation, with tuberculosis, rabies, diphtheria, cholera, etc., which no imagination can conceive of—pain to which all the torture of the Inquisition is as nothing, and the result is the death of many patients before the pet theories are discarded!

Surgery, which has been regarded as distinct from medical systems—for there can be no school of surgery—has been infected with this new theory of disease. It has really received great profit. Even so late as when Garfield received the fatal bullet, the bulletins which were sent out by the "learned doctor" spoke of "healthy pus" as something to be elated over. Now, the most severe operations are performed, and the healing takes place without a sign of pus. It is considered a half failure if there is the least suppuration. The presence of bacteria is the cause, and if these are excluded there is slight inflammation and no pus.

The restlessness of even the surgeons is shown by the following:

A doctor in Switzerland removed the stomach of a woman, and it is said the operation was successful, and the patient recovered, and had passing good health. It was a revelation to every medical man in the world. The daring operation made the surgeon famous. No one before but thought the stomach as essential as the liver or heart! Every doctor had an itching to perform the same operation. It was, however, difficult, for it is not every day men or women can be found so desperately situated as to consent to the loss of their stomachs. A St. Louis doctor tried it in the hospital, and a Chicago doctor, determined not to have his city outdone, also secured a victim. In the language of the reports, "both operations were eminently successful," and, after attentive reading, it is found that both patients died! This is "regular" practice, as distinguished from quackery!

A doctor at the Milwaukee hospital found a patient, and performed a brilliant operation. The woman lived four hours.

At the Detroit hospital a victim was selected, but he learned the intention of his kind physician, and, not being willing to give his stomach to the cause, he escaped, and fled to parts unknown, leaving the doctor to mourn over the opportunity to win fame thus lost!

Only a few years ago most people were ignorant of their possession of the vermiform appendix, or gave it no thought. A doctor had a case of its ulceration, and performed "the daring operation" of its removal. His fellow doctors were not to be outdone, and it became a fad, and people were frightened at the terrible risk to life constantly menacing them by some foreign body, as a grape seed, getting into this "blind sack." Many refused all fruits with seeds, and appendicitis became one of the common ailments, and the capital operation of its removal was held to be the only escape from death. Now, many able physicians admit that the knife has been resorted to too freely, and that in a great majority of cases a cure will be effected without surgery. The inflammation and ulceration is a cause of lodgment of food, and not the effect, and it is said by the most experienced physicians that seeds are never found in the sack! When the doctors were resorting to the knife at the least symptom, a practice now known to be wrong, were they quacks or regulars?

A present fad with "medical science" is the extracts from various organs of animals. Thus a well-known firm with extensive connections puts up, in attractive bottles, extracts of the pancreas, kidneys, liver, ovaries, testicles, thyroid gland, the stomach, etc., recommended for the various diseases in the allied organs of the human being. Wonderful cures are reported, and physicians experiment with their patients. Are there any healing virtues in these extracts from the refuse of the slaughter pens? It has not been proven. Their trial is as pure empiricism as ever was practiced by a border "root doctor." Its "science" is a reversion to the belief of the savage that part supports part, and to eat the heart of an enemy would strengthen their courage. The craze began when a certain country doctor moved into the city, and, looking around for something to do, stumbled into the manufacture of pepsin in a large way, and its laudation as a digestive. How did he meet the increasing demand? The poor and abused hog was called on to contribute. He went to the great slaughter-house, and had feeding troughs arranged covered with heavy wire-netting. Steaming food was thrown into these troughs, and then the hogs were turned in on their way to slaughter. Hungry and thirsty, they became excited over the tempting food and fought along the netting unable to obtain a taste. After an hour they were killed, and their stomachs found filled with gastric juice, secreted by their desire for food. This was purified, bottled and dealt out by doctors as a cure for indigestion, dyspepsia, etc.

Is it what the "faculty" recommended it to be? Will the digestive fluid of a hog digest food in the human stomach? It will, as the food of a hog is digested, but whether it will perform that subtle chemistry as it is done by the gastric juice of the human stomach is another question. The horrible picture of the fighting, hungry, thirsty swine is so repellant that the remedy becomes repulsive.

Talk about the whimsical medicines of the Chinese doctors, as dried toads, snakes' heads, or black cats' eyes—how much more "scientific" are these macerations of the offal of the slaughter house?

Oh, you say, this is "regular" "scientific" practice! I am glad to be informed. I am glad that this wine of iron and beef's blood, this double extract of liver, this refined syrup of kidneys, this elixir of ovaries, this decoction of pancreas, this emulsion of caul, this elixir of tripe, known as pepsin, this steeping of the various organic sewers, of hogs and cows and sheep, are scientific preparations, and the patients who swallow these steeped essences of nastiness are cured or killed "according to medical science!"

Quackery! Yes, quackery should be put down by law; and the doctors who dose their patients with these new remedies should be protected in their rights to force them down the throats of their victims. They should be allowed to write their prescriptions in unknown characters, for if their patients knew what they were swallowing they would prefer normal death to death by the doctor.

From the horrible suffering inflicted on helpless animals, it would be reasonable to expect that the zealous doctors would not hesitate to attempt experiments on human beings. We are not surprised that they urged a bill before the Ohio Legislature to have all capital criminals given over to them for vivisection! that is, to be dissected alive!

For experimentation with remedies and inoculations, the patients at the charity hospitals are at their mercy, and the opportunity is not lost. A physician who had just taken a post-graduate course at a famous medical school, speaking of the methods of the "great" surgeon who presided over the clinics in the hospital, said that he removed a tumor from a woman, and, wishing to prove his method of closing the smaller arteries, he left them unligatured. What was the result? The next morning the woman was dead from hemorrhage! The new method had been tested and her life taken by the murderous hand of that surgeon!

Dr. Leffingwell, in a paper read before the American Humane Society at its Nashville meeting, October, 1897, on "Scientific Assassination," gives an account of the practice of a physician who, unfortunately for his patients, had charge of a quarantine station in South America. He was an M. D. with a diploma showing the world that he had acquired all the knowledge the medical colleges can give.

He began a culture for the discovery of the microbe producing yellow fever. His experiments in inoculating animals with the dreadful poison would not prove his discovery, and hence he did not hesitate to take human beings. He could not hope that any one would volunteer for this sacrifice for the promotion of medical science. He must choose his victims among the poor, ignorant, and those not able to defend themselves. He found these in the newly-arrived immigrants crowded into the quarantine hospitals, and whom, as a trusted doctor, he was bound by humanity and honor to care for and protect. Yet with a fiendish lust for cruelty, he deliberately selected five victims, and pretending to administer medical treatment, injected into their veins the carefully-prepared poison, to which the venom of the rattlesnake or of warora is as anodyne. Then this "scientific physician" stood by and fiendishly gloated over the writhings of his victims. How well he enjoyed their sufferings his own words reveal. Never an inquisitor was more delighted in the torture inflicted than this doctor. He had given the yellow fever in its most dreadful form. He had discovered that he could inoculate the fever—which a fool would have known beforehand.

He says: "The fever, the hemorrhage, the vomit, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys, the jaundice, the delusion, the final collapse, in fine, all the conjunction of symptoms which constitute the basis of the diagnosis of yellow fever, I have seen unrolled before my eyes, thanks to the potent influence of the poison made in my laboratory."

Five immigrants, seeking homes in the new world, died—for they all died—to gratify this doctor's lust for cruelty. It may be pleaded that it was in the interests of science.

What did science gain? What principle was established? Nothing came of it. No, he was an assassin, who, trusted as a physician, had taken delight in the awful suffering and deaths of his five victims! Yet he was a regular physician, and published a detail of his "experiments" for the doctors of the world to read, and his name is heralded by the press without a word of censure!

Quackery! Nay, this is legalized practice! He is one of the men who persistently clamor at the halls of legislation to be given the exclusive privilege of doctoring the people, and making it felony for any one they do not recognize to do so.

To such dreadful lengths has this experimentation been carried, that in London a Mutual Protective Association has been formed. It has been shown that at one time seven women were secretly inoculated with cancer, that the doctors might try their panaceas! Unnecessary operations were performed to test fanciful theories, regardless of suffering of the victims. Patients were inoculated with leprosy and syphilis, and "cultures" of the same.

Doctors are sticklers on what they call medical ethics. We ask in all seriousness, by what code of ethics are they allowed to trespass on the most sacred rights, and betray the confidence reposed in them, and assassinate those who trust in them to cure?

And now these men, with their hands not only red with the blood of helpless animals, torn and tortured out of life on the dissecting table, to gratify their lust for cruelty; with the crimes more atrocious, committed on hospital patients, claim exclusive monopoly, and would even have a law to make it felony for any one outside their profession to practice mesmerism or hypnotism! Could hypnotism be given to worse keeping? They called Mesmer a fraud and a quack. They have sneered at hypnotists as quacks, and now that quacks have demonstrated the value of their claim, the "Regulars" would seize it as their own, and punish the quacks for its employment!

Quacks! Surely let us have a law against quacks—and another against medical pretension and assassination.

WHO?

Who chiseled the oak last, and gave to the brake
Its beautiful, braided flower?
Who taught the tendrils of wildwood grape
To climb up the willow bower?
Who painted the red on the blackbird's wing,
And taught him his beautiful song to sing
At the hush of the evening hour?

Who taught the robin to weave her nest
So skillfully, snug and strong—
A safe little home where her babies rest
When rocked by the tempest's song?
Who taught her her rich and gushing lay
That wakens the drowsy morning, gray
From its shadows so dusk and long?
—Sarah Sumner, in Chicago Leader.

Is Evil Undeveloped Good?

BY J. M. PEEBLES, M. D.

The following paragraph—clear, practical and brilliant, from the pen of the editor of the BANNER OF LIGHT, I want to see reproduced. Here it is:

"If evil be undeveloped good, when will such good (?) as is embodied in the work of the slanderer become fully developed to its maximum standard? Will it be when the souls of his victims have been crushed between the millstones of falsehood and gossip? Is undeveloped good as much to be desired as developed goodness? Assuredly not; then Spiritualists of all others should set a good example that every form of evil, *né* undeveloped good, may forever disappear."

It was in the past a sort of fad among a class of Spiritualists to be ever harping on the phrases, "Whatever is, is right," and "All evil is undeveloped good." And yet these advocates of the above theory, "Whatever is, is right," were everlastingly trying to make the right "righter," to make the bad better, and so stultifying themselves, as well as practically ignoring their theories. To say that "evil is undeveloped good" is just as illogical as to say that death is undeveloped life, a supposed lie an undeveloped truth, rape undeveloped chastity, and a malicious murder an undeveloped effort to save life. To announce such theories is enough to condemn them! You ask as wittingly as logically: "When will the work of the slanderer become fully developed good?" and you answer by saying: "When the souls of his victims have been crushed between the millstones of falsehood and gossip." The good and the exalted of earth always excite the envy and the jealousy of the depraved. Some people are such prying gossips, such unconcealable liars, that their lies, like Gulliver's gun, rattle and sink them into the depths still lower. The science of lying consists in making the lie look as plausible as possible, and then in backing it up with what no liar has—a good moral character. Ruskin says that "The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent of a syllable, by a glance of the eye, attaching a peculiar meaning to a sentence; and all these kinds of lies are worse and baser, by many degrees, than a lie plainly worded."

Liars and slanderers are twin brothers. Slanderers, to conceal their own vices and cover their own skinless skeletons, trot about, hunting for scabs and skeletons in other people's comfortable closets. They delight in dirt. They feast upon social filth. They bed in compost. They are the buzzards of the town, the ill-odored scavengers of the ages. Decent people seek the good—seek for flowers, and find them everywhere.

The man or woman who polishes the skeletons in his or her own cupboard, cleans out his own stable, and sweeps his own dirty yard, finds no time to lie about and slander his superiors.

It is really pitiable that there are poor old crones who like to rake in old muck-heaps. They there rake, and then feast upon the filth of their own productions. They scent something unpleasant where even angels tread. They hunt for carrion, and their own half concealed lives are all the time but veneered shams. Their bones crack with moral dryness; their brains are half palsied, if not gangrened with the poison they generate. When their carcasses rot underground; when their own cloaks fall off; when they become disincarnate spirits, seeing themselves as they are, oh! what bitter, biting, gnawing remorse! They will then reap what they have sown. The gossip, the slanderer, injures in the end only himself. This is not only a fact, but an immutable law.

Two, three things in my fifty-five years of public life I look back upon with regret. I once compelled two women, because of their filthy tongue-babble, to sign letters of "apology" in the presence of three witnesses. I also compelled a man, not a score of years ago, through my lawyer, to sign a paper libelling himself, he paying all costs rather than to incur further legal proceedings. True, it taught these parties sad lessons, but did not really benefit me, though it gratified a bit of Scotch grit. All harm comes from ourselves. Peddlers of wrong-doing are seldom worth noticing; in fact, tattlers, gossips and slanderers, with scarcely an exception, are prostitutes, traps, or old worn-out debauchees. To notice them is to honor them vastly beyond their deserts.

We all remember the old-time neighbor that the previous day had seen a sick person. B said that this person had vomited; C said she vomited up something dark-colored; D, something that was almost black; E, something black as a crow; F, three black crows; and so mole-hills are magnified, through the tongues of the thoughtless or the unprincipled, to mountains. None are perfect. The wisest make mistakes; and when made, each and all should gladly, fraternally and personally unite and help to correct them in the spirit of tenderest kindness.

If a person of any account, of any moral decency, has aught against another, he or she will go directly to this person and state the grievance face to face. If they cannot satisfactorily settle the misunderstanding between themselves, they will or should call in arbitrating friends in whom they both have confidence, and so correct the error and make the crooked straight. This is brotherhood. This is practical Spiritualism. This is doing to others as you would have them do to you.

The truth is, many Spiritualists need spiritualizing, need

culture, need educating in the line of ethics, need the sweeter baptismal inspiration of love, making them royal-souled men and women. This class of men and women is needed in the social and political world, and especially among those who profess to hold sweet converse with angels, and call themselves Spiritualists.

"God give us men! A time like this demands
Strong action, great hearts, true faith, and ready hands;
Men whom the lust of office does not fill;
Men whom the spoils of office cannot buy;
Men who possess opinion and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-drowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife—lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

The Rochester Jubilee.

Office of W. H. Bach, Sup't of Spirit Art Department,
Lily Dale, N. Y., March 11th, 1898.

As the correspondence reaching me continually indicates that the people at large do not as yet fully comprehend the importance of the Spirit Art Department in connection with the Semi-Centennial Celebration, or Jubilee of Modern Spiritualism, I am moved to make another complete statement, requesting careful consideration at the hands of the Spiritualists, and an immediate response regarding such matters as they may have to communicate.

It is thought that no department can be made more beneficial to Spiritualism than a department in which will be placed on exhibition all matters pertaining to the phenomenal parts of our movement.

It has therefore been decided that a large room be secured, in which articles produced through mediumship shall be placed on exhibition in a systematic and proper manner.

The management solicits for this department the loan of suitable articles, such as independent slate writings, drawings, paintings on porcelain, preincubated on canvas or other materials, automatic writings, when valuable for what they contain, or the manner of their production, paraffine casts, spirit photographs, especially when produced under test conditions, or having faces upon them that are positively identified, and, in fact, any articles that have been produced through the instrumentality of mediumship.

In order that the exhibit shall be as valuable as possible, the articles should be produced under such conditions as will enable the sender to state that he or she can make a statement affirming genuineness.

Phenomenal mediums are, as should be, particularly interested in this department, as it is an opportunity to exhibit their work where it will be seen by hundreds of people, and will aid in bringing the finer phenomena of Spiritualism before the people in such a way as to counteract the feeling many have against it. The management solicits the immediate correspondence and cooperation of all phenomenal mediums.

Another feature is an exhibit of matters pertaining to our camps. During the past few years we have grown wonderfully in this direction. Photographs are wanted showing the beauty and development of our camps. Every camp-meeting association is earnestly requested to send pictures of their camp grounds for exhibition in this department.

The spiritualistic press has taken monstrous strides forward. We want to show its growth. Already the management has copies of some of the older papers, but we are like Oliver Twist, and "want more." Look over your lists of old papers, and see if you have not got a few copies or a bound volume of the old papers, and if you do not want to keep them, send them with the understanding that at the close of the Jubilee they may be turned over to the National Spiritualist Association. If you wish to keep them, loan them to us for the purposes of exhibition.

Our public workers of the past and present are of interest to the public, and we want pictures of all of them, from the first to the last. What we call our public workers are those who are engaged in the lecture field as mediums, giving test sittings or healing, or doing any public mediumistic work; writers to the papers whose names have been before the public in that way, officers of societies and camp and other organizations.

The Jubilee management will attend to the articles entrusted to it in a proper manner, and will see that they are surrounded by all the safeguards that any art gallery can have. Neither canes, umbrellas, parasols, nor anything by means of which an injury can be inflicted, will be permitted in the art department, and the attendants will all be selected with a proper regard for trustworthiness.

Some have stated that they would send articles to the Jubilee for exhibition free of all cost to the Jubilee. Others desire the Jubilee to pay transportation charges. Whenever it is desired, the Jubilee will pay transportation charges on articles sent it for exhibition. But do not ship articles until you have corresponded with the manager of this department. Send a description of the article you have, with a short outline of the conditions, and it will enable us to select a fine assortment, without too many duplicates, as would be the case if sent without any understanding.

Remember that the time is short, less than three months. Do not delay a moment, but as soon as you read this article, if you have anything you think would be desirable write the manager, and if you know of any one who has an article that you think desirable let us know.

By the cooperation of the Spiritualists this department can be made to do a great deal of good to our Cause. Please respond at once.

W. H. BACH,
Lily Dale, N. Y. Manager Spirit Art Department.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

I am in frequent receipt of letters from persons who desire to become mediums, and ask my assistance to that end. A late one was from a settled pastor of a church, who wishes to speak under inspiration. Another was from a person who wants mediumship in order to make money, and who offered me a large per cent. of her first winnings if I would aid her to this method of making a handsome living.

To the minister I wrote a letter full of caution, reminding him of the countless numbers of undeveloped spirits close to the earth plane; but, if his leading motive was to get an inspiration to help to uplift and spiritualize mankind, I bade him God-speed. Later he sent for "The Bridge Between Two Worlds," and with the aid of "good, pure, true, loving, wise and strong spirits," he will doubtless do great good in his day and generation.

As to the other seeker for mediumship, I advised her to let it alone, because her motive in acquiring it seemed to be such as would open the door of her inner being to a dangerous class of spirits. I asked her to try to develop her soul in some other way, and meanwhile to try to develop her soul to beauty, truth and goodness, by her every word, thought and action. Later, when her aims had become highly aspirational, if she had mediumistic power, noble spirits would adopt her for their own, and she would be a medium between earth and heaven for good spirits, not only here, but after she had left the fleshly body. I did not hear from this dear soul again. May highest heaven aid her, and every one who aspires to be the mouthpiece of the angel world!

Mediumship is the most sacred gift that has ever been given to mortals. The Nazarene, if the story be true, felt it to be so. When a powerful decarnate spirit, seeking to take control of him by using his gifts to worldly ends, he combated him. This spirit told him to appease his hunger by turning stones into bread, bade him tempt angels, and by leaping from the towermost spire of the temple, and capped the climax by telling him he would make him ruler of the known world if he would acknowledge his mastery by bowing down and worshipping him.

To these impure suggestions the gifted Nazarene turned a deaf ear, and resolved then and there to use his rare powers to relieve human suffering and to aid to spiritualize the race. Those who have read "Why She Became a Spiritualist," may remember that this subject is quite fully treated in the chapter entitled, "The Spiritualism of Jesus." That, and the preceding one, entitled, "What Jesus Really Taught," were written in Minneapolis in 1891, under the inspiration of Henry Ward Beecher, though the writer did not dream at that time that she was a medium of any phase.

Whether the account of Jesus be historically true or not, does not matter. It is no less a sublime lesson for the guidance of every incarnate soul in the nineteenth century who aspires to be a medium between heaven and earth, and the more purely spiritual world, between this shadow life and the real and vivid life on the other side of the thin veil.

I have learned to make no preparation for these newspaper letters. I know neither the subject nor the mode of treating it till my pencil is sharpened and the pages are numbered, and I set down to write. My present secluded life offers every facility for work of this kind. Whether I ever speak to any extent on the spiritualistic rostrum, seems very doubtful to me. It is not entirely from want of bodily vigor, as my health has greatly improved; but whether I embody the reasons in a public letter will depend entirely on the will of my heavenly guides.

Yours for humanity and for spiritualism,
ABBY A. JUDSON,
Worcester, Mass., or Arlington, N. J.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

Written for Lyceum and Home Department.

A STRAY SUNBEAM.

Across a woodland pathway dear,
Where peeping flowers of May
Were trying very hard to grow,
A sunbeam chanced to stray.

It shone upon those flowers sad,
And cheered them to the heart,
Till they for very joy did sing,
And bade it not depart.

"Oh! stay," they cried, "go not away,
And leave us in the gloom,
For without thee the woods will be
As dreary as the tomb."

The sunbeam answered: "Pretty flowers,
I would, but cannot stay;
To cheer and gladden other hearts,
I must be on my way."

"But keep on growing, modest flowers,
And when the springtime comes
Sunshine perhaps you too will bring
Into some lonely home."

Thus happy did the flowers bloom
Beneath the leafy sod,
Breathing each day a thankful prayer
Up to their maker, God.

So that is why, my little friends,
You find the flowers there,
Blooming beneath the moss and leaves,
So fragrant and so fair.

A. G. B.

Somerville, Mass.

Written for Lyceum and Home Department.

Jottings from Cleveland, O.

BY MATTIE E. HULL.

I have not been unmindful of the good work of THE BANNER since Mr. Hull and myself left New England, nor have I lost interest in the Sunday meetings and social gatherings held every week in Boston. New England is "my native land." It was there I commenced my life-work. For many years I journeyed over its hills and through its valleys to carry the messages that had been commissioned to me for the people. Since then I have traveled far and wide. And journey East or journey West, I love "my native land the best." (The rhyme wrote itself.)

My object in writing at this time is not to say much concerning personal work, but to report an interesting and pleasant event in connection with "The Children's Progressive Lyceum" of this city.

The last Sunday of February was a "Red-Letter Day" for the Lyceum. Mr. Thomas Lees, one of the oldest and most valued workers in the Lyceum cause, suggested two weeks before that the Lyceum hold a reunion. The suggestion met the approval of the officers and members of the Lyceum, and arrangements were entered into at once to bring about such an event. A special program was arranged, and about two hundred invitations, which consisted of a nicely printed circular letter, were mailed to those who had from time to time been identified with the Lyceum. There was a hearty response on the part of those receiving these invitations, and long before the time for the Lyceum to tap the bell as a signal for the groups to come to order the hall was well filled. There were so many people in the hall, and everybody seemed so radiant and so happy, one little girl was so surprised she said to me, "Mrs. Hull, are we going to celebrate Washington's birthday?"

As a special program had been arranged, many things that come in the routine of Lyceum work were omitted, in order that the former workers in the Lyceum might say a few words in the way of reminiscence or encouragement to the present workers. Several of the original charter members were heard from on that occasion. I would say that the Cleveland Children's Progressive Lyceum is the oldest Lyceum in the United States.

I cannot give a good report as appeared in the Plain Dealer of this city, the following Tuesday morning. I incorporate it here for two reasons; first, it is due the Lyceum that a report of its good work finds its way to our leading spiritualistic journals; second, the tone of the secular press has changed very much, as the following report will show, since they called the Lyceum "The Spiritualists' Sunday Circus."

Here is the report:

CHILDREN'S PROGRESSIVE LYCEUM.
The Lyceum reunion in Army and Navy Hall Sunday morning proved a gala occasion, and highly successful in every way. The hall was filled with happy, smiling people, young and old, and the program was most interesting. The Lyceum was conducted by Arthur I. King and Mrs. Minnie Pae, guardian, presided. On the platform were many of the old workers, and on the speakers' stand were bouquets of the choicest cut flowers. An orchestra of six pieces, led by Mr. John W. Pae, of the Lyceum, and the Pae boys, furnished the instrumental and vocal music.

Mrs. Mattie E. Hull opened the services with an eloquent invocation, and followed with an address of welcome. After singing and motes by the Lyceum scholars, the Lyceum routine lessons were dispensed with, and the following special program was rendered:

Recitations by Masters Freddie Hicks and Claude Murray; song, Miss Alice Engler; pianoforte solo, Miss Alma Bohart. A series of physical culture exercises by eight ladies and gentlemen followed, led by their instructor, Mrs. Mattie E. Hull, who, at the close, was presented with an elegant basket of flowers by the class. Mr. Lees making the presentation speech in their behalf, to which Mrs. Hull feebly responded.

An intermission of fifteen minutes offered a good opportunity for handshaking, fraternal greetings and renewal of old acquaintanceship, and was heartily appreciated by all. On being called to order, brief speeches were made by several of the old Lyceum workers. Mrs. Laura E. Martin, Mrs. Mary Smith and Messrs. George B. Young, N. B. Dixon, Charles Collier, Thomas Lees and others.

The reunion proved a success in every way, and no doubt will be an annual feature hereafter. Next Sunday is the second Lyceum oratorical contest will take place for a silver medal, called the "Angell prize," issued by the National Humane Educational Society. Following the contest, Mrs. M. Florence Johnson, post-graduate of the Emerson School of Oratory, will give several of her choicest readings.

It has been my pleasure (and I have felt it a duty) to work in the Lyceum during my sojourn in this city. I was invited to take an office temporarily. I accepted, and have labored to the best of my ability to interest the children, and to revive an interest on the part of the older ones. I trust I am not claiming too much when I state, I can see results of my work that are encouraging, and this makes me more determined than ever to work on and on, without ceasing, in this line.

I must make an appeal to the lecturers and mediums who are actively engaged on behalf of the Cause. It is of the utmost importance to encourage the work of the Lyceums and the Young People's Unions. I firmly believe many a society has gone down to ruin no more that might have been kept alive if the youthful element had been incorporated into its life in the beginning. I claim that every lecturer who does not interest himself on behalf of the Cause is neglecting his duty. Wherever I go to carry the gospel of Spiritualism, if for an extended time, I volunteer to do something in the way of forming a Sunday school for the young people; one that shall be in keeping with the ideas of spiritual growth and true soul unfoldment.

heart of hearts believe what you say when you claim so much for it, or else you do not consider the happiness and welfare of your offspring.

I am in earnest in this matter, so much in earnest that I will go anywhere, when not otherwise engaged, and assist in the organization of Lyceums or Sunday schools. No time should be lost. There is but little time to make ready for the Great Jubilee, which opens the first of June.

Hard times, and "can't afford it," are the excuses in many places for the omission of the work for which I am pleading. Can we not make a little sacrifice for so grand a work? Can we not deny ourselves one luxury, or a little selfish pleasure, for the purpose of making it possible for our children to be healthier, wiser, consequently happier? Who among all the readers of this journal will respond, "these are my sentiments"? The apathy of our workers and of the parents in regard to the Spiritualist movement as connected with the young is a sad fact to me. It seems to me "a word to the wise ought to be sufficient." Let us go to work in earnest—in dead earnest—to work a change in this direction. I have not many dollars to give, but I have strength, a certain amount of time, and a little talent, and these are consecrated to the best use of the Cause. This must include the work for the young.

I would announce in this communication that I am to serve the Young People's Union at Lily Dale, New York, on the 31st of the present month. The charge of the Anniversary exercise has been placed in the hands of that organization. I have had hundreds of calls to deliver Anniversary discourses since I entered the ministry of Spiritualism, but never came an invitation that gave me more pleasure than the one from the Young People's Union at Lily Dale. Yes, I will be there, and may the young workers realize there is one at least among the old workers who is heart, soul and brain in accord with their work.

Children's Progressive Lyceum No. 1 Will Hold Anniversary Exercises Sunday, March 27.

All day, beginning at the usual Lyceum session hour in the morning. No effort will be spared in preparing for a grand event. The following have been personally invited to take part in the exercises:

Speakers: Harrison D. Barrett, President National Spiritualists' Association; Mr. F. H. Roscoe of Providence, R. I.; Mrs. M. L. Sanger, and Children of Waltham Lyceum; Dr. C. W. Hidden of Newburyport, Mass.; Mrs. Abbie N. Burnham of Malden, Mass.; Mrs. Townsend-Wood of Stoneham, Mass.; Mrs. C. Fannie Allen of Stoneham, Mass.; Mr. John R. Snow, President of the Malden Spiritualists' Association; Mrs. N. J. Willis of Cambridgeport; Mrs. May S. Pepper of Providence, R. I.; Mrs. Judge Pettigill of Malden; Mr. Charles T. Wood of Boston; Mrs. J. S. Soper of Cambridge.

Songs and Recitations by Miss Willis of Cambridgeport, Miss Cecil Polansky, Miss Jeanette Noyes, Miss M. Frances Parker, Miss M. A. Curtis, Miss Louise Horner, Miss Mabel Waite, Mr. H. Ram C. Simons.

Mrs. Carrie F. Loring of Braintree has promised to be present if possible, and many others. Instrumental music will be furnished by the Ladies' Fadette Orchestra, of four pieces, Miss Caroline B. Nichols, leader; also, Prof. Willis Milligan and Orchestra.

All societies are invited to join with the Lyceum on this occasion. Among the invited guests will be some Old Town Indians.

Mrs. W. S. BUTLER.

"Sterling."

Why is the English pound called a sterling? why is the word "sterling" stamped on silverware? A newspaper tells us as follows:

"Among the early miners of coin in northern Europe were the dwellers of Germany. They were so skillful in their calling that numbers of them were invited to England to manufacture the metal money of the kingdom. These strangers were known as 'sterlings.' After a time the word became 'sterling,' and in this abbreviated form it has come to imply what is genuine in money, plate or character."

The Boston Spiritual Lyceum.

Sunday afternoon, March 13th. "What is the Test of One's Sincerity?" was the question, and the prevailing sentiment of both scholars and leaders was that a trial was the only test. Mrs. M. A. Chandler, a visitor present, said she thought "the self-sacrifice and faithfulness of Mr. and Mrs. Hatch, Dr. and Mrs. Root, and the other officers and workers that come here every Sunday to encourage and sustain this school for the study of Spiritualism, proved thereby the sincerity of the exercises."

Mr. B. B. Plinn, the newly elected leader of Group No. 8, said: "The test of one's sincerity is the persistency and consistency with which we go through life." The following program was presented after a stirring glad music: Recitation, Little Maud Armstrong; reading, Sadie Jackson; recitation, Esther M. Bates; recitation, Harry Gilmore Greene; reading, Charlie Hatch; recitation, Miss Elsie Hartmann; piano solo, Prof. Shaller; remarks, Mr. A. R. Plinn, Mrs. M. A. Chandler, Mrs. Abbie N. Burnham.

March 27th the Lyceum joins with the Boston Spiritual Temple to celebrate the Golden Jubilee in Old Fellows' Hall, and an excellent program is being arranged for this occasion, and we hope our friends will see to it that the Lyceum session to the afternoon is the event of the day. The Lyceum will be held at the Massachusetts State Association Hall, 30th and 31st.

A. CLARENCE ARMSTRONG, Clerk.

17 Leroy street, Dorchester Station, Boston, Mass.

Children's Progressive Lyceum No. 1

Met as usual Sunday, March 13th. The lesson for the older groups was "Mediumship; What is it and What Benefit do We Derive from It?" The little ones were instructed about the beautiful in nature, and how they could make themselves beautiful. The following took part in the entire program: Recitations, Eva Wilson, Silas Jameson, Annie Jameson, Ethel Weaver, Nellie Murphy, Ethel Jameson, Eva Lee, Theresa Lovett, Mabel Edmunds, Winnie Jameson, Josie Garrison, Hazel Gilmore; songs, Joseph Forsythe, Marie A. Cyr, Little E. die, Leo Hanson, Floyd Sibley, Little Goldstein; piano duet, Willis Milligan and Little Weston. Mrs. Wm. S. Butler addressed the Lyceum. There will be a special meeting of the C. P. L. A. March 22d at Mrs. Butler's office.

CHARLES B. YEATON, Sec'y.

Cor. George and Revere streets, Revere.

Springfield Lyceum.

The Sunday School of the First Spiritualist Society continues to flourish. March 13th the Conductor, Mrs. F. J. Hart, was assisted by Mrs. C. Fannie Allen. The subject was "The Most Valuable Tree in the World," and it was very interesting to hear each one give his or her views upon the value of any tree. Mrs. Allen taught the school to give "The Salute to the Flag."

March 20th the subject will be "Animals."

M. W. LYMAN.

Something to Figure On.

Jessie, Alice and Whistling Willie fetched from the cellar ninety apples. Whistling Willie brought up twice as many as Jessie, and Alice had ten less than Whistling Willie did. How many apples did each have?

Jessie had sixty-six walnuts. She gave Alice three more than Whistling Willie, and kept as many herself as she gave away. How did she divide them? WHISTLING WILLIE.

ANSWER TO ENIGMA in last number—JOSEPH O. BARRETT.

A prize will be given to the young lady and to the little girl who will send in the largest number of charades, etc., for this Department.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

Ohio.

CLEVELAND.—Mrs. M. McCaslin writes: "I had an experience the other evening that shows how uncertain are the conditions that may be called the proper ones for inducing spirit presence."

I attended a concert of 'Jubilee Singers,' and as their sweet voices rolled in the cadence of 'Old Kentucky Home,' I distinctly heard my mother's spirit voice join in the chorus. It was repeated, though somewhat fainter, and seemed to come from another part of the hall. My mother was a Southerner, and dearly loved the negro songs, this being one of her favorites.

I went home, darkened my little parlor, sat at the organ and played and sang the old song, doing all in my power to invoke my dear mother's presence, but without success. She had a clear, sweet voice, its intonation unmistakable; but why could I hear it in a crowded hall in the glare of electric light instead of at home, where I longed for and implored her presence? A few days ago I kept the anniversary of her transition, and felt the comfort and companionship of her presence as much as when little child I grieved over my grievances on her dear bosom. It was a soul communion, a blissful experience, exquisite even to pain and a healing to none of the physical senses. Perhaps if we would strive more to lift ourselves up to the spirit-plane instead of bringing it down to ours, we would get better and more satisfactory results.

Mrs. Mattie E. Hull has been the leading spirit in our Lyceum work here for several weeks. She has also held regular meetings in the evening, giving us a fine inspirational lecture, followed by tests from Dr. Nellie C. Moser. Cleveland may well be proud of this local medium. She will soon rank with the very first in the land. The writer has watched her development from its first stages, when she was a busy practicing physician, and refused to take a penny for the tests that were given, using her own language, 'free as water to her patients and visitors.'

The West Side Society is in a very prosperous condition. At our last election of officers, Mr. Frederick Hays was reelected (fourth term) President; Mr. Martin, Treasurer; David Cooper, Secretary, and your correspondent pastor."

Vermont.

MONTPELIER.—Mrs. Flora Stoddard, Sec'y, writes: "The Spiritualists of Montpelier and Berlin Side associated themselves together on Feb. 23, and formed a society to be known as the Montpelier Spiritualist Association. They elected the following officers for the ensuing year: President, Mrs. Eliza Turner; Vice-President, Mrs. Sarah Scribner; Secretary, Mrs. Flora Stoddard; Treasurer, Mrs. Jessie Fallon; Managers, Mr. E. J. Fallon, Mrs. Mary Snow, Mr. Gilman Scribner; Auditor, Mr. G. W. Ripley."

The Society started with forty charter members. We are holding circles in the different homes every Sunday evening, which are well attended and increasing every week. Our worthy President, Mrs. Turner, is a good medium, and voices to us many fine thoughts, as well as exceedingly good tests, which are appreciated by all. We have hired the G. A. R. Hall, where the Convention was held, preparing to hold regular Sunday services. We are also making preparations to celebrate the Golden Anniversary on the 31st of March. The Barre society is to unite with us in the exercises, and as Mr. Colburn is still in Barre to assist our Montpelier talent, we anticipate a very enjoyable time.

In connection with our Society the ladies have an Aid Society, and hold fortnightly sociables. Our last one was held on March 3—a chicken-pie social—and was attended by nearly a hundred people, breaking up at a late hour, every one going home well pleased, and wishing our Society much prosperity in the future.

May you and your worthy paper ever be successful in keeping the Light before the world."

New York.

BROOKLYN.—Mrs. Andrews, Cor. Sec'y, writes: "A new Spiritual Society has just been started at 515 Fulton street, this city, to spread the light and truth of this grand belief. The hall was comfortably filled by an intelligent audience when the speaker was announced, who spoke with a great deal of feeling and common sense, and seemed to awaken the congregation to the benefits to be derived from Spiritualism. At the close of the service a test séance was given and fully recognized by those present. The officers are: Mrs. E. Mills, President; Mrs. Schultz, Treasurer, and Mrs. Andrews, Secretary. The meeting is held every Sunday afternoon at 3 P. M., and we are trying to do the best we can."

BINGHAMTON.—E. J. Bowtell writes: "The Progressive Spiritual Society completed its organization March 13. The following officers were elected to serve until the second week in March, 1898: President, Mrs. Nellie Lettington; Vice-President, Mrs. Olivia Sly; Secretary, Henry Morgan; Treasurer, Miss Beattie Wrightman; Trustees, Mrs. Gallagher, Mrs. Treadway and Ellsworth. Meetings will be held Sundays at G. A. R. Hall, 87 State street, 7:30 P. M.; on Wednesday evenings for the present at houses of members, as may be arranged. E. J. Bowtell, regular speaker."

Washington.

SEATTLE.—Mrs. Maud Chesbrough writes: "We have incorporated a society, called the Seattle Spiritual Association, under the laws of the State, and intend to join the National as soon as funds will warrant. Dr. G. E. Chesbrough, President; J. O'Neill, Secretary; W. Fairchild, Treasurer."

We would be pleased to welcome any good medium coming to or through Seattle. Many mediums are located here, but people are glad of a chance. Prof. Christie, psychometrist, was with us the last four Sundays. He recommended your paper very highly to the audience."

A Remarkable Test.

In these days of skepticism tests of a remarkable character are well worth telling and publishing to the world:

SEAFORTH, ONT., March 7th, 1898.
Mrs. DEDRICK Dear Sister: I write you these few lines, as I have been thinking so much about you of late, and also how your patient was getting along; that is, Mrs. Bowers.

Friday night she came to our circle, telling us she had passed to spirit-life the night before. When I spoke of you she said, "God bless her, she is in my care to take care of the old body." She told me to write and tell you that she wanted to be remembered to you.

We were greatly surprised, and Mr. Neelin was very anxious to know if she had really passed, so I agreed to write. She said there was a great welcome for her when she passed to spirit-life. She could not tell the happiness which she realized when she entered the spirit-world. What a comfort it is for us to know this truth.

Mrs. WEIR.
Mrs. Dedrick cared for Mrs. Bowers in her last sickness, and dressed the body, and prepared it for the last rites. No communication took place between Lily Dale and Seaforth during this time. Mrs. Bowers passed away Thursday, and the circle was held in Seaforth Friday night.

Objectors, what are you going to do with it? The Mr. Neelin mentioned is editor of The Cassadagan. The last report he had was to the effect that she was improving.

W. H. BACH.

Lily Dale, N. Y., March 9th, 1898.

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

Kidney and Uric Acid Troubles Quickly Cured.

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root, Sent Free by Mail.

Men and women doctor their troubles so often without benefit that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring, and in not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances, the face looks sallow or pale, puffs or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; if there is a sediment or settling, it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist, and is not recommended for everything, but will be found just what is needed in cases of kidney and

bladder disorders, or troubles due to uric acid and weak kidneys, such as catarrh of the bladder, gravel, rheumatism, and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine, and smarting in passing it, and promptly overcomes that unpleasant necessity of being compelled to get up many times during the night.

The mild and extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful is Swamp-Root in quickly curing even the most distressing cases that to prove its wonderful merit you may have a sample bottle and a book of valuable information, both sent absolutely free by mail upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention THE BANNER or LIGHT, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. This generous offer appearing in this paper is a guarantee of genuineness.

Golden Jubilee.

Semi-Centennial Celebration of Modern Spiritualism—1848-1898.

THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA will celebrate the Fiftieth Anniversary of Modern Spiritualism with appropriate ceremonies in Warner Music Hall, Broad and Wallace streets, Sunday, March 27th, 1898.

This Association being the oldest society of Spiritualists in the United States, having held continuous meetings for nearly half a century, all Spiritualists in Philadelphia and vicinity should take pride in celebrating this occasion under its auspices. It seems eminently proper that the Fiftieth Anniversary of the day which heralded the demonstration of the mortal and spirit world should receive special attention from all Spiritualists. Come and rejoice with us over the glad tidings of the continuity of life beyond the grave.

The committee having the arrangements in charge have been untiring in their efforts to present such a program as will fittingly mark this epoch in the history of Spiritualism.

The best of talent has been secured for the Jubilee. Noted speakers, mediums, musicians and elocutionists will assist, which will ensure an interesting program.

Among those who will participate will be W. J. Colville, Dr. J. M. Peebles, Cant. F. J. Kefler, Mrs. M. E. Cadwallader, W. H. Jones, Mrs. C. B. Kilgore and others. Noted workers throughout the United States who are interested in the First Association, among them Mrs. R. S. Lillie, Mrs. M. T. Longley, Elizabeth Lowe Watson and Mrs. A. M. Glading, have signified their intention to contribute to the program.

W. J. Colville of England, the well-known exponent of Spiritualism, author of many leading works upon Spiritual Science and other progressive subjects, will be one of the leading speakers. Mr. Colville has lectured in nearly all of the most prominent cities of England and America, and is so well known that he needs no introduction to the public. His presence and cooperation will go far to make the occasion one of deep interest and importance to the Cause which he so ably represents.

Dr. J. M. Peebles of California, known to the world as the "Spiritual Pilgrim," having journeyed around the globe three times in the interest of Spiritualism, will be with us and take part in the reunion of the veterans as well as address the audience during the day. The doctor is one of the pioneers in the cause of Spiritualism, and has lectured in Europe, India, Australia and many other countries. He will journey across the continent to aid in celebrating the Jubilee with his old friends in the First Association, and extends a cordial invitation to all to meet him on that occasion.

Special features have been arranged which will add to the interest of the occasion, as follows:

VETERANS' RE-UNION.

In the morning there will be a reunion of the veteran Spiritualists. Many of those who have been interested in the First Association since the early years of its existence have signified their intention to be present at the Jubilee. All Spiritualists are invited to join with us on this memorable occasion and do honor to these pioneers.

IN MEMORIAM.

Following our custom in former years a loving tribute will be paid to the memory of those who have passed from our midst, and whose names are inscribed on our "Roll of Honor," dedicated to our arisen friends. All are invited to send flowers for this service, as a token that though our loved ones have passed from our mortal sight, Spiritualism has demonstrated that they are not dead but still live in the higher life. Let the flowers with their mute eloquence bear testimony that we remember them in the midst of our rejoicing.

OUR YOUNG PEOPLE.

Under the title of "The Buds of Promise," the young people will present an interesting entertainment, consisting of a drill, a pantomime, recitations, dialogues and music. This department will be under the efficient direction of Mr. Lillian Reid Heasley, widely and favorably known for her successful work as a teacher of elocution. Mrs. Heasley will take a prominent part in the exercises of the day, and with her talented assistants cannot fail to interest all who will be present.

THE WOMEN'S PROGRESSIVE UNION.

This Society, in connection with the Helping Hand Society, has charge of the decorations, which will surpass all efforts of former years. The members will attend as a body, and be represented upon the program by their delegate, Mrs. Carrie B. Kilgore. All who wish to assist in the decorations by sending flowers, etc., will communicate with Miss Mary Humphries, Committee, 534 North Tenth street, Philadelphia.

MUSIC.

Mrs. E. L. Haslam will be musical director. Under her efficient supervision a grand musical program has been arranged. Mrs. Haslam will be ably assisted by Mr. C. L. Smith, Prof. and Mrs. J. W. Canine and a selected choir. An orchestra has been secured for the occasion. Both the vocal and instrumental music will be of the highest order and of great variety, which will contribute much to the interest and success of the Jubilee.

Beside the above features there will be other exercises, which will serve to add to the interest. The committee has spared no effort in its preparation, and all Spiritualists, who possibly can, should feel it a pleasant duty to be present, and render all possible aid in making the Fiftieth Anniversary and Jubilee of Modern Spiritualism an occasion worthy of the cause it is celebrating.

All are cordially invited to be present.

M. E. CADWALLADER,

Committee of Arrangements,

MAIR HUMPHRIES,

Committee on Decorations,

E. L. HASLAM,

Musical Director,

LILLIAN REID HEASLEY,

Literary Director.

FRANCIS J. KEFFER, President,

F. H. MORRILL, Secretary.

If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

Department of Literature at the International Jubilee.

Every institution is known more or less by its literature. If there can be obtained a complete collection of books, periodicals, papers, pamphlets, or other publications relating to the subject of Spiritualism, it would be a very interesting and instructive feature to have at the Semi-Centennial Celebration to be held at Rochester, N. Y., the first eight days of next June.

Will not every Spiritualist, author and publisher of Spiritualist literature assist as far as possible in getting such a collection? The National Spiritualists' Association has a large library of such works, though not complete, so that donations to this proposed collection could, after the Jubilee, be added to that library. Those who will donate or loan can correspond with the undersigned, stating what they have, then from all sources can be selected whatever is needed toward completing the collection. Donations of books, etc., will be accepted in any event, and can be forwarded at once.

There have been several donations in quantities to aid the Jubilee, which will be placed on sale at that time, including fifty copies of "The Missing Link," by A. Leah Underhill, one of the Fox sisters, the same number each of "Leaflets of Thought" and "Forty Years' Intercourse with the Denizens of the Spirit-Spheres," by Beals E. Litchfield.

Others have offered to place their works on sale, giving a large percentage to the Jubilee Fund.

Friends, please send a list of publications you can loan, and also any you may wish to donate or place on sale at a discount to the Jubilee.

FRANK WALKER, General Manager.

Hamburgh, N. Y.

A Mine of Information.

J. J. MOORE of London says: "There is not a dull page



VETERAN SPIRITUALISTS' UNION HOME, WAVERLEY, MASS. (SOUTH SIDE.)

VETERAN SPIRITUALISTS' UNION Golden Jubilee Celebration,

HORTICULTURAL HALLS, BOSTON,

Thursday, March 31st, 1898, at 10:30 A. M., 2:30 and 7:30 P. M., sharp.

SPEAKERS MORNING AND AFTERNOON.

Mrs. Cora L. V. Richmond, Washington, D. C.
J. C. F. Grumbine, Chicago, Ill.
G. C. B. Ewell, Colorado.
Dr. Charles W. Hidden, Newburyport, Mass.
Eben Cobb, and many others.

MEDIUMS.

Edgar W. Emerson.
May S. Pepper.
F. A. Wiggins.

MUSIC.

Prof. Willis Milligan, pianist.
J. J. Watson and his accomplished daughter,
Miss Annie Watson (Prof. Watson is the noted
violinist, the only living pupil of Ole Bull).
Mme. Barutic, celebrated soprano soloist.

Master Eddie Hill, patriotic song, "Uncle
Sam, Why are you Waiting?"
Black Swan Troubadours.

EVENING.

A grand concert by children of Progressive
Lyceum No. 1, assisted by professional talent,
under the management of Mrs. W. S. Butler.
Admission morning and afternoon, 10 cents
each; evening, 25 cents; reserved seats, 50 cents.
There will be a grand social reunion of Veter-
an New England Spiritualists in lower Horti-
cultural Hall, 12 to 2 and 5 to 7. Admission
free. Come and get acquainted.
Refreshments will be served by the D. S. Mc-
Donald Co., caterers, of 131 Tremont street, Boston.
F. D. EDWARDS, Boston,
N. B. PERKINS, Salem,
N. P. SMITH, Boston,
Mrs. J. S. SOPER, Cambridge,
J. H. LEWIS, Boston,
Anniversary
Committee.

Boston Spiritual Temple.

The Golden Jubilee of Modern Spiritualism
will be celebrated by the Boston Spiritual
Temple, assisted by the Boston Spiritual Ly-
ceum, in Odd Fellows' Hall, Sunday, March
27—morning, afternoon and evening—when a
large array of talent will be presented, in-
cluding J. C. F. Grumbine, F. A. Wiggins, Har-
rison D. Barrett, Dr. C. G. Beckwith Ewell,
J. B. Hatch, Sr., Miss Lucette Webster, Miss
Edith Gould, Dr. Charles Harding, Mr. A. P.
Blinn, Mr. George E. Schaller, The Ladies'
Schubert Quartet, Master C. L. Hatch, Master
Willie Sheldon, Master Rupert Davis, Miss
Maud Armstrong, Miss Winnie Ireland, Mr. E.
W. Hatch, and many others. See full list in
next issue of this paper.
Remember the day, Sunday, March 27, at
Odd Fellows' Hall, morning, afternoon and
evening. This Society and the Lyceum will
join with the Massachusetts State Association
at the Bijou Opera House, March 30 and 31.

The First Spiritualist Ladies' Aid Society

Will celebrate the Anniversary of Modern
Spiritualism at 241 Tremont street, Friday,
April 1—morning, 10:30, afternoon, 2, evening,
7:30. The following talent are expected to be
present: Mrs. N. J. Willis, Mrs. Carrie F. Lor-
ing, Mrs. Clara Field-Conant, Mrs. Alice Wa-
terhouse, Mrs. Hattie C. Mason, Mrs. Kate R.
Stiles, Mr. H. D. Barrett, Mr. J. Frank Baxter,
Mr. Thomas Beals, Dr. Chas. Harding, Mr. A.
P. Blinn, Mr. J. B. Hatch, Sr., Dr. Ewell, Mrs.
Lizzie Shackley, Mrs. Dr. Caird, Mrs. Bur-
beck, Mrs. M. A. Chandler, Mrs. Annie Cun-
ningham, Mrs. Kenyon, Mrs. Chapman, Miss
Lucette Webster, Mrs. Willis, Mrs. M. A.
Brown, Edward W. Hatch, Mrs. Eva Cassell,
Miss Lilla Fay, Charles L. C. Hatch, Dr. Ewell,
Mr. Chas. Sullivan, Miss Amanda Bailey and
Mrs. Mary A. Weston.
Dinner and supper will be served in adjoin-
ing hall.
CARRIE L. HATCH, Sec'y.

Golden Jubilee Celebration, Cleve- land, O.

The friends in Cleveland and vicinity have
arranged for a Jubilee Celebration of the Fifti-
eth Anniversary of the Advent of Modern
Spiritualism at Army and Navy Hall, on Sun-
day, March 27, holding three sessions, 10 A. M.,
2 and 7 P. M. The principal speakers are Hud-
son and Emma Tuttle, E. Annie Hinman,
trance speaker, and the gifted test medium,
Mrs. Anna L. Robinson of Port Huron, Mich.,
who will close the exercises of each session
with spirit communications. The music will
be furnished by the Orchestra, and the sing-
ing by the Russell family and the Paes boys.
To make a thoroughly social day of it, a basket
picnic dinner and supper is announced in the
banquet room adjoining the hall. On Monday
evening, the 28th, the Young Folks' Spiritual
Union propose holding a grand Anniversary
Ball. Everybody invited. THOMAS LEES,
Chairman of Committee.

Grand Semi-Centennial Celebration, Minneapolis, Minn.,

Will be held in the First Unitarian Church,
Eighth street and Mary Place, April 3, 1898,
under the auspices of the State Spiritualist
Association of Minnesota. Eloquent speakers
from the East will be present, assisted by
all the prominent local speakers and mediums.
Grand musical program by Prof. Zumbach.
W. F. Peck will deliver the Anniversary ad-
dress.
J. C. F. Grumbine in Chicago and
Brooklyn.

Mr. Grumbine will open his classes in Chi-
cago about April 12, with a printed program
of new topics. He will give teachings at the
home of Mrs. Esther Marion, Indiana Avenue,
Chicago. He will also alternate with Mr. Col-
ville at the College, 497 Franklin Avenue, in
May, giving a course of eight lectures. His
work at the Faith and Hope Association, Boston,
has been very successful, with large classes
at both the afternoon and evening courses of
teaching. All interested in the College of
Psychical Sciences (see notice on another page)
and Unfoldment should address him, Station B,
Boston, Mass. He expects to be in New
York City March 28-30.

Special Notice to Boston Readers.

W. J. Colville will lecture during April in
Spiritual Temple, Exeter and Newbury streets,
on Sundays at 2:30 P. M., and Fridays at 7:45
P. M.; also, at Faith and Hope Hall, 242 Hun-
tington avenue (corner Massachusetts avenue),
Saturdays, at 8 P. M. His classes in Spiritual
Science commence in the latter place (Mon-
days and Saturdays, 2:30 P. M.), April 14.
On Sunday evenings during April W. J. Col-
ville lectures at 7:30, April 3, in Waltham; 10
and 17 in Lynn, and 24 in Brooklyn. Arrangements
can be made with him for Sunday evening
lectures in May on very favorable terms, if
immediate application is made. Address 497
Franklin Avenue, Brooklyn, N. Y.

THE GOLDEN JUBILEE IN THE BIJOU OPERA HOUSE. FREE! FREE! FREE!

The Massachusetts State Association of Spir-
itualists will celebrate the Golden Anniver-
sary of Modern Spiritualism in the Bijou Opera
House (next to Keith's New Theatre), March
30th and 31st, 1898, Wednesday and Thursday,
morning, afternoon and evening of each day.
Thirty societies have accepted this invitation,
and will be represented by delegates. All
State Associations of New England and New
York have been invited. The admission will
be free at all sessions.

Read the following list, and you will find
your favorite speaker, medium, elocutionist or
musician. We have the best that can be en-
gaged:

SPEAKERS.

Harrison D. Barrett, President of the Na-
tional Spiritualists' Association.
Geo. A. Fuller, M. D., President Massachu-
setts State Spiritualist Association.
Mrs. Carrie F. Loring, Vice-President, Mas-
sachusetts State Spiritualist Association.
Mrs. H. G. Holcomb, Director of the Massa-
chusetts State Spiritualist Association.
Mr. Frank Walker, Manager of Rochester
Jubilee.
Mr. J. Frank Baxter, Chelsea, Mass.
Fred A. Wiggins, Boston, Mass.
G. C. Beckwith Ewell, Marlboro, Mass.
Mrs. Juliette Yeaw, Leominster, Mass.
Mrs. Minnie M. Soule, Somerville, Mass.
Mrs. Tillie U. Reynolds, Troy, N. Y.
Oscar A. Edgerly, Newburyport, Mass.
Mrs. N. J. Willis, Cambridgeport, Mass.
A. P. Blinn, Boston, Mass.
Miss Lizzie Harlow, Haydenville, Mass.
J. B. Hatch, Sr., Charlestown, Mass.
J. C. F. Grumbine, Chicago, Ill.
Rev. T. Ernest Allen, West Dedham, Mass.
Mrs. Kate R. Stiles, Lowell, Mass.
Mrs. Sadie L. Hand, Lowell, Mass.
Mrs. Hattie C. Mason, Chelsea, Mass.
Mrs. Ida P. A. Whitlock, Providence, R. I.
Dr. Dean Clarke, Wellesley Hills, Mass.
Mrs. Clara A. Field-Conant, West Virginia.
Hon. A. H. Dailey, Brooklyn, N. Y.
Mrs. Abbie N. Burnham, Malden, Mass.
Mrs. Alice S. Waterhouse, Somerville, Mass.

MEDIUMS.

F. A. Wiggins, Boston, Mass.
May S. Pepper, Providence, R. I.
Nettie Holt Harding, Somerville, Mass.
Minnie M. Soule, Somerville, Mass.
G. C. Beckwith Ewell, Marlboro, Mass.
Tillie U. Reynolds, Troy, N. Y.
Mrs. M. A. Chandler, Boston, Mass.
Mrs. Dr. Caird, Boston, Mass.
Mabel Witham, Boston, Mass.
Charles E. Harding, Boston, Mass.

ELOCUTIONISTS.

Miss Lucette Webster, Boston, Mass.
Edward W. Hatch, Dorchester, Mass.
Miss Lilla Fay, Boston, Mass.
Miss Echelyn Gould, Boston, Mass.
Miss Willie Sheldon, Boston, Mass.
Miss Frances Parker, Malden, Mass.
Miss Blanche Brainard, Lowell, Mass.

MUSIC.

Prof. George E. Schaller, Pianist.
Famous Ladies' Schubert Quartet.
J. Jay Watson, violinist (only living pupil of
Ole Bull), and his gifted daughter, Miss Annie
Watson.
Chorus fifty voices Boston Spiritual Lyceum.
Charles L. C. Hatch, violinist.
Rupert Davis (the boy soprano).
Miss Alberta Felton, mandolin.

His Excellency Gov. Roger Wolcott, His
Honor Mayor Josiah Quincy, and Hon. H. A.
Thomas, have been invited.

Be sure to get a souvenir program.
The spacious platform will accommodate all
delegates from all the societies celebrating
with the Association. No tickets will be re-
quired. Seats will be reserved for members of
societies, whether special delegates or not. It
would be well for all representatives to wear
badges of their societies, so that they can be
known.

The celebration will close Thursday evening
with a Grand Jubilee Love Feast, consisting
of vocal and instrumental music by the Lad-
ies' Schubert Quartet, Prof. J. Jay Watson,
Miss Anna A. Watson, Prof. George E. Schal-
ler, Miss Alberta Felton, Master Charlie Hatch,
Miss Lucette Webster (dramatic reader) and
the following speakers and mediums: H. D.
Barrett, J. Frank Baxter, F. A. Wiggins, Mrs.
May S. Pepper, Miss Lizzie Harlow, J. C. F.
Grumbine, and a chorus of fifty voices. A
dollar entertainment free!
Remember this is all free!

Movements of Platform Lecturers.

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

Mrs. Tillie U. Reynolds, Springfield, Sunday, March
27. Address at 234 State street, Springfield, Mass.
Dr. Geo. A. Fuller will lecture at Lowell, Mass.,
March 27. Greenwich, Mass., April 3; Baltimore,
Md., April 10, and Worcester, Mass., April 17 and
24. Would like engagements for May 15 and 22,
and first three Sundays in June. Address 42 Alvarado
Avenue, Worcester, Mass.
Mrs. Anna L. Robinson of Port Huron has just
closed a very successful series of lectures in
Detroit, in the interest of Island Lake Camp Asso-
ciation. Mrs. Robinson has made many warm friends
in Detroit, and convinced many of the truth of the
philosophy of which she is a noble advocate.
Mrs. J. W. Kenyon will lecture and give tests in
Providence, R. I., March 27, Anniversary Celebra-
tion; in Pawtucket, R. I., April 3; in Wakefield,
April 17. Would be pleased to hear from societies
for April 10 and 24. Address 265 Prospect street,
Cambridgeport, Mass.
Prof. J. W. Kenyon will lecture in Providence, R. I.,
the 27th; at North Scituate, April 3d, and at Pittsburg
May 17; Onset Bay Camp, July 6th, 8th and 10th. So-
cieties and camp-meeting address him 265 Prospect
street, Cambridgeport, Mass.
Frank T. Ripley is on his way East, and he can be
engaged for lectures and tests, camp-meetings, etc.
Address him at 123 Fourth street, St. Paul, Minn.
W. F. Peck delivers the Anniversary address for the
Minnesota State Association April 3d, and the re-
mainder of that month will occupy the Washington
Union Association platform in Masonic Temple, Min-
neapolis, Minn. Permanent address, 905 Magazine
street, St. Louis, Mo.
Edgar W. Emerson will be in Brooklyn, N. Y., for
the Woman's Progressive Union, during the month of
April. He has a few open dates for the season of
1898-'99. Societies wishing his ministrations should
address him at once.
Mrs. M. Adeline Wilkinson will speak and give tests
for the Waltham Society Wednesday evening, March
23d.
Dr. C. W. Hidden of Newburyport, Mass., will
speak at the Lyceum celebration in Red Men's Hall
next Sunday forenoon, and at Mrs. Wilkinson's, Com-
mercial Hall, in the afternoon. Dr. Hidden will also
speak at the Veterans' celebration in Horticultural
Hall, on Anniversary Day.

A Bazaar,

Commemorating the Golden Anniversary of
Modern Spiritualism, will be held by the First
Spiritualist Society of New York in the Ban-
quet Hall and Parlors of the Tuxedo, on the
afternoons and evenings of March 31, April 1
and 2. Cooperation and contributions earnestly
solicited.

SPECIAL NOTICES.

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

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

FAMILY MEDICINE.

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York City, and FULLER & FULLER CO., Chicago, Ill.
Mar. 26.

Mental Healing.

If you are sick, or melancholy, or unsuccessful in your un-
dertakings, consult me. I give treatments for health,
success, and peaceful childbirth. If you have children who
have developed undesirable traits, they can easily be set
right through the power of mind. Distance is no hindrance
to the treated thought. I can heal you a thousand miles
away as well as if I were present with you. Send one dol-
lar and a brief statement of your trouble and I will give
you ten days' treatment and demonstrate to you the efficacy
of mental science treatment on a metaphysical basis.
Mar. 26. A. H. WALLACE, Box 24, Brockton, Mass.

Mrs. Stoddard-Gray and DeWitt C. Hough
HOLD SEANCES for materialization and communications
Sundays, Wednesday and Friday evenings, at 8 o'clock.
Saturday afternoons at 2 o'clock—admission \$1.00—at their
residence, 223 West 44th street, New York. Daily attend-
ance for written communications from 10 A. M. to 5 P. M., \$2.00.
Private Materializing Seances by appointment at parties'
own residence. Mar. 26.

Inspiration's Voice.

A MUSIC BOOK complete for the Spiritualist's every use.
The finest music of any collection known, with suitable
words, 50 cents, and postage 10 cts.
Mar. 26. H. W. BOOZER, Grand Rapids, Mich.

Mrs. R. Collins,

CLAIRVOYANT PHYSICIAN and Healer; Tests; treat-
ments to ladies only. Formerly in Boston many years.
In 1892 she came to New York, and has since been
in 17 and 19 in Lynn, and 24 in Brooklyn. Arrangements
can be made with him for Sunday evening
lectures in May on very favorable terms, if
immediate application is made. Address 497
Franklin Avenue, Brooklyn, N. Y.

NOTICE.

PSYCHIC Reading and Healing. Nervousness a special-
ty. Mrs. E. B. HARRINGTON, 15 West 10th street,
New York City. 2w Mar. 26.

Three Journeys Around the World;

OR,
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 re-
ligions of nations and peoples, giving special attention to
Spiritualism, Magic, Theosophy and reform movements.
He visited Ceylon, India, Persia, Egypt, Syria, and the con-
tinent of Europe, and secured much material, which has
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The volume contains thirty-five chapters, and treats on
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- Home Life in California.
- My Third Voyage.
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- New Zealand.
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- Australia.
- From New Zealand Onward.
- A Series of Seances Upon the Ocean.
- The Chinese Orient.
- Chinese Religions and Institutions.
- Cochin, China, to Singapore.
- Malacca to India.
- Spiritual Seances on the Indian Ocean.
- India: Its History and Treasures.
- India's Religions, Morals and So-
cial Characteristics.
- The Rise of Buddhism in India.
- The Brahmo-Somaj and Parsees—Spiritual-
ism in India.
- From India to Arabia—Aden and the Arabs.
- The City of Cairo, Egypt.
- Egypt's Catacombs and Pyramids—Ap-
pearance 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 Je-
rusalem.
- Present Gospels.
- The Christianity of the Ages—Plato and
Jesus in Contrast.
- Turkey in Asia—Ionia and the Greeks.
- Athens.
- Europe and its Cities.
- Ceylon and the Buddhists.
- The India of To-day.
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HIGHEST endorsement for treating diseases of every
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Magnificent handkerchiefs a specialty. Correspondence
desired. Mar. 26.

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GIVES advice and magnetic treatments for the cure of
disease and obsession. Send age, sex, and leading sym-
ptoms by mail or personally by her. Also for the de-
velopment of mediumship, business, advice, and psycho-
metric readings. Terms by mail, \$1.00 and stamp. Address
517 South Olive street, Los Angeles, Cal.
June 6.

FLORIDA!

For Home-seekers and In-
vestors, is described in a
handsome illustrated book
which you can obtain by
mailing a two-cent stamp to J. H. POSEY, 1 Wabeno street,
Roxbury, Mass. Jan. 4.

WOULD like to correspond with a gentleman
of means as a partner in a Spiritual Magnetic Sanit-
orium already established, but wish to enlarge it. Address
MRS. W. No. 261 West 11st street, New York. Mar. 26.

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104 No. Collington Ave., Baltimore, Md.,
GENERAL AGENT FOR THE BANNER OF
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HEADQUARTERS for Spiritualists, Reformatory and
Occult Literature; also subscriptions taken for BAN-
NER OF LIGHT. Correspondence desired. Catalogue free on application. Correspondence desired.

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DR. J. M. PEEBLES.

READ and BE CONVINCED of THEIR ABILITY to Quickly Cure Chronic Diseases.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I must write and let you know how I am
this year. I am entirely well; have not been sick this win-
ter. I enjoy perfect health, where but for your timely aid
I would have been in my grave. I feel that I can never pay
the debt of gratitude I owe you for making me a well man.
Graciously yours, ANNIE DANCE, Evans City, Pa.
March 11, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I am at present entirely well, and not in
need of further treatment. I feel that I owe you so much,
not alone for the good health which is mine, but for the
spiritual blessings which have come to me through you.
Yours sincerely friend, SADIE L. PRIKE, Mansfield, Mich.
March 9, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—As my two months' treatment is ended, I
consider myself cured. Your medicine has cured me, and
I am free from all pain and suffering.
Sincerely, MRS. SAM'L TILSON, Sa'd Hook, Conn.
Feb. 21, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
My Dear Doctors—I am so much better that I will not
need any more treatment. I thank you for the great good
you have done me, and can highly recommend your treat-
ment to any one needing medical assistance.
Yours truly, ELISA FELTNER, New York, N. Y.
March 10, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I am well, and do not need treatment any
longer. I feel well in every respect. Thanking you for the
interest you have shown in my case, I remain
Yours truly, F. L. YOUNG, Fisher, Minn.
March 8, 1898.

They deal honestly and conscientiously with every indi-
vidual. They make no charge for diagnoses, relying upon
their ability to secure practice. A majority of their cases
are cured in a few weeks, and often the most difficult cases,
of years' standing, which eminent physicians have pro-
nounced incurable, have yielded to their treatment in a
few months. They understand the human body perfectly,
they understand the causes of the diseases, and administer
with unerring accuracy the necessary treatment. Medicines
act like magic in their hands. This is not assertion, it is a
statement capable of proof, as shown by the following

CONVINCING TESTIMONY:

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—The man you are treating at Ottawa Lake
(S. C. Soule) is much better, so much so that he works
now, when no one last winter thought he could ever get
well. Every one is surprised at his cure.
Yours friend, JANE BAKER, Ottawa Lake, Mich.
March 11, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
My Dear Doctors—It has been about ten days since my
mother had a year's second month's treatment, and she is
improving in health very fast, being better now than she
has been for the past two years. Every one is astonished at
her looking so well. She has been under a doctor's care for
two years, but because we were all the time. I feel now that
she will be entirely restored to health.
Very truly yours, TILLIE BUTTON, Terre Haute, Ind.
Feb. 25, 1898.



J. A. BURROUGHS, M.D.

CORRECT DIAGNOSIS

Is an important feature. With Drs. PEEBLES & BUR-
ROUGHS this is not a matter of conjecture. We have re-
peatedly given evidence of this statement. We have not
used extracts from letters without giving the date and
town, neither have we selected these from a large number
embracing a period of years. Each day's mail brings more
testimonials of the accuracy of their diagnoses than we
have space to publish. The following are a few of recent
dates which evidence their wonderful ability in this direc-
tion:

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—Your diagnosis of my case is just received;
and will say that it is wonderfully correct in every detail.
Respectfully, ANNA B. KREMLER, Van Wert, O.
March 12, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs—Your diagnosis of my case is correct in every
way. Yours truly, MARY SPIRIT, Brooklyn, N. Y.
March 12, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs—I received the diagnosis of my case, and it is
correct. Truly yours, VIENNA ELDREDGE,
March 12, 1898. Harwich, Mass.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—Your diagnosis is received, and will say
that it is correct. Very truly yours, C. L. DESWARTS,
March 9, 1898. Fresno, Cal.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—Your diagnosis of my case is very correct.
Very truly yours, J. J. ROBINSON, Clinton, Ill.
March 6, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I am high pleased with your diagnosis of
my case. It is correct in every particular.
Respectfully, MRS. HARRY ASHTON, Cambridge, O.
March 7, 1898.

But what will be more convincing to you will be to write
and receive a correct diagnosis of your case. Remember
that Drs. PEEBLES & BURROUGHS not only correctly
diagnose, but they ABSOLUTELY CURE CHRONIC DIS-
EASES

WHERE OTHERS FAIL.

If you are a sufferer, write to day, giving
NAME, AGE, SEX,
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Mar. 26. INDIANAPOLIS, IND.

SPRIT Message Department. SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or action—should be forwarded to this office by mail or left at our counting-room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from this life to the next take with them the same qualities, good or bad, as they possess in this life. It is our earnest wish that those who are in the spirit-world should be able to recognize the published Messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE H. D. CONANT.

Report of Séance held Feb. 11, 1898.

Spirit Invocation.

Thou Divine Spirit, we come to thee this morning in purity and sincerity of thought, seeking thy aid. We seek thy guidance as instruments of the angel world in comforting those who are bowed down by sorrow. Open the gates of heaven, that our loved ones may send forth their glad tidings of immortality, that joy may come to the world as a shining light in the darkness to guide the faltering footsteps of men into the City of Peace, may this light lead not only the shepherds of the plains, but all others who seek to find the path of righteousness on earth, and be to them a comfort as well as a guide. We think that the great gift that lies between the physical and the spiritual worlds has been opened and the immortality of the soul has been proved beyond all doubt. Strengthen our medium and all others who are trying to help humanity, that they may do their work wisely and well in helping to induce their fellow mortals to think for themselves. Draw near unto those who are without hope, without knowledge, who are fettered by superstition and their inherited prejudices. Lift the scales from their eyes, that they may behold the truth and recognize thy divine power, that they may understand themselves and comprehend what life really means.

Hear us this morning, lead us in wisdom's ways, that the thought of the spirit loved ones may reach some soul in sorrow and bring him to a knowledge of immortality. Amen.

INDIVIDUAL MESSAGES.

Frederick McIntyre.

Well, being the first one this morning, I will say my name is Frederick McIntyre, and my home, Philadelphia, Penn. I feel I want my father and mother to know that I have not gone out of the body, dead, as they speak of it. I am more alive now than when I walked in the earth-life, for there was always something the matter with me, I was either sick or something else was the matter, so that I did not feel half as much alive as I do now, and I want my father and mother to know that I am feeling well, and if I can only make them understand that I am better now, I think they will be happier. I know my death, in one sense of the word, was not regretted, because mother used to say she hated to see me suffer so much, and that was the truth, and yet I see that they miss the material form they so long cared for. I was an invalid for ten long years, created first by an accident, so I was a great care to her. That is why I feel she misses me more than if I had been a well person, and now I want her to know that by and by, when we all meet in the spirit-land, we will understand each other better, and we will see the ways and wherefore that look so mysterious in earth-life.

My mother and father do not know much about Spiritualism, but I was somewhat mediumistic, yet did not understand it. Since in spirit-land I do. I was very intuitive, and when any one would come into the house I could tell whether I liked them or not; but since I passed away mother has sought various mediums, to see if there was such a thing as my coming back, and sometimes I think she feels me, and other times she thinks it is her own mind, but I was told if I could come here, and send this message through your paper, that mother would find it. I know it will give her both comfort and consolation.

You can say that grandmother and grandpa and Aunt Sarah are with me this morning, and so is William, my brother that went away before me. We are all with you, and are trying to comfort, and give you consolation. My father's name was William, and my mother's Janet.

Ida M. Parkhurst.

Good-morning. I feel that to send a loving message through the good old BANNER will be made welcome at my father's and mother's house, for father and mother have so often times looked over the Message Department, and wondered why some of our dear ones did not come and communicate, and I have heard them say, "Why, Ida, can't you send us something through THE BANNER?" and I have tried for some time to reply to that request. This morning the good Chairman on the spirit-side said that I might try it and see what I could do, for if we don't try we never know what we can do.

I was only a young girl when I passed on to spirit-life, not quite fourteen years old, and I had a beautiful home in earth life, a loving mother and a darling father, and I know that although they believed in spirit-communication, and know that they realize it is only the physical body that is gone, yet away down in their hearts they miss the material form, they miss the familiar voice and the familiar footsteps, that they watched going to and fro as I grew from babyhood.

I can see how lonesome mother is, for she seems now to feel that she is all alone. I don't find her very well, and that makes things worse, and father being a physician, he always has so much business and other things to take up his time. I know he misses me, but not as mother does. I had friends and associates that I know miss me. I do return, and will return to assist them. Say to father and mother, and all my dear loved ones that are still in earth-life, I now am completing my education. I have better opportunities for

cultivating my musical education, and I don't get tired now as I used to. They told me on the spirit-side that it was sensitiveness and the strong mediumistic powers I had, that caused me to feel the effects of others that surrounded me. I want to say to mother, You are just so; it is those that surround you that tire you, and not what you are doing.

But I must not tire the medium and take up too much time this morning, for there are others waiting, just as anxious as I am to send a few words to their loved ones in earth-life. My name is Ida M. Parkhurst, and my home was in Ballwin, Mo.

William Boyce.

Well, I would like to send out a few words of consolation to those that are still struggling in earth-life, and are trying to keep soul and body together, for truly earth-life is a struggle. It don't make any difference what religion you may believe in, nor what you may do. It seems to me that the human family has just about so much to contend with. I think all deserve encouragement, although sometime we come in contact with individuals we are more anxious to help than others, and for that reason I return this morning to help those that helped me; that were so kind to me in my last sickness, and when it seemed all had forsaken me. They still stood by me, for I had a strange, peculiar life. I had more friends and acquaintances than relatives.

I died in the South with yellow fever, and when it seemed that all had forsaken me, one stood by me, and that one is now struggling for existence, as it were, in earth-life. She is also very strongly mediumistic, and very much interested in Spiritualism, but like many others has been persecuted because her powers are not understood among those that do not believe in spirit return. I have been very near her of late, more than ever before, because she has called for the spirits to assist her, and I thought that through this channel I could reach her more tangibly than I can through my own spirit ministering to her, for in her own honesty she is so afraid it is her own mind that is speaking to her, that it is hard for me to make her thoroughly comprehend it is me. She is not a public medium, but she takes all the spiritual papers, and through them she gets a great deal of consolation and assistance, and that is why I felt if I could reach her through this channel I could assist her, and she will know who I mean when I just say the name "White Rose." I gave her that as a pet name in my sickness. I used to say to her "she was like the white dove of peace that came to me in my distress," and she used to say, "No, nothing but White Rose, that comes to you to assist you, just as the flower ornaments the vine."

I wanted to say these words, for they will have a great bearing with her, and I know if she will give up, and let the spirits lead her, we will bring her out all right. My own name is William Boyce, and my home, where I passed from the body, was in St. Augustine, Fla. I will leave it now for the spirits to do the rest.

Miranda M. Plummer.

What a beautiful morning this is to return again to earth-life and take on the earthly conditions that surround us for the time being! It brings me back so much to the realities of the true life, and how beautiful it is that we can hover around our loved ones and help them to make the changes that are necessary for them in life for their comfort! How sweet Spiritualism is to those who really feel in their hearts that when they lay the loved ones aside they have not lost them!

I knew while in the body the power of spirit control. I knew what it was to have the loved ones talk to me, and to bring the strength and consolation I needed. There is no wife nor mother who does not feel there are many duties to be attended to that no one but the angels and themselves know about.

I have still a companion and a son in earth-life, and I see changes that have occurred in my home since leaving the physical form, yet I want them all to know it is well. I am satisfied, if they are. I feel stronger to day than ever before, knowing that all things are for the best. I have many with me this morning from the old camp-ground. I have many from Temple Heights, whom I met there while in earth-life. Now we can meet in spirit, and hold just as much of the real consciousness of our earthly existence as we did while we had the physical form; but I want to reach my family, especially my husband, who is not very well. Some things are not going on as well as he thought they were going to. I don't find him as happy as I think he expected to be, but it is the physical condition, and I want to say to him: "Be of good cheer; the spirit has not left you, nor have those who have gone left you, for we are assisting you, and we will minister to you both physically and spiritually." And I wish to say to all of my friends in Maine: "Be prepared to go in harmony, and dread nothing, for there is nothing to fear, and I, with others, will do what we can to assist you." Oh! there are so many who have joined me since I have come to spirit life that it seems as if all the old workers and veterans are on the spirit-side.

Say to Daniel, my husband, and Stanley, my son, that mother is still conscious of the struggles that are going on, but wants to say to them: Seek assistance from God and the angel world, and they will carry you through. That is mother's message to all. My name is Miranda M. Plummer, and my home in Dexter, Maine.

Harvey Bundy.

Well, as one goes out another comes in. That has always been the way of life, and I don't see that it changes any after we have passed through the change called death. I have been very much interested here this morning, as I have been oftentimes before, in watching the various ones as they sent forth their words of comfort and cheer to those that are still in earth life, and I have been wondering if I undertook to send a message through this instrument what I could say that would do the most good, and what I could express that would be believed the most, because the great argument that has always been held out to those that have passed beyond the scene of action and tried to return to demonstrate their identity, that it is hard sometimes to know what part of the individual can be recognized, for you know we are all oddities, and we have all got peculiarities; some recognize us by one thing and another by another, so for that I am at a standstill this morning to know what is best to say.

While in the body I was not what you might term a religious man. I believed in being honest. I tried to pay my bills. I felt that if

any one lived to the best of his ability, and used others well, that that was as good a religion as any one need find. I did not like fraud or sham, or to put on things where they did not belong. I was somewhat interested in the spiritual philosophy and phenomena as far as I went. I thought that covered the ground pretty well, but yet I could not understand it very well, or I could not grasp it in the true sense that I wanted; but when the call came, and I had to go, I made up my mind that I would find all there was to be found when I got there, and I thought I would wait and see the results. Well, friends, I want you to know I have been more than satisfied.

To my family and friends that I left behind, away up in Vermont, I want to say it is all well with me now, and that I feel more satisfied than I did; but if I had understood things a little bit more clearly while in the body, I might have changed some things. I don't say this to find fault with those who have done the best they could, but I might have left things so that others need not have had the trouble that they did. I was not confined to illness a great while, as death came a little suddenly. I want to assist them more. I want to give them to understand that I have realized just how things are, and pretty nearly how things have gone. I know this is going to create some criticism. I know there are those that will know it is me, and there are others that may have some excuse to get out of it; but it makes no difference. I was one that always expressed myself, for I was independent of what any one else thought.

So just say that Harvey Bundy is here, and my home in Hyde Park, Vt.

Jane Belden.

Well, good-morning. I would like this morning to send out a few words of comfort to my family, especially my husband and children. It is a glorious privilege that permits us to come and send forth what words of comfort we can. One beautiful thing that I have noticed when I came to your séance room is, that every one is admitted, irrespective of belief or color; no one asks you what you believe or what you are; all are made welcome, and there is nothing any more beautiful than to realize that we are not separated from our loved ones. For many years I believed in the doctrine of Christ. I loved his teachings, and I was interested in the Baptist church; but the time came when it did not satisfy my longings, and I sought for something that would carry me beyond the grave. I hoped that I would meet my loved ones in heaven, and as my spirit-mother approached me while in the body of illness, and when I could sense her presence around me, it made my heart rejoice. I promised those darling children—my boys and girl—and my companion that had traveled by my side so many years, that if the spirit could return, I would return to them. I have in many ways shown them that there was truth in spirit return, that there was much to Spiritualism the world did not know about, and I desired to come through this public channel, this universal blessing—for truly if there is a department in earth life that ought to be appreciated, it is this BANNER and its Message Department, for it gives so many privileges to those who send words of comfort to their friends of earth-life, who never would be able to make them understand.

I wish to say to all, both friends and relatives, it is well with my soul, and that the spirit can assist them in material affairs, as well as in spiritual affairs. I do not want to go into personal conditions, but in due season will make things all plain. My name is Jane Belden, and my home was in Fairhaven, Mo.

Messages to be Published.

Feb. 18.—Mary A. Ogden; William Boyce; Andrew Marshall; Kate Campbell; Mary Burns; Charles Quimby. Feb. 19.—Kate Campbell; Edgar H. Gough; Caroline Rogers; Nina Campbell; Jennie Packard; Henry P. O'Neil; March 4.—Charles E. Blake; Mary McKenney; Justus R. Richards; Mary Ann Moore; Capt. William Driver; Thomas D. Morse. March 11.—Abbie M. H. Tyler; Mary E. Thompson; Mabel Erick; E. Stowell; Amos A. Greene; Mary Wallace; Mabel Andrews. March 18.—Michael Davis; Mabel Armstrong; Mary Holmwood; Frank Adams; Arthur Plummer; Mary E. Walte.

Lily Dale—In Memoriam.

Our usually quiet camp-ground was startled by two visits from the Angel of Death on Thursday, March 3d. For some time Mrs. Calpurnia A. Bowers has been unwell, and from the nature and history of her disease her friends scarcely dared hope for recovery. Wednesday evening she was found to be failing rapidly, and the end came peacefully Thursday at 10 A. M.

Mrs. Bowers was born in Concord, Penn., October 20, 1829, and was consequently in her sixty-ninth year. She was married to Abram Bowers in 1853.

Soon after the Rochester knockings Mr. and Mrs. Bowers had both become interested in the subject of Spiritualism, although their investigations were not conducted at the same place during the early part. After their marriage the interest was continued. For some time they kept a hotel in connection with their farm, in which was a large hall devoted to public gatherings.

To this hall and home many of the prominent workers of former days were honored guests. Among them were Dr. J. M. Peebles, Hon. A. B. French, Capt. H. H. Brown and E. V. Wilson, while some of the earliest work of Mrs. Clara Watson's was done at their home.

On the twenty-fifth anniversary of Modern Spiritualism they arranged and conducted a large meeting, partially in and partly out of doors. Two days were devoted to it, and a second day's attendance was in the neighborhood of twelve hundred people.

Early in their experience Mr. and Mrs. Bowers found that they possessed powerful healing forces, and, joining hands in the work, they journeyed through nearly forty-five years of married life engaged in aiding suffering humanity to forget their ills and pains.

Their home early became a resort for the afflicted from the adjoining States, a number of patients, representing different sections of the country, frequently being treated at the same time.

They attended the first camp meeting at this place, and were regular yearly attendants until 1888, when they moved their belongings to the grounds, and have been residents ten years.

Mrs. Bowers realized that her time was growing short, but, strong in her faith, she waited patiently until the summons came. The dissolution was quiet and evidently painless, as "she slept herself away."

Three hours later, while the first visitation was fresh in the minds of the people, the news was passed around that E. O. Read, another old resident of Lily Dale, had passed away suddenly at his home. Mr. Read had been ailing for about two weeks, but his condition was not considered serious, and all were looking for him to be up and around in a few days. Although still confined to his bed he was joyful at laughing and talking with those who were around him. He had just eaten his dinner, and was supposed to be at night, when suddenly he was taken with heart failure and was gone in one minute.

Mr. Read was born in Vermont in March, 1826, and was, therefore, about two years of age. He had been an attendant at our camp for a number of years, and a resident for the past six years.

The transition of these two veterans will leave quite a blank in the ranks of local workers. Mrs. Bowers has always been a prominent mark in the progress of the camp and her home has welcomed many from all over the Union. Mr. Read will be missed by all the old attendants, and his home, just across the street from the Auditorium, will lack one figure that was prominent in years past. But we will all know that although lost to mortal sight they still live in another and higher form.

Mr. Read's funeral exercises were conducted by the writer, and the interment took place at Cassadaga.

Mrs. Bowers' remains were taken to Buffalo for cremation, in accordance with her oft expressed wish. The exercises were in charge of Mrs. Clara Watson. Lily Dale, N. Y., March 9, 1898. W. H. BACH.

The Evolution of Love.

(Continued from first page.)

from a stagnant pond will show us the tragedy of life outliving even a Chinese play, for there is never an interlude when the witness can take refreshment, and the tired actors rest from their several parts. That drop contains in miniature the scenes pictured by the poet Arnold:

"Then marked he, too,
How lizard fed on ant, and snake on him,
And kite on both; and how the fish-hawk robbed
The fish-tiger of that which it had seized;
The shrike chasing the bulbul, which did hunt
The jeweled butterflies, till everywhere
Each saw a slayer, and in turn was slain,
Life liveth upon death. So the fast show
Veiled one vast, savage, grim conspiracy
Of mutual murder, from the worm to man,
Who himself kills his fellow."

This true picture of life as it is, is never alluded to in the pulpit, and is most carefully avoided by the various writers and talkers who base every argument on "the love of God." Not merely that one drop of stagnant water, but creation itself, has reeked of murder and stunk of the slaughter-house at every step of its evolution. The atom is an immortal actor whose life is spent amidst attraction and repulsion. It was not content alone, so blended into a molecule, and then the law of molecular life demanded that atoms come and go; that is, that they be assimilated and rejected in endless sequence, or molecular existence must cease. Just that, and nothing more. Not a trace of justice or injustice, of love or hate, of cruelty or kindness, save in the ever-present attraction and repulsion which with scientific acceptance when it is called "polarity." So here let us note that just as evolution has been applied to form, and won acceptance as a series of well marked changes, it equally applies to every development in which the molecule has played its part since the tragedy of creation commenced. We thus discover that we can trace the evolutions both of love and of hate, with, as it were, every other intellectual or emotional faculty, from the union of atoms in the primeval chaos.

The thinker having acknowledged a great First Cause, brings no accusation against him for so bloody a sequence, but counting him, or it, as incomprehensible, confines his investigations to facts that there is at least some hope he may understand. He sees that when a few atoms have by choice or accident blended into a most peaceable and worthy union, the sudden arrival of even one atom with quite another family history, may compel that virtuous community to attempt murder, and thus in a moment become an outcast from respectable molecule society. The chemist both interests and instructs us as he shows us harmless compounds becoming deadly by the arrival or departure of perhaps a mere fraction of the whole. But therein is a lesson for the student in his eager search for truth. It is true that what we call "murder" has been and continues to be a marked feature of creation which we now recognize as a continuous process, embodying the history of the universe. But we must keep in mind that this slaughter of the innocent has really been only a "fine art," driving out certain atoms, and retaining others, by which the molecule community has benefited, without the slightest injury to the indestructible atom.

When we have caught that thought we can apply it to the evolutionary processes in general. That is to say, it can be applied just as much to the intellectual and spiritual as to the physical, for every atom contains within its own inherent nature, as has been already pointed out, both matter, force and intelligence. In this union is what we call "life." Hence the atom is always a live atom, and never a dead one. This life, marvelous in itself, finds molecular expression in the fact that, in all probability, no two atoms in the universe have exactly the same proportion of these inherent qualities. This is a safe presumption, just as it is safe to assume that no two leaves in the forest are exactly alike. It follows that in this difference we have the law or rule of attraction and repulsion; the atom accepting that which it lacks, and repelling that which it already has in abundance. But life is not limited in its expression to what we call "physical form." Its intelligence is just as much a part of its life as its matter or its force, and each is dependent for its manifestation on the others. Intelligence is thus limited or unfolded as matter and force may permit, but it is ever struggling for supremacy, and gradually attaining it. Intelligence cannot even conceive of love or hate, justice or injustice, while matter and force are able to play the bully. Union into molecules demands the constant accession of new atoms. Matter and force would compel them to come in. That is the history of the past, written in blood, crimson hued with what we call "torment of the innocent." Intelligence has always been the active partner, shaping weapons for the strife, and seemingly cruel to the core. But watch for a while, and you will see intelligence gradually blending its molecules into forms we call species and races, as a step toward a development of the spiritual, where in intelligence may at last become supreme. And in this process "mutual attraction," which we discovered even in the attraction of adhesion, and ventured to call "love," is being gradually evolved into a godhood manifest in man.

The perpetuation of life in species and races becomes dependent on a preponderance of intelligence. The momentary attraction by which one form begets another, may suffice for the humble organism which cares nothing for results, or where appetite would devour its own offspring. But presently when the mother holds her young in protective care we discover the existence of motherly love. Yet in reality it is but a step in advance of that philopole attraction of one atom to certain other atoms which we first marked as "attraction of cohesion." At this point the sequence by which love gradually becomes supreme is almost a matter of acknowledged history. When the father's attraction to the mother is developed into attraction to the offspring, parental love is born. The longer that protecting love continues, the grander becomes the field in which intelligence may work to higher results. In savage manhood parental love continues longer than in brute life. And as it evolves a higher and yet higher man, the attraction at last continues so far beyond the mere protective period, that life itself becomes its only boundary. And as at every step intelligence is gaining in its control of matter and force, attraction becomes more powerful, and repulsion less and less formidable—that is to say, love is winning its battle against hate. Until love rules, the species and the race are in perpetua

danger. From the spear of the savage to the ironclad of to-day, hate has called itself master, but in its rule is gradually destroying itself, for they who wield the sword sooner or later perish by the sword, whereas love perpetuates the race and ennobles the species. These are surface truths of to-day, and every statesman declares that he only uses "force" by stern necessity, knowing well that his empire depends for its permanency and happiness on the love it can evolve in human hearts. It is just a sort of "attraction of cohesion," extending its rule as the centuries go by. This is history when applied to races and species. But the individual has, for the most part, not yet been taken into much consideration. And since suffering and misery hit him every time rather than the race to which he belongs, he must also be included in this evolution of "love," if man's path be really a climb to a higher level.

Now, for a moment, we return to our "atom," with its wonderful possibilities founded on attraction and repulsion. We must remember that it is absolutely indestructible, and in its three qualities is the whole of nature, whether manifesting in that drop of stagnant water, or posing as presiding Creator of a Universe. Matter, force, intelligence—nothing more. They comprehend the whole, and when blended into molecular activity, that "whole" spells LIFE for the student. We have seen that attraction and repulsion are its methods of expression. Its experience consists in choosing which to attract and which to repel. Suffering and misery mean error in choice. Happiness is not haphazard. It demands wisdom in attracting that which will bless, and repelling that which will curse. So both attraction and repulsion are as necessary as ever. It is merely a question as to what shall be attracted and what repelled. But the result, which we note, affects only the molecule or the man. The experience is associated with the atom, and is thus itself eternal.

May we not here assume that this wonderful atom is itself what we call the soul or ego of humanity, whose eternal existence we have been taught to believe was dependent on the conduct of molecules? We have hung and slaughtered molecules. We have held them to account for misdeeds—besetted the few and bedeviled the many—when every molecule and man is just an aggregation of individuals we not only cannot sense, but whose very existence can only be logically assumed by the poor mortal. We have manufactured a conception of heaven as a gathering of blended molecules we call humanity, never thinking of the myriad souls of which every man is a whole city full. If man is not his body here, why should he be his body hereafter? Our dealing with him is just as if we allowed cities to vote but denied the right to its inhabitants; or as if we held cities to strict account but allowed the citizen to go free. That is not Nature's way, and perhaps we are herein getting just a glimpse of her actual method. In every gathering it is the individuals who count. The English statesman Burke declared at the time of the Revolution that he could not draw an indictment against a whole nation. Yet that is what we are doing every time we hold a man accountable for the action of the "soul atoms" of which he is composed. Every man's conduct must be that of his inhabitants. We call it heredity, environment, and so forth, but in reality it means that attraction and repulsion have not been so wielded by intelligence as to produce a better result. All the same, the atom has been gaining experience, or, as we call it, "soul growth."

That the atom, as imagined by the scientist, is really the only individual life, or ego, is, I believe, an entirely new conception. Yet it is of such stupendous importance, if true, that we will give it a brief examination. We may be told that an atom, being too minute for conception by a finite mind, is too small to be pictured as the real soul of so self-important a being as man. But size is always a matter of comparison. I remember an excellent illustration of this, given many years ago by an unknown writer. He said in substance that if the sun, moon, stars, our planet, and everything thereon, were cut exactly in two, no one could or would know the difference. If the day were half as long, the mountain half as high, the ocean half as deep, man himself half as tall—in a word, everything cut in two, nothing would be changed to human observation. This being true, the reader can see that size is actually unknown to man. For if everything were divided by one thousand, man would feel just as big as he does now, and continue to strut round proclaiming himself lord of creation. We thus see that whatever the size of the atom, it may be exactly the right size to be worn as the every-day clothes of an immortal soul.

We have seen that atoms come and go in every form with which man is acquainted, but we also recognize that one ego remains so long as the form lasts. This seems to demonstrate that when an ego atom once gets settled down to housekeeping in any form, other atoms of a roving disposition are attracted and repelled, until each in turn finds its opportunity to develop a personality. It is scientifically certain that whatever the final result, there will not be one atom more in existence than when the play of creation commenced.

Surely every student can now see that the immortality of man thus stands as a natural fact, for the scientists have already taught us to call the atom indestructible. Call man an atom, and the problem is solved, the dispute ended. Let us apply the foregoing principles to the human atom, as we applied them to species and races. We see man gathering first into families, and next into nations. But he must learn to exert the proper attraction or his experience will end, and he will have to begin all over again. In other words, so long as hate rules his molecular life is uncertain, and will be full of the experiences we call "suffering." When right mates get together and repel the uncongenial, that is love in all its glorious fullness. This thought might be extended into ponderous folios. But for the purpose of this article we have thus traced the evolution of love, and have seen that it reaches from the inmost to the outermost, from depth to summit of all that is possible to the human soul. Give it scope for its divine harmony, and heaven results. Murder it with inhumanity, and we call it hell. Both alike are but results of attraction and repulsion, and of such is "eternal love," because it becomes the experience of the eternal atom.

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