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BEYOND THE VEIL.

BY J. A. EDGERTON.

We live a two-fold life, spirit and flesh.
We live a two-fold life and know it not.
We live a two-fold life; and we commune
On the one hand with all that's beautiful,
All that would lift us to a better life,
All the bright things of a higher world;
And, on the other, with our bestial selves
That drag us back to earth. Ah! could we know
The delirium within us would leave
This hollow, mocking dream, without a pang.

We live behind a veil. Really
Lies out beyond this veil. We see it not
Except by glimpses. When we leave this dream,
This hollow, mocking dream, that men call life,
The veil is withdrawn; we look upon the truth
Naked and beautiful; all harmony
Thrills into one sweet song—intelligence;
And we go onward to the goal of dream.
Welcome the hour that such shall come to me;
Welcome the hour I pass beyond the veil.

(In London Light, Jan. 7, 1899.)

A Psychical Institute

Its Bearing on "Our Public Mediums."

BY QUESTOR VITE.

With regard to the issue raised by your correspondent, Mrs. Stannard, I have observed that the attention of your readers has not yet been called to a new departure that has occurred in America recently, which will have an important bearing on the psychical research of the future, and which presents the very conditions the urgency of which is claimed by Mrs. Stannard.

It appears that a scientist, "at the head of a scientific institute" in America, has placed a laboratory comprising a valuable set of instruments and the services of a competent experimentalist familiar with laboratory work in physiology, biology and medicine, at the disposal of the "National Association of Spiritualists" in America, with the intention of facilitating psychical research, and securing the carrying out of such research with scientific exactness.

All sections of psychical phenomena are to be investigated: especially those produced by mediums. The mediums who present themselves for experimentation will be boarded during the investigations at the expense of the donor. A certificate will then be presented to the mediums, recording the results achieved, and a report will be published in a psychic quarterly, the special organ of the Institute. As the donor does not wish to be known at present, he has placed the Institute under the direction of the committee of the Association referred to.

There is every reason to expect that this Institute will place psychical research on a higher level than it has hitherto occupied. While mediums through whom astonishing phenomena occur abound in America, the conditions of experimentation obtaining in public séances there are highly unsatisfactory. Nor has any effort been made by the spiritualistic press generally to unite in supporting the BANNER OF LIGHT in its effort toward enforcing more rigorous conditions. Careful accounts of phenomena, confirmed by reliable witnesses, are rarely reported, and scientific men have till recently been afraid of associating their names with the question. The prospective psychic quarterly will be a boon to investigators in Europe who are interested in these questions, and who apparently will have reliable reports of phenomena placed before them in the future.

But especially is it the intention of the Institute to give certificates to the mediums experimented with, recording the phenomena of value obtained through them. *Bona fide* mediums will now have the opportunity of having their peculiar, special gifts endorsed by competent authorities, and will be protected thereby from the prejudice entailed by accusations made by rash, incompetent skeptics, ignorant of the laws governing psychical conditions.

It may be hoped that mediums who refuse to seek this official endorsement will fail to receive public support; while on the other hand the mediums who obtain this recognition of the validity of their faculties, may at last be acknowledged by the public as useful members of society, contributing valuable opportunities for knowledge.

Another influence which may be expected from this Institute is that it will probably educate the public in correct methods of investigation. This, again, reacting on mediums will accustom them to better methods and bring the consideration which is their due, and apart from which self respect and dignity are not to be expected. Public opinion will then probably censure such of us who, from protected social positions, flippantly speak in slighting terms of those whom higher powers have delegated to the function of serving as intermediate diaries, at the disposal of all who may wish to obtain evidence as to the reality of an after life. We may expect to see the whole question of Spiritualism raised on to a higher level.

That some analogous authoritative body should be constituted here, as Mrs. Stannard urges, is most desirable. If it could be realized, then no medium should receive public support who had not submitted his or her psychic faculties for examination and endorsement by certificate. But England is so small as regards travelling distances, that one central committee should suffice, if the candidate's travelling expenses were paid, in the

case of satisfactory results being obtained. Her proposal that cases of charges of fraud should be investigated by that committee is valuable, as only experts are fitted to estimate the validity of such charges.

Is it not time for the London Spiritualist Alliance to undertake positive, active, constructive work? Surely it could constitute from among its members such a committee as is suggested by Mrs. Stannard. Yet, if I may be permitted a few remarks on that subject, I would urge that such a committee should include an expert in hypnotic suggestion; in mesmeric suggestion; a telepathist; an occultist or practical magician; and some Spiritualists experienced in subjective and objective phenomena. None of these branches, taken by themselves, suffice to explain the phenomena occurring within their own special fields. A knowledge of all of these several sections of psychical science is necessary to understand their mutual inter-relationship and bearing, in the production of the phenomena occurring in any one of these sections.

The result of study having been till now pursued separately in each of these several schools, without interchange of the knowledge acquired, has been unfortunate. It has led to the application of different terms in the several schools, to the same energies, etc., thus obscuring the underlying unity. It has led to an *esprit de corps* being generated in the several schools, with consequent unfriendliness to the other schools, and the ignoring of the results achieved by them.

Thus hypnotists look askance at mesmerists, and pretend that suggestion is the only reality in the phenomena obtained by the latter school. Some mesmerists speak slightly in return of hypnotism, thereby only exhibiting their own ignorance or prejudice. Yet Prof. Boirac has shown that these two agencies may replace, condition or supplement each other, thus proving their unity of nature. Other hypnotists affirm that mediumistic subjective phenomena and automatic writing are produced by the auto suggestion of the subject's sub-consciousness, which is as inexact as it would be to affirm that all hypnotic phenomena are so produced. Had their studies comprised comparative observation of mediumistic phenomena, they would soon have realized the distinction present in the unity of nature.

Some telepathists maintain that mediumistic trance communications are produced by the telepathic influence (mental suggestion) would be more correct of the experimenter. This is as inexact as to pretend that all mediumistic objective, exteriorized phenomena are so produced. They also pretend that these phenomena are produced by the sub-consciousness of the medium, as artificially provoked personations are produced by suggestion in a hypnotized subject. Comparative observation of both these phenomena would soon lead them to alter their position.

Most occultists I have met, including a fair number practising magic, are ignorant of the variety and of the true nature of mediumistic phenomena, and consequently speak patronizingly of Spiritualism, showing that they are not aware that their own science is a subordinate representation, based upon the same laws, and thereby ignoring the very strongest argument they could bring forward in their own support. Here, again, it is knowledge of comparative data that is lacking.

An example having an important bearing on these considerations is presented to us from France. The leaders of the several schools studying psychic science in France have set a high example of mutual consideration, worthy of the principles they study. They have risen above the mutual personal jealousies which held them apart in the past, and united in constituting an independent association, in which they meet on equal footing and organize associative movements for their mutual advantage.

I refer to the "Syndicat de la Presse Spiritualiste," constituted by the cooperation of the Hermetic Occultists, the Magnetists (whose school is recognized by the State, and carries the power of granting diplomas for therapeutic treatment), and the Spiritualists. The outcome of this union has been the institution of the society for lecturing on spiritual science, already noticed in this journal. The society will also cooperate in organizing the coming Congress of 1900. They now have under consideration the establishment of a psychical institute.

Is England to remain behind France and America in this respect? Can we not also effect a similar union, constituting thereby a psychical Institute in which each school would be represented by an autonomous section, while retaining entire independence as regards their own beliefs, their own organizations, etc., yet uniting to present their special knowledge to students of the Institute with regard to their respective sections?

In Drs. Milne-Bramwell and Lloyd Tuckey, able exponents of hypnotic suggestion might, perhaps, be obtainable. Dr. G. Wyld might perhaps consent to give illustrations of mesmeric suggestion, and no doubt some of the French mesmerists could be invited to contribute demonstrations and lectures occasionally. The Psychical Research Society might be requested to contribute an instructor in the practice of telepathy. The Theosophists might be invited to contribute lectures on the Eastern system of Yoga, etc. There are several Hermetic and Kabbalistic schools of magic in England. Surely their chiefs might be induced to break their restrictive rule of silence to the extent of authorizing some member to lecture on the bearing of magical processes on psychical science in general, as the French chiefs have delegated "Papus" for that

purpose. It may be presumed that English occultists will not be behind their French colleagues in altruism. A lecturer on electro-magnetism would be necessary, dealing with the analogies between neuric circulation and that of electro-magnetism, demonstrated by Dr. Durand de Gros, Dr. E. Branly, Dr. Foveau de Courmelles, Dr. Tisson, Dr. Barety, Dr. Ch. Pupin, Professors Bolrac and Grasset. The psycho-physiological correlations of alternating active and passive states, should be dealt with by a biologist or neurologist.

The Institute might be delegated to carry out the functions suggested by Mrs. Stannard, and issue reports of the phenomena obtained, which already form a part of the programme adopted by the American Institute.

Surely it may be hoped that the leaders of spirituo-psychical science will rise to the level of the principles they represent, transcend competitive considerations, etc., and unite in rendering disinterested scientific study of man's psychic faculties possible, by presenting combinedly to students the knowledge they severally possess in their respective sections. If such a Psychical Institute could be established, then it might interchange its records with its sister institutes in America and France, and unite in associative effort to constitute an international psychical science.

More Vaccination Murders.

Do Keep the Children from School When Such Orders Are Given.

BY ALEXANDER WILDER, M. D.

The latest news from Cuba and Porto Rico informs us that the vaccination vultures are swooping down upon the luckless Creoles. Gen. Fitzhugh Lee orders vaccination in Havana, and his coadjutor in Porto Rico. It needs another Jesus to pray: "Forgive them, for they know not what they do."

The reply of the South Sea chief to the missionary is applicable here: "You want us to take your religion, and here we are dying of your diseases."

A little outbreak of smallpox on Staten Island also gave occasion for a squad of doctors to go about vaccinating the rest, with a force of ten policemen to enforce the dirty job.

Meanwhile two items which I cut out from the newspapers last week come in point.

In Lincolnton, Chenaugua Co., N. Y., a lad named Glenn Burdick was vaccinated by order of the local health authorities. His arm swelled, the blood "turned to water," and, says the despatch, this was "due, apparently, to vaccination. There is no question of the virus being pure (1), but physicians say the boy's system was in such a condition it could not recuperate."

Always a shuffler. This matter ought to be tested in court. Let health authorities and every physician be held to account for death and other results from vaccination as from other malpractices.

The later case is from Cleveland, Ohio. Willie Nagengast, a lad of eleven, was the victim of the crime. He was vaccinated at the Good Samaritan Dispensary by a Dr. Bishop. "Three or four days before death the arm swelled, and symptoms of lockjaw set in. The boy suffered horribly till last night (Jan. 28), when he died. Dr. Bishop admits that the vaccination might have caused death, but says he used sterilized virus with glycerinated vaccine lymph, and applied the usual antiseptic treatment."

I do not care to make comments. The facts speak for themselves, and cannot be extenuated. The two children were murdered, by tortures as bad as those inflicted by the Spanish Inquisition—under the operation of the atrocious vaccination laws.

And the natural, perhaps inevitable operation of medical laws, is to produce such crimes and make their commission laudable. Plague on such laws and such doctors.

Yet here comes a rift of sunshine. I have just received a letter from Mr. C. A. Mead of Los Angeles, telling of a stand made there against the attempt to enforce blood poisoning on school children. I copy for your perusal:

"I enclose an article on Compulsory Vaccination, and you will recognize from whom the most of it was taken. The enforcement of the law here has brought matters to such a point that I feel the time is ripe to organize a Society of Anti-Vaccinators."

"A large mass meeting was held on Wednesday night (Jan. 18), and there will be another next week."

"We need data upon which to make the fight, and I take pleasure in calling upon you for information or documents which may assist in the work, and you may know that it will be appreciated. To you belongs the credit of the present movement, which comes through your article in the *Metaphysical Magazine* August, 1898."

I have been much gratified with W. Foster's communications in THE BANNER. He strikes a nail on the head; and I can wish him success like that of Jael, the wife of Heber, the Kenite, who drove a nail into the head of Sisera.

I think in literary quality THE BANNER is getting better and ever better. I like, too, the clear, outspoken utterances of its Editor. I do not ask him to agree with me, but to speak what is in his heart. The chief thing that I miss is the column of excerpts, witticisms, etc. Yet I know it is no light task to keep such a column up and not to degenerate into stupidity. But while all things are serious, I may be excused for relishing what is light.

Newark, N. J., Feb. 1, 1899.

"Why?"

BY HENRY LEMON.

1. Because their "progress" has not been in the same path or direction as that of the earth-life, the word itself being a misnomer. In the light of to-day the "progress" of Babylon and of Rome is seen to have been but the fever which preceded dissolution, as in the light of to-morrow will appear the progressive assertion of our present era.

2. Because their mental powers are exercised in different fields, and the newly awakened conceptions dwarf and belittle their interest in the more trivial and restricted area of book knowledge in the earth-plane. Spirits do not use vocal utterance, and lapses in grammar are attributable to forgetfulness through non-usage, as well as to the incapacity of the instrumentality whose vocal organs are borrowed for the occasion.

3. Because the contents of a gallon measure cannot be turned into a pint pot; when filled, the recipient vessel will hold no more.

4. There are various reasons. There are many Daisies, Mauds, Floras, Mabels, et als., who do not show intellectual or spiritual advancement during thirty or forty years of earth life. Again, in the case of children, the spirit assumes that phase of its earth-life which will insure recognition.

5. I have never received any message of this description. I should say it was the result of limited capacity of the communicant, the medium, or both.

6. Because, the intent of the spirit intelligence being to satisfy the desire of the inquirer, they respond directly to their questioning, and rarely exceed this limit by volunteering information unasked. The capacity of the medium has also much to do with this phase of the question.

7. If you can tell me why the great mass of people in this life are characterless, insane, and dependent upon the opinion and leadership of the few, I might be enabled to find an answer to your question.

8. This is so entirely contrary to my own experience that I must believe it to be entirely attributable to lack of desire on the part of the recipient. I know that helpful information and exhortation toward earnest dissemination of the truth is constantly impressed upon the medium who is sincere, willing and earnest.

9. Because they are dominated by, or have not fully outgrown the influence of sectarianism; or, in the case of those who have outgrown this influence, because they are aware that temples, schools and colleges never have been factors in the dissemination of truth or progress.

10. Because the true temple of Spiritualism is the home. If you would obtain knowledge, and seek it with an earnest spirit, a legion of teachers are ever ready to lead you onward and upward in the path of progress. When we shall have outgrown the capacity of our public halls, which at present afford ample facility for our gatherings, then will be the time for the construction of more commodious, though unpretentious, meeting places. Meanwhile, no money should be wasted upon ornate structures or college endowments. Every dollar which can be spared should be devoted to organization, which is the primal and essential factor in fraternization and development. When the people can be brought together in harmonious assemblages, with reciprocal desire and earnest purpose, the teachers will come to us from the realm where universal brotherhood, equality and justice are the themes of grand and noble natures which have been nurtured under conditions to which no human professor who would measure the infinite with undeveloped human capacity can ever attain.

40 Carver street, Boston.

Why?

BY E. J. BENNETT.

The seemingly slow progress of Spiritualism is due to the fact that most of its believers work from the objective to the subjective, while the spiritual method is to work from the subjective to the objective.

During the fifty years of known communication between the "two worlds," the work has been conducted along the lines of human incompleteness, fettered at every step by prejudice, vanity and greed—as many foes within as outside of the fold.

Despite all obstacles the work has progressed grandly. One of the greatest proofs that it has was given to the public in the BANNER OF LIGHT, Dec. 31, in the "Why?" article.

There Spiritualism is boldly named "as the one factor of value in humanizing and civilizing the race." Therein, too, is the earnest desire "to know something of life in the spirit-land, and receive some advice that would enable us to live better here."

All writings, all teachings, in brief all actions should recognize spirit as the controlling power of the universe. Spiritualists have the right to sound that "battle cry of freedom," for they are the vanguard of the humanizing army.

They have the right, too, to know of life in spirit-land, and constantly receive advice that will enable them to live better lives here; eye, much more than these privileges awaits them.

It must be that "masters" of high degree are at the head of a complete plan for human development, else it could not have held its way against the great obstacles encountered. The masters are never off guard. Court is always in session, and the prisoner at the bar struggling for spiritual freedom finds a just

tial, and teachings that show him how to become truly free.

The masters have their representatives in the form. Their instructions are special. They show the neophyte how to overcome. The lack in human teaching is, asserting facts without applying the searchlight of truth to the pupil, to see what kind of alloy clogs his moral nature.

It is a great fact for mortals to know that such teaching is available. Through it the power that is now used for sensation will be directly used to civilize and harmonize the race.

The methods now used to communicate with the spirit-land will give place to better ones. Media will be qualified to do better work or leave the ranks. We will no longer drift, but move steadily, surely, along the pathway of human progress, until man's development proves that in Spiritualism is the power to accomplish all good.

Mills Mills, Allegheny Co., N. Y.

Is It Well?

BY FRED L. BILDRETH.

Every magazine and illustrated paper, yea, even the daily press, is filled with portraits and accounts of leading warriors, both on land and sea, while the heroes of invention, the heroes of education, the toilers in the great arena of peace, are relegated to realms of silence. Is this well? If we continue to train the minds of our youth in these channels, will not like seek like, and nature give us an abundance of tornadoes, fires, earthquakes, blizzards, and other conditions which we seek to shun but which follow in destruction's train? I maintain "That ye love one another" is the most sublime command ever promulgated on this earth, and that Love is the capstone on all temples here and beyond. One mind argues "that war is needed to reduce the population;" what a travesty on common-sense! You crowd the beautiful body of progress with unwelcome children, and then force down her throats engines of destruction to remove the difficulty. Oh, war! what an abortion thou art on the fair name of progress! To refute this theory, would it not be wiser to launch lives on the sea of possibilities, and have them of finer cut?

Take the expense of fighting our best battleship, the Oregon, four short hours in dollars and cents—say naught of the anguish of widows and orphans, the sufferings of wounded and dismembered men; how long would that sum care for the poor of Boston, or hire teachers to educate them to be self-supporting?

In the wake of war follow a thousand evils—murder, rape, cruelty, oppression; all guests at your homes, and brought there by those who have been educated on the battlefield; where the worst traits in man's nature were brought to the surface and stimulated to action. And to think that in cultured America our leading literature should pandor to such a sentiment for paltry gold.

Some will say: He evidently knows nothing about war. Why, war is necessary to settle great national questions. I beg leave to differ with you. I wear a Grand Army button, and I learned it. I have stood for hours and seen three hundred and forty, from a body of six hundred and ten as fine, noble boys as one could wish to love, torn, mangled, drowned, poisoned, starved, ushered into spirit life with all the horrid engines that war could command; and loving these comrades, I ask for their sake that you seek some other channels to interest humanity. Those comrades have suffered enough, and you have no right to chain their spirits down to such an atmosphere. They come here to assist their loved ones who are still toiling along up the thorny steep of this earth; they must take on such conditions while here as you are pleased to accord them, and I protest as their friend and comrade against such. They come from a realm of peace on a mission of peace, and the least we can do is to welcome them to homes where the war spirit is vanquished, and peace and progress are the angels of our firesides.

Written for the Banner of Light.

THE MULTI-MILLIONAIRE.

BY MARY WOODWARD WEATHERBEE.

Who is the man the world calls wise?
Whose heart appoveth well
Who's learned wherein the secret lies
To make investments swell,
Who waits not for the years to count
Success by labors fair,
But gets life's whole at a single mount—
The multi-millionaire.

Who is the man who wins applause?
By every dexterous feat
Performed in an unrighteous cause
Where fraud and injustice meet;
Who lays his soul in balance cheap
The purple robe to wear,
And make for power the daring leap—
The multi-millionaire.

Who is the man the world calls great,
In praise of whom they bow?
Who for his honor bears the weight
Of infamy on his brow;
Who heads gigantic trusts nor knows
The burdens that they bear
The people and their daily woes—
The multi-millionaire.

God is not mocked. He knows his own,
And justice long delayed
Yet finds its hour, and master grown;
The punishment not stayed;
Be yet must pay the price of gain,
The ashen sackcloth wear
To cleanse his soul of its deep red stain—
The multi-millionaire.

What is the Cause of Death?

IN MEMORIAM—FRANCES WILLARD.

By ANN HUNTER HAWORTH.

Then art thou to thy rest, oh! noblest of women,
O! called the home to his mansions above.
Thy angelic work for humanity's progress
Shall live in our hearts' dearest love.

There can be, alas! but one Frances Willard,
A type the noblest that nature could give;
But now she is called to the mansions of beauty,
Enshrined in our hearts her dear memory shall live.

Long may her name be honored and cherished,
The work she laid down may others pursue,
And for the right fighting with her noble courage,
Press on to the goal that she had in view.

Oh! angels in heaven, dear God in thy mercy,
With such gifts as her's other mortals inspire,
The world of to-day sorely needs such women
As this noble sister thou hast called up higher.

G've us, we pray thee, oh! Father of Mercy,
Others as pure and as noble as she,
For sadly we need such earnest reformers,
From sin's fearful bondage the world to set free.

We have far too few of these noble workers,
Too few such women to step to the front
And work with the might and zeal of a martyr,
Withstanding error's fearful brunt.

Oh! long may she live in the hearts of the people,
A beautiful type of the noble and true—
An incentive to all who upward are struggling
Toward the grand heights that she had in view.

And so we will hope, while on earth we still linger,
That this noble worker has found perfect rest
In some glorious mansion of our Father's dwelling,
United once more with her dearest and best.

Oh! blest be thy memory, fair Frances Willard,
And blest be thy good deeds a thousand times o'er.
May the seeds thou hast scattered find full fruition
Not thirty, not sixty, but a hundred-fold more.
Brookton, Mass.

The Christ Question Settled.

"Jesus, Man, Medium, Martyr," by Dr. J. M. Peebles.

REVIEWED BY W. J. COLVILLE.

Among the many religious and semi-religious publications which have recently courted public attention, none written from a spiritualistic standpoint has even attempted to occupy the place now filled by the latest volume from that facile and convincing writer, Dr. J. M. Peebles, who almost from the dawn of the modern spiritualistic movement has been an enthusiastic advocate of Spiritualism as a religion as well as a science and a philosophy. Thoroughly uncompromising in the setting forth of very decided opinions on a great variety of subjects, this able and experienced physician and traveler who has journeyed more than once over almost the whole earth, now at a ripe age (nearly eighty than seventy), shows as much command of mental, physical and literary vigor as when in the full flush of his stalwart prime he electrified enormous audiences in America, England, Australia, and many other countries, by his intensely interesting accounts of what he had seen and heard in the mystic Orient as well as by his earnest, self-sacrificing defense of Modern Spiritualism at a time when to be a Spiritualist brought down upon the head of whoever was bold enough to avow himself such, a storm of brutal persecution alike from arrogant materialists and bigoted ecclesiastics and their unreasoning followers.

After championing the Cause of Spiritualism for nearly fifty years, and being known all over the world as one of its most able platform speakers and literary advocates, Dr. Peebles is surely entitled to at least a candid and impartial hearing by the present generation of Spiritualists when he undertakes to "settle" a question which has long vexed and is still perturbing a considerable minority if not the majority of Spiritualists at the present time. Did Jesus the Christ exist? is a burning question of the hour in many quarters, for despite all that has been spoken and written on the affirmative side of this inquiry, there are many who persist in fighting for a negative reply, and as negatives cannot be as susceptible of proof as affirmatives can, it is often claimed that the burden of proof lies with those who assert an affirmative. Many years ago a large pamphlet by Dr. Peebles, "Jesus—Myth, Man or God?" circulated extensively in both hemispheres, and since that time another brochure by the same author "Did Jesus Christ Exist?" has excited considerable attention.

In the new and large volume which now lies before us and challenges our most thoughtful perusal, Dr. Peebles has filled three hundred and seventy large octavo pages with intensely interesting, if not always entirely convincing, matter. As a contribution to spiritualistic literature, this book is certain to take high rank, and for many years to come will be looked upon as a standard classic regarding the subject of which it treats. To the non-Spiritualist it is quite as interesting as to the Spiritualist, and in some respects more so, as there are rapidly increasing multitudes outside the spiritualistic fold interesting themselves in all that pertains to spirit communication, eager purchasers of the fascinating works of Lillian Whiting, careful students of the published proceedings of the Society for Psychical Research, numerous readers of "occult" novels and hosts of others to whom everything that professes to lift the veil between "the two worlds," appears instantly attractive. "The extremely iconoclastic (we decline to say radical) wing of the spiritualistic movement is so far reactionary against all that is in any way associated with what it calls religion, that the very name of Jesus is odious in its ears while, to quote from the Bible, except in condemnation of its alleged false teachings is enough to drive away these rampant ones from any hall where such a practice is permitted by the management. Such people can get along without Dr. Peebles, and he can certainly get along without their patronage, though very probably some of them will be the very first to buy and read his book, so as to be able to pick it completely to pieces.

As every one has a perfect right to his own cherished opinions provided he does not, by means of them, threaten the equal liberty of others, we frankly concede that ultra advocates of spiritualism have an incontestable right to advocate their theories in all legitimate ways they please, but it is unjust to the great body of Spiritualists that such extremists, because they are constant speakers or writers, should be accepted by the public in general as representative advocates of Spiritualism itself, which in its grand and simple entirety, can surely be found broad and liberal enough to welcome truth, no matter from what source it may be derived or through what channel it may be communicated. Dr. Peebles, who has long been known as a controversialist of the first rank, is not always gentle when he assails these iconoclasts, and it is certainly interesting to watch the parrying of intellectual blows on both sides if one is outside the arena of conflict, merely observing the contest, and taking for his own the wise ancient saying applied to gladiatorial combatants, "May the best man win."

In praise of the make-up of this new book, which is issued by Banner of Light Publishing Co., bearing date 1899, no language can be too laudatory; the prework and binding are superb, the type faultless, and the price extremely moderate. Dr. Peebles pronounces the work a Symposium, as he is by no means the author of the whole of it; he has acted most industriously as compiler and editor, and has in every instance given full and exact credit to the many witnesses, ancient and modern, whom he has summoned to appear on behalf of the reality of the personal human existence on this earth nearly two thousand years ago in Palestine of the great inspired teacher who is the acknowledged Lord and Master of

mankind wherever the Christian religion has erected temples and secured converts. The principal contributors besides Dr. Peebles are Rabbi Wise of Cincinnati, the venerable President of the Hebrew Union Theological Seminary; Dr. J. R. Buchanan, the venerable author of many works on anthropology and psychometry; Wm. Emmette Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, B. B. Hill, and Col. R. G. Ingersoll. The second part of the volume is devoted to spirit communications, many of which are of great interest, and all together they afford a most instructive insight into the nature and style of messages which a man of Dr. Peebles's scientific and literary standing regards as worthy to be presented to the world as evidence—circumstantial if not exact—on the great theological question he declares settled by his pen.

The brief Preface which precedes the Introduction promises well, as it gives the information that Dr. Peebles met the noted Victor Hugo at a spiritual séance in Paris, and then proceeds to quote an eloquent verse from that man of truly immortal genius.

Dr. Peebles, speaking for himself, broadly says: "I gather the good and the true from Brahmin, Buddhist, Jew and Christian, and, looking them, pray that the contents, so far as just and reasonable, may be appropriated by generous souls to be thereafter the more widely disseminated for the bettering and upbuilding of our common humanity now, and the more when I have passed from the transient illusions of earth to the invisible realities and ampler facilities of the awaiting eternities."

The Introduction opens with a recital of the melancholy fact that certain Spiritualists are more inclined to doubt than trust, and more given to destruction than to construction; such people are not improperly termed pessimists, and are advised to sit at the feet of such eminent scholars as Max Müller, who says: "There never was a false God, nor was there ever really a false religion, unless one may call a child a false man. The true religion of the future will be the fulfillment of all the religions of the past—the true religion of humanity, that which in the struggles of history remains as the indestructible portion of all the so-called false religions of mankind." To all students of Comparative Religion such noble, temperate words should certainly bring encouragement and help.

Now direct from Dr. Peebles, we have to record what we ourselves may deem doubtful, viz.: "Jesus was not an intellectually brilliant character, but an ethical teacher, who kept the Jewish law." Surely that saying is open to criticism at the outset, if only on account of the negative statement with which it opens. Then follows what strikes us as being beautifully true, and serves, perhaps, to throw light on what our author means by *not intellectually brilliant*. "He did not come, he said, to destroy, but to fulfill; i. e., to fill out the higher moral law and make it a more intensifying power in the elevation of the Jewish race." We are next told that Jesus was "a medium, a Pharisean healer, a reverential monotheist, a Hebrew reformer, worshipping with others in the Jerusalem Temple. There are, in fact, no originals except in phrase, dress, statement or rearrangement." Dr. Peebles says that every competent writer or savant exclaims with Confucius "I only hand on." Let no advocate of orthodox Christianity hope to find in Dr. Peebles a supporter; he will be bitterly disappointed if he looks in that direction for any support, as Jesus is emphatically described as "a man of the Jewish race," Paul, with the founder and the Church Fathers, fashioned sectarian Christianity, or churchianity. Priest manufactured creeds are spoken of as having been since the third century stumbling-blocks to the world's progress.

Dr. Peebles straightway proceeds to become both positive in his own distinctive utterances and confidential with his readers. Some idea of the sweet and noble spirit of the man may be gained from the following allusion he makes to two gentlemen from whose sayings or writings he gathers much material for his volume, Wm. Emmette Coleman (of San Francisco) and B. B. Hill (of Philadelphia):

"No man in the past has criticised me more severely than W. E. Coleman; and yet his criticisms have never soiled or severed a link in friendship's chain. Honest differences of opinion there must be. Touching the personal existence of Jesus Christ, B. B. Hill and myself do not agree, and yet I am proud to bear testimony that he is an excellent and honorable man." These attestations of loyal friendship do not, however, prevent the friend from denouncing in unmeasured terms communications which come from "earth bound atmospheric spirits that people the dens and dungeons of the under-world."

Dr. Peebles delights in strong language and in sharp invective; it is characteristic of his intrepid, incisive temperament, and whenever he gets thoroughly mounted on his war-horse he spares nothing that opposes itself to his convictions or stands in the way of his determined attempts to prove what he has set forth to demonstrate. Hear him! "Does some loose thinker say 'It matters not to me whether Jesus existed or not. No—nor perhaps whether Cicero or Socrates existed. Nor whether Epictetus or Emerson existed—or your ancestors—or anybody but your own supreme self! Such intensified egotistic selfishness is akin to insanity. Consider the position—I exist and that is enough.' No matter about the past that made the present possible." In this fine rhetorical passage, and in much that follows in the same style, our author pours forth his fierce denunciation of supreme selfishness with all the ardor and enthusiasm of an idol-breaker of the highest rank. "O, thou son of intensified selfishness, so hide thyself and contemplate for a season thine own immense littleness," is certainly sublime, and we may add, in some instances well merited.

Next in order are the attentions paid to those who care not for the personal aspects of the Jesus Christ question, and say: "His principles are enough for me, anyhow." Dr. Peebles is ready for such, also, though they are treated with less violence than the former class. "Principles, unless consciously embodied, are little more than floating phantasms, unthinkable, incomprehensible footprints without feet, nothing more," a sentiment with which we heartily agree, for how, let it be asked, can we understand a principle of goodness unless that principle is embodied for our edification in some human being who is a concrete reality for us; if we can ourselves embody noble principles in our own persons, we are fulfilling the requirements of divine law and order; and though we may continue in ignorance of those who embodied them in former times, our own incarnation of them in the living present will assuredly suffice. Dr. Peebles seems fully conscious of the beneficent effect produced by all noble living even upon those who know nothing of the historic actors on the world's dramatic stage, and when he proceeds to relate his own experiences in a library with a blindfold clairvoyant, he contributes most interestingly to the literature of experimental psychology. So replete with material for many essays is Dr. Peebles's suggestive Introduction, that were a reviewer or lecturer to venture to deal at all exhaustively therewith allotted time and space would surely have completely vanished before a single mention had been made of any of the fifteen lengthy chapters into which the volume proper is divided, to each one of which we must now pay a hurried, consequently a most imperfect tribute.

Chapter I. is headed, "But who say ye that I am?" Our author launches out again to destroy the mythical theory of Jesus entertained by some contributors to the spiritualistic press, and says that the craze for denying the actual career of great teachers of the past has gone so far as to throw discredit on all biographies of Josephus, Mahomet or Muhammad (which is the scholarly writing), and all other spiritual teachers and moral lights with whose names the ethical progress of all humanity has been for many centuries definitely associated. Surely the works attributed to Josephus were written by some one, as books do not write themselves; the Koran must have had an origin, and so must all other books have had, therefore it is only a question ultimately whether we have or have not correctly preserved in historic archives the real names and

places immediately associated with the production of the spurious literature still extant. Truly "destruction requires little capital, and no uplifting emotions of brainy genius."

Dr. Peebles proceeds forthwith to classify Spiritualists under four heads: 1. Those who squarely deny the existence of Jesus. 2. Those who admit his existence but speak of him in highly disrespectful terms. 3. Those who consider him a very superior Esenian medium and wonder worker. 4. Those who regard him as the grand ideal man. The reply is to the first class only, though Dr. Peebles himself clearly repudiates the senseless scoffing attitude of the second division, and leans himself toward the views taken by the third and fourth classes, the fourth especially.

Concerning the valueless character of mere denial, the cases are cited of Prof. Wilson, who, according to the Encyclopaedia Britannica, once read a paper before the Royal Asiatic Society denying the existence of Gautama, the Buddha, and afterwards retracted his folly; of Walpole, an eccentric Englishman, who wrote an ingenious work to prove the non-existence of King Richard III., and of the Belgian, Vesseli, who tried to prove that Jeanne d'Arc was a myth, and not a real historic character. As the argument proceeds the impartial reader cannot fail to be strongly impressed with the deep sincerity and convincing earnestness with which Dr. Peebles thrusts his lance into the armor of the opposition and lances into by one of the strongest positions taken by the enemy.

It is frequently said that the silence of contemporary writers tells strongly against the existence of Jesus; but, exclaims our author, does the silence of Thales, Sion, Democritus, Plato, Herodotus and Xenophon concerning the Jews prove that no Jews existed in the days of those renowned philosophers? History is appealed to again and again to confirm the author's contention that silence is no disproof. The real existence of Alexander the Great is not questioned, though his four literary evangelists, Plutarch, Arrian, Diodorus Siculus and Quintus did not live till three hundred years after him. Voltaire spent many years in England in the vicinity of Alexander Pope, yet Pope never mentions him in his voluminous correspondence. Pliny the Younger, an eye witness of the great eruption of Vesuvius which destroyed Herculaneum and Pompeii, says not a word about the destruction of those now excavated cities.

Gerald Massey's denials of the personal existence of Jesus proved nothing; and though many of his poems are excellent, that part of his literary work which was aimed at destroying "the idol Jesus" has not stood the test of dispassionate criticism and has reflected no lustre on his fame. During the course of eight hundred years no intelligent Jew has been known to deny the actual existence of Jesus, though the strictly Orthodox in Israel have often referred to him as the "egotistic, enthusiastic Nazarene." Rabbi Wise, who is certainly one of the foremost rabbis in America, as he is one of the oldest also, has written a good deal about this controversy, and his contention is that Jesus was a real ethical teacher, a reformer in Israel. Emanuel Deutsch, the distinguished Hebrew Orientalist, at one time Assistant Librarian in the British Museum, states in his "Literary Remains" that Jesus was known to Hillel, with whose ethical teachings the greatest of the sayings of Jesus, as recorded in the New Testament, fully accord, as they agree also with much that is in the Talmud, the great repository of Jewish tradition.

Dr. Peebles gives a very interesting account of his meeting with the venerable Rabbi Simon Geiger Herzfeld in Jerusalem during his first tour around the world, when that remarkable man showed him the opinions concerning Jesus of one hundred and thirty famous rabbis, who lived between 25 B.C. and 175 A.D. That distinguished scholar was himself convinced of the existence of Jesus and of the reality of his "magical" works. Though the passages in Josephus which refer to Jesus are frequently pronounced spurious, many eminent writers, including Renan, have declared them genuine, therefore it is scarcely fair to boldly claim them with forgeries. To follow Dr. Peebles through all his evidences would necessitate a practical re-writing of a large portion of his book, an entirely unnecessary task, as the volume itself is easily accessible to all who would fain acquaint themselves with its amazing contents. Clement, Justin, Papius, Irenaeus, Antoninus Pius, Hierocles, Tacitus, Suetonius, Marcus Aurelius, Porphyry, Valentinus, Marcion, Julian, Pliny the Younger, and Celsus, are all marshalled to testify to the real existence of Jesus, then comes the following caustic passage: "This pultry business of writing Jesus Christ out of existence by the gall-dipped pen-strokes of atheistic artists, few over-ambitious spiritists seem to have developed out of the dreary Dupuis, the fickle Robert Taylor, the fussy visionary Gerald Massey, and some dozen or more others of similar or less calibre. Shades of scholastic rabbis and Roman philosophers—what next?"

Now comes the negative testimony of the spirits to be in turn negated by the affirmative testimony of other and "exalted" spirits, and by all the laws of evidence the affirmations can certainly win their case against the negations in any court where the common view of the world of testimony is held intact. The following language is very strong but well worth quoting and pondering:

"During my thirty-five years' connection with Spiritualism as a sympathizer or public exponent, I have met, I suppose, in this and foreign countries during my two journeys around the world, full three thousand mediums, and through hundreds of these I have received communications, and as far as memory serves me, not so much as one intelligent and highly unfolded spirit in writing or speaking through this multitude of mediums has denied the existence of Jesus Christ. I feel, as a few years ago Dr. Peebles directed questions through several Spiritualist mediums to mediums only, inquiring if they in their clairvoyant conditions, or if their higher spirit guides had seen Jesus. In response he received over one hundred letters, declaring in the most positive manner that these seers or their directing intelligences had seen and in some cases conversed with the 'Crucified Man of Nazareth.' Samples of the letters are given and first among them is an extract from a communication written through the hand of the present reviewer of the book, followed by testimonies from Mrs. Nettie C. Maynard, who was highly esteemed by President Lincoln, Prof. Henry Kiddle, David Duguid (of Glasgow) and several others of world-wide eminence. This fascinating chapter ends with a quotation from Renan, preceded by one from Ingersoll which does great credit to the eloquent agnostic. Ingersoll says: 'My own opinion is that the man called Christ lived. His life is worth its example, its benevolence, its self-denial and heroism. . . . I place him with the greatest of the self-sacrificing of this earth, and for the man Christ I feel only admiration and respect. Let me say, once for all, to that great and serene man, gladly pay the homage of my admiration and my tears.' Renan says: 'The highest consciousness of God that has existed in the human breast was that of Jesus. He founded that lofty Spiritualism which during ages has filled souls with joy in passing through this valley of tears.' Dr. Peebles may well point with happy pride to such unanimous and varied testimony in behalf of a truth which lies very near his heart."

The remaining fourteen chapters of the volume are of such a character that exhaustive review within anything like reasonable limits of space must prove impossible; but though the task is formidable, we must endeavor to give the readers of this sketch at least a faint outline of the ground traversed by the various contributors to this remarkable symposium. Chapter II. is headed, "Jesus—Talmud—Edwin Johnson—Hudson Tuttle and W. E. Coleman." It starts out with a scorching denunciation of the pretensions of a certain man (Edwin Johnson by name) whose contributions to several newspapers some years ago were intended to induce the public to believe that there was really no authentic history extant of any events which had occurred much earlier than the sixteenth century of the present era. The "Rise of Christendom," by this erratic man, is certainly a curious study in the vagaries to which a distorted intellect may

give welcome, but as a serious account of the subject with which it deals it has no value in the eyes of any reputable scholar who has bestowed any attention upon it. It is, moreover, absurd for any professing Spiritualist to allude in complimentary, not to say eulogistic terms, to such a strange fabrication, when its author sneers as contemptuously at Spiritualism as he does at all ancient history, even including, in his denials, the very existence of Muhammad. W. E. Coleman's reply to Hudson Tuttle's acceptance and advocacy of Mr. Johnson's extraordinary compilation of inventions is inserted in Dr. Peebles' book substantially as it originally appeared in the *Progressive Thinker* of Chicago, and, as it is a very exhaustive document, written from the standpoint of the "Higher Critics," all that is necessary in this review is to commend it to the thoughtful perusal of the interested reader.

Chapter III. continues the subject matter introduced in Chapter II., and furnishes the reader with a good deal of very solid mental food, which may take, in some instances, considerable time for digestion.

Chapter IV. is contributed by Dr. J. R. Buchanan, that prolific writer, whose recent works on Primitive Christianity have excited much attention. Dr. Buchanan, who has been a tireless student and investigator in the field of anthropology and psychometry since 1841, and who is now between eighty and ninety years of age and still intellectually vigorous, is certainly worthy of profound attention, for though to some minds his conclusions may not all appear self-evident, they are in all cases provocative of deep thought and challenge profound investigation. Dr. Buchanan's testimony to the real earthly life of Jesus, as well as of Paul and the various apostles, is gathered partly from such annals as are open to the general student, but far more largely from psychometric sources, in which he places very great reliance; he scores mercilessly "Antiquity Unveiled," a book which seeks to prove by means of spirit messages that the original of the historic Jesus was Apollonius of Tyana, a remarkable sage and wonder-worker, who has been in some mysterious manner confounded sometimes with Jesus and sometimes with Paul, at which there is some cause for wonder, as two more widely different characters, whether of fact or fiction, it is really difficult to conceive. Dr. Buchanan sums up his able paper with the following bold declaration: "The leaders of our Republic, whose names are honored of all men, such as Washington, Paine, Jefferson, Franklin, Jackson, Clay and Lincoln, unite with Dr. Buchanan in the demand for eternal justice and the eternal truth of history recognized alike by all, and if my fading life can reach the end of the century, the fullness of truth will appear in the 'New World of Science,' which embraces the mortal and immortal realms of humanity." Dr. Buchanan is certainly an enthusiast of the highest order, and we can only hope that he may be fully able to carry to its completion his *magnus opus* before he must quit his mortal tenement and embark upon that ocean of post-terrestrial existence with which he feels himself to be in wondrously close touch continually.

Chapter V. is made up of testimonies to the existence of Jesus by Rabbi Wise and Moses Hull, who, as might well be expected, treat their subject from widely different standpoints. Mr. Hull is a spiritualistic lecturer who never wearies in his endeavors to prove Spiritualism both from the Bible and by means of present-day evidences. Rabbi Wise's utterances are extracted from his "History of the Hebrew Commonwealth," a very valuable treatise from the religious standpoint of liberal Judaism.

Chapter VI. is titled: "Have we any History of the so-called Jesus?—Not any. He was a Myth"—a singular heading surely, and the reader need not be told that it was not of Dr. Peebles' own devising. J. S. Loveland rather than this peculiar section of the volume, which contains nothing new and nothing more valuable than the old threshed-out straw of negative assertiveness until the writer reaches the end of his essay, at which point he virtually retracts his title, admits the possibility of what he has previously denied, and swings round so nearly to Dr. Buchanan's position that it is difficult to see wherein the backbone of the controversy consists. Loveland is followed by Coleman, whose membership in a great variety of learned societies is made known at the top of his essay, which is certainly far superior to the one against which it is directed, as it does contain a good deal of historical matter and some well-directed onslaughts against spurious scholarship. Mr. Coleman says: "There is not a competent scholar in the world, so far as I know, who believes that the accounts of Jesus' birth, etc., were derived from the Krishna legends," a foundationless claim made by Mr. Lockwood in his curious pamphlet, "Reincarnation," and by some other "professors" whom Mr. Coleman designates "pseudo scholars," etc.

Chapters VII. and VIII. are devoted to the Talmud and Jewish Correspondence. Rabbi Wise figures prominently here again, and the non-Jew to whom the Talmud may be an unknown treasury of curious romance and legend, will find much interesting information concerning that fascinating literature which the "orthodox" Jew regards as second in value only to the Torah and the Prophets. Josephus and the Mishna (an other Jewish storehouse of traditions) receive much attention in both chapters. At the close of the eighth Dr. Peebles bursts forth in characteristic strain as follows: "No Jewish, Grecian or Roman author for some eighteen hundred years ever denied the personal existence of Jesus, the potent central figure of the gospels. The assuming of this responsibility devolved upon a little clique of agnostic non-erudites as ignorant of the Talmud, of archæology, of Oriental history and of Egyptian, Assyrian and Babylonian inscriptions as a group of the earth's paupers, or as the old gladiators were devoid of orange blossoms. Already their feet are slipping, their laurels fading, and Oriental explorers are digging their graves. Pitying them over their tomb-dusted theories, I leave no sighs, shed no tears."

Chapter IX. is a very learned one, devoted largely to mention of resurrected cities and archaeological researches in *extenso*.

Chapter X., on *The Logia and the Newly Found Sayings of Jesus*, is replete with intense modern interest, as it discusses some recent discoveries which in the opinion of many distinguished thinkers, throw some fresh light on many obscure incidents in the life of Jesus and his contemporaries. Dr. Peebles seems to have read almost everything that in any way bears on his chosen theme, and for indefatigable industry in searching, sifting and compiling, he deserves to rank very much higher than the average writer of even good and useful books. Having traveled very widely, and having gained friendly and ready access to many almost inaccessible places where literary treasures are preserved, Dr. Peebles can handle these somewhat difficult questions with a master's hand, and in his treatise on *The Logia*, he rises to his full strength and dignity.

Chapter XI. is another wonderful chapter, scholarly in the extreme, but sufficiently popular in style to make it acceptable to others beside specialists. Muhammad—The Qu'ran (Koran), The Gnostics and Gnostic Papyri, are treated of in this section. The information concerning the Gnostics is of rare value to the student, who is certainly deeply indebted to Dr. Peebles for having condensed and digested so much unusual knowledge and presented it in so attractive and convincing a form. Exigencies of space in a review forbid the quotations we would like to make, but again we say, and this time with increased earnestness, buy this marvelous book, read it and re-read it, for the elements of a complete liberal education are condensed within it.

Chapter XII. presents the negative side of the question of the existence of Jesus from the standpoint of Mr. B. B. Hill of Philadelphia. Mr. Hill is to our knowledge a most upright and kindly man, one whose word we would take unquestioningly on all ordinary matters; but with all due respect to an honored friend we must be permitted to offer that in this much-controverted topic of remote history Mr. Hill's arguments are not in our judgment convincing. Well worth reading and considering they are, but they certainly do not prove the negative by substantially demonstrating a contradictory affirmative. Mr.

Hill quotes several spirit-communications contained in "Antiquity Unveiled," which, though worthy of attention from all students of the psychic problem, do not convince the prejudiced that there was a real Jesus, but only Apollonius on whose eventful life the "Christian myth" was gradually created. Dr. Peebles replies, of course, to Mr. Hill, and in no equivocal manner, for, though these gentlemen are friends in the social sphere, when they enter the arena of religious controversy they drop all those politenesses which, though charming in the drawing room, seem out of place in the atmosphere of positive debate. As Mr. Hill cites spirit-messages as given through one mediumistic spirit to support his Apollonian theory, Dr. Peebles quotes from a great array of noted sensitives, and declares that through J. J. Morse, the noted English lecturer, Stanton Morse (M. A. Oxon), for many years editor of *Light*, the excellent London weekly advocate of pure, refined Spiritualism; Duguid, the famous Scotch psychic through whom "Haled" and "Hermes," two very remarkable books, were written avowedly by a spirit who had lived contemporaneously with Jesus and been one of his many disciples; and many other well-known mediumistic workers now in the public field, testimonies have been multiplied, all of a distinctly affirmative order.

The remaining chapters of this epoch making book numbered XIII., XIV. and XV. are simply filled with quotations from the greatest scholars of the nineteenth century and able comment upon their words. It would really be difficult to mention an authority which is not mentioned. Max Müller, Thomas Huxley, Lecky (author of the famous "History of European Morals"), William Denton (the celebrated geologist), and many more, are all called together to support Dr. Peebles in his determined effort to overthrow what he considers to be the fallacies promulgated by G. Dreyer Higgins in his "Analynopsis," Kersey Graves, in his "Sixteen Crucified Saviors," Gerald Massey in his later prose works, and all others who within the past half century have been summoned to prove the non-existence of the glorious central character in the evangelistic tale. Ingersoll's agnosticism and his justification of suicide, have aroused the righteous ire of Dr. Peebles, who sums up his conclusions of "atheistic Ingersollism" thus: "Beginning in matter and ending in matter, it is the gospel of mud—that, and nothing more! It is comparable to shells that rattle and husks that rustle, and utterly fails to satisfy the rational demands of royal-souled men and women."

Even so say we, though we thoroughly admire every streak of beneficent humanity displayed by all those of materialistic or agnostic creed who, though destitute of all spiritual faith and consolation pertaining to a life beyond the grave, are nobly seeking to better in some respects the lot of men on earth. Knowing full well that this review is totally inadequate to set forth the claims to wide-wide acknowledgment of Dr. Peebles' monumental work, we are sure the large-hearted author and his many admirers all over the world who peruse the *BANNER OF LIGHT*, will appreciate the reviewer's great disadvantage when a work is submitted for criticism which challenges on almost every page the earnest study of the scholar before it appears safe to venture a dissentient word. As to the erudition displayed on the part of Dr. Peebles and his confidants, it is simply astounding.

Fifty books of considerable bulk and not inconsiderable claims to favorable notice often contain less information than this one volume, which is simply brimming over with historic and up-to-date information and bristling everywhere with a spirit of such intense earnestness that the psychological momentum of the work amounts to tremendous push and pull. We can only end our review by the final quotation from the book, which ends in the following, a glowing tribute to true scientific philosophy and religious Spiritualism, which, when freed from all barnacles of fraud and misconception, is surely destined to become the accepted era-unifier of the twentieth century: "Spiritualism is not only a religion of wisdom, but it is preeminently the religion of tenderness and charity. Spiritualism is the ripest, richest fruitage of the unfolded ages, being grounded in God, and overshadowed by his ministering spirits. It is the holy religion of peace, the eternal, unselfish religion of universal love, purity and beauty, and will abide forever."

"The longer I live and the more I see
Of the struggle of souls toward the heights above,
The stronger this truth comes home to me
That the universe rests on the shoulders of love—
A love so limitless, deep and broad
That men have renamed it and called it God."

This great, handsome volume retails at the marvelous low price of \$1.25. We wish for it a sale reaching to hundreds of thousands of copies; and no matter what precise ground some truth-seekers may take of the special historic points on which the author lays particular emphasis, the mass of facts collected and the immense amount of information given make the book one of such extreme and unusual value that it is not too much to say that it deserves to occupy a very distinguished place of honor in every well-stocked library, while for the reader of limited means who can only afford a few books, such a compendium of varied information is a precious treasure. God and all angels bless a good, faithful, generous Dr. Peebles; and though he does say biting things at times, in the heat of controversy, his intentions are so noble and his love of truth so conspicuous, that we can but feel that the time-worn expression *righteous indignation* covers the ground and in this instance, we must reserve judgment on all matters where we do not feel that we have certain knowledge, but so very much stronger is the case for than that against the real, historic life of Jesus, that, taking all things into account together, we may well agree with our learned friend and illustrious author, and declare the question virtually settled on the affirmative side of the exciting controversy. After all, the greatest question to be settled is not a historical but a practical one, viz., Are we seeking to live truly noble and therefore genuinely spiritual lives? Heaven help each one to answer that question faithfully in the affirmative.

Jan. 25, 1899. W. J. COLVILLE.

Prophecy.

BY J. E. WEST.

To the Editor of the Banner of Light:

In answer to your statement, "If there is an instance of well-authenticated prophecy, we hope our readers will make the fact known to the public," will say that I can give you an instance of true prophecy, as follows:

When I was in San Francisco, twenty-one years ago last September, I was a long way from my family and home in Indiana. I did not know how to reach home, neither did I have a dollar in my pocket to start with. In passing down the street one day, wondering how I would make some money with which to start home, I came across a "fortune-teller's" sign. I made up my mind to go in and relate my story, which I did, giving her (the woman) the last fifty cents I had in the world in payment for her information as to how to make some money to get home on.

She went into a trance, and this is what she imparted to me: "Go find a ship; the captain will sympathize with you and take you on a journey around Cape Horn to New York." During your voyage your ship will encounter many storms, and once during this trip you will give up the ship as lost, but you will not be hurt and will land in New York in safety. When you get to New York the captain, together with the railroad agent, will see that you are provided with a ticket to your home in Indiana. You need not fear, but take my advice and go ahead."

I raked up courage, went to the wharf, and did as I was advised. I was taken to New York by the captain, and, sure enough, the prophecy of this good lady came true. Once during our trip on the water our ship was given up by the crew as lost; and when I got to New York the captain secured me a ticket to Carbondale, Ind., my home, which I reached safely, coming all the way without one cent in my pocket to call my own. This was all prophesied to me by the "fortune teller" in San Francisco, and every word of her utterances came true.
Carbondale, Ind.

Children's Spiritualism.

Linnie Towle.

Dear Little Sunbeam and Leona: Seeing your pretty letters in the BANNER OF LIGHT I thought I would write to you and tell you what I am doing in earth-life. I am a little apt to be cross sometimes, yet do n't mean to be, and I wish you both would try to help me. I will try my best to be good, and not get out of patience at any little thing. I have very hard home lessons, and get all harassed up over them, but suppose I must not. Mamma has very bad backaches sometimes, and will you please tell me what will help it. She is so patient and good, and tries to endure it so well. I think Leona's puzzle means, as the twig is bent, so the tree is inclined to grow.

My name is Linnie Towle. I am thirteen years old, and live at 21 Bartlett street, Roxbury, Mass. I am a Spiritualist, and so are mamma and papa. I think it is pleasant to think that our friends can come back to us. I have seen an Indian whose name was Red-Blanket. He was a tall and stately man, with beautiful feathers in his hat. I have seen a great many of my own relations. Suppose you both know them all. If you write, ask Mamma Towle and Ernest if they will write a few lines too. I would be so glad to have them write, and the others too. I hope that some time you can be with us and make us know you're near. While my Cousin Cora is here I wish you would see if her brother and sister will write to her.

Well, I guess I will close, with love and kisses to you both, and give my love to my other spirit-friends. LINNIE TOWLE.
21 Bartlett street, Roxbury, Mass.

Sunbeam Replies.

My Dear Little Friends: You remember I told you in my last letter that I used to go to school, and that sometimes we had new scholars; well, after we learned that God is love, and we are a part of him, then we were taught that every other little child is a part of God, too, and it does n't make any difference whether we are Indians or negroes or white people. It was hard for me to believe it, for I thought if we are all a part of God we must all look alike; but after a long time I understood that it is n't our faces and our bodies, but our wills, or what makes us act.

One day a little boy named Harry came to school, and I was sure he had no God in him anywhere, for he cried and fussed, and called us bad names, and said we had stolen him from his mother; but our teacher took him in her arms and carried him back to his old home, and he saw his mother sitting there crying, all dressed in black, black clothes; and when he called her she did n't hear, and he cried worse than before. Our teacher then brought him back to school and we tried to help him. He soon learned that he could go to his mother whenever he wanted to, and that sometimes he was able to help her when her head ached or when she was discouraged.

At one time a man owed her some money, and she was very much in need of it yet could not get it. It troubled her much, and Harry did n't know what to do, but he thought he would try to influence the man to do what was right; so he went to him, and found his mother around one magnificent mansion [that means a large and very splendid house], which was in the center. This mansion was named Love, and controlled all the other houses and all who lived in them, and made them happy, joyous and free. For Love controls all things. Hyannis, Mass.

Now Harry is growing strong and happy, and is so lovable and loving that we could not know what to do without him. When he goes back to his old home it seems as if he carried a soft summer breeze with him, for every one smiles as if their care had been blown away, and although no one in earth-life knows what he is doing, Harry himself knows it, and is looking forward to the time when his mother will be with him and he can see how surprised she will be to know how long he has been helping her. Sometimes he wishes so much that she would try to find out if he can see and remember her, but the most of the time he is content to make her burden lighter by his presence and sweet thought.

I had a letter from Linnie Towle. I am so glad you wrote to me, for it is the first letter I ever had. I never wrote any before either, for you know I never went to school until I came to spirit-land, and then I had no way to send them if I wrote, and so of course it was no use to write. I shall be glad to visit your home and make you know I am there sometimes, when I am able. I had not seen your friends until you wrote, for spirit-land is like a big, big city, and there are many people that one cannot know them all, any more than you can know everybody in Boston; but when your letter came I tried to find them, and how do you suppose I went to work to do it? I could n't ask everybody I met if they knew a little girl called Linnie Towle, but I went over to your home and found some of your friends, and they helped me find those you wanted. I had never been to your home at all, I would have known that your brother and friends would be there, for spirits like to visit where they are loved and remembered. Perhaps if you and your Cousin Cora would sit a little while each day, waiting for those you love to come to you and help you to know that they are there, you might be able to hear them speak to you. I am sure they would grow stronger with your help, and then they would be able to help you to be good when you feel naughty, and well when you feel sick. You help them, and they will help you, and you will grow together, just the same as if they still had bodies like yours. I send you my dear love, and I hope I may be able to talk to you sometime, as well as write letters.

Your friend Sunbeam, through her medium, Minnie M. Soule.

Light After Darkness.

BY G. L. RANDALL.

While reading Leona's message to you in THE BANNER OF Jan. 14, I thought perhaps, if the Editor was willing, I would tell you boys and girls about the place where I found myself once upon a time, and tell you that I want you to live in the beautiful houses described in the last part of my story.

One day I found myself in an awful darkness; I could see nothing around me, it was so dark; and oh! it made me feel so miserable I almost wished to die. But in the midst of my miserableness a "good angel" came to me, and told me if I would like to get out of this awful darkness she would show me why I was there, and would help me to get out. So I followed her, and pretty soon I began to see a little, and I will tell you what I saw. I saw all around me a large number of very bright red fires, and every time I moved I would find myself in one of them, and it would burn me so that I would be worse than before. On looking closer I could see that over each fire was a name, and I read the names *Unkindness, Cruelty, Ugliness, Laziness, Strife, Dishonesty*, and oh! so many, many more, while in the very center was a very large fire, brighter than all the rest and feeding all the rest. This fire was named *Selfishness*. Then I could see why I was in this awful place where the "good angel" found me, for all these bad faults blinded me so that I could not see, and made me so miserable!

"Now," said the Good Angel, "I will show you where you might live and be happy"; so she led me into a very pleasant valley. It was so beautiful, I am sure that you will want to live there, and you can, too. Here the sun was shining so brightly, and the birds were singing so sweetly, such lovely flowers abounded everywhere, and such crowds of happy children were living in beautiful large houses. I saw that all these houses were named also, and could read the names, *Kind Deeds, Gentle Words, Truth, Honesty, Purity, Peace*, and

THOUGHT SHE MUST DIE.

Complete Nervous Prostration and Unable to Work.

Sleepless, and Mornings was More Tired than When She Retired.

Dr. Greene's Nervura Has Made Her Healthy, Cheerful and Able to Work.

B. J. Stockwell, Waitsfield, Vt., says: "My wife was down for two years, being for the most time confined to her bed. She had complete nervous prostration. She was unable to do any work during all this time about the house. There were times when for a week at a time she did not sleep hardly any. When she got up she would say that she was more exhausted



than when she retired at night. She had a terrible deathly sensation worse than any pain she ever suffered. Her stomach and digestion were bad, for she was completely prostrated. We saw Dr. Greene's Nervura blood and nerve remedy advertised and determined to try it. She is now a healthy woman, able to do her ordinary work, with good digestion, good sleep and is cheerful. This is what Dr. Greene's Nervura has done for her. I will cheerfully answer any questions in regard to my wife's cure."

You can consult Dr. Greene, 34 Temple Place, Boston, Mass., free of charge, whether you call or write.

Happiness, and many others all grouped around one magnificent mansion [that means a large and very splendid house], which was in the center. This mansion was named Love, and controlled all the other houses and all who lived in them, and made them happy, joyous and free. For Love controls all things. Hyannis, Mass.

Conundrums.

See if you can guess the following conundrums. The correct answers will be given week after next, and the names of all those who guess them.

1. What holds all the snuff in the world?
2. Why is a whisper like treason?
3. Who is the oldest lunatic on record?
4. When is a man thinner than a lath?
5. Who is our most distant relation?
6. What is everybody doing at the same time?
7. Why is sin like the letter D?
8. When is a match frivolous?
9. What is the funniest burglary on record?

Literary Department.

THE DAWN.—In the October number are the opening chapters of a most unique and interesting novel—"Lifting the Veil." The hero, Tara, possessed of all the blessings of earth—a lovely, devoted wife, loving children, the respect and homage of fellowmen and servants, a character so pure and loving as to include every one in every class of society, yet "Tara has not discovered the Ideal Beauty before whom he might fall in worship, and realize his highest destiny fulfilled."

The loving vigilance of his wife, Sati, discovers this vague unrest in her husband, and in the course of a conversation with him she says:

"My love has till yesterday, lord! sufficed for all thy wants, and thou hast never reproached me with any lack thereof. Methinks thou hast before thyself revealed a more glorious orb, which lesser souls may never gaze at, some spirit-illumined vision that draws thee out of thyself and accustomed orbit."

Tara—Even so; but I have only felt the attraction; it works within me silently, though my spirit yearns to come face to face with it. But I am eternally thine and thou art mine, like twin stars that twinkle through ages across yon milky way.

Tara has a dear friend named Hira, whose large imagination causes him to feel an instinctive sympathy for Tara's vague longings and mighty aspirations so far beyond all mortal reach. A few extracts from their conversation will show the character of their friendship.

Hira—It is well that I may be allowed to know of thy secrets. God may yet make me serve His end in thy cause.

Tara—Pure soul! I am indeed obliged to thee for all thy favors so lavishly bestowed upon me. But what peace couldst thou bring, so long as I am not satisfied with what knowledge of myself and the world I have, as long as the lines of my duties are not clear before me. I cannot give an account of myself to myself, and the inarticulate murmurings of my chained spirit have been my deepest woes.

Hira—Thou feelest thou hast yet to experience a higher nature. Thou canst not now continue to look at the world from the same point of view as thou hast hitherto done. Thou feelest disturbed, for the higher nature hath not yet come; nor dost thou know what that nature is like. But thou feelest the upward pull, and thy relations to the world have changed.

Tara—Thou hast judged rightly; my nature is expanding, but I am not yet adjusted to my surroundings. My views of things in general remain apparently as of old; but they are getting more and more unreal and my conduct is getting to be more and more anomalous day by day. Alas! how men do often think they could do without philosophy! They forget that every-day conduct is philosophy lived; theory clothed in flesh and blood.

Hira—But all progress is through work, whether of the body or the mind; and maybe thou art wasting precious hours of thy life in thus giving thyself up to unprofitable grief in submitting to the dictates of what may at best be thy moods.

Tara—I understand thee. A subdued mind, a stronger will, may yet lead me on to what I seek. The road to life is, therefore, through more determined work.

We can follow the friends no further, but we look forward with interest for the succeeding chapters.

44 Lansdowne Road, Bhowanipore, Calcutta, India.

MIND.—In our review of the January and February issues, we have selected a few thoughts here and there, it being impossible to do justice to the many excellent papers contained in this magazine of liberal and advanced thought. Lewis G. Jones, M. A., in his essay on "Philosophy—Oriental and Occidental," advances this thought:

"The philosophy of the future must assimilate all that is good and true in the older systems, and blend it with the assured results of modern scientific research. It will owe much to Kant, something to post-Kantian Idealism, but more to Herbert Spencer and the scientific doctrine of evolution. It will be just and sympathetic in its study of the Oriental systems, which have much of value as stimulus to the spiritual life."

Joseph Dana Miller says some especially good things on "Style is the Thought Itself." A hint of the whole is as follows:

Clearness of style, of course, springs from clearness of thought. Almost every great thinker is the master of an adequate style, notable for its clearness. The English Bunyan could scarcely be improved upon by the modern student of style, after the language has been so gloriously enriched by centuries of additions to its strength and sinuosity. The tremendous elemental conviction of the man found expression commensurate with its plan and purpose. And so it is that, where a thought is well conceived and its details well defined, the style will partake of the orderliness of thought.

The most that rhetoric can do is to lay down a few rules or indicate a few principles; all the rest is art, imagination, and the thought itself. Words hot from the emotions, and uttered with due regard to simplicity of meaning, are apt to surpass in purity as well as in effectiveness the finest literary models.

Style is the thought itself. No one would today write history in the careless style of Alison, because hardly any one aspiring to the function of historian thinks so carelessly. Style has been called the dress of thought; but this tells only half the truth, for, as thought is common and universal, the style is the principal thing. We cannot divorce the style from the thought of a great writer, because the style is the thought.

M. E. Carter's excellent papers on "The Art of Concentration" should be read by every one who finds himself deficient in this most essential mind power. He affirms that for concentration, there must be: (1) preparation; (2) entering into concentration; (3) dwelling in meditation; (4) passing out; (5) analysis of our process of thought; and (6) action resulting from the whole series, which we name concentration. Through this course we strengthen the mental activities, evolve knowledge, develop the soul, and improve the character. We also establish a wholesome "axis of mentality," which forbids the entrance of undesirable thought.

As was stated in the first paper, there is no "royal road" to concentration. In Mr. Ghandi's own words: Mere intellectual superiority is proud and self-sufficient; but with it must come humility and a desire to do good. Then everything of a nature will follow. In order to concentrate, one must observe the practice for a long time with devotion, and merely experimentally and not irregularly. The Alliance Publishing Co., "Life" Bldg., 19-21 W. 31st Street, New York.

SOME MARKED PASSAGES is the title of a little volume by Miss Jeanne G. Pennington, who bases a series of charming stories upon marked passages found in books sent to a hospital for the use of the patients. In discussing the good taste displayed in marking books, the superintendent asserts: "I've always claimed that the man or woman who marks a book is either a sentimentalist or an egotist of the worst order."

The Matron replies: "Why, the authors I love most of all I have been introduced to by some chance remark here and there in some one of their books. I have grown to feel that some of the strongest, though most modest and often most diffident natures, speak effectually in this manner, who perhaps would not speak at all, otherwise—certainly not to me."

The books were placed on a shelf in the "Ward of the Convalescents," and as the year rolled on, some of the little books were re-read, and the effect of certain marked passages upon some of the patients forms the subject-matter of the stories.

The graphic power of the sketches; the sunny, wholesome air of the throughout; the intuitive perception, sharpened by careful study, of physical conditions as affected by mental and spiritual activities; and the quiet sense of humor which lends a lightness to the touch, make these stories likely to be very acceptable, especially to all those who are taking interest in what is called "the new thought" of the day—which, of course, is but the new polarization and wider use of a very old thought, the supremacy of the inner over the outer man.

There is something for everyone in each of these stories. You will find a panacea for the headache and courage for the despairing. New York: Fords, Howard & Hulbert (\$1.00). May be ordered also through Banner of Light Publishing Co.

JOURNAL OF OSTEOPATHY.—In the January issue Dr. Joseph H. Sullivan, Chicago, defines osteopathy as follows:

The osteopathic idea is that man is simply a piece of the most delicately-constructed mechanism, and that the diplomat in osteopathy is a sort of high grade mechanical engineer. One of the primary osteopathic ideas is that there is no waste room in the human body. There may be a dislocation at some point so slight as not in itself to cause serious pain or inconvenience, but the effect of the displacement, whatever it may be, is to cause an unnatural condition in some other part of the body, from which a long train of muscular or nervous disorders may arise.

The theory on which the science of osteopathy is founded, therefore, is that if every part of the bony structure is in place, and the passage of the nerve force and the blood is unobstructed, so that each part of the mechanism is receiving its proper nerve and blood supply, the machine will perform its work correctly, and the condition known as health ensues, which should continue until the machine is worn out by natural processes. On the other hand, if any part of the framework or its muscular attachments become dislocated or misplaced, so that a pressure is put on a nerve, or a blood vessel is partially or fully obstructed, the condition known as disease will make its appearance in that part of the structure supplied or drained by the nerves or blood vessels involved. The Osteopath looks upon the latter condition as the result of a mechanical defect, and experience has demonstrated that, armed with a comprehensive knowledge of the anatomy and physiology of the structure and a close acquaintance with the pathological manifestations of disease, he is enabled to trace effects to their causes and remove them.

Journal of Osteopathy, Kirksville, Missouri.

WHAT A YOUNG WOMAN OUGHT TO KNOW.—By Mrs. Mary Wood Allen, M. D., and by Sylvanus Stall, D. D.

The above-hand book was written because "One of the gravest errors in the education of our girls is the fact that parents and educators have failed to realize that the daughters will be the mothers of the next generation; that in their hands lies, in an unlimited measure, the power to mould the characters and direct the destinies of the boys and girls of the future. The curricula of our schools seem almost wholly to ignore the complex part which woman shares in the perpetuation and preservation of the race. How much has been sacrificed upon the altar of her education is revealed by the waiting rooms of our medical specialists crowded with women in the bondage of suffering. The fact that the strong, vigorous girl in each class of society is the exception, rather than the rule, is awakening parents and educators to the need, not only of curing the effects, but of removing the causes, and to the importance of serving the greatest

WHAT STATISTICS HAVE PROVEN!

What Medical Science Has Accomplished.

THIS GREAT DISCOVERY IS OFFERED FREE TO BANNER OF LIGHT READERS.

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Kidney trouble is in itself so insidious and deceptive that thousands have some form of it and never suspect it.

For many years medical science has been trying to discover some remedy that would positively overcome these dangerous troubles.

But not until recently was the discovery made. Dr. Kilmer, the eminent physician and scientist, after years of study and research, and after test on test that never varied in the grand result, announced the discovery of Swamp Root, which has proven itself a most wonderful cure for all diseases of the kidneys and bladder.

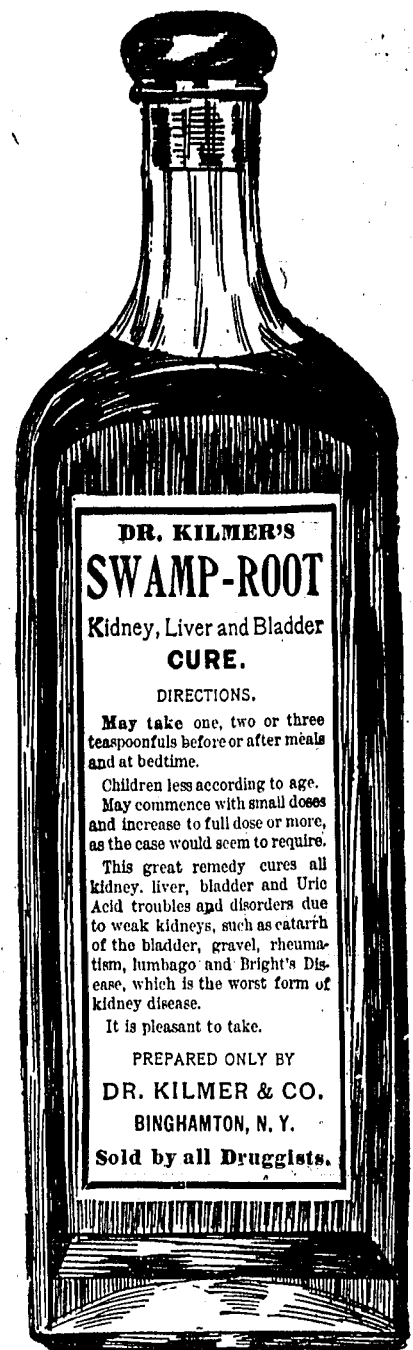
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Swamp Root has been tested in so many ways, in hospital work; in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the BANNER OF LIGHT, who have not already tried it, may have a free sample bottle of Swamp-Root, and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail post-paid, also a book telling more about Swamp-Root, and containing some of the thousands upon thousands of testimonial letters received from people who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root.

This great modern discovery is for sale at most drug stores in fifty cent and one dollar sizes. Don't make any mistake, but make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

If you take advantage of this generous offer, and write for a free sample bottle, be sure and mention the BANNER OF LIGHT when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.



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

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

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Read what Mr. Henshaw says: "I have been a sufferer for twenty years. I had a severe attack about the first of September last. In November I commenced to take your Rheumatic Cure. I was relieved at once. After taking four bottles all signs of disease had disappeared. Having had no return to date."

THOS. A. HENSHAW, 4 Hollis Place, Boston, Mass.

(His leg was badly drawn up. Price \$1.00 per bottle. Six bottles, \$5.00. Sent by express only at purchaser's expense. For sale by BANNER OF LIGHT PUBLISHING CO.

LOW

The Sixth Annual Mid-Winter

Convention of the Michigan State Spiritual Association will be held in Owosso, Feb. 10-11-12, 1899.

MAT F. ATREY, Sec'y.

BANNER OF LIGHT BOOKSTORE.
SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowdoin Street (from St. Andrew's Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Informational and Miscellaneous Books, tracts, pamphlets, and all the varied shades of opinion to which correspondents may give utterance.

Orders for books to be sent by Express, must be accompanied by full cash; the balance, if any, must be paid in advance. Orders for books to be sent by mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be made by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writers should be given as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

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We trust that Spiritualists everywhere will
coöperate heartily with us in the step which
has been taken, and that regular subscribers
for THE BANNER will make an effort to in-
crease its circulation. If every one now on
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her business to obtain one new subscriber to
this paper for 1899, the heretofore high stand-
ard of THE BANNER could easily be main-
tained, the value of its contents and their
practicality materially enhanced, and the
Cause, which this paper has so long de-
fended and upheld, greatly strengthened.

Legal Holiday.

Our patrons and contributors will kindly
remember that Wednesday, Feb. 23, is a legal
holiday, and that the BANNER OF LIGHT office
will be closed throughout the day. Advertisers
for the seventh page of the issue of Feb. 25,
will please govern themselves accordingly, and
send in all matter therefor by Friday, Feb. 17.

The Beauty of Spiritualism.

Spiritualism is so many-sided in its nature as
to make it the most attractive and truly beau-
tiful religion that ever was vouchsafed to man.
It stands for everything that is pure, and good,
and true, in life, and emphasizes in particular
the necessity of self-improvement in all de-
partments of man's nature. Its teachings
may be misapplied by the thoughtless, while
the evil-minded may abuse the liberty it gives
them to license for their acts, yet in itself its
inherent principles of right, of justice, of in-
tegrity, of purity and nobility of purpose,
make it stand forth as preëminently the most
beautiful religious truth the world has ever
known. It has always been a factor in the re-
ligious experiences of the race, and its phe-
nomena have been at the root of every ex-
pression of religion the world has ever known.
Only fifty-one years in its modern expression,
yet it has signally blessed humanity among all
nations of the earth.

It has proved that death is but change, and
that conscious life goes on and on in the world
of souls, unfolding as does the leaf from the
bud, until it is face to face with truth and
ready to do its perfect work. It has dried the
tear of the mourner and soothed the pain of
the afflicted. It has opened the gates of light
and love that sorrowing mortals may behold
the glories of the life elysian into which their
dear ones have graduated. It has given the
balm of healing to those who were without
hope, and has taught mankind that the ills of
the body can be conquered by the powers of
the soul. It has verily given all mankind joy
for sorrow, pleasure for pain, life for death.
It has made even the heaviest burdens of
earth-life endurable under the revelations it
has brought of that life in spirit spheres. It
has taught the children of men that earth-life
is a part of eternity, and that they should do
their best here in order to fit themselves for
progression's pathway after crossing the divide
that man calls death. It also shows that the
Eternal Now is of equal value with the Eter-
nal Hereafter, for, unless the former is prop-
erly lived, man's coöperation in the latter becomes
most pitiable.

Spiritualism lays great emphasis upon the
law of consequences. It says gently yet firmly
that there is no forgiveness for sin, save such
as is worked out by each individual in the bit-
terness of mental anguish and despairing grief.
Its all-compelling must forever admonishes
its adherents to be on their guard to find
every avenue of improvement, and to avoid
every pathway of error. It says also that
"under each rank wrong lies the root of
right" which it is man's duty to find, to care-
fully cherish in the name of truth, and develop
to full fruition, in order that all evil "may be
overcome of good." It is the religion of "hu-
man kindness, large among the sons of men,"

and give a tender word to even the least in
the household of mankind, that grief may be
swallowed up of joy, and want, hunger and
cold supplanted by food, raiment and all the
necessary comforts for body and soul. It is
the religion of Universal Peace, and the light
of its ideal is so dazzling in that respect as to
cast a halo of glory over the entire globe. It
has breathed its messages of love and good-
will into the ears of receptive mortals until
they have taken outward form in an attempt
to secure the disarmament of all the nations
of earth. Truly it is the religion of humanity
that aims for the civilization of the race.

Spiritualism blesses all who apply its divine
truths to their daily lives. It helps to make
men and women more considerate of one an-
other's feelings. It leads them to find their
own in their neighbor's good, and proves the
brotherhood of the race. It leads mankind
away from error and temptation, and places
ideals of a sublime order before the minds of
all thinking people. It stands for morality,
sobriety, justice, equality, fraternity and uni-
versal good-will among men. It advocates
devotion to principle, adherence to duty, and
loyalty to truth. In fine, it is the religion of
the soul, based upon the immutability of nat-
ural law, as set forth by Infinite Love. It is
the religion of humanity and for humanity,
"a thing of beauty and a joy forever" to all
who live up to its precepts and exemplify its
principles. It is provable through demon-
stration, logical sequences, and intuitional per-
ceptions. It is a loyal friend, a safe leader
and an ever-present staff of support. As such,
it embodies the highest and truest expressions
of wisdom, and stands before the world as the
religion of beauty, as well as a beautiful
religion.

Pennsylvania Justice.

The suits against Sheriff Martin for assault-
ing forty or fifty defenseless miners near Lat-
imer, Penn., nearly two years ago, and for
murdering twenty or thirty others, have all
been *nolle prossed*. One case was tried as a
test, and he and his deputies were acquitted.
The other cases were then dismissed by the
authorities, but the fact was not made known
to the public until last week, through fear of
the effect the news might have upon the
friends of the injured and slaughtered miners.
We are loth to believe that the acquittal of
Sheriff Martin and his ruffianly assistants is a
fair sample of Pennsylvania's justice, yet in
view of the fact that a great political party in
that State has seen fit to nominate for a high
office a man under indictment for a high crime,
seems to indicate that criminality is preferred
to virtue.

The next step will logically be the election
of Martin either to the State Legislature or to
Congress, while his hypocritical deputies will be
asking for rich plums from the pie of public
office. He and they are patriots (?), and their
devotion to right and justice should be reward-
ed by their grateful fellowmen. They killed
and wounded a large number of inoffensive
men, who had peaceably assembled to discuss
their grievances and petition for a redress of
the same. Obedient to the oligarchical power
in control of the mines, Martin ordered his
deputies to fire upon this unarmed body of
(almost) white slaves, whose careworn faces
and toil-stained hands told of the misery that
had long been their portion. Among the
wounded were found two or three little children
just let out of school, who were quietly wend-
ing their way homeward. Of course, it was a
brave man, certainly it must have been a body
of heroes (?) who could fire so recklessly as to
jeopardize the lives of innocent children! Martin
and his satellites were brought to trial, but
through delays, change of venue and other
legal technicalities, an acquittal was secured.

After all, it was only a body of plebeians who
were killed and wounded. Not a drop of aris-
tocratic blood was shed, and aristocratic honor
was made even more bright through the loyal
defense it received at the hands of officers of
the law! People should always remember this
fact, and keep in mind also that other fact
that the mine-owners were victorious in this
great and ennobling struggle of might against
right! Why should they not have been suc-
cessful? The majority of the killed and
wounded were foreigners, and low-born, igno-
rant foreigners have no business in America.
If they dare to come here, they deserve to be
shot down like dogs. Why? Note the reply:
"Because they displace American laborers,
who cannot afford to work for the pittance
these foreigners are willing to accept as
wages." This is a humane reason indeed!
But does it go to the root of the matter?
By no means. It is an attempt to do away with
an evil by cutting it down from the top.

Under the present laws governing immigra-
tion these laborers have been permitted to
come to America from foreign lands. Some of
them came honestly expecting to better their
condition, while the majority of them were
brought here under the inducements of the
infamous contract-labor schemes, who are
largely responsible for the presence of so many
of the ignorant foreigners in our midst. The
steamship owners were parties to this importa-
tion of labor. They wanted the money that
it would take to bring them to America, while
the mine-owners wanted workmen they could
control, who would be willing to work for a
mere daily pittance. But there came a time
when the worm turned, and even these "igno-
rant foreigners" realized that their rights
were being violated. They asked for a redress
of grievances, and received the bullets of
Martin and his hireling horde.

Pennsylvania has acquitted these criminals,
and they are left to face the higher courts of
their own consciences either here or in the
world of spirit. The outcome of these trials
brings a tinge of shame to the face of every
true American, and leads him to ask the ques-
tion, "What is coming next?" He may find
that the laborer has no rights that monopoly
feels bound to respect, also that justice has
become a purchasable commodity, in which no
poor man can have a part, and that submission
to a force superior to his own is his only safety.
A few more decisions similar to this travesty
upon justice in Pennsylvania, and the people
of the United States will realize that despot-
ism has entrenched itself behind the breast-
works of plutocracy, and feels strong enough
to defy law and order with impunity. As
Spiritualists, loyal to the principles of pure
democracy as set forth in a republican form
of government, it is our duty to exert our-
selves to the uttermost, to the end that Lib-
erty, Justice, Equality and Fraternity may
again be the leaders of the people.

Now is the time to subscribe for the
BANNER OF LIGHT for yourself, and a copy to
send to your neighbor.

Spiritualists, Read This.

It is with no little amusement that we read
the letters from so-called Spiritualists criti-
cizing the present attitude of the BANNER OF
LIGHT upon the question of fraudulent medi-
umship and the attainments of Spiritualism in
fifty years. One writer says, "dear spirits
say that there are eleven millions of Spiritual-
ists in the United States, and it must there-
fore be true, because spirits know more about
it than mortals do." Another claims that
there is absolutely no fraud practiced by so-
called mediums, and that the one who says
there is ought to be put into prison. Another
denounces the suggestion that the Spiritualists
ought to have hospitals, sanitariums, psychical
institutes, homes, schools and colleges where
they could care for and educate mankind, as
an attempt to ape the Church, and fasten ex-
pense upon the poor Spiritualists!

None of our critics presume to offer homes to
sick and afflicted Spiritualists who are without
means of support. None of them offer to dem-
onstrate by actual enumeration that millions
of people openly acknowledge their fealty to
Spiritualism, nor do they dare assert that igno-
rance is preferable to enlightenment with re-
spect to all matters pertaining to the progress
of the world. In spiritual affairs, however,
some of them argue that absolute dishonesty,
coupled with downright ignorance of every
moral law, is the "supremest" evidence of me-
diuistic ability! Even one of our spiritual-
istic contemporaries "seemingly inclines to the
latter opinion from the fact that it publishes a
sneer at THE BANNER'S advocacy of a psychi-
cal institute, and its opposition to fraud, side
by side with a glowing eulogy of one of the
worst frauds that has ever disgraced Spiritual-
ism. Such a course is perfectly consistent, but
it is not in keeping with the teachings of en-
lightened spirits in higher spheres, hence we
believe it to be subversive of the interests of
true Spiritualism.

This position becomes all the more marked
when compared with a recent editorial in the
columns of our esteemed contemporary *The
Progressive Thinker*: "We believe it is a truth
that our temple cannot safely be erected on a
foundation of which the whole or a part of its
materials are composed of fraud." This quota-
tion states an axiomatic fact, and any Spiritu-
alist who denies its truthfulness is indeed in
mental and spiritual darkness. Spiritualism
has the eternal truth behind and beneath it.
It rests upon the solid rock of fact, and has
no interest whatever in fraud and chicanery.
Those who claim to be Spiritualists and con-
tinue to defend dishonesty are greatly to be
pitied, for they will have to suffer much on
earth, and expiate many sins in bitterness and
sorrow after they enter spirit life. We believe
in clinging to the foundation of truth, and
hold that every form of wrong should be thor-
oughly exposed. To this end we shall continue
to labor, and will trust to the approval of con-
science for our reward.

The Filipinos.

The natural result of an attempt to gov-
ern a people against their will has come to
pass in the Philippine Islands. A sangui-
nary engagement took place last Saturday
night between the American troops and the
natives, in which the casualties of the former
were one hundred and seventy-five men, while
the loss of the latter is not definitely known,
but is supposed to be very much larger. In
1776 our forefathers decided that taxation
without representation, i. e. government with-
out the consent of the governed, was tyranny.
They declared their independence, and estab-
lished it by force of arms.

In 1898 the leaders of the American people
declare that they care nothing for the prin-
ciple upon which American independence was
established, and have boldly proclaimed the
doctrine of vassal States and dependent races.
It did not matter to them that the people
over whom they sought to rule felt cap-
able of governing themselves. "Expansion"
was their cry, and the outcome is expansion
through bloodshed and slaughter. What was
tyranny on the part of England a century and
a quarter ago, becomes "patriotism" on the
part of the American politicians of to-day.
Truly it does make a difference whose ox is
gored.

Had the Government at Washington pro-
claimed the same policy with regard to the
Filipinos as was declared toward the Cubans,
this terrible loss of life would have been pre-
vented. As it is, another conflict of arms is
upon our nation. Valuable lives will be sac-
rificed in an attempt to govern a people against
their consent. A war for humanity has be-
come a war of subjugation and tyranny. The
Filipinos will lose in this unequal contest, but
they will ever be in secret rebellion against
those who deprive them of their liberty. It is
not too late even now to avoid further trouble.
Let the assurance be given that our nation
comes to them as a friend, to help them to
complete independence, and to fit them for
self-government, and further bloodshed will
be obviated. The Philippines should not be
restored to Spain, nor should they be made
vassal American colonies. Through a protec-
torate their inhabitants can be fitted to be-
come an independent nation, which ought to
be the destiny of all classes of people. We be-
lieve in the religion of Peace, hence plead for
a peace policy in settling this Oriental im-
brolio.

Capital Punishment.

Have you petitioned your representatives in
the State Legislature to abolish that relic of
barbarism known as capital punishment?
Have you sent your name to Rev. Charles G.
Ames, Boston, with a statement that you are
an opponent of the present most unjust law
that sanctions legal murder? If not, we urge
you to do so at once. "In union there is
strength," and by working together we stand
a good chance to secure the abolition of the
death penalty in our beloved State. Don't
wait until another day, but act now, while
there is time. By so doing, our Legislators
will be led to see that the people are on their
guard, which fact will induce them to heed
their wishes upon this important question.

On our sixth page, Mr. William E. Rob-
inson speaks in his own behalf in review of sev-
eral of his critics. Now that both sides have
been heard, the discussion his book has called
forth will be discontinued so far as the BAN-
NER OF LIGHT is concerned. Should accounts
of phenomena, however, be presented that
Mr. Robinson can account for by the theories
laid down in his book, he will be given a fair
hearing, to which the one offering the affirma-
tive testimony will be given an opportunity to
reply.

California's Woes.

The good people of California are to be
commiserated over the actions of their legis-
lators at Sacramento this winter. They have
virtually succeeded in passing a drastic anti-
cartoon law, and have reported in favor of a
very stringent Sunday law, as well as a re-
strictive medical measure of great severity.
Next to New York, which has the most inhu-
man medical law in the world, the proposed
California law will take second place. Have
the lovers of liberty in California lost their
courage? Are they asleep, that they will even
think of permitting these unjust and ridicu-
lous measures to be enacted as laws of their
State? California has heretofore been quite
free from Sunday legislation, and the medical
question has not been pushed to any great
extent. The anti-cartoon bill is probably due
to the papers of San Francisco, whose unique
pictures of the legislators implicated in the
bribery scandal, made the interested parties
feel that the "dear people" needed protection.
If the law taxing church property is repealed,
(and an attempt is being made in that direc-
tion), and the three measures above named
become laws, Californians will be of all people
the most miserable, because "cursed by too
much law."

Court Martial.

Official circles are greatly agitated over the
rumor that Maj. Gen. Miles may be court mar-
tialed. If he is, the public may look for some
very startling disclosures as to the policy of
the War Department, and the especial favor-
ites of its official head. Gen. Egan's sen-
tence for his vile language and disreputable
conduct is mild enough to show the public
the true feeling of certain officials toward
Gen. Miles. It is thought by many that his
dismissal from service is what is most desired
by the authorities in Washington. The army
scandal reflects little credit upon this na-
tion, yet many people argue that the United
States should at once be placed upon a sound
war footing! With incompetency in the War
Department, and lack of dignity and discipline
in army circles, such a course would lead to
manifold dangers to the American Republic.
The true policy for the United States is that
of peace, and we trust that the attempt to foist
a standing army of one hundred thousand men
upon the tax-payers for support will be over-
whelmingly defeated.

Medical Freedom.

Spiritualists of Massachusetts, are you in
favor of medical freedom in this State? If so,
write to your representatives in the Legisla-
ture, and tell them so. Urge them to vote
against the restrictive measure that has been
recommended by the State Board of Registra-
tion in Medicine. Send to the Editor of the
BANNER OF LIGHT for blank remonstrances
to circulate among your friends. Secure sig-
natures of hundreds, and if possible thousands,
of people, and then mail these documents to
your own Representative, with the request
that he shall present them to the House and
Senate. Remember that one remonstrance
must go to the House of Representatives, and an-
other to the Senate, therefore ask your friends
to sign two papers as you make your canvass.
There is danger ahead, and unless the oppo-
nents of medical monopoly arouse, they will
find themselves bound hand and foot by a
law that will deprive them of their right to
employ the physician of their choice. Act
promptly, and the monopolists will meet the
Waterloo of last winter. Delay and indiffer-
ence will result in defeat and distress.

Questor Vita.

This well known contributor to the BANNER
OF LIGHT is publishing a series of highly in-
structive articles in the columns of our Euro-
pean contemporaries upon the subject of the
Psychical Institute. His suggestions are emi-
nently practical, and have called out a large
number of letters from prominent Spiritu-
alists and investigators in Europe, heartily
supporting his proposals. He believes that similar
institutes should be established in England
and France, through which, and the one in
America, much valuable scientific data could
be given to the world. We trust that this much-
to-be desired result may be brought about, and
we believe it will be, under such inspirations
as are being received by our advanced thinkers
from scholarly souls on both sides of life.

The Chicago Mass Meeting.

Great interest is taken in the coming con-
clave of the Spiritualists of Illinois, in the city
of Chicago, Feb. 16, 17, 18. From present ap-
pearances, it would seem as if the spacious
hall at 77 Thirty-first street would be taxed to
its utmost capacity by the masses eager to ob-
tain the spiritual food that will be freely dis-
pensed there. Eminent speakers and medi-
ums, as well as fine vocalists and instrumental
musicians, will be in attendance. Our West-
ern readers should make an effort to attend
that meeting, in order to prove their interest
in Spiritualism and aid in its support.

The hardest blows that man can receive
are often laid upon him by those whom he
trusted most. Sensitive souls are wounded to
the quick through the utter indifference of
those for whom they would pour out their
heart's best blood, to their well-meant efforts,
and their disregard of their mental, spiritual
and physical well-being. Spiritualism, when
truly lived, makes its followers considerate of
the soul and body needs of their fellow-men,
and leads them to freely give sympathy and
love, under the law of reciprocity, wherever
their fellow-men can be benefited thereby.

One of the saddest things that can be
found in mortal life is the heartless indiffer-
ence of many husbands to the herculean efforts
their loving wives make in order to please
them. They accept all services rendered them
as something that is only justly their due, and
never think to make an offering in kind, or
even to utter the simple words, "Thank you,
my dear." A little sober reflection, a little
well directed thought in this connection, and
many a heartache would be avoided.

Spiritualism says that if mortals will
but seek the highest and truest inspirations,
through the best and purest aspirations,
earth-life will be made much happier, brighter
and better, while spirit-life will not be clouded
and darkened by bitter regrets. It is comfort-
ing to realize that sooner or later man must
stand face to face with his own soul, in a
sphere where his motives will not be misun-
derstood, and where he will be appreciated
for his own true worth.

The Society for the Prevention of
Cruelty to Children.

has made a very creditable record during the
past year. It has cared for many destitute
children, and offered protection to many oth-
ers whose parents and other relatives have
been guilty of cruelty and neglect. Its offi-
cers have tried to place under restraint many
individuals who were endeavoring to lead chil-
dren astray, and have been fairly successful
in their noble work. The officers of Massa-
chusetts are under great obligations to Frank
B. Fay, the efficient Secretary of the Society, to
Special Officer Ben J. Loring, and associates,
for their splendid work in behalf of destitute,
friendless and unprotected children. Mr. Lor-
ing has been indefatigable in the discharge of
his duty, and has caused many evil-doers to
tremble whenever he has crossed their path-
way. May his hands be strengthened, his work
blessed, and the Society he so worthily
represents loyally sustained by all citizens of
the Commonwealth of Massachusetts.

Peace at Last.

The United States Senate, by a majority of
one, has formally ratified the Spanish-Ameri-
can treaty of peace, and hostilities are now
legally as well as technically at an end between
the two countries, so far as this country is con-
cerned. The treaty will probably be ratified
by the Spanish Cortes at an early date, after
which diplomatic relations will be resumed be-
tween the two nations. We sincerely hope that
the ratification of the treaty may lead to a
peaceful solution of the trouble that has arisen
between the Americans and the Filipinos.
Peace should be the watchword of the Ameri-
can nation. When it is such in fact, the United
States can truly claim to be an "Enlightened
Nation."

Miss Judson's New Book.

We take great pleasure in calling our readers'
attention to Miss Judson's new book entitled
"A Happy New Year, or Fifty-Two Letters to
the BANNER OF LIGHT," which will be out of
press during the present week. Every reader
of THE BANNER will be pleased to know that
he can secure Miss Judson's valuable letters in
book form, and will, of course, at once order a
copy. This noble woman has written from
her heart to the hearts of her many friends,
who will, we trust, give this new work a warm
welcome among their literary treasures. Send
in your orders at once to this office. Price,
leatherette covers, containing portrait of the
author, 75 cents.

Minnesota Mass Meeting.

A grand mass convention, under the joint
auspices of the National Spiritualists' Associa-
tion and the Minnesota State Spiritualists' As-
sociation will be held in the First Unitarian
Church, Minneapolis, Feb. 21, 22, 23. Able
speakers and mediums from Minnesota and ad-
joining States will be in attendance. A good
time is promised to all who will attend the
meetings. We trust that our friends in the
great Northwest will rally en masse and move
upon Minneapolis on that occasion.

A Poet's Comments.

Edgar Greenleaf Bradford writes: "I wish
to compliment THE BANNER on its timeliness,
and upon the excellence of its mechanical get-
up, its clear imprint and its careful proof-read-
ing."

We gladly give space on our first page to
an article from the facile pen of that scholarly
writer, Questor Vita, taken from the columns
of our esteemed contemporary, *Light*, London,
Eng. The author has set forth some very val-
uable suggestions to the Spiritualists of Amer-
ica, and we believe his hearty endorsement of
the proposed Psychical Institute will be of
great benefit to that important work. We are
grateful for his kindly references to the BAN-
NER OF LIGHT in connection with the Insti-
tute, as well as regards the question of fraud.
The BANNER believes in standing by what is
known to be just and true, and does not be-
lieve in apologizing for fraud and trickery.
Nearly all of our American contemporaries
have been outspoken against fraudulent prac-
tices in mediumship, though they may not have
followed the methods of the BANNER OF LIGHT
in so doing.

Love is a term that is freely used by
many people in discussing their feelings toward
the human race. But let a dear one from the
home of a neighbor go forth to spirit-life, and
some of them will say, "Love God, and be re-
signed to His will; He loves thee, and hath
chosen to afflict thee for thy good." Another,
who perhaps may be outside of the pale of the
church, comes forth and proves to those who
mourn that their loved one still lives and
can commune with them in trust, deepest
love. Which truly loved the mourner? The
Christians who offered no comfort, or the
Spiritualist who gave it?

In the case of Rev. Myron W. Reed, the
homeopaths declare that the allopaths killed
him, the allopaths declare that the homeopaths
killed him, the hypnotic healers declare that
both killed him, and all hands declare that
somebody killed him. There is no doubt that
the gentleman is dead, after all these testimo-
nies.—*Boston Globe*.

May it not have been La Grippe, supple-
mented by the unkind thoughts of his strictly
orthodox enemies, that caused his exit from
earth?

Sympathy is a word that is too fre-
quently used without regard to its true mean-
ing. A man loses his little all by fire or
cyclone, and his wealthy brother says, "I sym-
patize with you," while his neighbor, as poor
as the loser is himself, gives him a dollar to
purchase food for his family, yet says nothing
about sympathy. Does it not appear which
one most truly feels for him in his misfortune?

Prof. Felix Adler was greeted by a large
audience Friday evening, Feb. 3, at the old
Public Library, Boston, to listen to his elo-
quent and instructive lecture against Imperi-
alism. Prof. Adler is the acknowledged leader
of the ethical culturists in America, and a re-
former in every sense of the word. He is a
man of ideas, and knows how to express them.

Gov. Roosevelt refuses to commute the
sentence of Mrs. Martha Place of Brooklyn,
N. Y., for the murder of her step-daughter,
hence she will be electrocuted about Feb. 20.
Will barbarism, mis-called capital punishment,
ever disappear from among men?

Just issued from the press of the BANNER OF LIGHT PUBLISHING CO.,

Jesus, Man, Medium, Martyr

OR THE GREAT SYMPOSIUM.

The Jesus Christ Question Settled.

This elegantly bound volume of about 400 pages, by

DR. J. M. PEEBLES,

Contains the ripest thoughts and richest scholarship of a number of the most distinguished Liberalist and Spiritualist authors, writers and debaters of this country. It is verily a Symposium by

J. S. Loveland, J. R. Buchanan, Hudson Tuttle, B. B. Hill, Moses Hull, Rabbi I. M. Wigs, Col. R. G. Ingersoll, W. E. Coleman and Others, upon Religious Subjects. The book was named by one of J. J. Morse's Spirit Controls,

"Jesus, Man, Medium, Martyr."

This magnificent volume racy and crisp, treats of

Existence of Jesus and Mahomet, pro and con. Of What Talmud Says About Jesus. Origin of the Gospels.

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Assyria and Egypt. Rabbi Wise on Jesus.

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What the Controlling Spirits of W. J. Colville, Mrs. M. T. Longley, Mrs. Everett, Mrs. Jennie Hagan-Jackson, J. J. Morse, Stanton Moses (M. A. Oxon),

And Many Others, say about the Existence of Jesus.

Harmony between Jesus's Mediumship and that of Today.

What Scholarship of the World says of Jesus and his Influence upon the World.

Price 1.25, postage 12 cents.

For sale at BANNER OF LIGHT OFFICE, 9 Bosworth street, Boston, Mass.

Practical Spiritualism.

The Spiritualists of Buffalo, N. Y., believe in a practical, every-day Spiritualism. They long ago saw the folly of paying out large sums of money for hall rent, and determined to have a home of their own. By dint of hard work they secured a lot, and then united their efforts to build a temple. They were successful in erecting a one-story building, and are now straining every nerve to complete their building and to cancel the mortgage on the same. To this desired end, the members of the First Spiritualist Church will hold an elaborate fair during the first week in March. Our Buffalo friends are doing their very best to make the fair a grand success, and are desirous of securing the hearty cooperation of their brethren in all sections of the country. Contributions of goods to be sold on that occasion, or money that can be at once utilized on the mortgage, are respectfully solicited. Send all donations of goods and money to Mrs. Nellie Whitcomb, 248 No. Division street, Buffalo, N. Y. This is practical Spiritualism, and it is to be hoped that isolated Spiritualists and all others who have a little something to spare for the good Cause will remember our Buffalo friends in their laudable endeavor to pay for their spiritual home.

Lois Waisbrooker,

the veteran worker in the cause of Social Reform, will reach the seventy-third mile-post on the 21st of this month (February). This should be accepted as a favorable time for her friends and the friends of the unpopular cause she has so long and fearlessly represented, to give to her a practical recognition of their appreciation of the great work she has so ably championed for two generations. This can be done by sending to her address, 28 8th street, San Francisco, Calif., for her last book on Social Reform, entitled "My Century Plant." This treatise is strictly in line with the needs of the age, and although radical in sentiment, it enlightens men and women on the true demands of their natures, and the road to a higher civilization and a nobler man and womanhood attained through the agency of an improved generation and a more natural and perfect education. As the champion of an unpopular cause, the material aid attending this recognition would no doubt be most acceptable, and at the same time a tribute she has justly earned.

SARAH J. GILL.

Thanks,

To the Editor of the Banner of Light: Allow me to sincerely thank the friends who responded to E. W. Sprague's letter in BANNER of Dec. 17 in sending for the book (Truths of Spiritualism) by E. V. Wilson. It did make a happy new year for me, and gave me pleasure to be thus kindly remembered, especially by a number of old friends who knew Mr. Wilson and his work in earth-life. I appreciate the kind thought, and again thank them all.

Mrs. E. V. WILSON.

No. 1 Union street, Valparaiso, Ind.

Jubilee Deficit.

Previously acknowledged, \$1,206.61. Progressive Union, Levant, Me., 20 cts.; Blank, 10 cts. Total, \$1,206.61.

A Spirit Message.

Once more my spirit comes to you. Once again I gather with angel friends in an earthly home for the purpose of conveying beautiful messages from the bright beyond.

Nearly twenty years have come and gone since I passed away from the mortal, and I give this to my beloved father as a test that I come to him in spirit. The falling leaves and the fading flowers spoke of change and decay when I passed into infinite glory, for it was the first day of October, 1877, and I had reached the age of thirty-two years and four months. How brief a time it seems on the side of eternity! Yet twenty years in mortal, as they come and go, with their seasons of rejoicing as well as of sadness and of sorrow, are quickly passed and gone.

Yes, in all these swiftly-fleeting years our spirits have been so near you, and you know it not, for the homes and places of earth are sacred spots, and our spirits enter into those places with holy reverence. Those places are where friendship's hands have lingered in each other's; where vows have been pledged and holy prayers offered. Oh! how we love to hover around those places, and travel back through unmeasured space to visit them, and to look upon faces we love so well!

Could friends of the earth but know of our presence, and the rich blessings we bring from the beautiful homes beyond! My spirit has so often proved to you, my dear father, its continued presence, that I feel you can no longer doubt the existence of the angels of light and glory. My darling brother and sister are here to-day with me, just the same as we often come to you. We do indeed bring you sweet comfort and precious truth. Dear and sacred in the eyes of the spirit world are all these precious seasons of communion. Oh, may they be continued on and on until your feet touch the shining shores of eternal life, until the very brightest day of all your life shall dawn—your entrance into the glorious life of fadeless beauty, where joys never die and fade away, where songs do not grow old; and, sweeter than all, where we shall know each other and look upon all the beloved faces once more!

I send this little message to you to-day. I am glad the opportunity is once more given and the doorway once more opened. God will bless and keep you. EMOGENE C. BEALE.

In doing for others, O mortals, see to it that you desire the good of those upon whom your favors are bestowed, rather than to gratify your own natures through self-approbation, because of your gift. This is a commandment of true Spiritualism, which, if obeyed, will lead mankind into the kingdom of altruism, where Right will forever be the King.

Man's greatest foe can often be found lurking in the secret caves of his own soul. His name is selfishness, and he seeks out many disguises in order that he may work his will upon his victim. See to it that he is not permitted to enter the chambers of your being, O Spiritualists, if you wish to progress here and hereafter.

Life often becomes dark and dreary to many people through the suspicion and jealousy of those who do not understand them, and fail to appreciate their motives. The religion of true Spiritualism softens all asperities and reveals the brotherhood of the race.

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COLD WEATHER SICKNESS

Dr. Slocum of New York City Says that Consumption Germs Do Their Deadliest Work at a Time When the Germs of Other Diseases are Dying of the Cold.

A FAMOUS SCIENTIST'S MOST WONDERFUL DISCOVERY.

Consumption, Lung Troubles, and Other Cold Weather Sicknesses Cured by His Scientific System of Treatment, a Complete Course of Which is Offered Free to All Our Readers.

Cold weather means hard work for your lungs.

Hard work is good for strong people, but death to weak.

That's why cold weather is death to thousands who suffer from weak lungs.

There is a danger point for all people with weak lungs beyond which it is not wise to allow their lungs to go.

Weak lungs may last you for years, but if you once get past the danger point, and stay there, there can be but one ending, Consumption.

The proofs that you have passed the danger point come quickly enough: cough, cold, sore throat, pain in the lungs, fever, night sweats, loss of sleep and of appetite, loss of flesh or wasting away—all tell the tale too truly.

When your lungs are weak, there is room for the consumption germ to grow, and it grows all too quickly when it once gets started.

Time was when every consumptive was doomed. But that time thank God, is past.

By the untiring efforts and brilliant genius of one of the world's greatest scientists a lifetime of labor and research has been crowned with success.

Consumption can now, by the new system of treatment of this eminent physician, be rendered null and void.

It can be prevented.

It can be cured.

Future generations will see it no longer upon earth.

As Dr. Alexander Hill, Master of Downing College, and Vice-Chancellor of Cambridge University, England, said, consumption is now to be classed as "one of those mysterious diseases which are absolutely preventable."

Dr. Slocum has made it so.

With a liberality born of true greatness and broadmindedness, the discoverer of this new system of curing consumption and building up weak lungs offers to send to every one of our readers who will write for it a complete free course of his treatment, consisting of three large bottles of his preparations.

The system consists of three remedies, which act simultaneously and supplement each other's curative action.

Every first-class drugstore dispenses the Slocum System of Treatment in original packages, with full directions for use.

WRITE TO THE DOCTOR.

Merely send your name and full address to Dr. T. A. Slocum Laboratories, 38 Pine Street, New York, when you will receive the three free bottles at once.

Write, then, without delay. Do not wait till weak lungs become weaker or until the germ appears, but take advantage while there is yet time, of this broad and liberal offer. Please tell the doctor you read this article in BANNER OF LIGHT.



Dec. 24 11

DON'T USE HAIR DYES!

THEY ARE DANGEROUS AND UNSATISFACTORY.

VAN'S MEXICAN HAIR RESTORATIVE IS A HAIR FOOD.

RESTORES GRAY HAIR TO ITS ORIGINAL COLOR.

CURES DANDRUFF AND STOPS FALLING HAIR.

\$1.00 PER BOTTLE.

AGENTS WANTED.

Mexican Medicine Co.,

CHICAGO, ILL.

The Best Medical Education

Ripened and Supplemented by long and successful Practise, Extensive Travel, Careful Research, PLUS THE

GREATEST PSYCHIC GIFTS

Enables us to cure Chronic Diseases which Medical science alone utterly fails to relieve.

IF YOU ARE A SUFFERER, IF YOU WISH RELIEF IF OTHERS HAVE FAILED, IF YOU WISH THE BEST

Write Us. CORRECT DIAGNOSIS FREE.

Send Name, Age, Sex and a Leading Symptom.

ADDRESS DR. PEEBLES & BURROUGHS, Battle Creek, Mich.

Picture Frames,

MADE OF silk or cotton thread, of two or more colors, by a simple work with one hand and an elbow. Send picture and state colors wanted. Silk, photo size, 50 cts.; cotton, 30 cts. Send 5 cts. in stamps for a price-list of other sizes. Devels, framed, 35 cts. CHAS. H. WOLFMAN, 386 E. Third street (Dept. C), Cincinnati, Ohio. 13w Feb. 4.

Marion Putnam,

Psychometric and Prophetic Astrologist.

If you are sick or in trouble, if about to engage in business, get married, start on a journey, change your residence, make any other important change in life, send age, sex and date of birth with \$1.00 and two 5-cent stamps to

A. J. DEXTER HEALER

60 Main street, cor. Sixth street, Los Angeles, Cal.

Feb. 4.

MRS. ELISE STUMPF, MAGNETIC HEALER, cures diseases pronounced incurable by physicians. Nervous diseases a specialty. Also sittings for Physical Communications. Hours from 10 to 3 daily, except Sunday. 436 East 84th street, New York. 13w Feb. 4.

Ladies' Schubert Quartet,

22 Milford Street, Boston. Funeral Music a Specialty. 12w

Mrs. Clara L. Fagan,

55 Waverley Street, Malden, Mass.

Sittings daily 10 to 4. Circles Thursdays at 8 p. m. Feb. 4.

Mrs. Annie E. Cunningham,

Feb. 4. 12 Dartmouth street, Boston. 4w

Mrs. Anna Lewis,

Natural Healer, 22 Milford street, Boston. 13w

HENRY SCHARFFETTER

300 So. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUBL. CO. OF BOSTON, MASS.

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

FLORIDA!

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

SPECIAL NOTICES.

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

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

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

A CASE OF

Partial Dematerialization

OF THE

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Ex

Prime Minister of Russia.

Translated from the French by TRAU

GOULD, LL. B., Counsellor at Law,

Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the plain-talking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this latest work, will be an epoch-making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given him English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.

SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—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 the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—in more.

It is our earnest wish that those on the mundane sphere of life who 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.

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Stance held Jan. 27, 1899.

Spirit Invocation.

Oh! how sweet it is to come in close communion one with the other and to throw away all selfishness and material thought for a few minutes to mingle and intermingle soul and heart; beautiful to feel that we can throw the physical environments aside and stand face to face with our spiritual friends and enjoy peace, light and comfort; also to feel that the griefs of the earth make between friends of earth and friends in spirit is hard to comprehend until spirit communication is established and has bridged the chasm.

We thank thee, oh! thou Divine Spirit, for waking our spirits to the consciousness of immortality of the soul, the continuation of life and the beauty of returning through the physical organism of the mortal and mingling with the loved ones of earth; that we may be endowed with strength to help the weak ones, and to give encouragement to those in desolation, and words of cheer to those who are without comfort. We thank thee for the privilege of blessing others, we will strive for more strength and wisdom, that the work may go on through all thy humble servants in whatever way or means thou seest fit.

Bless us this morning and gather thy forces around us. Give strength to those who may manifest that they may not only be felt, but that they come to visit, but may be instrumental in waking others to the consciousness of spirit communion now and forever. Amen.

INDIVIDUAL MESSAGES.

Mary E. Smith.

Good morning. I am pleased at this privilege, and truly I have not the language to express my gratitude. I have often watched and waited for this opportunity to try to meet my loved ones in earth-life, and come in touch with them that they may feel and understand that they are not separated as much as they thought. I did not understand Spiritualism when I went out, nor do my friends understand it; and I don't know just how they will receive this message, but it seems to me that if they could only become interested, I could not only assist them spiritually, but otherwise in their earthly conditions. I left two sisters, Elizabeth and Hannah, also an aged mother, and I probably will not be a long while before she is in spirit with me. Those are the ones I am anxious to reach. My father and brother Frank are on the spirit side with me, and we all join in sending this message. I was very much exhausted before I passed out of the body, and I find some of the same conditions this morning, so that I will not try much further, for if they wish to recognize me I will come again if I have an opportunity to make myself known, and prove that death does not destroy our faculties. My name is Mary E. Smith, and my father's name is William. Our home was Auburndale, N. Y., where we lived for a long time, and feel we are well known.

Dora Becett.

I do think it is such a beautiful thing to be able to manifest to our friends in earth life, and I think it is a dreadful thing for those who do not understand that when they lay their friends away they are not gone. I feel if I had not had some experience, and known that our spirit friends were with us, that the latter part of my life would have been very dark; and I know how unhappy mother would have been, and all her friends, if they had not had some consciousness that after we passed out of the body we could return again. I am so happy at this privilege, for I have waited some time to send a message through your BANNER, as my people are very fond of the communications, and often wonder why more do not come to them through the paper that they know. Within the last week I have been very close to earth-life, because I passed to spirit-life in this month, and it seems as if it was a new birth and anniversary. I wish to tell my friends that my welcome to spirit-life was very pleasant, for my husband, who had passed on before me, was there to meet me, and it would be useless to say that it was a new marriage and a new life, for in spirit there are so many things we comprehend that we never do in earth-life. I wish to say to all my friends that we are happy, and are trying to make you as happy as possible. I know you miss the physical form, I know the external is all in all to the mortal, but at the same time, we who can come in close communion, and help to fill the vacancy, must have help to do it. I cannot give a long communication, for I feel nervous as I hold the medium, not being accustomed to it, and there are so many around who seem to be more anxious than I that I feel almost as if I was intruding on their time; so just put me down as Mrs. Dora Becett of Peoria, Ill.

Philip Y. Baldwin.

I shall try as far as lies in my power to dictate a few words to the friends of earth-life, and when I say friends I mean many, for I considered all men my brothers and all women my sisters, especially those who had the intelligence to lay their prejudice and ignorance aside, and were willing to reason upon whatever came in contact with them. I never was a bigoted or superstitious person, but I did like a liberal person. I was much interested in the progress of Spiritualism, and I am glad to see it still progressing. I am also glad to see that some of the workers have taken to

banding themselves together and bringing Spiritualism more to the front both as a religion and a benefactor.

I know years ago it was hard work to make people see and understand that Spiritualism was anything more than something to arouse curiosity, but no one has ever investigated it honestly and sincerely, using his own judgment and throwing prejudice aside, who has not been convinced of the truth and comforts thereof. I would like to have this message go especially to Michigan because I was most acquainted there. I lived in the earth-life a good many years, being credited with nearly eighty years before I passed away, and I had some time to consider what religion meant and what it was to have the sweet communion of those gone away. I had many of my own in spirit, so my journey was not a lonesome one, nor have I been lonesome in my new country. In fact, say to my friends in earth-life: I have enjoyed myself much, and I feel that in getting rid of the physical form and getting into a garment that fits better, I am more able to accomplish the work I desire to do; hence I will help all I can come in contact with. I don't feel like sending a sermon, for I have only done this to encourage our people and give them to understand that I was not disappointed after I went out of the body—that I found what I expected, and even more than I expected. So you can put me down as Philip Y. Baldwin, and my home in St. Joseph County, Mich.

Elizabeth Black.

My name is Elizabeth Black, and my home Andover, Mass. I wish to reach my son, who is still in earth life. He used to be in Lynn, and also in Boston, and he did not believe a great deal in Spiritualism. My husband is in the spirit world with me, and I feel that I would like to try to open communication with my son and also friends in the West, for there seems to be much that might be accomplished that is not. If they would believe in the spirit, and allow the spirit to lead them, they would get along better. My boy is mediumistic, and if he would only heed his own impressions, and carry out his own intentions, he would be a good deal happier. I never manifested in a public place before, and it was hard work for me to get control; but I wish Frank, my boy, would think more, and let the spirit lead him, and be more careful in what he is doing. He would find it better for him physically, financially and domestically. They told me that this would be the best way of getting a communication to him, so I will send a few words, hoping they will be seen, and thereby help me to open communication where we can be closer to each other and be a benefit to each other. That will do this time, and I thank you very kindly, for I feel it may do some good.

J. N. Walton.

I wish you would just say that J. N. Walton from Williamston, Mich., comes in this morning to identify himself and to give his friends and family word that he has survived death and the grave, as he told them all he should. I wish to come in contact with my wife and daughters who are still struggling with the environments of life and the duties that surround them; especially my wife, as I observe her health is not as good as it might be, and I see sometimes she needs sustaining and a little comfort, and I am glad to be able to give it. She being mediumistic herself, it is sometimes hard for her sensitive nature to be really sure whether the impressions she gets are from the spirit or her own brain. But I wish to say, follow your intuitions and we will try to direct you in that way which will be beneficial for you, and that will help you in many ways. I am glad of this privilege, for I have long looked for the opportunity to send out a message and a greeting to the loved ones on earth, not only to comfort my own dear ones, but many friends and neighbors whom I used to be with in earth life and who would say to me: "Are you not afraid you have made a mistake? are you not afraid you have been deceived and that you will not find as much as you expected?" This is the way I have taken to demonstrate to them through this public press, for I know many will see and read it, as it will be passed around. I want them to know that the more they learn in earth life of the spiritual phenomena and philosophy of life and natural laws of life, the more benefit they will derive when they reach the spirit world.

I will not take up your valuable time, nor do I wish to intrude upon others; so just say this is my greeting to all, and I hope it will bring comfort to many and help them to wake up to investigate for themselves. Thank you.

Mrs. Hannah G. Tucker.

I would like to send a communication to comfort my husband, who seems so lonely and so desolate since I passed out of the body. I know he has been strengthened and comforted to a certain extent through the power of the spirit, but many times we miss the tender hand that waited upon us, and I want to say to him, only a little while and we will be together, and then all will be well. This morning it seems almost as if there was a propelling force to make me send these words out, and I wish to send greetings, also, to others, and especially to the children, for I love young people, and particularly the Lyceums, where I was so much interested in the young. We old people, we know, have to pass away, but it is the young who take our places and possessions, and we should be more careful how we educate them and how we teach them the laws of life. If we teach them the beauty in Spiritualism, and the true morals that go with it, we will then have Spiritualism that they need not be afraid of. I cannot hold the instrument a great while this morning, but I have done the best I can, and you may put me down as Mrs. Hannah G. Tucker, and my home Norwalk, O., where I think I have not been forgotten.

Messages to be Published.

Feb. 3.—George Monroe; Alberta Whitney; Evaline H. Davis; James McFadden; Lydia Nelson; Frank Walbridge.

Passed to Spirit-Life.

From Auburn, N. Y., Thursday, Jan. 26, JAMES VAN VOLKENBURGH, at the age of 64 years.

An earnest Spiritualist for nearly fifty years, and blessed with the clear sight that brought his friends very near, death and no terrors for him, but was welcomed as a friend who would bring release from the miseries of age. Mr. Van Volkenburgh was a charter member of the First Spiritualist Society of Auburn, N. Y., a resident of the city for more than sixty years, and respected by all who knew him. Two sisters still remain in the home.

The writer being ill, the funeral services were conducted on Saturday, Jan. 26, by Mrs. M. H. Cowen of Syracuse, N. Y.

(Obituary Notices not over twenty lines in length are published gratis. When exceeding this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above conditions.)

A Letter from Abby A. Judson.

NUMBER FIFTY-NINE.

To the Editor of the Banner of Light:

It is often remarked that mental suffering is harder to bear than physical. We believe this to be true, and that the more highly organized a being is, the greater the pain. As Burns said to the little field-mouse, whose well-built nest his ploughshare crashed through and destroyed late in the fall.

"The present only touches thee."

But the poet himself, with more intellect and more highly developed, said in the following lines:

"But oh! I backward cast my eye
O'er prospects drear,
And forward, though I cannot see,
I guess and fear."

Burns also saw the coming troubles of the mouse more clearly than could the little animal. Regretfully he ponders on
"That wee bit heap of leaves and stubble,
That cost him many a weary nibble,"
and sighs to see him cast out of doors to face the wintry blasts.

I had a similar feeling the other day. The staves of my water-barrel were parting, and I turned it on the side, hoping that drying it would arrest the process of disintegration. I saw regretfully that I rudely uncovered a garden snail, who had made his winter home under the bottom of the barrel. When I looked a day or two later, he was not there, and had probably found another nook, and let us hope a more permanent one, where he can rest secure until the warm sun of spring will bring all the little creatures from their winter beds.

One day, in the late fall, I was picking up the leaves in the back yard. One leaf that lay flat on the ground seemed to adhere in some way. On drawing it up, I was greatly surprised that the softer end of it was partly drawn into the hole of a ground-worm. That was the way he had thatched his roof against the storms of the coming winter, and I had unwittingly disturbed the arrangements that his foresight and industry had led him to make. I was careful not to disturb any more leaves. I had myself laid in my coal for the winter, and I was glad to know that Mother Nature, careful housewife, had taught even the long, slimy ground-worm, whom I cannot bear to touch, to make him a little house,

"Neath which he can house him, winter-proof."

When I was living in Minneapolis, a family I knew always spent the summer in their shanty at beautiful Lake Minnetonka, some seventeen miles from that city. The younger daughter, Lucy, is a sweet and tender-hearted woman. She told me the following incident:

One day she lifted a board that had lain long on the grass. To her surprise, a mother-mouse and her four little ones ran out from the snug home she had made. The parent gave a shrill note of warning, and every little one hid himself as quickly as possible. My friend stood quietly back to see what would happen. In a few minutes the mother came back, and one by one she searched out each little mouse and carried it away into the woods, bearing it exactly as a cat does her kitten, by the nape of the neck.

Perhaps all do not realize that a mouse is a mammal, and of course suckles its young. At some great museum of natural history, I think in Albany, I saw in the department of mammals the skeleton of a mouse, smallest of this class, placed by the side of the skeleton of an elephant, the largest land animal now extant. The whale too nurses its young in the same way that a human mother does. It is wicked to torture any creature, but the cruelty is of a deeper dye when it is inflicted on mammals, who are nearest akin to our own race.

I cannot see why animals should not go on living in spirit life. It seems to be logical and coherent, and more accordant with the universality of nature, that all forms of life, from man himself to the lichen upon the rock, should continue after the outside physical form has disintegrated. It seems to me that if one form of life persists, then all forms of life do the same; for the different kingdoms grade into each other by such delicate shades that it would be difficult to draw the line separating those that continue from those that do not. Some in our ranks, however, declare that man persists, and that nothing below him can do so. Such a line of demarcation is too Biblical and too Calvinistic for me. Just as it is virtually impossible to distinguish the lowest forms of animal and of vegetable life, so would it be equally difficult to distinguish the most remote ancestor who could be called any sort of a human being from the highest mammal, in these special qualities that merit a continuity of life.

It seems to me that coherence demands that if there be no animals on the spirit side of life, then there are no trees and no flowers there. I take it that the spirit side of life is just as natural, meaning that it is just as subject to nature's laws, as this; though, owing to the much more rapid scale of vibration that prevails, all varieties of individual life are expressed in more ethereal form than the physical bodies of man, animal and plant, on the plane we now inhabit.

I greatly prize Hudson Tuttle's earnest, able and sincere answers to questions in the *Progressive Thinker*. I always read every one, and am often much instructed thereby. But I could not agree with the conclusion he drew from his own clairvoyant experience regarding the individual continuity of animal life. Watching the death of an animal, he said the magnetic vapor appeared above the body, but was dissipated, instead of cohering, as he has seen to take place when watching the exit of a human spirit.

On the contrary, I have witnessed several positive proofs of the clairvoyance of animals. I have known them to recognize disembodied human beings, and disembodied creatures of their own species. They saw them, though I did not. Then they must have seen them with the eyes of their spiritual body, just as we do; and logical coherence demands that if our spiritual bodies persist, then theirs, similarly endowed, do the same. With them, as with us, the Ego sits within, and uses the physical organs to see or hear physical things; and the spiritual organs, to see or hear spiritual things.

When a child in Burmah, it was by seeing my father, hearing his voice, feeling his helpful touch when ill in the night, that I never doubted his individual existence and his love for me. In late years I have, by persistently following the processes laid down in "The Bridge Between Two Worlds," acquired the power, though at very rare intervals, of seeing him and feeling his powerful touch on my head, through the organs and the sensorium of my

spiritual body. Therefore I do not doubt his present individual existence.

Just as really have I seen and felt the animals of whom I was fond who had died. In one instance I recognized one by the peculiar shape and feel of his ears. I could detail many an example were there time and opportunity.

Of course there are higher realms that they cannot enter. Nature advances generically, but one particular dog will remain a dog, a horse remains a horse, a human being remains a human being, though they all develop to higher conditions. An animal will never have a human intellect or nature.

By being interested in what interests my father, and striving to walk in his paths, our souls come very close to each other sometimes, and vibrate in harmony. When this occurs it is worth far more than seeing or feeling him with my spiritual senses. Into this higher consciousness a spirit animal does not enter; but he goes on living individually in the planes nearest to the planet; his love for us continues, and he will be delighted to see us more really than he can now, after we have got out of our clay fetters.

We are many sided beings. One part of my nature would be unsatisfied if I could not bestow protecting affection on these lower beings, "Leaving from my human," as Mrs. Browning said. And I expect all sides of my nature to expand as I go on in spirit-life, so I expect to see my darling Nicky, my noble Hero, my loving Tippon, my good Bruno, my dear little Switzer, my irregular Dan, my bright little Taddy and my faithful Filo over there, not as effigies nor as counterparts, but as conscious beings who will be very glad to see me again. And if you will none of them, reader, you can go your way and I can go mine.

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

Arlington, N. J., Jan. 27, 1899.

Mr. Robinson in His Own Behalf.

To the Editor of the Banner of Light:

It is with great interest I have read the recent issues of your valuable paper, and observed the storms of opposition and antagonism the notices of my book, given by you, have brought forth. Allow me to tender to you my sincere thanks for being the only spiritualistic paper up to date that has had the courage to place the book before the Spiritualists. Editors of similar papers are inclined to let fraud, under the guise of mediumship, still enrich itself at the expense of their readers. If you will kindly grant me the space to reply to the questions of a few of your readers I shall avail myself of the chance, and utilize it in a manner that will set at rest all doubts as to my knowledge and sincerity of purpose.

I first became acquainted with the teachings of Spiritualism twenty-seven years ago, when a lad of ten years of age. My mother, sister, brother and myself were taken by my father to the Children's Progressive Lyceum, which then held forth at Robinson's Hall, and in later years at Republican Hall, in New York City. We were all steady members for ten consecutive years, and then, through business pursuits on our parts requiring travel, we gradually ceased to become active participants in spiritual meetings or gatherings. But that has not in any wise kept us from knowing what was going on in the world of Spiritualism. Our weekly mail brings us from home and abroad the prominent spiritualistic publications, and our library is well stocked with books on the subject; and I have at every opportunity given my time and money for investigating purposes. Not only my father but his three sisters are firm believers in Spiritualism—and are acquainted with Andrew Jackson Davis.

My father, although a staunch supporter of the belief, heartily endorses and approves of my humble efforts in endeavoring single-handed to try to fight the evil these fraudulent mediums are doing both Christianity and Spiritualism. He has done his best to convince me of the truths of the teachings of Spiritualism, which is indeed a beautiful belief, and I have endeavored to show him the numerous proofs of frauds existing in connection with it. I have honestly and conscientiously searched for truth in two phases of mediumship—slate-writing and physical manifestations—and can say with all due respect to those believing in the same, I have never witnessed a test that I could not attribute to trickery. Amongst the Spiritualists at the time I was associated with them was the late Mr. Newton, Mr. Cozeno, of the firm of Horton & Co. Ice Cream Mfgs., New York City, and Mr. Charles Dawbarn; I at one time was in the employ of each of the latter two gentlemen.

Although my father is to-day a true devotee to the Cause, I am not, even after the number of years I have been associated with it. I have many, many good, honest and dear friends who are Spiritualists, and I respect and admire them in their beliefs; and they do not see fit to ridicule me for not being of their opinion. Mr. W. L. Cochran in his letter states that I profess friendliness for the Cause, and then further on in his letter remarks: "The worst stab any cause can receive is from the hands of one who professes to be friendly."

Who is your best friend, the man who pats you on your back, says you are all right to your face, and tells all your faults to your friends; or is it the man who looks you square in the eye and says you are a pretty good chap, but so and so, or in other words tells you, not your friends, in good plain fashion just where your faults are? That's the man who is your friend; that's the man you want to shake hands with. I have striven to do likewise with my book. I have said Spiritualism is all right, but there is fraud in it. There are none so blind as those who care not or do not wish to see. What is worse for Spiritualism than that those who are connected with it, and who, knowing of fraud existing in it, refuse to acknowledge it, through fear of hurting the Cause, and cover up the traces of it instead of laying it bare? It is my firm belief that it is the duty of every Spiritualist, man, woman and child, to bend their efforts all in one direction, and root out the evil that these frauds have left on the fair name of Spiritualism. Ask any Spiritualist, who has the courage to speak his mind, if fraud exists; he will answer yes. Instead of ridiculing any honest attempt to dethrone frauds, it should be helped and urged along.

Mr. Cochran says he had sittings with both Slade and Foster, and he also possesses the average power of observation. That is just where the fault lies. A man to fathom trickery, must know all about it. He must possess more than the average observation. Could I be expected to walk into a chemist's laboratory or a scientist's shop, and become acquaint-

ed in a few moments with the methods and secrets they possess, that required years for them to obtain? I think not. Again, can Mr. Cochran be expected to be up to the numerous dodges, employed by tricksters, in a few sittings, that took them years to make perfect? My knowledge was not obtained in a few seconds, but is the result of years of research. He says no bungling methods such as I described were used by Slade or Foster. Unfortunately, neither one of these gentlemen can be had to produce any more of their tests, but there are plenty of the fraternity equally as clever, in the estimation of some Spiritualists. If Mr. Cochran has such unbounded faith in his convictions, he has the privilege of experimenting with his mediums and with me. There is nothing so wonderful as a trick unexplained; but once reveal its mysteries, and it is simple and ridiculous, just as Mr. Cochran says.

Mr. Todd says there is undoubtedly fraud and deception practiced under the guise of Spiritualism, which cannot be exposed too soon. I am glad to see that Mr. Todd is honest enough to acknowledge that fraud exists. At the close of his letter he remarks: "We have for years the verdict of the ignorant and uninformed that it is a delusion. Now let us hear from those who have knowledge of the subject." I would like to ask Mr. Todd on which remark of the two does he base his acknowledgment that there is fraud in Spiritualism? He also remarks that the book is worthless as regards spirit manifestations, but as a detector of fraud he acknowledges fraud; it might prove of some value. I am glad he thinks it is of some use in this world. That is why I wrote it for—to do good. Leave a bad apple out of the rest of the apples in a barrel and it will quickly contaminate the others; remove it, and the balance of the apples are better for the change. Protect, or allow fraud to remain, and it will injure all it comes in contact with. Remove or expose it, and it is beneficial for all concerned. Mr. Todd remarks he is tired of having such characters as Hermann quoted as authority on spiritual manifestations. I do not know in what sense Mr. Todd uses the word character in his reference to the late Mr. Hermann; if in a respectable way I disagree with him, for I was closely acquainted with Mr. Hermann for twelve years, and always found him a man of high moral and truthful character. If, however, he means (and I think he does) in a "magical" sense, then I agree with him, for Hermann was certainly a magical character—the greatest of modern times—but a very careless observer of things that did not interest him. He received a "slate writing" test once, and failed to discover any trickery. He admitted this to the medium, who lost no time in making good advertising matter from it. A few years later Hermann discovered how the trick was done; but all the explanations he then gave would not counteract the effect of his first honest acknowledgment.

The same thing happened to Kellar when he first had a sitting with Eglington, but he, like Hermann, found the method of the fraud practiced years afterwards. Mr. Todd is in error in saying Hermann is held up in the light as an authority on "Spiritualistic Trickery." At no place in the book is any such reference made. If Mr. Todd is so confident of the truthfulness of the mediums he has had tests from, he has a chance of proving it to me; as he resides in Brooklyn, and I in New York, it is an easy matter for us to have mutual sittings for slate-writing or any physical manifestation. I stand ready to be convinced.

Since the publication of the book, I have received vast numbers of letters from all over the world, in which I have been called all sorts of pet names—liar, idiot, lunk head, farmer, etc. I am glad I still have broad shoulders and strength to bear this load. All sorts of challenges have been hurled at me, some offering great wealth if I could duplicate the tests given them by their mediums. My reply to one and all is: it is perfectly justifiable that I, being the challenged party, have a perfect right to first ask that the same tests be given in my presence before expecting me to duplicate them. I want nobody's money. All I wish is to save it for them by showing them the ways and means by which they have been fleeced time and time again. I could make the statement to a friend that yesterday I walked through a solid brick wall, and even bring witnesses who would swear to it. If my friend doubted the assertion and desired me to repeat the wonder in his presence, he would be just in his demands, and I would be wrong to ridicule or censure him, should I fail to again perform the test. I am perfectly willing to visit any medium at his invitation, for the sake of honest investigation. I am not a spirit-grabber, neither do I glory in creating a disturbance, for I am what I was brought up to be—first, last and always a gentleman. As a few parting words, I simply repeat the opening lines of Mr. Charles Dawbarn's article, "Multiple Personality," in your issue of Jan. 28, viz.: "Everything that is included in the halo surrounding 'Spirit Return' demands the utmost careful examination if our object be the truth, the whole truth, and nothing but the truth."

Thanking you for the time and space you will no doubt grant me, I remain,
Mystically thine,
WM. E. ROBINSON.

A Life-Long Subscriber.

On the second day of September, 1898, Andrew Snow Taylor went out to his immortality from Holderness, N. H., at the ripe age of 81 earth years. His birthplace was the Isle of Guernsey. At an early age he married a lady from Connecticut, and they lived in New York City until her demise in 1853. Three sons were born to them, the first one passing away when only six years old.

In 1855 Mr. Taylor married a second wife, Sarah U. Reeves (a trance medium) of South Jamaica, L. I. A son and daughter were the result of this union, but both passed away at an early age, and the mother followed soon after.

In 1865 Mr. Taylor married the only sister of the writer, Emeline Orland Shepard. Two children were born to them, but only one survived, and Mrs. Taylor also passed away in 1896 with internal cancer.

Having lost his nearest and dearest, Mr. Taylor turned to the BANNER OF LIGHT as his best friend, companion and guide. Every copy was carefully treasured, and articles from every page were often memorized. His writers and editors became his friends, and very sincerely would he mourn their loss if they were taken away. He was extremely sensitive, and had a tender, loving heart.

The remains were embalmed and removed for burial with kindred dust in Mount Pleasant, Newark, N. J. Interment was Sept. 5, 1898.
EDNA W. SHEPARD.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 11, 1899.

Correspondents Take Notice!!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point; refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER OF LIGHT will not be responsible for the mispelling of names of speakers and mediums. Strict observance of the above will be necessary, otherwise no attention will be paid to your reports.

MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE—J. Brown Hatch, Sec'y, writes: Sunday, Feb. 5, Mr. Oscar A. Edgerly commenced a course of lectures for the Berkeley Hill Society before a good audience. Prof. Schaller as usual opened the meeting with a piano recital, after which Mr. E. Warren Hatch sang "Only a Thin Veil Between Us," which was well received. Mr. Hatch was here to-day to furnish the singing, in place of Miss Gertrude Laidlaw—who still continues ill and unable to leave the house, but who expects to return to her work next Sunday. Mr. Edgerly spoke of his return to this city and society, then read an invocation by Emma Rood Tuttle; Mr. Hatch followed by singing Mr. Maxham's song, "Don't Shut the Door Between Us, Mother."

Mr. Edgerly's content then took possession of him, and said that he had been ushered in by the sweet strains of music. He took for his subject, "The Difference Between Heaven and Hell." He commenced by relating a personal experience. He said his mother was a Universalist, and his father a Presbyterian. He had inherited his father's ideas, but his brother did not share his belief, and he thought was destined for hell. He prayed for him, but he refused to believe in the word of God. He tried to lead him, but he would not listen, claiming that the world would read the bible of nature, then harmony would come to the world. "I told him," said the control, "that I could see but one ending for him. Time went on, and my brother was taken sick. As I stood by his bedside I urged him to come to my belief, but I could make no impression. He said he was going to take one more evolutionary step in the world. I was sure that he was damned."

"Then the time came when I was to make the change called death. I thought I had earned a particular treatment when I should reach the other side. I thought I would walk the golden streets, sit beside my Lord and have a harp. Was it realized? No. I did not attain that which I expected. As I stood on that other shore, did I find my Lord? Nay, I found my brother with open arms, ready to receive me. I was like a little child to receive that which I should have received when I was here on earth. The picture that I had looked upon while on earth had in the foreground a great white throne, the God and the Savior. To-day I defy all the man-made Jehovahs of the past."

"We come to realize that sin is a relative thing. We all violate law, and we all feel the effects of the violation. Desire coupled with endeavor is heaven, hell is evil; heaven is good; good is eternal. Evil is only temporarily a departure from eternal action, consequently a sinner must be brought back and eventually will be corrected. It would be going backward if you could not cease thinking of eternal suffering. You can suffer for a time, but in time you vibrate back, and then comes a heavenly condition. If you go out of the line of harmony you are not progressive."

"For the past eighteen hundred years ideas have been produced by superstition. I look forward and see the time when the new ideas will dominate over all the old; people thus enlightened have the truth, and old ideas must be lost. I can look forward to a time when a heavenly condition will exist on earth, and when men shall be harmonized. Humanity will arouse when the world shall be harmonized, will do good and be good."

In the evening Mr. Edgerly gave his second lecture, and it was a masterly discourse. He closed his meeting, as in the morning, by giving tests that were recognized. Prof. Geo. Schaller and E. Warren Hatch furnished beautiful music in the evening as in the morning. Mr. Edgerly will speak and give tests every Sunday morning and evening during February. Bear in mind the BANNER OF LIGHT is for sale at this hall every Sunday.

THE HELPING HAND SOCIETY, Mrs. Grace Cobb Crawford, Sec'y, writes, met at Gould Hall, Wednesday, Feb. 1. Supper at 6:15. The evening exercises opened with a piano solo by Mr. Albert Sawin, after which Dr. Dan Clarke gave an original poem entitled "Learning to Ride a Bike." Mr. Sawin then gave "tests," all recognized. Mr. Oscar Edgerly spoke of his trip in the South, and said we Northerners would be greatly surprised if we could witness the great interest of the Southern people regarding both phenomenal and philosophic Spiritualism. At one place he was invited to speak, he had no idea that he should have a large audience, but at least two hundred and fifty people had gathered on the old plantation under the magnolia trees to listen to the truths of Spiritualism. After the lecture many came to him for private sittings, all so anxious to receive a message from the spirit-world. He was severely criticized by the editor of one of the Macon papers, but he sent the gentleman his compliments, and hoped time would eradicate the editor's shortsightedness.

Mrs. Kate R. Stiles spoke briefly. She said she thought our scientific men were afraid of the word Spiritualism, otherwise we would have more workers for the Cause. The meeting closed with a piano solo by Mr. Sawin.

Feb. 15 the Lyceum children will give an entertainment in Gould Hall, and a grand good time is expected. The children will dress in costume and sing old-fashioned songs. All come and hear them.

Owing to an accident of the mails, last week's report did not appear. It was Mr. Lockwood's last appearance before the Society, and we had a very pleasant meeting. A goodly number of people were present, and all united in paying tributes of respect to Mr. Lockwood, to whom J. B. Hatch, Jr., presented a handsome gold-headed cane, in behalf of the professor's Boston friends. Mr. Lockwood responded in a most fitting manner.

THE LADIES' LYCEUM UNION—Mrs. S. C. French, Sec'y, writes—met in Dwight Hall, No. 514 Tremont street, Wednesday afternoon and evening, Feb. 1. There was a good attendance at the business meeting, and at upper time nearly two hundred partook of the tempting viands which were prepared by the ladies. This was the night set apart for the Veteran Union, but only a small number of the Veterans were present. The evening was devoted to speaking and tests. Many took part, among whom might be mentioned Messrs. Hattie Mason, Webber, Wheeler, Barnes, Mabel Witham, Cunninghamham, Edgar Emerson, and Mrs. J. Butler spoke of the interest being taken in the work, and thanked the ladies of the Union for the way in which they interested themselves toward making the Union both interesting and instructive to all. Mrs. Hattie Mason presided at the piano, and sang several songs in a very pleasing manner. Our whist party, Jan. 30, was a success. Thanks to the BANNER OF LIGHT for presenting it to the many readers of the paper, and also to the friends who interested themselves in the sale of tickets.

FINCH SPIRITUAL CHURCH, Knights of Honor Hall, 730 Washington street—Mrs. M. A. Wilkinson, pastor; A. M. Foster, Sec'y, writes—held morning service, Sunday, Feb. 5, consisting of singing, devotional exercises, conference and communion circle. Messrs. De Bow, Proctor, Martin, Pye, Baker, Clark, Arthur, Mrs. Loubria and Mrs. Wilkinson taking part. Afternoon—Prayer by Mr. Emerson; some remarks upon clairvoyance, telepathy, palmistry and kindred subjects, giving some illustrations. Mr. Walter Hays: readings; Mr. Emerson, Mesdames Reed, Simpson and Wilkinson. Evening—The children's concert opened with a duet by Mrs. Carleton and Mrs. Bligh. After a few remarks by Mrs. Butler, Little Ray and Frances Petersburg; Clara Weston and Louise Darnell, a duet; Iona Stillings and Harry Greene, recitations; Esther Bots, song; Grover Cook, recitation; Lottie Weston, Ethel May Cook, Fern Foster and Rosa Goldstein, recitations; Floyd Sibley, Arthur Lawrence, M. Milligan, each a song. Mr. Harold Leslie solo. The Thursday afternoon meetings are interesting. Have received the kind assistance, at different times, of Mr. Scariett and others. BANNER OF LIGHT on sale.

THE LADIES' SPIRITUALIST SOCIETY—Ella C. Wadsworth, Sec'y, writes—met in Dwight Hall Thursday afternoon and evening. The usual business meeting was called to order at 5 o'clock by the President, Mrs. J. S. Soper. Supper served at 6:30. The evening meeting was called to order at 8 o'clock, with the President in the chair. Entertainment for the evening was as follows: Singing by the audience; Mr. Lewis made remarks, which were well received by the people; Dr. Huot, after a few well-chosen remarks, gave a number of spirit-communications, all recognized. Mr. Shaw also made a few remarks; Mrs. Lambert read an original poem entitled "Another Year," which was very good; Prof. Proctor in his usual practical manner gave the audience a very interesting talk. Meeting closed with singing at 9:20.

Thursday evening, Feb. 23, at 6:30, this society will serve a nice clam chowder with supper. We have every assurance that the chowder will be "extra nice."

BOSTON SPIRITUAL LYCEUM—A. Clarence Armstrong, Clerk, writes—Sunday afternoon, Feb. 5, held a very interesting session in Berkeley Hall; "Mottos" was again taken up by the little ones; "What evidence have we that the spiritual body is real?" was discussed by the older ones, and much of interest to all was brought out relative to our knowledge, as Spiritualists, of the spirit body. The after entertainment consisted of: recitations, Rachel Falcon, Leon Proctor, Harry G. Green, Martha Mackenzie and Alice Hatch; songs, Esther Mabel Bots, Floyd Sibley; remarks, Mr. Howard, Dr. Kimball of Malden; reading, Mrs. Ada L. Pratt.

Questions for next Sunday: "Mottos," "Will there be a future existence for animals?"

COMMERCIAL HALL, 694 Washington street, Mrs. H. T. Nutter, Conductor, writes: Sunday morning, Feb. 5, circle, scripture reading and invocation; Dr. J. H. Greenwood, followed by tests and readings; good music. Afternoon, scripture reading, Mr. Nutter; invocation, E. Saunders, followed with remarks by Prof. Proctor, Mesdames Osgood, Nutter, Messrs. Wright, Hardy, Jackson and others. Evening, Mrs. Cameron, piano, opening song service; scripture reading and prayer, H. Saunders, followed by Mesdames Forrester, Nutter, Knowles, Mr. Tuttle and others; good music by Prof. Tyler and wife, who will be with us until further notice.

Next Sunday the American Male Quartet, with their popular songs, will be with us. BANNER OF LIGHT for sale.

BOSTON PSYCHIC CONFERENCE—A correspondent writes—met at 18 Huntington Avenue, Sunday, Feb. 5, at 3 P.M. Dr. W. O. Perkins delivered the opening address on "Witchcraft." It was well-prepared, going into the history of these phenomena in the past centuries, dwelling upon Salem witchcraft especially. The following speakers gave their ideas from special standpoints of their own: Prof. Henry, the astrologist, claimed that special phenomena occurred under certain planetary conditions, and these phenomena are of this class; Mr. Reed, Mr. King, Prof. Hazen, Mr. Hisk, Mr. Leonard and Mrs. Dr. Miller and others spoke of the question.

These meetings are held every Sunday at 3 P.M. to which the President, L. L. Whitlock, invites all who are interested.

THE CHILDREN'S PROGRESSIVE LYCEUM No. 1—Mrs. M. A. Brown, Conductor.—Charles B. Yeaton, Sec'y, writes: The children and friends assembled as usual in Red Men's Hall, 514 Tremont street. The attendance was good. The subject of the lesson was, "What is Religion?" The little folks were taught what it is to be faithful. The Banner March was well executed, after which the following members rendered songs and recitations, many of which were more instructive than text-books or sermons, and more likely to be retained in the memory: Little Ray, Ethel Weaver, Helen Sullivan, Clara Weston, Louise Donnell, Harry Greene, Iona Stillings, Floyd Sibley, Annie Jameson, Amy Glover, Grover Cook, Esther Bots, Lottie Weston, Fern Foster, Mabel Clark, Josie Gerrish, Florence Cook. Remarks were made by Mrs. Butler and Mr. H. Leslie.

On March 6 a concert will be given for the benefit of the Lyceum. Tickets for sale by the members.

ODD LADIES' HALL, 446 TREMONT STREET.—A correspondent writes: The circle at 11 was well attended. Afternoon meeting opened by Mr. Haynes: tests and remarks, Messrs. Sawin, Cohen, Graham, Bates, Rob'nson, Johnson, Mesdames Akerman, Wheeler, Martin. Evening meeting opened by Mr. Haynes: tests and remarks, Mesdames Tracy, Ratzel, Gutierrez, Merriner, Wheeler, Dr. Huot, Messrs. Cohen, Hersey, Robinson.

Meetings Wednesday afternoon at 2:30. BANNER OF LIGHT for sale and subscriptions taken.

FIRST SPIRITUALIST LADIES' AID SOCIETY—Mrs. Carrie L. Hatch, Sec'y, writes: The regular meeting of this Society was held Friday, Feb. 3, with Mrs. M. E. A. Allbe in the chair. The weather was very stormy, and we had only a social game of whist in the evening. Those present not caring to share in the game, held a circle in one corner of the hall, and all seemed satisfied with the evening. Next Friday a good entertainment will be held.

THE CHARLESTOWN SPIRITUAL CONGRESS—a correspondent writes—met at Mishawum Hall, City Square, Sunday, Feb. 5. Meeting, conducted by Mrs. Mary L. Moody, assisted by Mrs. Emma F. Whittier of Melrose, opened with usual praise service of song, followed by reading of Miss Doten's poem, "The Kingdom Come," by J. R. Snow; invocation, Osgood F. Stiles; messages and psychometric readings, Mr. and Mrs. Stiles and Mrs. Moody; address, "What is Spiritualism," by J. R. Snow; remarks and benediction, Mrs. Moody.

Rhode Island.

PROVIDENCE—The Providence Spiritualist Association, Columbia Hall, David F. Buffington, Sec'y, writes: We had for our speaker Feb. 5, Edwin S. Straight of East Providence, R.I. In the afternoon he took for his subject "What is Spiritualism?" He gave a very interesting discourse, which was listened to with the closest attention. In the evening his subject was "In Union there is Strength," which was handled in an able manner. He was followed by Mrs. Sarah E. Humes, who gave spirit-messages, all being recognized.

Next Sunday, Feb. 12, we shall have Arthur I. Phetelace of Providence, R.I. The BANNER OF LIGHT and other spiritual papers for sale at the hall.

MEETINGS IN MASSACHUSETTS.

LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hall—J. M. Kelly, President.—Mrs. A. A. Averill, Secretary, writes: Sunday, Feb. 5, Miss Lizzie Harlow of Haverhill delivered most eloquent and able addresses to large audiences, taking for her subject at 2:30, "Capital Punishment," and making a most thrilling appeal for its abolition. A petition was circulated which received a large number of signatures. At 7:30 the speaker answered questions presented by the audience in a manner which gave great satisfaction. Supper was served in the banquet hall to a large number, followed by test circles by the various mediums present, after which Thomas' Orchestra rendered a very fine concert. Miss Harlow will be with us next Sunday.

THE ANTHONY HODGES SPIRITUAL SOCIETY, LYNN—T. H. B. James writes—held services at Temple's Hall, 38 Market street, Sunday, Feb. 5. Although it was stormy, there was a good audience, seekers after spiritual truths. Miss Elsie Burns presided at the piano and led the singing. At 2:30 Mrs. Dr. M. C. Chase made an invocation; Mrs. D. E. Matson, Capt. Balm, Mrs. B. W. Belcher of Marlboro, Mr. Rounseville, Dr. Pierce, Rev. James Smith, Dr. Furbush and Mrs. Dr. Chase gave well-chosen remarks on "Continuity of Life"; tests and spirit messages, Mesdames Chase, Matson, Belcher, Mr. Harwood of Beverly, Mr. Rollins of Salem; magnetic treatment, Drs. Warren, Rounseville, Furbush and others. At 7:30, Rev. James Smith gave an invocation, read a fine poem and gave an able lecture on "Spiritual Investigation"; remarks, Capt. Balm, Mr. Faingreen, Dr. Warren and others; Mr. Harwood gave many tests and spirit-messages.

SALEM—First Spiritualists' Society—A. O. U. W. Hall, Manning Block.—N. B. P. writes: Mrs. Sarah A. Byrnes of Dorchester was our speaker, and delivered two of the finest lectures of the season. She is one of the most eloquent speakers on the spiritualistic platform, and whenever and wherever she speaks the halls should be crowded to their utmost capacity, for she has few equals and no superiors. Looking may she be spared to spread this truth broadcast to the world.

Sunday, Feb. 12, Mrs. Nettie Holt-Harding of East Somerville will be with us. She is a fine speaker and a first-class test medium.

BANNER OF LIGHT for sale and subscriptions taken: annually, \$2; semi annually, \$1; quarterly, 50 cts.

MALDEN PROGRESSIVE SPIRITUALIST SOCIETY—H. H. Warner, Cor. Sec'y, writes, met Sunday, Feb. 5, at 56 Pleasant street. A good audience was present, considering the stormy weather. Mrs. William Barber led the song service; Scripture and welcome address; William Barber; invocation, Prof. George H. Ryder; remarks and messages, J. H. Cowan; letter from Mrs. Lucinda B. Chandler, of Danvers Grove, Ill., read by Mr. Barber; answers to questions, by H. H. Warner, with messages; distribution of flowers for sick, Mrs. Morton and Mrs. Barber; messages by Mrs. Clara L. Fagan, closing with benediction.

FIRST SPIRITUALISTS' ASSOCIATION, MALDEN—Odd Fellows Hall.—S. E. W. writes: Considering the inclemency of the weather a fair-sized audience assembled to hear Mrs. N. H. Harding who gave an interesting lecture in her usual pleasing manner, followed by delineations, which were very well recognized.

Feb. 12, Mrs. H. E. Baker of Danvers will occupy the rostrum.

LAWRENCE—The First Spiritual Society, John H. Feighl, Sec'y, writes: On Sundays, Jan. 22 and 29, we had Mr. E. W. Emerson of Manchester, N. H., as medium. Large audiences were in attendance at every meeting. Mr. Emerson took for his subject for Jan. 22, "Is Psychometry a Phase of Mediumship?" After a very practical and, for the most part, a lucid conclusion that it was not, citing many instances where persons had been able to give psychometric readings who did not believe in Spiritualism. Afterwards he gave tests, all of which were recognized. Jan. 29, he was as good, if not better, than the week previous. On Sunday, Feb. 5, our old friend and co-worker, Mrs. J. K. D. Conant, of Boston, occupied our platform, and will be with us next Sunday.

LAWRENCE PROGRESSIVE SPIRITUALIST SOCIETY—W. H. Barnes, Sec'y, writes: Sunday, Feb. 5, we had with us Mrs. Annie L. Jones of Lowell, who gave two very interesting addresses to good-sized audiences. The tests at the close of each address were well received and recognized.

Next Sunday we shall have with us Mrs. Effie I. Webster of Lynn.

THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS—Cambridge Lower Hall, No. 631 Massachusetts Avenue, Cambridgeport, writes Annie J. Banks, Cor. Sec'y, held its last meeting on Jan. 28. Supper was served at 6:30 P.M., and at 7:30 P.M. the society was entertained by the following talent: Address, Dr. Deane; Clara, Mrs. A. J. Pettengill and Mrs. Sanger of Waltham. Music was furnished by Harry Welch and Miss Ada Came, and Mr. Abbott entertained in his original manner. The next meeting will be held Feb. 8, and an extra good time is expected.

THE SPIRIT OF TRUTH SOCIETY OF SPIRITUALISTS, 527 Massachusetts Avenue, Cambridgeport—Mrs. Ellis writes—held meetings on Sunday afternoon and evening, Feb. 5, both sessions being well attended by appreciative audiences.

On Sunday, Feb. 12, in addition to the usual services there will be a Lyceum for the children at 11 A.M., which will be continued every following Sunday. All are welcome.

BROCKTON—The People's Progressive Spiritual Association—a correspondent writes—held its usual service in Good Templars' Hall, 80 and 86 Main street, at 7 P.M. Mr. J. S. Scariett of Cambridgeport was with us. "The Truth Shall Make You Free" was the subject chosen for his discourse. Many pages from the book of nature, "our Bible," were read to the audience, and the lecture was very instructive and pleasing. Quite a large number of spirit delineations were given, nearly all of which were recognized. Next Sunday Mrs. E. D. Butler of Lynn, test medium, will serve this Association. Usual session of the Lyceum was held at 1:30 o'clock, and was of much interest to all.

LOWELL—First Spiritualists' Society—John Banks, Sec'y, writes, held its usual meeting, Feb. 5, with Mr. Harrison D. Barrett as speaker. The services opened with usual singing and a duet by Mrs. Davis and Mr. Jackson, our worthy President. Mr. Barrett gave an educational address upon "The Practical Side of Spiritualism," and pleaded earnestly for human freedom, laying especial emphasis upon the abolition of capital punishment. He was attentively listened to by all. Evening services opened with usual singing. Then Mr. Barrett took for his subject "What is Spiritualism?" The address was well received by the large audience in attendance. Next Sunday we have shall Mr. Scariett, of Cambridgeport, with us.

FITCHBURG—First Spiritualist Society—Dr. C. L. Fox, President, writes: A good house greeted Mrs. A. J. Pettengill, of Malden, Sunday, Feb. 5. The subjects of the two addresses were ably presented. A large number of tests were given, all recognized, proving the continuity of life. The piano selections by Miss Howe were pleasing. Mrs. S. E. Hall, of Roxbury, speaks for the society next Sunday.

WALTHAM—Mrs. M. L. Sanger writes: Our speaker for Feb. 5 was Mrs. Sadie L. Hand of Boston. Her lecture was full of good thoughts



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and advice toward right living. The tests given were very good. Many were pleased, and asked to have her reengaged.

Next Sunday Mrs. Robertson will be with us.

MEETINGS IN BROOKLYN.

BROOKLYN—Mrs. K. Lowber writes: A testimonial benefit was tendered Robert L. Myers Monday evening, Jan. 30, at the Aurora Grata Cathedral, under the auspices of the writer, assisted by the Church of the Fraternity of Divine Communion, and the Woman's Progressive Union.

The beautiful edifice was filled with an appreciative audience who listened with closest attention to a most instructive and spiritual entertainment. Mr. Jerome H. Fort, President of the Church of the Fraternity, occupied the chair, and in well chosen remarks introduced the speakers and mediums. After a beautiful selection by Prof. Whitelaw, on the violin accompanied by the organ, F. A. Wiggin, pastor of the Woman's Progressive Union, was introduced, and delivered a very instructive address, replete with spiritual thoughts. He was followed by another selection (Schubert's "Angels' Serenade"), by Prof. Whitelaw and organ, rendered in the most touching and pathetic manner, giving to Miss Margaret Gaulle, who followed, such inspiration that her messages from unseen friends were touchingly beautiful and convincing; she also made a few remarks appropriate to the occasion; Mrs. Stone then sang a solo in her usual sweet manner, followed by the pastor of this church, Ira M. Courlis, who gave many messages with clearness and accuracy.

After Mr. Courlis, Harlow Davis was introduced, and gave one of his characteristic addresses. During the evening a telegram from Mr. Myers was read, in which he expressed fraternal greeting and appreciation. The entertainment closed with benediction by F. A. Wiggin.

The occasion is one long to be remembered, it being seldom that an opportunity is presented to listen to four such marvelous mediums in one evening. Thanks are due to them for so cheerfully contributing their services, and to all who so ably and willingly assisted in making the entertainment a success.

THE WOMAN'S PROGRESSIVE UNION—Mrs. L. L. Smith, Sec'y, writes: The regular services were held Sunday, Feb. 5, 3 and 8 P.M., at Walsh's Academy, 423 Classon Avenue. At the afternoon meeting Mrs. Helen Temple Brigham addressed the audience, having exchanged platforms with our pastor, Mr. F. A. Wiggin. Mrs. Brigham took for her subject, "I am the Resurrection and the Life," delivering the lecture in her usual earnest and pleasing manner, closing her address with an inspirational poem.

The evening meeting opened with a poem and invocation. Mrs. Sieber and Miss Dikeman sang as a duet "Beyond the Smiling and the Weeping." Mr. Watson following with a piano solo; Mr. Wiggin devoted about fifteen minutes to a practical talk upon "Capital Punishment"; Schubert's "Serenade" was beautifully rendered by Mrs. Sieber, and the remainder of the session was given to spirit messages, the guides giving unmistakable evidence of spirit return.

THE CHURCH OF THE FRATERNITY OF DIVINE COMMUNION—Anna M. Tuttle, Cor. Sec'y, writes—held its usual service Sunday evening, Feb. 5, at Aurora Grata Cathedral. The opening hymn, "Joy to the World," was sung by the congregation; Scripture reading and invocation followed by Mr. Jerome H. Fort; Mr. Courlis read a beautiful poem entitled "Immortality"; Prof. Whitelaw played a violin solo; after another hymn by the congregation, Prof. Whitelaw played Rabinstein's "Melody in F," and then Mr. Ira Moore Courlis sang by request, "In Heaven We'll Know Our Own," gave a short Bible talk, and closed the service with tests.

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Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for debilitated men."

MEETINGS IN NEW YORK.

ETHICAL AND SPIRITUAL SOCIETY—J. A. Robinson writes: Mr. F. A. Wiggin of Brooklyn, having exchanged with Mrs. Brigham, officiated at the morning services of this society on Sunday. After reciting one of Whittier's beautiful poems, and giving an invocation, he delivered a masterly inspirational address, quoting several Bible texts. The hall was filled by an intelligent audience, evidently well repaid for attendance. It is to be hoped the exchange of platforms may continue, this being one of the results of the recent mass meeting.

FIRST SOCIETY OF SPIRITUALISTS—The Tuxedo, Madison Avenue and Fifty-Ninth street.—M. J. Fitzmaurice, Sec'y, writes: Feb. 5 Ira Moore Courlis, of Brooklyn, made his first appearance before this society, and, although the weather was stormy, a goodly number assembled to hear him. Mr. Courlis is a sweet singer as well as a fine psychic, and next Sunday he will again give proof before a New York meeting that our dear ones are still near. On the last two Sundays of February Miss Margaret Gaulle will positively be with us. After the meeting the annual election of Trustees took place, and I am glad to say our President was sufficiently recovered to preside.

THE CHRISTIAN SPIRITUAL UNION—Mrs. Elise Stumpf, Sec'y, writes: A new society has just been formed, termed the Christian Spiritual Union, which will hold regular services in Tuxedo Hall, Madison Avenue and Fifty-ninth street, every Sunday, at 7:30 P.M., commencing Feb. 12. Dr. Harlow Davis has been engaged to give lectures and platform tests during the Sundays of February and March. Other talent will be announced later. BANNER OF LIGHT on sale at door.

ST. GEORGE'S HALL—J. A. Robinson writes: Under the auspices of Mrs. A. Phillips, meetings are held in this hall, corner Church and Market streets, every Sunday evening. Since May, 1898, the attendance has increased from fifteen persons to an average of one hundred. Sunday, Feb. 5, after an invocation by Mrs. Phillips, and short addresses by the writer, communications were given by Mrs. Phillips and Mr. Frank Thomas.

Pennsylvania.

THE PHILADELPHIA SPIRITUALIST SOCIETY—Chas. L. Go Frorer, Sec'y, writes—has been going through a season of successful work, and is on the eve of a fitting climax. Prof. Lockwood will be with us two months. In February he will be aided by Mrs. May S. Pepper, and in March by Miss Maggie Gaule. Our endeavor is to have the professor give the scientific basis with explanations, and the psychics follow with demonstrations.

The faithful workers, E. W. Sprague and wife, have left us after a good month's work. This was Mr. Sprague's third engagement with us; each time he improves and draws good audiences. Spiritualism needs nothing so much as it needs people with the honesty, courage and energy that has been displayed by Mr. Sprague in his work for the Cause. On Jan. 12, Mr. F. A. Wiggin came over from Brooklyn and gave us a lecture. From almost every standpoint it was one of the most successful addresses ever held in our hall. Music, readings and all seemed to harmonize and work together like a well-regulated clock, and many are anxious to see Mr. Wiggin again.

On Jan. 20, the Ladies' Aid Society gave us a Package Party, which was a very enjoyable occasion. The financial question is a prominent one with every society, and our Ladies' Aid never fails to respond. Its members have done a noble work for several years in aiding us. Its prominent members are Mrs. Julia R. Locke, Mrs. Josephine M. Hinds, Mrs. Marie B. Wheeler, Miss Josephine Smith, Miss Mary R. Galloway and Mrs. F. Shuster.

A course of six scientific lectures will be given by Prof. Lockwood. For dates and other information apply at the hall, Eighth and Spring Garden, on Sundays, at 2:30 or 8 o'clock, or to the Secretary, 1325 South Fifteenth street.

The BANNER and other spiritual papers, also Prof. Lockwood's lectures in pamphlet form, are on sale at our hall every Sunday. Our Lyceum meets Sundays at 2:30; Mary E. Carroll, Conductor. Spiritualists are requested to send their children.

PHILADELPHIA—A correspondent writes: On Sunday last, Feb. 5, W. J. Colville gave two very interesting lectures to large audiences in Casino Hall, 13th street and Girard Avenue, Philadelphia. On Sunday next, Feb. 12, he will speak again in the same place at 3 P.M., "Capital Punishment," and the Substitution offered by Spiritual Philosophy," at 7:45 P.M., "Abraham Lincoln and Chas. Darwin." Lessons in Spiritual Science Feb. 13, 3 and 8 P.M.

SHEDSKIN 20 TIMES

My little boy broke out with an itching rash. I tried three doctors and medical college but he kept getting worse. There was not one square inch of skin on his whole body unaffected. He was one mass of sores, and the stench was frightful. In removing the bandages they would take the skin with them, and the poor child's screams were heart-breaking. After the second application of CUTICURA (ointment) I saw signs of improvement, and the sores to dry up. His skin peeled off twenty times, but now he is entirely cured.

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Movements of Platform Lecturers.

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

Dr. Geo. A. Fuller lectured at South Deerfield, Mass., Jan. 30; also at Worcester, Mass., Feb. 5; will also lecture at Worcester the 12th; at East Dennis, Mass., the 19th, and Greenwich, Mass., the 26th. The doctor has the following dates open: May 28, and the last three Sundays in June. Address 42 Alvarado Avenue, Worcester, Mass.

Oscar A. Edgerly is engaged at Berkeley Hall for the month of February; first two Sundays in March at Norwich, Ct.; last two Sundays in Montreal; April and May, South Bend, Ind. We'd like camp engagements for July. Address 42 Smith street, Lynn, Mass.

Mrs. Clara L. Fagan can now be found by her many friends at 55 Waverley street, Malden, Mass., having removed from No. 50 of the same street.

Connecticut.

NORWICH—Mrs. J. A. Chapman, Secretary, writes: Sunday, Feb. 5, Mrs. Carrie E. S. Twining of Westfield, N. Y., opened a month's engagement with the Spiritual Union, this being her first appearance here. Although a snowstorm prevailed, good audiences were in attendance, at both services. The Power of Thought was the topic treated in the afternoon, the speaker showing that much good could be accomplished through a persistent line of right thinking. The evening thought was based upon the topic, "Communion with Our Dead." Mrs. Twining, in her pleasing manner, showed that there were many methods of communion—not alone through messages and manifestations from the aisen spirit, but in the living genius of a poem, the thought of a true artist pictured upon canvas, we can hold spirit communion. A number of readings were given, which were very correct, also descriptions of spirits who came into her atmosphere. The audiences were appreciative, and we feel assured of a successful month's work.

Indiana.

INDIANAPOLIS—Frank Schmid writes: The First Spiritualist Church of Indiana has just closed one of the most successful months of this season. Anna L. Robinson, a gifted speaker and medium, has been with us during the past five Sundays, and to say we enjoyed her work expresses it very mildly indeed. Our members were desirous of engaging her for a full season's work, a compliment given only to one other speaker during nine years of earnest effort in the cause of Spiritualism, so near and dear to our heart.

Maine.

PORTLAND, Orient Hall—Mrs. M. A. Brackett, Sec'y, writes: Sunday, Feb. 5, Mrs. Lizzie Butler of Lynn occupied our platform. She gave many tests both afternoon and evening, all recognized. We are feeling and over the serious illness of Mrs. S. E. De Lewis, and are hoping for her immediate recovery.

LARKIN SOAPS

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