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Written expressly for the Banner of Light. A WARNING VOICE.

BY DEVOTION.

When all the world lay fast asleep, I heard a voice like thunder roll From out the heavens, till trembling deep Stormed all the chambers of my soul,

For shrill and clear outrang my name, And 1-though half consumed with dread-Felt contrite for my sins and shame, Which stood before me lurid red.

I listened, and these words I heard: "Give ear, and do thou faithful write This warning, for God's Spheres have stirred To wield the avenging sword of Right.

"In the Eternal Presence, thou With all thy frailties known, dost stand. Repent thee! Saize the Eternal Now. Lest thou shouldst lose the 'Better Land'!

"Behold the spawn of very Hell! And oh, avoid them, lest thou fall To those low levels where they dwell, Hardened almost beyond recall.

"Beware! They who endure Hell's flame, Sunk in the depths of Self's abyss, Are legion: lost to sense of shame. They live for sin, and think it bliss.

"The Idle Gossip crawling round, Following the Scandal-monger's breath, Till the too trusting friend hath found A poisonous serpent-trail of death.

"The Slanderer's knife-like, blasting tongue, Far-reaching in its fiendish strife, Dividing friends whose hearts are wrung With auguish till the close of life.

"That conquering demon-Drink--man's foe-The soul-obliterating curse, Which plunges numan beings as low As brute creation; aye, far worse.

"Then Free-Love, with insidious smile To mask the hot, insatiate lust, That leaves trapped Innocence, in a while,

Stained, trampled, dying in the dust. "Polluters of the innocent maid, Corrupters of Youth's dawning mind. Scoffers at Christ, yet half afraid

Lest some hereafter they should find. "The secret bestial sins, that bold Women and men like vile chained slaves, Diseased and prematurely old,

Unsexed and brought to early graves. "The ones who plot and plan to rend

Home's peace and sanctity in twain, But to secure their loathsome end And leave two tortu ed lives in pain.

"Last, they who live by damning fraud, And dare impersonate the 'dead'. Till blind Credulity bows awed Before Conspiracy dyed red.

"These murderers foul of gentle faith-Base utterers of the blackest lies-Fell breeders of a very death-These criminals which men despise-

"On Love's pure sacredness do prey When parents and their children weep In frenzled grief, till Truth's search-ray

Lays bare Fraud's machinations deep. "Then Hope falls senseless on the plain For the bereaved, who frantic turn

From side to side in deadly pain,

With frozen hearts that once did burn. "All these descend by flame-wrapt stairs. Dragged by their own self-woven fate

Down to Hell's depths, lit by the glares Of all their sins both small and great. "Art thou of these? Consider well

And hearken, for thou'lt surely die. Heil's tortures none on earth dare tell With truthfulness, but smile a lie.

"When death draws nigh, none can suppress Self-condemnation, nameless fear, The earth-life stripped to nakedness, Seeking in vain Obitvion's Sphere.

"Take hold of the all-powerful Now. And purge thee of thy sins and shame, Ere ' Hell' be writ across thy brow And thy soul launched on seas of flame.

"Thou art so precious in the sight Of Him, the Father-soul of love! Oh! make thy years one path of light, Reaching from earth to heaven above.

"In purity and faith, oh be Calldlike through storm and sunshine! Then Death shall bring golden wings to thee, And angels chant thy life's Amen! " Sydney, New South Wales.

#### Old Age---What is it from a Spiritual Standpoint.

BY E. W. GOULD.

may not be thought presumptuous for me to attempt to answer this interesting inquiry, although years have but little to do with age. My thoughts have been directed to this subject by reading one of Sister Abby A. Judson's very able and interesting letters, No. 48, in the | angelic assurance that heaven is near, that | The unfeigned, disinterested love of benevo-BANNER OF LIGHT. She quotes from the Outlook of Nov. 26. That writer says: "In youth we listen to the voice of hope. In maturity, to that of cheer. In old age, to that of warning."

Miss Judson continues: "This writer has precisely the general view of mankind on this undoubted assurance from the spirit-world that has succeeded in making its votaries look | realized when they pass to the higher life, can at old age in any other way than this. Neither | overcome the many damaging causes they have has there been a philosophy in the world that | had to contend with in their journey through has gone any further than to make it wisdom life, commencing where sister Judson stood in old age to be resigned to it, and to surrender unmurmuringly to what seems inevitable. As member (the fainting heart, the desperate

to the natural facts revealed by Spiritualism | closed in at last by the tomb. alone as to think that old age is in any sense a period of gloom and discouragement. Even of old age, by promising, if one only follows their maxims, he need never grow old, he need never die."

While Miss Judson is by no means what is called an old woman, her experience and observation qualify her eminently to judge of the value of spiritual teaching and its effect upon all classes that accept it, whether young or old. All realize the abiding effect, the powerful influence of early teaching upon the minds of the young. Sister Judson is an exception to the rule, and while her early life of the strictest orthodox teachers, she evidently was relieved from that exacting parental influence at comparatively an early age, or was brought under the more powerful spiritinfluence before the parental training had entire possession of her young sensitive mind. She expresses surp ise that any one learning the facts developed through spiritual teaching | nevolence, love and charity for the errors of should admit for a moment "that old age is in any sense a period of gloom and discourage-

Thousands of less sensitive persons and of more mature age th n Miss Judson, and who accept the truths of spiritual teaching, are not by any means free from gloom and apprehension at the approach of old age. Not always through fear, however, or the effects of early teaching, although that, of course, has its effect even upon sincere Spiritualists.

For long years before modern Spiritualism was introduced, orthodox Christianity had established itself in the minds of the large majority of those who have become Spiritualists, and to day are classed among those who are growing old.

#### What is it to Grow Old?

Is it to lose the glory of the form, The lustre of the eye? Is it for beauty to forego her wreath? Yes, but not this alone.

1844 to feel our strength-Not our bloom alone, but our strength, decay? Is it to feel each limb Grow stiffer, every function less exact,

Each nerve more loosely strung? Yes, this and more, but not,

Ah! 't is not what in youth we dreame i 't would be. 'T is not to have our life Mellowed and softened as with sunset glow,

A golden day's decline, 'T is not to see the world As from a height, with rapt, prophetic eyes, And heart profoundly stirred,

And weep, and feel the fulness of the past-The years that are no more. It is to spend long days, And not once feel that we were never young;

It is to add immured In the hot prison of the present, month To month with weary pain It is-last stage of all-

When we are froz in up within, and quite The phantom of ourselves: To hear the world applaud the hollow ghosts. Which blamed the living man."

If the poet's interpretation of old age is correct, there are many causes why old people lco's with apprehension to that period, without any reference to the life which is to follow. Our cherished poet, Albert Pike, too, prints

som; very suggestive lines, when he says: "The spring has less of brightness Every year; And the snow a ghostlier whiteness Every year; Nor do summer flowers quicken, Nor autumn's fruitage thicken,

As they once did, for they sicken Every year. It is growing darker, colder, Every year; the heart and soul grow older Every year; I care not for dancing. Nor for eyes with passion glancing:

Of the lives and sorrows blended Every year; Of the charms of friendship ended Every year; Of the ties that st ll might bind me Until time to death resigned me, My infirmities remind me

Love is less and less entrancing

Every year.

Every year."

One who has lived a pure, devoted life to the cause of humanity, as Sister Judson has, can exclaim with Victor Hugo, "Why then is my soul harmonious, when my bodily powers begin to fail? Winter is on my head, eternal spring in my heart. The nearer I approach As I am now in my eighty-eighth year, it the end, I hear around me the immortal sym phonies of the worlds which invite us."

And she continues: "Youth is sweet and full of hope. Maturity brings the joy of work, of duty patiently fulfilled, but old age brings with it the happiness that springs from the our loved ones are waiting and watching, and lence is innately disposed gratuitously to rethat we shall soon, yes, very soon, be with them in their ineffable and tranquil joy."

But from my standpoint, I regret to add that only those who are conscious of having lived pure, upright and devoted lives, and have the when she exclaims, "Ah! me, how well. I re-

In youth or middle age but few persons are so seriously affected, perhaps, by orthodox Christian Scientists sympathize with this fear | teachings as Miss Jadson evidently was. But when confronted by o'd age and its natural attendants, as Bro. Pike so feelingly expressed it, but few are so confident that they are seldom, or never, willing or anxious to try the reality, if indeed they do not shrink from the inevitable altogether.

A simple belief in the teachings of Spiritualism will go but little ways in satisfying a thinking, reasoning mind that the law of compensation can be ignored, or that man does not reap as he has sown. Hence something laying up exclusive treasures on the earth, more than a belief is necessary. A pure, unwas spent under the direct care and training selfish life devoted to the cause of humanity to every imaginable species of iniquity-to will do more to remove the fear of death from old age, or any other age, than all else.

If Sister Judson, and other wise and eminent spiritual teachers, could realize that in order to remove the fear of death from old persons, or persons of mature age, of any religious sect or denomination, that a life of bethe vicious, the unfortunate and the poor, is more necessary than a conformity to the teachings of any sect or denomination, they never would cease to urge the practice of these cardinal virtues as a condition necessary in the lives of all Spiritualists, whether young or old, to insure them against the fear of the dread messenger into whose hands all ultimately fall. Washington, D. C.

### Altruism vs. Egoism.

BY EDWIN B SMITH. At a recent meeting at Parker Memorial, in this city, I had the pleasure of listening to a short address on the subjects, "Egoism and Altruism." which were elucidated in a very able and interesting manady by Mrs. B. Fay Mills. Her talk on those intricate subjects have contradictory attributes of the human mind. Egoism and Altruism are questions which thus far, in the evolution of the race, seem to have failed to interest the mass of mankind in consequence, I think, of a lack of a proper understanding of those terms, or a realizing sense of the capabilities of those attributes which are such powerful factors in the world for weal or for woe. So far as I know, the life and teachings of Jesus are the purest and most exalted examples of Altruism of which we have any record, the general principles of which are embodied in his Sermon on the Mount, and the quintessence of which is contained in the

Golden Rule. There are two principles ever operative in the human mind and in society everywhere, viz., the Egoistic and the Altruistic attributes. When necessity associates these two proclivities as they are in the make-up of man, one must necessarily be in subjection to the other. The man must act under the influence of his carnal, sensual nature, or according to the promptings of his philanthropic, spiritual naegoistic or altruistic, for he cannot be both at be made to commingle, for they are counteracting and antagonistic in their operations, and are as destructive to each other as are fire and water. The egoistic or selfish principle is n'ggardly exclusive in all of its transactions and manifestations, its tendency is toward disin tegration and dissipation, toward disorganization and final dissolution. Uader any condition it is destructive to human happiness. While on the other hand the Altruistic or philanthropic principle is preë minently constructive and cooperative in its character and trans actions. Its inclination is to unite and consol idate; it is humane, benevolent and sympathetic in all of its manifestations, the ultimatum of which, according to the law of evolu tion, is rationality-perfected manhood. Hence ple is constructive, while the former one is destructive. Which shall we choose?

The highest and most preminent altruistic faculty of the mind is called benevo'ence, and is a philanthropic attribute which seeks no any personal consideration, but devotedly labors for the common interest of humanity! According to phrenology, it is located at the front and top of the head, and is, therefore, by right of position and intrinsic worth of character, commander-in-chief of all of life's forces, and when fully matured is capacitated to overcome and subordinate to useful obedience the animal part of man, and to establish social relations in harmony with the sympathetic, cooperative nature of universal, altruistic life. lieve affliction wherever it is to be found, whether in heathen lands or on Christian grounds; in refined life, or in dens of degrada tion. Without the aid of this Christ like attribute, there would be no tender-hearted sympathy for suffering, for when misery is met in

he and the whole world in general are so blind saw the narrowing and darkening vista, to be of which cannot be obtained elsewhere; for sary, to continue to make ourselves wretchedbenevolent action is the fulfilling of the high- ly miserable by tenaciously and persistently est obligation; therefore it justly merits the highest approbation, which in reality insures | udices of traditional sophistry? the purest and sweetest satisfaction.

The cause of most of the evils which afflict the world is brutal selfishness. It causes men to be avaricious, covetous and niggardly, exclusive in all of their transactions; to be careless and utterly indifferent to the sufferings and urgent needs of others. Besides causing men to become vassals to an excessive love of filthy lucre, it causes them to become groveling devotees to sensual, animal lust in all its varied and most loathsome forms. By men become avariciously selfish and accessory the greatest importance, yet undiscovered, deception, to oppression, to idolatry, to stealing, to robbery and murder. The inordinate love of money, which is truly "the root of all evil," is capable of procuring the perpetration of every crime. But on the other hand, money is entirely powerless. It cannot purchase by honest, earnest and thorough investigation, heavenly enjoyment nor peace of mind when | by searching out and remo ving the causes of compunction of conscience assails. In fact, brutal egoism is monopolizing the intellectual, the political and even the religious strength is the remedy? The answer to this important of the world.

Happiness is what all men are ostensibly in pursuit of, but evidently in the wron; direction: in the darkness of superstitious ignorance. rather than in the light of scientific knowledge—in the noisome haunts of egoism, rather only can these evils be abolished. than in the delightful realm of altruism. In consequence of pursuing a mistaken course, enjoyment is elusively evading their grasp, for the innumerable evils of degradation are subjugating in liscriminately all classes and conditions of society to their ruthless, scathing pow er. Pride, extravagance, oppression, arrogance, knavery, treachery, famishing want and squalid misery are stalking through the land with pact. rapidly-increasing force, and none are able to escape their withering contamination. The undeveloped life.

life, is, to my mind, a theme of vital importfor your life, what ye shall eat, or what ye shall over the principle of human reason. drink; nor yet for your body, what ye shall to give than to receive," etc., etc, he spoke scientific living in a superior system of society, be brought into practical form here on the earth.

thus far failed to penetrate the depths of mind and to explore the moral department of it.

The development of the unselfish, or the of the highest importance, the most difficult to understand, therefore the last to be comuntil the Science of Mind is brought into the will of God is to be done on the earth as it is done in heaven. ·

The efforts of philosophers, until Jesus' time, to solve life's problem, and to develop true happiness, have proved futile, because they had no knowledge of the Science of M nd nor the necessary moral development to enable them to acquire it. Solomon, in the strength of his intellectual wisdom, experimented to pleasures which riches and position could the editor. It is so legible that it is probably secure to him, and the best within his reach. but the ultimatum of his experimenting proved to be vanity and vexation of spirit; an entire | been used to multiply copies. failure, and nothing satisfying associated with his egoistic efforts.

It is said, "the world is what we make it." I took in the sense of this writer's illustration shrinking, with which I noted the passage of the manifestation of such altruistic love, there dire, unendurable calamity, how long is it - The Fourth Estate.

my whole soul rose within me; to think that | decade after decade of my mortal career, and | is associated a heavenly consolation, the degree | wise, how long will it pay, how long is it necesadhering to the troublesome, mischievous prej

From some cause, within a comparatively short time, there has grown into being a general turmoil, a universal clashing of sentiment, which is valid proof that something is very much out of joint, which thinking, discerning men are beginning to look after with a suspicious eye. We are hearing men on every hand exclaiming: "What is the matter with the world: what is the cause of its being in such unparalleled commotion?" There is manifested a feeling of an unsupplied need. It is evidently true that there is something of which is very much needed, and which must be found before true enjoyment can be real-

T ruly, the all important problem to be solved is how to relieve the world from its present dis tressed condition, which can be done only the deplorable wretchedness with which humanity is so heavily laden. What and where question can be answered only by reliable knowledge. If we wish to banish misery and wretchedness from the world, we must first ascertain what are their causes. We must then endeavor to remove them, for in this manner

The remedy for all social ills is simp'e. We have only to allow the altruistic attribute of the min 1 to predominate absolutely over sordid egoism; in other words, substitute the Golden Rule for the rule of gold, and the problem of problems will be solved. and beatific enjoyment of life be assured to all who choose to enter into the heavenly com-

In accordance with the cumulative movement of progression, the time has arrived when the pinching, blasting hand of avarice is abroad in unselfish nature of man has become so fully prompted me to offer to the many intelligent | the world, and instead of being discounte- | developed and matured as to unavoidably bring readers of THE BANNER a few thoughts which | nanced, appears to be the foundling pet of the | on the great struggle for the mastery of the rahave come to me from time to time, and which people. Such a condition of things is convinctional man over the irrational animal and to are the result of a careful investigation of those | ing proof that the benevolent purpose of an | bring it into useful obedience. The decisive all-wise and beneficent God is far from being | battle must very soon be fought, when the dethe inciting principle of such boundless dis- | moniac, selfish principle is to manifest itself order. Evidently His will is not yet done on in the strength of its malevolence, to endeavor the earth, and will not be until the peaceful, | to put down good with evil, and when the ragentle and loving spirit of altruism shall reign tional philanthropic principle is to assert itself supreme, which will enable men to live as sei- in the icresistible power of its magnanimity in ence decides that they ought to do, in union opposition to lustful, brutal selfishness; to overand harmony, free from the annoying evils of come evil with good. The critical time has come when the real strength of the two con-The social problem, or the problem of human | tradictory principles in human nature are to be tested. When the all powerful "sword of ance which in all ages has evoked a great deal | the spirit" is to be wielded by the mighty arm of thought and speculation without reflecting of scientific knowledge in combat with "carmuch light on the subject, for the reason that | nal weapons," wielded by the puny "arm of up to the present time the mind of man has not the flesh," when the latter is to be defeated by attained sufficient growth to enable him to the former, which is to triumph over the barcomprehend the profound teachings of Jesus, | barous spirit of desperation, which is abroad: or to fathom the depths of his highly developed | in the world, rife with malicious envy, ripe for mind. When Jesus said, "Lay not up for your- | destruction, which it is to bring upon itself, in selves treasures on the earth, take no thought its futile effort to obtain despotic authority

The choice must very soon be made, either to wear, ye cannot serve God and Mammon; who- | combine and cooperate according to the altru soever he be of you that forsaketh not all he istic principle, viz, each for all, and all for ture. He must be either selfish or unselfish, hath cannot be my disciple; it is more blessed each, or submit to the worst tyranny which the world has ever seen. We are entering upon a the same time, neither can he serve two mas- | truths in harmony with moral requirements, | supreme and momentous day in Christian histers. He cannot serve God and mammon. Ego- and which are within the scope of scientific tory; and unless the church (and the world at ism and Altruism cannot by any possible means | demonstration. But they are yet beyond the | large) grasps a new conception of Christianity, comprehension of a sufficient number of people unless it comprehends that Christianity is a to make a practical application of the sublime life to be lived as well as a doctrine to be proprinciples which he promulgated as a guide to fessed, it will surely come to grief, and must inevitably sink to the lowest depths of degraviz., the kingdom of heaven, which he said is dation and disgrace. The only security for the within every one; and which is ultimately to nations of the earth is in the Golden Rule. To this, scaffolds, prisons, judges, ministers, deacons, courts and legislatures, swords, guns, ar-Although experimentation is doing wonders | senals and fortresses are useless. We are now in developing truth in other directions, it has unmistakably living on the apex of the world's crisis, on the verge of sanguinary revolution and thorough reconstruction. The decision is now to be made, it may be, at the expense of altruistic principle of rational life, is a study | rivers of blood, so to speak, whether the moral or the animal nature of man is to predominate, whether the impulsive, exclusive, or the raprehended, hitherto beyond the reach of the | tiona!, philanthropic principle is to control the we perceive that the latter mentioned princi human understanding, and will remain so ultimate destiny of the world; for they cannot by any possible means be made to affiliate or efficient action in solving the problem of human | to compromise differences. It must be brutalexistence, which will reveal to mankind the ity, as it ever has been, or rationality, as prorequirements of matured, rational life, when gressive science determines that it shall be. The result of this terrible conflict will be to successfully and forever establish peace and plenty throughout the whole world. Boston, Mass.

## An African Paper.

A queer newspaper is the Gordonia Review, published at Upington, in the northern the extent of his ability, in the search for part of Cape Colony. Type and printing press reliable enjoyment; he tried impulsive pleas- have not reached that town apparently, for the ures, for he knew of no others, such as riches, | Review, from the first to the last of its sixteen the honors of the world, and all the sensuous | pages, is in the handwriting of anybody but safer to say of one of his assistan's. Some duplication process of the electric pen sort has

The pages are a little larger than those of the ordinary magazine, and on the orangecolored cover is a picture, also made with the subject. There is not a religion in the world that their fondest expectations will be fully the absence of, or when benevolence is but If this is true, why is it filled with calamity? pen, of "Emperor, winner of the Upington feebly developed, it is "passed by on the other Is it because we choose and love to have it so? | Plate." He looks much like any other horse, side." The good Samaritan never comes along | Or is/calamity the effect of misguided educa- but that is a characteristic of the portraits of except when attended by well developed be- tion. It is hardly to be supposed that we love racers in journals much more pretentious than nevolence, which does not wait for suffering to adversity, though we may unwittingly choose this one. The Review contains a large quancome begging, for it is deeply interested in it. If we are, in consequence of ignorance or tity of local news, wherein it differs from, and looking up the need for its assistance. With undeveloped mind, burdening ourselves with is superior to, the average colonial newspaper.

## Funerals,

uspended Animation, Premature Burials. "Therapeutics," Spiritual and Medical, Diplomated Doctors' Plot for Examinations and Registrations.

BY ALFRED E. GILES.

To the Editor of the Banner of Light:

Among the many good results that may follow to indi viduals and communities from knowledge of certain special principles of Modern Spiritualism, will certainly be more considerate and beneficent methods in the preparation and conduct of funerals. With the conviction that Spiritualists hold, that every human being is a living spiritual being composed of soul and spirit, and that this composite soul spirit is a substance interfused and blended with every molecule in every corpuscle, nerve and tissue of the human body, vivifying and energizing its organs, using and controlling them, as the necessary intermediary agents or in truments that enable it to come and be en rapport with the matter objects and attractions of the external world, comes the consequent assurance that a person is not always really dead when the body appears as a corpse. Appearances are deceitful. Things are not what they

The soul and spirit constitute the "Ego," the "I," that every person is or may be conscious of. It is the entity which thinks, wills and feels, and which every person speaking or thinking of himself, designates as "I, myself." Spiritualists believe that the "Ego," the "I," does not die at the time when the body does, but that as it looses its connection with the body, itself becomes more sensitive and aware of what is being said and done near to and about it, yet all the while may be utterly unable to breathe. speak or to manifest life in any of its bodily organs. Proofs of the verity of this belief may be found in countless cases of trance and suspended animation.

TRANCE OF REV. WILLIAM TENNENT.

At times, here and there, as one's daily life passes on, come rumors in the news of the day, and sometimes para graphs and articles in the papers, that some person supposed to be dead had, just before, or at the moment of burial, manifested signs of life, that the funeral had been postponed, and that the efforts made to further resuscitate the supposed dead per on had, or had not been, successful. The case of Rey. William Tennent, formerly pastor of the Presbyterian church at Freehold, in New Jersey, was a noted one. He was three days in a trance, apparently life less; the funeral was appointed; the people collected, and to a friendly request of one of the mourners that the burial might be delayed, Gilbert Tennent, a brother, answered: What! a man not dead who is cold and stiff as a snake?' The importunate friend, however, prevailed. Another day was appointed for the burial. The people met again to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, for half an hour; and then for a quarter of an hour, when, just at the close of this period, Mr. Tennent opened his eyes. Then they pried open his mouth, which was stiff, so as to get a pipe into it, through which some liquid was conveyed into the stomach, and he by degrees

Richard A. Proctor, the astronomer, in the Contemporary Review of November, 1879, page 511, mentions a case in which a young lady, who had seemed gradually to sink until she died, had been placed in her coffin, careful scrutiny revealing no tigns of vitality. On the day appointed for her funeral, several hymns were sung before her door. She was conscious of all that happened around her, and heard her friends lamenting her death. She felt them put on her the dead clothes, and lay her in her coffin, which produced in her an indescribable mental anxiety. She tried to cry, but her mind was without power, and could not act on the body. It was equally impossible to her to stretch out her arms, or to open her eyes, or to cry, although she continually endeavored to do so. The intense agony of her mind was, however, at its utmost height when the funeral hymns began to be sung, and when the lid of the coffin was about to be nailed down. The thought the alive was the first one that gave activity to her mind, and caused it to operate on her corporeal frame. Just as the people were about to nail on the lid, a kind of perspiration was observed to appear on the surface of the body. It grew greater every moment, and at last a kind of convulsive motion was observed in the hands and feet of the corpse a few minutes after, during which fresh signs of returning life appeared. She at once opened her eyes, and uttered a most pitiable shriek!

DR. TANNER'S INSTANCE.

Dr. M. S. Tanner, in his letter to the New York Times. Jan. 18, 1880, mentions two cases where persons awakened from trance at the moment of sepulture, described in turn what their feelings had been. Said one: "Have you ever felt the paralyzing influence of a horrible night-

mare? If you have had such experience, then you are prepared to conceive of the mental agonies I endured when I realized that my friends believed me dead, and were making preparations for my burial." Said he: "Once I believed there was no hell; now I not only believe but possess positive knowledge. The hours and days only believe but possess positive Anomogo. The only and days of mental struggle spent in the vain endeavor to break loose from the vice-like grasp of this worse than horrible nightmare was a hell

of torment such as no tongue can describe or pen portray."

"The other instance mentioned by Dr. Tanner is that of Dr. Johnson of St. Charles, Ill., who in the hearing of Dr. Tanner, and Johnson of St. Charles, Ill., who in the hearing of Dr. Tanner, and in the presence of a large audience in Harrison's Hall, Minneaptlis, stated that when a young man he was prostrated with a fever. He swooned away, apparently dead. His attending physician said he was dead. His father was fathless and unbelieving and refused he was dead. His tather was fathliess and undertering and refused to bury him. He lay in this condition, apparently dead, fourteen days. The attending physician brought other physicians to examine the apparently liteless form, and all stated unqualifiedly. He is dead. Some fourteen physicians, among them many eminent prefessors, examined the body, and there was no ambiguity in the exfessors, examined the body, and there was no ambiguity in the expression of their conclusion that the boy was dead. But the father still turned a deaf ear to all entreaties to prepare the body for the grave. Public feeling was at last aroused. The health officer, and other city officers, acting in their official capacity, and by the advice of physicians, peremptorily demanded that the body be intered without delay. On the fourteer th day the father yielded under protest; preparations were made for the funeral, when the constitutions of all constitutions of all constitutions are the cital living subject who was conscious of all constitutions. emotions of the still living subject, who was conscious of all con-spiring around him, were so intense as to be the means of his de-liverance. He awoke from his trance."

Similar cases, wherein the patient was conscious of preparations being made for his funeral, yet unable to manifest the slightest sign of life, are from time to time reported in one or another of the newspapers of the day. Without specially looking for any, some sixty or more I have seen published in detail or otherwise alluded to.

BLACKWOOD MAGAZINE RECITAL.

Melancholy as such recitals are, there are other experiences even more dismal, that certain survivors of regular old-school doctor practice have undergone, and yet survived to tell the story. A man of great endurance and clear thoughts, relates his experience in the October, 1821, issue of Blackwood's Edinburgh Magazine:

"I had been ill some time of a slow and lingering fever, my strength wasted, but the sense of life seemed to become more and more acute, wasted, but the sense of life seemed to become more and more acute, as my corporeal powers became weakened. I could see by the looks of the doctor that he despaired of my recovery, and the soft and whispering sorrow of my friends taught me that I had nothing to hope.

"One day, toward evening, the crisis took place; I was selzed with a strange and indescribable quivering—a rushing sound was in my ears; I saw around my couch innumerable strange faces; they were bright and visionary, and without bodies. There was light and so lemnity, and I tried to move, but could not; for a short time a terrible confusion overwhelmed me, and when it passed off, all my recollection returned with the most perfect distinctness, but the power of smotton had departed. I heard the sound of weeping at my pilof emotion had departed. I heard the sound of weeping at my pillow, and the voice of the nurse say: 'He is dead.' I cannot describe what I felt at these words. I exercised my utmost power of volition

what I felt at these words. I exercised my utiliost power of volution to stir mysel', but I could not move or cry out.

"After a short pause my friend drew near, and, sobbing and convulsed with glief, drew his hand over my face and closed my eyes. The world was then darkened, but I still could hear, and feel, and

suffer.
"When my eyes were closed, I heard, from the aftendants, that my friend had left the room; and I soon after found the undertakers were preparing to habit me in the garments of the grave. Their thoughtlessness was more awful than the grief of my friend. They langhed at one another as they turned me from side to side, and treated what they believed a corpse with the most appalling

For three days a number of friends called to see me. I heard them in low accents speak of what I was, and more than one touched me with his finger. On the third day some of them talked

of the smell of corruption in the room.

"The coffia was procured; I was lifted and laid within it. My friend placed my head on what was deemed its last pillow, and I felt his tears drop on my face.

When all who had any peculiar interest in me had retired, the undertaker's men placed the lid on the coffin and screwed it

down.
"I was then left alone—every one shunned the room. I knew, how-"I was then left alone—every one shunned the foom. I knew, however, I was not yet buried, and though darkened and motionless. I still had hope. The day of interment arrived. I felt the coffin lifted and borne away; I heard and felt it placed in the hearse. There was a crowd of people around; some of them spoke sorrowfully of me. The hearse began to move; I knew it carried me to the grave. It halted, and the coffin was taken out. I felt myself carried on the shoulders of men by the inequality of the motion. A pause ensued; I heard the cords on the coffin moved; I felt it swing as dependent by them. It was lowered and rested on the bottom of the grave. Dreadful was the effort I then made to exert the power of action; but my whole frame was immovable.

'Soon after a few handfuls of earth were thrown upon the coffin—

then there was another pause—after which the shovel was employed, and the sound of the rattling mould as it covered me was far more tremendous than thunder. But I could make no effort. The sound gradually became less and less, and by a surging reverberation in the coffin I knew that the grave was filled up and the sexton was treading in the earth, slapping the grave with the flat of his spade. This too ceased, and then all was silent.

"This is death, thought I, and I am doomed to remain on the earth till the resurrection. Presently the body will fall into corruption, and the worm will come to partake of its banquet. In the contemplation of this hideous thought, I heard a low sound on the earth

plation of this hideous thought, I heard a low sound on the earth above me, and fancied that the mole and rat of the grave would soon be upon me. The sound grew louder and nearer. Can it be possi-

be upon me. The sound grew louder and nearer. Can it be possible, I thought, that my friends suspect they have buried me too soon? The hope was like light bursting through the gloom of death. The sound ceased, and presently I left the hands of some being working at my throat. They dragged me out of the coffin by the head. I felt again the living air, but it was piercingly cold. I was carried swiftly away, I thought to judgment, perhaps to perdition. After being borne to some distance I was thrown down like a clod—it was not on the ground. A moment after I was lifted into a cart, and by the interchange of two or three brief sentences, I became aware that I was in the hands of two of those robbers who live by plunat I was in the hands of two of those robbers who live by plundering the grave and selling to doctors the bodies of parents, and children and friends.

children and friends.

When the cart halted I was lifted out and carried into a room, my shroud rudely stripped off, and I placed naked on a table. My eyes were still shut, but in a short time I heard by the bustle in the room that students of anatomy were assembling. Some of them came round the table and examined me minutely. They were pleased that so good a subject had been procured. The demonstrator himself at last came in. Previous to beginning the dissection he proposed to try on me some galvanic experiments. The first shock vibrated through all my nerves. The students expressed their admiration at the convulsive effect. The second shock threw my eyes open, and the first person I saw was the doctor who had attended me. But I was, as it were, dead, and could not move. attended me. But I was, as it were, dead, and could not move Among the students I saw the faces of many with whom I was Among the students I saw the faces of many with whom I was familiar, and when my eyes were opened I heard my name pronounced by several of the students with accents of awe and compassion and a wish that it had been some other subject.

When they had satisfied themselves with the galvanic phenomena.

When they had satisfied themselves with the galvanic phenomena, the demonstrator took the knife and plerced me on the bosom with the polut. I felt a dreadful crackling, as it were, throughout my whole frame—a convulsive shuddering instantly followed, and a shrick of horror rose from all present. The ice of death was broken up—my trance ended. The utmost exertions were made to restore me, and in the course of an hour I was in the full possession of all my faculties...."

Awful as is the preceding narration, and other similar ones, which may be found in the old-school medical records
—wherein the supposed dead person does not manifest signs of life until the very moment that the autopsy was to be made-there are doubtless thousands and tens of thousands of burials alive wherein the victims died in fearful agonies, and of which no memorial remained except as here and there it might survive in the fragments of shattered coffin or misplaced skeletons. James F. Otis tells the following in the Southern Literary Messenger of June, 1837 :

BURIED ALIVE-AN OVERFRUE TALE.

It was at mid-day in a populous city. The church-yard wall sep-It was at mid-day in a populous city. The church-yard wall separated the sleeping from the moving crows. As I passed the gate leading into the burial ground, I observed some persons near a spot at the further end of the yard, where the soil had been freshly turned up; I joined them. The sexton was removing the earth preparatory to opening the tomb for the interment of one of the family to whom it appetiatized, and whose remains were to be placed there that day. He had thrown up the earth which covered the stone steps leading to the door of the vault. It had not been opened for filteen years. Descending the steps, he drew wide open the old dcor upon its rusty hil ges. As he did so, there fell outward at his feet—nay, upon them, as he stood on the stones—a fleshless skeleton! The knet-joints bent downward upon the edge of the lower step which formed the sill of the from door while of the lower step which formed the sill of the from door while closed. The arms were extended over the head, and fell beyond the skull, which rested on the last stair but one, while the fingerthe skull, which rested on the last start but one, while the higgerjoints dropped upon the stair above. The skull was partially covered with long hair, plainly denoting the sex of the deceased. I
noticed also that the teeth were very fine, and in a state of wonderful preservation. On the floor of the vault were strewn the decaying remains of a shattered coffin, that seemed to have fallen from a
high niche in the side of the tomb, where others were arranged ertire in black and mouldering array. tire in biack and mouldering array.

All these particulars were glanced at in a moment, and the whole story was thus revealed as if by some terrible convulsion of nature companion stood in speechless terror. The sexton seemed ready to sink lifeless into the tomb he had been opening for an-

As I walked out of the churchyard the sexton informed me that the last person buried there was a lady of about twenty-two years of age, who had been married a year prior to her decease, and whose death was thought at the time to have been occasioned by some disease of the heart, superinduced by imprudence in the manner of dressing. And thither she had been carried during a temporary suspension of animation from all the cheerfulness of her once happy home, where she was urrounded by smiling faces and every charm that could render domestic life a continuous scene of joy and sunshine, to the cold, dark, dreary vanits of a charnel-house. Oh! what a waking must have been hers!... Methought, as I went away, I could see her with almost superhuman energy as I went away, I could see her with almost supernuman energy bursting open her coffin prison, tearing off the cerements in which she had been laid, and, applying herself to the iron door of her living touch, attempt to break it from its hinges, screaming the while in agony for succor—alas! alas! how vainly....

Friends were mourning her in their sad home, made desolate by

her departure. Music had lost for them all charms, because her white? Or what were her thoughts intent-this soft and delicate one, the chosen and cherished, the lost and lamented of fond and faithful hearts? Separated from them, from home and happiness, by an iron door and a few feet of earth—her cries unheard and her misery unknown by the many friends, neighbors and strangers who daily

If any one thinks the foregoing to be simply a tale of the imagination, let him reflect on the following, published in the Progressive Thinker of Nov. 14, 1891:

FARMER HEFDECKER BURIED ALIVE.

Farmer George Hefdecker, who lived at Erie, Pa., died very suddenly two weeks ago, of what is supposed to have been heart failure. The body was buried temporarily four days later in a neighbor's lot in the Eric cemetery, pending the purchase of one by his family. The transfer was made in a few days, and when the by his family. The transier was made in a row days, and who casket was opened, at the request of his family, a horrifying spectacle was presented. The body had turned round, and the face and interior of the casket bore the traces of a terrible struggle with death in its most awful shape. The distorted and blood-covered features bore evidence of the agony endured. The cloth ing about the head and neck had been torn into shreds, as was likewise the lining of the coffin. Bloody marks of finger nails on the face, throat and neck told of the awful despair of the doomed man, who tore his own flesh in his terrible anguish. Several fingers had been entirely bitten off, and the hands torn with the teeth until they scarcely resembled those of a human being. Poor fellow! what horrifying feelings must have taken possession of him when he realized his situation.

It is not unreasonable to infer, from the preceeding cases that as the bulk of an iceberg is unseen, being beneath the surface of the water, exhibiting to the observer only its higher parts, so the number of discovered cases of premature burials is but a small fraction of multitudes of human beings undiscovered who mutely suffered fearful agonies, while their attendant friends were believing that they had

entered into the joys of Paradise. Ever and anon special efforts have been made to awaken and keep alive the attention of the people to the liability of premature burials. In 1817 John Snart, not a physician. published in London his "Thesaurus of Horrors; or the Charnel house Explored," and some years afterward, in 1822, he again attempted to arouse people to their danger by his "Historical Inquiry Concerning Apparent Death and Premature Interment."

The Boston Globe of Feb. 10, 1899, also reports the following instance:

JAMES RIGLEY BURIED ALIVE.

TONAWANDA, N. Y., Feb. 10 - A shocking discovery was made at 10NAWANDA, N. Y., Feb. 10.—A shocking discovery was made at a cometery two miles north of Pendleton, yesterday morning, when the body of James Rigley was exhumed for the purpose of holding an autopsy to discover the cause of his death. The glass covering of the casket was broken, and the distorted features, the position

of the hands and feet, together with blood spots on the face, showed that he had been buried alive.

Mr. Rigley was undoubtedly interred while in a trance, it is contended by physicians who viewed the body yesterday. On Wednesday of last week, after a short illness, he apparently died, and Dr

day of last week, after a short illness, he apparently died, and Dr-Monterey, the family physician, declared that he was dead. Preparations for the funeral were immediately begun, and relatives of the family living in the neighboring towns were notified.

On Saturday the funeral was held at the family residence near Pendleton, and it was attended by many farmers. During this time the supposed corpse showed no signs of life, and no one thought for an instant that Mr. Rigley was not as dead as he appeared. A few years ago Mr. Rigley took out several insurance policies on his life, and it was partly for this reason that it was decided to hold an autopsy to ascertain beyond a doubt the exact cause of death.

cause of death.

But for this, the discovery of the terrible mistake that had been made would never have become known. Mr. Rigley was a prominent man in this neighborhood, and was thought to have been wealthy. He is survived by his wife and four sons. The discovery that he had been buried alive has greatly shocked his friends.

DRS. FLETCHER AND HARTMANN ON A THOUSAND AND MORE CASES OF BURIALS ALIVE.

Some few years ago, Dr. Moore Russel Fletcher. for forty six years a fellow of the Massachusetts Medical Society, published "A Treatise on Suspended Animation, with Directions for Restoration." It contains the names of, or reference to one thousand persons who had in their suspended animation been buried alive by their relatives or friends. It forms the appendix to his volume, "Our Home Doctor," and though out of print, some few copies are yet obtainable in Boston. But let it not be inferred, that if their funerals had been delayed for seven, ten or more days beyond the actual time of their obsequies, that all those sufferers would have become again so alive as to be known as living men, women and children. They were dying-but were not dead.

People generally, the population of our towns and cities, have hitherto for the most part relied upon their doctors (regular M.D.s—most if not all of them, college diplomated) for true and positive information whether the sick ones entrusted to their care, and apparently deceased, were really dead, and beyond all possibility of returning consciousness. The physicians in forming and giving their opinions have relied upon what they designate as signs of death, some thirty or more of which they have classified. Among such are cessation of breathing and of the heart's action,

of certain of its parts, inability to draw blood from an artery, and recently the diaphanous test, so called, for which the French Academy paid to its originator a large sum of money, but which is now discredited.

Franz Hartmann, M. D., of Hallien, Austria, has recently

written a small volume of one hundred and forty seven pages entitled, "Burled Alive, an Examination into the Occult Causes of Apparent Death, Tranceland Catalepsy." It is dedicated to the people of the United States, and to all medical practitioners who enjoy freedom of thought.

In it, he examines all the thirty or more signs usually relied upon by physicians as proofs of death, then by the relation of one hundred and eight cases (three of which were from his own experience), wherein the supposed dead persons had revived, demonstrates that such signs are fallible and untrustworthy. He makes mention of the London Humane Society having brought back to life twenty one hundred and seventy five apparently dead persons that of Amsterdam having saved nine hundred and ninety. and the Hamburg society has rescued one hundred and seven persons. He says that in 1829, at a cemetery in New York, where arrangements were made to so bury the corpses as to enable them, by strings attached to their hands, to ring a bell, six out of twelve hundred came to life again in the grave. But for all that, there might have been a much larger number, who, not being really dead, felt themselves consciously alive to the horrors of their situation, but were powerless to pull the string. Truthful are his words:

PUTREFACTION THE ONLY CERTAIN TEST OF REAL DEATH. "Apparent death is a state which resembles real death so closely "Apparent death is a state which resembles real death so closely, that even the most experienced persons believe such a person to be really dead. In many cases not even the most experienced physical, coroner or undertaker, can distinguish a case of apparent death from real death, neither by external examination nor by means of the stethoscope, nor by any of the various tests which have been proposed by this or that writer; for all those tests have proved to be fallible; and it is now useless to discuss them at least the module of the profession has already agreed. length, because the medical profession has already agreed that there is no certain sign that a person is really and not apparently dead except the beginning of a certain stage of putrefaction. All other tests ought to be set down as delusive and unreliable, if not as misleading humbugs and lies." -p 44.

[To be continued.]

## Buy the Truth.

(Proverbs xxiii., 23.)

Substance of a Sermon preached in the Parkdale, Toronto, Methodist Church, January 8, 1800, by the Rev. Principal Austin, B.A., D.D.

To know the truth, to love the truth and to live the ruth is the whole duty of man. We have excellent authority for the statement that man shall not live by bread alone, but by every word of truth proceeding from God. whether that word be written on the rocks and read by the geologist, or in the heavens and read by the astronomer. or in the heart of man, or in the statements of this old

To know the truth about our bodies, i.e., the laws that govern our physical being, and to come into sympathy and accord with those laws, means health, bodily vigor, physical strength and enjoyment. To know the laws of our mental nature, to know how the mental faculties are strengthened and developed and to bring ourselves into harmony with these laws of mentality, is to attain intelligence and mental health and vigor. To learn the laws of our spiritual being and how our spiritual faculties may be cultured and perfected, to learn, love and obey the great spiritual laws by which we are related to the spiritual universe-this is the foundation of all religion. To know God and Jesus Christ whom God has sent, is, according to Scripture, eternal life. Now God is Spirit, and to know God is to know spirit in its essential qualities, in its infinite possibilities, in its universal relationships, and hence philiual knowledge is, according to scriptural teaching, the foundation of all religion and the beginning of eternal

ife.
The whole world has been slow, and the Christian its importance and the prophets declared that the people perished for lack of knowledge.

Truth is set before us in the text as an object of supreme value, and we are exhorted to buy the truth and sell it not one people or age, out a continuous divine stream of truth for it, no sacrifice, toil, suffering or worldly good is to be for a moment considered in comparison with it; and once possessed, all worldly riches, all that men covet and seek and think most valuable, is to be scorned as insufficient in ducement to part with the truth. Would it be possible in a few words to emphasize more highly the supreme value of truth to man.

The merchandise we are exhorted to seek at all costs and never to sell, is heavenly and divine. Truth is the daughter of God, and in all her attributes god-like and eternal I'ruth never depreciates in value. Every day of a man's life, every age of the world's history, truth becomes increasingly beautiful and valuable. Truth can never perish. There have been times in human history when for a period t has suffered apparent defeat or eclipse, and for a brief hour has seemed to perish. But like the Phoenix it has risen from its ashes to soar to greater heights, assume more love ly forms and demonstrate to men and angels its immortal character.

"Truth crushed to earth shall live again; The eternal years of God are hers. But error, wounded, writhes in pain. And dies amid her worshipers."

Error must and will assuredly perish. Sin and suffering must cease. The tares will be burned up. The wheat gathered into the garner. Whittier truthfully sings: "The tares may perish, but the wheat Is not for death.

Falsehood and error and sin have their brief rule in God's universe, but are destined to end. The cloud may shut out the sun for an hour, and boast that it has blotted out or hidden the powerful king of day, or at least has divided the world's empire with the sun. But the sun shines on, and the cloud dissipates. Error and sin, I repeat are temporal; truth and righteoustiess eternal. If not how vindicate the character of Go1? If sin and error are to become permanent principles, then the empire of the universe must be divided between God and the devil, error and truth. No, a thousand times, no. As sure as you mists shall be dissipated by the morning light, as sure as light and darkness cannot co exist, as sure as God reigns, error and falsehood and sin and suffering shall be blotted out, and truth and righteousness prevail. Then comes

milienial dawn. Man cannot live in his higher spiritual faculties without truth any more than the plant can live without air and sunshine, or the body without food. Truth is the vitalizing air in which the soul expands and stretches her pinions for lofty flight. Truth is the sunshine of the soul, in which alone the soul can put forth its bud and blossom and send out its perfume. Without truth the soul can never develop its powers or come into spiritual strength

and beauty. Truth should be set before all the rising generation by parents, teachers and preachers, as the most valuable acquisition of life. I wish I could impress the thought upon he hearts of the young people especially, that out of all possible acquisitions between the cradle and the grave, truth is the only real and permanent possession. Truth sought, truth found, truth loved and incorporated into our lives, woven into the warp of our character, this is the one thing worth seeking both for this world and the next.

I want to emphasize one point, and that is, that all truth is sacred and civine. There is not a truth in heaven or hell but is sacred and pure, and desirable for man to know. There is no profane truth, no immoral truth, no truth belonging to his satanic majesty. There is no secular truth. A truth taught in the school or college is as sacred as a truth taught in the pulpit. How is it that men have not outgrown the narrow conceptions of past ages that made certain places and times and persons and truths sacred, and stamped the rest profane? In Christ's time men thought there was one holy city, Jerusalem; one holy day, the Sabbath; one holy class, the priesthood; one holy place, the temple; but Christ taught not men so. He showed that every spot was holy ground, the Sabbath was made for man and not man for the Sabbath, and thus he lifted up all the life to the spiritual plane. Every teacher of truth is therefore doing a sacred work, and the house and school are as sacred as the church, and more important in their influence for good, because they deal with the youth, and because they teach less human opinions, and their influence tends more to personal investigation and research.

I want to note a few of the hindrances men meet with in searching for truth, and to show what we must pay to secure it. The only hindrances we meet with, in finding the truth, are in ourselves. First, then, we have indifference. It is simply wonderful how little genuine appreciation of the value of truth there is with the average man or woman. Truth lies all around them, unsought, unappreciated, wait ing to enrich mind and heart, and exalt men to broader vision and righer experiences. Men are so immersed in business, and so occupied with pleasure, that the great and only permanent acquisition of life is neglected. Truth is within hand grasp of every one. Treasures of it lie burled at our very feet, richer than the gems of India or the gold of Ophir. We have only to open our eyes, to reach out our corpse like face, glazed eyes, absence of sensation and in- hands, to exercise our faculties, and we shall find these tion be the telligence, rigidity and coldness of the body, discoloration eternal possessions that will lift us out of intellectual and ed. Amen.

spiritual poverty, and give us rank with the noblest spirits of earth and heaven. Bunyan's picture of the man with the muck rake, gathering dust, and entirely unconscious of the presence of the angel holding a crown above his head, is but a faint representation of human indifference to truth. Not one angel but all God's militant hosts surround us, not one crown but ten thousand do they offer us, if we will only listen to their voices, and be led by them up the heights of truth and blessedness.

A second and very serious difficulty in seeking the truth is the notion so prevalent, that certain men are ordained of heaven to seek truth for all mankind, and that we are to accept their acquisitions in place of seeking for ourselves. We can never attain truth by proxy. By divine ordination every man is an original investigator of truth. He stultifies his own intellect, he denies his own reason, who hands over/his religious views and opinions to any priest or religious/teacher. We are to accept nothing on the opinion of others. What another man has thought or believed, what a church council or synod has formulated, is nothing to me, only it may be a reason for personal investigation, ending in acceptance or rejection, as I may find it in harmony with reason and well-established truth. This is the one great defect in our schools and churches to day. Young people are banded together and fed on the opinions and views of men, formulated it may be thousands of years ago, in place of being taught to think out these religious problems for themselves, and reach their own conclusions. A generation that is brought up and educated on the prin-

"Open your mouth and shut your eyes, And I'll give y u something to make you wise,"

will never be intellectually rich. The most valuable lesson a public school teacher can give a scholar, is to teach him intellectual independence, to think for himself, and not rely on another's opinion. And so our Sunday schools would be infinitely more serviceable to the youth if, in place of cramming the minds of the youth with the theological opinions of past ages, we set them to study rationally and freely this grand old book in the light of present day science. Another great hindrance to the reception of truth, on

the part of church people especially, is the mistaken notion that all spiritual truth was given to the world in one complete system nearly two thousand years ago. I for one do not question the lofty morality, the exalted character and the unspeakable value to the world of the teachings of Him we call Master, the Jewish Carpenter, Jesus of Nazareth. The ethical system of Jesus has never been surpassed, and I think had never been equaled up to his time. That system enforced by his life of lofty devotion to hu manity and his heroic death must ever stand as an illustra tion of the highest inspiration and development of which humanity is capable. But a point neglected by most of us who are his followers is this: his teachings were never set before his followers as a finality. He declared plainly and repeatedly implied in his discourses that fact that he was not giving out to humanity all the truth he had received. "I have many things to say unto you, but ye can not bear them now." He declared that after him would come a teacher, the spirit, that should guide his followers into all truth. So he retrained from uttering truths too advanced for his hearers, and cautioned his disciples not to cast pearls before swine, i.e., to give out doctrines so far in advance of the spiritual development of their hearers that they could not appreciate their value or beauty any more than swine could appreciate the beauty of pearls. God has dealt with humanity as we deal with children. He has given to every nation and to every age truths adapted to their development. We teach a few elementary truths to our children of three or four years of age. To those of ten or twelve we can give more advanced truth, and to our youth of twenty or twenty-one we can teach truths suitable for young manhood or womanhood. In the earliest times men got very crude and even con-

tradictory conceptions of God. At first he was a being, awful in character, dreadful in his fierce dealings with humanity, and only known as a being to be feared and propitiated by blood. Even in Old Testament times the conception of God was that of a cruel and jealous ruler, an angry frowning Jehovah who was to be placated with a multitude of offerings, and who required the death of the offender if some slight transgression of his law were made either wittingly or unwittingly. Jesus came, and his conception of God is that of a loving Father, one whose love went out to all men, and who delighted to hear and answer prayer. Now if my proposition is true regarding God's relation to man you will see that it is a continuous revelation, a progressive revelation, a revelation to every people and age, and The whole world has been slow, and the our state must) on the ability of men to receive it, then revelation is of spiritual knowledge or truth, though Jesus emphasized to continue forever, and we have it to-day as truly, aye, and more fully, than in any preceeding age. Again, reversal of ordinary growth and development, not an irruption of truth to any nd inspiration to humanity in every age and clime. limited only by the capacity of the race to receive it.

If that be true, then we should be looking in every age for new truth outside the teachings of the fathers and sometimes for truth so far surpassing all the conceptions our fathers form as to appear not only new but contradictory to their teachings.

Now I have a few words to say on the attitude of the church toward new truth. Unfortunately from a variety of causes this attitude has not been generally what it should have been, and enlightened men, pious men, men of devout spirit, have often been repelled from the church because the church has assumed a hostile attitude toward new truth. If we go back to the time of Christ we find the churchmen of his day were not sympathetic toward new truth. If any doctrine came to the people through the priesthood, the church would hear of it and heed it, but if it came from an out-of-the way place, like Nazareth, they would scorn and persecute it. It was churchmen who put Jesus to the shameful death of the cross. In Luther's time, when he hurled his advanced ideas like a bomb-shell into the camp of the Roman Church, it was the churchmen of his day that sought his life. In Wesley's time, though he preached the purest form of spiritual truth that was proclaimed in his age, yet the churchmen of his time drove him out, and he had to preach in grave-yards and coal mines and on the markets.

I fear that, while our church preaching and teaching is in many ways in advance of that of any preceding age, in the the attitude of church leaders toward new trute, there has been little if any improvement. Is it not true to-day that new truth is not heartily welcomed by the church -that church leaders are afraid new truth may disturb theological beliefs and so fight shy of it and often sneer at it and denounce it and then afterwards embrace it? New truths in Astronomy have been denounced, and men have been imprisoned for accepting views that church men thought contrary to the Bible, but which only proved contrary to their misunderstanding of the Bible. New truths in science are often condemned, and twenty-five years ago it was very common and very popular for preachers to sneer at the evolution theory; but to-day it is no longer sneered at, for there is arising in all intelligent minds who have candidly examined the evidence, the conviction that this was the method of creation. and no scientist of note to day denies it. So it is with new truths in philosophy and psychic research. The scientific truths of telepathy, clairvoyance, soul flight, psychometry and prophecy are well established by incontrovertible evidence, yet to mention them in certain church circles is to ostracise yourself. Now why should new truths have to get into the church through the back door? Why shorted old opinions, old interpretations of scripture, old statements of belief—all of which must reflect the ignorance and prej-udice and limitations of the age in which they were formulated—bar the way to progress in our own day? Have we not a right to our own views and our own interpretations, and our own creeds and our own new truths equally with those who preceded us? Must we forever wear the castoff garments of past ages?

Another hindrance to receiving the truth is the belief so prevalent among church people, that the days of inspira-tion have passed never to return. I, for one, can never believe it. I recognize the inspiration of past days. Christ had it, so had the apostles and the prophets of earlier time. No one, unaided of heaven, wrote the sublime utterances of Isaiah, or the thirteenth of First Corinthians, and no

one uninspired wrote "There's a wideness in God's mercy."

Why should inspiration be limited to one age? If possible in one age, why not in another? If it came to Paul nineteen hundred years ago, it can come to you to day. If John had it in Patmos, you may find a modern Patmos, and share it also. In the broadest, truest sense, God is no respecter of persons. Heaven is as near to earth to-day, God as loving and kind to day, men as much in need to-day, and truth as abundant to-day, as in the ages when men are said to have possessed this inspiration.

The truth is the foundation of inspiration, is open to all who will climb the heights where it is situated. If men cannot attain it, it is only because they are too worldly, too much the followers of pleasure, too selfish, and will not undergo the mortification of the flesh, the crucifixion of self, the putting away of ignorance and doubt and

We must learn the laws that govern our spiritual nature. We must develop our spiritual faculties so that we can see and hear and realize spiritual things. We must wait upon God—alone, and in silent expectation listen for his voice. And we must set ourselves about spiritual education of our faculties as the great business of our lives. If we do this we shall not wait in vain. If we ascend the spiritual Alps, and hide in the cleft of the rock we may not, indeed, hear his voice in the fire or tempest or whirlwind, but we shall hear the still small voice. Angels will become our companions. Heaven will open its portals to our vision as it did to Stephen of old, and the boundary between earth and heaven will become so low and narrow that the inhabitants may pass to and fro at will. And then shall inspiration be the birthright of every one thus spiritually educatWritten for the Banner of Light.

YOUR ANGEL. BY J. MARION GALR.

Happy greeting, dear young friends, In all that happy life portends. Your happiness is goodness here, As well as in the higher sphere. Each flower you give to comrade true Will send its perfume back to you; Every joy to others given Is joy the angels know in heaven. The future none need ever fear Who nobly do their duty here. 'T is thus in duty wisely done, The crown of happy life is won. The rarest virtue, sweetest grace, Beams out from every honest face, And all the good that life can give Is found in learning how to live: To learn that whether you work or play, An angel is with you every day; When your angel gets control, You will find it is your own sweet soul Weaving a garment pure and white. To wear when you live in the land of light. Good night, darlings, good-night.

## Spirit Work.

BY LOTELA.

Lotela promised to tell THE BANNER children something about the little people of the spirit-world, and now I will try to do so. As I told you before, there is a great and beautiful country where I live, that is filled with good people of the Indian race, who have learned a great deal over here, and who are trying every day to help poor people on the earth who are sad or who have no homes. Well, in this Indian Hunting ground, there are a good many houses, or lodges, that are like pretty homes, furnished in good taste, and with everything that can be wanted by those who live there. In these special homes little children live who have been taken from poorhouses and slums on earth, where they had no happiness or comfort, and here they get the best of care and training, for they have guides and teachers who look after them all the time. In my lodge there are several children of this kind, and they are as happy and sweet and good as any dear little folks you ever saw. They go to school and they learn very rapidly. Some people say the life of the spirit is all in the mind; well, if it is, there is more real interest in the living and work and play of our world than any one ever saw on earth. So the lessons in our schools are object lessons, and every pupil takes an interest in them. Now you cannot kill anything there, and so when a class has a lesson in botany, and the teacher pulls to pieces a flower for the children to learn of its different parts, it looks as if it was dead; but all the teacher, who understands the laws of nature, has to do is to place the parts together again, then draw to the flower certain parts of the air by waving the hands over the flower, and breathe upon it, and it is as fresh and perfect and alive as it was before the lesson was learned. So you see, the children with us have many interesting things to study and learn.

With our people no one asks whether the person who comes was ever poor, or lowly, or of red or white skin on earth or not. One is as good as another, and all have the same

chance to learn and grow.
Some years ago Mr. Pierpont brought a little boy to Harebell. He was a poor little fellow on earth who had been in the streets without a home, and had picked his food from garbage barrels, and had slept in boxes and doorways, or anywhere that he could find a place to rest his head. Well, after a while he was run over by an ice cart on a hot day, when he was trying to get a piece of ice to cool his hot tongue. He suffered very much for three days, and then he went to the spirit world. He lived on earth among people who were what we call ignorant, and those of them who had gone to the spirit-world did not know how to look after the little fellow, for they were under training them-selves, and had to go to school too; and so Mr. Pierpont took the child, and brought him where he could have the good magnetism of our life and care, and be made a happy soul. Bye and bye he showed signs of having musical talent, and then he was put in the care of a great musician, who carefully studied the needs and gifts of his pupil, and in time the little fellow who had been an outcast and a waif on earth, whom nobody loved, became a

fine musician, as well as a very intelligent boy. Well, what do you think? As soon as he had the power he began to go to earth to hospitals, where poor little sick and injured children lay, and to play his sweet music to them, and some of them would hear him, and they would smile, and say they heard music, and the nurses would think they were dreaming or wandering in mind, but he kept on, and gave his music to the poor, and they were made better by it. Then, too, he would sometimes go to the lower planes of spirit-life, where the ignorant and earth bound people live, who wanted to stay among the bad things of earth, and not rise above them, and he would make music for them, and that would make them feel sad, or softened, and sorry that they had not done right, and he would sing to them of the higher spheres, and how they could grow up to them, and he would give them help, and do more to show them how to do better and grow like the higher spirits, who work to help others, instead of living all the time for sel, than the older spirits of the bright spheres could do, because he could reach them with his music, and get them to listen to it and to his songs, when they would pay no atiention to

That boy has grown to be a man now, about twenty-two years old, and he is a teacher himself, and a good part of his teaching to others though not all-is done through music, and that never makes a mistake. We all the time have children and older people brought to us who were badly off on earth, and they are helped to grow good and happy, and some time I will tell you of more of them.

Now I will say good-bye, dear children, and I hope that you will all be sorry for the poor little waifs of earth, and try to help them whenever you can do them any good. I love LOTELA.

## White Fawn's Message.

Dear Children of the Banner: Let me greet each of you this afternoon with wishes of love and peace. I am pleased to come and write a few words of love to you. I passed away three hundred years and more ago in the Far West land, before your pale face people ever came to

my country.

I am a Chippewa maiden. Some Ottawa braves stole me from my father's camp, and he came with his braves to rescue me, and when he had saved me, as he thought, an Ottawa brave shot at him. I sprang in front to save my father and the arrow pierced my heart. Then the Chippewa braves and the Ottawa braves fought until my father, Wauben e-kuhn (the Sun-Bearer), and the Ottawa chief, Kayoskh (the Sea Gul), were all that were left. and they, too, fell, fighting to the last, and were found the next day by my brother, Kahkah gee (the Raven).

This was a terrible way to pass over to the hunting grounds, but then we knew no better, and you know no white man had then been among us to teach us how to fight with the powder guns. All we had were arrows, spears

We loved and hated just as much as you do to day, but we have laid these old things all aside. As soon as father and I reached the spirit hunting grounds wise spirits of our own race took us in charge, and we were taken care of, and our wounds (in spirit) bound up, and our souls given a chance to rest. We found some of the Ottawas were with

progress in spirit-life.

This is all I can write you at the present time, but some day I will come again and tell you more of what I found in the spirit hunt. ing grounds, and what I had been taught I Your friend in love, WHITE FAWN. should find.

Through her medium, II. II. Warner.

## Viterury Department.

THE COMING DAY—We are especially at tracted to the article entitled "Meeting Places for All." from which we quote:

"A vaster universe requires a vaster God. A mightier drama requires a mightier mind for its inception, and for its stupendous denouement. The very word Evolution calmly anchors itself by that other word Revelation, and offers to take its place.

The broad and secure rock on which we can all stand is that the Universe is sane, intelligent, just; and that the evolution of the human race is, for us, the highest expression of this central sanity, intelligence and justice of the Universe, whoever or whatever may be

within, behind or above it.
"Man's discipline of struggle, sorrow and sin, has been his education, or, more truly, has been Nature's method of creation. By struggle, sorrow and sin, the merely animal pas sions, appetites and instincts become human purposes, memories, hopes-agents by which the spirit within becomes truly aware of itself. "Of the external experiences of life, Tenny-son says, of the child:"

The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast, Has never thought that "this is I."

But as he grows, he gathers much, And learns the use of "I" and "me," And finds "I am not what I see, And other than the things I touch."

So rounds he to a separate mind From whence clear memory may begin, As, through the frame that binds him in, His isolation grows defined.

Henrietta Street, Covent Garden, London.

THE CENTURY.—In the article by James L. Hughes, "What Charles Dickens Did for Childhood," we learn that "Froebel and Dickens are the best interpreters of Christ's

ideals of childhood." "Dickens was the first Englishman of note to advocate the kindergarten. In July, 1855, he published an article of eleven columns in Household Words, which would take a leading place if compared with the papers read at a meeting of the International Kindergarten Union to day. The following extracts from this article, written forty-three years ago, would not be unworthy of Dr. Harris, Mme. Kraus Boelté, or Miss Blow:"

There would be fewer sullen, quarrelsome, dull witted men or women if there were fewer children starved or fed improperly in heart and brain. To improve society—to make men and women better—it is requisite to begin quite at the beginning, and to secure for them a wholesome education during infancy and

His boys came to him [Froebel] with many a twist in mind or temper, caught by wriggling up through the bewilderments of a neglected The first sproutings of a human mind need thoughtful culture; there is no period of life, indeed, in which culture is so essential. And yet, in nine cases out of ten, it is precisely while the little blades of thought and buds of love are frail and tender that no heed is taken to maintain the soil about them

incessant putting of the questions which the Father of us all has placed in their mouths.

The frolic of childhood is not pure exuberance and waste. "There is often a high meaning in childish play," said Froebel. Let us study is, and act upon hints—or more than hints-that nature gives. They fall into a fatal error who despise all that a child does as frivolous. Nothing is trifling that forms part of a child's life. .

The cardinal point of his doctrine is: Take care that you do not exercise a part only of the child's mind or body; but take thorough pains to see that you encourage the development of its whole nature. . . .

Only the mother should, if possible, be the child's chief companion and teacher during at least the first three years of its life, and she should have thought it worth while to prepare herself for the right fulfilment of her duties. The Century Co., Union Square, New York.

ADIES' HOME JOURNAL. - "Bethlehem was little among the thousands of Judah," writes Mrs. Lew Wallace in the February issue. "We are told that probably not over thirty children fell under the order of Herod. The murder of the innocents of the senting a grand symposium, digested and as-nineteenth century is a march to untimely similated and transformed into vital functiongraves, not by order of a wrathful king, but under what is claimed to be the finest free school system in the world. Go into any pub-lic school and you will see girls pallid as day lilies, and boys with flat chests and the waxen skin that has been named the school complexion. Every incentive and stimulus is held out: dread of blame, love of praise, prizes, medals, heal. If he cuts deep'y and expresses disgust badges, the coveted flourish in the newspapers at times, we must regard it as the expression -the strain never slackens. Watch the long lines filing past, each pupil carrying booksthree, four, five-to be studied at night in hot rooms by fierce, sight-destroying lights. Time was when spectacles went with age. They are no sign of age now. Many must wear glasses to help eyes worn prematurely old by night work."

Onoto Watanna writes of a place "Where Age is Looked Up to: "The parents' word is always law in Japan, and perhaps this accounts for the sweetness and gentleness of the Japanese character. The Japanese are inherently an obedient people. The old always take precedence of the young in all things. An eager, impetuous young man, be he ever so brilliant and clever, is not expected in Japan to have the reason, the wisdom and the foresight of an old man. Therefore the old man comes first always. As a result, there is, per haps, more general happiness in Japan than anywhere else in the world. One might imagine that where duty is carried to the extent it is in Japan the natural love is not so much in evicence — I mean the actual affection, rather than the mere duty, of a child to its parent. On the contrary, the natural bond of affection between parents and children is nowhere so wonderful as in Japan. No matter how unkind, unjust, or even wicked the parent may be, or how depraved, the child invariably clings to that parent, even though, as is often the case, its own nature be finer." The Curtis Publishing Co., Philadelphia.

us in the same piace, but though at first we felt the old hate arise, the wise ones held us problems of a similar nature in Cuba, Porto back, and soon we grew to feel a spirit of love stealing through us, and we were taught to love where we had hated, and to work to lead others to love, and so began our first steps of progress in spirit-life.

period following the Civil War to the present Cuba, Porto Rico, and in the Philippines. His deductions and interpretations of scholarship, and how impossible it is in these days of soil ence and mental scivity to obliterate important facts, even though they have long been buried in the rubbish heaps of myth and mirative true way to restore the South to the Union after the war was to restore the South to its own people." The same principle applies are interesting and instructive. He says:
"The true way to restore the South to the
Union after the war was to restore the South
to its own people." The same principle applies to its own people." The same principle applies to-day in the new territories just coming under our control. The editor warns us against a new type of "carpet-baggor" who is threatening to invade Cuba—namely, the franchise-grabber. A large proportion of space in this number of the Review is given up to editorial and contributed existed on the manager. rial and contributed articles on the management of foreign dependencies. Sylvester Baxter contributes an interesting study of the Dutch rule in Java, and Dr. Daniel Dorchester makes a statistical exhibit of the recent drift toward colonial and protectorale governments.
The Review of Reviews Co., 13 Astor Place,

THE ON TIMERS' TRIBE-a magazine "devoted exclusively to the rare virtue of punctuality." A decidedly good idea. Many unique devices are resorted to in the schoolroom, to inculcate the habit of punctuality; but this is the first effort to reach "children of a larger growth," and we hope the little magazine will find its way to all quarters of the globe. Note the following thoughts to be remembered: "Tardiness is another name for the sin of

slothfulness.' "An excuse for tardiness is usually clumsy at best. "Attention to engagements indicates char-

Issued by the Tribe, 15 Twenty-third Avenue, Denver, Colo.

#### Monthly Publications Received.

The Reporter, Advertiser's Guarantee Com pany, Chicago, Ill. Suggestive Therapeutics, edited by Sidney Flower, LL. D.

Our Dumb Animals, edited by Geo. T. An gell, Boston. The Caxton Caveat, Chicago.

Silver Chain Messenger, edited by James M. and M. Theresa Allen, Springfield, Mo. National Single Taxer, published by Geo. P. Hampton, New York.

Faith and Hope Messenger, edited by W. J. Colville, Boston, Mass. The Cassadagan, Toronto. Boston Hygienina, Boston, Mass.

The Restaurant News, edited by L. C. Thompson, St. Louis, Mo. The Household, Boston, Mass. Every Where, edited by Will Carleton, New

The New People, edited by O. R. Nation, Alameda, Ala. The Columbian, published by L. N. Cushman,

Boston, Mass. Spirit Mothers, edited by Olivia F. Shepard, Los Angeles, Calif. The Soul, edited by L. A. Fealy, Calhoun,

#### Weekly Publications Received.

The Beacon,—Boston, Mass. Columbia Press Associatson.—New York. Public Opinion.—13 Astor Place, New York. Living Issues.—San Francisco. Edited by W. E. Price. The Revivalist .- Edited by M. W. Knapp,

Providence, R. I. The Ohio Farmer.—Edited by the Lawrence Pub. Co., Cleveland, Ohio. Boston Ideas.—The Idea Pub. Co., Boston.

The Christian World—London, Eng.
The Co-operator.—Edited by Cyrus Field
Willard, Olalla, Wash.
Review and Herald.—Battle Creek, Mich The Lyceum.-Cleveland, Ohio.

## A Unique and Valuable Book.

it is precisely while the little blades of thought and buds of love are frail and tender that no heed is taken to maintain the soil about them wholesome, and the air about them free from blight....

Childhood should be made as happy as God in his wisdom designed it should be, and full play should be given to its energies and powers...

The whole principle of Froebel's teaching is based on a perfect love for children and a full and generous recognition of their nature, a determination that their hearts shall not be starved for want of sympathy; that since they are, by infinite wisdom, so created as to find happiness in the active exercise and development of all their faculties, we who have childed about us shall no longer repress their energies, tie up their bodies, shut their mouths, and declare that they worry us by the incompant the bodies, shut their mouths, and declare that they worry us by the incompant with the longer of the profoundest interest and the most comprehens to the two general heads that the two kexpress my appreciation of it as I go.

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The lead to the profoundest hiterest and the most comprehents to work: "The late of the profoundest hinterest and the most comprehents to work: "The

represent the character described in the New Testament. This book deals with the evidences that Jesus the Christ, as described in the "Word of God," was a real character, whether God, man or devil, Savior, Diving Atonement, naturally born or immaculately conceived. Did he have a real existence? Was he a historical character? To most readers the question will seem absurd, and I confess to something of that feeling myself. Nevertheless, the question has been discussed in real earnest and with a good deal of erudition on both sides, and a goodly number of able writers and critical students of history have taken the

negative of the question.
Such men as Gerald Massey, Hudson Tuttle,
Prof. J. S. Loveland, and others, whose ability and sincerity can hardly be questioned, have made a case so strong (without the opposing testimony) as "if it were possible to deceive the very elect." Nor can we suppose they had any object or intention to deceive. But they had not exhausted the resources of history, or had access to the evidence which is presented, for the first time, in this rare book. Not that these facts and testimonies had never before been published, but never, I think, in one consecutive array, in one masterly review, repreing of the whole body of historic problems by the distinguished author Dr. J. M. Peebles.

In some places the author punctures the assumptions and assertions of the negative with a vigor that may seem severe, if not acrid But we all know that, in the kindness of his heart, the doctor does not stab to hurt, but to heal. If he cuts deep v and expresses disgust of strong conviction and a sense of a great need, that the eyes of the blind may be opened. He would not cause a pang or an unkind emo tion to thrill in any human heart, except with the sense of a need, that holds a blessing in every blister.

What matters it whether the martyred Jesus was a reality or a fiction? Much in many ways. It is for the interests of intellectual integrity, for scholarship, for a correct knowledge of the historic chain that binds the past to the present, every link of which vibrates in the deeds of today. In every pulse of the past the present shares. The dynamics of all the dead centuries are stored in the potential and working character of 1899. If Jesus existed then he exists now, as a spirit; and why dwell upon the shadow of eighteen centuries ago and contend about the historic life of a man whose vital presence is now moving upon the world from his sphere of wisdom and light! "Ah! there's the rub!" The great movement of Modern Spiritualism is emphasized on the effort to establish a permanent interchange and mutual knowledge of causes and effects, principles and persons interacting between the two worlds-the objective and subjectiveor the Physical and the Spiritual. It there is an inner history of the Christman, there is also an outer one, and the two belong together in one chain of working influences in the

human mind and upon the progress of the race.

The evidences presented in this great symposium leave nothing to be desired. To me they seem complete and overwhelming, and A MERICAN MONTHLY REVIEW OF REVIEWS.—In the February number, the editor seeks to apply the lessons of our national lam so glad this book has been published. It failures in the South during the reconstruction shows the tresources of history under the ma-

done.

I can breathe easier now, for I have been so startled by the bold denials of some agnostics that I have wondered if a few hundred years hence a clique of negationists might not arise and dispute the historical existence of Emanuel Swedenborg, Thomas Paine, A. J. Davis, Prof. S. B. Brittan, Emma Hardinge Britten, Prof. William Denton, Dr. J. M. Peebles, Hud-son Tuttle, J. R. Francis, William Emmette son Tuttle, J. R. Francis, William Emmette Coleman, John C. Bundy, S. S. Jones, Joel Tiffany, Mrs. E. L. Watson, Dr. Samuel Watson, Epes Sargent, Prof. J. S. Loveland, Luther Colby, William White, Harrison D. Barrett, Dr. J. R. Newton, A. E. Newton, Henry J. Newton, Dr. J. R. Buchanan, Willard J. Hull, Maggie Walte, the Bangs Sisters and the Fox family, and tinally blot out Prof. William Crookes, Alfred Russel Wallace, Prof. Edilott Coues, Prof. Robert Hare, Prof. James, Dr. 1406gson, Rev. Minot J. Savaze, and the whole Hodgson, Rev. Minor J. Savage, and the whole body of Psychic Researchers. Then some genius like Bro. Hudson might arise and explain that all of these men and women and all others in the spiritual line were myths conjured up by the sub conscious mind, and propagated by hypnotic suggestion, from nation to nation and from age to age. Heaven save us from such annihilation

Dr. Peebles and his symposium bave settled the question, Jesus did live, whether he walked upon the sea, and raised Laz rus from the dead or not; and we exist, and these illustrious names snall be preserved in history so clear and strong that subconscious hypnotism cannot annihilate the testimony of the nineteenth century, in which Modern Spiritualism brought forth striking characters whose works shall be r-corded, and, if necessary, the Colemans and Bucha and Peebles of that generation shall be able to unearth the testimony, and present it in a symposium that shall settle the question that these men and women of the ineteruth century did exist, and were Spir itualists, and that in this wonderful century life and immortality were brought to light, not to a dozen or two, but to millions who are full of rejoicing, for the truth hath made them free

## PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D., Author of "Cosmology." IN TWO PARTS.

I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA.

CONTENTS. PART I.-METAPHYSICAL PHENOMENA.

PART I.—METAPHYSICAL PHENOMENA.

Chap. 1. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Objective and Subjective Phenomena; 7. "Who by Searching Can Find God?" 8. Hyperbole Metaphysical; 9. "To the Unknown God, whom ye Ignorantly Worship"; 10. "The Father is Greater than I"; 11. True and Spurious Gods; 12. "I am the Resurrection and the Life"; 13. An Imaginary God and Some of His Exploits; 14. "He is Free, whom the Truth hath made free"; 15. All Animates Originate from Eggs; 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Deity; 19. Sense and Nousense Intermixed; 20. Plurality and Tri-Unity of God; 21. Vagaries; 22. Misapprehension; 23. What is Sin? 24. Suns, Planets and Satelites of the Universe; 25. Beginning without Ending; 26. Design or Accident, Which? 27. Chance versus Law; 28. Summary.

PART II.-PHYSICAL PHENOMENA. Chap. 29. Nebulæ; 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Ruz up Hill; 33. Philesophy of Cañons, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man.

APPENDIX.—Problems; Physical and Metaphysical Phenomena, ad infinitum.

nomena, ad infinitum.

This highly original treatise, by Dr. George M. Ramsey, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotegood, and hence that we are to try all things and cast away everything that falls to prove true. The two classes of phenomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evidence of truth, he maintains that honest research will eventually lead to 1 s discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

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## and Within."

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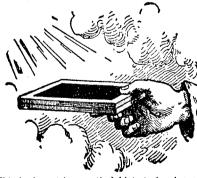
GILES B. STEBBINS.

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Mich.
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James G. Clark, in Auburn Advertiser.
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#### Thousands Have Kidney Trouble and Don't Know It.

There is a disease prevailing in this country most dangerous because so deceptive. Many audden deaths are caused by it-heart disease. pneumonia, heart failure or apoplexy, are often the result of kidney disease. If kidney trouble is allowed to advance, the kidney poison in the blood is liable to attack the vital organs, or the kidneys themselves break down and waste away cell by cell. Then the richness of the blood-the albumen-leaks out, and the sufferor has Bright's Disease, the worst form of kidney trouble. Kidney trouble can be detected, although it be slow and deceptive. First, by analysis of the urine; second, by the simple test of setting the urine aside in a glass or bother than the control of the urine aside in a glass or bother than the control of the urine aside and all of the urine aside and use the urine aside as a long the urine aside as a side of the urine aside of the urine as a side of the urine as

tle for twenty-four hours, when a cloudy or brick-dust settling indicates it. It was for just such troubles that in his infinite power and goodness the Great Physician caused Swamp Root to grow for the benefit of suffering mankind, leaving it for Dr. Kilmer, the great kidney and bladder specialist, to dis-cover it and make it known to the world. Its wonderful efficacy in promptly curing the most

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## Banner of Pight.

BOSTON, SATURDAY, FE 3RUARY 18, 1899.

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#### Legal Holiday.

Our patrons and contributors will kindly mand the respect of all classes of people. remember that Wednesday, Feb. 22, is a legal Wherever Spiritualists live their Spiritualism, will be closed throughout the day. Advertisers | men. This is true in all departments of life. 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.

## Washington and Lincoln.

The recurrence of the natal days of these eminent statesmen, the one the founder and the other the preserver of our nation, affords an opportunity for press, pulpit and rostrum to impress many valuable lessons in patriotism upon the people. The former, the inspired leader of an intrep'd few, guided by libertyloving spirits in higher spheres, founded a nation whose white citizens were to be free; the latter, the chosen instrument of a band of in telligences in spirit life, saved that nation, and made all of its people free. It took the united efforts of the two patriots to do the work re quired to make the United States a truly free and progressive nation. Washington truly believed in liberty for his country, yet doubted the ability of the common people to govern themselves. Lincoln felt that liberty was the only hope for his country, and knew that the people could be trusted when they once under stood and appreciated the real meaning of lib

Their lives are inspiring to the perp'e of to day, and lead those who are optimistically inclined to believe that after a century and a charges laid at its door. Viewed from the quarter of ostensible government by the teo. standpoint of fact, it is certainly a valuable ple there is no possible danger that they will ally to psychology, and kindred sciences. Its either abuse or neglect their power. Is such a friends are often its worst enemies through conclusion warranted by the signs of the the highly ridiculous claim they put forth in times? Washington and his supporters stout its name, and the scape-goat for their manifold ly maintained that staxation without repressins they make of it. sentation is tyranny." To day we find onehalf of the people of America compelled to submit to taxation without representation, solely ers on the same subject, have proved by an because of a difference in sex. Should not the people be induced to rectify this great wrong by making the women of America truly free? hypnotic state, no matter how strong the sug-Do we not need a Washington of large heart, gestion may be, unless the parties wished to willing mind and aspiring soul, endowed with a love of liberty for all, to lead in a contest for the true independence of our nation! Can our | slaves man's moral faculties, but always leaves race be truly free until the feminine and spir- him a free moral agent to decide for himself itual elements in nature become factors in the government of the people?

Lincoln fell after the dusky millions of the sponsible for criminal actions are simply read-South had had their manacles broken asunder, | ing into it their own interior natures, hoping | of the Anti-Capital Punishment League. Now and the Union of States had been recemented to escape the consequences of evil thinking is the time to act! Let us work together and by the blood of thousands of his fellow-citi- and doing. Like Spiritualism, hypnotism has zens. His work was great, and nobly did he been prostituted by some of its pseudo-friends, perform it. He left our nation face to face but it will rise, and so will Spiritualism, to with grand possibilities for its citizens, and undoubtedly believed that the same would be proper niche in the world's economy of realized under statesmanlike leadership. To- thought, as soon as it is properly studied and day Labor is in chains, and men and women are compelled to struggle against heavy odds for a mere living. The Union of States is outwardly preserved, but has been secretly broken by rebellion against laws that benefited the toiling masses. Monopolistic corpo- | distress on the part of the many. Spiritualrations can defy legislation at will, and do so ism teaches that all humanity should be lifted with impunity whenever their interests are up unto the mount of Justice, from the sumadvanced thereby. Our nation needs a Lin- mit of which mankind can determine the best coln, of large brain and spiritual soul, to re- | methods of leveling caste distinctions through store the union of law and order through the the religion of human brotherhood.

emancipation of Labor, and compulsory recognition, if need be, of the rights of the masses as well as of the classes. We trust that the celebration of the birthday anniversaries of these noble leaders of humanity will fill the souls of all the people with a larger love for right and justice, and inspire our modern statesmen to become Washingtons and Lincolns in their endeavors to make the people free, united, prosperous, happy, spiritually illumined and enlightened.

#### Are Spiritualists Bad or Good People?

There are both good and bad people who claim to be Spiritualists, yet, taken as a class, they compare more than favorably with other denominations. In proportion to their numbers, they have less representatives in insane asylums than have the hierarchical and orthodox sects, while the penal institutions of the land report that, in the vast majority of cases, the Spiritualists are conspicuous by their absence. Taken as a whole, it is safe to say that the influence of Spiritualism has been most salutary upon the lives of its followers. In some instances people have mistaken liberty for license, and gone into the wildest excesses. But the great heart of the people, as a mass, is loyal, honest and sincere in its devotion to truth.

We have said that Spiritualism has arrived at its present state of progress, despite many, perhips a majority of its followers. This state ment refers only to those by whom the outside world judges Spiritualism. With the lives. of the thousands who truly love and follow Spiritualism with their hopes, fears, joys, griefs, successes, failures, pleasures, pains and aspirations, the world is wholly unacquainted. It assumes to judge Spiritualism and Spiritualists by those who make themselves known as advocates of the same, who have some mental peculiarities, or some extreme views upon social, political and religious questions. The flaring advertisements of some who pretend to be spiritualistic mediums, the latitudinarian views held by a few with regard to the marriage tie, the in practical ideas of others with respect to political questions, and the highly improbable, perhaps fantastic stories related of phenomenal manifestations, are the criteria by which those who are ignorant of the real meaning of Spiritualism presume to judge the movement as a whole and all of its adherents.

Our opponents do not take the trouble to study the ethics, the science, the philosophy, the religion embraced by Spiritualism. They take the lives of a few faddists and leap to the absurd conclusion that all Spiritualists are of like character. "Those who talk the most know the least," says an ancient sage. This is especially true of the world in its popular estimate of Spiritualism and Spiritualists. This also is true of those Spiritualists whose idiosyncracies and absurd arguments have led the opponents of our cult to judge its followers so harshly. They know little of true Spiritualism, hence talk the most about it. But it is only fair to judge Spiritualism and its people by its and their effects upon the world. True, Spiritualism has not accomplished all that it might have done, not to say all that it ought to have done in a half century, yet it has been able to force itself upon the attention of the most scholarly people of the world, and has signally changed public opinion with regard to the future of man.

By going among its followers, it will be seen that their lives are clean and wholesome, their influence in their respective communities beneficent, and their intelligence such as to comthey are hailed as leaders among their fellow-Spiritualists are found among the teachers in our public schools; they are found in the laboratories of science and in the halls of philosophy; they have held seats upon the judicial bench, and they frequently grace legislative and congressional bodies. In a certain Western county to-day, the Congressman, the State Senator, two assemblymen, a mayor of one large city, and the postmaster of another, are all Spiritualists. This proves that the outside world respects Spiritualists wherever and whenever they put their Spiritualism into practice. It is true that there are some black sheep in Spiritualism, but on the whole its followers exhibit to the world a moral standard in advance of the average, around which human beings can rally with safety, and march on together to the city celestial in that land beyond the cloud-rift."

## Hypnotism.

This question is receiving no little attention at the hands of an interested public during the present season. As an aid in healing the sick it is certainly of great value, while as an agent in bringing out the possibilities of the human mind it becomes of great service to the scientist. Like all in perfectly understood subjects it has been abused, and had many absurd

Sidney Flower, one of the best authorities on hypnotism in America, and other eminent writabundance of evidence that men and women cannot be induced to commit crimes, in the commit those crimes while in their normal condition. In other words, hypnotism never enwhat is right or wrong. It therefore follows that people who try to make hypnotism reclassified in schools established for the discov-

Colossal fortunes held by the few find their antitheses in widespread poverty and

ery and demonstration of psychic truths.

#### Mediumship.Onco More,

We have frequently spoken (and at length) something new to be said upon it. To be a medium between the soul-world and the world of mortals is to hold the most exalted position in the universe. It is a sacred trust, the proper fulfillment of which brings inexpressible happiness to thousands of human beings. It ought to ennoble the lives and characters of those who possess it; and in many instances it has done so. A medium is a sensitive who feels all too keenly the mental atmospheres of those with whom he domes in contact, hence should be surrounded only by those whose ideals are high, whose aspirations are pure, and whose motives are true and good. There are thousands of such people in the world, who would gladly do their part if they were but awakened to their duty in this direction. Through thorough local, State, and National

organization only, oun effective work be done on that line. The Spiritualist press could be made an important factor in the work if it were properly supported. Unfortunately, however, Spiritualists do not seem to appreciate their journals at their real worth, hence missionary work, through organization, is the best means of inducing the people to do what they should for their psychics. Up to this time, mediums have not had a chance to do their best work. Each man or woman has been accepted as a sort of a curio whose mission was to add to an evening's entertainment or to the selfish pleasure of the private sitter. Far too many Spiritualists have felt that their whole duty to the medium (and to Spiritualism) was performed when they paid ten cents, or a dollar, admission fee to some lecture or séance. It is no wonder that many mediums became disheartened and indifferent under such treatment. Indeed, it is a wonder rather that they have done as well and accomplished as much as they have in view of the lack of appreciative cooperation on the part of the

Plenomena are necessary parts of the grand structure of Spiritualism, but they are by no means the whole building itself. They are portions of the foundation rather, while the science, philosophy and religion of Spiritualism constitute the remainder, as well as the entire upper portion of the temple. A correspondent has recently stated that the BANNER OF LIGHT is an opponent of phenomena and an enemy of mediumship. Such a charge is utterly baseless, and no intelligent person will consider it for a moment, if he will but consult the files of this paper, especially those of the last two years. The true medium has no firmer friend than the BANNER OF LIGHT, and phenomena of a genuine order can find no truer exponent than this very journal. The editor has had an intimate acquaintance with mediumship for twenty years, and knows that genuine phenomena and true, honest mediums are to be found in Spiritualism. Throughout its long and honorable career THE BANNER has been a firm friend of both, but it does not believe in supporting the counterfeit in either one of these departments. If those who declare that THE BANNER is an orp nent of phenomena, and an enemy to mediums, have any proof of their statements, we challenge them 'o produce it. We have iterated and reiterated our knowledge and support of genuine phenomena; we have constantly eulogized the true mediums, and spoken earnest words in their defense. Is it for doing these things that THE BANNER is accused of the opposite true mediums by defending the counterfeiters and their criminal acts through spurious phenomena.

## School Tests.

In another column will be found an interesting account of a new departure in school work through testing the mental and physical powers of the pupils. Dr. Christopher claims that such a course will enable teachers to determine whether the children have proper food or not, also the effect that different kinds of food make upon them. This is an important matter, and the new method will be watched with great interest by the school authorities all over the land. This work will lead to the study of stirpiculture as a science and aid in proper generation and gestation of children. Many of them are actually born tired, having been overworked by their parents during the sacred period of embryotic growth. Laziness is the term applied to all people thus afflicted. yet it is most unjust from the fact that the real cause of their condition is prenatal. Through lack of food, clothing and shelter the physical becomes too debilitated to perform its natural functions, even after the person has reached the age of maturity. If the new tests will lead to the solution of a l problems connected with these questions they will be a great blessing to the race.

## The Medical Bill.

Our Massachusetts readers will do well to watch the proceedings of the Legislature with great care lest the medical bill, to which we have frequently refe red, may become a law We have class legislation enough in this State hence the medicos can get along without further aid. These remarks apply to all States where medical bills are now pending. Spiritualists, one and all, wheresover dwelling, let us unite in the defense of our rights as free, men against the encroachments of medical moropoly.

## Capital Punishment Again.

Spiritualists of Massachusetts and all other States where attempts are being made to secure the abolition of legal murder, have you done your part to bring this reform about? Send in your petitions in favor of its abolition, and see to it that your names are recorded as members victory is assuredly ours.

## Mr. John Wetherbee.

meet the demands of the age, by filling its Author of the book entitled "Shadows," and at one time a prolific writer for the columns of the BANNER OF LIGHT, passed to the higher life Friday morning, Feb. 10, from his residence at Roxbury, Mass. Mr. Wetherbee was quite advanced in earth years, and was well known in the spiritualistic circles of Boston.

A Buffalo, N. Y., man recently secured five thousand dollars damages from a wealthy citizen, for alienation of his wife's affections. With some people a five thousand dollar plaster is large enough to cover any wound of that

#### A Noble Example.

John F. Goff, a veteran Spiritualist in the upon this important topic, yet there is always | State of Michigan, recently presented a channe of one thousand dollars to the Michigan State Spiritualist Association, to be utilized for the good of the Cause. Mr. Goff has set the Spiritualists of the nation a splendid example, and we trust that it will be emulated by many of the readers of these lines. It has often been claimed that all Spiritualists are poor in purse, hence unable to do anything of moment for Spiritualism. While this statement is true with respect to many, it is far from being the fact with regard to all Spiritualists. Men and women of wealth are believers in the grand truths of Spiritualism. They can be induced to do something for the Cause if they are but shown that their donations will be applied to the purposes for which they were intended.

> As soon as the stability of spiritualistic organizations is made known, they will receive endowments from the liberal minded that will make it possible to prove to the world that Spiritualism is the religion of philanthropy. Mr. Goff's example is a case in point. The Michigan State Spiritualist Association is six years of age. It is a legally incorporated institution, and does its work according to law. Its officers know the needs of the Spiritualists of the State, and can apply all donations to the best good of the paper. This should be true of all State Associations, and is most certainly true of the National Association. The Na tional Spiritualists' Association is a legally incorporated body, is qualified to receive bequests, donations, and can own and hold real estate for the good of the Cause. Such being the case, there is no reason why it should not be made the recipient of the bounties of generous Spiritualists. Mr. Goff assured himself after careful deliberation, that the State Association of Michigan was a responsible body, and gave accordingly. His example should be fol lowed by every Spiritualist of means, who feels that Spiritualism is of real value to the world.

If there is no State Association in your State, or if your State body is not incorporated, then remember that the National Association is equipped under the law to carry your wishes into effect. Church members endow their local churches, their conferences and their National Associations very liberally. Why should Spiritualists be less generous with their humane religion than are their brethren in the support of Partialism? There are hundreds of people equally as able as Mr. Goff to give one thousand or more dollars for the good of their religion. So long as there were no legally incorporated organizations they had an excuse for not giving their money blindly. Now they have fifteen State Associations, the National Association, and one charitable body, besides the spiritualistic can p-meetings and press, that they can endow with perfect safety, knowing that their trusts will be most faithfully administered. We urge our speakers and mediums to make the fact of Mr. Goff's gift known to the world, with the added request that they advise the liberal-minded to emulate his praiseworthy example in so far as they are able to do 80.

#### Mass Meetings.

A series of spiritualistic mass conventions are being held in several of the large cities of the West under the joint auspices of the State and National Associations. These meetings are of great value to the Cause, and will be course? We shall continue to defend all hon- followed by a spiritual revival in every comest, trustworthy psychics, and present accounts munity where they are held. People are at of genuine phenomena to the public. But we tracted to the meetings by the music, lectures shall never, so long as THE BANNER floats from and phenomena. They find so much of interthe masthead of the ship of progress, debase est that they continue their investigations frequently become allied. Similar meetings can be held with profit in every State in the Union, if the State and National Associations were so situated financially as to be able to institute them. Mem.-Join the State and National societies and help to make these meetings possible.

## A Church Saloon.

The First German Methodist Church of Milwaukee, Wis., has been sold to Capt. Frederick Pabst, the well known brewer, who will turn will be decorated with battle-axes and beerjugs, while the auditorium of the church will become a banquet hall, the altar a bar, and the pire an observation tower! This is a de cided transformation, and it is safe to say that the church has never been so well attended during the past half century as it will be for the year next ensuing. The kind of refresh ment that many men, alas! like too well, will henceforth be dispensed there.

En Life and Love once dwelt apart on the islands of Faith and Hope. Life threw the of the President. No one is surprised at the bridge of Fact over the channel of Doubt that report of the Commission. Its members were separated those islands, and Love crossed over | carefully selected. Gen. Miles may have to and dwelt contentedly by his side. Together they wrought to make mankind happy, and in his brave defense of the common soldier, but gave the staff of Knowledge into the hands of it will take more evidence than is now at hand every seeker for truth that he might not falter to convince the masses of the people that he is as he journeyed to and fro over the earth, fitting himself to cross Life's bridge of Fact to We hope Congress will take hold of this quesdwell in spirit in that land where Life and tion, and sift it to the bottom. Let the truth Love are one forevermore. Spiritualism is that staff of Knowledge upon which all men can depend, if they will but fit themselves to become its fortunate possessors.

"All men are created free and equal," reads a sentence in a certain document connected with the early years of the history of the dom shall be given the dusky tribes across the United States. Has that sentence been annulled sea! Had no one blundered among the Ameror expunged by the American people, or has it | ican statesmen, the present conflict would been forgotten by them in their present deal- have been avoided, and freedom, under the ings with the "inferior races" across the sea? | protectorate of the United States, would have Has there been a new Declaration of Independ- been the portion of the Filipinos. ence with those words changed to read "a few men are created free and equal "?

Experience is man's best teacher, whose difficult to learn, are yet the foundation-stones of his character upon which he can build the | full and speedy recovery. beautiful temple of the Soul. Spiritualism bids us fit each experience found in life's school into the niche in our lives it will best fill and to so profit by it that all those who come after us may be able to avoid our mistakes and emulate our virtues. By so doing, we shall live to good and noble purposes, and the world will be the better for our having lived in it.

The recent snow-storm carried destruction and death with it in its journey over the plains of the West. In some sections the loss of live-stock will be fully fifty per cent., to say nothing of the suffering of human beings for want of food and shelter. The heavy fall of with which it was difficult to cope.

#### Tests for Pupils.

When you see a young man standing on the corner twisting one foot about the other, drooping one shoulder like a wounded hawk, or continually tapping the lamp post with his cane. you may know that his father was a huntling business man and his mother gave pink teas, attended the opera, danced late at fashionable balls, and was unfortunate in her choice of servants. That is, if the theory of Dr. W. S. Christopher is true, and he is an authority on

the subject of nervous diseases in the young, It is his contention that the nervous tension to which Americans of the present day are subject by business methods and social customs induces a state of mind and body that is transmitted to their offspring. He has invented several delicate machines with which to test this theory, and has made such a careful study of nervous troubles, especially in children, that he is able to tell by a few simple tests whether the nervousness is congenital or whether it is caused by eating beefsteak when the diet should be peach pie and cream; if it be brought about by too much reading or unreciprocated love.

Dr. Christopher has convinced the members of the Board of Education of the truth of his theories, and it is probable that at the meeting to-night a plan will be adopted to find out just how many of the children in the public schools are suffering from a diseased nervous condition.

"We shall begin in a very modest way." said President Harris yesterday. "Probably not in more than two of the schools and possibly in no more than two or three rooms of each. This is not a fad in any sense. Dr. Christopher was appointed on the board for just this purpose. It has been demonstrated that the recurrent seventh year of every person's life is the weakest; that during its seventh year a child gains very little, if anything, in physical or mental strength, while in many cases it loses more or less. As almost the whole number of children are in school at that age, we believe that by a careful examination and physical tests the condition of each child may be determined. This will furnish a standard for the treatment of scholars in their capacity for physical exercise and mental endurance.

"The expense will be very little. We shall employ probably two assistants, who will make investigations under the supervision of Dr. Christopher. Should the results be what we anticipate, a great many changes will be made in the system of conducting public schools. The principal one which we hope to establish is that every child has a definite 'fatigue period.' During this period, which will invari-

ably be found to cover the seventh year of its existence, the life energies are at the lowest ebb. We shall select certain schools in which to make the tests, and keep a careful record of the cases. In this way we shall add largely to the statistics and have something on which to base future action."

If the board adopts the plan suggested, the experiments will commence at once. The pupils will be weighed and measured, their muscles tested, and their powers of strength and endurance noted. The ergograph will be used to test the lifting force of the muscles and record the result on a chart. From the data secured will be compiled a table, and the average result of the capacity of a child at a given age will serve as a guide in planning the course ef study for the entire school system at given ages of children.

When children are found to be suffering from nervous disorders it will be the duty of the teachers to find out how the child is being fed, what studies affect it most, if it has a tendency to melancholy. A change in diet and food will be made and the effect noted. If the child survives the tests and becomes strong and well the Board will have more statistics and know what to do with similar cases. Should the discoveries of Dr. Christopher prove as beneficial as the Board believes they will, nervousness will largely disappear in a generation or two. and the man who stands on one foot and looks at the ceiling when waiting in the hall to have his card answered will be known only in history. The "fatigue period," which has been allowed to grow until in some cases it covers the greater portion of the life of individuals. and reaches its highest stage of perfection in it into a beer saloon. The Sunday school room | the "Weary Willies" of America, will also become obsolete. The Board of Education has decided that nervousness must go.-Chicago Inter Ocean.

> The expected has happened in regard to the report of the special commission to investigate the conduct of the war. Sec'y Alger. Gen. Corbin, and Com. Gen. Eagan, as well as everybody else involved in the scandal, are nicely whitewashed. Maj. Gen. Miles is impliedly censured, from which fact it is surmised that he may be court-martialed by order suffer for his fearlessness in telling the truth, otherwise than an honest, upright, manly man. be told, no matter whom it may involve.

> Aguinaldo's statement that "Freedom is sweet to the Filipinos" is most pathetic. and has a very familiar sound. No true American can be indifferent to it, yet how few there are who dare assert that that free-

We learn with deep regret that Mrs. A. E. Sheets is ill at the Hahnemann Hospital. Chicago. Ill., and will be unable to reply to lessons, although often irksome and seemingly correspondence for some time. THE BANNER extends sympathy and sincerely hopes for a

> Dr. Allan Fisher, of Bristol, England, recently arrived in Boston, having slipped away from his duties at home for a needed rest. If the doctor will kindly call at this office, we shall be glad to deliver to him mail which awaits him here.

> Owing to the impassable condition of the roads several reports of Sunday meetings have not reached this office; hence their non-appearance in this issue.

The soul of man is a part of the Infinite principle of Life, hence will exist as long as Infinitude exists. Immortality, therefore, is snow and zero weather made a combination logically the portion of Infinitude, hence the soul of man is also immortal.

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wind seems to blow clear through you, a storm chills your marrow, and you perhaps have rheumatism, neuralgia, biliousness or kidney disease because of your disordered condition. You must take the best modicine to give you renewed strength and vitality, the best blood builder and purifier, the best nerve strengthener and invigorator. Dr. Greene's Nervura blood and nerve remedy is the best medicine in the world to do all this. It purifies and enriches the blood, feeds, strengthens and invigorates the nerves, in fact, it makes the weak strong, the sick well, and will cure your stomach trouble, your biliousness, your kidney trouble, rheumatism or neuralgia.

Mr. Daniel A. Foster, Wentworth, N. II., says:

"I had the Grip so that I was un-conscious for several days for most of the time. I have had the rheuof the time. I have had the rheu-matism enough to kill a man. When I had the Grip everybody thought I would die I was so weak, nervous and run down. I saw Dr. Greene's Nervura bloud and nerve remedy advertised and got a bottle. That did me so much good that I got another bottle, and that helped me still more. I have now used five bottles, and can truly say that it has bottles, and can truly say that the helped me more than all the other medicines and doctors put together that I ever had. I had the rheuma-tism so badly that I could not sit up nor dress myself, and I thought I

Take Dr. Greene's Nervura blood and nerve remedy now for your spring medicine. This grand remedy has the confidence of the people as no other remedy has, because it is the prescription of a regular physician, Dr. Greene, 34 Temple Place, Boston, Mass., who has the largest practice and makes the most cures of any physician in the world, and who can be consulted without charge by anybody, personally, or by writing about your case.

#### Minneapolis, Minn.

There will be a grand union three days mass meeting of all Spiri'ualists, held in this city at the Unitarian church, corner 8th streets and Mary Place, Feb. 21, 22, 23, 1899, under the auspices of the State Spiritualist Association this in his concluding words: of Minnesota. H. D. Barrett, President of the National Spiritualists' Association, Washington, D. C., will address the meetings each day. It is also expected that the highly intellectual and gifted medium Maggie Gaule of Baltimore, one of the best test mediums of the United States, will be with us on these dates, besides many other fine mediums. An entertaining and highly interesting program will be rendered each day. Meals will be served in the basement of the church. Come one, come all, and let us have a real spiritualistic gathering, and go away strengthened and refreshed. knowing that the white banner of Spiritualism is holding up to the wor'd truth, purity, peace and brotherly love to all humanity. C. M. E. RIDGE.

## In Re Mrs. B. B. Hill.

We take this means of tendering our grateful thanks to the many friends who have manifested their kindly sympathy by mail and otherwise, in our bereavement for the loss of the earthly presence of wife and mother. We would be glad to respond to each friend direct, but time and circumstances prevent. Will our many friends kindly accept this brief though heartfelt acknowledgment of their tender sympathy and fraternal regard for the departed one, who scattered seeds of kindness all along life's way, even unto the end, and whose religion was to do good and help the B. B. HILL,

M. E. CADWALLADER.

#### Second Annual Convention of the N. Y. P. S. U .-- Where Shall it be Held?

The Constitution of the National Young People's Spiritualist Union requires that the members of the Board of Trustees of that Union should decide, prior to April 1 of each year, when and where the annual convention shall be held. This convention is to convene sometime during the month of August. We would like to hear from the management of the different Camp Meeting Associations, or from individuals, societies or associations in the respective cities, as to what arrangements could be made for holding this convention in their respective camps or cities. All informa-tion relative to this subject should be promptly forwarded to 506 Twelfth street, N. W., Washington, D. C.

ANNA M. STEINBERG, Secretary.

S. E. Lotta informs us that a new public library has been opened in Friendship, N. Y., which will receive any spiritual literature in the way of papers, pamphlets or books. He solicits literature from those interested in the Cause and offers to pay freight on all such, which should be sent by way of Erie Railroad. We hope many will respond to his

On the eighth page of our last issue correspondence from J. A. Robinson, in regard to Mrs. Phillips' meetings, was erroneously placed under the heading New York instead of Paterson, N. J.

Health is more to be prized than fame way to sound health, ergo -

#### Science and Immortality.

Prof. John Trowbridge of Harvard University discusses in the Independent the question of "Physical Science and the Doctrine of Immortality," but he comes to nothing except

"We thus, in view of the advances of physical science, appear to have an infinite capacity of conceiving of impressions which may come from regions far transcending the narrow limits of this earth; and, in view of this capacity, can we believe that this little life is rounded with a sleep from which there is no awaken-

That is, all that the science of Prof. Trowbridge can do is to answer a question with a question. He leaves the whole matter in the same doubt with which he started out.

His labor was in vain; every attempt to deal with the doctrine of immortality by the methods of physical science must fail. It is an article of faith beyond the possibility of demonstration by science. Science is knowledge, and there is no knowledge extending beyond the grave.

Our religious neighbor has wasted its space in printing the article of Prof. Trowbridge; indeed, it has stimulated doubt of immortality rather, than strengthened faith in the dcc. trine. It has sought to harmonize the irreconcilable for science, as science can give no standing to faith, nor has faith anything to do with science. Faith concerns matters which cannot be proved scientifically. If they could be demonstrated physically faith would not exist. Science deals only with the knowable; faith stretches out into a realm which is altogether unknowable.

When, accordingly, a religious paper submits its faith to the judgment of science it surrenders its whole case. If immortality could be proved scientifically, the whole foundation of theology, of religion, would be destroyed, and nothing would be left except a system of morals established by experience, as practically expedient for the maintenance of society. -N. Y. Sun.

## News from England.

My Dear Friends-Just a line to say that we had a very pleasant passage and arrived safely on Monday morning—the 30th. The first three days were delightful, sunny and warm, blue skies, moonlit nights and calm waters; the next three days the weather got gradually worse, and then we ran into a pretty severe gale, which lasted over thirty hours; but the ship was steady and comfortable, and after the wind abated we had smooth waters again; but the delay caused by the storm caused our detention in the mouth of the Mersey river on Sunday evening, and delayed our landing until early on Monday morning. Manchester friends gave us a hearty welcome frome last night in the Salford Spiritual Church, which was very gratifying.

We enjoyed our voyage-indeed, we may sav the whole trip-and look back with great pleasure upon the experiences of the last six months, and shall think of the many kind friends we met, with grateful hearts. We are both well and strong, and feel fit and ready for the return to our ordinary duties. Greetings, good wishes and fraternal regards to your own good selves and to all friends. May the angels bless and prosper you in your earnest and arduous labors is our sincere prayer.

Very heartily yours, E. W. AND M. H. WALLIS.

Manchester, Eng., Jan. 31. 1899. Knowing that the above would be of interest to the many friends of Mr. and Mrs. Wallis, we have taken the liberty of publishing the same, and feel assured that all will rejoice or riches. A clear conscience is the open door- with us in the safe arrival home of the travelers.

#### The National Spiritualists' Lyceum Association.

At last the charters, certificates and seal of the N. S. L. A. have come to hand, and those who have made application for charter and certificates will receive them possibly before this announcement appears in print. Delays and disappointments have annoyed me as much as they have those who sent so long ago for documents to be forwarded to them under the seal of the Association. It must be remembered that the officers, of the N. S. L. A. are not able to hold Board meetings; all busi ness is done in the way of correspondence, and as all the material with which to work has been procured since the adjournment of the meeting in Washington, therefore it has

The charter issued by the N. S. L. A. is beautiful, and will make an attractive adornment for the walls of Lyceum halls. Mr. George W. Kates, Chairman of the Board of Trusteer, was Actes, Chairman of the Board of Trustees, was appointed to look after the issuing of the charter, and he did a work of which every member of the Lyceum should be proud. I will describe the design in Mr. Kates's words: "The charter is in three colors, the background and border being engraved and the body in elegant script and fancy type. In the centre is a flying eagle, bearing aloft the national colors, whilst all about is a flood of sun rays. The border whilst all about is a flood of sun rays. The border is a beautiful scroll." The charters are given to each Lyceum as a "Local Auxiliary in Fraternal Fellowship." It will bear the of ficial seal and signatures. The mottoes employed are "Proclaim the Glad Tidings," and "Wisdom is Better than Riches."

The seal is heautiful: it was procured of R

The seal is beautiful; it was procured of B. Hill, Philadelphia. It is Sunflower design, and will be put on the charters in gilt. Fastened to the charter, under the gilt seal, will be the national colors in dainty ribbon.

Any working Lyceum can obtain one of these beautiful charters on payment of two dollars. Every Lyceum in the United States should become a Local Auxiliary in Fraternal Fellow-

The certificates are nicely printed on a fine quality of paper; these will also be sent under the lovely seal of the Association. I would state that these certificates are to be sent to those who desire to become "contributing members." We have two kinds—one for adults, which can be had on payment of fifty cents, and another for those under fourteen years. These can be obtained for twenty-five cents each. It is to be hoped hundreds of these certificates will be sent broadcast over the coun-

try before our next annual meeting.

The Constitution and By-Laws of the N. S. L. A. are printed on fine paper with handsome covers; this work was done in the Office of the Treasurer of the Association, W. H. Bach, Lily Dale, N. Y.

Any one desiring copies of the Constitution, or anxious to know more in detail of the work than can be written in brief newspaper articles, can address the Secretary,

MATTIE E. HULL.
359 Normal Avenue, Buffalo, N. Y.

#### The Cassadagan.

The Cassadagan was issued on the 28th of January, and its sixteen pages are replete with the latest thought in the spiritual world. It contains an excellent article on the life of the contains an excellent article on the life of the Bangs Sisters, with half tone portraits, which is followed by "Where are the Antis," "The Miracle Worker," by W. S. Batchelder; "Science Notes," "Persons and Events," "Thomas Paine" by Lyman C. Howe; "Lily Dale Pot Pouree," "Doings in Buffalo," "Camp Ripples," by Shirley Belle; "Emilo Aguinaldo," four pages of ecitorial matter, with references to the transition of Mrs. B. B. Hill, Hon. A. B. Bradford, Hon. G. W. Cathran, and Mrs. De Lisle, and poems by J. Clegg Wright, Jeanette La Faurleoz, Mary Webb-Baker, and I. L. Kramer. Ask for sample copies.

### Hygienic Book.

The National Spiritualists' Association has The Jesus Christ Quesa number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," for sale for the benefit of its Treasury. The book retails at \$2 per copy, but the able and gifted author—who generously presented these copies to the N. S. A. \$1 per ccpy. This book should be in every nome, as well as in the hands of every physic

cian. Send for a copy to the undersigned.

MARY T. LONGLEY, Sec'y N. S. A,
600 Pennsylvania Ave., S. E, Washington, D. C.

## SPECIAL NOTICES.

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Since the issuance of the early editions Mr. Massey has become a Spiritualist, and being such, and one of its able advocates, his poems, as they now appear, are of special interest to our readers. In his preface he says:

"The Spiritualist who has plumbed the void of death as I have, and touched the solid ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolation and despair; the uighs of unavailing regret, and all the passionate walling of anfruitful pain. He cannot be bereaved in soul! And I have simple testimony that my poems have done welcome work, if only in helping to destroy the tyranny of death, which has made so many mental slaves afraid to live."

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#### SPIRIT epartment. Message

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 to 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 earthy 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—no more.

To it is our carnest 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 Séance held Feb. 2, 1899. Spirit Invocation.

Oh! thou Divine Spirit, we are thankful this morning for the privilege of again opening this scance and bringing the mortal and immortal in touch one with the other. We are thankful for the few who have sought knowledge, wisdom and light. Oh! may we seek further and show the people of earth that life is immortal, and that there is no death. Help us this moraing in all that we undertake to do. Direct us in the wisest course; help us to comprehend more of thy divine teachings, and above all give us patience and wis dom that we may have strength to see blessings in the adversities and in the clouds the same as we do in sunshing and prosperity. We seek to give out in thought to each and every one who is still struggling with the environments of life, still in darkness, and held by the chains of superstition. Oh! may thy ministering angels, they who have power over all things, liberate the spirits that are bound down, and make them as free as the birds in the air, and strong to take up their work. May the spirit of peace and good will abide with the children of earth now and forever. Amen.

#### INDIVIDUAL MESSAGES.

#### George Monroe.

of the body from Fitchburg, Mass. I was not ers, James and William. I have been informed a native of that place, but I worked there, and | that your paper goes broadcast and I am liable I passed out of the body very quick. I was somewhat interested in Spiritualism, although not a member of any society, nor did I speak much about what I considered I knew concern ing it, but I was convinced myself that some | ground until I understand things better, and very remarkable things came to me that made | then I will inform them of more. You can put it perhaps more convincing to me than to any one else. I wish to return this morning to prove it to those I used to mingle with, as I was interested in the railroad business. I also left a wife and two children, and I seem to sense, since in spirit, that she is in Providence, R. I., or in that direction, although I am not quite sure, as I judge by the earth surroundings.

She does not believe much in Spiritualism, but it seems to me if I was able to communicate with her and others I could benefit them and sometimes explain things not comprehended in earth life, for it is certainly true that few of us are understood while we live upon earth. I was originally from England, although I had been in this country quite a number of years. I also have a brother in this country, and lots of friends scattered in different places. but it seemed if I only could send out a thought, whether it came in contact with my own people or some one else, it might do some good to some one. It is to merely say that I too can testify to the rising of the spirit over the body, and to those who think if they were only out of the body they would keep away from everything and everybody, I wish to say that is a mistake. I hope this message may do some good, if it does not reach the ones it is intended for.

## Alberta Whitney.

This message given through the Control. I want to say that the spirit that seems so extremely anxious to manifest is a little girl, I should think about twelve to thirteen/years old, pale complexion, and looks rather thin. I see she coughs a good deal, and I judge by that that when she went out of the body she passed away through the effect of consumption, or some trouble of that kind. She seems to be anxious to reach a home that she left, and I think it was her own home; yet there is a lady with her that she says is her mother, showing that her mother is in spirit-life with her. She also brings others, but she desires me to say she wishes to meet her stepfather, as she wants to come in contact with him, because he was very kind to her in her sickness, and he was always good to her, and all the others. She has lots of young friends too that she would like to come in contact with, because she informs me that in spirit she is now able to carry out her ideas and conditions better than while in the body. I should say this child must have been very sensitive, and I don't know but what she was mediumistic, because she seems to be really older than her years, and I don't know whether it is the father she speaks of or not, but she speaks of "dear George," and is anxious that he will be patient. I should think that there were earthly conditions surrounding in him that make the spirit anxious, and they wish for him not to worry; the spirit will bring things out all right, and he will find that success will yet reward his efforts. His health will also be better, and if I get it right she gives me the name of Alberta Whitney, and her home in "Maple," Grand Rapids, Mich.

## Evaline H. Davis.

Oh! how beautiful it is to return again to the earth-life and get in touch with that which we are familiar with. As I enter this place, it seems so familiar to me, for I had for many, many years enjoyed the Message Department of the BANNER OF LIGHT. We speak of many years, but we don't count them in the fifties and sixties; we count them in thought. I was in sympathy with the communion of spirits, and I know they have assisted me while in the body, and I know now I can assist those who are in the body. have been waiting and we talk we are ridiculed or criticised. I have sion, and the attention paid to its siren voice. | stead of one hundred and twenty-five pages, it | Hist. of Massachusetts.

the care. It was greater than he was able to there are friends who have come to his assistance. It seemed as if when I was separated from the body I was needed more than ever before, but we know that God doeth all things well, and I wish to tell my friends in Buffalo, N. Y., and the many friends I have, scattered in different places, that I am glad the physical form has been laid aside, for I can minister more spiritually than ever before, and I wish I could do more. I wish to inform you of what an ordinary thing it is for the spirit to return and prove its identity to the world, and especially in operating through the different

I think that is what makes mortals question and doubt so much, and that is what causes them to feel there is so little explained of the conditions that the spirit has to take on. My parents were interested in Spiritualism even in my early boyhood, so I think I might say I was born and brought up in it. You can just say that Evaline H. Davis was in this morning, and sends love and good wishes to all and de sires to assist all. My home was Buffalo, N. Y.

#### James McFadden.

Well. I suppose every one cannot tell such a glorious story as some, and each one must tell his own, no matter what it is. Each one is struggling to benefit himself, whether in the body or out, and, in fact, to tell the truth, I have hard work sometimes to tell myself where I am. I find myself struggling someconquer conditions and things. I did not but little stock in it while in the body, and I presume my friends are the same way, but I was carried out of the body very suddenly, and left things very unsettled and very unsatisfactory. In fact, my people have not been satisfied with the conditions that surrounded my death, yet I am not here to explain anything because there is nothing to explain. I went out, and that is enough, but I have been struggling for a long time to return, thinking that perhaps if I once became familiar with the laws that govern control I might be of some benefit yet to those I left in earth life. So you see this morning I have come in as much to benefit myself as some one else. I have learned one thing, and that is I cannot benefit myself without benefitting some one else, or just the reverse, and I wish I understood them better, so that I would know what to say and how to word it so it would reach those I want it to. My wife's name is Caroline and my My name is George Monroe, and I passed out | daughter's is Frances. I also have two brothto get a magnetic current back from some.

That is my mission this morning, and I cannot give you a sermon nor much knowledge, but I have said what I think will cover the my name down as James McFadden. When I left the physical form I was in New York city, although I think I will not be forgotten in Brooklyn, N. Y.

#### Lydia Nelson.

Well, I am glad of this privilege, and I suppose people would say, "Why, grandma, you have so many on the spirit side, what do you ant to come back to the mortal for?

I have an interest in humanity, and an interest in Spiritualism, and I love to see it progress, and love to see people seek for it. We used to be so bigoted and narrow, but we all have to acknowledge it some time or other. I return this morning, after my long pilgrimage in earth-life, to try to communicate with my friends, and tell them that those who seemed to go away from me when on earth only went on before, and I knew that they provided for me, for they brought me into the influence of those I loved, and did well by me even to the end. That is why I wish to let the mortals hear from me who were so kind and patient with me in my last hours, or days as you call it. in the physical body. I wish to say to them that I am perfectly satisfied, and my husband joins with me in thanking each one for their kind thoughts, and their kind acts and attention. I see now where there are others who need my assistance sometimes, that their health is not as good as it has been, and they feel that they cannot do as they would like to. But I wish to say to Harvey, do n't worry, all will come out well. I see you drive, and trying to assist this one and that one, and if you are not doing it with your hands, I see where your mind goes just the same, and I wish to say, take things more easy, and you will find it will come out better. I hardly know what to say this morning that would be interesting, but I want the people of Concord, N. H., to know apart, nor are we a long distance from each other. I wish to return my thanks and appreciation for all that was done, and I told them if I could I would manifest through THE BAN-NER if I ever got an opportunity, and I am here to prove myself in my feeble way as far as I can under the circumstances. My name is Lydia Nelson, my husband's name is Moses, and my home in Sutton, N. H.

## Frank Walbowne.

My name is Frank Walbowne. This is new work for me, and it seems hard to know what and feeling, we shall continue diverse in the pulses,' as your book was written. (Alluding to to express. They have informed us in the years gone by that dead men tell no tales; I harmony, but in no sense implying the slighthave been questioning for some time what est shade of disagreement or discordance. they meant, but have failed to find out.

of things. With all their education, all their that it is overcome immediately we drop our study and science and all they brag about, I physical envelopes. There must be steady feel that they know but very little after all. growth toward realization of the truly real It is after one has thrown the physical body off, and becomes conscious himself, that he the border" are necessarily any freer from the learns anything. People do not study them- illusion of separateness or disonance than comselves and become acquainted with themselves, and that is the reason there are so many in places they are not fitted for; they are not terial frames. We do not predicate the consuited with their own sphere of life, they tinuance of the sense of separateness on the would rather occupy someone else's. In sending a message, we seek to come in contact it to be overcome on the threshold of true iniwith our own. I have been asking myself, tiation into the mysteries of the kingdom of who is our own? whom do we belong to anyway? We are all part of that great centre, and we attract certain things to us according and unhesitatingly attribute all the foolishto our disposition and our conditions.

My mission this morning is to awaken a consciousness, for I question myself as to how we can benefit those in the earth sphere. I see if of all descriptions to this old serpent of delu

watching for an opportunity that I might re- | watched these messages go out so often; some turn to the loved ones, especially my dear are cherished as we would a loving child, others children that I have watched over and tenderly | throw them aside and call them nonsense, and thought of, and tried to send out what influ-still others who will not take the time to ence I was able to, and to communicate with | read and study them, will criticise them and them and the companion who was left with say: if they can inform us of this thing, why can't they of this and that, and so on. I am bear, but I know the spirit surrounds him, and prepared to say to the loved ones and those who care to hear from me, that it is the influence of the messages we send out, not the words, and that when we really get in touch with those who receive it, and the mortal is in sympathy with the spirit, the message will be The past interpretation of its origin and tembetter understood. I was somewhat of a student while in earth-life, and I am to-day. Those I wish to reach will understand if I do not go too far into personality. You can locate me in Philadelphia, Pa., where I think those who are interested will be conscious of it and will know what I mean when I say I have entered the sanctuary of the BANNER of Light and sent a few sentences for the world to criticise, for it is through criticism I will get strength, knowledge and wisdom, and they will be none the worse. I will not delay you any longer, so will draw our interview to a close, thanking you very kindly for your patience, and I am more than delighted with the privilege that has been bestowed upon me.

#### Messages to be Published.

Feb. 10.—Jeremiah F. Thompson; Hannah P Leighton; Mrs. Andrew McBride; Lovea D. Harrison; John W. Cain; George Marshall.

#### Verification of Spirit Message.

To the Editor of the Banner of Light:

The friends and daughters of MR. WILLIAM E. FRENCH, whose communication from the spirit-land appeared in the BANNER OF LIGHT Oct. 31, 1898, wish to make acknowledgment of their recognition of the spirit. The sentitimes in spirit the same as I did in earth-life to | ments exp essed were those held by him while on earth, where he was ever found in the know much about Spiritualism; in fact, I took | front ranks of progress along all lines of true advancement and civilization.

ANNA E. ANDERSON. Roslindale, Mass.

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

QUES.—(By Randall Farquhar, Philadelphia.) I wish to ask the following questions comeerning "individual immortality."

1. May not the "sense of separateness" (implied in the expression "individual immortality") be, like the sense of time, space, distance, etc.—a state of the thinker, and not an attribute of the thing thought about?

2. If the "sense of separateness" belongs to the plane of illusion, what ground is there for predicating its continuation upon the plane of reality? 3. Of what reality is the "sense of separateness' correspondence upon the illusive plane?

Ans. 1.-We do not consider that the phrase sense of separateness," as used by Mabel Collins in Light on the Path, and very many other theosophical writers, was ever intended originally to convey any idea foreign to the concept of individual immortality. The best scholars who have taken pains to acquaint themselves as far as possible with the great truths of the Vedanta Philosophy which underlie the many misconceptions common to such as consider only the obvious literal meaning of terms, not seeking to decipher their esoteric significance, all agree that separateness. or separation can best be understood when we confine our thoughts to the idea of some hostile or unneighborly feeling between two or more individuals or natures.

If people have "fallen out," we are apt to say they have had a separation, and so they have, mystically or occultly, for their psycnic outgoings do not blend, and were they both to I could relate many an instance when I had would have no intercourse in spirit life. The directions given to students of the Eastern (esoteric) Wisdom, commencing with "Kilout all sense of separateness," can only be rightly construed and followed as we realize that it is a counsel pertaining to universal brotherhood. The individuality of the ego or true soul does not separate it from its brethren, all of whom are members of one universal family, as separateness and distinctness convey very different ideas to the philosophic thinker.

The best and wisest teachers with whom we can communicate on both sides the veil unitedly testify to the truth of individual immortality, but they all insist that only as we lose a a sense of separateness (or antagonism) one toward the other, can we enter that blessed state of peace, though not of inactivity, which Asiatics are accustomed to call Nirvana, a term which, when subjected to close analysis. does not mean anything different from heaven, as employed by the the reflecting Christian. To speak of a "state of the thinker," implies that there is a thinker who thinks, and that thinker is the persisting individual who is essentially one with all life, but nevertheless a perfect self-conscious entity.

A. 2.—In our reply to the previous question, plane of reality, or wherever truth is clearly that spirit life and mortal life are not so far perceived and things are beheld in their true relations, there can be no antagonism or disagreements; therefore, speaking philosophically, no sense of separateness.

Supposing the happy time on earth should immediately arrive when all the peoples of the earth are to be united in love everlasting, the establishment of a perfectly Utopian state of society would not and could not annihilate the distinct individuality of any of the citizens of an Ideal Republic. In like manner, when we as spiritual entities shall have reached that divine estate where we are all one in thought | will be done largely by what we term 'imsense that diversity is compatible with perfect

The "plane of illusion" being psychical or I think there are more dead in the physical | astral, the physical state being only a tempo world than in the spiritual; dead to the justice | rary counterpart thereof, it is not true to teach and no mere statements coming from "across munications received, telepathically or otherwise, from people yet manifesting through maplane of reality; quite the contrary we declare heaven, and so convinced are we that this is the only true view of the case that we fearlessly ness of undeveloped spirits and their famil iars on earth, as well as all the splits and acrimonies common alike to churches and societies an imitation of alligator-skin.

of demarkation be unmietakably drawn be-"separateness" more than by all else com-

ANS. 3. The "sense of separateness" is not, and cannot be a true correspondence to any reality seeing it is a discord not a harmony. porary mission can be gleaned from the writor selfhood very plainly. There is a good deal I do not know how many united in the gift. that is perplexing in Swedenborg's uses of the word evil, as he calls all sense of self evil from one standpoint, though good and necessary from another. We may reasonably conclude that as our instinct of self preservation is necessary, therefore thoroughly good, though the sense of individuality is good, though an tagonism to the neighbor is evil.

We are all born into a state of expression where our self consciousness needs to be unfolded and employed. We are at first, as Drummond has put it in his "Ascent of Man," engaged in the struggle for our own personal exwhat is involved in our constitution as human pists, mutually preservative, all contributing who have not outgrown or even sought to out | a comfortable support. grow that aggressive selfishness which is the bane of all states where one is jealous or envious or suspicious of any other. Perversions trace inversions to their source we shall always find that that which is inverted or perverted is in itself good, and only requires to be known for what it truly is to be set right, and included in the manifest whole of life's orderly intelligent expressions.

#### A Letter from Abby A. Judson.

NUMBER FIFTY-SEVEN.

To the Editor of the Banner of Light:

Such wonderful and unexpected assistance has come to me from all parts of the country, and even from beyond the deep Atlantic, since what the world calls afflictions have come upon me, that I feel that it is due that the friends should know what their kindness has done for me and for our beloved Cause.

When I found myself in this partially blind and somewhat enfeebled condition, which prevents me from reëntering the lecture field, I thought to myself that I could never again publish another book nor employ that avenue of giving out truth. But the spirit-world, all unknown to me, planned quite otherwise. They not only led me to begin this series of letters friend of the Cause who has during the past last January, which I did not dream of being year aided me by book orders, and by their able to continue, but they impressed many gifts to live in my little home, and to bring out hearts during the year to send me such gifts that I have not wanted for food, fuel, and other necessaries. Cheap shelter I find in this little house, which, though out of repair, and in a poor location, is good enough for a single woman like me.

pass out of their physical tenements they a need that I could not supply, and just in time a letter would come bringing me the exact amount necessary for the emergency. It was so when I needed a small cook-stove; it was so when it was necessary to pay for the coal I had ordered and stored. Nothing can dislodge the belief that my father in particular watched it all, impressed the kind friends whose hearts he could reach, inspired the subjects for THE BANNER letters. gave me thoughts for them, and strength and persistency from his own fullness to do the weekly work, and intended from first to last that the letters of the year should be published as a whole in a book. But such a thought never came once into my mind.

In November more began to come in, both in book orders and in presents. This continued. I began to wonder what it could mean, for my coal and stove were paid for, I did not feel anxious about my food, and my old garments, often mended, cleaned and turned, were quite sufficient for one who lives in a plain little town, has no occasion to go to sociables and dinnerparties, nor to meet the élite of the great city in a social way.

All through December it was the same way; many letters, good orders, generous presents. I had grippe the whole month, but made out to fill the orders for books. I was more and more we have anticipated the above. Separateness astonished, and found I had a hundred dollars and distinctness not being the same, the former to put in the savings bank. And yet, strange can be illusory, and the latter real. On the to say, I did not feel mean in receiving all this, nor did I put anything in THE BANNER to stop it. Feeling so ill, I thought father had them do it now when he was able to impress them, to provide me for some future emergency when no money would be coming in.

In THE BANNER of date Dec. 17 was the letter by Joel B. Dow of Beloit, Wis., saying that my letters should now be printed in book form. I read that Dec. 15, and at once saw clearly in letters of living light as it were, that the money had been coming in for this very purpose.

I did not hesitate, for my father wrote long ago, through dear Mrs. Lillie: "Your work "Why She Became a Spiritualist.") When these impulses come, do not hesitate. We direct you

So the next day I went to Newark by trolley and saw the printer who printed the last edition of "From Night till Morn," told him what I wanted, showed him some of the printed letters, and gave him the title of the book, "A Happy Year; or, Fifty Two Letters to The Banner of Light." I told him I thought it would make a book of about one hundred and twenty-five pages, and asked him to give me a price for one thousand in paper covers. He gave me a price. Of course I had not money enough, but I to'd him I would pay one hundred dollars down when they were completed, and more if I had it, and the rest as it came in. He agreed to this, for he has dealt enough with me to know that he can trust me.

Later I carried him W. J. Colville's "Mental Therapeutics," which presents a very handsome appearance for a book in paper covers, and we settled on the same-scarlet leatherette with gilt lettering, the leatherette being

As the work progressed, we found that in- brates by and through each instant, -Nat.

It is absolutely necessary that the plain line | would be more than one hundred and seventyfive pages, and would cost much more than tween distinctness of indisiduality and the sense | the original price that was set, for each addiof separateness before the world can rejoice in | tional page costs just so much more money. I appreciating the benefits of a truly spiritual or | felt quite disheartened by this, and then came theosophic revelation, the advent of which is the gift from some of my dear Minneapolis hampered and hindered by this very error pupils of thirty-seven dollars, and that will partly pay the additional expense. This is the 'very valuable present" alluded to in my BANNER letter of Jan. 21. Of course this seems a small sum to some persons, but it is very valuable to me, and I do wish with a full heart that all my readers who are cramped for money could have a similar present. It is, of ings of Swedenborg, who explains progression course, much the largest that I have received.

This Minneapolis gift came directly through

spirit-influence. The only one of those pupils who knew of my embarrassed circumstances. and the prime mover in making it up for me, lost her mother several years ago. That nother was susceptible to spirit influence, and we selfishness is evil because it is a perversion, so three had talked much of Spiritualism. I was once enabled to remove a severe headache from this dear lady, which had persecuted her for four weeks, and disappeared to return no more, by a single treatment. Sitting close together, I put my positive hand on the base of her brain, the other hand on the aching place, and looked up to my mother for aid. In a moment istence, but as we evolve more and more of or two I felt the magnetic thrills, and the work was done. She told me afterwards that beings, we engage in the struggle for the life she had a most singular but beautiful feeling, of others. At length struggle ceases, and we as if she were floating off into space. It was have become genuine intelligent philanthro- this dear friend, now in spirit, who impressed her daughter to do this for me. She feels her to the good of all. Such is the social ideal and mother's presence oftentimes. This is an ununtil we set to work to fulfil it, suffering of every speakable comfort to her in the loss of her kind will continue to distress the earth, and own fortune and her somewhat delicate health. also prevent the happiness of those dwellers on Fortunately, she has found most congenial the threshold, or inhabitants of the borderland | work, suited to her strength, that affords her

To return to my book, I had hoped to have sold it as low as sixty cents. But that is impossible, and it has to be seventy-five cents. are never true correspondences, but when we It seemed better to put it into leatherette covers, and it was necessary to put in the whole number of letters to make the record of the Happy Year. The letters remain very nearly as printed in THE BANNER, except that some peculiarly personal portions have been omitted, because, though I could give them freely to my own brothers and sisters in Spiritualism, they would be unsuitable to the general public, some of whom I hope to reach through the aid of readers of the BANNER OF

In your issue of Feb. 4 I see that Mr. Howe

regrets that my book is not to be bound in cloth. The statements made in this letter show why it would be unwise for me to assume a larger debt than I have already assumed, for binding in cloth adds very much to the expense of a book. I regret that I could not afford both kinds. And I also regret that I could not venture to have it electrotyped, which I have always done with my other books But my pecuniary circumstances were different then. Still, I am very thankful that the spirit-world provided me with means enough to venture to bring it out at all. And I take this opportunity to thank each and every kind a book that we believe will advance the interests of Spiritualism.

The edition will be in my hands, Mr. Editor, before your readers peruse this letter, and can be obtained directly from me, and also from the different Spiritualist papers. Yours for humanity and for spirituality,

ABBY A. JUDSON

Arlington, N. J., Feb. 5, 1899.

## Passed to Spirit-Life.

From the home of his daughter, Mrs. H. S. McMaster, in Dowagiac, Mich., Jan. 28, EDWARD SAWYER STEBBINS M. D. He was born in Norwich, Vt., Jan. 17, 1819, being 80 years and 11 days old at his transition.

Dr. Stebbins was an ardent student of the Spiritual Philosophy for nearly half a century. He was identified with the ploneers of Modern Spiritualism, and a subscriber for the BANNER OF LIGHT in its infant days. He was a man of the BANNER OF LIGHT thits infant days. He was a man of splendld physique, a true type of the Green Mountaineer, of commanding presence, noble and frank in expression, generous and manly in his intercourse with his fellow-men. His religious sentiments were clear-cut and definite; he reposed full confidence in the basic principles which sustain the philosophy and phenomena of Spiritualism. His mind was richly stored with gens of spiritual thought. The services were under the auspices of the Knight Templars, of whom the doctor was an honored member. The funeral took place at the home of his daughter, Mrs. Mc-Master. An address was delivered by an old and intimate friend, C. F. Cole. The mortal remains were sent to Chicago for cremation.

From Bingham, Me., MRS. DESIRE GOODRICH, widow of the late Simon Goodrich, aged 73 years.

Mrs. Goodrich was much beloved and respected by all who knew her: an untiring worker in her home, and for every good cause with which she was associated; an ardent Spiritualist and an active member of the Madison Camp Association. She leaves two sons to mourn her loss. The funeral was at her home; a very sad feature of the occasion was the sickness of her son's wife, who has been confined to her bed since October, 1898, with nervous prostration.

tration.

Mrs. Goodrich has been a Spiritualist ever since the light of Modern Spiritualism first shone over this broad land. She was always ready to feed the hungry and assist the needy, and the community at large mourn their great loss. May she find and enjoy in spirit-life what she so richly earned in this life. She was a very active member of the Bingham Grange, and will be sadly missed in that Society.

A. Baker.

From North Clarendon, Vt., Jan. 26, ELI L. HOLDEN,

aged 85 years and 8 months.

He leaves a record of true manhood. He was loved by all who knew him, for he always had a kind word for every one. No stranger ever left his house hugry, or sought his assistance in a worthy cause lu vain. He leaves a son and assistance in a worthy cause in vain. He leaves a son and daughter, whose lives are ful of love and tenderness, unfolded in them by a loving father and mother. His wife passed to the higher life some four years ago, and was ever near him. He was, a true Spiritualist, proud of his belief, the passed of the HANNER BY LIGHT for more and a constant reader of the BANNER OF LIGHT for more than twenty years.

A. F. Hubbard.

From Springfield, Mass., Jan. 7, M. W. L.YMAN, 48 years

of age.

Mr. Lyman had not been well for a long time, but his last sickness began with a hard cough, followed by hemorrhages, soon after our return from Lake Pleasant, where we have spent our summers for a good many years. My husband was never so happy as when doing something for the cause of Spiritualism. He passed away very peacefully with his eyes resting on the picture 'Life's Morning and Evening."

The services were conducted by Mrs. Holcombe.

81 Bliss street.

MARY C. LYMAN.

From Geneva, Ohio, Feb. 7, of pneumonia, MRS. HAR-RIET COWDERY, aged 80 years and 8 months.

Mrs. Cowdery has been a Spiritualist for a great many years, and has taken the Banner of Light for a number of years, and she welcomed it as a dear friend; it was her Bible; she could not carry on any conversation without bringing Spiritualism in somewhere. From the home of her daughter, Mrs. L. F. H. Day, 249

North Front street, Grand Rapids, Mich., Jan. 26, MRS. EL-MINA MORKY, aged 91 years. Her birth into her new life was a very tedious one; she iffered much; but that is over, and she is at rest MRS. L. F. H. DAY. take up life anew.

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

We fancy that this din of religion, literature and philosophy which is heard in pulpits, lyceums and parlors, vibrates through the universe, and is as catholic a sound as the creaking of the earth's axle; but if a man sleep soundly he will forget it all between sunset and dawn. It is the three-inch swing of a pendulum in a. cupboard, which the great pulse of nature vi-

Written for the Banner of Light, THE SHIP OF DEATH.

BY STEPHEN H. BARNSDALE.

There's a vessel leaving earth's grand old wharf, With many a soul on board. Daily the sailors its ropes cast off

And it leaves the dock where 't was moored, And it sails away, away, away, Into the regions of space,

And we see 'neath the sails, while they swell in the

gales. Full many a dear one's face.

Some are sad and careworn, some are hopeful and bright,

And some are full of glee; Some are radiant with heavenly peace and light .While they sail o'er this mystical sea. The ship sails on in its wonderful course-

The angels its sailors bold-Till it bears each soul where the surges roll On the shores of the spirit-world.

There are homes for all in that boundless clime, Just suited to each one's need; And the heavenly bells most joyously chime

The music of noble deed. No coffined dead in earth's flowery bed Are left behind, below;

But they breathe the pure air in the world grand and

Where the fountains of God's love flow.

## Pioneer Spiritualist.

David S. Critchley, who passed to spirit life Jan. 26, was born June 19, 1839, in Preston, Eng. He came to the United States with his parents when but six years of age, and had been a resident of Cleveland since 1853. David Critchley was a man of social and genial disposition, widely known in this city, where he had lived for forty five years, and highly respected by a very large circle of friends and acquaint-

All who knew David S. Critchley knew him as a Spiritualist. For many years, dating back some twenty-five or more, he was an active worker in promulgating both its phenomena and philosophy. For years he was one of the mainstays of the spiritualistic movement in Cleveland. It mattered not to him what op probrium and rebuffs he met with when in active work with the various organizations he was connected with, he kept right on in the work, being credited with making more converts to Spiritualism than probably any other one person. His great desire seems to have been to lead others toward the light shed by Modern Spiritualism. He was in his tine president of several spiritual organizations, and for several years Conductor of the Children's Progressive Lyceum and also its musical director. There was no distance he would not go and no trouble he would not take to convince the skeptical investigator of the truth of the spiritual philosophy. His method was the presentation of the spiritualistic phenomena, followed by their logical deductions. Added to his great earnestness in this direction, he had the very happy faculty, through his buoyant and genial nature, of making many friends. All liked the man, whether converted

Having withdrawn for several years from active public work in Spiritualism Mr. C. was not so widely known to its more recent converts as to the pioneers in the movement. The passing away of this pioneer Spiritualist was somewhat sudden. Less than two weeks ago Mr. Critchley mingled with the busy throng down town, but he contracted a cold which led to pneumonia. The obsequies which took place at his late home on Mars Hill Avenue, Newburg, Jan. 28, according to the spiritualistic rites, were conducted by Mr. Tnomas Lees, assisted by Mr. H. M. French, Conductor of the Children's Progressive Lyceum, in the presence of a large circle of relatives and friends. The remains were temporarily placed in the vault at Harvard Grove Cemetery until arrangements could be made for their final disposal at Lake View. David S. Critchley leaves a heart broken wife and her daughter to sus tain the great loss of his departure, but no children. Special memorial services will be held in the near future in Army and Navy Hall. T. L.

From e Troy Press.

## The Late W. B. B. Wescott.

Warren B. B. Wescott, an octogenarian resident of Saratoga, died Tuesday after noon, after an illness of one week with pneumonia. Mr. Wescott was a native of Greenfield, and at an early age removed to Saratoga and entered the general mercantile business. The firm of Wescott & Smith, of which the deceased was the senior member. was for many years the leading one in Saratoga. Latterly Mr. Wescott was connected with the Adam B. Smith Company until its failure. Mr. Wescott was a prominent Spirit ualist, and also a poet of rare gifts. His poem on Saratoga tobogganing, written about a dozen years ago, in which many Trojans figured, was a superior production, and is numer ously treasured as a keepsake among those who participated in that rare sport. He was twice married, his second wife dying a number of years ago. Mr. Wescott was a talented; kindly and generous man, incapable of a mean act, as was shown by his prolonged business and social career in Saratoga. If he had a fault, it was in being too helpful and trustful of others, as the cufford beavy finduced losses in this man. he suffered heavy financial losses in this manner. Bereft of family and fortune, he welcomed the change miscalled death, as he was a believer in the familiar lines:

"There are no dead; we fall asleep
To waken where they never weep.
We close our eyes on pain and sin,
Our breath cbbs out, but life flows in."

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## An Eventful Day

In the History of the Woman's Progressive Union of Brooklyn, N.Y.

Although we are only in the midst of the stream regarding our society's work, still at the present time we consider it an opportune moment to say a few words regarding spiritual work in Brooklyn, and our own society in particular.

At the close of last season's work, and after it became known that we had elected Mr. F. A. Wiggin as our settled speaker for the entire season, and at his own price, many were the remarks made, and expressed to us unhesitatingly, that we had made a very great mistake, and furthermore, that our society would be

bankrupt in consequence.

We knew of no better way at the time than to say: Well, it may be so, but let us be patient and wait, and above everything else, be true to ourselves, and be willing to stand by

the result, be it for or against us. Now, dear friends and good prophets, we can say the victory is ours. We have reëngaged Mr. Wiggin as our pastor for another year. We have met each and every one of our obligations, and there are rone to say we owe them a penny. But most of all we are highly encouraged with the future outlook. We are proud to say that the Woman's Progressive Union, with the aid of its good pastor, has been able to bring about these grand results. At the same time we are not blind to the fact that our Society is growing a little too fast for our old workers to keep pace with it, and so we hail with joy and gladness the new members who have joined our ranks during the past year, bringing with them thirst and hunger for spiritual food, but willing to help and give us material aid whenever it is

Encouraged by their kind words and generosity we now look forward to a season of un precedented success. Having the right man in the right place, and able to keep him there, we are now raising our aspirations to a better meeting place, or rather a place of our own, with refined and comfortable surroundings, where we will be able to carry on the very important Lyceum work, bringing into our midst the young people by our varied and most interesting weekly entertainments, and last, but by no means least, to be able to throw open our doors to the people at large without an admission fee, the word "Welcome" extended to one and all, spiritual fcod denied to none who are seeking for it, and will enter through the open door of our coming society, which will be given the name our good paster has selected, "The People's Church"

"The People's Church."

This is our aim for the coming year's work; we do not want to be prophetic; we do not wish to exaggerate our hopes or build too rapidly on given promises; but whatever step the Woman's Progressive Union has hitherto undertaken has always met with success.

We are more than comforted with the present state of affairs, and hope to be able at this time next year to see all of our ambitious hopes realized. But, dear friends and good prophets, never again look for the word failure in the dictionary of the Woman's Progressive Union. ELISABETH F. KURTH.

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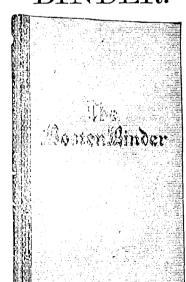
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## Spiritualist Societies.

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

### BOSTON AND VICINITY.

Appleton Hall, 9½ Appleton Street—Paine Memo-rial Bullding, side entrance.—The Gospel of Spirit Return Sciety, Minnie M. Soule, Pastor, will hold services every Sunday at 2½ and 7½ P. M.

Beston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10½ and 7½ r. m. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sidaey st., Dorchester, Mass. Buton Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne fiatch, Conductor; A. Olar ence Armstrong, Clerk. 17 Leroy street, Dorchester, Mass. The Helping Hand Society meets every Wednesday in Gould Hall, 3 Soylstor Place. Business meeting at 6 o'clock. Supper a: 6 o'clock. Entertainment at 7%. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary. 4:6 Premont Street.—Mrs. Guiterrez, President. Scrvices Sundays at 10½ A. M., 2½ and 7 P. M., and Wednesdays at 2½ P. M.

Boston Psychic Conference, 18 Huntington Av. –L. L. Whitlock, President., Sundays, 2½ P.M. Children's Progressive Lyceum—Spiritual Sunday S:nool—meets every Sunday morning in Red Men's Hall, 514 Tremont stjeet, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

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Hollis Hall, 789 Washington St.-Services Sundays, 10½ a.m., 2½ and 7½ p.m. George B. Cutter, Chair-Spiri'ual Fraternity — At First Spiritual Temple Exeter and Newbury streets, Sundays at 10½ and 7½ P.M. the continuity of life wil be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

The Copley Mystic Circle meets Sundays at 7% P. M., Room 6, Huntington Avenue; The Metaphysical School Mondays, 3 P. M.; Fridays at 11 A. M., class for advanced thinkers on the Inner mysteries and Occult forces of life, Take clevator. Dr. F. J. Miller, President. The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p. m.—at 241 Tremont street, near Ellot street. Mrs. Mattie E. A. Allbe, Fresident; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont street. Supper at 614 P.M. Mrs Maggle J. Butler, President; Mrs. Sadle French, Secretary. The Ladies' Spiritualistic Industrial Society motes at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown President.

The Spiritual Science Church, Lower Audience Room, First Spiritual Temple, corner of Newbury and Exeter streets, Sundays at 7) & P.M. Preaching by Rev. T. E. Allen.

T. E. Allen.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremon street, at 715 P. M. All are invited. Christopher C. Shaw, President; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

CAMBRIDGE.

The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2½ and-7½ P. M. and Thursdays at 7½ P. M. Mrs. A. J. Banks, President. The Cambridge Industrial Society of Spiritualists holds meetings the second and fourth Wednesdays in each month, in Jambridge Lower Hall, 631 Massachusetts Av., Mrs. 1.5. Soper, President; Mrs. L.E. Keith, Clerk. MALDEN.

Malden Progressive Spiritualists' Society, Denberative Hall, Balley Building, 56 Pleasant street, —Sundays at 2½ r.m. Mr. William M. Barber, Presitent; Mrs. Rebecca Morton, Socys. H. H. Warner, permanent speaker, Mrs. Clara L. Fagan, test medium. BROOKLYN. The Woman's  $^{19}$ rogressive Union holds a settings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at  $^{19}$ t<sub>1</sub>, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 110i Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G Delerce, Preside 1; Mrs. Alice Ashiey, Secretary.

Asin's, secretary.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 P. M. Mrs. L. J. Weller, President. Ira M. Courlis, Medium. Meeting of Associate Spiritual Missionaries every Sunday, at 3 r. m., at Evolutionist office, 1939 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Futton Street.—Saturdays, 8 P. M., music by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale. People's Mission, Coulmbia Hall, 1816 Fulton Street.—Sundays at 8 P.M. Mrs. M. C. McGibeny, me-dium, Herbert L. Wuitney, Chairman.

Jackson Hall, 515 Fulton Street.—Sundays at 3 P. M.; Wednesdays at 8 P. M. Mrs. L. A. Olmstead, Conduc-630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M. The Philadelphia Spiritualist Society meets at Handel and Hayda Hall, 8th and Spring-Garden streets, every Sunday at 2½ and 7½. Lyceum at 2½. Séance every Friday evening. President, Hon. Thomas M. Locke; Secretary, Chas. L. GeFrorer, 1325 S. 15th street.

CHICAGO. The First Society of Rosicrucians meets every Sunday in Steinway Hall, (7th floor. Take Elevator.) Van Buren St., near Michigan Ave., at 10.46 A.W. White Rose Auxillary, 12 M. Seats free. J. C. F. Grumbine, lecturer.

First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays. 2½ and 7½ P. M. Georgia Gla-ays Cooley, Pastor. CINCINNATI. Society of Spiritual Unity, Washington Park Hall 1222 Race St., Sundays, 7½ P.M. M. St. Omer-Briggs, pastor

MILWAUKER, WIS. Unity Spiritual Society meets at Ethical Auditorium, 558 Jefferson street, every Sunday at 74 P. M., and Thursday at 8 P. M. Flora S. Jackson, President. NEWARK, N J.

The First Church of Spiritual Progression meets in the hall, corner of West Park and Broad streets at 8 P.M. Mrs.G. A. Dorn, President. NEW YORK CITY.

International Conservatory of Music, 744 Lexing-to 4 Av. nue, one door above 98th street.—The Spiritual and Ethical Society hous meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker. First Society of Spiritualists meets at the "Tuxedo," 837 Madison Avenue, corner of Madison Avenue, and holds services at 3 P.M. The Fonkers Spiritualist Society holds its meetings every Friday at 8 P. M. Sundays 3 4 P. M., and Children's Lyceum

PHILADELPHIA. The First Association of Spiritualists founded 1852) meets at 18th street and Girard Avenue. President, Capt. F. J. Keffer; Secretary, Frank H. Morrill. Lycoum 2P. M. Services Sland 7% v. M. Lecturer, W. J. Colville

od word for it whenever you have a change pp. 122. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO It will be appreciated.

## Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 18, 1899.

## Correspondents Take Notice!!

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 misspelling 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. Browne Hatch, Sec'y, writes: Notwithstanding the severe weather Sunday morning a goolly number gathered at Berkeley Hall to listen to the per gathered at Berkeley Hall to listen to the lecture given by Mr. Oscar Edgerly. Miss Gertrude Laidlaw is still unable to be with the society, and this morning Mr. E. Warren Haten sang two selections, ably filling her place. Mr. Schaller presided at the piano, and gave some fine solos. After reading a poem Mr. Edgerly's guides gave an address that was an edgered to the solos. Edgerly's guides gave an address that was enjoyed by all. He closed the meeting by giving many readings that were recognized in every instance. While the audience was leaving the hall Mr. Schaller furnished beautiful music.

The music at these meetings is one of the special features; we always have the best and plenty of it. Mrs. Edgerly was present this morning and remained throughout the day, attending, with her husband, the Lyceum in the afternoon. At the close of the Lyceum most of the officers and Mr. and Mrs. Edgerly attended the "Forum" conducted by Rev. B Fay Mills. In the evening Mr. Edgerly voiced another able address for the control, Mr. John McCarthy, and it was enjoyed by every one present. This control is very interesting and always makes friends whenever he speaks. Mr. Schaller and Mr. Hatch furn shed the music in the evening, as in the morning. Mr.

evening during this month.

The first three Sundays in March 1)r. Geo.

A. Fuller, President of the Massachusetts
State Association, will speak morning and
evening, and a great treat is in store for the

Edgerly will speak every Sunday morning and

Spiritualists in and around Boston.

The last Sunday in March this society will celebrate the Fifty first Anniversary of Modern Spiritualism in Odd Fellow's Hall, morning, afternoon and evening. Among those who will take part during the day will be, Mrs. Mary Ellen Lease of New York (this will be the lady's first appearance), H. D. Barrett, President of the National Spiritualist Association, Mrs. C. Fannie Allyn, Mr. Dean Clark, and others who will be announced later.

In order to keep posted about the coming anniversary, and all other spiritual matters, read the BANNER OF LIGHT You can always read the BANNER OF LIGHT You find it at the entrance of this ball.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY-Ella C. Wadsworth, Sec'y, writesmet in Dwight Hall Thursday afternoon and evening. Business meeting at 5 o'clock, Mrs. Maggie Butler, first Vice President, presiding. Two new members were voted into the society, and two more names presented for membership. The New England suppor was served at 6:30. The evening meeting was called to order promptly at 8 o'clock by our President, Mrs. J. S. Soper. The meeting, a most spiritual and harmonious one, cponed with singing by the audience, after which Mrs. Ida P. A. Whitlock, our second Vice President, was called was along

Mrs. Butler was called upon, and made a few appropriate remarks. Dr. Huot, after a few brief remarks, gave spirit communications, which were pleasing to those who received them. Mrs. Shirley then gave us some good thoughts, and Mrs. Webber a number of messages from spirit-friends, all recognized. Meet ing closed with singing at 9:30.

Thursday, Feb. 16, Veterans' night.

Feb. 23 is our regular dance night. The music will be good, and there is to be a fine clam chowder served at 6:30 with the supper. Don't forget to come and bring your friends.

Boston Spiritual Lyceum-A. Clarence Armstrong, Clerk, writes-Sunday afternoon, Feb. 11, there was a good attendance at this Lyceum considering the stormy weather. "Will there be a Future Life for Animals?" was the question considered. Mr. Forest Harding was unable to be present, but sent in an answer that was read by Mr. Packard. Mr. Harding expressed his belief in a future life for animals. The general opinion was likewise affirmative.

The entertainment following consisted of remarks, Mrs. A S. Waterhouse; piano solo, Prof. Schaller; reading, Charles L. C. Hatch; reading, Martha Mackenzie; remarks, Mr. Elmer B. Packard. Lyceum closed with the Banner March.

Subject for next Sunday, "Mottoes," "How can we best direct our Will?"

THE CHILDREN'S PROGRESSIVE LYCEUM No. 1-Mrs. M. A. Brown, Conductor -Charles B. Yeaton, Sec'y, writes: Sunday, Feb. 12, a very interesting session was held, unmindful of the cold and storm; there were about forty members present. The exercises were opened by Assistant Conductor C. B Yeaton, this being the first time in two years that Mrs Brown has been unable to fill the office. The subject of the lesson was 'The Fundamental Principles of Spiritualism." The same lesson will again be considered next Sunday. During the banner march the older members joined, after which a recitation was given by Clara Weston; song, Floyd Sibley; remarks, Mr. B. Austin; recitations, Fern Foster and Lottie Weston. The regular business meeting of the Lyceum

Association will be postponed to Feb. 21, 1899. THE LADIES' LYCEUM UNION-Mrs. S. C. French, Sec'y, writes-met in Dwight Hall, 514 Tremont street, Wednesday afternoon and evening, Feb. 8. Supper served at 6:30, and the evening was given over to tests and speak ing. Dr. C. E. Huot made very interesting remarks, and gave tests, recognized by those present. Mrs. Hattie Webber occupied the platform for a time, and as usual was very successful in reaching a great many present with communications from spirit-friends, Mrs. Mag-gie J. Butler, President, gave readings from slips of paper, and all were correct. Plof. Willis Milligan presided at the plano, and Mrs. Millian sang several songs. It is the inten-tion of the Union to make the Wednesday evening meeting both interesting and instruc tive, and to give such entertainments as will tend to draw many more to the meetings.

FIRST SPIRITUAL CHURCH, Kuights of Ho 10r Hall, 730 Washington street-Mrs. M. A. Wilkinson, pastor-A co:respondent writes: Sunday, Feb. 12, the conference and circle in the morning were unusually interesting; Messrs. Prostor, Hill, Arthur, Newhall, Miss Sears and Mrs. Carlton took part. Afternoon devotional exercises by Mr. Emerson; congregational sing. ing led by Mrs. Carlton; remarks and tests, Mesdames Bishop, Woods. Hughes and Mr. Jackson, closed by Mrs. Wilkinson. Evening service op ned with scriptural reading and prayer by Mr. De Bos; remarks and readings were given by Mr. Cowan; songs, Mr. Hun-toon; tests, Mrs. Wood and Mr. Arthur Mc-Kenna, closed by Mrs. Wilkinson.

Thursday afternoons at 3 P. M., good mediums always in attendance. Indian Peace Fes

ival held on the 16:h.

BOSTON PSYCHIC CONFERENCE. - A COTTOspondent writes: The subject "Witchcraft" was again handled by Prof. Henry. As he is a descendent of people who lived in Salem in those days, and having lived there himself, he gave much interesting information not generally known. He treated the subject from the p'anetary and psychological side. While the audience was small, it was double what might In order to insure the publication of your reports, you should write only on one side of the sore make your accounts brief and to meetings are growing rapidly in interest and are attended by people of all classes who are students in psychic study. They convene every Sunday at 3 P. M. at No. 18 Huntington

> FIRST SPIRITUALIST LADIES' AID SOCIETY-Mrs. Carrie L. Hatch, Sec'y, writes: The regular meeting of this society was held Friday, Feb. 10, at 241 Tremont street, with the President, Mrs. Allbe, in the chair. In the evening the following talent took part: Mrs. Alice S. Waterhouse. Mr. Albert Sawin, Mrs. Annie E. Cunningham, Mrs. S. C. Cunningham. The tests were all recognized, and the music much enjoyed. Next Friday we will have a Valentine Tea, a unique supper for fifteen cents. It will be "Medium's Night and a good time is anticipa ed. Comeall. Friday, Feb 24, will be our social whist, price fifteen cents.

COMMERCIAL HALL, 694 Washington street.-Mrs. Nutter, Conductor, writes: Spiritual services Sunday morning, afternoon and evening. Those taking part throughout the day in Scrip ture reading, prayer, remarks and tests, Messrs. H. Saunders, Americe, Proctor, Tuttle, Tyler; Mesdames Nutter, Gilliland, Woodbury, Cameron, Fox, Tyler and Curtis. BANNER OF LIGHT for sale.

### DID YOU KNOW THIS ABOUT CÆSAR AND NAPOLEON!

Did you know that the two foremost figures in the world's history, Cæsar and Napoleon, were at one time the victims of insidious nerve weakness and disease? Cæsar was an epileptic, and the great Napoleon was the victim of nervous disorder. The secret of their later wonderful successes lay in the fact that they used avery effort to be enred of their afficience. they used every effort to be cured of their afflictions Do you for a moment suppose that they could have succeeded if they had allowed themselves to remain weaklings, with exhausted nerves, nervous debility and strength and energy impaired by disease? So it is with men at the present day. Many a young and middle-aged man, through over-work, indiscretion, ignorance, excesses and folly, has weakened his nerve power and physical vigor until he feels himself lacking manhood's powers to cope with the world in this struggle for success. Remain in your present condition of weakness and fa lure in all your undertaking is inevitable. Follow the example of Costar and Napoleou-get well, get back your physical and nerve strength, powers and energy, and the fullest measure of success in the world will be yours. Remember that the strong survive and the weak are forced to the wall. Success awaits only him who is strong. What is the great lesson in this for nerve-weakened and physically exhausted men? By all means get back your health and strength. Consult some great specialist who has made the weakness and diseases of men a specialty, like Dr. Green of 34 Temple Place, Boston, Mass., whose success in the treatment and cure of this class of diseases with harmless vegetable remedies, wonderful in their strengthening and invigorating powers, has made him the most famous physician in the world. You can consult him without charge and in perfect confidence, either by calling or writing him about your case. As it costs you nothing to get his counsel and advice we advise you to write him at once. He will tell you just what to do to be cured of your weakness, One of his wonderful medicines, Dr. Green's Nervura blood and nerve remedy, you know to be of worldwide fame; he has discovered other no less marvel ous medicines also, whose vitalizing, invigorating and regenerating effects will restore you again to perfect

#### MEETINGS IN MASSACHUSETTS.

LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hall-J. M. Kelty, President. - Mrs. A. A. Averill, Secretary, writes: Those who braved the cold and storm to attend the services Feb. oquent addresses higher plane of thought, and it gave all who heard her much food for thought, especially in vestigators. We trust Mrs. Whitlock will be attractive to thinking people. Singing was in with us again in the very near future. ist and W. H. Thomas, cornetist.

Next Sunday Mrs. L. A. Prentiss will be with us. March 5 the exercises will take the form of a benefit for Thomas' orchestra, which has kindly assisted us many times in this and past sessons. We hope all the friends who have enjoyed the beautiful music will come and contribute toward making this occasion a

LOWELL, FIRST SPIRITUALIST SOCIETY.-John Banks, Sec'y, writes: Sunday, Feb. 12, our meeting was held as usual, Mr. Scarlett on the platform. The storm affected us a little in the morning, so we had a circle. Mr. Scarlett's controls came and made it very interesting for all present, giving very good delineations, which were well received. In the evening Mrs. Davis sang a solo, and then Mr. Scarlett again interested a good audience on the "Practical Evidence of Evolution" which was set forth in an able manner. Mr. Scarlett is growing to be a favorite with the Lowell Spiritualists. He will be with us again the first Sunday in June. Next Sunday we have another favorite, Mrs.

Webster of Lynn.

WORCESTER.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Services were held as usual in G. A. R. Hall, 35 Pearl street, Sundays Feb. 5 and 12. Owing to the inclemency of the weather both Sundays the audiences were small. Dr. George A. Fuller officiated as speaker, and, as always, his lectures were full of enthusiasm and spiritual thought. The two remaining Sundays of the month our platform will be occupied by Mrs. J. W. Kenyon.

The Woman's Auxiliary meets Friday afternoon and evening in U. V. L. Hall, 531 Main street. Supper and entertainment as usual. BANNER OF LIGHT for sale at each session.

MALDEN PROGRESSIVE SPIRITUALIST SO-CIETY.-H. H. Warner, Cor. Sec'y, writes: Sunday, Feb. 12, services opened as usual by President William Barber, with Scripture reading, invocation and remarks. Subjects for the lecture by H. H. Warner were "Evolution of Life" and the "Law of Phenomena." The latter was given in response to a mental question by a lady in the audience. he address was followed with messages of a clear and convincing nature by Mrs. Clara L. Fagan. The meeting closed with the flower service and p ayer for the sick by J. W. Cowan.

FIRST SPIRITUALISTS ASSOCIATION, MALDEN -Odd Fellows Hall.-S. E. W. writes: But few people ventured forth to the meeting Sunday, Feb. 12. Mrs. H. A. Baker of Danvers occupied the platform. All were pleased and felt

repaid for their effort. Feb. 19 Mrs. Jennie K. D. Conant will be

THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS - Cambridge Lower Hall, No. 631 Massachusetts Avenue, Cambridgeport, Annie J. Banks, Cor. Sec'y, writes, held its regular meeting Wednesday afternoon and evening, Feb. 8. Supper was served at 6:30. The evening meeting was opened with congregational singing, violin solos, and singing by Mr. Bradshaw. Mr. Simons gave a recitation, which was appreciated by all, after which a circle was formed, the following mediums taking part: Mis. Kate Stiles, Dr. Dean Clark, Mrs. Ackers, and Mrs. A. J. Banks. It was a very enjoyable evening to all. The next meeting will be held Feb. 22; extra talent expected.

CHELSEA-BANQUET HALL SOCIETY.-Mrs. E. A. Foye, President, writes: Sunday afternoon meeting opened by invocation, Mrs. Pettingill of Malden; poem read by Mrs. Taylor, and many readings by Mrs. Pettingill. Even-in meeting opened by the reading of a poem by Mrs. Pettingill, followed by a talk on 'What Is Medumship?' and also readings, fully recognized. Medium for next Sunday, Mrs. E. D. Butler of Lynn.

WALTHAM .- Mrs. M. L. Sanger writes: Our speaker Feb. 12 was Mrs. Robertson of Boston. The audience being small on account of the storm, a circle was formed and nearly every one received a test. Both speaker and control ave made for themselves many friends here. We hope to have Mrs. Robertson with us soon at our Wednesday afternoon circle. Next Sunday Mrs. Millan will be with us.

FITCHBURG.-Dr. C. L. Fox, President, says Mrs. S. E. Hall of Roxbury spoke for the First Spiritualist Society Sunday, Feb. 12. Good audiences, considering the weather were in attendance, and gave close attention to the inspired words of the speaker, followed by many convincing tests. Miss Howe finely ren dered several plano selections. Mrs. Julia E. Davis of Cambridge, test medium, speaks for the society next Sunday.

LAWRENCE. - The Progressive Spiritualist Society, W. H. Barnes, Sec'y, writes: On Sunday, Feb. 12, Mrs. Effie I. Webster of Lynn. spoke to two good audiences, who listened intently to what she had to say. At the close of each address she gave a large number of tests, all recognized. Next Sunday we expect to have with us Mrs. Whitehead of Lawrence.

#### Pennsylvania.

TITUSVILLE. - G. W. Kates writes: Mrs. Kates and self have entered upon a month of labor here during February. We were greeted | by a large audience the first Sunday. The friends seem to be bound together in earnest union for the Cause, and have made Spiritualism a respected ism in this community. They are agitating the purchase of a building to convert into a Temple, or to build one. They have the capacity and the zeal necessary for such a consummation. We are pleasantly housed with friends. Local mediums are rapidly developing for both the phenomena and lectures. Bro. Batchelder is getting inspirational help, and has regaled and edified the society several times with learned essays. Bro. Rouse, the postmaster, is the same earnest Spiritualist as of yore. Public position does not spoil him, but seems to enthuse his desire to help the cause of truth with greater

The Lyceum has been in suspended anima-

tion this season, but by the help of Miss Hayes we hope to revive it.

At Olean, N. Y., we had increasing audiences that taxed their little hall the evenings of Feb. 1, 2 and 3. We found an active little society there with a furnished and leased hall. They seemed to enjoy our meetings and want us to return.

#### Announcement.

The Massachusetts State Association will celebrate the Fifty first Anniversary of Modern Spiritualism Thursday, March 30, in Union Hall, 48 Boylston street, Boston, Mass.

A large array of talent will be announced for this occasion in a later edition of this paper. Among those whom the committee is able to announce at present are: Mr. F. A. Wiggin, the celebrated meaium, who is coming to Boston for that purpose (it will be his first appearance for this season); H. D. Barrett, President N. S. A.; President Geo. A. Fuller, 24 Viceresident Mrs. Carrie F. Loring, Director Mrs. H. G. Holcomb. Make this another jubilee such as we had last year. Watch THE BANNER for further particulars.

#### For Heavy, Sluggish Feeling

Use Horsford's Acid Phosphate. It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

#### Passed to Spirit-Life.

From his home in Somerville, Conn.. Jan. 25, LAMBERT CADY, aged 53 years.

A private funeral service was held at the home Sunday, Jan. 29. Mrs. H. G. Holcomb of Springfield, Mass., offictating. The remains were then conveyed to the Spritualist Church, where the services were continued by Mr. Holcomb, assisted by Rev. G. C. Richmond, pastor of the Congregational Church of Somerville.

Mr. Cady was universally esteemed and respected for the confirmation of th gregational Church of Somerville.
Mr. Cady was universally esteemed and respected for histerling qualities of character by all who knew him. It seemed a general verdict that the town had lost a good

citizen.

The Orders of Masons, American Mechanics and G.A.R., were represented at the funeral, helping to make an attendance that filled the church to its utmost capacity.

T. M. Holcomb.

From West Sherborn, Mass., Jan. 23, of paralysis, Mrs AMANDA (Stearns) STEAKMAN of Worcester. AMANDA (Stearns) STEARMAN of Worcester.
Funeral services were held at F. A. Caswell & Co.'s Chapel,
21 Peari street, Worcester, MpSs., Jan. 28. Rev. W. Braubury of Pleasant Street Bapast Church made a prayer and
appropriate remarks. The interment was at Hope Cemetery, beside her husband, the late Edwin Hamlin. She was
a firm Spiritualist for more than thirty-five years, and a
member of the Woman's Auxiliary. The change was not
unwelcome. She had long wished to be free from earthly
sorrow and dwell with her loved ones over there.

[Calliothia papers please copy.]
MRS. JULIA A. SPAULDING.

RECEIVED FROM ENGLAND.

## Raphael's Almanac:

#### The Prophetic Messenger and Weather Gulde, FOR 1899.

Comprising a Variety of Useful Matter and Tables. Predictions of the Events and the Weathe That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIO.

BERAPHAEL, the Astrologer of the Nineteenth Century Seventy-Ninth Year, 1899.

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Hints to Farmers. lints to Gardeners. aphael's Domestic Guide. Legal and Commercial Notes. Table for Farmers Abroad, etc. Price 85 cents, postage free.

## Wedding Chimes.

BY DELPHA P. HUGHES.

This fine little brochure is designed to furnish a set marriage service to be used by Spiritualists at weddings, as well as appropriate quotations for funeral occasions and other special services. This work is certainly an excellent one, and will be read with much interest even by those who do not believe in rituals or set a-rvices of any kind for Bpiritualists. The author has culled her quotations with a careful hand, and presents some of the choicest thoughts of the world's ablest thinkers in her offering. Cloth covers, white and vold. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

#### Whyl

BY JULIA A. BUNKER.

I am a little belated, I know, but I wish to say that the editorial "Whys" in THE BAN-NER issue of Dec. 31 will be the ever-reourring, irrepressible interrogations from investigators of spirit phenomena to the end of human time; and yet it ought to be easy enough for the average person to reason out answers to these queries, if he would. Should one take the trouble to stop and think, he could easily know that the very inconsisten cles that baffle so, in the manifestations of spirit power, are only added testimony to nature's consistency, and I don't think there is any necessity of searching beyond the earth's atmosphere for causes of peculiar brands of demonstration of degeneracy from our risen statesmen, orators and scholars. Do we ques tion the existence of the sun because night falls and all things gloom in shadow, or do we doubt the sun's unvarying, persisten; and orb ing splendor when its light filters a flickering and darkening through the sonbre earth-mists' drift? Could we be surer that life is expressed as an Emerson rather than a monkey? Are we any more positive of spirit return

because of the extraordinary phenomena of A. J. Davis, Mrs. Piper and kindred other media, than we are when we hear the simple knock or listen to the prattle of some never changing spirit gulde.

Conditions give types; and when it happens that conditions are continuous, types persist. The rank of pieno nens is but the "guines stamp," and spirit-communion and immortal ity are facts for all that. So we deduce, through reason, that if the phenomena of spirit-return be perplexing and unsatisfactory. the cause must be sought and found in the differing vibrations of spirit from the shifting, waving, cloudlike magnetisms of our earth In relation to the concluding "Whys"

When it came to pass, through the agency of spirit manifestations, that we knew we were under no bondage, through fear of death, the machinery of churchism, created for social reasons, political pulis, the filling of clerical pockets and the saving of souls, ceased to be of vital importance, so attention was turned to making the best of our new and glorious freedom from bondage, in the pursuit of happiness, and the levies on "widows' mites" and reluctant pocket-books, for the spreading of the true faith, saving of souls and foreign missions, or rather foreign frauds, were directed to the pleasuring of individual life.

Religion is one thing, Churchism is quite another. Churchmen are clannish, and are apt to overlook the needs of the outside broth er, but pure religion is independent of time, place or numbers, and is the intelligent souls condition of centering in infinite Love that reaches out and includes all Being. Such a state or condition is best conserved in the home circle.

The machinery of church government is costly, and of little use, and I believe (among Spiritualists) in diverting that cost to the channel of endowments for schools, colleges and homes for our worthy poor. Sweep away all the spiritual church nuclei from Boston alone, and in a very short time we could, by the use of the money thus saved, have an endowed Waverley Home, and plenty of educational centres. Take Ayer's Temple, for instance, what a noble university building it would make, and what a famous record Spiritualists could earn by its educational use.

The trouble with us is, we have begun in imitation and are building from the keystone down, and Mr. Allen has started his religious structure from foundation up-praise be to him-and I hope and know he will by his methods round out a set of moral, religious and educated men and women to be proud of, only I do hope he will let the Bible rest and stand, as o her books do, on its own merits, and not as a specialty.

Our churches must be the Home Circle and as educational adjuncts of our places of learning, and presided over by professors and edu cated laymen. So you see the reason why we can't show endowed schools, colleges and homes, is because we have directed all our money and machinery upon church organizations, and of course no money is left to educate anything, and the worthy poor must shift for themselves, with only our spiritual blessing to speed them, house them, feed them and Candia, N. H.

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

Mrs. Kate R. S.lles has lectured during the present leason at Brockton, Lynn, Haverhill, Springfield and Maribor.. Has further engagements at Fall River, Springfield and Plymouth. Would like to make engagements for a few open dates, and may be ad-dressed at No. 1 Chauncy street, Cambridge, Mass. Dr. G. C. B ekwith-Ewell has returned to his home

in Connecticut, where he may be addressed as follows: Eclectic and Magnetic Saultarium, Rocky Rest Heights, Shelton, C.,

E. J. Bowtell lectured for First Spiritualist Church. Hornell-ville, N. Y. on the Sundays of January, and also on Monday, Wednesday and Friday evenings. For Progressive Spiritualist Society, Waverley, N. Y., Feb. 5 May be addressed for future dates and camp meeting engagements at 3 Lion street, Ithaca, N. Y.

## Jubilee Deficit.

Previously acknowledged, \$1.208.91. Mrs. Dr. D b son-Birker, \$21.00; Collections at Woonsocket, R. I., by Mrs. Ida P. A. Whit ock. \$5.75; Mrs. Elizabeth Williamson \$5.00; Mrs. May S. Pepper, \$1.00; Mrs. Goff and Mrs. King, each 30 cts.; Thomas Henning, Mrs. E. C. Walden and A Friend, each 10 cts. Total,

Mrs. Dobson-Barker subscribed \$20 00, but sent one dollar additional as interest. The money collected by Mrs. Whitlock is a part of the sum which she promised to try to raise.

## THE LAW OF CORRESPONDENCES

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## MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS - The Tuxedo, Madison Avenue and Fifty-Ninth street. - M. J. Fitz Maurice, Sec'y, writes: Those who braved the inclement weather were well repaid by the sp ritual repast afforded through the mediumsnip of Mr. Courlis, who was at his best, and gave abundant proof of the life after death. Mrs. Fenton add d to the afternoon meeting by rendering a poem "If We Knew," most effectively. The solos of Mrs. Stone and Mr. Courlis were also much appreciated. Next Sunday we expect the again welcome Miss Margaret Gaule to our platform.

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#### Rhode Island.

PROVIDENCE.—The Providence Spiritualist Association, Columbia Hall, David F. Buffington, Sec'y, writes: Sunday our speaker was Arthur T. Phetteplace of Providence, who gave a very interesting lecture on Parenology and its relation to Spiritualism; at the close of which our good sister Sarah E. Humes gave spirit messages, all recognized.

Next Sunday, Feb, 19, we shall have a Mediums' Meeting both atternoon and evening. All mediums are cordially invited to be present and assist to make a grand good time BANNER OF LIGHT and other spiritual papers

# UNABLE TO SEE

I suffered with Eczema of the worst kind my face and neck down to my shoulders were one inflammation, was not able to see out of my eyes for quite a while, and was unable to sleep for weeks, on account of the severe pain, which nearly drove me insane. My face and neck were swollen and made me look hideous. Had three doctors at different times. and not one of them could relieve me of my pain, swelling, and blotches. I used three bottles of CUTICURA RESOLVENT, four boxes CUTICURA (ointment), three cakes of CUTI-CURA SOAP, and my friends and one of the doctors are surprised, and asked, "Who cured you?" and I tell them quickly, "CUTIOURA J. V. KAFKA, March 4, 1897. 33 Schole St., Brooklyn, N. Y. Sold throughout the world. POTTER D. AND C. CORP., Bole Props., Boston. "How to Cure Skin Diseases," free.

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## Oregon.

PORTLAND .- J. G. Garretson, Pres., writes, Jun. 30 For the past three weeks the First Spiritual Society has enjoyed a treat in the presence and labor of our esteemed sister and co-worker, Mrs. Esther Thomas of Seattle. This is her second visit to our society, and her p wers have greatly increased. Our halls, crowded with intelligent listeners, attest the public appreciation of her forceful teaching, and mark the transition from the demand for sensational mediumship to the higher order of spiri ual teachings. We regret that she could not remain longer with us, but she carries with her our warmest benedictions, coupled with the wish that the controlling forces may soon again sent her among us to minister to our spiritual needs.

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