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THE DREAMLAND SHEEP.

BY MARY L. B. BRANCH.

When tossing on your restless bed, You canrot fall asleep, Just resolutely close your eyes, See a field-path before you rise. And call the Dream-land-sheep.

They come! they come! a hurrying crowd, Swift bounding, one by one; They reach the wall in eager chase: The "leader" finds the lowest place: They cross, and on they run.

Oh! many times on sleepless nights, I watch the endless throng, Their cretty heads, their woolly backs, As crowding on each other's tracks, They press the way along.

At the wall-gap each plants its feet, On one stone-standing still-Makes its small leap like those before, Then with its "mates" score after score, Goes scampering down the hill.

I try to "count" them, but each time Lose reckoning at the wall; They come from where the grey mists blend-In mist they vanish at the end With far, faint bleat and call.

Off drop the "daytime" cares: Away The nervous fancies fly, And peacefully I fall asleep— Watching the pretty "Dream-land Sheep" Crowd through the "Dream-land wall."

Was Talmage Inspired?

Many of our readers will remember a poem published some months ago in THE BANNER entitled "The Stage of L fe," by Madge York. This poem was received, labor ously spelled out word by word, on the Onija board, by a gentleman, who, though not widely known in spiritualistic circles, has been singularly blessed in his own medial powers. A year ago last summer the editor was informed by this gentleman that he had received another most remarkable communication on the Ouija board, of many pages in length, concerning occupations in spirit-life. He and a friend sat several evenings to receive it, one transferring the words to paper, and the other furnishing the power with which the intelligence guided the great joy in the fine arts, are now indulging pointer to the letters. Oftentimes a word was spelled over and over again in order that there might be no mistake. Being uncertain regard- tures and statuary, and in the study of the ing many historical characters referred to, the | laws of light and shade and perspective. gentleman sat up nearly the whole of one night verifying by the encyclopedia names and statements given. In every instance he found them absolutely correct.

While the communication was received in response to queries and a personal desire for the sunsets and the rainbows and the spring knowledge, he yet felt that the information mornings are woven? Are you so obtuse as to in guessing. Metaphysics, glorious metaphyswas given for the benefit of others as well as suppose that, because the painter drops his himself, and fully intended sometime to share it with the world. He hesitated to do so because of the assurance that the message was not quite completed. In the meantime he read it to many friends; about a year and a half ago he took it to a type-writer in New York and coarse material and with imperfect brain and had it copied. Lawyers, merchants, and promi- frail hand. Now they have carried their art in disabled Erebus, pushing toward the North nent business men read the document, or heard it read, and speculated as to its source.

We now come to the strange part of our narrative. On Jan. 22, 1899, Rev. T. De Witt Talmage delivered from his pulpit in Washington. D. C., a sermon entitled "What Are | Hunt, Rembrandt, Titian and Paul Veronese Our Departed Friends Doing Now?" taking can do better now than they did while on his text from Ezekiel i:1: "Now it came to earth. Their hand has forgotten its cunning, of the ocean explored without a diving bell. pass in the thirtieth year, in the fourth month, as I was among the captives by the river of Chebar, that the heavens were opened."

This sermon was reported by the Washington Post, copied by the Progressive Thinker last week, and will appear in the next issue of the BANNER OF LIGHT. Excepting the introduction, certain other embellishments, and an ancholy among the tapestries and the bric-sorthodox coloring given by the brain through | brac and the embroideries and the water colors which it passed, the sermon is identical with and the works of art which your friends used the communication received on the Ouija to admire. Do not say, I am so sorry they board two years previous, by our friend. Whole | had to leave all these things; rather say, I am | or electric batteries, standing as they do face paragraphs are the same, without the variation of a word.

From whence came the inspiration? The gentleman tells us he did not request the name of the intelligence who gave him such rich spiritual food. His nearest spirit friend, who communes with him and endeavors to put him in touch with that which is most needful, is his mother; otherwise he does not demand to know the personality of those who impart knowledge to him any more than one would insist upon knowing the manufacturer of a jewel presented to one as a gift.

Of how much greater value to the world would many a good thought be if it were not labelled Napoleon, Chaucer, Shakspeare, etc., etc. It is reasonable to suppose that the two latter at least have grown great enough to impart their knowledge to any and all who can receive it, without desiring personal credit for start up a hundred old magnificent chorals. so doing. If, after satisfying ourselves by the ever-necessary test that our friends still live though the ear be fallen in dissolution, are you beyond the cloud-rift, we would be content therefore to conclude that the spirit will have with communications from them, and would | no power to make or catch sweet sounds? Canseek illumination from the highest possible not the soul sing? How often you compliment source (and there is no doubt that we may receive what we will) how much more rapidly much soul in her music. Cannot the soul hear? could we unfold our spiritual natures.

The gentleman who received this message does not care to have his name published at present, but he will communicate by letter households, that you close the piano and un with any who wish to verify the above, and | string the harp for years because the fingers will furnish them with the names and addresses of the typewriter and others who will

Life in the Spirit-World.

You would like to know something of this spirit life and what we all do. I have tried several times to talk with you at different places, but have never had favorable opportunities, and I will now give you a little idea of this life. The question is often asked by you offearth, what are our departed friends doing? The question is more easily answered than you might perhaps suppose.

Chief Characteristics the Same.

After our Great God has made a nature, he never eradicates the chief characteristic of its temperament. You never knew a man phlegmatic in temperament to become sanguine in temperament.

The reason why so many people never care to start for this world is because they could not stand it if they got here, if it should turn out to be the rigid and formal place some people photograph it.

Many persons like to go to church, but they would not want to stay there till next summer. You like to hear the hallelujuh chorus, but you would not want to hear it all the time for fifty centuries. It might be that on some great occasion it would possibly be comfortable to wear a crown of gold weighing several pounds, but it would be an affliction to wear such a crown forever. In other words, you run the descriptions of heaven into the ground and make that which was intended as special and celebrative to be the exclusive employment in heaven. You might as well, if asked to describe the habits of American society, describe a Decoration Day or a Fourth of July or an Autumnal Thanksgiving, as though it were all the time that way. When you come here you will all be just as different from each other as you are now different, and hence there are as many different employments in this world as there are employments in your world. God is the great leader and ruler here, but that will not abolish employments, any more than love on earth-paternal, filial, fraternal or conjugal love-abolishes earthly occupation. We have the same kind of love here as you do of earth, only it is a perfect love, without a sorrow or a trouble.

Congenial Employment.

All the departed of earth, who on earth found their tastes in the same direction. On earth they had their gladdest pleasures amid

Have you any idea that that affluence of faculty at death collapsed and perished? Why so, when there is more for them to look at, they have keener appreciation of the beautieasel and the sculptor his chisel and the engraver his knife, that therefore the taste which they were enlarging and intensifying for years ences. They are at their old business yet, but without fatigue, without the limitations, without the hindrances of the terrestrial studio. four fingers and a thumb as the supernatural | Sir Humphrey Davy's safety lamp. is superior to the human. The reason that God took away their eye and their hand and their brain was that he might give them something more limber, more wieldy, more skillful, more multi-pliant. Do not, therefore, be melglad they have gone to higher artistic opportunity and appreciation. Your friends, who found so much joy in the fine arts on earth, are now luxuriating in Louvres and Luxembourgs celestial.

Soul Singing.

I will tell you again that those of earth who have joined us, and who when on earth were passionately fond of music, are still regaling that taste in this spirit world. If we had no songs here a vast number of those on earth would have been taken up by the earthly emigrants. Surely one at death does not lose his memory. There are millions here who know "Coronation," and "Antioch," and "Mount Pisgah" and "Old Hundred." If the spiritworld should ever get out of music Thomas Hastings, Lowell Mason and Bradbury would What though the voice be gone in death, what some exquisite singing by saying, there was so If it can hear then it can hear music. Do not therefore let it be in your household when some member leaves for home, as it is in some that used to play on them are still. You must remember that they have better instruments pets, and real organs? Yes, we do. could show you the way to open all the mys. San Lorenzo. But all are at work for God in favor.

Military Spirits.

Again I tell you that those of your departed friends, who when on earth had very strong mllitary spirits are now inarmies celestial and out in bloodless battle. There are hundreds of people born soldiers. They cannot help it. They belong to regimer sin time of peace. They cannot hear a drum or a fife without trying to keep step to the music. Now when those who had the military spirit on earth entered our spirit world they right away enlisted in some spirit campaign. They volunteered immediately.

There are in this spirit world soldiers with a soldierly spirit. There are grand parade days when God our Great Ruler reviews the troops. There must be armed escort sent out to bring up from earth to this spirit world those who were more than conquerors. There must be crusaders ever being fitted out for some part of God's dominion, battles, bloodless, groanless, painless, spirits of evil to be fought out, other rebellious worlds to be put to the torch, worlds to be saved, worlds to be demolished, worlds to be sunk, worlds to be hoisted. Besides that, in your own world, there are battles for the right, and against the . . . we where you must have the spirit military.

The Mathematics of Heaven.

You will want to know what your mathematical friends are doing here? They have found Milton. They are as passionately fond of mathematics as Plato, who wrote over his door, with geometry." What are these doing now? They are busy with figures yet. No place in all the universe like the spirit world for figures. Numbers infinite, distances infinite, calculations infinite. If they want them, arithmetics, and algebras, and geometries, and trigonometries for all eternity. What fields of space to be surveyed. What magnitudes to measure. What diameters, what circumferences, what triangles, what quarternions, what epicycloids, what parallelograms, what conic sections. The didactic Dr. Dick said he really thought that the spirits spent some of their time with the higher branches of mathematics, and he was right.

Real Metaphysics.

What of your transferred and transported everlasting. metaphysicians-what are they now doing, Now they are studying the sword outside the and southern battlefields still abroad look ics, everlasting metaphysics.

What are your departed friends who were the terminus, but the starting post. explorers doing now? Exploring yet, but with lightning locomotion, with vision microscopic is entirely obliterated? These artists and and telescopic at the same time. A continent these friends of art while on earth worked in at a glance. A world in a second. A planetary system in a day. John Franklin, no more into larger liberties and into wider circumfer- Pole. De Long, no more trying to free blockaded Jeannette from the ice. Livingstone no more, amid African malarias, trying to make revelation of a dark continent, but all of them Raphael, Michael Angelo, Turner, Holman, in the twinkling of an eye taking in that which was once unapproachable. Mont Blanc scaled without alpenstock. The coral depths but the spirit has faculties as far superior to | The mountains unbarred and opened without

Spirit Libraries and Laboratories.

What are your departed friends who found their chief joy in study doing now?, Studying yet, but instead of a few thousand volumes on a few shelves, all the volumes of the universe open before them-geologic, ornithologic, conchologic, botanic, astronomic and philosophic. No more need of Leyden jars, or voltaic piles, to face with the facts of the universe.

What are your spirit historians now doing? Studying history yet,—not the history of a history of the eternities. Whole milleniums before Xenophon or Herodotus or Moses or Adam was born, but not the Moses or Adam as the Bible has pictured them to be. History of one world, history of all worlds. And so with your departed astronomers. Studying astronomy yet,-not through the dull lens Mercury, Saturn and Orion, and the Pleiades, overtaking and passing the swiftest comet in their flight. Have you any doubt as to what the flesh, these astronomers were in discussion have come to this great and grand spirit-world to see for themselves.

Also your departed chemists who are following out their own science that will continue forever. Since they came here they have solved | do. Think what the architecture of heaven ten thousand questions which puzzled the must be, where all is of the most beautiful earthly laboratory. They stand on this side and grand, and that it is to be foreverlasting. of the thin wall of electricity, the thin wall Owen Jones can now write a Grammar of Orstrange and wonderful spiritual manifestations. | at work in the House of God. Bernine is not you of earth, as older brothers will laugh at in. | Lazzari are not employed by Pope Alexan-

teries. But the Great Ruler will not always allow us to do just as we would like to.

Divine Law and Healing.

You will ask what are the spirits of lawyers doing here? Studying law in a universe where everything is controlled by law from the flight of humming bird to flight of world. Law, not dry and hard and drudging, but righteous and magnificent. Law, before which all spirits and God himself bow. The chain of law long

enough to wind around the immensities and infinity and eternity. Chain of law! What a place to study law where all the links of the chain are in the hand.

You will ask what are the doctors doing here, as we are never sick? Well, they are busy at their old calling. As I told you before we have no sickness here, but there is plenty of it on earth, plenty of wounds to be healed and to be medicated. These glorified spirits of ours come down not in lazy doctor's gig but with lightning locomotion. You cannot understand why that patient got well after all the skillful doctors had said he must die. It may have been the spirit of Abercrombie, who came here in 1844, and is now a very great doctor. He is often sent to Scotland, his old home, and he has helped many people, although very few know of his spirit having been present, as there are very few spirit believers in that country. It may also have been Dr. John Brown, who their joy and delight in mathematics. There is passed out in Edinburgh - John Brown, the more poetry to them in Euclid than in John author of "Rab and his Friends," who, when on earth, was a skillful physician and worldrenowned author, and who, since his entrance Let no one enter here who is not acquainted into this spirit-world, has been back to earth again and again to see his old patients and those in need of him, and so with all other physicians who have come here.

The Best of Neighbors.

What of your friends who found their chief joy in conversation and in sociality-what are they doing now? They are in brighter conversation, and in greater and grander sociality. What a place is this to visit in, where your next door neighbors are kings and queens, you yourselves kingly and queenly. Oh, what a place to visit in. If eternity were one minute shorter it would not be long enough for such sociality. Think of your friends who when on earth were passionately fond of flowers and fruit being able now to have them for

You will want to know what the good and friends that your dear departed ones are more ou will ask? Studying the human mind, only [kind departed spirits who in all departments | alive than they ever were, to make you homeunder better circumstances than they used to of usefulness were busy, finding their chief joy sick for heaven, to give you an enlarged view study it when on earth. Then they were com- in doing good; what are they doing now? Go- of the glories to be revealed when you shall pelled to study the mind sheathed in the dull | ing right on with the work-John Howard vis-| enter this most glorious and beautiful spirithuman body. Now the spirit is unsheathed, iting dungeons, the spirit women of northern world. scabbard. Have you any doubt about what ing after the wounded. George Peabody still Mr. Ingersoll Challenged for Conful, and they stand amid the very looms where | Sir William Hamilton or Jonathan Edwards | watching the poor, Thomas Clarkson still lookare doing in this spirit-world? No difficulty ing after the enslaved. All of those who did good on earth busier since they came here than before. Remember the tombstone is not

Possibilities for Literature.

What of literature, of Shakspeare, of Homer and the Ancients? They are all here. They are writing now, but the class of writing is of a greater, higher and grander order than that which they wrote when upon earth. Shakspeare is not writing tragedies and comedies: that is not what we want here. His writings now are dramas filled with love and peace and happiness. Those are the kind we have here, and they correspond with our spiritual world. Homer is not writing of an Achilles and other Greek heroes at the siege of Troy, but of a grand and beautiful heaven, and of God, the great hero of all.

Æschylus is writing a triology of heaven and not of Orestes. Cicero can go on with his philosophy in this just and grand heaven, and not be put to death for a Mark Antony, but live on forever in peace and harmony.

Sophocles, the famous Athenian poet, is no tragic poet here. His writings now are of love and peace, not war and hate. Tacitus is still writing history - not like his famous histories which he wrote while on earth, but of the wonderful history of heaven, the greatest of all places of which to write a history. So with Horace, Virgil, Molière, and all of the ing himself a laggard of the most conservafew centuries of your planet only, but the great and famous poets and philosophers. They all continue their writings with a progression that is beyond description.

Theater of Heaven.

All the actors of ancient and modern times who came here are still acting, but not upon a theater stage as on earth, but in the theater of earthly observatory, but, with the aid of a of heaven, where the greatest of all acting is spirit guide, can go right out to Jupiter, Mars, done. Roscius is no Roman tragedian here, but acting as a spirit-helper. Colley Cibber is acting as a guide. Kemble is not a Brutus. Macready is no Shylock. Junius Brutus Booth Herschel, Isaac Newton and Joseph Henry is no tragedian. Sophie Arnould is not using are now doing? When they were with you in her satirical and caustic wit here. Kean is not taking the part of a Sir Giles Overreach. about what the aurora borealis was, and none and so on with the rest of the great actors of them could guess. They know now. They | who have passed over here which I need not name. They all have their acts of love and kindness to perform, directed by our great leader, God.

Of the architects, they all have something to

erecting great spiritual temples and palaces of

learning.

You ask what of the mechanics? Just for one minute think what the machinery of heaven must be that runs all worlds, and then ask yourself, do mechanics have anything to do there? I will answer, yes, they do. Joseph Jacquard is not inventing a Jacquard loom now, but is at work studying the great looms of heaven, and so are Matthew Boulton and James Watt. Together they are studying the mechanism of heaven. Bell is not launching steamboats on the Clyde. Fulton is not experimenting on the Hudson. Brunnel is not at work on a Thames Tunnel or Isambard Kingdom, his son is not designing a Great Eastern, but all are at work with the great machinery of heaven. Toricelle, Descartes. Huvghens, Wallis, Wren, Newton, Bernoulli, Dalembert and Lagrange can now add important contributions to science.

Studying God.

What are your departed Chistian friends. who found joy in studying God, doing now? Studying God yet, but in a different way from which the Bible tells you to. No need of revelation now, for unblanched they are face to face with the great God of the universe, the Ruler of all. Now they can handle the omnipotent thunderbolts just as a child handles the sword of a father come back from victorious battle. We have no sin, no fear. We are all studying Christ! But hark! the bell of the Great Spirit Temple rings. What is the matter row? There is going to be a great blooding in the Temple, worshipers all coming through the aisles. Make room for the Conqueror and Ruler, God, standing in the Temple, all the spirit-world gathering around him. Those who loved the beautiful come to look at the Rose of Sharon. Those who loved music come to listen to his voice. Those who were mattematicians come to count the years of his reign. Those who were explorers come to discover the height and the depth and the length and breadth of his love. Those who had the military spirit on earth and the military spirit here, come to look at the Captain of their Army. The men of law come to look at Him who is the Judge of the quick and dead. All different and different forever in many respects, yet all alike in admiration for the one and only great God, our Ruler and Power. I have given you this to show you and your

servatism.

Extract from an Address Upon "Mental Cave-Dwellers," Delivered Before the Metaphysical Club of Boston, Jan. 17, 1899, by Charles B. Newcomb.

Mr. Ingersoll's greatest weakness is conservatism. He has done valiant service in clearing the ground of its tangled underbrush of superstition. He has blazed a broad path through the Black Forest of ecclesiasticism. He has led us out of the bondage of Egypt, but left us in a desert. He has unfurled the standard of freedom for every man, woman and child, but he has not had the courage to carry it over the borders into the Promised Land. He has not even dared himself to climb out of the valley to where he might look down upon the spiritual wealth within the domains of Occultism, Theosophy, Spiritualism and Metaphysics. He has not shown the courage of his convictions in these latter days. He has slain many giants of superstition, but will not face the giants of truth. He is not keeping pace with the most advanced and most liberal thought. He lacks the boldness of a leader. He says he does not know whether death is a wall or a door. In these times of psychical research no intelligent mind can justify such a statement, though it might very well have been excused when we bowed to the tyranny of the Westminster Catechism and its grotesque deities. Mr. Ingersoll to-day is showtive type. He is in danger of being left in the land of deserts and of pits, the land of drought and of the shadow of death," while stronger hands unfurl the banner of a larger Freedom, and lead on to higher conquests in the universe of mind than he has ever dreamed and open a vista of life which shows that death itself is the illusion, and that ro walls or doors divide us from the great majority, but only the fogs of our own dim vision, and the clouds of our own needless ignorance and prejudice.

The Gods of Theology have been dethroned by Reason, and the Infinite has been enthroned in the universe by the same impartial power. What matters it if the gods of mythology and anthropomorphism be overthrown? Infinite Life, Love, Wisdom, remains, and governs an orderly, logically-arranged universe. Gods may go, but Life forever endures.

The Mennonites choose their ministers by lot, after the candidates for said positions have duly fitted themselves, by prayer and earnest study of the Bible, to fill the same. that divides the physical from the spiritual nament. Sir Charles Barry is not building The candidates are seated side by side, and a world, and broken through on the other by our | Houses of Parliament at Westminster, but is | Bible is given to each one of them. In one of the Bibles is a white slip of paper, and the All that matter cleared up. They do laugh at at work on a Palace Barberini, Bramante and man who receives it is declared "called of God" to be the pastor or minister of the flock. cheerfully testify that they have seen, read of music where they are. You will want to ask experienced brothers, as they see you with con- der to erect a St. Peter. Brunelleschi is not This lottery is considered a sacred rite, and is and heard the following beautiful descrip- me, d) they have real harps, and real trum- tracted brow experimenting, only wishing they at work on the Pitti Palace and Church of looked upon as a direct evidence of God's

Funerals,

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

BY ALFRED E. GILES.

[Continued from last issue.]

MRS. HARDINGE MAITTEN'S PERSONAL KNOWLEDGE. Specially pertinent and instructive is the following portion of a private letter, dated June 25, 1804, which Dr. Hartmann quotes, from Emma Hardinge Britten, so well and extensively known to Spiritualists:

"I have good reason to believe that many hapless victims have been and may be buried all 10, of whom the world knows nothing. My own personal knowledge of such cases was obtained thus: When I first commenced to investigate Spiritualism, some thirtywhen I first commenced to investigate spiritualism, some thirty-five years age, among the thousands of spirits giving their names and professions and modes of death, I am sure there were at least fifty whe, when giving other and indubitable proof of their identity, declared that they had been buried alive, and asserted that this was the result of hasty burials. Prof. S. B. Brittau, a well-known was also in a trance for over twelve days, and would have been burled but for the intervention of a friend. Fannte Davis Smith was also in a trance forty days, and was only saved from being buried allve in Troy, N. Y., by a clairvoyant, who insisted that she was still alive."

CASE OF W. I. BISHOP, AUTOPSIED BY "REGULARS," WHO ESCAPE TRIAL.

Doubtless the sad end which befell Washington Irving Bishop, the mind-reader, a few years ago, is not yet wholly torgotten. He had been invited to a Lamb's club meeting in New York, and there gave proofs of some occult power in New York, and there gave proofs of some occult power of his, in discovering such articles or tangible objects as had previously been purposely and secretly hidden by one or another of the party. After giving satisfactory tests in a state of trance, before he came out of it, and while he was apparently a corpse, certain young but "Regular" dcctors there, thinking him to be dead, performed an autopsy on his inanimate body. They were afterward indicted, but at last accounts had not been brought to trial. His mother, Mrs. Eleanor Fletcher Bishop, in February, 1891, petitioned the United States Senate for the passage of a law forbidding the holding of an autopsy on a passage of a law forbidding the holding of an autopsy on a human being, or its interment, until there were sure signs of decomposition. She herself had been subject to cataleptic trances, which tendency her son probably inherited. The Celestial City (N. Y.) of June 15, 1889, thus records mention of them:

"MRS. BISHOP'S EXPERIENCE.

"Mrs. Eleanor Fletcher Bishop, the mother of the dead mindreader, has a thrilling experience of her own regarding the horrors of being railroaded into the grave. Anent the unswemly haste exercised by the doctors who made the autopsy on her son, the old exercised by the doctors who made the autopsy on her son, the old lady stated what terrible perils she at one time barely escaped.
'I am subject to the same cataleptic trances in which my boy often fell,'said Mrs. Bishop. 'One can see and hear everything, but speech and movement are paralyzed. It is horrible. For six days, some y-ars ago, I was in a trance, and saw arrangements being made for my funeral. Only my brother's determined resistance prevented them from embalming me, and I lay there and heard it all. On the seventh day I came to myself, but the agony I endured left its mark forever.'"

THE PRESENT WRITER'S CLAIRVOYANT EXPERIENCE. Here it may be pertinent for the present writer to briefly state a personal observation and experience of his own, which further enlightened him in respect to some of these occult matters. During several years, at uncertain interims, I have had experiences of psychical perception or in ward light—a light "that never was on sea or land"—in which I have seen what I believe were the spirit forms and faces of friends, relatives and unknown persons in spiritrealms. Early in the morning of Saturday, Sept. 30, 1865, in Roxbury, as I lay on my bed—consciously awake, though I had not opened my eyes—the inward light dawned as it were within me; and therein suddenly appeared the full face and bust of a reverend Doctor of Divinity whom I well knew and loved, and who was then alive in a city some thirty or more miles distant. His and my eyes met; there was speechless agony in his, but no recognition. The light faded; the vision ceased; I made a minute of the occurrence in a memorandum-book, which is now before me. That morning, after breakfast, as I with a neighbor walked to our places of business two or three miles distant in Boston, he remarked that he had heard that Rev. Dr. was very sick. I answered nothing, but thought of my vision. In an evening paper of that day appeared an item that Rev. Dr. —— of —— had died; having been in a state of coma for some two or three days. If there ever was a wise and good Christian man, Rev. Dr. that man. Why, then, that agonizing look on his tounte nance? From the memoir of his life subsequently published, it appears that at twenty minutes before six of Saturday atternoon, Sept. 30, 1865 his daughter, seeing that the end was near, gently laid her hand upon his cheek. He opened his eyes with an expression of entire consciousness. "and of perfect intelligence, but an intelligence not of this world. Then he closed them, and all was over." That look of agony, as I now explain it to myself, was caused by being conscious that he was alive, that he was unable to speak or move, and that he was soon perhaps to be buried alive. Later in the day the psychical substance which constitutes the Ego further unmeshed itself from his body, angelic friends dispelled his fears, and enwrapped him in the vital magnetic atmosphere of a land that is fairer than day!

SIR HENRY HOLLAND ON MEDICAL BOOK-KNOWLEDGE AND INADEQUACY OF COLLEGE DEGREES AND DIPLOMAS.

In all the aforementioned cases was it not the presence and on mons of the attending doctors, that begat belief in the minds of the mourners that the apparently dead persons whose funerals they were attending, were really dead? In truth, the patients and their mourning friends were victims to the shallow knowledge and clique supported self sufficiency of college-diplomated M. D. doctors. Behold them, children in knowledge, pleased with rattles, tickled with straws, yearly besetting the Legislature to monopolize to themselves, and graduates in their special systems of medicine, the exclusive rights of appending "M. D." to their names, and being called "Doctor." Why should not lawyers also petition for an exclusive privilege of appending "Esq." to their names, and being called "Squire"? It is not so very long ago that doctors were known and designated as leeches, from their use of the medicinal leach (sanguisuga medicinales), which learned phrase unfriendly critics might render as medical blood

Titles of nobility, and certain college degrees, are survivals of ancient, selfish, upstart, pretentious and warlike prowess in European kingdoms, when the classes were ruler, and the masses were veilleins. College titles are very cheap now a days, and constantly becoming cheaper.

President Woolsey, in his learned article, "Academial Degrees," in Vol. XXVIII., Century Magazine, page 365, says the word "doctor" meant "teacher." It did not mean practitioner, and that there is an important difference between the two is exemplified in a remark of Sir Henry Holland in his "Recollections of Past Life," page 83. "Actual experience, with a sense of responsibility attached to it, is the sole school in which to make a good physician. One of the most learned men I ever knew in the literature of medi cine, as well as in physical science, was one of the worst practitioners, borrowing his diagnosis from books, and not from that happier faculty, almost an instinct, a spiritual gift, which enables some men to interpret and act upon signs that no book can describe." It is that "instinct, spiritual gift," that Sir Henry alludes to, and which St. Paul in I. Cor. xii: 28, mentions as "gifts of healing," that is possessed by certain spiritual mediums, clairvoyants, healers and physicians, to a very remarkable degree; and they are as much entitled to designate themselves doctors, and having as they do their own systems of medicine and practice, also to attach M.D. to their names, as graduates from chartered medical colleges. A diploma is a certificate from college officers that the recipient of it has studied the system taught at that college, and that he has passed the usual examination. It is nothing more. It does not and ought not to deprive other persons more or less acquainted with other systems of therapeutics of the right of designating themselves as doctor and attaching M. D. to their names, and of being employed by such persons as prefer their services and charges to the less satisfactory visits, and often more exorbicant charges of chartered medical college

President Woolsey in his afore-entitled article shows the origin and meaning of the mystic signs and letters L. L. D., L. B., S. T. D., etc., but makes no mention of M. D., its meaning or of any early application of it; but Henry T. Loaring, in his book entitled "Common Sayings, Words and Customs," page 55, remarks that John Humbois about the year 1207 was an excellent musician, and for his notable cunning therein was made a "doctor," evidently meaning a "teacher," or "doctor," not of medicine, but of music. If this be so, regular practitioners of the Allopathic system have for a long time misinterpreted the title of "doc tor," and selfishly misappropriated to themselves the capital letters "M.D.," an abbreviation of Musicus Doctor, which originally indicated a teacher of music. Worcester's Dictionary mentions "purging medicine," and "cathartic," as among the meanings of "physic." Is not D. P., Doctor of Physic, the more appropriate abbreviation and title by which Regulars and Allopaths may designate their voca-The domain of medicine is more extensive than any or all particular systems of it. Certainly it would be a misleading, unjust, odious and unpopular legislative enact ment that should authorize to practitioners and graduates of certain chartered medical colleges the monopoly of using a title and abbreviation which really indicates a teacher or practitioner in one or another of all systems of therapeutics and schools of medicines.

EXISTENT PRIVILEGES AND IMMUNITIES OF DOCTORS. "Physicians," so named and indexed in the Public Stat-utes of Massachusetts, are already entitled to certain priv-lleges and immunities therein appointed, as, for instance, to the bodies for dissection of murderers, and of certain poor persons dying in almshouses—to fees for signing certificates of lunacy, to priority in payment of their claims against insolvent debtors and their families, and to exemptions from military and jury duty. Are not these sufficient? Why, then, should chartered college diplomated physicians be privileged by statute in the monopoly of using the letters "M.D.," and the title "Doctor," which originally and truly designated only music teachers? Is not such a of sin monstrous? and if granted, would it not be manifestly un-

HARMFUL PRACTICE OF MANY DIPLOMATED DOCTORS. Not many young college M. D.s are as well qualified to act in cases of sickness, obstetrics and death, as are many old nurses and good mothers, in any of the towns in which they may settle. In truth, it is the published opinion of many old, experienced physicians, that doctors, o'd and young, do more harm than good. Dr. Eliphalet Kimbali of New Hampshire, a diplomated doctor of the Regular school, in his "Thoughts on Natural Principles," published in 1867, on page 7, thus remarks: "There is a doctor-crait as well as priest-oraft... Physicians have slain more than war. As instruments of death in their hands, calomel, bleeding, and other medicines, have done more than powder and ball. The public would be inflattely better off without professed (i. e., M. D) physicians. In weak constitutions nature can be as Not many young college M.D.s are as well qualified to M.D) physicians. In weak constitutions nature can be as sisted. Good nursing is necessary, and sometimes roots and herbs do good. In strong constitutions medicine is seldom needed in sickness." None know so well as the diplomated doctors that hundreds and thousands of their blunders doctors that hundreds and thousands of their blunders and mistakes are buried and concealed from observation in the grave. Other o'd, eminent and experienced physicians are no less candid. Sir Astley Cooper, the famous London surgeon, who died in 1841, said that his mistakes would fill a churchyard. William Hunter, the distinguished anatomist, physiclogist and physician, President of the College or Paysicians, and physician extraordinary to the Queen, said, in his sixty fifth year: "I have worked hard a great many years, yet I don't know the principles of the art."

On the 14th of December, 1799, President Washington succumbed not to croup, but to the ministrations of his doctors; and on the 19th day of September, 1881. President Garneld died, not killed by the assassin's bullet, but of pyw mia or septicæmia, i. e., blood-poisoning induced by the probings, or attentions or inattentions of his doctors. It his physicians had been judicially tried for malpractice, i. e., bad practice, would not many other doctors rush to the detence each for the doctor of his particular sobool of medicine?

PERVERTED USES OF DIPLOMAS.

Good doctors are known by their cures; not by their col-Good doctors are known by their cures; not by their college titles, or extortionate charges. If the profession can not stand on its own merits it ought not to be propoed up by statutes. A DIPLOMA SERVES MORE OFTEN AS A SHIELD TO PROTECT THE DUCTOR FROM THE CONSEQUENCES OF HIS MISTAKES, THAN AS A GUARANTEE to his patients of his fitness to cure them. Certain diseases and certain medicines often and quickly

produce apparent death; but real death, that is the com plete elimination or escape of the psychical substance of the Ego from its physical organism, may often be a very slow process. We die daily, said an apostle, and equally true it is, that daily we revive. It is not certain that decapitation, or amputation, or electrocution can at once ex tinguish or otherwise deprive a person of his life. Death is an evolution from one state of life into another of a more refined nature, and a widened scops. It is the birth of the Ego into a spiritual realm. There is a case in the books where, as the executioner, holding up to the crowd the head of a decapitated prisoner, and saying: "Behold the head of a traitor," a voice seemingly from the head, said: It is false," or words to that effect. As to amputation, there are many well-known instances where patients have felt pain in their limbs—the same limbs which had been amputated, and carried far away and buried. In such cases A. J. Davis says (in his "Harbinger of Health," p 223) he has frequently observed, "the vitality treasured up out of the limb, elaborates the spiritual limb in exact harmony with the form and proportion of what nature had first decreed. So that in the immortal state such maimed and decreed individual appears not ag he externally looked at formed individual, appears not as he externally looked at the moment of death, but instead in such form and embodi-ments as he would have possessed if nature's designs had not been arrested in their development in this world." In respect to electrocution, the following, from the March, 1895, issue of *The Lancet*, the leading English medical journal, is worthy of attention:

"Electricity may be but a mode of producing anæsthesia.... It might lead practically to burying a man alive...one of the most calamitous orutalities that even an uncivilized community could be guilty of. Dr. Gibbons, an American writer, has come to the donciusion that more murderers have paid the penalty for their misdeeds on the dissecting-table than in the electric chair. He considers that a murderer named Taylor, who was presumed to be executed by electricity, was alive when supposed to be dead, and adds that 'during my years of practice, I have had three cases of persons struck by lightning, who were supposed to be dead. They showed all the symptoms of death. They were entirely unconscious, and all the symptoms of death. They were entirely unconscious, and the accepted signs of life were suspended; yet they recovered?"

A reform in therapeutics, in methods of treating disease and restoring sick people to good health, has ever been and now is among the crying needs of the day. The exist ing chartered, diploma-conferring medical schools and sys tems of medicine have no clear and settled theory of the nature and principles of health and disease. The diagnoses and procedure of their doctors spring not from certain knowledge, but from individual and differing experiences, from doubtful and shifting opinions; yet certain of their practitioners have—is it not effrontery?—asked of the Legislature for the monopoly, the exclusive privilege of attending upon and prescribing medicine for all the sick eople of the State, as if they were the only persons qualiied to perform such services.

Let it be remembered that the Constitution (Chapter V Section 10) provides for the "diffusion of wisdom, knowledge and virtue among the body of the people as 1 ecessary for the preservation of their rights and liberties," and declares it to be a duty for the Legislature to cherish the in terests of public and grammar schools in the towns. It is because of this increase and diffusing of knowledge, medical and hygienic, among the people, that there are probably thousands of persons in the State qualified to care for and cure sick people, as well as, and parhaps even better, than are many of the officially registered practitioners of medi cine; and yet they might not be able to answer satisfacto rily to the Board of Registration of Medicine half a dozen of the specimen examination questions published in their

And here be it noticed that Section 11th of Chapter 458 of the Acts of 1894, pertaining to the Registration of Physicians, declares that it should not, under certain restric tions, apply to clairvoyants, nor to persons practicing hyp notism, magnetic healers, mind-cure, massage methods, Christian Science, cosmopathic, or any other method of healing. The legislators of that year, by that exempting section, recognized and were satisfied that each and all these classes of healers and physicians were useful and beneficent in their respective spheres of activity; and they even now more than ever contribute to the welfare and good name of the State, because there are more of them in

The Massachusetts Medical Society was organized a hundred years and more ago, and probably most if not all of its members are better acquainted with its ancient methods of practice than with the modern and spiritual

means before named. ANDREW JACKSON DAVIS' THEORY AND PRACTICE.

The writings, wonderful spiritual experiences and re markable success as a physician of Andrew Jackson Davis, widely kuown and honored in many lands, have disclosed and largely extended mental an i spiritual methods in the treatment and cure of disease. He teaches and preaches on the theory that DISEASE IS DISCORD, is a want of equi librium in the circulation of the spiritual principle torough the organism, and that what the medical faculty calls diseases are but evidences of constitutional or spiritual disturbances, and that vital magnetism and electricity are the elements of spiritual nourishment, and are the medi ums through which the spirit acts upon the body and re-

The successful medical practice of Mr. Davis-"success ful" in the sense of restoring sick persons to nealth-nas probably never been surpassed. He was at one time widery known as the "Poughkeepsie Seer and Clairvoyant," and in 1844 to 1846, when about eighteen to twenty years of age he gave a portion of his time to medical practice, and act ually CURED nearly three thousand old chronic cases of almost every imaginable disease, from internal cancer to elephantissis, cases which had been given up as incurable by very distinguished medical gentlemen and diplomated graduates of the medical schools. About the same nu nber of patients, though not cured, were greatly helped and made comfortable through his treatment. No patient ever died from disease while under his clairvoyant treatment During the last thirteen years he has made his home in or near Boston, and at his office No. 63 Warren Avenue, Boston, he has treated from forty to fifty patients per week-say about one hundred and fifty per month or eight een hun fred each year-forty per cent. or more of whom he has cured of a great variety of (mostly chronic) diseases

-sixty per cent. or less he has relieved of their infirmities Mr. Davis being a Seer (he, says 1 Samuel i: 9, that is now called a Prophet, was aforetime called a Seer) has given special attention to the nature, composition and power of the human spirit and to its relations with the universal Cosmos. That instruction was needed, became manifest to the present writer about fifty four years ago. It was in his senior year at the New England College,

*" Surgical Treatment of President Garfield," North American Review,

where he graduated; the l'resident of the college, on a Sunday evening, in the course of some of his remarks to his Bible class, remarked: "We know what matter is; but of the nature of spirit we are ignorant." Now Mr. Davis having in his early youth been intromitted into spirit spheres, and ever since capable of reducting when he desired so to do, has made the superience, or the knowledge there acquired the subject matter more or less of edge thence acquired, the subject matter, more or less, of the thirty volumes that have been published of his revela-tion and inspiration. In the first volume of his Autobiography. Chapters xxxii. and xxxiii., he explains and liustrates by pistures the specessive developments and blendings-of a human spicit passing from its ordinary state through the psychological and somnambulic states into its superior condition, whenever it becomes capable of perceiving and understanding more or less clearly the universe and all that it contains. Between pages 348 and 340 of the result of a scale 340 of the same volume is a pictorial illustration of a scene which he actually perceived of the spirit-form of a dying woman developing out from its fleshly organism.

ANDREW JACKSON DAVIS ON HORRORS OF PREMATURE BURIAL AND CERTAIN TESTS OF REAL DEATH.

A medical communication in the New York Sun of July 2, 1893, points out the inadequacy of the disphanous test; and after remarking that twelve other tests had been recommended by eminent physicians, thus finishes: "All these tests have in one way or another fallen short of the requirements of medical science, and physicians are still searching for a satisfactory one." To which it may be answered that cremation, or an advanced stage of putrefac swered that cremation, or an advanced stage of putretaction, is a satisfactory, final and conclusive one, and no other is. "Let me say," writes Andrew Jackson Davis, on page 39 of his "Beyond the Valley," once more, for per haps the twentieth time, insists that nobody be buried until after certain evidence of physical decomposition."

"Picture to yourself, thoughtful reader," he remarks, "A man who knows that he is buried alive. To the imprisoned individual himself, when once he is fully awakened to a realization of the terrible reality it is like the annity.

to a realization of the terrible reality, it is like the anni? to a realization of the terrible reality, it is like the anular hilation of the universe. He is unspeakably horrified. No human power can reach him He knows this. His despair is concentrated agony! He feels that he is lost.... 'Put yourself in his place!' Only five minutes. That is all perhaps in time; but those five minutes are composed of three hundred seconds! And every second to a thinking mind that knows that it is six feet under earth is an hour in duration! The property of the second of the sec duration! Do you wonder, then, that shut up in that black cavern, manacled by a beautiful shroud—sweet vio-lets and forget-me-nots filling the cold hands, a cluster of rosebuds pinned at the throat, beneath the once dimpled chin with its overarching crown of laughing lips—do you wonder that the 'dear departed' suddenly awakening to that horrible confinement, and instantly realizing it all, gives one long protracted shriek—springs full of paroxysmal convulsions from crown to toe, rends the enfolding garments into shreds, lacerates the face and breast with violent hands, frenzied with the frightful strength that is born of the unnerved yet concentrated AGONY—all, all, all, lasting three hundred hours! For every single moment which enters into the possible five minutes of subterranean consciousness, is equal to sixty minutes by your watch. And remember that if there be enough respirable air in the beautiful rosewood coffin to prolong the gigantic effort t) escape, the agony of being 'buried alive' is proportionately extended and unutterably diversified."

As for the conclusive sign that an apparently dead person is really dead he explains in Vol. I. of the "Great Harmonia," entitled "The Physician," p. 168.

"It is not proper that a body should be deposited in the earth "It is not proper that a body should be deposited in the earth until after decomposition has positively commenced; for shou'd there be no positive evidence of such structural change, even though life seems surely to have departed, it is not right to consign the body to the grave. The umbilical life-ord of which I speak is sometimes not severed, but is drawn out into the finest possible medium of sympathetic connection between the body and the spirit. This is inevitably the case when individuals apparently die, and after being absent for a few days or hours, return as Irona a peaceful increase relate their spiritual expartances. Such from a peaceful journey to relate their spiritual experiences. Such phenomena are modernly termed trances, catalepsy, somnambulism and spiritual ecstasies."

In his "Philosophy of Spiritual Intercourse," p. 234, Mr. Davis further remarks: "I would particularly call the attention of my readers to the fact that persons are often buried alive; the dead are too soon hurried out of sight; the app rently deserted temple should be watched with care; for the living spirit may but have absented itself for a time. If the umbilical cord of vital electricity be not severed, the soul may yet return to the natural body; because in such a instance all the living segments. body; because in such an instance all the living elements have not yet emanated therefrom, and the seeming dead are but in a state of catalepsy, which state may continue for many days. Such a transitional or transic condition may be considered as a threatened premature birth; but the spirit is only truly born out of the natural body into the spiritual body when all the elements of the living prin-ciple are released." ciple are released.

On pp. 35 41, 67, 166 of Vol. II. of his autobiography entitled Beyond the Valley, are four pictures which may aid an inquiring mind to a clear conception of the manner in which the essential Ego, or spiritual substance of every human being, develops at death out of its physical body, and gradually assumes form and becomes an organized immor tal spirit: the first is of the spiritual substance as it emerges shapeless and undefined; the next, as seen by Davis in a Chicago graveyard, of the gradual organization of the spirit of a man who ten days previously had made certain inquiries of Davis and afterward died in a fit of apoplexy. His attending physician supposing him to be absolutely dead, had endorsed his early interment, and he had been buried alive; the third picture is that of many miners in a coal min; the fourth is that of a scene in a New York hospital, where the spirit forms of two patients of opposite moral characters, dying at the same time, are visible to

Davis' clairvoyant vision.
If one would know of the feelings that pervaded the consciousness of an ancient wise and historic personage. as he passed through the process of dying, and a woke into a serener sphere of life, let him read the melodious and majestic thoughts which Solon, the Athenian lawgiver, breathed into the soul and language of Mr. Davis as they appear on pp. 181-187 of that same volume. A new generation of readers has arisen since Mr. Davis' volume, "The Physician," was published torty nine years ago. He was then extensively known as "The Pougukeepsie Seer" and "Clairvoyant," from the circumstance that in that city he had conspicuously manifested his remarkable clairvoy aut powers. For the past thirteen years he has been in active practice in Boston, as "Physician to Body and with marvelous success in curing patients suffering from chronic diseases. No many Allopathic, or old school diplomated M.D. doctors, understand, nor are they anxious to know, spiritual, ie, improved modes of healing, often far better than, and never to injurious, as is the "Regufar better than, and never so injurious, as is the "Regular's" ordinary drug medication. "The light shineth in darkness, and the darkness comprehendeth it not." It is from acquaintance with the works of writers and speakers on Spiritualism, and from the instruction and suggestions ever and anon received from good and wise invisible triends, that this therapeutic knowledge and their spiritual gitts of healing have been derived.

SECTION 11TH, CHAPTER 458, ACTS OF 1894, COMMENDABLE. Fortunate is it for the good health, happiness and finances of many people in Massachusetts, that that mo nopolistic, selfish, assumptive and obnoxious Act, providing for the registration of physicians and surgeons enacted in the year 1894, contained Section 11th, which declared that said Act should not apply to clairvoyants or to persons practicing hypnotism, magnetic healing, mind cure, massage methods, Caristian Science, cosmopathic or any other method of healing, and a yet further benefit to the enlightened freedom of the people and good name of the Commonwealth is the whole Act were repealed. If the diplomated old school "M. D." doctors could not tell to a certainty whether apparently dead persons were or were not really dead (and the many cases herein cited and referred to, prove they could not), and have for many years relied on fallacious signs and tests, which reliance has resulted in causing fearful agonies and real death to some or many of their patients—and are still searching for a satisfactory sign of real death, as the medical article herein before quoted from the New York Sun, July 2, 1893, asserts they are doing—is it not time now that other prac titioners and health restorers, who do not trust to doubtful and misleading death signs, and who, more or less acquainted with the medical truths promulgated by A. J. Davis, Hudson Tuttle, Cora L. V. Richmond, W. J. Colville and other prominent Spiritualists, regard putridits as the only conclusive sign and proof of real death—is i not time now that such practitioners and healers should be relieved from intermeddlings instigated by diplomated mossbacks, and that the afore legislative Act, a wolf as it

is, in sheep's clothing, should be repealed?

• The examinations required for applicants to be registered as physicians or surgeons are, in the words of the Statute, "to be in the general subjects of surgery, physiology, pathology, obstetrics and practice of medicine." not in therapeutics, that most important of all medical knowledges, does it call for any scrutiny or examination In the Medical Bill which the Allopaths and Homeopaths proposed to the Legislature in 1880, and for the enactment of which they worked hard, its second section provided that applicants should be examined in such subjects as the Board of Medical Registration shall require, "not including therapeutics." Such are the exact words of the Section. Such are the exact words of the Section. Now please bear in mind that therapputics is the knowledge of remedies and the art of applying them, and thus curing the sick of their diseases. It is the only department of medicine wherein Allopaths, Homeopaths, Eclectics, do not agree, and wherein they quarrel each with the other two, and wherein all of them unite in opposing and quarreling with Spiritualists, Clairvoyants, Christian Scientists, Mind curers, and all other medical reformers. Why principles on which their respective systems of medicine

are founded. The therapeutics taught in most, if not all, Uhartered Medical Colleges, go on the principle that drugs, bleeding, purging and blisters are the curative agencies. It is only recently that they have begun to recognize the efficacy of electricity, magnetism and hydropathy. Progressive physicians have further enlarged the old materia medica. They have added to it Magnetism, Hygiene and Spiritual Therapeutics.

[To be continued.]

Miss X --- A Mystery.

To the Editor of the Banner of Light:

I am sending you a clipping from Sunday's New York Journal, which I think, if you have not seen, will prove interesting reading. They talk about this young woman's three individualities—mediumship—a knowledge of which has been in the world for the last fifty years, as though it was quite new and wonderful, and proceed to deal with it scientifically, and to account for it on some learned hypothesis. The writer finally suggests "perhaps the visions that came to Joan of Arc and to Savonarcia may be explained in a similar manner." Well, yes, I suppose they may!

my!
The rapid strides that Spiritualism is making in the world can be seen when we are told that the physician's report of this wonder, when read in Columbia University on Friday evening, aroused the intense interest of lawyers as well as physicians. Giving it new names—hypnotism, sub-consciousness, suggestion, etc.—does not alter the fact that it is a manifestation of mediumship, pure and simple. A rose by any other name would smell as sweet, and so, to the world when science throws her agis around its unpopular form.

Brooklyn, N. Y.

Word Shift and world when science throws her agis around its unpopular form.

Very truly yours,

Helen Densmore.

A young woman of Boston has three distinct individualitiss. She is demure, she is inert, she is vivacious. Vivacious, she is disdainful of her inert individuality and amused by her demure individuality. Vivacious, it is her greatest pleasure to give trouble to her demure and inert individualities. Inert, sne is self-conscious, but not bright. Sne knows when she is inert that sne has another individuality which is demure, and still another which is vivacious. Inert, her point of view is one of indifference She does not care. That is her final word in everything. Demure, she does not know her inert and her vivacious individualities save in the vague manner with which one was a supplied to the same when we will be supplied to the same with which one was a supplied to the same was a supplied to the same was a supplied to the same which is vivacious. ities, save in the vague manner with which one may recall dreams and things said in sleep.

To make intense her three distinct individualities, Dr. Morton Prince induces her into crystal gazing, which produces visions, and into a hypnotic state, which produces other visions and a clear insight into their cause and their significance. The physician describes her as Miss X when she is demure, as X 2 when she is inert, and as X 3 when

sh<u>e</u> is vivacious.

Her real name is not essential to her description. It is essential to scientific research that her name be not made public. Dr. Morton Prince vouches for her. The New York section of the Society for Psychical Research at Columbia University vouches for Dr. Morton Prince and for her. There is nothing marvellous in her trinality; the marvel is in her consciousness of it.

To make it vivid, hypnotism serves quickly. Miss X gazes at a crystal ball. The magic is not in the crystal ball, as students who confuse cause and effect imagine, but in herself. She may look for an instant at the bulb of an electric lamp, and see things which to other eyes than large are not there. She does not see them in the bulb has hers are not there. She does not see them in the bulb, but through it. Gradually the bulb disappears, and the scene presents itself alone, as if it were on a stage.

CONDUCTING THE EXPERIMENT.

She enters the physician's study, takes off her hat, her cloak and her gloves, talks pleasantly of the new play, the new book, the weather. Her cheeks are pink, her large in-genuous blue eyes are brilliant. She looks at the electric lamp bulb, her gaze becomes fish-like, her cheeks have a charky pallor. "What do you see?" the physician asks. She replies in a sad, frail, veiled voice. It is uncanny. She says, for instance: "I see a room in a hotel. There are three horsehair arm-

chairs and a lounge, cheap pictures on the walls, a mirror. A man is scolding a woman. He is very angry. She is quiet but resolute." The physician asks what it means. She says that she does not know. He asks her to tax her memory. She cannot. He hypnotizes her with passes and she says: "Yes, I saw that scene in a hotel of San Antonio, 'Texas." And this explanation of the vision is correct, and it may be verified.

She says, gazing at the electric lamp bulb: "I am standing in a field overlooking the sea. A young man walks across the lots. He is going toward Miss X. He has just left Miss Y—. Is he mad? Oh! I am afraid! He takes letters out of his pocket and tears them up. Now he is crushing his watch in his hand with all his might!" The physician takes the electric lamp bulb out of he

sight. He asks her if she remembers that scene, which he describes to her. She replies: "I remember that he came to me after leaving Miss Y—, but he was not angry. He did not tear up letters nor crush his watch.

HYPNOTISM REVEALS SECRET.

The physician hypnotizes her, and she says suddenly: "Why, yes! He did tear up the letters and orush his watch. But Miss X did not see him do these things. He did them when her back was turned." The physician says: "The incident of tearing up the letters and crushing the watch may not have been seen by Miss X directly. It may have been seen in peripheral vision. It impressed itself on her sub-conscious brain by inference or through the noise of tearing and crushing, and failed to affect her

X 3, that is Miss X under the hypnotic spell, said one day: "Miss X is amusingly silly. She received a letter from a photographer yesterday and put it in her pocket-book, where there were two ten-dollar bills. Then she thought: 'I must tear that letter at once. Otherwise I will one my neglecthesh to morrow and the extent in the content of the will one my neglecthesh to morrow and the extent in the content of will open my pocketbook to morrow and take out of it the letter in order to tear it, and tear the notes instead. I am so absent minded.' What do you think she did? She tore the bills, of course, and left the note in her pocketbook. When X 3 has been relieved from the hypnotic spell, the physician said: "Miss X, did you get a letter fram a photographer yesterday?" Miss X replied, "Yes; I tore it up." She opened her pocketbook. The letter was there, but her two ten-dollar bills were not there. "Oh!" Miss X exclaimed, "I have torn my money instead of the photographer's letter!"

Miss X was hypnotized again. X 3 at once said: "That stupid little Miss X is worried because she thinks that she has torn her money instead of the photographer's letter, and thrown the pieces away. Ah! Ah! Ah! She did nothing of the sort. She was afraid that she might tear up the money. She got up in the night in her sleep and hid the

two ten dollar bills somewhere. The physician tried in vain to make X 3 tell where. Miss X could not guess and searched her room in vain. At another session X 3 said: "Miss X got out of bed in her sleep and hid the money under her window seat in her room. She is the silliest, slowest, most ridiculous girl that are lived." ever lived."

AS "X 3" SHE SMOKES.

The physician gave a cigarette to X 3. She lit and smoked it awkwardly. A tew days after Miss X, gazing at the electric lamp bulb, exclaimed, "Oh! what a disgrace. I see myself smoking a cigarette. I never, never did anything of the sort." The physician hypnotized her into X 3. X 3 laughed heartily, and cried: "Oh! what a silly, prudish thing that Miss X is! Did you notice how she carried on? I knew that she would. That's why I smoked the cigar knew that she would. That's why I smoked the cigar-

Miss X in her crystal gazing saw a friend of the physician cross his legs, write, frown, run his fingers through his hair, and rush out of the room clenching his fists and grinding his teeth in great exasperation. Miss X, with the crystal out of her sight, remembered the physician's friend writing and going out, and nothing else. Hypno-

tized into X 3, she said:
"That funny little Miss X aggravated the physician's friend extremely. When he crossed his legs sue crossed hers. When he wrote, she wrote like him. When he ran his fingers through his hair she did the same thing. He

ran out, furious at her mimicry."

The physician's friend said that what X 3 had reported was absolutely true. The mimicry of Miss X was unconscious, but it was aggravating, nevertheless.

Miss X saw herself one day, in her crystal gazing, going in her nightdress to the window and throwing out of it an inkstand. Miss X remembered the room when the crystal was out of her sight, but not the incident. She was hypnotized into X 3 and said: "Miss X was ill and delirious. She thought that she was on the seashore, ann she went up a cliff and threw the inkstand, imagining that it was a stone. She threw some ink into her shoes, too,'

THIS VISION ALSO TRUE The nurse of Miss X said what X A had reported was rue. Ink stains were found in the shoes of Miss X. Dr. Morton Prince says that under the ravings of a teverish patient is a deeper personality, cognizant in all its senses, but deficient in controlling power. He cited visions of Miss X which could not be verified and which were prob-

ably visions of things read or heard.

Dr. Morton Prince said: "Perhaps the visions that came to Joan of Arc and to Savonarola may be explained in a similar manner." The physician's report, read in Columbia University on Friday evening, attracts intensely the interest of lawyers, as well as of physicians. A lesson in the great care that is necessary in taking testimony is dethis opposition? It is because of the difference of the rived from it. Miss X is, of course, extremely nervous and easily susceptible to hypnotic influence.

Children's Spirituali sm.

WAKING GRANDMA.

Mamma said: "Little one, go and see If grandmether's ready to come to tea;" I knew I must n't disturb her, so I stepped so gently along tiptoe, And stood a moment to take a peep— And there was grandmother last asleep.

I-knew it was time for her to wake;
I thought I'd give her a little shake,
Or tap at her door, or softly call;
But I had n't the heart for that at all—
She looked so sweet and so quiet there,
Lving back in her high armobalr,
With her dear white hair and a little smile
That means "She's loving you all the while."

I didn't make a speck of noise;
I knew she was dreaming of little boys
And girls who lived with her long ago,
And then went to Heaven—she had told me so.
I went up close and I didn't speak
One word, but I gave her on her cheek
The softest bit of a little kiss. Just in a whisper, and then said this:

'Grandma, dear, it 's time for tea." She opened her eyes and looked at me And said: "Why, pet I have just now dreamed Of a little angel who came and seemed To kiss me lovingly on my face."

She pointed right at the very place. I never told her't was only me-I took her hand and went to tea.

Letters from Our Little Ones.

Dear Banner of Light: I am a little boy four years old, and I think you are very good to think of us children. My mamma has read the "Children's Spiritualism" to me, and I like to hear the nice stories. I like to hear about the angels and the beautiful spirithome. I hope Lotela will tell us more. When I am larger I hope to do much good. Mamma says: "Live the truth as well as learn it." I hope you will print this, and some day I will learn to write myself; then I will tell you more. I am a Spiritualist and love to go to Etna camp-meeting. HAROLD R. JENNE. Monson, Me.

Dear Banner of Light: I think the "Children's Spiritualism" in your paper is just beautiful. I am a little girl ten years old. My dear grandmother takes THE BANNER; she thinks a great deal of the paper, and I shall love it dearly now, for I always am glad to learn about the sweet spirit home where we shall some day live. I love to hear the mes-sages from Lotela, Winona and Leona, and want to send my love to them. I think the kind lady Uncle Philo wrote about is Mollie Fancher. I am a Spiritualist, and want to learn all the good I can, so I hope the Children's Spiritualism in THE BANNER will always live Monson, Me. ETHEL RUBY COY.

Dear Banner of Light: Truly are the angels from higher spheres leading you on. I have four dear little children in my home; one is my own, the other three are my dear sister's; and often have I felt the need of just such a worthy work as you have recently undertaken —something to interest and instruct the voung. My little ones are already deeply interested, and longing for the next paper to come. Surely we who know the great value of the divine truths of spirit-power cannot, fail to long to impart its truth to our children, and "Children's Spiritualism" is the right thing in the right place. My best wishes and efforts shall be to sustain and strengthen your noble work. May angels of love lead you on. My little ones often ask questions that it puzzles me to answer: One day I was telling them God was in everything, and my little boy quickly asked: "Is God in guns?" They are much interested in the messages from Winona, Sincerely, MARY W. JENNE. Lotela and Leona.

Dear Friend Leona: I went down to the store and got mamma's BANNER for her, and she read the letters to me, then I read them myself a good many times. I can read them very good now. I don't live in Greenwich, I live in Greencort, and I guess there are not many Spiritualists here. My mamma says Mr. J. Frank Baxter came here, and she went to hear him lecture. But we would like it if there was a spiritual society here.

Dear little Lottie and Lily! I guess little children's troubles are hardest to bear. We have got little chickens hatched already; they are cunning as can be. I have a little doggie too. My mamma is going to plant lots of flowers. We love flowers. My mamma wants me to grow up to be a good and truthful medium, and live in this life so that when I pass on to the higher life I may be pleased with what I have done here. I was glad you answered my letter, and I do wish you could tell me the reason I see so many numbers and letters which do not seem to mean anything, and I can't see a thing about Aunt Julie, when just before she died I could see she was going to die, and I can't see anything that seems sensible since. It really makes me discouraged. I don't know what it means

Yours, with love to yourself and everybody. MARY SAUNDERS. P. S.-If you come to see me can't you show me a pansy, then I'll know you. Greenport, Long Island. N. Y.

Leona's Reply.

Dear Children: I am so glad to hear from you all. Your messages are very dear to me because I know an angel of love helped you to write them. The angels are ever holding out their arms to you and will help you to love all that is sweet and good if you keep trying every

Yes, Leona will come to little Mary Saunders and try to make herself seen, as she will to all the little readers of THE BANNER. You may not be able to see me, but I will come just the same and give you a loving thought, and by e-and-by e the angels will explain the things that you do not know. Remember, dear children, to ask the angels to explain; for there are spirits who are angels and spirits who are

not, and the angels know best. I am quite sure little Mary's Aunt Julie will make Mary see her and hear her as soon as she can; so do n't give up, but keep trying every day, for the angels never stop trying to teach you and help you to grow wise and good. The figures and numbers all mean something. Ask your mamma for a little book, and when you see or hear anything, put it down in the book, with the day and time that it comes to you.

Dear little Harold and Ethel write very nice letters. The angels will draw very near to them so they never need be alone or unhappy. So Harold wants to know if God is in the guns, does he? Yes, all the power in the world is a part of God, but we can use that power to do good, or to do a great deal of harm. I am sure Harold will never use a gun to kill the innocent birds, rabbits and beautiful deer. Lovingly yours,

Tabby.

Dear Little Banner Children: I too rejoice with your many friends that our good editor has devoted one column of THE BANNER to the little folks. For a long time I have felt that we have had so much philosophy, and things with big names to talk about, that your rights have been sadly overlooked. Aunt Fannie's charming room, and other interesting articles in your column, remind me of an incident which occurred when I was a very little girl. It was about my first pet cat, whose name was

I loved Tabby so much I never minded waiting upon her. If any strange dog came into she, her friend, Miss Whiting, landed at Liver our home, my first thought was for the safety pool. She is very confident that it was an of my pet. I well remember one day mother event communicated to her by her friend her-

NATURE FORGIVES.

Nervous Debility, Weak Nerves, Despondency, Weakness and Exhaustion Cured by Dr. Greene's Nervura.

Persons who formerly possessed healthy bodies and strong and steady nerves, wonder at a feeling of exhaustion, lassitude and lack of inclination for physical or mental exertion. There is now only a sense of weakness, languor, dullness and exhaustion. The nerve strength seems impaired, their endurance and power to work, read or study is diminished. The thoughts wander and there is inability to fix the mind for any length of time upon one subject; with this there is an extremely nervous and irritable condition, a dull, cloudy sensation, a sense of apprehension, often

accompanied by disagreeable feelings in the head and eyes. There may be a derangement of the digestive organs, with a gradual failing of strength, and weakness, weariness and pain in the back. There is often a bad taste in the mouth mornings, the vision becomes dim, the memory is impaired, and there is frequent dizziness. Persons thus affected are often diffident, despondent and discouraged. The nerves become so weakened after a time that the least excitement or shock will flush the face, bring on a tremor or trembling, often attended by more or less palpitation of the heart.

If you have these symptoms, or a portion of them, you are suffering from nervous debility caused by an exhausted condition of the nerve and vital powers from overwork, excesses or indiscretions, which is slowly but surely sapping your strength, ener-But kind Nature forgives; there is

one sure remedy to cure you, to save you from nervous prostration, insanity, paralysis, despair and death, and that is that wonderful discovery, that vitalizing invigorator, Dr. Greene's Nervura. This wonderful

restorative of brain, nerve and body will give back to the weakened and exhausted system the strength that it has lost. It will impart strength and vigor to the brain and nerves, vitalize and invigorate all the physical powers, and restore you again to that grand degree of lusty strength, of bounding pulse and strong physical and nerve power, which by overwork, ignorance or folly, you

Mr. Frank L. Sylvia, Bingham House, Philadelphia, Pa., says:

"I consider myself a living example of what Dr. Greene's Nervura will do for a man who is completely run down by painful complaint aggravated by too close application to business and hard hustling on the road. I had long been suffering from excraciating pains in the stomach, back and kidneys. My head ached constantly and I was fast becoming desperate. Soon I began to lose flesh rapidly and the more I traveled the thinner I grew. This went on for about two years, until I had become but a shadow of my former self. My appetite and strength had disappeared altogether. I chanced to meet a college friend who had been a hard student. He urged me to try Dr. Greene's Nervura blood and nerve remedy, saying that without it, he could not have completed his studies. I took his advice. After the first bottle my,general tone was better. I persisted, and after the third bottle I was a new man. I was infused with a new life and energy. My recovery was gradual and complete and I can ascribe my improved condition to Dr. Greene's Nervura and nothing else. It has reconciled me to life and made work a pleasure. Every bottle of the Nervura which I have taken has made me a year younger. As a tonic it has no equal, and I unhesitatingly recommend it to all who are suffering from any form of nervous debility."

Do not fail to use Dr. Greene's Nervura if you yalve life and beforiness. Exper-"I consider myself a living example of what Dr. Greene's Nervura will do for a man who is com-

Do not fail to use Dr. Greene's Nervura if you value life and happiness. Especially do you need it now as a spring remedy.

You can also consult with Dr. Greene about your case, without charge, either by calling at his office, 34 Temple Place, Boston, Mass., or writing him a full description of your case. Dr. Greene is the most successful specialist in the world in curing diseases of this character, and you can write him with perfect confidence and as-

much that I cried. Tabby, who was close by, that during all the "Summer" which gives the thinking, I suppose, that mother was not being good to me, came to the rescue. She put her soious of her friend's presence as she was of orepaws on mother's knee, and with one of hem gently struck mother's arm several times. Dear little kitty! although fifty years have passed I never shall forget that act of love and

intelligence. Now comes the sad part of my story. One day our milkman, who had heard of our cat as a good mouser, asked mother if he might borrow Tabby for awhile to catch the rats and mice which had come to live in his barn. Without telling me, or dreaming of the pain it would cause me to part with my pet, mother consented to let the milkman take her.

She had been gone but a short time when the news came that Tabby had died after eating a big rat. Never has any sorrow of my life been more keenly felt than that first grief of my early childhood. Since then I have often asked, Shall we meet our pets in spirit-life? I presume you may have asked the same question. Spirits communicating with us, speaking of their homes "over there." tell us often of their pets living with them. This is to me not only a source of great comfort, but reasonable, that we shall have our dear pets to love as here.

Literary Department.

CELIA C. PRENTISS.

Worcester, Mass.

AFTER HER DEATH-I predict for Lilian Whiting's book, "After Her Death," or 'The Story of a Summer," a greater popularreading at present. The subject of this book is one in which all are concerned. Every body living would like to know if there is any news from the Beyond, "the bourne from which," they have believed, "no traveler ever returned," a beyond to which none living ever went. This book is dedicated: "To One Whose Presence in the Seen or in the Unseen Would Ever Make for Me a World Beautiful." This one is evidently Kate Field, the distin guished Washington journalist, between whom and Miss Whiting there would seem to have

been a very unusual friendship, as she says.
"Her nich gifts and these felicitous circum stances conspired to allow her to win early fame in the world of letters; and while I was still a child, treading the quiet ways of a country home, her literary work touched the spring of enthusiasm, and I learned to watch for it and love it until it became the central interest in my life. My day dreams were of her, this radiant figure, out in an unknown and en chanted world—Florence and Rome and Paris—and at night I would lie awake wishing that by some magic her picture would flash upon me through the darkness. The years sped on, and she dominated my girlhood. To my girlish fancy, as later to the perception of my womanhood, she seemed to impersonate the genius of

nobleness. And again she says:
"There was not a day, scarcely an hour, dur ing the fifteen years of our friendship that I did not know so well where she was that a tel egram wou'd have reached her immediately." Miss Field's death, as will be recollected, oc curred at Honolulu in June of 1896. It was just at the time when Miss Whiting had sailed for Europe, and she became aware of it, as she is very sure, through a communication from Miss Field herself in the spirit world just as was doing up my fore finger, and it hurt me so self at the moment of death, and she states

that of any caller whatever.

Miss Field's picture forms the frontispiece to the book, and represents her as a very beautiful young woman. In the story Miss Whiting gives many very interesting circumstances in the life of her friend, whose biography she is said to be writing, and which so many will be eager to read after having read this little "Story of a Summer." But to me the story of the communication from her friend in the soirit world is not the greatest interest of the book. It is the clear manner in which the author presents what may be called, perhaps, the scientific side of so-called Spiritualism - its progress and development step by step. This is clear and interesting, and to many must seem but a most reasonable growth, evo lution, or becoming of a higher development as the Germans call it.

More important than the mission of Columbus to discover this new continent; more important than the mission of Cyrus Field to lay the cable, Miss Whiting thinks, is the mission to establish a direct and intelligent and author ative communication with those in the next plane of life. She finds in the telegraph, the telephone, thought transference, the ascending scale of our communication with those who have passed into the so-called spirit world "The telegraph for the briefest messages of utility, the telephone for still more expanded and easy conversational intercourse, thought transference, or psychic telegraphy, for stimore swift, more individual, more extended and satisfying interchange. It is in this that the possibilities lie of direct communication ity than any of her previous works have had
—even "First, Second and Third Series" of
"The World Beautiful," which so many are

"Many of these conditions," our author thinks, "are adapted to our higher develop-ment in this life. For instance, the discovery of Roentgen enables us to penetrate solid sub stances of this word. What does this discov ery indicate? Will not science lead us still farther to penetrate worlds more important for us to know about than the solid substances of this world." She speaks of photographing thought as an accomplished fact.

Miss Whiting says: "The only practical difference to-day be tween the conservative and more advanced views of spiritual belief is that while both be lieve in the immortality of the soul, the one regards death as a final separation from those remaining on this plane of life. Tous if A is to outlive B fifty years, then must B wait fifty years before again having companionship with his friend; while the newer belief is that between B in the unseen and A in the seen there may be a perpetual intercourse of spirit with

spirit.
"Is not this perfectly analogous to the discoveries along all lines of science? Are they not showing the oneness of all life, also removing in many ways the partitions of time and space? About the conditions for this existence beyond what we call death she says: "The conditions for this extension of intercourse between the seen and unseen are to live in the pirit here and now. That is, we here must rise by a new education and by a more ethical and spiritual life, so as to be fit to hold intercourse with those who have gone beyond us. And this seems to be in the line of all education-just what our public schools are doing wherever they have been established. They are educating the lower classes to be fit to comprehend the higher classes and a sociate with them, thus breaking down caste and class distinctions It is what our Hull house settlements are doing for the slums." It is all according to one law, as Miss Whiting clearly traces it. She says she is in no wise "a special pleader for the thing called 'Spiritualism'" In common with

all sincere persons her only desire is to perceive

and to believe the truth. As to the life beyond she says that on one oo casion she asked her friend the question, "Can you read writing — ordinary manuscript?" The reply was "Of course I can, but I can read your soul better. I see your thoughts more clearly." Again she asked the question: "Cau spiritual beings in the spiritual world read our books—the general literature here." The reply was: "No, not exactly, yet the idea is understood by us."

Miss Whiting thinks the students of psychia

derstood by us."

Miss Whiting thinks the students of psychic science or psychical research are doing a most important work. They are working toward the discovery of the new immaterial world, just as Columbus was working toward the discovery of a new continent. The higher world is, in fact, the same world as that we live in, only another side as it were of the same. She only another side, as it were, of the same. She quotes Phillips Brooks as saying: "The unknown is not by any necessity unknowable."
She says: "The seen and unseen are coming

into still clearer and nearer and more intimate

into still clearer and nearer and more intimate union." This is in the line of continual unbroken evolution.

She speaks of a book of very great import ance by Richard Hodgson, L. L. D., the Secretary of the Society of Psychical Research. This book gives to the world a clearer, more definite and scientifically tested knowledge of the conditions of the next life than anything. the conditions of the next life than anything hitherto has done. Great discoveries in this line are at band.

Whatever one may think of Miss Whiting's cpinions the book is a very interesting one, and when one takes it up he will not be likely to lay it down until it is finished. But its frue interest cannot be given in a review. The book must be read to be fully appreciated, its steps of reasoning followed, its analogies traced. In reading it myself I have thought of very many friends to whom I would like to of very many friends to whom I would like to send it.

LUCINDA H. STONE.

This work is for sale by the Banner of Light Pub. Co., price \$1.00.

ST. NICHOLAS.—Mr. E. H. House used to live in Japan, and in a chapter of his "Bright Sides of History," in the February number, he mentions some of the peculiar customs of that island at the antipodes.

"Were you upside down, uncle, when you lived there?" demanded Dick. "I ws like everybody else in that region Dick. When I stood up my feet were turned toward the earth's centre, and you might call my position upside down if you compared it with the way in which we are standing here. But that was only my bodily attitude. I did not follow all the Eastern ideas that were contrary to my experience. If I went riding, I did not beautity my steed by putting on his tail and ears bags of bright colored brocade, such as are hanging in yonder corner; nor did I mount from the right side of the borse, which was formerly considered the proper way in Japan. The ordinary lanterns and umbrellas of that country are made of paper, like those you see in this room, but I preferred glass for the one and silk for the other—though I can't tell ex actly why. When I rowed my boat on the river, I pulled the oars instead of pushing them, with a peculiar twist, as the Japanese do. If I happened to sneeze, I did not feel bound to tap myself on the shoulder immedi ately after, which is the invariable rule among them. In celebrating the Fourth of July 1 set off my reckets and Roman cen iles at night, though in that country daylight is considered more suitable for fireworks—as it also is for theatrical performances. In building me a house the workmen began with the founda tion, not with the roof."

The Century Co., Union Square, New York.

SCRIBNER'S.-From "The Letters of Rob-ert Louis Stevenson," in the February number, is revealed a bit of the soul of the

EDINBURGH, June, 1874, Thursday. . . . How curiously we are built up into our false positions. The other day, having toothache and the black dog on my vants at the danner table. Nothing, of course, can be more disgusting than for a man to speak harshly to a young woman who will lose her place if she speaks back to him, and, of course, I determined to apologize. Well, do you know, it was perhaps four days before I found courage enough, and I felt as red and ashamed as could be. Why? because I had ashamed as could be. Why? because I had been rude? Not a bit of it; because I was doing a thing that would be called ridiculous in thus apologizing. I did not know I had so much respect of middle-class notions before; his is my right hand which I must cut off Hold the arm, please: once—twice—thrice: the offensive member is amputated: let us hope I shall never be such a cad any more, as to be ashamed of being a gen leman. Charles Scribner's Sons, New York.

ICK'S MAGAZINE.—There is one way for women fond of gardening to earn a supply of spending money in an easy way. It is by raising herbs for druggists and market men; the latter will take most of them while green, a regular supply being delivered every second day. It is light work after the planting has been accomplished, and some of the roots being perennial, they do without replacing for several ears. Lavender, sage, thyme, mint and hoarhound are among the perennials. Sage and parsley are most commonly planted, but thyme, mint, hoarhound, majoram, summer savory and lavender are as easily raised and pay fully as well. When raising them for marketmen. make your arrangements with them early in the season, agreeing to furnish so much per week of the green herbs, in bulk or tied in bunches, as his business requires. The balance not used in this way can be dried, and the dried product can be readily sold to druggists.
Vick Publishing Co., Rochester, N. Y.

Catarrh Cannot be Cured

With LOCAL APPLICATIONS, as they cannot reach the seat of the discase. Catarrh is a blood or constitutional discase, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in it is country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood partilers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is whit produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & Co., Props., Toledo, O. Sold by druggists, price 75c.

Feb. 19.

SURE CURE!

PEELER'S SURE RHEUMATIC CURE

Is the only remedy that can be called a specific for Rheuma-Is the only remedy that can be called a specific for Rheuma-tism, as it cares inherty-eight out of a hundred cases. It will also cure Stricture and Varicose Veins, and dimbs that have been drawn up by theumatism. Many hundreds of people have been cured.

Read what Mr. Henshaw says:

"I have been a sufferer for twenty years. I had a sewere attack about the first of September last. In November I commenced to take your Rheumatic Cure. I was refleved at once. A ter taking four bottles all signs of disease had

at once. Ater taking four bottles all signs of disease had pisappeared. Have had no return to date THOS. A. HENSHAW, 4 Hollis Place, Boston, Mast.

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

"OUIJA,"

(Pronounced We-ja,) the Egyptian Luck Board, a Talk ing Board, is without doubt the most interesting, re markable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

the unknown, the material with the immaterial. Size of Board, 12x18 inches.

Directions.—Place the Board upon be laps of two per sons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, with out pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the foreleg or pointer.

Price 31.00, postage 30 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Free to Millions of Sufferers.

The New Cure for Kidney, Bladder and Uric Acid Troubles.

Almost everybody who reads the newspapers is sure to know of Swamp Root.

It is the great medical triumph of the nineteenth century, discovered after years of un-tiring scientific research by the eminent kid-ney and bladder specialist, Dr. Kilmer, and has truly wonderful powers in curing kidney,

liver, bladder and uric acid diseases.

Kidney trouble is responsible for more sickness and sudden deaths than any other disease, and is so deceptive that thousands have it without knowing it.
Your kidneys filter your blood and keep it pure; that's what they are there for. You are well when your kidneys are well.

Thousands owe their health and even life to Swamp-Root, and thousands more can be made well who to day think themselves beyond help,

if they will take Dr. Kilmer's Swamp Root.

By special arrangement with the BANNER or Light, and to prove for yourself the won-derful and prompt curative powers of this great discovery, every reader will be sent by mail, prepaid, a free sample bottle, and with it a book telling more about Swamp Root, and containing some of the thousands upon thou-sands of testimonial letters received from sufferers cured.

Please mention that you read this generous offer in the Boston BANNER OF LIGHT, and send your address to Dr. Kilmer & Co., Bing-

send your address to Dr. Rilmer & Co., binghamton, N. Y.

If you are already convinced that SwampRoot is what you need, you can get the regular
fifty-cent and one-dollar sizes at the drug
stores or of medicine dealers. Make a note
of the name, SWAMP ROOT—Dr. Kilmer's
Swamp. Root—and ramembarities prapagadouly. Swamp-Root—and remember it is prepared only by Dr. Kilmer & Co., Bioghamton N. Y.

The Spiritualist Badge.



SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR:IT

The Sunflower Jewelry Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association.

The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

Badge Pin.

The Badge Pins have a safety pin fastening on the back to attach them to the clothing.

Rolled plate Badge Pin, \$1.00 Solid gold do. \$1.50. Scarf or Stick Pins.

These Pins are very neat for a scarf or necktle pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick-pins are put.

Rolled plate, \$1.00; solid gold, \$1.50. Lapel Button.

These Lapel Buttons are separable. They are very desirable for gentlemen's wear.
Rolled plate, \$1.00; solid gold, \$1.50. Cuff Buttons.

These Cuff Buttons have lever backs that tip so they will go through the button-hole edgeways. They are very neat for either ladies' or gentlemen's wear. Rolled plate, per pair, \$2.25; solid gold, per pair, \$3.25. Maitese Pendant.

This is one of the neatest ornaments ever designed. Rolled plate, \$3.00; solid gold, \$5.00. Maltese Watch Charm.

This Charm is the same as the Pendant, excepting that it is a trifle heavier.
Rolled plate, \$3.00; solid gold, \$5.00. Sunflower Watch Charm.

This is a very neat Charm for ladies' wear, or for gentle-uen who want something small and neat. Rolled plate, \$2.00; solid gold, \$3.25. For sale by BANNER OF LIGHT PUBLISHING CO. DR. MACK'S

BENZOIN EMULSION Cures Influenza, Coughs, Colds, Bronchitis, Asthma Sore Throat, Hoarseness, Loss of Voice, Incipient Consumption, Shortness of Breath,

Weakness of the Lu gs, and Diseases of the Respiratory Organs. CLERGYMEN, PUBLIC SPEAKERS, VOCALISTS, ETG.

Suffering from Hoarseness and Loss of Voice, find that a few doses enable them to fulfill their engagements.

TESTIMONIALS.

BOSTON, Nor. II, 1897.

DEAR SIR--I have used "Dr. Mack's Benzoin Emulsion" in my family for several years, and highly recommend its use to the public in cases of asthua, inflammation or irritation of the throat, coughs and colds, and bronchia troubles.

Very truly, GEO. M. STEARNS.

No. 1 Beacon street. roubles.
No. 1 Beacon street.

BOSTON, MASS., Nov. 12, 1887.

DEAR SIR—Permit me to add my testimony to the great medical value of Dr. Mack's Benzoin Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of nuch value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly,

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life
life
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life
life
Surely the curtain is lifting
The evergreen mountains of

The land beyond
Such beautiful hands
The real life
Waiting
Beyond
It's weary the waiting
My mother's beautiful hands
The bankiful land
The bankiful land
The angel life

Watth waiting
My mother's beautiful hands
The angel life

A good time now
When the wife has gone
away
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BOSTON, SATURDAY, FE BRUARY 25, 1899.

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We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long de ended and upheld, greatly strengthened.

Pre-existence.

If the soul of man is to live eternally after the change called death, what and where was that soul prior to its advent into its earthly expression? This question is one upon which thinkers delight to speculate, and many interesting as well as ingenious theories have been advanced in answer to it. Some claim that finite souls have always existed, and are reborn into mortal life at certain intervals for the purpose of gaining a new experience through their con tact with the material world. Others claim that the soul of man is coexistent with the Infinite, and is never embodied in the human form, but projects manifestations of itself into mortal expression whenever it wishes to add to its store of knowledge through impact with matter. Others still, and by far the largest number, hold that the soul is created either at conception or birth, and has no antecedent exlitence whatever, save through its indirect contact with the Infinite.

In connection with the class last mentioned it is proper to ask this question: if each human soul is a special creation, having an immediate or remote beginning, does it not logically follow that it must also have an end? If it begins, with its impact with matter, its career as a conscious entity, may it not lose its identity as an entity at the change called death, and forever disappear as such? In the vegetable world each species reproduces its kind by certain processes that preserve its particular class from year to year. But the plant of one year is not the plant of the next; it is of the same kind, but is not the same plant. The lifeprinciple that animates it is of the same order. and springs from the same source, but never gives the same expression over and over again. end as such. Is this true of human beings in all respects? It is certain that the children in different families, while possessing certain characteristics of their parents, are never their exact counterparts. Each generation is a distinct type, that is never duplicated by its successor. The physical traits perish with the de-If this be true of the physical, so far as out ment.

ward semblance goes, is it also true of that which animates the physical? In studying human beings, no two are ever found possessing the same mental traits. Brilliant parents seldom give the world brilliant progeny, and many instances can be cited to prove that such offspring are frequently very inferior mentally to their parents. This would lead to the conclusion that mental types are also ended with the death of the body, save in the indirect relation that all finite forms of life bear to Infinity. It naturally follows, therefore, that each soul has an existence only as an independent entity during its period of contact with the material world, if the foregoing arguments are based on fact.

Spirit return proves that the goul survives the change of death, but do returning spirits state that their conscious existence dates only from the time of their births into physical forms? If they do make this statement, what evidence have they to prove that they will be able to exist as independent entities throughout all time? What do they say with regard to their having lived more than once upon the earth? Some of them emphasize the doctrine of reincarcation, and claim that that theory only is founded on fact. Others set forth the claim that they have frequently expressed themselves in mortal form, but have never been obliged to repeat their experiences twice in the same relationship. They assert that souls are always denizens of the soul-world, from which they project progressive expressions of themselves into mortal life, from century to century, in order that they may be able to perfect themselves in wisdom gained through all possible practical experiences on earth. It is either reincarnation, or successive soul-expression, or the beginning and end theory that mortals are to select with respect to the soul. Is it pre-existence in any form, or does the soul originate at birth and become annihilated at death?

The Psychical Institute.

Not a little misunderstanding, as well as indifference, seems to be apparent on the part of many Spiritualists with regard to the Psychical Institute, offered the National Association by a philanthropic scientist last October. that it is to be an inquisitorial institution in which mediums are to be put on the rack of a few so-called investigators. It is also asserted that the officers of this institute purpose testing all mediums with respect to their only who successfully run the gauntlet of torture under the terrible conditions imposed. It is further assumed that the managers of the Institute feel that their ipse dixit will forever settle the question of the genuineness or dishonesty of all mediums they presume to inves-

are entirely erroneous, and are without any the equality of the race, hence does not believe foundation in fact. It is the purpose of the in the exaltation of one class over another. It managers of the Institute to experiment with came to the children of men to give them drawing the line of demarkation between as many mediums as possible under reasonable larger political, social and religious liberty, truth and error, and are demanding that only test conditions, and to publish the results of therefore asks its followers to be on their those experiments for the benefit of the reading public. No attempt will be made to monop- ency over the many by depriving them of their olize mediums in any direction. They will right to govern themselves. Spiritualism simply be asked to lend their aid in behalf of teaches that caste does not exist in the soul States named. Spiritualism has a great future science, and to place themselves under such realm, and that its maintenance on earth is a test conditions as will demonstrate that their serious detriment to true soul-growth. It urges, erly sustained, and the present high standard manifestations are produced by spirit power. not the leveling down of social distinctions, but of excellence continued with regard to the very desirable resort, and made to feel that and his rights as a citizen. The United States, they are adding to the scientific achievements | in the largest degree, of all nations on the of the age. The test conditions imposed will earth, stands in outward seeming for the ica can, by loyally defending and supporting inflict no indignity upon them. Their bodies will not be made to suffer, nor will they feel mentally that they are suspected of being guilty | birthplace of Modern Spiritualism in order of fraud. They will be shown every possible that the ideal of a universal republic might be consideration, and given the right hand of fellowship in the good work of demonstrating the grand truths of Spiritualism unto a hearthungry world.

After a series of experiments it is the intention of the managers to issue a certificate setting forth the fact, that, so far as their means of investigation permitted, they found the mediums to be honest, capable of producing such and such results, during their period of research. No attempt will be made or even assumed to pronounce finalities with regard-to by the command of the people. It asks the any medium. Those who will aid in this work are to be left perfectly free to go where they like, as well as to maintain the integrity of their individualities. The assertion that the officers of the Institute aim to obtain a corner on mediumship is most absurd. Beyond a frank statement of the actual results obtained through the mediumship of certain individuals, duly certified, the officers have no intention of gcing. They know that each séance must stand by itself, and hope, through an honest comparison of the results of a number of séances to be able to place a helpful array of facts before the world. It is also their hope to benefit the genuine mediums through the certified papers given them, as being capable of producing reliable phenomena. This would inspire confidence on the part of the public, and lead to better treatment of all psychics, as well as to give the world phenomena of a higher order.

In view of the foregoing statements, it is ground. It also is seen that the proposed Institute will be of great benefit to all mediums in the interests of science. It establishes a reciprocal relationship between them and the spirit world, as well as between themselves as to the reliability, honesty and integrity of will avouch for and certify to the character and standing of the Psychical Institute men?" will find an earnest response from the very depths of the souls of all lovers of truth, who, with the mediums, will unite in saying, "The men, desirous only of determining that which is true, and of placing the simple truth before the world." In fine, they are neither sectarian nor scientific bigots, but men of broad culture, with minds free from prejudice, with hearts beating in truest sympathy with hu manity, and with souls aflame with a holy love for their fellowmen, whom they are anxious Each plant has a beginning as a plant, and an to comfort and inspire through the demonstrated truths of Spiritualism. Such are the managers of the Institute, and such is their purpose. Are the Spiritualists and mediums equally free from prejudice, and desirous of advancing the interests of Spiritualism?

The true scientist is the one who makes parture of each class of mortals, hence each truth his authority, and permits no prejudice generation having a beginning, also has an end. and no preconceived opinions to bias his judg

Monarchy in America.

It is not generally known, nor would it be believed by many excellent people, that a have been largely attended, and a greater de monarchical form of government has aup gree of interest manifested by the masses in porters in the United States. They believe in | the utterances from the platform than has been | subject would lead us to expect. Those who the rulership of the classes, and feel that the people cannot be trusted to govern them- | vention was one long to be remembered. The | have doubtless | noticed the many references. selves. This sentiment was openly expressed by Alexander Hamilton about a century ago, and he did not hesitate to predict the overthrow of the Republic. It is probable that convention in Chicago. The people want piemany people have agreed with him in every nomena to help them to learn of the fact of decade of the present century, but they have spirit return, and now that the public undernot given voice to their opinions, nor have stands that the Spiritualists in general advothey been open advocates of royalty. Still cate phenomena as the means to an end, and they have had their influence, and secretly | not the end in itself, there is a marked increase maintained their opinions, the results of which can be found to day in the vague hints that | science, philosophy and religion. The Cause our nation needs a more stable form of gov. in Michigan is certainly holding its own. ernment.

sentiments have found their way into print, twenty others either belong to the National but the reception given the journals setting | Spiritualists' Association, or maintain indethem forth was too cold to warrant their promulgators in maintaining an open propaganduneasy over the agitation among the working people, and are anxious to have the police power of the State strengthened through the increase of the standing army and the militia of the several States. Some of those who believe in the inherent right of the few to rule over the many, have gone so far as to advocate a change from a republican to a monarchical form of government. They argue that a government which maintains peace and good order within the State, thereby affording full protection for property, is the best kind of a government that can be devised for mankind. A monarchy with a strong standing army furnishes such a government, therefore a monarchy would be the hence, on the evidence against them, which best possible government for the United States. Such is their reasoning.

Spiritualism says that self government is the only true government that can be given to any people, and argues that it is man's duty to so perfect himself that such a government can be established by all peoples of the earth. A monarchy favors the few; a republic stands for all humanity. Spiritualism holds that "equal Many persons have jumped to the conclusion | rights for all and special privileges for none," is the ethics which will save the world. Only under a government of, for and by the people torturous experimentation for the delight of | can such ethics be established, hence the people should be given an opportunity to so improve morally, spiritually and intellectually as to lead to the universal recognition of the genuineness, and to issue certificates to those | brotherhood of the race. This would soon ultimate in a universal republic, in which the highest and best good of all the people would be the main object.

Royalty has no interest in a religion that is concerned with the welfare of humanity. It should be accepted by the people as direct guard lest a powerful few may gain the ascendlargest possible liberty for the individual. The spirit-world saw this, and made our nation the the more speedily realized.

In all the contests for freedom, Spiritualism has done its full share of labor, and has steadily advocated the gospel of human progress and mental liberty. It inspired the Russian ('zar to free the serfs, and President Lincoln to give freedom to the black slaves of America. It is now endeavoring to inspire its followers, and other lovers of liberty, to defend the principles of republicanism in order that the millions of white slaves of our land may be freed citizens of America to stand as faithful sentinels, guarding the sacred fortress of liberty against the assaults of its open and secret enemies. It affirms that they can best do this by uniting their forces in opposition to every royalistic or monarchical tendency exhibited by plutocratic leaders in their efforts to secure special legislation in their own behalf, and protection for their so-called vested rights through the mediumship of a large standing army and an immense navy. In other words, Spiritualism stands for the rights of man and the sacred principle of liberty.

Sectarian Schools.

In 1894, after a protracted controversy, the Government of the United States decided to make no more appropriations for the support of sectarian schools from the funds of the nation, at the end of five years. That period readily seen that the charge of persecution | has now expired, and with its expiration comes though inquisitorial methods falls to the a patition from Roman Catholic sources to continue the appropriations to their schools under the plea that they are helping to civilize who are willing to try psychical experiments the people among whom they are established. Nearly every Protestant sect has declared against the principle involved in this case and ceased to ask government aid. The Catholics and the officers of the Institute. The question | have always itched to put their hands into the treasuries of every nation, and have had their the managers of the Institute can and will be desires gratified to an unusual degree, even in answered by the mediums themselves. "Who the case of the United States. It is to be hoped that their attempt to reopen this question will be promply suppressed. The Catholics have their rights as citizens of the republic, but neither they nor any other. Ohristian people have any right to build up their church managers of the Institute are truth seeking at the expense of the tax-payers of the nation. To bestow public money upon religious institutions is a step toward a State religion, against which every honest man, woman and child should utter a vigorous and long-continued

The little things make up the sum of ife, and when each small task is done, that little thing becomes a part of the grand and perfect whole. Spiritualism teaches its followers to carefully watch for opportunities to add even a mite to the wealth of their souls in order that the sum total may be a grand, resplendent whole.

The true Spiritualist is the true scientist, who never tethers his mind with creedal

Spiritualism in the West.

The appritualistic mass meetings in the west apparent for some time. The Michigan Con- are in the habit of reading the daily papers pintform teachings were of an exceptional order, and the phenomena more than ordinarily interesting. This was also true of the mass of interest in the claims of Spiritualism as a Forty-two local societies are chartered with Within the past twenty-five years royalistic | the State Association, and some fifteen or pendent organizations. The financial question is an important one, and many societies find it ism. Their papers died, but their sentiments difficult to meet their expenses. The hard lived: The large property holders are quite times certainly affect the Spiritualists to a greater extent than they do the churches.

In Illinois and Minnesota, our brethren are also affected by the stringency of the money. market, yet organizations are holding their own against all adverse tides in both States. Spiritualistic circles in Illinois were somewhat shaken by the thorough exposure of the Jackmans, the well known counterfeit mediums, by the officers of the State Association. The Jackman's were notified that complaints were on file against them, and were requested to appear before the State Board to refute the same. They were given a fair trial, but failed to appear, either in person or by attorney: was overwhelming, they were found to be guilty, their ordination papers revoked, and the public acquainted with the literal facts of the case. This led to a controversy between the friends of honest mediums, and the apologists for fraud and oriminality, in which the latter were placed at a great disadvantage by the white light of truth. It was honesty versus dishonesty, and the vast majority of the Spiritualists chose the former. Our esteemed contemporary, The Progressive Thinker, did the Cause valiant service in this controversy, by placing the Spiritualists of Illinois in their true light before the world, with regard to the fraud question.

On the whole, the Cause in the West has a hopeful look. The people are on their guard, in most instances, against fraudland chicanery, and are more than ever determined to defend honest mediums. The work of The Progressive Thinker and BANNER OF LIGHT, in their persistent demands that counterfeiting and imbelieves that kings rule by divine right, hence | posture must go, is having a marked effect for good in every community. Honest mediums All of the above assertions and suppositions agents of Almighty God. Spiritualism teaches realize that these journals are their friends, and that they may expect the kindliest treatment from them. The people believe in genuine phenomena shall hereafter be presented to the public. Minnesota friends are equally as earnest and zealous in their support of honest mediums as are the friends in the other in the West if the State Associations are prop They will be given free entertainment at a the leveling up of man's estimate of himself public presentations of all phases of spiritualistic thought. With a united front against fraud and chicanery the Spiritualists of Amerall honest, genuine mediums, soon place Spiritualism in the very front rank of religious and reformatory work.

Very Humane.

It is alleged that many of the Filipino soldiers are fighting with bows and arrows against the Mauser rifles and gatling guns of their humane and highly civilized would-be conquerors, the troops of the United States. How very humane and brave are these soldiers of ours to be able to fight to valiantly against such fearful odds as bows and arrows in the hands of a totally undisciplined army! It is perfectly marvelous that they are able to win such splendid victories. It is no wonder that the standing army is to be increased now that it is known that our soldiers are compelled to meet those awful weapons of antiquity known as bows and arrows. Surely he is a traitor to his country who would oppose a large army in the face of such Filipino soldiers are armed with rifles, but it is good and the true. asserted on good authority that a large number of them have no other weapons than the bows and arrows of primitive times. A victory over such a people is easily won by means of the murderous weapons in the hands of the invading army. A nation that can repudiate its own Declaration of Independence, subvert its own Constitution, and violate the sacred rights of man, will have to face a day of reckoning some time in history when it will be called upon to pay the penalty of its wholesale sins in full. We love the flag of our country too well to see it trailed in the dust of dishonor without protesting most vigorously against its debasement. We honor our citizen soldiers too highly to have them forced into an ignoble contest by scheming politicians, against every principle of right and justice, without raising our voice in warning against such a flagrant violation of the sacred rights of man. Let the flag of our country be upheld, and the dignity of our nation be maintained through peaceful and honorable methods, and war and bloodshed forever abolished among men.

Charles Dawbarn.

This eminent representative of the "good Cause" has something to say upon an important subject in this week's issue of The Progressive Thinker. We commend it to the careful perusal of all Spiritualists, and ask them to reflect long and deeply upon his weighty words. Materialization is a fact in the economy of Spiritualism, but it has become the avenue through which certain unscrupulous parties are making their way to opulence, hence should only be presented under such safeguards as will protect the medium from injustice and the public from imposition. Mr. Dawbarn's words are veritable apples of gold in pictures of silver. Read them, reflect upon them, and profit by his timely advice.

Man's choicest blessings often come to him through bitter agony and despair. His better nature could only be awakened through suffering, hence he had to learn life's lessons fetters, nor bows to the prejudices of the in the school of experience in order that he might truly prize that which he gained.

Osteopathy and Medical Restriction.

We have had several inquiries in regard to the present status of the proposed medical bill. though not as many as the importance of the editorially and otherwise to Senate Bill No. 64

"To Authorize the Practice of Osteopathy." In view of the fact that Osteopathy (which means a skillful manipulation and adjustment of the different parts of the human mechanism) is a reform method in the art of healing, it is a step in the right direction. Dr. Achorn, the author of the bill, stated that his reason for presenting it was because it was necessary in this Commonwealth either to be legally recognized or continually on the defensive against those who wished restrictive medical legislation. He therefore asked that the Osteopatha have at least one representative on the Board of Registration, and that they be examined for registration in such branches only as they used in their practice.

Thus far we have no objection to the bill, and in fact are much in sympathy with Osteopathy, which may be said to be massage reduced to a science; but Dr. Achorn, doubtless wishing to maintain the high standard and reputation now enjoyed by Osteopathy, introduced in his bill a section to the effect that "any person who shall practice or pretend, or attempt to practice or use the system, method or science of osteopathy in treating diseases of the human body without having complied with the provisions of this act, shall be deemed guilty of misdemeanor, and upon conviction thereof be fined in the sum of not less than fifty and not more than one hundred dollars for each offence," etc. Were this section made a law, any person who treated by the use of the hands in any form whatever, without having secured registration, would be violating the

Observing this danger, we drew up an amendment exempting all those who are exempted by the present law, and Dr. Achoin presented it himself at the hearing before the Committee on Public Health. A similar amendment was also presented by Mr. Edwards. The next hearing for the remonstrants to the bill will be held Feb. 28, at 10:30 A.M., in Room 240, at the State House. This matter concerns all Spiritualists, and those who are able should manifest their interest by being present. Dr. Harvey's Annual Report, in which, it was

announced, he would ask for further restrictive legislation, has been held back, probably because of the bill above referred to, and we have been unable to secure a copy of the same up to the time of our going to press. It is barely possible that Dr. Harvey will not recommend further legislation, as it is evident that he will oppose the bill of the Osteopaths. However, it will not do to rest on our oars. All voters especially should continue to interview and send petitions to their representatives and senators remonstrating against any restrictive measures concerning the practice of medicine.

Friends, the matter is in your hands. Watch the daily papers, they are printed for the purpose of keeping you informed upon just such matters. Do not expect others to do your work for you, but do your own full duty.

In planning your work for the benefit of others, and the Cause of Spiritualism, do not forget one man who risked and lost so much in behalf of the Spiritualists of the nation. Mr. Frank Walker is being pushed to the wall because of his losses incurred in the service of his fellowmen, as he and thousands of others believed and still believe. It would be a kindly act on the part of the Spiritualists if they would but send him something to help him in his great struggle to save that which he risked for others. Are there not two hundred people able and willing to give ten dollars each in this good cause?

If thought photography becomes an established fact in science, how cautious mortals will have to be lest they get within the range of a camera! To face one's own thoughts, in some cases at least, would be punishment most dire, from which the implicated ones would be very glad to escape. If mortals will but entertain only thoughts of purity and goodness, they will have nothing to fear from the revelations of the camera of the spirit, nor the calcium light of scientific fact here on earth. Spiritualism, when rightly lived, leads its fola grave danger as this! Of course many of the lowers to entertain as thought-guests only the

> Many men pray loudly "Lead us not into temptation," while within their secret souls they are really waiting most anxiously for temptation to be led to them. Spiritualism teaches the overcoming of temptation through a steadfast desire to find only the good and true in life. Pure thinking leads to upright living, and upright living is the high executioner of temptation.

> Indifference to the woes, the cares, the sorrows, the mental and spiritual needs of humanity, is the acme of selfishness. It is the duty of all true Spiritualists to show that their religion has so benefited them as to make them considerate of all the needs of their fellowmen.

> By Don't forget that you have something to do on the question of the abolition of capital punishment. Join the society that is opposed to it, and induce your neighbor to do the same thing. You now have a chance to put your Spiritualism into practice.

> We take pleasure in calling our readers' attention to the advertisement on the fifth page of Rose Leaf Balm. For shaving purposes and for the cleansing of the skin it is most excellent.

> The many friends of Mrs. Jennie K. D. Conant will be glad to know that she will follow Oscar A. Edgerly with psychometric readings, on Berkeley Hall platform, Sunday afternoon and evening, Feb. 26.

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MEETINGS IN PHILADELPHIA.

FIRST SPIRITUALIST ASSOCIATION.-A correspondent writes: On Sunday, Feb. 12, despite the very severe snowstorm, W. J. Colville was greeted by good audiences at Casino Hall, Girard Avenue and 13th street, Palladelphia. The afternoon lecture on "Capital Punishment, and the Remedy Suggested by Spiritual Philosophy," was of more than common interest, and will be substantially repeated in the near tuture for the benefit of many who were kept away by the weather. The speaker began by alluding to Rev. Chas. G. Ames (of Boston) in most complimentary terms, and also referred to the attitude of the BANNER OF LIGHT as being in complete accord with the highest sentiment of the age. Among the many strong points made against capital punishment, and in favor of remedial substitutes, were the following: 1. It cannot be proved that a legal murder prevents illegal murder, and the practice of savage punishment brutalizes those who practice it. 2. The influence upon the unborn when mothers as well as fathers are clamoring for the death penalty to be meted out to transgressors, is decidedly dangerous to the future interests of society. 3. The atmosphere of prisons, in which criminals are incarcerated awaiting execution, is morally depraving and psychically disastrous in its effects upon the outside world. 4. There is no justification for thrusting criminals into the unseen state where they may be more subtly dangerous than while in the flesh, as there is no proof that death insures reformation. 5. The gospels are against the death penalty, and the Christian world is opposing its own accepted record of the teachings of Christ by indulging in it. 6. Reformation, not vengeance, should be the aim in chastisement, and it is impossible to suggest the idea of the sinfulness of murder by committing it officially. 7. So long as appeals to fear are insisted upon as the only probably successful ones, the moral instincts of mankind will remain uncultured, and though dread of punishment might frighten some who were contemplating evil-doing, it could not create or instil a love of righteousness, therefore it must totally fail in inciting to the love and therefore to the resultant practice of virtue. In the evening "Lessons from the Lives and Characters of Charles Darwin and Abraham Lincoln," both born Feb. 12, 1809, proved very inspiring to all who weathered the gale to be

present at the meeting.
On Sunday, Feb. 19, W. J. Colville lectured in same place at 3 P.M. on "Schools vs. Prisons, or the Next Great Step in Real Civilization." 7:45 P.M., "Spiritualism on Trial - What will be the Outcome of Present Agitation?" Les sons in Spiritual Science, Monday, Feb. 20, at 3 and 8 P.M., when questions were specially invited.

SPECIAL NOTICES.

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

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Rochester, N. Y., 243 Alexander street. Jan. 7 To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$250 per year, or \$1 25, per six months, to any forsign country embraced in the Universal Postal Union. To countries outside or the Union the price will be \$300 per year, or \$150 for six

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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 medium, 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, 21 Vice-President Mrs. Carrie F. Loring, Director Mrs. H. G. Holcomb; Dr. Dean Clarke. Make this another jubilee such as we had last year. Watch THE BANNER for further particulars. COMMITTEE.

WHY WELLINGTON WAS CALLED THE

"IRON DUKE." The Duke of Wellington, hero of Waterloo, greatest of battler, was called, from his intense strength, power and energy, the "Iron Duke." His was the masterful power to command, plan and succeed. possibly less measure this power of success is inherent in every healthy man. It is the birthright of health and strength. It is only the nerve-weakened and physically exhausted man who is the weakling in this world, the wreck and failure in life. And in this age of scientific achievements, there need be no wrecks of manhood, no weaklings, no fallures to suc ceed. Men who through ignorance, indiscretion, ex-cesses or overwork, have weakened themselves, shattered their nerves and exhausted their physical strength, powers and energies can, under the medical knowledge of the present day, be restored to the perfect strength and vigor of manhood. Dr. Greene, of 34 Temple Pl., Boston, Mass., is the greatest specialist in curing this class of diseases that the world has ever known. His success in curing such complaints is astonishing, and a revelation to nerve-weakened and physically-exhausted men. His treatment differs from that of all other physicians. He uses absolutely no poisonous drugs, but achieves the most marvelous cures by harmless vegetable medicines, truly wonder cures by narmiess vegetable medicines, truly wonderful in their strengthening, vitalizing, invigorating and health-restoring powers. This great boon to men is made doubly valuable by being placed within reach of all men, for you can consult Dr. Greene about your case absolutely free of charge, whether you call or write to him. If you are one of the weak ones of the world, lay your case at once before Dr. Greene and your prevousness gloom weakness and Greene, and your nervousness, gloom, weakness and despondency will be soon replaced by renewed strength, buoyant hope, bounding vitality and the vigor of perfect manhood. If you cannot call, write the doctor fully and treely and in absolute confidence about your case. His advice and counsel will cost you nothing, and we promise you new hope, new energy and the strength and power to achieve sure success in life, if you will follow his directions.

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Address of R. F. Woodward Before the School of Psychic Philosophy, New York City, on the evening of Feb. 1st.

Every one, probably, has his or her ideal of life. Not only is this true as applied to the life of the individual, but we form ideals of life for mankind collectively; that is, ideals of soclety or government.

In comparing our ideals with the real in either case, we are reminded of serious defects in our individual and social constitutions. Things are not what we would have them. Individually our tempers, our passions, our selfishness, our conceits, all conspire against the ideal. Socially, there are universal greed, ruinous competition, poverty, corrupt wealth, drunkenness, disease, crime and suffering-a wide departure from the ideal.

Now, to change or reverse these conditions is doubtless the desire of every one. How often have you wished for the wealth to relieve suffering, to spread education; and the power to abolish those condition which breed all earthly woe. How you would like to alleviate, if you cannot cure, the sufferings of mankind. But you ask "What can I do in my weak and single handed condition?"

In reply I want to tell you that you can do much. If you have the first great requisite, namely, the desire, the will to do, you can accomplish much. You can cooperate with others of like desire and will, and you all can do col lectively, a great deal that you would like to have done, but which you cannot do alone. United desire, united will, united work, is the key to the solution of the problem.

Do you not see through cooperative effort in this organization, the chance for which you have been longing? Lend your individual efforts to the cause here represented, and lend the cooperation of your own organization to all the other great moral forces of the world which are striving to bring humanity to the same high ideal you have in view. Remember we have no conflict with the high moral aim of the churches. We repudiate the dogmas with which they impede moral progress, but we are one with their aspirations to bring comfort, joy and peace into the world.

In this work let me urge you not to give way to unworthy fears or distrust. If you have not confidence in the truth of what is here represented, you have no proper place here. "He that is ashamed of me is not worthy of me." Then have the courage of your convictions. The day is passed for hiding your light under a bushel. On the 7th of last September, in his inaugural address as President of the British Association for the Advancement of Science, Sir William Crookes declared to two thousand of the leading scientists of the world his knowledge, scientifically verified, of the truth of what you here propose to teach, namely, the existence of a spiritual world. He was not ashamed or afraid to proclaim the truth as he had found it during thirty years of investigation. Surely where such a light leads the way, all others may follow.

Now, as to the practical application of our work to the affairs of daily life. Let us strike at the root of this question. Let us start within and work outward. To begin with then, I believe it to be a perfectly safe proposition to state that every ruined life in this world, every disrupted home, every case of decadence and fall among nations, had its initiative in spiritual degeneracy. I care not what your religious ual degeneracy. I care not what your religious belief may be, or whether you have none at all. I challenge you to disprove this statement.

Lung troub es do n't move backward. Weak Every one has his moral code, and the moral side of man is his mental, or what we call his spiritual side. Search the records of insane asylums, our charitable and penal institutions, and the pages of history, and find therein the proof of this assertion. The curse of the world being spiritual degeneration, the remedy must be spiritual regeneration. This then is a part of your work, the spiritual regeneration of mankind. In it you have the cooperation of thousands and millions all over the world. The churches and all the great moral forces of the universe are working toward the same end as yourselves. But I verily believe that you are in the vanguard of truth, and if this be so, you must inevitably occupy a leading place in human progress in future years. It is a glorious task you have set before you. The ties of family affection, the cries of suffering humanity, and the voice of patriotism all call you to it. Oh! will you not answer with all your strength, with all your love and with all your

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lungs must be healed and strengthened and rid of the very earliest germs of disease or you are simply committing a form of suicide. Either you must cure your lung troubles or THEY WILL KILL YOU. That's the whole situation in a nutshell.

Thus does a wife observe her husband, or parents witness the struggle of a darling child, while no steps are taken to battle with the evil until consumption has seized on one more vic-tim. It is terrible to think how far we may be guilty by our indifference to the lung troubles of those near and dear to us. It is also terrible to think that we may possibly hug a similar dangerous delusion as to our own health until too late to obtain a remedy.

Let us leave the distressing subject to come to what is practical.

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SPIRIT Message I epartment.

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. Our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in those columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 10, 1899. Spirit Invocation.

Thou Divine Spirit, again we open our seance room and prepare ourselves for communications from the disembodied spirit. Oh! that they may operate and send forth their messages of truth, on the wings of love, that sink into the hearts of the mortal. We realize how hard it is for those who have not had any experience of spirit return Oh! for a new baptism, new 'aith and strength to welcome the spirit of progress on the part of each individual, for each must investigate for himself, and if each is only true to himself he will be true to the cause he advocates. We ask thy blessings upon each one who is trying to send forth a thought of progress to change physical and n ental conditions for the better. Guide and direct us all now and

INDIVIDUAL MESSAGES.

Jeremiah F. Thompson.

Well, I will try to make myself known this

morning, although it seems hard for me to come in and control the medium, not knowing much about it or about Spiritualism itself. But there is one thing I have learned and thoroughly understand, and that is, we have survived death and the grave. I am a conscious being, and I found this world even more real than the one I left. I find also that the change has worked wonders in one sense of the word, as far as I am concerned, for it has opened my eyes to many things that while, in earth-life I was ignorant of. We may nerve ourselves up while in the body to appear not to care for this or that, but away down in our souls we though it is hard at the time to look at it in care more than we are willing to acknowledge. that way. Now my mission this morning is not so much to help myself as others. I wish to help those I left in the body, perhaps more helpless than I should have. When I speak of helplessness I don't mean I left them entirely destitute, but I can see where a great many times we might throw a little more sunshine into our lives than we do, especially while we are upon the earth. I feel now that I should like to bring a little sunshine into some of their lives, and I think if I am able to manifest I may be able to advise them, or change their ideas of some things in a way that would be beneficial. I think I will be well enough known without making too broad a statement for! I find in coming back to earth it is a good deal like our acts while in the body. We do not like to be too personal or express ourselves too freely to everybody. I know that I never could do it, and I don't think that they would expect it from me. Put me down as Jeremiah F. Thompson, and I shall be remembered most in Burlington, Vt. I have been out of the body some time, and I left those whom I was interested in up there. I would like to come in contact with them, and in doing so I think I will be able to assist myself and others also. They may think it strange that I should return now, for I never had much faith in those fel lows who used to tell so much a bout the spirits returning; but a truth is a truth, and when one is conscious of it he is obliged to express it.

Hannah P. Leighton.

Oh! how glad I am this morning for the privilege to send a few words of love and consolation to the loved ones of earth. How sweet it is to hold communion in this way. But oh! they do not understand it; they do not know what they miss. I am glad I had the knowledge before I passed on to spirit life. The little I did have has been a great blessing to me, not only in the physical but spiritual form. To-day I feel like returning, as there are so many things that I would like to/see accomplished for the benefit of those I am interested in. My loved ones know I am with them, but it is sometimes better to get a few words when they are least expected, and they have said so many times: "Why, Hannah, why have n't you come through THE BANNER columns, for you used to enjoy those messages so much?" I should say to them: I have lingered long and wished much for an opportunity, but there are so many anxious to meet their loved ones who never have an opportunity to go elsewhere. Oh! if the mortal could only realize what a beautiful work is being done, and how many spirits are brought back to earth and are convinced that they can communicate with their mortal friends, even if it is never acknowledged in earth-life. Now I wish my husband and friends to know that I am still progressing and trying to do all I can to assist them and have known the changes and conditions that have come, to a certain extent. I see still more changes coming, and yor will see that the spirit assists you; so peither fear nor tremble, all things will come out right. My husband's name is Albert; mine is Hannah P. Leighton, and my home Pepperell, Mass.

Mrs. Andrew McBride.

I am a long distance from home, but it seems I will be able to reach my friends, as your paper has a large circulation, though the time is so much I would like to say, and so much I send to your neighbor.

would like to see accomplished, that it seems just as if I could hardly control myself to say all I want to. It is often times said that enough is as good as a feast, so I will just say that I have come here this morning to encourage my friends in Leadville, Col., for there I will not be forgotten, although I have friends scattered in many places, and also in the old country. I do not care to be long, for I have come for the purpose of opening an avenue that they may see more clearly thinge that exist. We feel that if you give up more to the spiritual influence, you will be better able to comprehend the value of mortal and immortal things. I also have those in earth life who are not well, and I am a little anxious about their physical conditions. But I will look to the higher spirits to guide and direct me in that course. As I send this message of love out l hope it will be received in the same spirit I send it. Just put me down as Mrs. Andrew McBride of Leadville, Col.

Lovea Dickey Harrison.

[A short message from this party was given Nov. 26, but the name was incorrectly given and the spirit was dis-satisfied.]

If I was in the physical life, I would say I was a long way from home, but distance is nothing to the spirit. I am very glad to be here this morning and have the privilege of controlling, even if only for a few minutes because there is nothing that enters the mortal home and breaks up the family and brings desolation to the heart more than death, and especially when one has just got to that place in life where it seems it is worth living. I was only a young woman when I passed away, just where life looked the brightest, with a beautiful home, a loving husband, and everything to look forward to; and I have often heard them say: "Why did they take her when seemingly there are so many that death would be a relief to?" I wish to say to those who have made such expressions, also to those who are not comforted, remember that God doeth all things well. There is much in the mysterious workings of life that we are not able to explain, but there is a beautiful principle underlying all, and when we are is no separation, but the spirit goes on doing its work and may accomplish much.

I am anxious to reach my husband and other dear friends in earth life. I have many on the spirit side who join me, and father is with me -I might say Father Dickey and then they will know, as I have referred to many others too numerous to mention. But I wish my husband, John, to know that with the changes and adversities he has had in his business and other things to perplex him, I have tried in my feeble way to sustain and uphold him, and I wish him to be strong. Whatever you can attract to you that gives you comfort and strength, and makes your life happy and worth living, take it, for what is your happiness is mine.

You can put me down as Lovea D. Harrison, and our home, Waco, Texas.

John Cain.

It seems to me that most every thing comes by surprise, and the things that are least looked for are sometimes the best for us, al-

Now I was taken out of the body very suddenly by a railroad accident, so suddenly that in one sense of the word I never knew of the passing out of the body, for it left me in somewhat of a dazed state, and the excitement of my friends and associates, and their loving consciousness that I had left the physical form. I lived quite a long and useful life, and was always willing to do my duty as I saw it. While I did not think when I was in the physical form that it was possible for them after they passed beyond the physical action to return and communicate with their friends, yet I am glad this morning to say it can be done under proper conditions and influence. I have tried to reach several of my friends, and to some extent I have thrown an influence over them, but I have not been satisfied at proving my identity, and I do n't know whether I shall be able to do it to day or not. I wish to sav to those in mortal, I am satisfied, and have become more reconciled to the new conditions. I found my companions watching for me. I say companions, for I had two wives, and I joined them in spirit-life. We all send our love, and we understand each other better than in earth life. I can hardly tell you what I wish to convince my friends that I am here, but if some of them will give me an opportunity by going to a medium, I will try in my feeble way to make them understand, and help them what I can. So just put me down as John Cain, and my home Hollis, Ark.

George Marshall.

My name is George Marshall, and my home Pawtucket, R. I. I was engaged in the factories there. I left friends that I would like to communicate with. I see that some are interested in Spir.tualism, and I think it would be well if I could make myself known so that they would be more encouraged, and also feel that after we have left the body we are not so liable to forget our friends as when we leave one place to go to another. I belonged in Yorkshire, Eng., and I have friends there. 1 shall be remembered in Fall River, Mass., and other places where I have been employed and associated. It seems to me there is yet work to be cone to wake up those in mortal life to more self-reliance, more self-confidence; that they must not submit to so much depression and be guided by what some one else says.

I feel since leaving the body that the workcountry should place themselves in a little different attitude, so that they may not submit to the conditions around them. I wish all to know I still have an interest in the welfare of my fellowmen, and will work for them and give them advice as far as I can and will bring higher spirits with me who can guide and direct me. I wish all to know I am still active, and this being a new work for me I am somewhat ignorant as to what is best. to say; but if they will awaken an interest and give me an opportunity, I think I will be able to help many.

That will do this morning, as I feel I cannot control any longer.

Messages to be Published. Feb. 17. - Levi Wilson; Martha E. McKenney; Frank Wells; Mary Agnes Moore: Catharine A. Bronell; Amos

Now is the time to subscribe for the will not allow me to say all I wish. Oh! there BANNER OF LIGHT for yourself, and a copy to Written for the Benner of Light. THE GIFT OF LIGHT.

BY WILLIAM BRUNTON.

I watched the moon come o'er the hill, How bright and beautiful it shone! And all the heavens with peace did fill, Ab! thus I thought-in night of fear

While stars assembled round its throne! The truth beams gladness on our way. And turns to silver darkness drear. And gives us promise of the day! I watched the sun in glory dight

Arise in splendor full and free, And shed its showers of golden light Far over land and surging sea! Ah! then I thought-so to the mind Is knowledge spreading far and wide, Love's day is dawning for mankind, God's earth is being beautified!

A Letter from Abby A. Judson

NUMBER FIFTY-RIGHT.

To the Editor of the Banner of Light:

Having occasionally referred to articles in The Outlook, some may wonder why I read that magazine regularly, carried on, as it is, in the interests of Christianity. One reason is that it collects the events of the week in concise form from an immense amount of news paper matter "boiled down," as it were, which makes it a suitable paper for one who cannot look through a single number of a great New York daily without great pain in the eye.

Another reason is, that with a great deal of other matter it presents the religious news of the week, with notices of new books on religion, which helps to keep us en rapport with what the church is doing. And this résumé of the religious events is not presented in a bigoted, sectarian way, but with considerable liber-

Lyman Abbott having resigned the pastorate in which he succeeded Beecher, devotes himself wholly to this popular magazine, and we think we are safe in saying that he is using all his powers to lead and instruct the great religious world of America. He attacks steadily fully conscious of it we will know that there and unflinchingly the plenary inspiration of the Hebrew Scriptures, vicarious atonement and the fall of man. But, like many who have crept out from the old paths to a certain extent, but remain persistently and authoritatively at that point, he is fitted to lead only those who have gone as far as he has and are not yet ready to go further.

We generally find it thus. One who has discarded a portion of the old Calvinistic fundamentals thinks he is now in the open day, and that those he still clings to are actual truths.

I have a nephew who stands alone among eight brothers and sisters in discarding eternal punishment. They still accept all the Calvinistic doctrines inherited from their maternal grandfather, the pioneer missionary to Burmah, and their paternal great-grandfather, sense, because no matter how high our cona Scotch-Irish divine, who wrote Carson's like Lyman Abbott, this young man, who has transcend the Divine-Human. proceeded so far, thinks that he has the whole It depends entirely upon what construction of truth now, and will never no never sten out any further.

one dogma that is taught in the Hebrew Scrip- called sweet reasonableness or arrogant pretures, he might sometime drop something else, sumption. To confine the idea of Man to he emphatically declared that to be impossible this one little planet and to conceive of no words and sweet sympathy brought me to a ble, as he now had, as always, the foundation stage of spiritual development higher than truth. On my enquiring what he thought our own at present would savor of conceited that to be, he said it was the belief in Jesus, | imbecility; but to look outward, onward, upas God, mediator, and atoner for the sins of ward and forward to the limitless possible those who accept him. Here he rests as de attainments of the human race, and proclaim voted a Jesusolater as I know; but Father universal brotherhood, not for a race or even Time, great revealer of the unexpected, will a single solar system only, but for the unshow. This nephew of mine, of undoubted measured universe of conscious intelligent sincerity, and eager for truth, considers the individual beings, all essentially human in the worship of the man Jesus as the fundamental grandest sense of that mighty work, is soulpoint in religion, and is deeply pained when I | inspiring and in every way ennobling. object to the idolatry practiced by the Christian church.

are God and the human soul. In other words the same nature with ourselves, and whatthe relations between each finite soul and the ever we or any professed Theosophists may infinite soul-parent form the foundation on mean by Masters or Mahatmas may simply which the wise builder will raise the perfect- signify the human soul in a higher state of ing of his own nature, and the expression of expressed development than we are ordinarily devoted love and equal justice toward all be- familiar with. The favorite theosophic phrase ings with whom he comes in contact. Did not | "elder brethren of the race," as applied to Thomas Paine mean this when he said: "To | Masters is undoubtedly the key to what our do good is my religion"?

to see in the issue of Jan. 7, under the heading | mind of man cannot be creative in its action, and quite just notice of Peebles' new work on prehensible meanings of the word. To create Jesus. That Dr. Abbott should note in such a de novo is beyond our power to conceive, but spirit a work by one whom he calls "a leader to organize, integrate, form or fashion new among Spiritualists," shows his real desire to | combinations out of already existing motherbe just and fair. A while back I protested in substance (matter) is strictly within the a personal letter to him against his always ad- province of human intelligence. vising T. J. Hudson's book to inquirers after! It may be quite true that all ideas as Plato the best work on psychic subjects under the and other great philosophers have taught, are heading "Queries." I doubted the fairness of eternally within the Divine Mind, therefore making an author who denies the spiritual man only thinks God's thoughts after Him; origin of all the phenomena the sole guide and but be that as it may, for all practical purteacher on spiritualistic subjects.

article by the Editor himself on "Henry | new idea, invention, discovery or combination Drummond-Evangelist, Professor, Author," known to earth results from ccoperative menbased on G. A. Smith's Life of that distin- tal activities. guished and lovable man. We were especially interested in what was said of Drummond's "Natural Law in the Spiritual World," and but a co-partner with other intelligencies in noted the fact, new to us, that in the note- | projecting ideals into outward forms. We book of Henry's father, found after his death, was this expression: "Would it not be strange | lated that interdependent action is the only if it turned out that the laws of Nature and action possible to the end of creating new ing people in the factories and all over this of the Spiritual World are the same?" This combinations or forming novel aggregations significant fact shows the mental and spiritual atmosphere which this sensitive ton breathed from early childhood.

You may remember, Mr. Editor, that in Drummond's Introduction to this fruitful of machinery which is laughable when one book he says that the "spiritual laws are not pauses to weigh its import, and we need not analogous to the natural laws, but they are the | wonder that our Oriental visitors often scorn same laws. It is not a question of analogy, but of identity. The italics are given as in point less to moral attainments than to mere the book.

Dr. Abbott says, regarding this, that the laws of any object constitute its nature, and characteristic differences between the natural | when in a lumbering ox cart the pioneers of but in the inference he goes on to make, he is greyhound is not of necessity a civilizer, any wholly wrong and shows that he has turned a more than the express train, neither is the teldeaf ear to what has been for many years ephone or the submarine cable, though all to say that if this were so, it would be from zation. the scientific point of view absolute material-

idealism. And he says Drummond was neither materialist nor idealist.

No, he was neither; but he was religious and evangelistic; and in what he says on this point in his Introduction, "He builded better than he knew." But Dr. Abbott, who lives in a later decade, and who is so broad in many We say designedly "material" instead of "natural" because the spiritual world is as as much in the domain of nature.

The church deems spiritual life another thing from this; we deem it an expansion of this. On the earth plane, contiguous to the planet, a scale of vibrations prevails in accordance with which organized beings communicate with each other through organs of sense; and there are scientists who have declared the number of vibrations to which the human tympanum can respond, as well as the far more rapid vibrations that enable the retina to indicate to the mind within what tints make the beautitul rainbow.

When the fleshly body disintegrates, we no longer have organs that respond to the vibrations of the earth-plane, but we have an ethereal body, called by that eminent psychologist Paul a spiritual body, which responds with its | the entire human race will be a feature of life entire sensorium to the much more rapid vibrations of the planes of existence beyond the atmosphere. If we are earth bound, non progressive, we make a makeshift of a body and dwell in the spirit world of the earth, which surrounds it, and accompanies it in its journey around the sun. Progressive spirits come to tion. the earth-plane to do good, but they live more naturally and happily where the scale of vibration suits their more ethereal bodies. They are not denaturalized, they are under "natural law in the spiritual world," for "All (nat ural world and spiritual world) are parts of one stupendous whole." So, instead of being materialists or idealists because we think that natural laws actually prevail in the spiritual world, we are scientists in the true sense of the term, for science is nature brought within the comprehension of the mind of man.

Yours for humanity and for spirituality, ABBY A. JUDSON Arlington, N. J., Feb. 12, 1899.

Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF

QUES — [By Michael Goloschington, Camden, N. J.] 1. Apart from the Infinite, is there any spiritual entity other than man?

2. Is the mind of man creative of thought, or merely receptive?

W. J. COLVILLE.

3. What effect will the great advance in material civilization have upon spiritual progress? It it will Ans. 1.-It is clearly impossible to answer this question authoritatively in the fullest

ceptions of planetary angels and other tute-Baptist Commentary on the New Testament. | lary and guardian spirits may rise, we are un-This phalanx of brothers and sisters, who able to refute the testimony of Swedenborg stand shoulder to shoulder, with each man's and other illustrious seers, which is to the shield overlapping the shield of his neighbor, effect that all the angelic societies discovered like the embattled Greeks of old, think that by human seership are in the human form, this brother who thinks the wicked are not to and that no matter how high we may rise in be tormented forever, is very "erratic." But, our explorations of the universe, we cannot

is placed upon the word Man as to whether the doctrine suggested by our questioner par-On my suggesting to him that having dropped | takes of what Matthew Arnold would have

The possibilities of human expression are measureless; therefore the highest angels and To me the fundamental points of religion | archangels of whom we can conceive are of friend is seeking to unlock.

To return to "The Outlook." I was pleased Ans. 2. In the highest sense of the word the "Religion and Philosophy," a short but kindly though it is decidedly so in all lesser and com-

poses we may declare that our minds are both The issue of Jan. 28 gives an interesting originative and receptive, and every so called

The true theory of inspiration is not that man is simply a receptive or passive medium, must never forget that we are all so inter-reof preëxisting molecules or atoms.

Ans. 3. Material progress is not civilization, but can be employed as a civilizing agent. There is a great deal of wild and foolish eulogy our boasted western developments because we physical achievements.

People are not necessarily healthier, happier or more moral because they can cross the conthat this phrase must mean that there are no I tinent in less than a week, than in the old days and the spiritual. Dr. Abbott is right so far, 1849 crossed the plains to California. The ocean proclaimed by thinking Spiritualists as the these inventions are proudly pointed to by basis of Spiritual Philosophy. For he goes on many as incontestable proof of modern civili-

Common sense and reason teach that the ism; from the religious point of view, absolute | ends of virtue or of erime can be furthered by | the error.

all these engines of commerce; rapid transit can aid the virtuous and the victous equaliv: we must therefore look to something immeasurably higher than machinery if we are to find the real means of true civilization, viz., to those spiritual forces which are now steadily and vigorously at work preparing the earth for ways, should understand better the relations a higher and nobler civilization than any between the material and the spiritual world. | which could be based on commerce with equity and benevolence left out.

We are thoroughly convinced that a new natural as this we now inhabit, for it is just cycle of time is just commencing, and that the enterprising nineteenth century has been the pioneer of the far more spiritual twentieth now so close upon us. The past fifty years have been singularly devoted to the work of material and intellectual preparation for the now rapidly advancing higher dispensation which will dispense an amount of spiritual illumination as yet but faintly heralded. As great spiritual purposes are being fulfilled in all the preparatory work commonly called civilization, these great inventions and discoveries of which so much boast is made will unquestionably be made use of to further the ends of the real civilization to aid in the progress of which they have been inspirationally projected from spiritual spheres among mankind. As in the new era a realization of the actual oneness of to an extent previously unknown, every means which can facilitate communion between different peoples and countries will be a boon and a desideratum. Spiritual progress itself is haunt houses, and other places. If not, we interior, not external, therefore it is to the spreading interest in all psychical questions that we point as the chief evidence of civiliza-

Passed to Spirit-Life.

From his home in Manchester, N. H., Feb. 2, LEVERETT A SAWYER, aged 68 years 6 months and 19 days. A SAWYER, aged 68 years 6 months and 19 days.

He had been a patient sufferer for many years, and was expecting to be called to the higher life at any time. He was a firm believer in Spiritualism, well read in its literature, and personally acquainted with many noted mediums who have passed on. He will be very nuch missed from his home, where he was a kind husband, father and companion. He is survived by his widow Margaret and two-children-Annie M and George C. slae two brothers—George C. Sawyer of Utica, N.Y., College, and Capt. N. D. A. Sawyer, U. B. A., retired, of Jacksonville, Fia, and one sister, Mrs. Col. Pearson of Boston.

Funeral services on Saturday, Feb. 4, conducted by the writer.

EDGAR W. EMERSON.

LIST OF SPIRITUALIST LEC**TURERS.** If there are any errors in this List, we wish those nost interested to inform us.

most interested to inform us.

C. Fannie Allyn, Stoneham, Mass.

James Madison Allen, Springfield, Mo
F. M. Atherton, East Saugus, Mass.
Dr. H. C. Andrews, Bridgebort, Mich.
Mrs. S. M. Atherton, East Saugus, Mass.
Mrs. Nellie J. T. Brigham, 224 E. 39th street, New York.
Mrs. E. H. Britter, Cheetham Hill, Manchester, Eng.
Bishop A. Beals, Summerland, Cal.
Addie L. Ballou, 1021 Market street, San Francisco, Oal.
G. H. Brooks, Wheaton, Ill.
Capt. J. Balcom, 7 Neptune street, Lynn, Mass.
Mrs. S. A. Byrnes, 7 Shenandoah st., Dorchester, Mass.
J. Frank Baxter, 46 Tudor street, Chelsea, Mass.
Mrs. S. A. Byrnes, 7 Shenandoah st., Dorchester, Mass.
Mrs. L. E. Balley, Battle Creek, Mich.
Mrs. L. E. Balley, Battle Creek, Mich.
Mrs. Abby N. Burnham, 35 Salem street, Malden, Mass.
Mrs. Emma J. Bullene, Denver, Col.
Miss L. Barnicoat, Boston, Mass.
Mrs. Eoctt Briggs, 132 McAllister st., San Francisco, Oal.
Prof. J. R. Buchanan, Sau Jose, Cal.
Mrs. H. Morse-Baker, Granville, N. Y.
Mrs. S. E. W. Bishop, South Miton, Mich.
S. L. Beal, Brockton, Mass.
Albert P. Blinn, Lake Pleas ant, Mass.
Allen Franklin Brown, San Antonio, Tex.
M. St. Omer-Briggs, 738 Richmondst., Cinchnati. O.*
Mrs. Nellie S. Baade, 411 Bith street, Detroit, Mich.*
Milton Baker, 50 Bank street, Trenton, N. J.
E. J. Bowtell, Il Isbel street, Binghamton, N. Y.*
Dean Clarke, care Banner of Light, Boston, Mass.
Mrs. Hettie Clark, Onset Bay, Mass.
George W. Carpender, San Franci-co, Cal.
Mrs. Marietta F. Cross, Bradford, Mass.
Mrs. C. H. Clarke, 996 Washing on street, Boston, Mass.
Mrs. C. H. Clarke, 13 Fourth Avenue, Haverhill, Mass.
Mrs. C. H. Clarke, 206 Washing on street, Boston, Mass.
Mrs. C. H. Clarke, 206 Washing on street, Boston, Mass.
Mrs. A. Cate, 13 Fourth Avenue, Haverhill, Mass.
Mrs. C. H. Clarke, 206 Washing on street, Boston, Mass.
Mrs. A. Cate, 13 Fourth Avenue, Haverhill, Mass.
Mrs. A. Cate, 13 Fourth Avenue, Haverhill, Mass.
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MRS. J. K. D. CONANT, Room 2, 8\(\frac{1}{2}\) Bosworth st., Boston.
MRS. E. CUYLLER, Eden Park, Pa.
MRS. A. E. CUNNINGHAM, 9\(\frac{1}{2}\) Berkeley st., Suite 10, Boston
MRS. E. B. CRADDOOK, CONCORD, N. H.
MRS. E. B. CRADDOOK, CONCORD, N. H.
MRS. ABBIE W. CROSSETT, Waterbury Vt.
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MRS. S. DICK, 9 Bosworth street, Boston. Mass.*
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J. W. DENNIS, 120 Normal Avenue, Buffalo, N. Y.*
MRS. JUIIA E. DAVIS, 49 Dickinson st., Somerville, Mass.
J. L. ENOS, Cedar Rapids, Iowa.
DR. G. BECK WITH EWELL, Shelton, Ct.*
MISS ELIZABETH EWELL, Shelton, Ct.*
MISS ELIZABUTH SUMINIS, 59 Campst., New Orleans, La.
GEORGE A. FULLER, 42 Alvarado Avc., Worcester, Mass.*
E. B. FAIROHILD, Stoneham, Mass.*
MRS. ADA FOYE, Box 517, Chicago, Ill.
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MRS. S. E. HALL. 12 Burrell street, Roxbury, Mass.

MRS. S. E. HALL. 12 Burrell street, Roxbury, Mass.

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MRS. H. G. HOLCOMBE, 66 Acushnet Av., Springfield, Mass.*

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MRS. NETTIE HARDING, 14 George st., E. Somerville, Mass.

ANNIE C. TORRY HAWKS, Louisville, Ky.

DR. C. H. HARDING, 9 Bosworth street, Boston, Mass.

MRS. M. J. HENDEE ROGERS, San Francisco, Cal.

DR. W. D. S. HAYWARD, 1933 Franklin Av., Brooklyn, N. Y.

M. F. HAMMOND, Station A, Worcester, Mass.*

MOSES HULL, 359 Normal Avenue, Buffalo, N. Y.

LENNIE HAGAN JAGKSON, F.L. Worth, Texas

ABBY A. JUDSON, Arlington, N. J.

JENNIE HAGAN JACKSON, Rt. WORTH, TEXAS
ABBY A. JUDSON, Arlington, N. J.
MRS. EMMA JACKSON, Acushnet, Mass.
O. P. KELLOGG, East Trumbull, Ashtabula Co. O.
J. W. KENYON, 285 Prospect street, Cambridgeport, Mass.*
MR. J. W. KENYON, 256 Prospect st., Cambridgeport, Mass.
G. W. KATES, Rochester, N. Y.
MRS. ZAIDA BROWN-KATES, Rochester, N. YD. M. KING, Mantua Station, O.
F. L. KING, Care BANNER OF LIGHT, Boston, Mass.
MRS. R. S. LILLIE, Lily Dale, Chautauqua Co., N. Y.
MRS. F. A. LOGAN, 1137 East 20th street, Oakland, Cal.
MRS. SOPHEONIA M. LOWELI, Anoka. Min.*

MIS. ZAIDA BIOWN-RAPES, ROCHESTET, N. 1.

D. M. KING, Mantua Station, O.

F. L. KING, CARE BANNER OF LIGHT, BOSTON, MASS.
MRS. R. S. LILLIE, Lily Dale, Chautauqua Co., N. Y.
MRS. F. A. LOGAN, 1137 East 20th street, Oakland, Cal.
MRS. SOPHRONIA M. LOWELI, Andoka, Minn.
THOS. LEES, 56 Stearns street, Cleveland, O.*
MRS. H. S. LARE, Cleveland, O.
MRS. CARRIEF, LORING, BOX S. East Braintree, Mass.
MRS. M. C. KNIGHT-LYMAN, LOS Angeles, Cal.*
MRS. EMMA MINER, Clinton, Mass.
P. C. MILLS, Edmonds, Suolomish Co., Wash.
J. J. MORSE, 28 OSHADBURCH SI., Easton Road, London, Eng
HATTIE C. MAAON, 80 West Concord street, Boston, Mass.
JAMES N. MAGOON, 40 Loomis street, Chicago, Ill.
FLIA GHESON MAGOON, 40 Loomis street, Chicago, Ill.
FLIA GHESON MAGOON, 40 Loomis street, Chicago, Ill.
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MRS. LA. COFFIN-NILES, Middledboro, Mass.
MRS. EAMA M. NUTT, 631 Jackson street, Milwaukee, Wis.
MRS. EAMA M. NUTT, 631 Jackson street, Milwaukee, Wis.
MRY S. PEPPER, 1062 Eddy street, Providence, R. I.*
THEODORE F. PRICE, Cape May, N. J.
PROF. W. P. PECK, 3050 Macazine street, St. Louis, Mo.
CARLYLE PETPRILEA, 209 So. Br. adway, Los Angeles, Cal.
MRS. MYRA F. PAINE, Lily Dale, N. Y.
MRS. BELLE R. PLUM. 60 My Itle Avenue, Brooklyn, N. Y.
CALE PERNITSS, 10 Hudson street, Lyan, Mass.
LOE F. PRICE, 30 Wooster street, Hartford, Conn.
C. W. Quimbry, 30 Everet street, Everett, Mass.
LOE F. PRICE, 30 Wooster street, Hartford, Conn.
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WILLIAM WELCH REED, TTitconds Et. Avenue, Dembryport, Mass.
MRS. CORA L. V. RICHMOND, ROGETS PAIR, Ill.
MRS. TILLE U. REVNOLDS, 1637 6th Avenue, Thospryport, Mass.
MRS. AS CHELE R. STEDS AS DVIGHT STREET, BOSTON, Mass.
FRANK T. RIPLEY, CARE BANNER OF LIGHT, BOSTON, MASS.
FRANK T. RIPLEY, CASE BANNER OF LIGHT, BOSTON, MASS.
WILLIAM SELLE R. SOWERS STEED, BOSTON,

* Will also attend funerals. N.B. If any names are omitted from the above list, they will be gladly inserted as soon as the Editor is notified of

The Christ Question Settled.

BY C H. A.

I hereby acknowledge the receipt of Dr. Peebles' latest, "The Christ Question Settled." The Doctor has compiled a vast array of evidence; it will be hard for those who deny the Nazarene's existence to rebut it. It will require much more than a cursory reading to digest and assimilate the rich food between its covers. Dr. Peebles, in many respects, is a phenomenal man. He is exact, and his style is trenchant without being too caustic, sar-

The fact that Christ was is well established; the question is concerning the "immaculate conception." While we may not accept this dogma (in Peebles' book it speaks of Mary being highly sensitive and literally overshad owed by spirits during Jesus' conception), yet let us not say impossible relative to spirit fatherhood. Higher laws can ever set lower ones aside.

Some months ago I read an article from the pen of Dr. Fred L. H. Willis in re his early psychical experience with a medium. He tacked her dress to the floor within the cabinet, anatomatically sealed her mouth with strips of adhesive plaster. An impersonation followed; he examined the cabinet—empty, the tacks in the floor. The spirit returned; he again entered the cabinet—the medium was the help of placed the capinally; the drag fact as he had placed her originally; the dress fast to the floor: no sign of rents made by the tacks; the adhesive plaster still kept her lips closed. Now I suppose the foregoing is true, as he had sworn to it before a notary. What does it teach? This: the natural laws with which we are familiar can be set aside by high er ones. This is a corner-ston 3 of Spiritualism, and yet leading exponents of the New Philoso phy place themselves in a very inconsistent position by denying an immaculate (to our understanding) conception. While we need not worship the Christ as "very God," while we need not affirm his Divine inception, we should lead the life of the Nazarene. Did he have imperfections? Let us, with our broad and understandings improve on them ened understandings, improve on them.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula In his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Spiritualists' Home.

The Spiritualists' and Mediums' Home, 33101 Rhodes Avenue, Chicago, Ill., is under the auspices of the Ladies' Home and Aid Society. This little band of workers, both men and women (as this society admits both sexes) has, under many difficulties, established a Home upon a sure foundation.

Our present building of nine rooms we find far too small for the accommodation of the many applicants coming in from all parts of the country. We shall be obliged to get a larger building in the spring, and then will need more dishes, furniture, beds and bedding, carpets, rugs, etc., which we hereby solicit from our amply able friends of the Cause. We also want membership. Come forward, co workers, and join our society. It will east you only twenty-five cents per year membership, and five cents per week dues, and truly this Home is worthy of your best efforts now. It matters not where you live we want every Spiritualist in the United States and Canada to be enrolled on our membership list.

The names of every person sending us one year's membership and dues shall appear upon our Roll of Honor, to be always kept in a con spicuous place in the Home for the inspection

of all comers.

If we all join heartily in this work Spiritualists will soon have a Home of their own that

will be self supporting.

Mrs. Lora Holton, the musical test medium, assists other mediums every Wednesday evening for the benefit of the Home.

Every Tuesday, from 2 till 9 P. M., private instructions are given in medial development, the proceeds going for the benefit of the Home

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Through kissing a Bible to whose stained and worn covers the lips of thousands had been applied, a young girl contracted a horrible disease, which ultimately killed her.
Magistrate Pool was filled with horror when

he heard the story. He promptly abolished the Bible as far as oath-taking in his court is concerned.

The name of the young woman the Magis trate will not disclose. He has learned the

facts of the case, however, and they are authentic.
To the spot where hundreds of thousands had pressed their lips the girl pressed hers. She gave her testimony and left.

In a few days her lips began to swell. They grew worse each hour. She went to a physician. The man of medicine looked at the sores, then in pity at the young girl. In the first glance he saw that she was suffering from a horrible blood disease and that her entire system was completely poisoned.

In amazement he questioned her, and finally learned that she had kissed the Bible in Essex

Market Court. At once he saw how she had got the awful malady. Every effort was made to save the girl. Powerful remedies were applied. But everything was unavailing, and after a period of suffering

and of horror, she died. -Ex. To The Liberal-Minded.

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The Good Work Progresses.

The following letter from across the water will be of interest to all American Spiritualists as an indication that Truth is spreading her wings over all parts of the earth:

DEN HAAO, 9, Januari, 1899.

S me psychological conferences having been made at the Hague, a local society has been founded there, for the scientific study of occultism. Some ninety members having already been admitted, sections will be formed, grouped around a centre from which the researches will be directed.

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You would very much oblize us by mentioning our Society in your periodical, and by consenting to send us this regularly in return for "Psyche," of which you will find a specimen added to this letter, in behalf of the reading room which has been arranged in the Society's home, Hondmarkt, 21 a, the Hague, Holland. Hoping you will see fit to comply with our request, we are most sincerely yours, Chairman, Fr. E. VAN HEUNCKELER. Secretary, M. PRIJES, Med. Docts.

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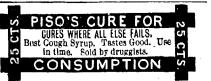
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May 21.

Spiritualist Societies.

We 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 Building, side entrance.—The Gospel of Spirit Return Selety, Minnie M. Soule, Pastor, will hold services every Sunday at 2½ and 7½ F. M. B ston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, President: J. B. Hatch, Jr., Secretary, 74 Sidney st., Dorchester, Mass.

Buton Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne datch, Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. The Helpino Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place. Business meeting at 4 o'clock. Supper at 6 o'clock. Entertainment at 17. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary. Bible Spiritualist Meetings, Odd Ladies' Hall, to Tremont Street.—Mrs. Gulterrez, President. Ser-ices Sundays at 10½ A. M., 2½ and 7 P. M., and Wednesdays t ½ 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, 184 Tremont street, at 18% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Engle Hall, 616 Washington Street.—Sundays at 11 A.M., 2½ and 7½ P.M.; Wednesdays at 7½ P.M. W. H. Amerige, Conductor. Echo Hall-1 Johnson Avenue, Charlestown Dist.-Sunday, Wednesday and Friday evenings. Mrs. E. J. Peak Chairman. First Spiritualist Chu ch, 730 Washington St.-M. Adeline Wilkinson, Pastor. Sundays, Il A.M.; 3 and 8 A.M. Thursday, 3 P.M.

Harmony Hall, 724 Washington Street.—10% A.M., 24 and 7½ P.M. Tuesday and Thursday afternoons at 2½. N. P. Smith, Chairman. Hollis Hall, 789 Washington St.—Services Sun lays, 10½ a.m., 2½ and 7½ P.m. George B. Cutter, Chair-

Exeter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary. The Copley Mystic Circle meets Sundays at 7½ 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 elevator. Dr. F. J. Miller, President.

The First Spiritualist Ladles' Aid Society meets every Friday afternoon and evening. Supper served at 6 r.m.—at 241 Tremont street, near Ellot street. Mrs. Mattle E. A. Allbe, President; 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 6% P.M. Mrs Maggie J. Butler, President; Mrs. Sadie French, Secretary.

Tae Ludies' Spiritualistic Industrial Society masts at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown The Spiritual Science Church, Lower Audience Room, First Spiritual Temple, corner of Newbury and Exeter streets, Sundays at 7½ P.M. Preaching by Rev. T. E. Allen.

The Veteran Spiritualists' Union holds meetings the chird Thursday of each month in Dwight Hall, 514 Tremore street, at 7½ P.M. All are invited. Christopher O. Shaw, Preside et; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge. Shaw, Preside to introduce CAMBRIDGE.

The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2½ and 1½ p. m. and Taursdays 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, is sambridge Lower Hall, 631 Massachusetts Av., Mrs. 1.5. Soper, President; Mrs. L.E.Keith, Clerk.

MALDEN. Malden Progressive Spiritunlists' Society, De-liberative Hall, Bailey Building, 56 Pleasant street. -Sundays at 25 p.m. Mr William M. Barber, Presitent; Mrs. Rebecca Morton, Sec'y. H. H. Warner, permanent speaker, Mrs. Clara L. Fagan, test medlum.

BROOKLYN.

The Woman's Progressive Union holds a setings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; super at 64, at the hall, Walsh's Academy, 423 o'clock; super at 64, at the 44, at the author, will give wide circulation among

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue, Good speakers and mediums always in attendance, Seats free. All welcome. Mr. G. Deleree, Preside t; Mrs. Alice Ashiey, 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. Weiler, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor. Spiritual Conference, Jackson Hall, 515 Ful-ton 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, 1810 Fulton Street.—Sundays at 8 p. M. Mrs. M. C. McGibeny, me-dium, Herbert L. Waitney, Chairman. Jackson Hall, 515 Fulton Street.—Sundays at 3 P. M.; Wednesdays at 8 P. M. Mrs. L. A. Oimstead, Conduc-630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 r. m.

The First Society of Resicrucions meets every Sunday in Stehnway Hall, (7th floor, Take Elevator.) Yan Buren st., near Michigan Ave., at 10.46 A.M. White Rose Auxiliary, 12 M. Seats free. J. C. F. Grumbine, lecturer, First Spir-tual Church, South Side, 77 Thirty-First Street.—Sundays, 2½ and 7½ P. M. Georgia Gla-dys Cooley, Pastor. CINCINNATI.

CHICAGO.

Society of Spiritual Unity, Washington Park Hall 1222 Race St., Sundays, 7½ P.M. M. St. Omer-Briggs, pastor MILWAUKEE, WIS. Unity Spiritual Society meets at Ethical Auditorium, 558 Jefferson street, every Sunday at 7% P. M., and Thursday at 8 P. M. Flora S. Jackson, President. NEWARK, N J.

The First Chuich of Spiritual Progression meets in the hall, corner of Weit Park and Broad streets at 8 p. m. Mrs.G. A. Dorn, President. NEW YORK CITY.

International Conservatory of Music, 744 Lexing-to 1 Av. nue, one door above 58th street.—The Spiritual and Ethical Society house meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker. First Society of Spiritualists meets at the "Tux-edo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 P.M. The Yonkers Spiritualist Society, holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceum

PHILADELPHIA, The First Association of Spiritualists founded 452) meets at 13th street and Girard Avenue. President, Capt. F. J. Keffer: Secretary, Frank H. Moorill. Lyceum 2 P. M. Services 3 and 7 % P. M. Lecturer, W. J. Colville The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 5th and Spring Garden streets, every Sunday at 2% and 7%. Lyceum at 2%. Séance every Friday evening. President, Hou. Thomas M. Locke; Sec-retary, Chas. L. GeFrorer, 1325 S. 15th street.

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

Banner of Tight.

BOSTOM, SATURDAY, PERRUARY 95, 1889.

Michigan Mid-Winter Convention.

The sixth annual midwinter meeting of the State Spiritualist Association of Michigan was held in the city of Owosso, Feb. 10, 11, 12. Despite the cold weather, the attendance was large, prominent Spiritualists from all sections of the State being among those who were present. The citizens of Owosso turned out in large numbers and filled the hall to overflowing at every session. When it is understood that the thermometer ranged from ten to twenty-five degrees below zero, never rising even to the zero point for three days, the large attendance from the country and city indicates the interest taken in the subject of

Spiritualism by the Michigan people. was informed by some of the parties present that they had driven ten, twenty and even thirty miles to attend the Convention, while others had come more than one hundred miles by rail in order to take part in the exercises. One venerable man informed me that he was an inmate of the almshouse, and had walked into the city to attend the meeting. I gave him a copy of the BANNER OF LIGHT; his eyes filled with tears, and he exclaimed with deep emotion: "I took the dear old BANNER from its first issue in 1857 to 1867. My days were happier then, and I was not in the poorhouse. THE BANNER was the only Bible I had in those days, and it makes me happy to see its blessed face once more." His words touched the bye-standers who listened to the conversation, and some of them were seen to wipe their eyes very vigorously as the old man reverently folded THE BANNER and placed it in an inner pocket of his well-worn coat. Upon inquiry, I learn that he at one time possessed great brain power, and was a most successful business man. All health came upon him, his relatives did not want him, and he went to the poor farm to be cared for until he is called up higher. His trouble is epilepsy; he is a human being and a Spiritualist. Yet there are Spirit ualists wno say that they do not want to see homes for the aged and indigent established in the name of Spiritualism!

An informal reception was held Friday forenoon, during which delegates, visitors and speakers renewed old acquaintances, and formed many new ones. Friends who had not met in years clasped one another by the hand again, and relived the stirring events of the dear dead days of the past. An air of welcome pervaded the hall, and everybody was at once made to feel at home. Miss Magaie Gaule made her first bow to a Michigan audience at this convention, and well may she be proud of the welcome given her by her warm hearted brethren in the great Wolverine State. She was soon at home among them all, and her splendid work testified to the appreciation of her guides of the generous reception accorded

their medium on this occasion. On Friday afternoon Hon. Stanley E. Parkill, one of Owosso's prominent, large hearted, progressive citizens, delivered an eloquent address of welcome to the city, to the officers, delegates and visitors present. His words were well chosen, and his references to the struggles of all new religious movements against the adverse tide of popular prejudice, showed that he knew something of the thorny roadway over which Spiritualism has had to travel for more than fifty years. He was most happy in his reference to memory. He stated that reasoning and thinking consisted wholly in looking backward over the events of the past. If the human mind can recall the events of bye gone days, can learn the present, why may it not (and he believed it did), anticipate and call to mind the future? Prophecy is a fact, and if mortals can predict the future, can peer into its mystic realms, then surely they could learn whether or not disembodied souls were dwelling there. I regret that THE BANNER'S space is too limited to permit a full review of his able address. It was cordial in tone, eloquent in delivery, and sincere in its impress-

The response to Mr. Parkill's address was made by Hon. D. P. Dewey of Grand Blanc, President of the State Association. Mr. Dewey, in the name of the visitors present, accepted the freedom of the city that had been extended to them by Mr. Parkill, and referred to greetings given the Spiritualists at the Rochester Jubilee and at Washington at the last National Spiritualists' Association Convention by the city authorities and prominent citizens, as paralleled by this warm welcome to Owosso. He said these evidences proved that Spiritualism was growing in popular esteem, and that other denominations were ready to accord it fair treatment wherever and when ever it was properly presented to them. He felt that the present convention meant much for Spiritualism in Michigan, and urged all to work together in perfect harmony for the good of the Cause. Mr. Dewey's address was most appropriate, and a tactful recognition of the courtesy shown all visitors by the citizens of

President Dewey then introduced Miss Maggie Gaule, who made a few appropriate and felicitous remarks, followed by several well defined spirit communications, all of which were duly recognized.

The evening session was called to order at 7:45 by Pres. Dewey, who, after a selection of music, introduced Miss Maggie Gaule of Baltimore, Md. Miss Gaule's tests and readings were numerous, and gave excellent satisfac-tion, frequently eliciting generous applause. She won her way into the hearts of the people, and held it by means of the power that is hers, as well as by her sunny disposition, vivacious manner and readiness to do for the Cause. After the delineations Pres. Dewey introduced as the speaker of the evening Mr. Harrison D Barrett of Needham, Mass. He prefaced his address by reading a poem from one of America's greatest bards, James G. Clark, entitled "The Voice of the People." Mr. Barrett took for his subject "The Message of Spiritualism," and was given generous, respectful attention from first to last.

On Saturday morning the question, "Upon what element in Spiritualism should we lay the most emphasis?" called forth a symposium of addresses from a number of prominent speakers, led by Mrs. Eva P. Hopkins of Owosso, Dr. C. W. Burrows of Detroit, Mrs. Lucy J. Williams of Breedsville, Mrs. Anna L. Robinson of Port Huron, J. B. Alger of Flint, and H. L. Chapman of Marcellus. Mrs. Hopkins made a most appropriate address, remarking as she took her place, that, according to Webster, a symposium meant a merry feast, a drinking together. She said that while the people present would not indulge in winedrinking, as of old, they would yet drink in together the real elixir of life as represented by Spiritualism. Dr. Burrows emphasized social purity; Mrs. Williams, spirituality and future peace of mind; Mrs. Robinson, more active work for and devotion to the Cause; Mr. Alger, the necessity of contrasting Spiritualism with Materialism; and Mr. Chapman, a more general recognition of progression on earth, which he elequently likened to a ladder of spiritual steps for the entire human race.

The atternoon session opened at two o'clock with Pres. Dewey in the chair. He at once introduced Miss Gaule, who gave a large number of delineations, all of which were promptly recognized. Her work seemed to im prove steadily as the convention advanced from day to day. She was followed by that valiant Boanerges of Spiritualism in Michigan, Dr. A. B. Spinney of Reed City. The doutor took for his text the Apostle Paul's well-known words, "Concerning spiritual gifts, brethren, I would not have ye ignorant." I should do the good doctor an injustice to attempt to give even a résumé of his able and elequent lecture. He spoke with deep feeling, and presented an astonishing array of facts to his deeply interested listeners. He referred to the effect the case of Mollie Fancher had had upon the men of medicine, and showed what changes had taken place in their conceptions of the human soul. He proved the marvelous

truths of clairvoyance by Mise Fancher's experiences, then paid a glowing tribute to pise nomena and their necessity in spiritual work. He then turned his guns upon phenomens worshipers, and told them in plain terms that they were materialists, and nothing more. He showed the tenderness of Spiritualism, and was more than eloquent in his impassioned appeal for a nobler exemplification of its teachings. His lecture will never be forgotten by the large concourse of people who were privileged to listen to it.

ileged to listen to it.

The evening session was called to order at 8 o'clock, with Pres. Dewey in the chair. Miss Gaule was presented to the audience, and gave a goodly number of psychometric readings and communications, all of which were recognized and much appreciated by the people. Pres. Dewey then introduced Mrs. Anna L. Robinson of Port Hyron Mark 1981 L. Robinson of Port Huron, Mich. She read a fine poem entitled "The Boy with the Mus-ket," and proceeded to deliver an exceedingly able as well as highly instructive address. She spoke of the praise that was usually bestowed upon the officers of an army, and how little attention was given the boy with the musket. She referred to the fact that were it not for the common soldiers, officers would not have anything to do; then likened the human family to a vast army, whose leaders were seeking to gain all praise and glory for themselves, without giving the humble toilers any credit for the results obtained, nor any reward for their labor. She pleaded for a more general recognition of human brotherhood, and trusted that all Spiritualists would work together for the purpose of giving unto all men their just dues. She asked for a more earnest consideration of the real meaning of Spiritualism to mankind, and argued that its real worth could only be slown by the im provement in the lives and conduct of those who call themselves Spiritualists. She wanted earth's toiling millions benefited spiritually and materially, to the end that class and caste might be forever overthrown in America. Her address was full of meaty sentences, for-cibly delivered and most cordially received. Mrs. Robinson was followed by Mr. Harrison D. Barrett, who spoke briefly upon the needs of local, State and National organization among Spiritualists, and urged all who thought alike with regard to Spiritualism to act

together in its support. Sunday morning session was opened in due form at 10:30, with Pres. Dewey in the chair. The speaker of the morning was Mrs. Marion L. Carpenter of Detroit. I had never before had the pleasure of listening to a full lecture from this favorite of Michigan Spiritualists. She was earnest, forceful, and decided in her utterances, and did not hesitate to place herself on record in favor of Spiritualism first, last and all of the time. She cid not believe in any half-hearted expressions, and wanted the world to understand that Spiritualism was the living representative of purity, integrity and morality." "It stands for the freest kind address. Prof. Schaller and Miss Gertrude or love, but repudiates and abhors free lust Laidlaw furnished fine music. Mr. Edgerly and licentious practices." she exclaimed most closed with readings, yehemently, "and when it is presented in Sunday next Mr. I honesty and absolute truthfulness to the world, it would indeed be the savior of man-kind." She followed her excellent address vices of that well-known medium of the Banwith a few readings, and her work in this respect was also supplemented by Miss Gaule.

The afternoon meeting was called to order by Pres. Dewey at 2:50 o clock Dr. A. B. Spin-ney took the floor, and urged the Spiritualists to do something to getend the cause of medical freedom in Michigan. He was followed by Mr. Burgess of Richmond, who asked for contributions to a special defense fund to keep friends of liberty at Lansing to work against the bill. He succeeded in raising over sixty dollars for this excellent work. A strong committee consisting of twenty one staunch niends of justice for the masses was then appointed to look after the interests of the peode in respective communities.

Miss Gaule followed with a number of delineations, which gave good satisfaction to the large audience present. Some of her tests were singularly striking and convincing. Pres. Dewey then introduced Mrs. Martha E. Root of Bay City. I cannot do this gifted lady's adress the justice that is its due in a report of this kind. She surpassed all of her previous efforts, and aroused great enthusiasm among her hearers. She demanded a higher ideal for each individual, and in a most logical and elo quent manner conclusively proved that each person had within the possibilities to overcome by elevating the standard of selfhood. Her lecture was replete with wisdom, sound logic and pure spirituality. It should have been listened to by five thousand people instead of three hundred.

In the evening nearly every seat in the large hall was filled by an eager, expectant audience consisting of more than five hundred people. Miss Gaule who was first introduced, thanked the people of Michigan for the royal welcome kindly treatment awarded her, then proceeded to give a large number of readings and delineations to the delight of the appreciative audience. She received a generous ovation as she took her seat.

Mr. Harrison D. Barrett was then introduced as the speaker of the evening. He read, by special request of Owosso and Lanking friends. the poem entitled "The Song of the Mystic," by Father Ryan, the poet priest. He stated that he had been requested to speak upon the subject "What is Spiritualism?" It was remarked that he only attempted to answer that question for himself, and that he made no effort to induce people to think as he did. His address was received in a kindly spirit. Pres. Dewey, in well-chosen words, delivered

the closing address, after which Mrs. A. L. Robinson pronounced the benediction, and the President declared the Convention adjourned without day.

Convention Notes.

The Spiritualists of Owosso were most hospitable. They opened their homes freely to all delegates and visitors, and made them feel as they were members of the family circle. The few who found quarters at the hotels were well cared for, but they did not find the genial atmosphere of the home.

-President Dewey's "mistakes" were as numerous as were those of his distinguished namesake at Manila.

---Too much cannot be said in praise of the vocal music with which the convention was favored. I have never heard more general satisfaction expressed by the people in that respect than at the Owosso gathering. The duets by Mrs. Nettie Allen and Mr. James B. McIntosh were especially fine, as were also the solos rendered by Messrs. Hickman and McIntosh and Mesdames Allen and Merrill. Hearty encores were frequently given by the delighted listeners. The secular press as well as the speakers vied with one another in giving credit the gifted vocalists to whom I have referred. The above named parties were assisted by Miss Laura Matlock, who was indefatigable in her efforts to make the convention a success, and two others whose names I did not learn.

-Dr. A. B. Spinney was in his element. He fought the doctor's plot most bravely, and then generously offered the State Association the use of his sanitalium at Reed City on the part of those who were sent to it by a representa-tive committee of the State body. Mrs. Martha E. Root of Bay City is the efficient chairman of that committee, to whom all applications for admission, with full statement of circumstances connected with the malady should be Dr. Spinney is bound to be of service to his fellowmen, and is never so happy as

when he is relieving their sufferings.

— John Hutchinson of Jackson fairly beamed with good nature, and had a broad smile of welcome for every visitor at the convention. When it came to taking up collections Mr. Hutchinson proved an adept. His hat always had the largest sums of money in

-John F. Goff's venerable form was an object of interest throughout the convention, especially so when it was known that he had donated a thousand dollars for the purpose of relieving human misery. Mr. Goff deserved and received the hearty thanks of every Spirit-

ualist at the meeting.

—A number of attendants upon the Convention had note-books and pencils in their hands, and could be seen busily taking notes during the addresses of the several speakers. One of them said to me, "I am going to take Clark, recitation. Dr. Smith, of Vermont, ad-these notes home, to have something to think dressed the jaudience, igiving reminiscences of

the tests were par excellence, the music of a very superior order, the harmony perfection itself, good feeling universal, and everybody happy. The Michigan people are large-hearted, open handed, broad-minded, hospitable and progressive, hence they could have none other than a successful convention. EVANGEL.

Correspondents Take Notice!!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point, refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER of LIGHT will not be responsible for the 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: Sunday morning an appreciative audience greeted Mr. Oscar A. Edgerly. Hon. E. A. Smith of Brandon, Vt., an admirer of Mr. Edgerly, was in the audience. Prof. Schaller pleased the audience with one one of his masterly tiano solos, after which Miss Gertrude Laidlaw, who has just recovered from a severe attack of La Grippe, sang one of her beautiful selections. Mr. Edgerly read a poem entitled "There is no Death," and after another selection by Miss Laidlaw, took for his subject "Spiritualism," and gave a splendid address. He said: Spiritualism in its application brings to humanity a knowledge most beneficial.

Spiritualism includes every truth that will make humanity better.

The phenomena of Spiritualism are to attract man from that which holds him down to ignor ance, hence Spiritualism frees humanity, and gives knowledge of all new things in the world. Mr. Edgerly closed his address by giving some very correct readings.

The beautiful calla lilies upon the table were

the gift of Mr. Hayward of Braintree. In the evening Mr. Edgerly gave another fine

Sunday next Mr. Edgerly will give his last NER OF LIGHT, Mrs. Jennie K. D. Conant, who will give psychometric readings. Those wishing articles read will please place them upon the table before Mrs. Conant enters the hall. Her many friends should avail themselves of this opportunity. She will be present both morning and evening.
Dr. George A. Fuller will be the speaker for

March. Watch this paper for notice of program for our anniversary celebration in Odd Fellows Hall on the last Sunday in March. Did you know you could buy a Banner of LIGHT at this hall? Well, you can, and subscribe for it here also.

THE HELPING HAND SOCIETY, Mrs. Grace Cobb Crawford, Sec'y, writes, met at Gould Hall, Wednesday, Feb. 15. Business meeting at 4 o'clock. Supper at 6:15. In the evening we were highly entertained by the children of the Boston Spiritual Lyceum. The hall was suitably arranged for an old-fashioned singingschool, and at 7:30 Prof. Schaller played an enlivening march, to which the children entered, and took their seats on the platform. The little folks were dressed in costumes of their grandmother's days, and their rosy cheeks and bright eyes showed to advantage bonnets chorus was "John Brown's Body," which Carl Leo Root gave a recitation; the little lad improves; Rupert Davis sang, to the pleasure of the audience; next came a chorus, "Grandma's Courtship"; Martha Mackenzie recited "Baby Caterpillar"; Eloise Hartman sang "Arabella Hopkins; recitation by Jessica Ellsworth, who responded to an encore; solo, Charlie, Hatch; recitation, Little Maud Armstrong; duet, Esther Botts and Harry Green, encored; chorus, "Cousin Jedediah"; recitation, Grace Tarbell; recitation, "Too Much of a Good Thing," Willie Sheldon; chorus, "Old Lady Who Lived Over the Sea"; recitation, Sadie Jackson; song, "Cats," E. W. Hatch; this piece was certainly the gem of the evening. Exercises closed with "America."
Wednesday, Feb. 22, a reception to George and Martha Washington; all come in costume.

FIRST SPIRITUALIST LADIES' AID SOCIETY-Mrs. Carrie L. Hatch, Sec'y, writes: The regular meeting of this society was held Friday. Feb. 17, at 241 Tremont street, with the Presi dent. Mrs. Mattie E. A. Allbe. in the chair. The Valentine supper proved a success; a large number was present. The evening session opened with singing by the audience. Mrs. M. E. Lambert read an original poem, which was well received. Mrs. Waterhouse spoke briefly upon the "Fear of Death." Mrs. Kate R. Stiles voiced choice thoughts, and spoke in relation to mediumship. A recitation was given by little Iona Scillings, which was very fine. Mr. Walter Raye of Somerville, formerly of Chicago, g ve a very interesting talk; he car ries his audience with him, and they appreciate his thought. Mr. Jackson, Mr. Hatch, Sr., and Mr. Albert Sawin made remarks, and Mr.

Sawin also was the pianist. Next Friday night we hold our Whist party, and we should be pleased to see all lovers of the game with us. Price fifteen cents.

BOSTON SPIRITUAL LYCEUM-A. Clarence Armstrong, Clerk, writes-Sunday afternoon, Feb. 19, held a very interesting session in Berkeley Hall; "Mottoes" was continued for the younger groups. "How can we best direct our will?" was the subject for the older ones. Concentration of our energy, eternal vigilance in watching our every act, and many other valuable suggestions were given by the several speakers. The after entertainment consisted of a piano solo by Prof. Schaller; reading, Alice Hatch; piano solo, Eddie Ransome; recitation, Harry Gilmore Greene; piano solo, Willie Sheldon; remarks and reading, Mr. Forest Harding; remarks, Dr. Dean Clarke, Mrs. A. T. Jones, Dr. E. A. Smith; piano solo. Prof. Schaller, and one of the best sessions ever held closed by all joining in singing "America" Subject for next Sunday, "Which "America." Subject for next Sunday, "Which is the Most Important, this Life or the Next?"

THE CHILDREN'S PROGRESSIVE LYCEUM No. 1-Mrs. M. A. Brown, Conductor. - Charles B. Yeaton, Sec'y, writes: Sunday, Feb. 19, held one of the most interesting and best attended sessions of the season. The services were opened by the Conductor, Mrs. M. A. Brown. The lesson was "The Fundamental Principles of Spiritualism." The little folks studied how to be cheerful. The banner march was a wellexecuted feature of the program. After the lesson, Dr. Huot interested the children by giving his idea of greatness and how to obtain it. The following members took part in the musical and literary part of the exercises: Little Ray, song; Baby Weaver, song; Ethel Weaver, Harry Greene, Mabel Emmons, Iona Stillings, recitations; Floyd Sibley, song. Mr. Edgerly, a Spiritualist worker from the South, was introduced, and described what Spiritualists were doing there. (Evidently a great deal more interested in the work than here.) He pictured the Lyceum as a fountain of inspira-tion. Annie Ratzel, resitation. Dr. Dean Clarke made a few interesting remarks. Alice



his experience in the field of spiritualistic work, showing what a Spiritualist can do even under adversities, and that Spiritualism was the foremost object of his life. Ethel Cook, recitation; Esther Botts, song; Fern Foster, recitation; Mabel Clark, violin solo. Arthur G. Wallis, of England, delivered a recitation against capital punishment. A duet was rendered by Antoinette Cyr and Eddie Hill.

Mr. Raye of Chicago was next called upon, and stated that, although an old worker in the field, this was the first Lyceum he had ever attended. He expressed himself delighted with the school and the bright and interested little faces, and hoped that he should soon see similar ones in Chicago. He also promised to give the children some practical illustrations of Spiritual Philosophy some Sunday in the near future. Mr. Blinn from our neighbor Lyceum made a few remarks and delivered a recitation. Mrs. Jones of Haverhill spoke in terestingly and gave us an invitation to visit their Lyceum. Mr. H. Leslie, Vice-President, gave notice of the business meeting for next Tuesday evening at 175 Tremont street, also called attention to the Sunday evening meet ings which were being held in Red Men's Hall under the auspices of the Lyceum Association. Lectures and tests will be given by some of our best mediums. Mrs. W. S. Butler addressed the audience in her usual interesting manner. President Hale sent his best wishes and stated he was fast improving in health.

In the evening a second meeting was held under the auspices of the Lyceum. The following took part: Mr. Willis Milligan, pianist; Mrs. Sarah A. Byrnes, address; Mrs. French, song; Mrs. Butler, remarks; Miss Floyd Sibley, song; Mrs. White, tests.
Next Sunday Mrs. Ida P. A. Whitlock will

lecture and give tests.

FIRST SPIRITUAL CHURCH, Knights of Honor Hall, 730 Washington street-Mrs. M. A. Wilkinson, pastor-A correspondent writes: Sunday, Feb. 19, opened with prayer and remarks by Madam Haven; remarks were made by Messrs. Baker, Proctor, DeBos, Hill, Newhall, Marston, Emerson, and W. J. Kenyon, Mes-dames Sears, Lavis, Brown, and Mr. Bailey; tests, Mr. Clark, and others. Afternoon session, song service; reading and prayer, Mr. Emerson; remarks, Mr. Sawin; readings, Mrs. McKenna; address, Miss! Hattie Webber; tests, Mrs. Wood; poem, Mr. Thompson; remarks Dr. Ferguson. Evening session, song service Scripture reading, prayer and remarks, Mr. De-Bos; tests, Mr. Sawin; song, Mr. Huntoon; tests, Mrs. Carbee, Arthur McKenna, Mesdames Hughes and Baker; song, Mr. Huntoon closed by Mrs. Wilkinson.
Thursday afternoon at 3 P. M. Good medi-

ums always present.

THE LADIES' LYCEUM UNION-Mrs. S. C. French, Sec'y, writes-met in Dwight Hall, 514 Tremont street. Wednesday afternoon and evening, Feb. 15. The business meeting was called to order at 5 o'clock with the President, Mrs. Maggie J. Butler, in the chair. Supper was served at 6:30, and covers were laid for one hundred and forty. The evening was given over to whist, this being the third Wednesday of the month. Eighteen tables were filled, and six useful presents were given to the winners. A cordial invitation is extended to all to meet with us on any Wednesday evening and see what is being done at our

On Monday evening, March 6, in Red Men's Hall, the Lyceum will hold an old rustic concert and dance. A good time is looked forward to, and already many have obtained tickets for that evening. As the proceeds are to go towards supporting the Children's Lyceum, it s hoped that all who can will try to attend. A fine program is promised. Tickets only 25 cents. Concert from 8 to 9:30, dancing till 12 o'clock. Come one, come all.

ODD LADIES' HALL, 446 Tremont street-Mrs. A. P. Guiterrez, President, assisted by Mrs. M. P. Lewis-A correspondent writes; Circle and afternoon meeting opened by Mr. Hall; remarks, Drs. Huot, Hall and Bates, Mesdames Dade, Dodge, Hall, Lewis, Gough, Robertson, West, Knowles Evening meeting well attended, opened by Mr. Hersey; remarks and tests, Messrs. Hersey, Cohen, Graham, Mesdames Bird, Collier, Guitterrez, Merriner,

On Wednesday afternoon, Feb. 15, at 2:80, Mesdames Lewis, West, Ratzel, Cunningham, Gough, Guiterrez, Messrs. Huot, Hersey and Proctor participated.

BANNER OF LIGHT for sale and subscriptions taken.

A Cooling Drink in Fevers.

Use Horsford's Acid Phosphate. Dr. C. H. S. Davis, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased.

MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION-Mrs. L. L. Smith, Sec'y, writes-held usual services Sunday, Feb. 12, at Walsh's Academy, 423 Classon Avenue. The subject of Mr. Wiggin's address was "The Origin of Evil." After the opening poem and invocation at the evening service, Mrs. Sieber and Miss Dikeman sang a duet, Mr. Wiggin following with a thoroughly practical and extremely interesting talk upon the "Spirituality of Spiritualism." Miss Dikeman them sang a solo, and the remainder of the session was devoted to a scance, the com-munications as usual being readily recognized in every histance.

THE CAURCH OF THE FRATERNITY OF DI. vine Communion—Anna M. Tuttle, Cor. Sec'y, writes—held its usual service Sunday evening, Feb. 12, at Aurora Grata Cathedral. The service opened with congregational singing, followed by Bible reading, invocation and poem. Mrs. Tripp sang a solo in a fine contralto voice; Prof. Whitelaw gave a beautiful violin solo. After reading of notices, Mrs. Tripp, the soloist, sang "Suffer Little Children" Prof. Whitelaw gave another excellent violin solo, and Mr. Courlis devoted the rest of the evening to a talk and a number of communica-

At the class meeting last Thursday evening, Mr. R. E. Fichthorne of Manhattan gave a most excellent address on "Mediumship."

New York.

THE CHRISTIAN SPIRITUAL UNION-R. J. Plunkett writes, met in Tuxedo Hall, Madison Avenue and 59th street, Sunday evening, Feb. Dr. Harlow Davis gave platform tests with his usual success; also on Sunday evening, Feb. 12, Mrs. J. D. Parsloe rendered a fine piano solo, and has charge of the musical program for future meetings, which will include vocal and instrumental by the best talent. Titus Merritt has THE BANNER on sale at the door.

MEETINGS IN MASSACHUSETTS.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN-T. H. B. James writes-held interesting services Sunday, Feb. 19, at Templars Hall, 36 Market street. At 2:30 Misses Lena and Elsie Burns contributed choice music; invocation, Mrs. C. A. Sherwin. Those taking part in speaking, tests and healing were Mesdames Sherwin, Dr. M. C. Chase, L. F. Holden, D. E. Matson, Lefavour, Capt. Balcom, C. H. Harwood, Drs. Warren, Murray and Pierce, and Mrs. Annie Quaid. At 7:30 Mrs. L. F. Holden, late of California, gave an able address, followed by a test scance of an hours' duration; Mr. C. H. Harwood gave many excellent tests

Brockton.—The People's Progressive Spiritualist Association .- Mrs. George E. Morse. Cor. Sec'y, writes: Mrs. E. D. Butler of Lynn, Mass., served our society Feb. 12, giving a short address and afterward spirit delinea-

tions, all of which were fully recognized. Feb. 19 Mrs. Annie E. Cunningham of Boston was with us. Her addresses and delineations were much enjoyed by those present. Sunday, Feb. 26, Mrs. Sarah A. Byrnes of Dorchester, Mass, will occupy the platform.

CHELSEA-BANGUET HALL SOCIETY.-Mrs. E. A. Foye, President, writes: Sunday, Feb. 19, afternoon meeting well attended. Invocation, Mrs. Butler; poem, Mrs. Taylor; singing by the audience; tests, Mrs. Butler. Evening meeting, singing, invocation and tests, Mrs. Butler, also tests by Mrs. Gough of Cambridgeport, and Mr. Baker of Lynn. Next Sunday we will have Mrs. Prentiss of Lynn. BANNER OF LIGHT for sale.

MALDEN PROGRESSIVE SPIRITUALIST SO-CIETY.-H. H. Warner, Cor. Sec'y, writes: Our meeting on Sunday, the 19th, was well attended by an appreciative audience. Services opened with Scripture reading and welcome ov President William Barber; invocation, G. H Ryder; remarks and messages, J. W. Cowan; remarks, G. H. Ryder; messages, Mrs. Clara L. Fagan; answers to questions, H. H. Warner.

FOXBORO.—Isabel S. Leonard writes: On the evenings of Jan. 30 and Feb. 15 Edgar W. Emerson of Manchester, N. H., occupied our platform; he gave an excellent lecture at each of the above sessions, following with many satisfactory proofs of the continuity of life and the ability of spirits to communicate with those still remaining on the earth plane.

THE CHEERFUL WORKERS' SOCIETY-Mrs. Emma S. Bates writes-of South Deerfield has reorganized with the choice of the following officers: President, Mrs. Ford; Vice-President, Mrs. Hollister; Secretary and Treasurer, Mrs. Bates; work, Mrs. Wilder and Mrs. Cobb; music, Mrs. Ford and Miss White.

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

Lyman C. Howe is open for engagements in April and May and for fall and winter of 1899 and 1900. Address till further notice, 23 Archwood Avenue, Cleve-

Mr. Victor Wyldes, trance speaker and psychometrist, from England, has recently fulfilled engagements at Lawrence, Mass., Brockton. Mass., and vicinity; is booked to speak at Wakefield, Mass., Sunday, Sunda day, Feb. 26, in Philadelphia for the months of September and October, 1899. Calls to fill vacancies during the month of March will have prompt attention; also for camp meetings and ensuing fall and winter season, on reasonable terms. Address, 193 Broadway, Lawrence, Mass.

Read What CUTICURA REMEDIES Have Done for Skin-Tortured Babies.

My little sister had cow-pox. She suffered terribly. Tried everything, no good. Scabs came off with her clothes, she was raw all over. Cuticura Soap cured her in three weeks.

Mrs. ELIZA ROYE, 1219 4th St., Wash., D. C. Our little boy had Eczema in the most horrible state. His face was full of scabs, and parts of the flesh were raw. We used Cuti-CURA SOAP and CUTICURA (ointment), and

in one week he was as good as ever. Mrs. J. C. FREESE, 360 So. 1st St., Brooklyn. I noticed a very red roughness on my boy's face. Doctors did no good. After using one box and a half of CUTICURA (ointment) and CUTICURA SOAP, he is entirely cured. Mrs. W. G. LOVE, 1913 Wilder St., Phila., Pa.

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Connecticut.

NORWICH.-Mrs. J. A. Chapman. Secretary, writes: Sunday, Feb. 12, in spite of the storm and the bitter cold, fifty people assembled in in the Spiritual Academy at the evening service to hear Mrs. Carrie E. S. Twing, that versatile speaker and medium. The topic treated was "Our Legacies." The speaker showed that the man who loved humanity most leaves a legacy in the hearts of the people that will live; that there were legacies of thought, of action, of duties to others, some of the most helpful legacies being from those who have uplifted humanity by leading through precept and example out into better methods of living. Philample out into better methods of fiving. Frill-lips Brooks, Stephen Girard, Frances E. Wil-lard and many others were quoted as having left legacies that will ever benefit humanity. A splendid tribute was given Byron and James Boardman for the legacy bequeathed the First Spiritual Union of Norwich and to whom we are indebted for the pleasant "home" where can be presented the teachings of the spiritual philosophy and phenomena, making life more bright for those who accept the messages from the angel world.

Miss Eleanor Kloppenburg sang with charming expression, "Tell Me, Ye Winged Winds."
Miss Ruth Spalding accompanied her at the

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