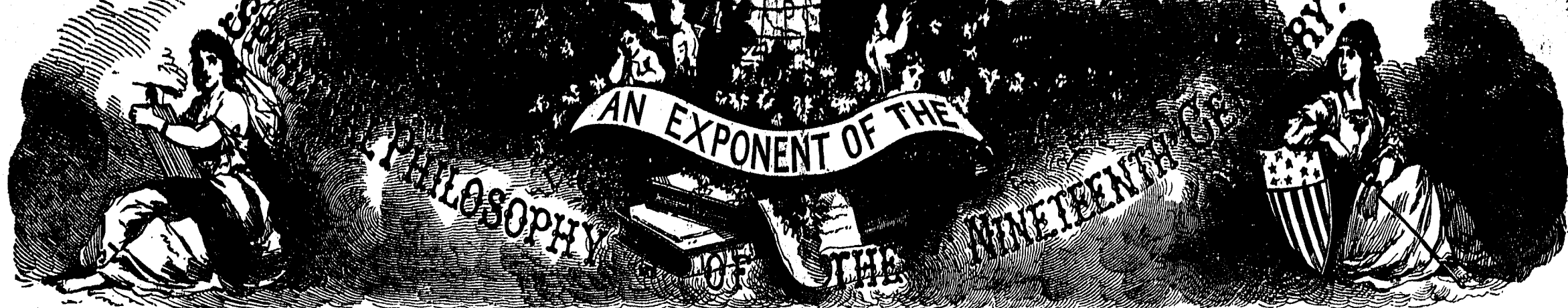


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THE DREAMLAND SHEEP.

BY MARY L. B. BRANCH.

When toosing on your restless bed,
You can't 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 pretty 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 Life," by Madge York. This poem was received, laboriously spelled out word by word, on the Ouija 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 pointer to the letters. Oftentimes a word was spelled over and over again in order that there might be no mistake. Being uncertain regarding many historical characters referred to, the 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 knowledge, he yet felt that the information was given for the benefit of others as well as 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 had it copied. Lawyers, merchants, and prominent 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 Our Departed Friends Doing Now?" taking his text from Ezekiel 1:1: "Now it came to 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 orthodox coloring given by the brain through which it passed, the sermon is identical with the communication received on the Ouija board two years previous, by our friend. Whole 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, Shakespeare, 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 so doing. If, after satisfying ourselves by the ever-necessary test that our friends still live beyond the cloud-rift, we would be content with communications from them, and would seek illumination from the highest possible source (and there is no doubt that we may receive what we will) how much more rapidly 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 with any who wish to verify the above, and will furnish them with the names and addresses of the typewriter and others who will cheerfully testify that they have seen, read and heard the following beautiful description of

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 of earth, 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 hallelujah 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 great joy in the fine arts, are now indulging their tastes in the same direction. On earth they had their gladdest pleasures amid pictures and statuary, and in the study of the laws of light and shade and perspective.

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 beautiful, and they stand amid the very looms where the sunsets and the rainbows and the spring mornings are woven? Are you so obtuse as to suppose that, because the painter drops his easel and the sculptor his chisel and the engraver his knife, that therefore the taste which they were enlarging and intensifying for years is entirely obliterated? These artists and these friends of art while on earth worked in coarse material and with imperfect brain and frail hand. Now they have carried their art into larger liberties and into wider circumferences. They are at their old business yet, but without fatigue, without the limitations, without the hindrances of the terrestrial studio. Raphael, Michael Angelo, Turner, Holman, Hunt, Rembrandt, Titian and Paul Veronese can do better now than they did while on earth. Their hand has forgotten its cunning, but the spirit has faculties as far superior to four fingers and a thumb as the supernatural 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 melancholy among the tapestries and the bric-a-brac and the embroideries and the water colors and the works of art which your friends used to admire. Do not say, I am so sorry they had to leave all these things; rather say, I am glad 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 spirit-world should ever get out of music Thomas Hastings, Lowell Mason and Bradbury would start up a hundred old magnificent chorals. What though the voice be gone in death, what though the ear be fallen in dissolution, are you therefore to conclude that the spirit will have no power to make or catch sweet sounds? Cannot the soul sing? How often you compliment some exquisite singing by saying, there was so much soul in her music. Cannot the soul hear? 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 households, that you close the piano and unstring the harp for years because the fingers that used to play on them are still. You must remember that they have better instruments of music where they are. You will want to ask me, do they have real harps, and real trumpets, and real organs? Yes, we do.

Military Spirits.

Again I tell you that those of your departed friends, who when on earth had very strong military spirits, are now in armies celestial and out in bloodless battle. There are hundreds of people born soldiers. They cannot help it. They belong to regiments in 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 wrong 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 their joy and delight in mathematics. There is more poetry to them in Euclid than in John Milton. They are as passionately fond of mathematics as Plato, who wrote over his door, "Let no one enter here who is not acquainted 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 quaternions, 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 metaphysicians—what are they now doing, you will ask? Studying the human mind, only under better circumstances than they used to study it when on earth. Then they were compelled to study the mind sheathed in the dull human body. Now the spirit is unsheathed. Now they are studying the sword outside the scabbard. Have you any doubt about what Sir William Hamilton or Jonathan Edwards are doing in this spirit-world? No difficulty in guessing. Metaphysics, glorious metaphysics, everlasting metaphysics.

What are your departed friends who were explorers doing now? Exploring yet, but with lightning locomotion, with vision microscopic and telescopic at the same time. A continent at a glance. A world in a second. A planetary system in a day. John Franklin, no more in disabled Erebus, pushing toward the North Pole. De Long, no more trying to free blockaded Jeannette from the ice. Livingstone no more, amid African malarial, trying to make revelation of a dark continent, but all of them in the twinkling of an eye taking in that which was once unapproachable. Mont Blanc scaled without alpenstock. The coral depths of the ocean explored without a diving bell. The mountains unbarred and opened without Sir Humphrey Davy's safety lamp.

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, or electric batteries, standing as they do face to face with the facts of the universe.

What are your spirit historians now doing? Studying history yet.—not the history of a few centuries of your planet only, but the history of the eternities. Whole millenniums 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 of earthly observatory, but, with the aid of a spirit guide, can go right out to Jupiter, Mars, Mercury, Saturn and Orion, and the Pleiades, overtaking and passing the swiftest comet in their flight. Have you any doubt as to what Herschel, Isaac Newton and Joseph Henry are now doing? When they were with you in the flesh, these astronomers were in discussion about what the aurora borealis was, and none of them could guess. They know now. They 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 ten thousand questions which puzzled the earthly laboratory. They stand on this side of the thin wall of electricity, the thin wall that divides the physical from the spiritual world, and broken through on the other by our strange and wonderful spiritual manifestations. All that matter cleared up. They do laugh at you of earth, as older brothers will laugh at inexperienced brothers, as they see you with contracted brow experimenting, only wishing they could show you the way to open all the mys-

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 what 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 passed out in Edinburgh—John Brown, the author of "Rab and his Friends," who, when on earth, was a skillful physician and world-renowned author, and who, since his entrance 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, your 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 everlasting.

You will want to know what the good and kind departed spirits who in all departments of usefulness were busy, finding their chief joy in doing good; what are they doing now? Going right on with the work—John Howard visiting dungeons, the spirit-women of northern and southern battlefields still abroad looking after the wounded. George Peabody still watching the poor, Thomas Clarkson still looking after the enslaved. All of those who did good on earth busier since they came here than before. Remember the tombstone is not the terminus, but the starting post.

Possibilities for Literature.

What of literature, of Shakespeare, 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. Shakespeare 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.

Aeschylus is writing a trilogy 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 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 heaven, where the greatest of all acting is 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 is no tragedian. Sophie Arnould is not using her satirical and caustic wit here. Kean is not taking the part of a Sir Giles Overreach, and so on with the rest of the great actors 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 do. Think what the architecture of heaven must be, where all is of the most beautiful and grand, and that it is to be foreverlasting. Owen Jones can now write a Grammar of Ornament. Sir Charles Barry is not building Houses of Parliament at Westminster, but is at work in the House of God. Bernini is not at work on a Palace Barberini, Bramante and Lazzari are not employed by Pope Alexander to erect a St. Peter. Brunelleschi is not at work on the Pitti Palace and Church of San Lorenzo. But all are at work for God in

erecting great spiritual temples and places 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. Brunel 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. Torricelli, Descartes, Huyghens, Wallis, Wren, Newton, Bernoulli, D'Alembert and Lagrange can now add important contributions to science.

Studying God.

What are your departed Christian 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 now? There is going to be a great meeting in the Temple, worshippers 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 mathematicians 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 friends that your dear departed ones are more alive than they ever were, to make you homesick for heaven, to give you an enlarged view of the glories to be revealed when you shall enter this most glorious and beautiful spirit-world.

Mr. Ingersoll Challenged for Conservatism.

Extract from an Address Upon "Mental Cave-Dwellers," Delivered Before the Metaphysical Club of Boston, Jan. 17, 1899, by Charles E. 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 stowing himself a laggard of the most conservative 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 no 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. The candidates are seated side by side, and a Bible is given to each one of them. In one of the Bibles is a white slip of paper, and the man who receives it is declared "called of God" to be the pastor or minister of the flock. This lottery is considered a sacred rite, and is looked upon as a direct evidence of God's favor.

Children's Spiritualism.

WAKING GRANDMA.

Mamma said: "Little one, go and see if grandmother's ready to come to tea;" I knew I must not disturb her, so I stepped so gently along the passage, And stood a moment to take a peep— And there was grandmother fast 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 not the heart for that at all— She looked so sweet and so quiet there, Lying back in her high armchair, With her dear white hair and a little smile, That means "She's loving you all the while."

I did not make a speak 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 did not speak One word 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, no! 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. —Every Where.

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 spirit-home. I hope Lotella 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 messages from Lotella, 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 things, 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 young. 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, Lotella and Leona. Sincerely, MARY W. JENNE.

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 Greenport, and I guess there are no 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 day.

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-and-by 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 don'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, LEONA.

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 poem, 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 Tabby.

I loved Tabby so much I never minded waiting upon her. If any strange dog came into our home, my first thought was for the safety of my pet. I well remember one day mother was doing up my core finger, and it hurt me so

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, 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, energies, life.

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 have exhausted.

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 excruciating 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 and he recommended, 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 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 assurance of cure.

much that I cried. Tabby, who was close by, thinking, I suppose, that other was not being good to me, came to the rescue. She put her forepaws on mother's knee, and with one of them 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 good 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. Worcester, Mass. CELIA C. PRENTISS.

Literary Department.

AFTER HER DEATH—I predict for Lilian Whiting's book, "After Her Death," or "The Story of a Summer," a greater popularity than any of her previous works have had—even "First, Second and Third Series" of "The World Beautiful," which so many are reading 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 distinguished Washington journalist, between whom and Miss Whiting there would seem to have been a very unusual friendship, as she says:

"Her rich gifts and these delicious circumstances 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 enchanted 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, during the fifteen years of our friendship that I did not know so well where she was that a telegram would have reached her immediately." Miss Field's death, as will be remembered, occurred at Honolulu in June of 1890. 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 she, her friend, Miss Whiting, landed at Liverpool. She is very confident that it was an event communicated to her by her friend herself at the moment of death, and she states

that during all the "Summer" which gives the title to her book, she was at times just as conscious of her friend's presence as she was of 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 glad to read after having read this little "Story of a Summer." But we need not the story of the communication from her friend in the spirit 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, evolution, 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 authoritative 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 still more swift, more individual, more extended and satisfying interchange. It is in this that the possibilities lie of direct communication with those who have passed beyond death," and she says: "If science has not yet proved immortality, it has certainly penetrated very near to some conditions of the life beyond this."

"Many of these conditions," our author thinks, "are adapted to our higher development in this life. For instance, the discovery of Reagent enables us to penetrate solid substances of this world. What does this discovery 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 between the conservative and more advanced views of spiritual belief is that while both believe in the immortality of the soul, the one regards death as a final separation from those remaining on this plane of life. Thus 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 spirit 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 to associate with them, thus breaking down caste and class distinctions. It is what our Hindu home 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 occasion 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: "Can 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 psychical 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 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 union." This is in the line of continual unbroken evolution.

She speaks of a book of very great importance 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 hitherto has done. Great discoveries in this line are at hand.

Whatever one may think of Miss Whiting's opinions 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 true 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 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 was like everybody else in that region Dick. When I sat 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 carry my sword by hanging on his tail and ears but of bright colored brocade, such as are hanging in your corner; nor did I mount from the right side of the horse, 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 exactly 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 immediately after, which is the invariable rule among them. In celebrating the Fourth of July I set off my rockets and Roman candles 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 foundation, not with the roof."

The Century Co., Union Square, New York.

SCRIBNER'S.—From "The Letters of Robert Louis Stevenson," in the February number, is revealed a bit of the soul of the man:

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 back generally, I was rude to one of the servants at the dinner-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 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.

It is my right hand which I must put 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 g. n. leman. Charles Scribner's Sons, New York.

VICK'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 replanting for several years. Lavender, sage, thyme, mint and horseradish are among the perennials. Sage and parsley are most commonly planted, but thyme, mint, horseradish, majoram, summer savory and lavender are as easily raised and pay fully as well. When raising them for market, 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 is used in this way can be dried, and the dried product can be readily sold to druggists. Vick Publishing Co., Rochester, N. Y.

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PEELER'S SURE RHEUMATIC CURE

Is the only remedy that can be called a specific for Rheumatism. It cures ninety-eight out of a hundred cases. It will cure Stricture and Venereal Venues and ulcers that have been drawn up by rheumatism. Many hundreds of people have been cured.

Read what Mr. Henshaw says: "I have been a sufferer for twenty years. I had a severe attack about the first of September last. In November I commenced to take your Rheumatic Cure. I was relieved at once. After taking four bottles all signs of disease had disappeared. Have had no return to date. THOS. A. HENSHAW, 144½ Place, Boston, Mass."

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

"OUJA" (Pronounced We-ja) the Egyptian Luck Board, a Talking Board, is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently lavishly amusing, 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 and philosophical student it presents the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of the Board.—Place the Board upon the laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly with 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 foreign or pointer. Price \$1.00, 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 unending scientific research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful powers in curing kidney, liver, bladder and uric acid diseases.

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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 necktie 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.

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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.

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

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

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TESTIMONIALS.

BOSTON, Nov. 11, 1897. DEAR SIR—I have used "Dr. Mack's Benzoine Emulsion" in my family for several years, and highly recommend it to the public in cases of asthma, inflammation or irritation of the throat, coughs, colds, and all chronic troubles. Very truly, GEO. M. STRANGE. No. 1 Beacon Street.

BOSTON, MASS., Nov. 12, 1897. DEAR SIR—Permit me to add my testimony to the great medical value of Dr. Mack's Benzoine Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much 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, WILLIAM A. HALE, M. D.

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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 contact 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 existence 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 life-principle that animates it is of the same order, and springs from the same source, but never gives the same expression over and over again. Each plant has a beginning as a plant, and an 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 departure of each class of mortals, hence each generation having a beginning, also has an end. If this be true of the physical, so far as out-

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 soul 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 reincarnation, 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. Many persons have jumped to the conclusion that it is to be an inquisitorial institution in which mediums are to be put on the rack of torturous experimentation for the delight of a few so-called investigators. It is also asserted that the officers of this institute purpose testing all mediums with respect to their genuineness, and to issue certificates to those 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 investigate.

All of the above assertions and suppositions are entirely erroneous, and are without any foundation in fact. It is the purpose of the managers of the Institute to experiment with as many mediums as possible under reasonable test conditions, and to publish the results of those experiments for the benefit of the reading public. No attempt will be made to monopolize mediums in any direction. They will simply be asked to lend their aid in behalf of science, and to place themselves under such test conditions as will demonstrate that their manifestations are produced by spirit power. They will be given free entertainment at a very desirable resort, and made to feel that they are adding to the scientific achievements of the age. The test conditions imposed will 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 of fraud. They will be shown every possible consideration, and given the right hand of fellowship in the good work of demonstrating the grand truths of Spiritualism unto a heart-hungry 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 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 going. They know that each *céleste* 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 readily seen that the charge of persecution though inquisitorial methods falls to the ground. It is also seen that the proposed Institute will be of great benefit to all mediums who are willing to try psychical experiments in the interests of science. It establishes a reciprocal relationship between them and the spirit world, as well as between themselves and the officers of the Institute. The question as to the reliability, honesty and integrity of the managers of the Institute can and will be answered by the mediums themselves. "Who 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 managers of the Institute are truth seeking 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 true sympathy with humanity, and with souls aflame with a holy love for their fellowmen, whom they are anxious 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 truth his authority, and permits no prejudice or preconceived opinions to bias his judgment.

Monarchy in America.

It is not generally known, nor would it be believed by many excellent people, that a monarchical form of government has supporters in the United States. They believe in the rulership of the classes, and feel that the people cannot be trusted to govern themselves. 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 many people have agreed with him in every decade of the present century, but they have not given voice to their opinions, nor have they been open advocates of royalty. Still they have had their influence, and secretly maintained their opinions, the results of which can be found to day in the vague hints that our nation needs a more stable form of government.

Within the past twenty-five years royalistic sentiments have found their way into print, but the reception given the journals setting them forth was too cold to warrant their promulgators in maintaining an open propaganda. Their papers died, but their sentiments lived! The large property holders are quite uneasy 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 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 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 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 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 believes that kings rule by divine right, hence should be accepted by the people as direct agents of Almighty God. Spiritualism teaches the equality of the race, hence does not believe in the exaltation of one class over another. It came to the children of men to give them larger political, social and religious liberty, therefore asks its followers to be on their guard lest a powerful few may gain the ascendancy over the many by depriving them of their right to govern themselves. Spiritualism teaches that *oeste* does not exist in the soul realm, and that its maintenance on earth is a serious detriment to true soul-growth. It urges, not the leveling down of social distinctions, but the leveling up of man's estimate of himself and his rights as a citizen. The United States, in the largest degree, of all nations on the earth, stands in outward seeming for the largest possible liberty for the individual. The spirit-world saw this, and made our nation the birthplace of Modern Spiritualism in order that the ideal of a universal republic might be 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 Czar 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 by the command of the people. It asks the 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 has now expired, and with its expiration comes a petition from Roman Catholic sources to continue the appropriations to their schools under the plea that they are helping to civilize 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 have always itched to put their hands into the treasuries of every nation, and have had their desires gratified to an unusual degree, even in the case of the United States. It is to be hoped that their attempt to reopen this question will be promptly suppressed. The Catholics have their rights as citizens of the republic, but neither they nor any other Christian people have any right to build up their church 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 protest.

The little things make up the sum of life, 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 fetters, nor bows to the prejudices of the masses.

Spiritualism in the West.

The spiritualistic mass meetings in the west have been largely attended, and a greater degree of interest manifested by the masses in the utterances from the platform than has been apparent for some time. The Michigan Convention was one long to be remembered. The platform teachings were of an exceptional order, and the phenomena more than ordinarily interesting. This was also true of the mass convention in Chicago. The people want phenomena to help them to learn of the fact of spirit return, and now that the public understands that the Spiritualists in general advocate phenomena as the means to an end, and not the end in itself, there is a marked increase of interest in the claims of Spiritualism as a science, philosophy and religion. The Cause in Michigan is certainly holding its own. Forty-two local societies are chartered with the State Association, and some fifteen or twenty others either belong to the National Spiritualists' Association, or maintain independent organizations. The financial question is an important one, and many societies find it difficult to meet their expenses. The hard 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 Jackman, 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; hence, on the evidence against them, which 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 criminality, 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 fraud and 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 imposture must go, is having a marked effect for good in every community. Honest mediums realize that these journals are their friends, and that they may expect the kindest treatment from them. The people believe in drawing the line of demarcation between truth and error, and are demanding that only 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 States named. Spiritualism has a great future in the West if the State Associations are properly sustained, and the present high standard of excellence continued with regard to the public presentations of all phases of spiritualistic thought. With a united front against fraud and chicanery the Spiritualists of America can, by loyally defending and supporting all 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 galling 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 so 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 a grave danger as this! Of course many of the Filipino soldiers are armed with rifles, but it is 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 boldest 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 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 subject would lead us to expect. Those who are in the habit of reading the daily papers have doubtless noticed the many references, 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 Osteopaths 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 law.

Observing this danger, we drew up an amendment exempting all those who are exempted by the present law, and Dr. Achorn 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 remonstrance 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 followers to entertain as thought-guests only the good and the true.

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.

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.

Miss Lizzie Harlow will speak for the First Spiritual Society, Salem, Sunday, Feb. 26. All should hear this progressive, up-to-date speaker.

Become acquainted with yourselves, oh! mortals, and you will have solved the greatest of all mysteries.

Jubilee Deficit.

Previously acknowledged, \$1142.06. Mary B. Polard, 75 cents; Harriet E. Bingham, 25 cents; Aldana Tolman, 10 cents. Total, \$1245.16.

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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, Philadelphia. 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 future 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 insil 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?" Lessons in Spiritual Science, Monday, Feb. 20, at 3 and 8 P.M., when questions were specially invited.

SPECIAL NOTICES.

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

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

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country by express in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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 society 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 conditions 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 collectively, 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 belief may be, or whether you have none at all. I challenge you to disprove this statement. 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 course 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 you—yourself. 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 faith?

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. Wiggan, 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 battles, was called, from his intense strength, power and energy, the "Iron Duke." His was the masterful power to command, plan and succeed. In 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 failures to succeed. Men who through ignorance, indiscretion, excesses 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 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 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 freely 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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a system of decay that is eating into his lungs, and will in time cause their destruction.

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Feb. 23.

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Feb. 23.

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of Health and Disease. By W. F. EVANS, author of

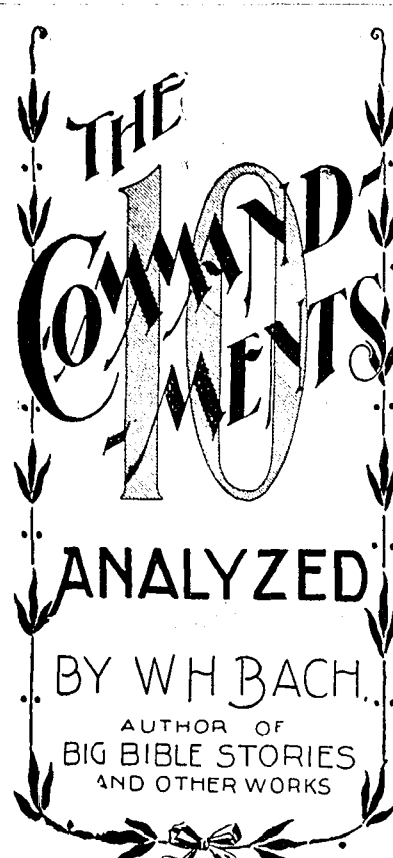
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That will Occur in Each Month During the Year.

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Seventy-Ninth Year, 1899.

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Seventy-Eighth Annual Address.

Monthly Calendar and Weather Guide.

The Voice of the Heavens.

Raphael's Every-Day Guide.

The Farmer's Breeding Table.

Astro-Meteorologic Table.

Table of the Moon's Signs in 1899.

SPIRIT
Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—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 séance 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 faith 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 mental conditions for the better. Guide and direct us all now and forever. Amen.

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 never ourselves up while in the body to appear not to care for this or that, but away down in our souls we are more than we are willing to acknowledge. 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 help 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 fellows who used to tell so much about 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 haven'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 so neither fear nor tremble, all things will come out right. My husband's name is Albert; mine is Hannah P. Leighton, and my home is Peppercell, 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 will not allow me to say all I wish. Oh! there is so much I would like to say, and so much I

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 things 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 I 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 dissatisfied.)

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 fully conscious of it we will know that there 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, although it is hard at the time to look at it in that way.

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 words and sweet sympathy brought me to a 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 don't know whether I shall be able to do it to-day or not. I wish to say 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 Spiritualism, 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. I 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 done 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 working people in the factories and all over this country 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. Bronelli; Amos Greene.

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

Written for the Banner 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,
While stars assembled round its throne!
Ah! thus I thought—in night of fear
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-EIGHT.

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 liberality.

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 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, a Scotch-Irish divine, who wrote Carson's Baptist Commentary on the New Testament. This phalanx of brothers and sisters, who stand shoulder to shoulder, with each man's shield overlapping the shield of his neighbor, like the embattled Greeks of old, think that this brother who thinks the wicked are not to be tormented forever, is very "erratic." But, like Lyman Abbott, this young man, who has proceeded so far, thinks that he has the whole of truth now, and will never, no, never, step out any further.

On my suggesting to him that having dropped one dogma that is taught in the Hebrew Scriptures, he might sometime drop something else, he emphatically declared that to be impossible, as he now had, as always, the foundation truth. On my enquiring what he thought that to be, he said it was the belief in Jesus, as God, mediator, and atoner for the sins of those who accept him. Here he rests as devoted to a Jesuolater as I know; but Father Time, great revealer of the unexpected, will show. This nephew of mine, of undoubted sincerity, and eager for truth, considers the worship of the man Jesus as the fundamental point in religion, and is deeply pained when I object to the idolatry practiced by the Christian church.

To me the fundamental points of religion are God and the human soul. In other words the relations between each finite soul and the infinite soul-parent form the foundation on which the wise builder will raise the perfecting of his own nature, and the expression of devoted love and equal justice toward all beings with whom he comes in contact. Did not Thomas Paine mean this when he said: "To do good is my religion?"

To return to "The Outlook." I was pleased to see in the issue of Jan. 7, under the heading "Religion and Philosophy," a short but kindly and quite just notice of Peebles' new work on Jesus. That Dr. Abbott should note in such a spirit a work by one whom he calls "a leader among Spiritualists," shows his real desire to be just and fair. A while back I protested in a personal letter to him against his always advising T. J. Hudson's book to inquirers after the best work on psychic subjects under the heading "Queries." I doubted the fairness of making an author who denies the spiritual origin of all the phenomena the sole guide and teacher on spiritualistic subjects.

The issue of Jan. 28 gives an interesting article by the Editor himself on "Henry Drummond—Evangelist, Professor, Author," based on G. A. Smith's Life of that distinguished and lovable man. We were especially interested in what was said of Drummond's "Natural Law in the Spiritual World," and noted the fact, new to us, that in the notebook of Henry's father, found after his death, was this expression: "Would it not be strange if it turned out that the laws of Nature and of the Spiritual World are the same?" This significant fact shows the mental and spiritual atmosphere which this sensitive son breathed from early childhood.

You may remember, Mr. Editor, that in Drummond's Introduction to this fruitful book he says that the "spiritual laws are not analogous to the natural laws, but they are the same laws. It is not a question of analogy, but of identity. The Italics are given as in the book.

Dr. Abbott says, regarding this, that the laws of any object constitute its nature, and that this phrase must mean that there are no characteristic differences between the natural and the spiritual. Dr. Abbott is right so far, but in the inference he goes on to make, he is wholly wrong and shows that he has turned a deaf ear to what has been for many years proclaimed by thinking Spiritualists as the basis of Spiritual Philosophy. For he goes on to say that if this were so, it would be from the scientific point of view absolute materialism; from the religious point of view, absolute

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 ways, should understand better the relations between the material and the spiritual world. We say designedly "material." Instead of "natural" because the spiritual world is as natural as this we now inhabit, for it is just 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 beautiful 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 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 haunt houses, and other places. If not, we dwell in the spirit world of the earth, which surrounds it, and accompanies it in its journey around the sun. Progressive spirits come to 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 (natural 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
W. J. COLVILLE.

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?

ANS. 1.—It is clearly impossible to answer this question authoritatively in the fullest sense, because no matter how high our conceptions of planetary angels and other tutelary and guardian spirits may rise, we are unable to refute the testimony of Swedenborg and other illustrious seers, which is to the effect that all the angelic societies discovered by human seership are in the human form, and that no matter how high we may rise in our explorations of the universe, we cannot transcend the Divine-Human.

It depends entirely upon what construction is placed upon the word *Man* as to whether the doctrine suggested by our questioner partakes of what Matthew Arnold would have called *sweet reasonableness* or arrogant presumption. To confine the idea of *Man* to this one little planet and to conceive of no stage of spiritual development higher than our own at present would savor of conceited imbecility; but to look outward, onward, upward and forward to the limitless possibilities of the human race, and proclaim universal brotherhood, not for a race or even a single solar system only, but for the unmeasured universe of conscious intelligent individual beings, all essentially human in the grandest sense of that mighty work, is soul-inspiring and in every way ennobling.

The possibilities of human expression are measureless; therefore the highest angels and archangels of whom we can conceive are of the same nature with ourselves, and whatever we or any professed Theosophists may mean by Masters or Mahatmas may simply signify the human soul in a higher state of expressed development than we are ordinarily familiar with. The favorite theosophic phrase "elder brethren of the race," as applied to Masters is undoubtedly the key to what our friend is seeking to unlock.

Ans. 2. In the highest sense of the word the mind of man cannot be creative in its action, though it is decidedly so in all lesser and comprehensible meanings of the word. To create *de novo* is beyond our power to conceive, but to organize, integrate, form or fashion new combinations out of already existing mother-substance (matter) is strictly within the province of human intelligence.

It may be quite true that all ideas as Plato and other great philosophers have taught, are eternally within the Divine Mind, therefore man only thinks God's thoughts after Him; but that is as it may, for all practical purposes we may declare that our minds are both origination and receptive, and every so-called new idea, invention, discovery or combination known to earth results from cooperative mental activities.

The true theory of inspiration is not that man is simply a receptive or passive medium, but a co-partner with other intelligencies in projecting ideals into outward forms. We must never forget that we are all so inter-related that interdependent action is the only action possible to the end of creating new combinations or forming novel aggregations of pre-existing 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 of machinery which is laughable when one pauses to weigh its import, and we need not wonder that our Oriental visitors often scorn our boasted western developments because we point less to moral attainments than to mere physical achievements.

People are not necessarily healthier, happier or more moral because they can cross the continent in less than a week, than in the old days when in a lumbering ox cart the pioneers of 1849 crossed the plains to California. The ocean greyhound is not of necessity a civilizer, any more than the express train, neither is the telephone or the submarine cable, though all these inventions are proudly pointed to by many as incontestable proof of modern civilization.

Common sense and reason teach that the ends of virtue or of crime can be furthered by

all these engines of commerce; rapid transit can aid the virtuous and the vicious equally; 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 a higher and nobler civilization than any which could be based on commerce with equity and benevolence left out.

We are thoroughly convinced that a new 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 the entire human race will be a feature of life 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 interior, not external, therefore it is to the spreading interest in all psychical questions that we point as the chief evidence of civilization.

Passed to Spirit-Life.

From his home in Manchester, N. H., Feb. 2, LEVERETT A. SAWYER, aged 58 years 6 months and 19 days.

He had been a patient sufferer for many years, and was expected 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 was very much 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. Sawyer, 12, and George C. Sawyer, 10. George C. Sawyer, U. S. A., College, and Capt. N. D. A. Sawyer, U. S. A., retired, of Jacksonville, Fla., and one sister, Mrs. Col. Pearson of Boston. Funeral services on Saturday, Feb. 4, conducted by the writer. EDGAR W. EMBERTON.

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