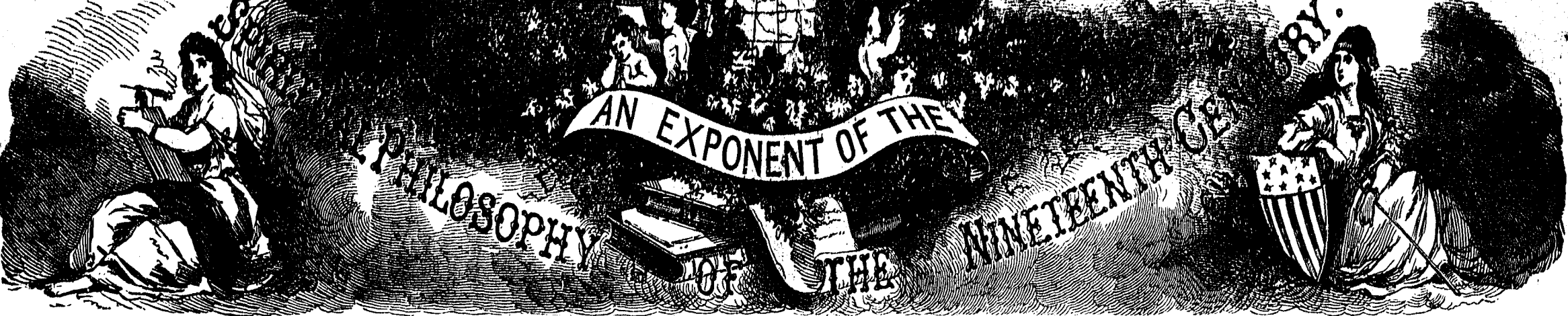


BANNER OF LIGHT.



VOL. 85.

Banner of Light Publishing Co.,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, MARCH 4, 1899.

\$2.00 Per Annum,
Postage Free.

NO. 1.

OMNIPOTENCE.

BY JOEL B. DOW, LAWYER.

Thou great eternal Infinite
The great unbounded whole:
Thy body is the universe,
Thy spirit is its soul.
If thou art all in all,
If thou dost fill immensity,
If thou art all in all,
If thou wast here before I was,
I am not here at all.
How could I live outside of thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of everywhere.
If thou art God, then thou dost fill
Immensity of space,
And I am God, think as you will,
Or else I have no place.
And if I have no place at all,
Or if I am not here,
I surely cannot damnèd be,
For then I'd be somewhere.
Then I must be a part of God,
No matter if I'm small;
And if I'm not a part of him,
There's no such God at all.

Beloit, Wis.

Was Talmage Inspired?

In our last issue we published the interesting account of occupations in spirit life as received two years ago on the Ouija board, and below we give the sermon delivered by Rev. Mr. Talmage, Jan. 22, 1899, from his pulpit in Washington. It will be seen that portions of the accounts are identical. Mr. Talmage is particular to state that only our "Christian" friends are to be taken into consideration, leaving us to infer that those who were not Christians may not be so pleasantly occupied. He also is in doubt about the real harps, organs, etc., in that heaven which for a few moments he was permitted to look upon. In short, the whole discourse, as we before stated, is colored by the orthodoxy of Mr. Talmage's mind.

The statements we have made, regarding the manner and time in which the communication published last week were received, are true. We will, therefore, not endeavor to further satisfy those who are in doubt, as they can investigate the matter for themselves if they so desire. The question is, what was the reservoir from which the information was drawn by two persons, at different times and places? This apparent phenomenon is by no means so uncommon as might be supposed. Truth always was and always will be. Knowledge of truth always exists somewhere. We can obtain that knowledge in proportion to our capacity to receive it. Our capacity is measured by our desires and efforts.

Whether it was an intelligence or intelligences that sent the information to one or both gentlemen, it is evident that both were in a measure inspired, and that "heaven," or the spirit world, affords opportunity for continued progression.

Talmage Tells What Departed Friends Are Doing.

The subject of Rev. Dr. De Witt Talmage's sermon yesterday morning at the First Presbyterian Church was "What are our departed friends doing now?" Text, Ezekiel, i. 1: "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened." Dr. Talmage said:

"Ezekiel, with others, had been ex-patriated, and while in foreign slavery was standing on the bank of the royal canal which he and other serfs had been condemned to dig by the order of Nebuchadnezzar—this royal canal, in the text called the River of Chebar. There the illustrious exile had visions of heaven. Indeed, it is almost always so that the brightest visions of heaven come not to those who are on mountain top of prosperity, but to some John on desolate Patmos, or to some Paul in Marmiteine dungeon, or to some Ezekiel standing on the banks of a ditch he had been compelled to dig—yea to the weary, to the heart-broken, to those whom sorrow had banished.

"The text is very particular to give us the exact time of the vision. It was in the thirtieth year and in the fourth month and in the fifth day of the month. So you have had visions you shall never forget. You remember the year, you remember the month, you remember the day, you remember the hour. Why may not we have some such vision this morning, and it be in the first month and in the twenty-second day of the month?

"The question is often silently asked, though perhaps never audibly propounded, 'What are our departed Christian friends doing now?' The question is not easily answered than you might perhaps suppose. Though there has come no recent intelligence from the heavenly city, and we seem dependent upon the story of near nineteen centuries ago, still I think we may from strongest inference decide what are the present occupations of our transferred kinsfolk.

The Chief Characteristics Remain.

"After God has made a nature he never eradicates the chief characteristics of its temperament. You never knew a man phlegmatic in temperament to become sanguine in temperament. You never knew a man sanguine in temperament to become phlegmatic in temperament. Conversion plants new principles in the soul, but Paul and John are just as different from each other after conversion as they were different from each other before conversion. If conversion does not eradicate the prominent

characteristics of the temperament, neither will death eradicate them.

"You have, then, only by a sum in subtraction and a sum in addition to decide what are the employments of your departed friends in the better world. You are to subtract from them all earthly grossness, and add all heavenly goodness, and then you are to come to the conclusion that they are doing now in heaven what in their best moments they did on earth. The reason that so many people never start for heaven is because they could not stand it if they got there if it should turn out to be the rigid and formal place some people photograph it. We like to come to church, but we would not want to stay here to next Christmas. We like to hear the hallelujah chorus, but we would not want to hear it all the time for fifty centuries. It might be on some great occasion it would be possibly comfortable to wear a crown of gold weighing several ounces, but it would be an affliction to wear such a crown forever. In other words, we run the descriptions of heaven into the ground while we make that which was intended as especial and celebrative to be the exclusive employment of the 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. I am not going to speculate in regard to the future world, but I must by inevitable laws of inference and deduction and common sense conclude that in heaven we will be just as different from each other as we are now different, and hence that there will be at least as many different employments in the celestial world as there are employments here. Christ is to be the great love, the great joy, the great rapture, the great worship of heaven; but will that abolish employments? No more than love on earth—paternal, filial, fraternal, conjugal love—abolishes earthly occupation.

Work in Heaven Congenial.

"I premise that there are Christian people who on earth are in occupation for which they have no affinity. Their business or profession is honorable and useful, but it is repugnant to all their tastes. Circumstances and the necessity of gaining a livelihood keep them in that employment. Such would ask me before I get through with this subject, 'Will my employment in heaven in any respect correspond with my work on earth?' No, no, dear soul. You will have something to do that will be your infinite and everlasting delight. No poet ever liked rhythm, no architect ever liked noble structure, no dramatist ever liked Hamlet as you will like your work in heaven, though your style of employment on earth may be utterly distasteful. When you quit the earth, O child of God, you will forever quit the disagreeable.

"In the first place, I remark that all those of our departed Christian friends who on earth found great joy in the fine arts are now indulging their tastes in the same direction. On earth they had their gladder pleasures amid pictures and statuary, and in the studies 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, and 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 that taste, which he was enlarging and intensifying for forty or fifty years, is entirely obliterated? These artists, or these friends of art, on earth worked in coarse material and with imperfect brain and with frail hand. Now they have carried their art into higher liberties and into wider circumference. They are at their old business yet, but without the fatigues, without the limitations, without the hindrances of the terrestrial studio.

Higher Opportunity There.

"Raphael could now improve upon his masterpiece of Michael, the archangel, now that he has seen him, and could improve upon his masterpiece of the Holy Family now that he has visited them. Michael Angelo can better present the Last Judgment after he has seen its flash and heard the rumbling battering rams of its thunder. Exquisite colors here, graceful lines here, powerful chiaroscuro here; but I am persuaded that the grander studios and the brighter galleries are higher up by the winding marble stairs of the sepulchre, and that Turner and Holman Hunt and Rembrandt and Titian and Paul Veronese, if they exercised saving faith in the Christ whom they portrayed upon the canvas, are painters yet, but their strength of faculty multiplied ten thousand fold. 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 multipliant. 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 departed 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 up to higher artistic opportunity and appreciation.' Our friends who found so much joy in the fine arts on earth are now luxuriating in Louvre's and Luxembourg's celestial.

"I remark again that our departed Christian friends who in this world were passionately fond of music are still regaling that taste in the world celestial. The Bible says so much about the music of heaven that it cannot all be figurative. The Bible over and over again

speaks of the songs of heaven. If heaven had no songs of its own, many of the songs of earth would have been taken up by the earthly emigrants. If there had been no song in heaven, Lowell Mason, and Bradbury, and Thomas Hastings would have straded the music as soon as they got there. Surely the Christian at death does not lose his memory. Then there must be millions of souls in heaven who know 'Coronation,' and 'Antioch,' and 'Mount Pisgah,' and 'Old Hundred.' The leader of the eternal orchestra need only once tap his baton, and all heaven will be ready for the hallelujah.

Souls That Sing.

"Cannot the soul sing? How often we compliment some exquisite singer by saying, 'There was so much soul in her music.' In heaven it will be all soul until the body after a while comes up in the resurrection, and then there will be an additional heaven. 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 heaven, as it is in some households, that you close the piano and unstring the harp for two 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 ask me, 'Do they have real harps and real trumpets and real organs?' I do not know. Some wiseacres say positively there are no such things in heaven. I do not know, but I should not be surprised if the God who made all the mountains and all the hills and all the forests and all the metals of the earth and all the growths of the universe—I should not be surprised if he could, if he had a mind to, make a few harps and trumpets and organs.

Headquarters of Harmony.

"Grand old Haydn, sick and worn out, was carried for the last time into the music hall, and there he heard his own oratorio of the 'Creation.' History says that as the orchestra came to that famous passage, 'Let there be light,' the whole audience rose and cheered, and Haydn waved his hand toward heaven and said: 'It comes from there.' Overwhelmed with his own music, he was carried out in his chair, and as he came to the door he spread his hand toward the orchestra as in benediction. Haydn was right when he waved his hand toward heaven and said, 'It comes from there.' Music was born in heaven, and it will ever have its highest throne in heaven; and I want you to understand that our departed friends who were passionately fond of music here are now at the headquarters of harmony. I think that the grand old church tunes that died when your grandfathers died have gone with them to heaven.

"Again I remark that those of our departed Christian friends who in this world had very strong military spirit 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 rifle without trying to keep step to the music. They are Christians, and when they fight they fight on the right side. Now when these, our Christian friends who had natural and powerful military spirit, entered heaven, they entered the celestial army. The door of heaven hardly opens but you hear a military demonstration. David cried out: 'The chariots of God are twenty thousand.' Elisha saw the mountains filled with celestial cavalry. St. John said: 'The armies which are in heaven followed him on with horses.' Now, when those who had the military spirit on earth sanctified entered glory I suppose they right away enlisted in some heavenly campaign—they volunteered right away. There must needs be in heaven soldiers with a soldierly spirit. There are grand parade days, when the King reviews the troops. There must be armed escort sent out to bring up from earth to heaven those who were more than conquerors. There must be crusades ever being fitted out for some part of God's dominion—battles, bloodless, glorious, painless. Angels of evil to be fought down and fought back. Other rebellious worlds to be conquered. Worlds to be put to the torch. Worlds to be demolished. Worlds to be sunk. Worlds to be hoisted.

Need for Heavenly Military.

"Besides that, in our own world there are battles for the right and against the wrong where we must have the heavenly military. That is what keeps us Christian reformers so buoyant. So few good men against so many bad men, so few churches against so many grogshops, so few pure printing presses, against so many polluted printing presses, and yet we are buoyant and courageous, because while we know that the armies of evil in the world are larger in numbers than the army of truth, there are celestial cohorts in the air fighting on our side. I have not so much faith in the army on the ground as I have in the army in the air. Oh! God, open our eyes that we may see them. The military spirits that went up from earth to join the military spirits before the throne—Joshua, and Caleb, and Gideon, and David, and Samson, and Washington, and Havelock, and the hundreds of Christian warriors who on earth fought with fleshly arm, and now having gone up on high are coming down the hills of heaven ready to fight among the invisibles. Yonder they are—coming, coming! Did you not hear them as they swept by?

"But what are our mathematical friends to do in the next world? They found their joy and their delight in mathematics. There was more poetry for them in Euclid than in John Milton. They were 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 they doing now? They are busy with figures yet. No place in all the universe like heaven for figures. Numbers infinite, distances infinite, calculations infinite. The didactic Dr. Dick, a monarch in orthodoxy, said he really thought that the redeemed in heaven spent some of their time with the higher branches of mathematics.

"So of our transferred and transported metaphysicians. What are they doing now? Studying the human mind, only under better circumstances than they used to study it. They used to study the mind sheathed in the dull human body. Now the spirit unearthed—now they are studying the sword outside the scabbard. Have you any doubt about what Sir William Hamilton is doing in heaven, or what Jonathan Edwards is doing in heaven, or the many on earth who had a passion for metaphysics sanctified by the grace of God? No difficulty in guessing. Metaphysics, glorious metaphysics, everlasting metaphysics.

Still at Their Studies.

"What are our departed Christian 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. Christian John Franklin, no more in disabled Erebus, pushing toward the North Pole; Christian De Long no more trying to free blockaded Jeannette from the ice; Christian 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 unapproachable. Mont Blanc scaled without apenstock. The coral depths of the ocean explored without a diving bell. The mountains unbarred and passed without Sir Humphrey Davy's safety lamp.

"What are our 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, astronomical, 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 the historians doing now? Studying history yet, but not the history of a few centuries of our planet only, but the history of the eternities, whole millenniums before Xenophon or Herodotus or Moses began to historicize. What are the departed astronomers doing? Studying astronomy yet, but not through the dull lens of earthly observatory, but with one stroke of wing going right out to Jupiter and Mars and Mercury and Saturn and Orion and the Pleiades, overtaking and passing swift comets in their flight. Herschel dies a Christian. Have you any doubt about what Isaac Newton is doing? Joseph Henry died a Christian. Have you any doubt about what Joseph Henry is doing? They were in discussion, all these astronomers of earth, about what the aurora borealis was and none of them could guess. They know now; they have been out there to see for themselves.

A Thousand Questions Solved.

"What are our departed Christian chemists doing? Following out their own science, following out and following out forever. Since they died they have solved a thousand questions which once puzzled the earthly laboratory. They stand on the other side of the thin wall of electricity, the wall that seems to divide the physical from the spiritual world, the thin wall of electricity, so thin the wall that ever and anon it seems to be almost broken through—broken through from our side by telephonic and telegraphic apparatus, broken through from the other side by strange influences which men in their ignorance call spiritualistic manifestations. All that matter cleared up. Agassiz standing amid his student explorers down in Brazil coming across some great novelty in the rocks, taking off his hat, and saying, 'Gentlemen, let us pray; we must have divine illumination; we want wisdom from the Creator to study these rocks; he made them; let us pray'—Agassiz going right on with his studies forever and forever.

"But what of the men of the law, who in this world found their chief joy in the legal profession—what are they doing now? Studying law in a universe where everything is controlled by law from flight of humming bird to flight of world—law, not dry and hard and drudging, but righteous and magnificent law, before which man and cherub and seraph and archangel, and God himself bow. The chain of law long enough to wind around the immensities and infinites and eternities. Chain of law. What a place to study law, where all the links of the chain are in the grasp!

"What are our departed Christian friends who in this world had their joy in the healing art doing now? Busy at their old business. No sickness in heaven, but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed and to be medicated. You cannot understand why that patient got well after all the skillful doctors had said he must die. Perhaps Abercrombie touched him—Abercrombie, who, after many years doctoring the bodies and the souls of people in Scotland, went up to God in 1844. Perhaps Abercrombie touched him. Perhaps James Y. Simpson, the discoverer of chloroform as an anesthetic, mighty for Christ and for medicine, years ago ascended, touched him. I should not wonder if my old friend, Dr. John Brown, who died about fifteen years ago in

Edinburgh—John Brown, the author of 'Rab and his Friends'—John Brown, who was as humble a Christian as he was skillful as a physician and world-renowned author—I should not wonder if he had been back again and again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven, are come forth again for benignant medication.

Kings and Queens for Neighbors.

"But what are our friends who found their chief joy in conversation and in sociality doing now? In brighter conversation there, and in grander sociality. What a place to visit in, where your next-door neighbors are Kings and Queens; you yourself kingly and queenly. If they want to know more particularly about the first Paradise, they have only to go over and ask Adam. If they want to know why the sun and the moon halted, they have only to go over and ask Joshua. If they want to know how the storm pelted Sodom, they have only to go over and ask Lot. If they want to know more about the arrogance of Haman, they have only to go over and ask Mordecai. If they want to know how the Red Sea boiled when it was cloven, they have only to go over and ask Moses. If they want to know the particulars about the Bethlehem advent, they have only to go over and ask the serenading angels who stood that Christmas night in the balconies of crystal. If they want to know more of the particulars of the crucifixion, they have only to go over and ask those who were personal spectators while the mountains crouched and the heavens got black in the face of the spectacle. If they want to know more about the sufferings of the Scotch Covenanters, they have only to go over and ask Andrew Melville. If they want to know more about the old-time revivals, they have only to go over and ask Whitefield and Wesley and Livingston and Fletcher and Nettleton and Finney. Oh, what a place to visit in! If eternity were one minute shorter it would not be long enough for such sociality. Think of our friends who in this world were passionately fond of flowers turned into Paradise! Think of our friends who were very fond of raising superb fruit turned into the orchard, where each tree has twelve kinds of fruit at once, and bearing the fruit all the year round!

"What are our departed Christian friends doing in heaven; those who on earth found their chief joy in the gospel ministry? They are visiting their old congregations. Most of those old ministers have got their people around them already. When I get to heaven—as by the grace of God I hope I am destined to go to that place—I will come and see you all. Yes, I will come to all the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the printing-press, I am permitted to preach every week in this land and in all lands, for twenty-eight years without the omission of a single week, I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable undertaking now.

Tombstone Only the Starting Point.

"But what are our departed Christian friends, 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; Miss Dix caring for the insane; the dead women of Northern and Southern battlefields still abroad in the earth looking for 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 death than before. The tombstone not the terminus, but the starting post. What are our departed Christian friends who found their chief joy in studying God doing now? Studying God yet. No need of revolution now, for unblanching they are face to face. Now they can handle the omnipotent thunderbolts just as a child handles the sword of a father come back from victorious battle. They have no sin; no fear consequently. Studying Christ, not through a revelation, save the revelation of the scars, that deep lettering which brings it all up quick enough. Studying the Christ of the Bethlehem caravansary, the Christ of the awful massacre with its hemorrhage of head and hand, and foot, and side—the Christ of the shattered mausoleum—Christ the sacrifice, the star, the sun, the man, the God, the God-man, the man God.

"But hark! the bell of the cathedral rings—the cathedral bell of heaven. What is the matter now? There is going to be a great meeting in the temple. Worshipers all coming through the aisles. Make room for the Conqueror, Christ standing in the temple. All heaven 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, which is eternal symphony. 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 the breadth of his love. Those who had the military spirit on earth sanctified, and the military spirit in heaven, come to look at the Captain of their salvation. The astronomers come to look at the morning star. The men of the law come to look at him who is the judge of quick and dead. The men who healed the sick come to look at him who was wounded for our transgressions. All different and different forever in many respects, yet all alike in admiration for Christ, in worship for Christ, and all alike in joining the doxology: 'Unto him who washed us from our sins in his own blood, and made us kings and priests unto God, to him be glory in the church throughout all ages, world without end!' To show you that your departed Christian friends are more alive than they ever were, to make you homesick for heaven, to give you an enlarged view of the glories that are to be revealed to demonstrate that through the pardoning and sanctifying grace of God you may all come to the full gratification of your highest aspirations, I have preached this sermon."

Funerals,

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

BY ALFRED E. GILES.

(Continued from last issue.)

Allopaths and Homeopaths saw that the body was diseased—they perceived no deeper; and hence concluded that disease was to be expelled by doses of medicine. Allopaths administered large, Homeopaths small ones. Allopaths, as it were, fired siege guns, twelve-pounders, and big guns; Homeopaths did execution with little guns, shrapnels and small shot, and filled over and over again many and many a graveyard. Most of their patients were stalwart men and women, youths and maidens, who, under better doctorcraft, would have lived to their threescore and ten years, or by reason of strength, even to fourscore. Dr. W. Beach in the introduction to his "Family Physician and Scientific System of Medicine," mentions Paracelsus a famous Regular physician in his day, as the one who first introduced quackism into medical practice as a medicine. All who thus administered it were denominated "Quacks," in allusion to the name Quacksilver given to it by Germans. A particular compound of chlorine and quacksilver forms calomel, one of the most health destroying and disease producing medicines that ever decimated or cursed countless millions of sick people, and one now much abused by "Regulars" in blue pills, and other cathartics bearing innocent and misleading names, and always rejected by Botanists, Thompsonian, Spiritualists, and other irregular physicians, genuine healers whom the chartered college diplomated doctors not infrequently stigmatize (one or another of them) as a charlatan, quack or impostor, an epithet more descriptive of the assailant than of his victim. New School physicians avail themselves of all good medicines in the pharmacopoeias, seldom, if ever using minerals or poisons, preferring other less dangerous, but more potent curatives. They recognize the truth that the disease is in the constituents of the Ego, prior to its manifestation in the body. Cure it there, and the body becomes healed. This is the principle on which A. J. Davis acted, when during two years, he, then not twenty years of age, holding no chartered college diploma, actually cured nearly three thousand old chronic cases of almost every imaginable disease, from internal cancer to elephantiasis—cases which had been given up as incurable by very distinguished medical gentlemen, and graduates of the medical schools. About the same number, though not cured, were greatly helped, and made comfortable through his treatment. No patient ever died from disease while under his clairvoyant treatment. This is the principle that he promulgated in Vol. I. "Great Harmonia," page 103, published in the year 1850; namely, "Disease is discord. It is a want of equilibrium in the circulation of the spiritual principle through the physical organization." This discord or derangement exists primarily in the spiritual forces; i. e., in the Ego, by which the organism is actuated and governed. In "The Penetrator," page 118, published in 1856, he further states the principle: "Disease is a want of equilibrium in the circulation of the superficial elements of the spiritual principle."

This is the gist, life and soul of all therapeutics. It is the principle of cure, which the common people, clairvoyants, magnetic healers, mind-curers, massage-shamprones, spiritual and Christian Scientists, have more or less acted upon. It is a principle which, if "graduates of chartered medical colleges" having power to confer degrees in medicine, were examined upon by "a Board of Registration in Medicine"—it is quite probable that not all—perhaps not one—of them would pass the examination.

COMPETENT OPINIONS AS TO HARMFULNESS OF "REGULARS'" PRACTICE.

But here many intelligent and candid persons, who have not had time nor opportunity to consider the foregoing matters, may honestly ask: Do not the chartered college-graduated M. D. doctors who administer Allopathic drugs and medicines, promote the health of the patients? Eminent medical college professors, Dr. Jacob Bigelow, formerly President of the Massachusetts Medical Society, and the late beloved and talented Dr. Oliver Wendell Holmes, Professor of Anatomy in the Medical School of Harvard University, where the writer hereof for many months attended his lectures, answer the question as follows: Sir James Clark, M.D., in his letter to Dr. James Jackson quoted in Dr. Holmes' "Current and Counter Currents of Medical Science," writes: "As a physician advances in age he generally, I think, places less confidence in the ordinary medical treatment than he did, not only in his early but even his middle period of life." Let the reader foresee and beware the risk to health and life of himself and fellow citizens when, deprived by an inconsiderate Legislative Act, of the natural right of employing such physicians or medical advisers as he pleases, he is compelled to accept (or go without attendance) the conjectures and medicines of one or more of the many thousands of young men who annually, without experience, but only armed each with a diploma from a medical college, are let loose to practice upon the people. Dr. Bigelow, in his "Expositions of Rational Medicine," says: "I sincerely believe that the unbiassed opinion of most medical men of sound judgment and long experience is, that the amount of death and disaster in the world would be less than it now is if all disease were left to itself." Meaning, not interfered with by administration of medicine, but left to the inherent self-curative energies of the sick person's bodily constitution. And in following out that line of thought, unnecessary vivisection of animals, with its attendant suffering, has been further extended and widely practiced in collegiate and private laboratories.

DR. THOS. INMAN'S VIEWS OF DOCTORS.

Thomas Inman, M. D., of London, Consulting Physician to the Royal Infirmary, Liverpool; Lecturer successively on Botany, Medical Jurisprudence, Therapeutics, Materia Medica, and the Principles and Practice of Medicine, etc., to the Liverpool School of Medicine, etc., in 1876, publishes his views of doctors as follows: Some thirty years ago, after a period of laborious study, I became the House Surgeon of a large Infirmary. In that institution I was enabled to see the practice of seven different doctors, and to compare the results which followed from their various plans of treatment. I soon found that the number of cures was nearly equal amongst them all, and became certain that recovery was little influenced by the medicine given. The conclusion drawn was that the physician could do harm, but that his power for good was limited. This induced me to investigate the laws of health and of disease, with an especial desire to discover some sure ground on which the healing art might safely stand. The inquiry was a long one, and to myself satisfactory. The conclusions to which I came were extremely simple—amounting almost to truisms; and I was surprised that it had required long and sustained labor to find out such very homely truths as those which I seemed to have unearthed.

Yet with this discovery came the assurance that, if I could induce my medical brethren to adopt my views, they would deprive themselves of the means of living. Men, like horses or tigers, monkeys and oodles, can do without doctors. Here and there, it is true that the art and skill of the physician or surgeon can relieve pain, avert danger from accidents, and ward off death for a time; but in the generality of cases doctors are powerless. It is the business of such men, however, to magnify their office to the utmost. They get their money ostensibly by curing the sick; but it is clear that the shorter the illness the fewer will be the fees, and the more protracted the attendance the larger must be the "honorarium." There is, then, good reason why the medical profession should discourage too close an investigation into truth.

But outside of this fraternity there are many men desirous of understanding the principles of the healing art. Many of these have begun by noticing the style of the doctor's education. They find that he is taught in "halls," "colleges," and "schools," for a certain period of time; and then about the age of two-and-twenty he is examined by some experienced men, and, if considered "competent," he pays certain fees, and is then licensed to practice as physician. As all regular doctors go through this course, it is natural that all should think and act in a common way, and style their doctrines "orthodox." It is equally certain that to such opinion the majority adhere through life. But it has always happened that many men and women have aspired to the position of medical professors, without going through the usual career; or, having done so, they have struck out a novel plan of practice, which they designated a new method of cure. These have always been opposed by the "orthodox," and the contest is carried on with varying success until the general public give their verdict on one side or the other.

Rev. John Wesley, a great man, of eminent piety and a graduate of Oxford University, among other matters, studied into the healing art. Tracing its history, he says, physicians multiplied medicines and medical books, till physic became an abstruse science, quite out of the reach of ordinary men. Physicians now began to be held in admiration, as persons who were something more than human, and profit and honor attended their employ, so that they had these two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of their profession. They designedly increased its difficulties. They filled their writings with abundance of technical terms utterly unintelligible to plain men. Those who understood only how to restore the sick to health, they branded with the name of Empirics. They introduced into their practice abundance of compound med-

* The medical theory and experiences of Mr. A. J. Davis are so valuable that they are related here.

icines, consisting of so many ingredients that it was scarce possible for common people to know which it was, if any, that wrought a cure. And thus both their honor and gain were secured; a vast majority of mankind being utterly out of all help, either themselves or their neighbors, or ever daring to attempt it. Yet there has not been wanting from time to time, some lovers of mankind, who have endeavored (even contrary to their own interest) to make it plain, intelligible thing, having no more mystery in it than this—"such a medicine removes such a pain." These have shown that neither the knowledge of natural philosophy, nor even anatomy itself, is absolutely necessary to the quick and effectual cure of most diseases incident to the human body, but a simple plant or root duly applied; so that every man of common sense (in ordinary cases) may prescribe for himself or his neighbor; and may be very secure from doing harm, even when he can do no good.

Dr. Holmes, in his "Border Lines of Knowledge," page 70, says: "The disgrace of medicine has been that colossal system of self-deception, in obedience to which mines have been emptied of their caking minerals, the entrails of animals taxed for their impurities, the poison-bags of reptiles drained of their venom, and all the innumerable abominations thus obtained thrust down the throats of human beings suffering from some fault of organization, nourishment or vital stimulation." And Dr. A. J. Davis clinches and broadens these expressions of opinion, by his communication in the BANNER OF LIGHT of Jan. 11, 1873, wherein he says: "The medical profession is based upon a huge mass of learned ignorance and assumption."

He was a wise and liberal man who said: "The convictions of the individual should be as inviolable in the domain of medicine, as is that of religion or politics; and coercion in this direction is nothing less than tyranny." Surely he spoke a truth; why should statutes be enacted for the examination of M. D. Doctors of Medicine, and not of D. D. Doctors of Divinity? Is not the soul as precious as the body? There are Catholics and Protestants, Episcopalians and Salvationists, believers and unbelievers; but the State does not require the registration of any; but their respective titled bishops, priests, ministers or speakers, as the State wisely trusts to the good common sense and preferences of each and every person in its domain, in the matter of caring for his or her own soul, so let it be no less wise and liberal to every person in its territory, in the matter of caring for the health of his or her own body, and choosing his own doctors.

DR. J. R. BUCHANAN'S LETTER.

At a hearing in 1880, before the Legislative Committee on Public Health, wherein the matter of medical freedom or monopoly was under discussion, Prof. Joseph R. Buchanan, M. D., who some years ago delivered a course of lectures on the brain before the Medical School of the Boston University, presented his views in a letter written at the request of the present writer. He had been a member of the medical profession for forty-five years, was one of the founders of and for ten years a professor in the most successful medical college ever established in Cincinnati. In his letter he writes: "I earnestly hope the friends of medical freedom will not only defeat the attempt to legislate against the rights of the people, but will stamp their movement with such reprobation as will forever prevent its repetition."

"It is as fundamentally wrong in principle to attempt in any manner by force of law to restrict popular freedom of choice in medicine, as it would be to restrict freedom of choice in religion. Medical freedom and religious freedom stand on the same ground, and the Medical College has no higher right than the Theological Seminary to determine who shall save body or soul. It is shocking to think that descendants of those who left the Old World to escape from religious bondage should engage in the establishment of a system of medical bondage, which has been far more cruel and oppressive than that of the hierarchy.... The physical suffering and misery imposed by a medical oligarchy have left a terrible record throughout Christendom."

"The practice of treating disease by bloodshed has been kept up ever since the days of Galen, and is not yet entirely abandoned, though it was demonstrated over forty years ago, that every act of bleeding was an assault upon human life, which impaired vitality and accelerated death. Upheld by law, medical schools have prolonged this outrage upon nature, and endeavored to oust all who would introduce more rational systems. Until a very recent period, every consumptive was pre-emptorily handed over to death, unless saved by escape from the control of Allopathic physicians, and to assert the curability of consumption was to bring down scornful denunciation upon the daring medical heretic. Cholera was treated with a mortality varying from twenty-five to sixty per cent, by the leaders of the medical profession; while it has been amply shown by American physicians who have thrown off the shackles of authority, that ninety-five per cent. can be cured by rational treatment."

"The curability of cancer has also been denied, and while its cure has been carried on by American physicians who exercise the professional freedom of eclecticism, these improvements have been opposed and concealed from the rising generation of physicians by medical colleges with the disastrous result of causing the mortality of half a million; four-fifths of which would have been prevented by a rational treatment."

"Can it be possible that such a system of medical malpractice, dogmatism and cruelty can receive any assistance from a Republican Legislature in perpetrating these enormities and crushing every effort of humanity to save the victims of false doctrines and unfeeling practice from their prolonged sufferings?"

"Can it be possible that any legislative body will endeavor to make benevolence a crime, and to uphold the power of an avaricious monopoly against the influence of modern enlightenment and scientific reform?"

"Such legislation, conferring exclusive privileges upon the pupils of medical colleges, even if these colleges represented an enlightened system of medicine, would be an invasion of one of the dearest and most inalienable rights of humanity—the right of doing our duty, the right of obeying God, the right of helping the unfortunate. If I have the right to help the suffering with bread and with meat, we have no less clear a right to give help by healing herbs, by baths, by bandages, by mineral waters, by electricity, and by the life of our own bodies given through the hand, as it was given by the early Christians."

"The healing of the sick by the magnetism of the human body and soul is not only a right but a duty, from which no true Christian can be free. To interfere with this right is to violate the religious liberty, to put a penalty upon duty, and to place the legislation of man in opposition to the laws of God. We are exhorted in the Scriptures to cultivate and use these gifts of God, the healing power and the gift of prophecy, and in the performance of this duty we may defy any law of human enactment; for he who makes or enforces such a law is criminal, not he who obeys the law of God in giving relief to the suffering. No medical school or medical clique gave to the Christians of the Pentecostal churches the power or the permission to heal the sick, nor would their authority have been regarded for a moment by those faithful disciples and followers of Christ."

A WORD ON MICRONES, VIVISECTION, BACILLI AND VACCINATION.

And here a sentence or more may be pertinent as to the diverse views and practices of physicians of different schools in respect to the presence of germs, microbes and bacilli in the human body. The Allopaths, or many of them, hold that these bioparas cause the disease. No, say Andrew Jackson Davis and certain other progressive physicians, it is the diseased state of the blood that generates the microbes and bacilli. It is the moisture of the New Jersey flats that produce mosquitoes there, not the mosquitoes that generate the moisture; yet further do certain progressive physicians proceed in suggesting that the microbes and bacilli found in diseased conditions of the body, are largely the outcome and progeny of the compulsory vaccination blood-poisoning, legislative acts enacted by all men have "certain natural essential and inalienable rights, among which may be reckoned the right of enjoying and defending their lives and liberties." The further the Preamble of the Constitution declares that "the end of the institution, maintenance and administration of government" is to furnish the individuals of the body politic "with the power of enjoying in safety and tranquility their natural rights and the blessings of life." At some ten or more sessions of the Legislature during the last twenty-one or two years, masses of the people have had reason to believe that certain of their natural rights and liberties were imperilled, and therefore every year or two their tranquility has been disturbed. And why? Because of apprehension and danger that their natural right, liberty and blessing of enjoying (in case of themselves or families) such help, aid, persons, physicians or doctors as they respectively preferred, and could employ, was likely to be abridged, or even utterly abrogated, unless

they opposed and defended themselves. The masses of the people aroused themselves. They discovered that members of the Massachusetts Medical Society and other chartered diplomated doctors are industriously endeavoring to procure legislative acts tending to secure advantages and particular and exclusive privileges to themselves, but inimical to and destructive of the people's natural right, liberty and blessing of employing healers, physicians and doctors after their own persuasion, choice and preference. Then they set about defending themselves. They crowd the legislative committee rooms; they send hundreds of protests, and employ speakers and writers in their behalf to prevent the threatened wrong—and so the contest is waged.

It is well to note that the Constitution (Part I, Article VII.) declares that "Government is instituted for the common good"—and not for the profit, honor or private interest of any one man, family or class of men." Now members of the Massachusetts Medical Society are a class of men. Allopaths and Homeopaths are each a class of men. All taken together are Chartered Diplomated Doctors, and as such are a class of men, and it is very apparent to many intelligent, unprejudiced observers that the contesting Chartered Diplomated Doctors are waging this war against the rights, liberties and blessings of the people, for their own profit, honor or private interest. Yet their pretence is their desire to protect the dear people against Quacks!!! Is not such audacious sublimity? and is not Gladstone's remark correct, that the masses are in the right, and the classes in the wrong?

UNITED STATES COURT OPINIONS.

Furthermore, pertinent, and especially important in the present discussion, are the remarks of Justices Bradley and Peckham of the United States Supreme Court, Justice Bradley, in the case of the Butcher's Union Company vs. the Crescent City Company, United States Reports, Vol. 111, pp. 740, 762-764 said: "The right to follow any of the common callings of life is an unalienable right. It was formulated as such under the phrase 'pursuit of happiness' in the Declaration of Independence, which commenced with the fundamental proposition that 'all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among those are life, liberty, and the pursuit of happiness.' 'This right,' Justice Bradley declared, 'is a large ingredient in the civil liberty of the citizen.' He said, further, 'I hold that the liberty of pursuit—the right to follow any of the ordinary callings of life—is one of the privileges of a citizen of the United States.' He then added the following emphatic words: 'But if it does not abridge the privileges and immunities of a citizen of the United States to prohibit him from pursuing his chosen calling and giving to others the exclusive right of pursuing it, it certainly does deprive him (to a certain extent) of his liberty; for it takes from him the freedom of adopting and following the pursuit which he prefers, which, as already intimated, is a material part of the liberty of the citizen.'"

A later decision delivered by Justice Rufus W. Peckham, on March 1, 1897, reaffirms these declarations. In this case, that of Allgeyer vs. Louisiana, United States Reports, Vol. 165, p. 589, the Supreme Court held that "the word 'liberty,' as used in the Fourteenth Amendment of the Federal Constitution, comprehends not merely the right to freedom from physical restraint, but also the right to 'pursue any livelihood or calling; and, for that purpose, to enter into all contracts which may be proper.'"

PROF. WILDER, M. D.'S, COMMENTS.

Prof. Alexander Wilder, M. D., in his "Medical Liberty" article in the last July issue of *Mind*, says:

"The medical legislation of the several States of the Union seems plainly to be overruled by this decision. It is made a penal offense to practice the art of healing, except by virtue of a license from some board of examiners. It being forbidden to mix statecraft with religion, the equally repugnant policy of putting medicine in the place of a State religion has been adopted. Fine and imprisonment, with annulling of the obligation of contracts, are imposed as penalties."

"There was similar legislation at the beginning of the century. Pennsylvania was the honorable exception, Governor Shultz having vetoed a bill as being unconstitutional and opposed to public policy. The statutes were enforced with a severity amounting to persecution. The people finally took the part of the persecuted physicians, and the obnoxious laws were all repealed. Immediately the American Medical Association was organized for the sole and express purpose of procuring new restrictive legislation. Unable to accomplish this alone, the aid of practitioners of the principal minor schools was accepted; and thereby the circuit of progress back to the barbarism of a hundred years ago has been effected."

"Of the right of an individual to make his own contracts there can be no rational question. He may engage whomever he pleases to cure him; and the person, having rendered a meritorious service, has a moral right to a reasonable compensation. Any statute interfering with this is a usurpation. The pretext that Mental Science, or even Christian Science, is a fallacy, is not entitled to respect. 'Regular medicine,' as its votaries arrogantly style it, has no such superior skill, no such exactitude in scientific attainment, no such moral or professional excellence, as to give it any title to dictate. In fact, Jesus Christ, as described in the Gospels, if he lived in the world, would be apt to be imprisoned, if not crucified afresh, under the current medical legislation."

POPULAR SCIENCE MONTHLY ON REGULATION.

The following editorial remarks in the *Popular Science Monthly* of 1890 doubtless express the views of many intelligent and unprejudiced inquirers:

STATE REGULATION OF MEDICINE.

Individual liberty is abridged in many ways that seem to us essentially wrong. That the members of a particular profession should have laws passed in their special interest, and should be empowered to decide who may and who may not enter into competition with them, is, we think, a violation at once of justice and of liberty. The worst of these things is, that a public motive is always alleged for what is in the main, if not exclusively, the outcome of private greed or jealousy. It would scarcely be too much to say that the most offensive forms of trade-unionism are found in connection with the so-called learned professions. Time was when it was supposed that the State had to look after the spiritual health of individuals, and for that purpose to prescribe their theological beliefs and religious observances. That belief has for the most part been exploded in the modern world, but its place has been taken by the notion that the State is responsible for the intellectual health of its members; and in lieu of the State church we have State schools and medical colleges.

As regards the physical health of the community, the general method is to legalize one or two—possibly quite conflicting—schools of medicine, and to empower them to rule out, and if necessary to prosecute and punish all others. No-doubt, broadly speaking, seems to believe that, in the absence of all legislation of this character, people could in any adequate manner preserve their health or protect themselves against gross imposture. We believe it—believe it most heartily; and we believe that the science of medicine would advance far more rapidly, and just, on the whole, the public health would be far better if every man were left perfectly free to employ any one he chose to attend him in sickness. At present every licensed practitioner feels himself authorized to call every unlicensed practitioner a quack. We should prefer a system under which, to a quickened public intelligence in questions of health and disease, the quack should stand revealed by his quackery. How much of real quackery is now concealed by the license to practice it might distress a confiding public to know.

THE PROCESS OF DYING AND BIRTH OF THE SPIRIT.

In the opening part of this letter the reader's attention was invited to the consideration of cases of apparent but not real death and of burial alive. We have herein also learned that all of the so-called signs of death are trustworthy except the dissolution of the body. In the preceding cases the "Ego" had not vacated its body at the time of its burial or entombment. While dying, the hands, feet and limbs of the person become cold outwardly, though not always perceptibly so to himself. Sensation retires from the motor and sensory nervous systems, inwardly, toward and into the centre and ganglia of the sympathetic system. The composite soul and spirit, the "Ego," then and there exists, as it were, in a more essential and concentrated state than when associated with the motor and sensory nervous systems. The "Ego," the "I myself," is alive there, and conscious of itself. It thinks, hears, hopes and fears, but has no control in the motor and sensory nerves. Outwardly the body appears to be dead, but inwardly it is alive. Not till the soul spirit substance constituting the "Ego" leaves the sympathetic nerve-centres and ganglia, and the silver cord—the tenuous, substantial filament connecting the soul and body—is broken, is the person really dead, and the "Ego," the "spiritual body," freed from its thrallhold in the "natural body," enters into its wider and happier sphere of conscious life.

The practical deductions from the foregoing are, that a person is not to be interred or cremated as dead until his body plainly manifests visible and offensive evidences of putridity and decay, even though a delay of ten, twenty, forty or more days intervene before those proofs appear. Let not the body be chilled by ice, nor touched by the surgeon's knife. Let it be tenderly cared for, by the gentle hands of relatives or friends, with such further assistance as may be necessary, but not by an undertaker alone. Let not the coffin (if one be used) compress the limbs, nor its cover be closed; let it remain in the home, and in some safe and convenient room till the body decomposes. Let the religious exercises, if there are any, be held at the grave, at the crematory, or at some convenient time and place, in the interval between the apparent and the real death. Such procedure, though not so floral and ceremonial as certain existing modes of speeding a body to its last resting place, would be more considerate and beneficial.

LET THE MEDICAL REGISTRATION ACT OF 1893 BE REPEALED.

Furthermore, in respect to the Legislative Acts requiring the Registration and Examination of Physicians, thousands of people believe, as does the writer, that they should be repealed, and if it be necessary for the attainment of

complete medical freedom, that an amendment to the Constitution of Massachusetts should be proposed in the General Court, further securing to the people the power of enjoying in safety and tranquility, their natural right of employing such physicians as individually they may choose.

ALFRED E. GILES.

Hyde Park, Mass.

(From Boston Ideas.)

Prof. Hudson's "Law of Psychic Phenomena"—Reviewed by

GEORGE A. BACON.

The Review notices of *Ideas*, for their happy, pithy presentation of salient features, for their optimistic appreciation, felicity of expression and insight—are not surpassed if equaled, by any journal in the Commonwealth. This is as sincere and true as it is deserved. It is none the less unreservedly said, because in the present instance we beg to differ with its conclusions; yet in fact not so much with its own conclusions as with those of the author—in this case the lecturer—Prof. Thomson J. Hudson, on his chosen subject, "Psychic Phenomena."

This gentleman recently lectured in Boston on his favorite theme, and *Ideas* gives characteristic mention of the affair. The notice in question is every way proper—it is with the subject-matter of the discourse, the special views of the lecturer, as found in his books, that exception is taken.

The world is full of what, for the want of a better term, is called psychic manifestations. Every intelligent person knows that scientists of renown and specialists of world-wide fame, have sought by years of study to acquaint themselves with their producing cause. The enquiry into causes is the first philosophy, the science of truth, the science of being. Let us all welcome every honest effort in this direction.

Many of these trained experts in Europe and America, when entering upon their crucial experiments, held dissimilar but decided views as to the probable cause of these occurring manifestations. Only in one particular did they generally agree, namely, in their own individual ability to discover and lay bare, what Bacon calls "the causative in Nature"—the efficient, final cause, or original source.

It is no less singular than significant, that those who persisted in their experiments while working independently of each other, should come to the same conclusion; should collectively agree as to their origin.

But what boots it, that from applied scientific methods and experiments by the world's acknowledged savants, covering every form of psychic phenomena, with every means at their disposal, they should unite upon the one and same essential cause—when Mr. Hudson says, they are all wrong, they don't know what they are talking about—I alone have the true explanation.

"E'en tho' Alps on Alps arise, pigmies will be pigmies still." Mr. Hudson affirms the diversity and reality of the phenomena, which would be strange indeed to deny, as there are some twenty different known varieties; but he claims that all of them are referable to purely human origin.

He does not seek to explain how they occur—only offers his violently arbitrary *ipse dixit*, his own mere say so.

The fact that his assumption does not in the least degree meet the exigencies of the case, affects him not a particle. While confessing that he cannot tell how the explanation will apply, he still asserts that it does all the same; and that settles it, so far as he is concerned. Smitten evidently with his own view, which is neither logical nor original, however plausible it may appear at times, it is possible that, by the frequent repetition of a falsity, he has brought himself to actually believe it—a not unusual occurrence with a certain class of minds.

Mr. Hudson's fundamental proposition is that man has two distinct minds—an unwarranted and an unsupportable assertion. Why not charge him with having two or more tongues?

He applies the terms "objective" and "subjective," respectively, to certain well-known operations or functions of the mind; that the nature of the action determines from which of these two distinct minds said action proceeds. If a man reasons one way, from particular facts to general principles, it emanates from one mind; if he reasons deductively, it proceeds from another mind.

Since all metaphysicians from Aristotle to Kant, Reid, Sir William Hamilton, Stewart, Locke et al., teach that man has but one mind, which, however, presents to consciousness many states, operations and feelings, with outlook and insight, with vision external and internal—and since this is the universal experience—that the human mind has well-nigh infinite expressions—who is going to accept the dictum of Mr. Hudson that man has two minds?

To declare that subjective operations belong to a totally different mind from that which characterizes objective operations, is to confuse the nature of mind itself. The various operations and expressions are but so many modifications.

The adjectives, *objective* and *subjective* are only convenient expressions to denote the distinction between things in the mind, and things, so to speak, outside of the mind.

"The powers, faculties and operations of the mind," says Dr. Reid, "are things in the mind; all other things are said to be external to the mind." This corresponds to Aristotle's classification—"things in us, and things in Nature."

Mr. Hudson affirms that in its operations the mind is dual. True, but it is equally triune. Now because of this, has man three minds?

The main purpose of our author's books and lectures, if we mistake not, is to show that the phenomena known as psychic or spiritual, occurring during the last fifty years, and which are everywhere extending themselves at the present time, that these manifestations (including of course all similar phenomena recorded in history) are not from the source which they claim to emanate, but are the result simply of the operations of the subjective mind—whatever that may be; that they do not proceed from, nor are in any way related to, extant intelligences, but do proceed from persons in the flesh.

How different is Mr. Hudson's conscious or unconscious action of the subjective mind, from Prof. Farraday's "Unconscious Cerebration," or that later professor who exploited "Subliminal Self" to explain all known psychic phenomena?

These high sounding phrases are like tinkling bells—they serve to attract attention temporarily, but furnish nothing stable or satisfactory. Terminology is insufficient. Explanations that don't explain are ruled out.

It is safe to say that Mr. Hudson's "unconscious action of the subjective mind" like its predecessors, will be relegated to the limbo of oblivion, for the want of life sustaining power.

To those who have had any serious experience with reliable mediumship, either through strangers or at the Home Circle, and who consequently know how supremely absurd such a monstrously "lame and impotent conclusion" is that which Mr. Hudson offers by way of explanation for these psychic phenomena, can but have pity for his self-stultification. His theory, as an explanation, is neither respectable nor tolerable.

The obsolete "toe-joint theory," as to how the raps were originally produced, becomes dignified by comparison.

To maintain that a personal communication, for instance, coming between two slates that never left the hands of the one procuring them at a distant bookstore, is occasioned by a secret power in nature, and that the intelligence conveyed comes from the medium's subjective mind, when neither the medium nor the siter nor any one in the country knew of the death of the communicating spirit—and this, too, without offering a scintilla of proof to warrant such a conjecture—is to trifle with man's intelligence and to insult his understanding.

It is an axiom in mental science that intelligence must come from mind embodied or mind disembodied.

Now when instances are numberless, where information has been given that could only emanate from the so-called disembodied, what becomes of Mr. Hudson's fancies?

A single instance of this unquestioned character is sufficient to upset the claim made for it.

An indispensable condition of any theory is, that all of its relative phenomena must agree with it. Yet here is a whole class of phenomena that cannot be explained by our author's theory.

At best (and he confesses to so much) his so called explanation is only a conjecture, a surmise, an hypothesis; and John Stuart Mill says, "an hypothesis being a mere supposition, there are no other limits to hypotheses than those of the human imagination."

Even the title of his work, "The Law of Psychic Phenomena," is in itself a misnomer. There is not only no "law" to be found in his explanation, but there is neither rhyme nor reason. His views are anti-Biblical, irrational, illogical, and in opposition to what is known as pertaining to the laws of mental and natural science.

The spiritual phenomena have demonstrated their genuineness in more than ten thousand cases. Now let Mr. Hudson prove the verity of his psychic phenomena. He, however, confessedly admits that he has no proof; he offers it simply as a working hypothesis. Alas, for him! it don't work.

Chaucer says: "If that any night ween a thing to be otherwise than it is, it is not only unscience but it is deceivable opinion." Jan. 1, 1899.

Children's Spiritualism.

THE TWO BOXES.

If I knew the box where smiles are kept,
No matter how large the key,
Or strong the bolt, I would try so hard!
"I would open, I know, for me.

Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would try to gather them every one
From nursery, school and street.

Then folding and holding I'd pack them in,
And turn the monster key;
I'd hire a glazier to drop the box
To the depths of the deep, deep sea.

—Every Where.

Never Fear Death.

I well remember the time when I was a child at my mother's knee and asked her the question, "Where shall I go, mamma, if I should die in the night?" I was afraid to die. I had been to a funeral the day before and had watched the clouds of dirt fall on the coffin after it had been lowered into the grave, and I wanted to know more about the life beyond that I heard the preacher tell about in his sermon. He had said that he who died was a good churchman, and he would have a home in a land above the sky.

That was what puzzled me. How could the man get out of his coffin and go to heaven, for I supposed of course he must take his body with him. I wanted to know all about it, and believed my mother could tell me if he would. But she only put her hand gently upon my head and said, "Run along and play; don't talk about dying."

And as I older grew, I found that everybody had the same dread of talking about death, as if it were some bugbear. All seemed afraid to speak about it, thinking it might make them die sooner.

I was always thinking about it as I became a man, and could not believe all the ministers said about it. When Modern Spiritualism (or spirit return) was first made known to the world, I believed it, and worked till I was certain, and proved beyond a doubt that there was life after death, and that the spirits could return after leaving their bodies and watch over their loved ones on earth.

And since I have myself laid off the mortal flesh, I know I still live and am now writing these lines to the children through controlling the arm of a sensitive (or medium).

What I wish to say to you is not to be afraid of death. It is only a new birth into a land where you can do a great deal more than you can now, and you should not be unhappy, but glad to go when the time comes. By your little every day acts of kindness to others, unselfish efforts to assist those around you, gentleness to dumb animals, who have feelings as well as yourselves and live as you do after the change called death, and by your pure thoughts and good wishes you are weaving your garments to wear in the next world. See to it that they are bright and fair. Do not try to get rich by making others poor. Do not hate, or say bad things about people, but sow seeds of kindness that shall blossom as the years go by. One is never too young or too old to commence leading a noble, useful life. Let honor be your motto; do nothing you will be ashamed of, and you will attract around you a band of angels who will help you always.

SPRIT JOHN PIERPOINT.

Through the mediumship of Lida Briggs Browne.

Two Small Boys Talk of Death.

BY L. A. J.

Willie.—"Say, Tommy, my grandmother has got to die; I heard the doctor tell my mother so, and he said she could n't live but a week or two, and ma said we must tell her, 'cos she haint never joined the church, and she should be awful skart if she should die before she got a chance to join it."

Tommy.—"Poot! my grandmother didn't belong to the church, and she wasn't afraid to die; she was a Spiritualist, and she didn't cry when they told her she was going to die, but just smiled so kind of sweet like, and said 'All right,' then she called me to the bed, and says, 'Tommy, I am going to see your grandpa, what shall I tell him for you?' 'Tell him I am first rate,' said I, 'and that I wish he was here to play ball with me,' and she says, 'I will tell him,' just as happy as could be."

Willie.—"Well, I guess you dory if you knew you had got to die."

Tommy.—"Hm! I don't know as I should. I guess I could be as much of a man as my grand ma was. I tell you she was a Spiritualist, and so am I, and they ain't afraid to die."

Wauhega.

To the children of the earth-world I want to send through my medium greeting and love to you all. When I left my body, such as you live in, it was out in the far West, we had been on the "trail" a number of moons, and I was only a little girl, got left behind, and was so cold I was frozen, and came to this land where I now live. I got warm, and they cared for me kindly, and I found a heap of friends, but I could not understand why I was here. I went here and there trying to find my tribe, and was not very happy, but soon a good angel came to me, and talked with me, and explained it all. She has been my teacher and guide ever since. She took me to school, and there I have learned to read, and to talk so as to be understood by the pale faces, and I have been one of the band of this medium for some years past. When I first came to her I could not talk much like you folks do, but with the help of a good old man I learned how.

I live where there are pretty flowers all the year round, and if the children want me to, I will send another letter and tell them more about my home in the bright summer land. But now I want to say to you that if you want to come to a beautiful home when you leave your earthly bodies, you must do good while you live here, and be kind and loving, trying to make others happy, and be kind to animals too, for they know who their friends are as well as you. I send my love to all the children. Good-bye.

Wauhega, Through her medium, Mrs. Emma Boomer.

Conundrums and their Answers.

What holds all the snuff in the world? No one nose.

Why is a whisper like treason? Because it is not aloud.

Who is the oldest lunatic on record? Time out of mind.

When is a man thinner than a lath? When he is a shaving.

Who is our most distant relation? Our Aunt Tlpidos.

What is everybody doing at the same time? Growing old.

Why is sin like the letter D? Because it makes earth death.

When is a match frivolous? When it makes light of things.

What is the funniest burglary on record? Bursting into a laugh.

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

Literary Department.

TO THE HUNGRY PEOPLE who are searching for solid ground on which to tread, who are longing and striving to grasp the whys and the wherefores of life, and its seeming inconspicuous, we offer a book containing actual knowledge, and clear instructions how to find this knowledge for themselves, if they have courage, perseverance, concentration and energy. It possesses a vitalizing principle so invigorating to the reader that by the time he reaches the closing chapter he believes with the author:

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"This"—as presented in this rare book "Harmonies of Evolution," by Florence Huntley—is a philosophy of action, as well as of introspection. It means the doing of that which is practical, as well as a contemplation of that which is ethical.

Life after physical death is shown to be scientifically demonstrable. The law of vibration, upon which all phenomena are based, is clearly explained. The book in toto is a revelation of a Natural Science, the complete mastery of which necessitates:

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2. An intelligence which comprehends the philosophy as a whole.
3. The will to maintain self-control over every department of individual nature.
4. The moral courage to rightly apply and practice the knowledge and powers gained.

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The general purpose of the entire work is to rationally connect the scientific knowledge of the ancient spiritual school with the proved facts of Modern Physical Science. It is to give to modern science a motive for its knowledge, and to religion a reason for its faith.

The Specific Object of this volume is to present, elucidate and illustrate the spiritual principle of sex in nature. The individual relation of man and woman. The General Purpose and the Specific Object are remarkably well carried out—a scientific religion is demonstrated; the mysterious underlying "principle of nature which impels every entity to seek vibratory correspondence in another like entity of opposite polarity"—is made so comprehensive that we know "Love is the fulfilling of the Law."

If you want the way pointed out, if you are an earnest, honest searcher after scientific truth, the reviewer knows of no book that contains more real knowledge and more real instruction how to obtain knowledge than "Harmonies of Evolution."

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THE WORLD BEAUTIFUL.—Third Series:

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If so, to you this message is sent, for the Angel of Consolation have chosen Miss Lillian Whiting to make "The World Beautiful," to point out the way to peace for the sorrowing soul. She makes the "Unseen," "Seen," the Ideal, Real and shows how we may "Go speed the stars of thought On to their shining goals."

Under the heading, "The Eternal Answer," she says: "Life is never lived normally until it is lived ideally. It is our common daily life that must become divine. It is not made divine through some mysterious transformation, at death. It is our privilege and our moral duty, as well, to achieve a constantly increasing quality of that purity and exaltation of spirit resulting from love. It has been asked if we can love our enemies? Most certainly. When one's own soul enters into intimate communion with God, man enters on a practical understanding of spiritual laws. To love our enemies is as practical as it is to pay our bills. It is a part of the integrity of one's own soul."

"Browning's thought, 'No work begun shall ever pause for death,' is made comprehensive in the words: 'The achievement of that spirituality which enables one at death to enter on higher enjoyments and nobler pursuits in the life beyond must be the work of the present life.'"

Miss Whiting believes it possible for the seen and the unseen to communicate, and relates many experiments made by Kate Field with the planchette some twenty-five years ago. As a further illustration of the nearness of "The Enquiring Spirit World," Kant's remarkable prophecy is given in the following words:

"At some future day it will be proved—I cannot say when and where—that the human soul is while in earth-life already in an uninterrupted communication with the disembodied beings of the other world; the human soul can act upon those beings, and receive in return impressions of them, without being conscious of it, except that the abnormal state of the organism of such human being will admit it. It would be a blessing if the state of things in the other world, and the conditions under which an interchange of the two worlds may take place—perceived by us in a speculative manner—would not only be theoretically exhibited, but practically established by real and generally acknowledged observed facts."

This and many other prophecies of like nature are now being fulfilled not with the completeness that is yet to come; we see but the early dawn of a glorious day that will one day mark the history of this planet. Miss Whiting says: "This plane of life is the alphabet, so to speak. It is the experimental and the rudimentary phase of existence; but, by means of its relation and extension into the infinite life, it then becomes a vital part of all the future."

And again: "All progress, scientific and moral, finds its unity in the recognition that two orders of life are in direct relation, and producing corresponding effects—one in the seen, one in the Unseen; and that these two realms are interpenetrated, even in that close way in which the psychic and the physical bodies are united and interpenetrated while a man remains in the physical world. The larger and the more intelligent is the recognition of this companionship about us of those who have gone on into the Unseen, the more exalted does the quality of personal life become."

The author has the rare ability of talking to each one individually; not only of giving crumbs of comfort, but the staff of life which to lean. She has many a kindly, helpful word for her own sex, especially those who must earn their own living. In regard to success these words are given:

"The path to success may lie through devotion and uncertain ways, through evil report and good report, through denials and defeats, but to an absorbing enthusiasm it is as assured in final result as the course of the sun in the heavens. A fixed, definite purpose not only leads to success; it is success."

There are so many good things in this chapter it is hard to resist giving them all, but to do so would deprive you of part of the pleasure you will derive from reading this most charming and spiritual of the three volumes of "The World Beautiful." However, a few more thoughts will not be out of place, such as:

"The law of affinity between man and his appointed task forever holds true, and the things that are for thee gravitate to thee."

"Success is in the individual, not in the circumstance."

"It is the inner purpose, not the outer convenience that controls destiny. No one finds places; a place must be made."

The chapter on Friendship is one to be read and re-read till the salient points are firmly fixed in the mind. Friendship is truly made "A Sacrament," and the subtle and intimate communion of spirit, irrespective of outward meeting, keeps true friendship alive."

And so we might continue, ad space and time permit, and show that each succeeding chapter possesses just the spiritual food you most need,

for the possibilities of the higher self are made so real, and, as Miss Whiting says:

"There can be little question that the higher self, one's real self, dwells perpetually in the unseen and in a more direct communion with the divine forces. To the degree in which we can realize this higher self, establish an identity with it, to that degree can it manifest its powers on this physical plane of life. To live constantly the life of the spirit instead of the life of the senses is to live in receptivity to this higher self and its remarkable powers. So to live is richness of life; so to live is to find perpetual joy, peace and love; it is to radiate happiness."

You want to take this little volume with you wherever you go. It will be a companion for your every mood. You may open it at random and find a sentence that will drive away gloom, because it breathes of love.

"For love is God And makes us heaven."

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THE COMMANDMENTS ANALYZED, by

W. H. Bach, is a paper covered book containing an analysis of the Ten Commandments showing the value of each from the author's standpoint. Out of the two sets of commandments as given in the Bible he affirms there are only five of any value, and these are older than Christian history. The five commandments of value are: "Honor thy father and thy mother."

- "Thou shalt not commit adultery."
- "Thou shalt not kill."
- "Thou shalt not steal."
- "Thou shalt not bear false witness against thy neighbor."

Mr. Bach does not think Divine wisdom necessary to produce these commandments, and gives in closing some man-made commandments. He says:

When the people of the world make commandments, they make them to suppress evils. A deity should do better. But if one of us was to prepare a set of commandments they would read something like the following:

1. Thou shalt not lie.
2. Thou shalt not steal.
3. Thou shalt not drink intoxicating liquors.
4. Thou shalt not enslave, or act in any improper manner toward any human being; neither shalt thou wage wars of conquest or extermination, or unsheathe the sword except in self defense.
5. Thou shalt grant unto woman the rights and privileges accorded to man.
6. Thou shalt honor thy father and thy mother, and maintain the sanctity of the home.
7. Thou shalt not permit any cruelty to children or dumb animals.

8. One day in seven thou shalt not do any business; it shall be devoted to the people for rest and recreation, to use as they see fit.

10. Thou shalt exercise the faculty of reason, and shalt do all that is possible to aid the intellectual development of humanity.

Such commandments would have been of benefit to the world. No thinking person will deny this statement. They would be an immense improvement on the Commandments found in the Bible. Price 25 cents. Order of Banner of Light Pub. Co.

THE MAN WHO OUTLIVED HIMSELF,

by Albion W. Tourgee, is a tale of an active-brained man whose anxiety over some speculations results in his mysterious disappearance. Twelve years later, after extraordinary experiences, he returns to New York, and his comment on the changes in the city and its people are shrewd and amusing. The man's startling mental processes, and the intense human interest of his relations with wife and daughter, both before and after his resurrection, are very absorbing, and evidently the result of keen observation and deep study. A weirdly attractive but thoroughly wholesome tale.

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The Vermont Spiritualist State Association

Convened in Grand Army Hall, Jan. 20, at 11 o'clock A. M., called to order by Lucius Colburn. After singing by the Wilkins sisters,

Mrs. Eliza L. Turner, President of the Montpelier Society, gave a very cordial address of welcome, responded to by Mrs. Abbie W. Crockett and Lucius Colburn. At 2 P. M., Pres. E. A. Smith presided; invocation, Mrs. Eliza L. Turner, followed by short addresses by Lucius Colburn and Mrs. Abbie W. Crockett. At 7 P. M., Pres. Smith presiding, a short conference, A. F. Hubbard being first to speak, followed by George Whitney of Williston, Vt., Dr. E. A. Smith, John Withell of Montreal and Mrs. Russeque of Hartford, Conn. Following was a very fine address by Mrs. Russeque. An extract of her fine lecture would not do her justice. She has done excellent work in Vermont, and is ever welcome upon a Vermont platform.

The conference Saturday morning was participated in by George W. Whitney, Mrs. Russeque, A. F. Hubbard and E. A. Smith; address by Lucius Colburn. His remarks were in accord with the advanced thought of the time and were well received. After singing, Mrs. Abbie W. Crockett presented thoughts full of love and kindness, and from a spiritual standpoint full of encouragement for a better development of spiritual truth. The first half hour of the afternoon was devoted to a very spirited conference, after which, by request Mrs. Russeque gave an address upon "Reincarnation." The earnestness and wide range of thought were appreciated by a large and attentive audience. After singing, adjourned for the business meeting, which was called to order at 3.30 by Pres. E. A. Smith for the election of officers as follows: Pres., Dr. E. A. Smith, Brandon, Vt.; Vice Pres., Sarah A. Wiley, Rockingham, and A. F. Hubbard, Tyson, Vt.; Sec. and Treas., Janus Crockett, Waterbury, Vt., and A. F. Hubbard, Tyson, Vt.; Board of Managers, Don H. Chapman, chairman, Fletcher, Vt.; S. N. Gould, Randolph, Vt.; Newman Weeks, Rutland, Vt.; Mrs. Medora Eastwood, Winooski, Vt.; Mrs. E. M. Walker, St. Albans, Vt.; Mrs. L. G. Hammond, Ludlow, Vt.; Lucius Colburn, Manchester, Vt.; L. D. Smith, St. Albans, Vt.; E. Farland, Montpelier, Vt.

Evening Session.—A conference was participated in by A. F. Hubbard, Eliza Turner and others.

Mrs. Turner, as President of the Montpelier Association, gave us a very cordial invitation in behalf of that Association to again meet at Montpelier in January, 1900, which was very gladly accepted of by all present.

Following was a lecture by Mrs. Russeque upon "Inspiration," the subject being given by the audience. In her lecture she held the closest attention of the audience.

Sunday morning, at 10.30, President Smith presiding, a conference was participated in by Lucius Colburn, Mrs. Crockett, John Withell, Mrs. Pratt and Mrs. Russeque. After singing by the choir, A. F. Hubbard gave the regular lecture of the morning. The lecture was upon "Spiritualism: What the Hour Demands." It was in harmony with a natural religion, the practical use of which would make humanity better.

Sunday afternoon, at 2, Vice President A. F. Hubbard presided. After singing, the audience was again delighted with a fine address from Mrs. Russeque. Every lecture she gave was called the best. She also gave after each lecture very accurate psychometric readings, which were very enjoyable.

Sunday evening, at 7.30, the last session was devoted to short speeches from all the speakers present. Mrs. Abbie W. Crockett gave the first address. With kindly words she spoke of the closing session, and looked forward hopefully to the time of another convention in the future when friends could greet friends and receive another baptism of spiritual truth.

Lucius Colburn followed, expressing much satisfaction with the convention. Mr. Hubbard followed in the same line of thought. Mrs. Russeque gave the closing address, which, if possible, was the very best she had given.

The Wilkins Sisters were in attendance at every meeting, and, although very young, they rendered excellent music. Their selections

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were among the best and very much enjoyed by all. The convention from the beginning to the close was continually pleasing and profitable to all who attended. The audiences were good, increasing at every session. The usual vote of thanks is extended to all who in any way assisted, and especially to the Montpelier Society, by whom we were so nicely entertained. JANUS CROSSETT, Sec'y.

Passed to Spirit-Life.

From Boston, Mass., Feb. 8, SENECA P. MORSE, aged 75 years and 4 months.

Mr. and Mrs. Morse for many years conducted a haven of rest and spiritual home in this city. Mr. Morse was loved by his chosen people because his life was filled with good deeds, kind words, and all those attributes that speak of the desires of a true soul. After a long and painful illness all his true friends must rejoice that in that home he is now free in the grand company of the loved ones gone before. His nephew, Rev. A. C. Thompson, conducted appropriate services Feb. 11. With his faithful wife, Mrs. S. J. Morse, we bade him good-night, knowing he will welcome all, and especially his many friends of Lake Pleasant are long with a happy good-morning. F. B. WOODBURY.

From the home of his daughter, Mrs. Alfred C. Luther, Feb. 13, JESSE S. BUTLER, aged 91 years and 6 months.

Funeral services from the home, No. 547 East Washington street, Syracuse, N. Y., Thursday afternoon, 3 o'clock. Mr. Butler had been a patient sufferer, and had long wished to be free from earthly pain, anxious to meet the wife and grandson who had preceded him home.

From No. 222 Seymour street, Syracuse, N. Y., Feb. 18, SARAH LAYMAN, widow of the late John J. Meltram, aged 68 years.

Funeral from the home Monday afternoon at 3 o'clock. Mrs. Meltram had been a medium and worker for years, and the change was not unwelcome, knowing, as she did, that her loved ones were waiting to receive her in the home across the river. OAKCREST.

From Brooklyn, N. Y., Feb. 14, of consumption, WM. A. F. COURTES.

Deceased is brother of Ira Moore Courts, pastor of the Church of the Fraternity of Divine Communism (Spiritual), and at whose residence the funeral service was held, 309 Tompkins Avenue, on Wednesday evening, Feb. 15, at 8 o'clock. Mr. Jerome H. Fort officiating.

From San Francisco, Cal., Feb. 15, JOSEPH H. MOORE, aged 72 years.

Mr. Moore came to California in the early part of 1849, he mined a few years, and then followed the profession of the law. He leaves a wife and two married daughters. He was a thoroughly upright and well-received by all. He gave to Spiritualism an unswerving support, and we feel deeply his loss. Bro. Moore was a member of the Old Fellows, and they conducted the funeral services.

The Board of Directors of the Progressive Spiritualists' Society adopted a set of resolutions in memory of our brother, DIRECTOR AND VICE-PRESIDENT.

In Memory of Joseph H. Moore.

Whereas, Our esteemed brother and co-worker, JOSEPH H. MOORE, has entered into a higher sphere of existence, be it

Resolved, That in his transition we have sustained a severe and irreparable loss, but that he has left with us an invaluable legacy in the nobility of his character and sterling integrity of his life. That his views were broad and comprehensive, embracing the spiritualistic life of life and death. That he endeavored himself to his friends and co-workers alike by virtue of his gentle manners and generous sympathies. That he was ever wise and helpful in his counsels, and his example was such that all might be proud to emulate. That we deeply sympathize with his family in their bereavement, but know their grief will be assuaged by the knowledge that he has arisen to a higher and better life.

Resolved, That a copy of these resolutions be transmitted to the family of our beloved brother, and sent to the spiritual papers for publication, and spread upon the minutes of the Progressive Spiritualists' Society of San Francisco, Calif.

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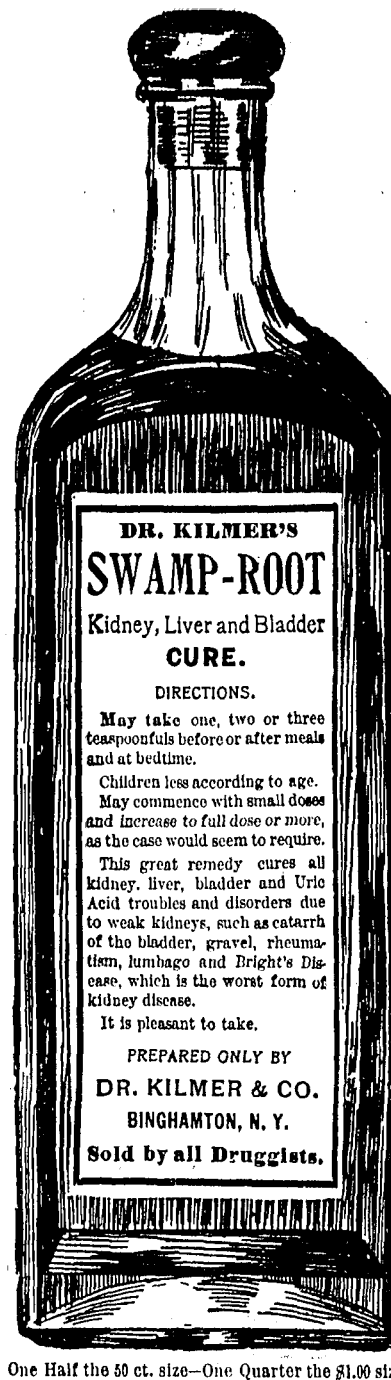
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SPECIAL NOTICE.

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THIRD GAIN.—Orders for Books, to be sent by Express, must be accompanied by full or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return unsolicited articles.

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

Banner of Light.

BOSTON, SATURDAY, MARCH 4, 1899.

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Isaac B. Rich, President.
Fred G. Tuttle, Treasurer.
Harrison D. Barrett, Editor-in-Chief.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

Volume Eighty-Five.

With this issue, the BANNER OF LIGHT enters upon the forty-third year of its existence. Through all its eventful years of life's changing history, it has floated from the flagstaff of truth upon the fortress of fact, a sign of encouragement to all who were seeking to learn more of the soul's true destiny and real purpose in life. The BANNER OF LIGHT feels that its long and honorable career has been of service to humanity, and has the proud consciousness that it has had a share in the development of man's higher thought. Its management has sought to place the salient truths of Spiritualism before the people, and endeavored to prove the inherent value of Spiritualism as a factor in the world of religion.

THE BANNER'S management to day feels that the need of spiritual instruction, spiritual illumination, was never so great as it is at the present hour. There is something more to do than to stand in idleness, pointing to the records of the past, even though it be an honorable and most eventful one. There are living issues that require thoughtful attention and higher spiritual thought that must be given to the people. In these respects Spiritualism must lend a hand, must take the lead, must give the word of warning, the signal to advance to the people who are anxiously waiting for a word from the watchmen upon the towers of progress as to the signs that gild the skies of the East.

THE BANNER OF LIGHT intends to do its share of the work pertaining to the accomplishments of the desired ends. It purposes taking no steps backward, but means to face the future with courage, and will faithfully keep step to progression's inspiring music. It asks the Spiritualists to cooperate with it in this great work. Its columns will be filled with truthful accounts of genuine phenomena, with scientific and philosophical thought, as well as religious instruction and reformatory discussion. Upon the question of honest mediumship, it will continue to speak with no uncertain sound, and its utterances against fraud and charlatanism will not be modified nor withdrawn. It will stand for, and stoutly maintain an honest, straightforward Spiritualism, that concerns itself with the work of benefiting humanity by lightening the burdens and removing the sorrows of mankind. Upon these broadly progressive lines, it enters its forty third year, with the determination to press bravely forward in its advocacy of truth. It will beat no retreat in any event, but will stand unto the end the loyal friend of humanity, and the earnest defender of right, of justice and of truth. Will the Spiritualists of America aid us in this work? We ask our readers to prove their interest by sending us at least one new subscriber each.

Practical Spiritualism.

In a recent issue we spoke at length upon a donation of one thousand dollars to the Michigan State Spiritualist Association by Mr. Goff. It is an event of importance in the history of Spiritualism, for it shows that one philanthropist is convinced that organic effort on the part of Spiritualists is a success. Lecturers and mediums seek to induce others to follow Mr. Goff's example. It is urged that all Spiritualists are poor, and are not able to endow their organizations with funds to carry on the legitimate work of Spiritualism. Such may be the case with regard to the majority of them, but it is certainly not true of many of them.

We know of two Spiritualists who gave ten and twenty thousand dollars each to Catholic and Universalist churches, and when asked to aid in building a Spiritualist temple in the same city refused to do so. Both of these men were then millionaires, but passed from earth almost poverty poor, through the total loss of their fortunes in an attempt to increase them. Jephtha H. Wade of Cleveland, a multi-millionaire Spiritualist, could give Wade Park to the city, but not a dollar to Spiritualism at the time of his transition. An old time Spiritualist in San Diego, Cal., gave a lot (one hundred by one hundred feet each) to the Catholic and Orthodox church societies of that city, upon which costly buildings were erected. When asked to give a lot to the Spiritualists he flatly refused. He, too, lost his wealth, and was pensioned by the city during the last years of his life.

The old claim that Spiritualists have no legal organizations can no longer be urged with truth. Our National Association is legally incorporated, and is empowered to own and hold real estate, to receive donations and bequests, and to secure funds to carry out the provisions of its constitution. This is also true of at least ten out of the fifteen State Associations now in existence. It is also true of at least five camp meetings, as well as of The Banner of Light Publishing Company. It therefore follows that no Spiritualist can offer as an excuse the lack of legal organization for his failure to do something for his religion.

The American Unitarian Association, the national organization of the Unitarians, is admitted to be less carefully organized, and to have more limited powers under its incorporation, than has the National Spiritualists' Association. Despite this fact, it has been heavily endowed by its friends, and now has several hundred thousand dollars in its treasury, the income of which carries on the work of the Association. During the past fifty years, the American Unitarian Association has built a goodly number of Unitarian churches, sent out hundreds of missionaries at living salaries, distributed tons of literature freely over the land, helped many indigent students to an education, and cared for hundreds and thousands of the worthy poor. Spiritualism has more followers than has Unitarianism, yet they have not done one-tenth as much for humanity as have those of the latter faith.

In orthodox circles, cases are on record where young girls, members of the church, receiving a salary of two dollars per week, have given twenty dollars per annum toward building a new church. They did it not because of their fear of hell, but because of their love for their religion. The average Spiritualist establishes a ten cent fee at the door of his meetings, and tries to make the outside public pay for his Spiritualism. We do not approve of taking large sums from working men and women to build costly churches, but we do believe in the same principle of devotion to the religion of Spiritualism that the working girls manifested toward the religion of their souls. If Spiritualists, having an income of three hundred to three thousand dollars per annum, would but give three or ten dollars each to support Spiritualism, it would create a fund large enough to enable Spiritualism to do a splendid work among men.

Yet the Spiritualists with meager incomes are the very ones who are the main supporters of spiritualistic meetings. The poor give more than they can afford, while the well to do give nothing in comparison. Of course there are some notable exceptions in this statement, but in a general sense it is absolutely true. The Methodists are going to raise \$20,000,000 for missionary work alone during the current year, probably largely in foreign lands. This money is given in some instances to purchase the giver's immunity from the fires of hell, but mainly out of a genuine desire to secure the conversion of sinners to a belief in Christ. We do not believe in proselyting for converts to a Spiritualism that seeks only temporal advantages, but to a Spiritualism that is humanitarian in all of its objects. Reform is needed in politics, sociology, education, and religion. Practical Spiritualism will bring the needed reforms into being. Let us therefore work to endow our State and National Associations, that these helpful results may be obtained.

Local Societies.

We respectfully ask every reader of these lines if he is doing everything in his power, or all that he ought to do, to aid the cause of Spiritualism? Does he not see that the work of carrying on local meetings is performed by two or three? Does he not see that the plans by which expenses are to be met must be executed by a few? When asked to serve on a committee does he not generally refuse? Does he not realize that strangers are seldom welcomed by any one to the meeting he attends? Does he not know that people oftentimes attend Spiritualist meetings an entire year without becoming acquainted with a single person? Does he feel that such a course is true Spiritualism? Does he not usually stay away from all business meetings of the society, and too frequently refuse to become a member of the same?

Local societies cannot prosper when the brunt of the battle is borne by two or three people. There should be a division of labor, which, of course, involves a sharing of honor. If each Spiritualist will but make an effort to make himself acquainted with his associates, and to make them welcome to the meetings of his society, he will have opened the way to successful work. Close corporations soon become cold and heartless. A local society run by a few soon loses its attractions for the masses. "In a multitude of counsels there is wisdom," applies directly to the work of managing local meetings. Each member ought to have something to do. Working committees should be appointed to greet visitors, to care for the sick, look out for the needy, and clothe those who need raiment. If each Spiritualist would but do a little, the united results of all efforts would soon make Spiritualism a power for good in every community.

It is thoroughly unjust to remain outside to scathingly criticize the officers of the society. They have to carry a very heavy load, and deserve the support of every honest Spiritualist in their efforts to make the meetings a success. If the officials are not satisfactory, join the society and elect those who are or will be so. No true Spiritualist will withhold his support from his religion from personal reasons. Spiritualism does not exempt its followers from duty, nor discharge them from all moral responsibilities in life. It rather emphasizes both, and unless Spiritualists courageously do their duty, and bravely meet their honest responsibilities toward their religion, their estate on earth and in spirit life will be most pitiable. It is absurd to claim that Spiritualists cannot work together. They can work in harmony if they will but make the Cause they profess to love of greater moment than their own personal piques and petty ambitions. Spiritualists, now is the time to aid the Cause by doing something for your local societies. Join them and go to work.

The Sunflower, edited by W. H. and Evie P. Bach of Lily Dale, N. Y., has added a Spirit Message Department, conducted by Lida Briggs-Browne. *The Sunflower* has a neat appearance, and is steadily pushing its way to the front.

The crowded condition of our columns this week renders it necessary for us to lay over an excellent report of the Minneapolis Mass Meeting. It will appear next week.

Frederick Fickey, Jr.

The announcement of the departure of this noble representative of Spiritualism to the higher life carried with it no little sorrow to the hearts of those with whom he has been associated through many years of labor in behalf of the "good cause." He had been ill for some weeks, but was thought to be slowly retracing his steps in the direction of health when a sudden relapse caused a rapid decline, and he took leave of earth on Tuesday, Feb. 21st, ult. His age was about seventy-seven years. Throughout his long and eventful life he has taken an active interest in his country's welfare, and has also been prominent in the business life of Baltimore during that same period.

As a young man, he espoused the cause of the Federal Union, and sought to stem the rising tide of secession that was sweeping everything before it all over the South. His immediate family took sides with the Southern people, and made his home relations somewhat strained in view of his outspoken and fearless advocacy of the Union cause. He was a trusted agent of the government, and was relied upon as one of the staunchest friends of freedom in the South, by all representatives of the Union. Mr. Fickey did not hesitate to publicly avow his principles, whenever called upon. He loved his country, and defended it with his entire strength. He was physically disabled from birth, hence could not bear arms for the cause he loved, but he possessed a keen and carefully trained mind, and he used its resources in full in seeking for means by which he could aid his country.

He spent some years in close study in foreign lands prior to the civil war, and stored his mind with rich jewels of truth to be utilized in behalf of his fellow-men in after years. His researches led him to the study of Spiritualism in the late fifties and early sixties, and he soon became a firm believer in spirit-communion. He was a thorough Rationalist in all of his thought respecting religion. He loved Spiritualism for its high and beautiful religious truths, as well as its splendid ethical revelations. He cherished the phenomena of Spiritualism as a means to an end, and ever sought to ascertain their true meaning. He analyzed everything, and accepted nothing that did not bear the stamp of truth and honesty.

His broad mind led him to apply his religion practically among his fellowmen. His heart was large and was ever moved with compassion by the sufferings of the poor and needy. Many loads of groceries, tons of coal, etc., found their way to the homes of the unfortunate unknown to any one save himself. He believed in a religion for humanity, and made his Spiritualism stand for that religion. He had a word of encouragement for young people who were endeavoring to make themselves useful in the world. His advice to them was ever wise and timely, and often anchored them in safety in the harbor of success. He was a descendant of one of the oldest and most highly respected families in the South. He possessed dignity, courage, broad culture, and high bred courtesy, and was most genial and affable in all of his associations with his friends. No man in Baltimore was more highly respected than Mr. Fickey. His judgment was considered sound, and his influence for good was most potent in all directions. He was the most trusted adjuster of insurance in cases of losses by fire in the City of Maryland.

Mr. Fickey needs no words of encomium in summing up the story of his life. He has built a splendid monument through the good deeds he has done and the good example he has set. He was always cheerful, and bore his physical ills without complaint. The pain-racked form is now at rest, and his noble, truth-loving soul is free. He has made the world brighter and better because of his life, and has elevated Spiritualism by his connection with it. He was one of the main props of the First Church of Spiritualists in his city, and has been an ardent supporter of the National Association ever since it was organized. He was one of its State Agents from the first, and held the position of Trustee during the year 1896-7. He was a most capable officer, and did everything in his power to promote the interests of organization throughout the nation. He has earned the reward that is his in spirit, and is now free from the life-long suffering that was his. He will be missed by all of his many friends, and his place in their hearts will never be filled by others. Frederick Fickey was and is one of God's noble men. We greet him as a friend and brother in spirit as we loved to greet him on earth. Pass on, kind friend and brother, to thy reward in spirit. Thou hast earned thy rest, and thou wilt have in thy new home the loving wishes of all thy friends on earth. Upon the altar of thy memory we lay this feeble tribute of our gratitude and love. Peace be with thy enfranchised spirit.

Frederic Bell.

The notorious Frederic Bell is in the city of Boston, holding forth under the auspices of the Faith and Hope Association. That he is an able and eloquent speaker is acknowledged by hundreds who have listened to and followed him and repented afterwards. He can be a Baptist, Spiritualist or Theosophist, as the occasion requires, and carries conviction to many of his hearers, no matter what his theme. Handsome, magnetic, and possessed of unusual ability, he finds it easy to win the confidence of men, women and children, only, alas, to abuse it. One wonders why he does not put his talents to better use.

Illinois, Michigan, California, Massachusetts, and eight or ten other states are struggling with proposed medical laws in their respective Legislatures. A favored few are endeavoring to prove that the "dear people" want protection from so-called quacks. In Illinois, a letter was sent to each of the nine thousand doctors in that State, asking if the pending medical bill was satisfactory. Out of the five hundred replies received at the time of writing this, only four of them favored it! Truly, the people do want protection—from legalized medical monopoly and robbery.

Maj. Gen. Miles is at last given an opportunity to tell his story with regard to the "embalmed" beef furnished the soldiers in the Cuban and Porto Rican campaigns. We hope the whole truth will be brought to light, and the white-washing report of the recent commission shown up in its true colors.

Capital punishment is receiving considerable attention throughout the nation this winter. Humanitarian writers and workers are doing their best to secure its abolition. What are the Spiritualists doing about it? Why not use their influence against it?

Death.

This word carries with it no little terror to the average mind whenever it is spoken. In reality, there is no such thing as death in the economy of nature. There is change from state to state, from condition to condition, but death, never. It has long been called the King of Terrors, and has always been painted in the blackest of colors to all mankind. Men and women have cried out in agony whenever it has come near them; and crouched in trembling fear, beseeching God to take it away from their households. It has caused untold suffering, and filled the lives of millions of people with keen agony and deepest gloom. It has obscured the sunshine of love, and cast a pall over the smiling face of happiness. Why? Because of the false representations of death by orthodoxy.

Such distracting and torturing views of death were evolved from the theological nightmares of chronic dyspepsia; who lived only to see how miserable they could make themselves and their fellowmen. Death means only change. It does not refer to the yawning grave, the flames of hell, a narrow heaven out of which Love is kept, nor a life of terror and unhappiness. It relieves the spirit of its imprisonment in matter, and sets it free in the Land of Progress. It causes the physical to change its condition for the purpose of sustaining other forms of life, through disintegration of its particles. It destroys all physical pain, smooths out all wrinkles, sets all broken limbs, straightens all deformities, and heals all gaping wounds. It enlarges the scope of the vision, of the mind, and reveals the realities of the soul. It leads men to see that the material side of life is ephemeral and transitory, while that of the soul is eternal and enduring.

It opens the gate to the City of Life and leads mankind into the realms of the Soul. It is the emancipator from pain and sorrow, the kind and sympathizing friend, the just judge, the leveler of caste distinctions, the true helper in the time of need, and the inspirer to nobler action. It brings joy instead of sorrow, and ought to be greeted with a smile of love instead of by a moan of anguish. It helps the spirit of man into the true life of the soul, and causes him to know what immortality really means. It is God's tender angel sent unto suffering mortals to soothe their pain, heal their diseases and comfort their hearts. Cease your wailing, your sighs, your tears, oh! mortals, and bid God's messenger welcome because he comes with a blessing for those whom he awakens from the dream of life unto the realities of the world supernal. Death, then, is man's true friend, as God's messenger of Love and Peace.

The Chicago Mass Meeting.

The Spiritualists of Chicago and the Northwest have just concluded a three days' "feast of reason and flow of soul" through the great mass convention held Feb. 16, 17 and 18 in Auditorium Hall, Chicago. Eminent speakers and mediums took part in the exercises, which were of an exceptionally high order and excellence. The musical program, under the combined leadership of Mrs. Bitterson, vocalist, and Mme. Bourgeois, pianist, was most enjoyable, and the talent, all of it volunteer, has not been equaled in any convention of recent times.

Prominent Spiritualists from Indiana, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Tennessee and Nebraska, as well as from all parts of Illinois were seen in the audience throughout the entire meeting. Some of the visitors took journeys of seven hundred miles in order to attend the convention. The weather was mild and pleasant, even the proverbial Chicago wind being stilled for the purpose of making the meeting the success it deserved to be.

The morning of the first day was devoted to an informal reception to the visitors by the members of the State and local societies in Illinois. Two hours passed away in enjoyable social thought exchange, in meeting old friends and finding new ones. The reporters of the secular press kept President Barrett of the National Spiritualists' Association and President Warner of the State Association exceedingly busy during the entire meeting, answering questions pertaining to the objects of the Convention, the purpose of Spiritualism and the results of its work during the past fifty-one years.

With the solitary exception of the Chicago Tribune, the Imperialistic organ of the city, the reports of all meetings were exceptionally fair and impartial. In one or two instances some pleasantries were indulged in with respect to the "ghosts" who came to the city with the visiting Spiritualists, but nothing at all derogatory to Spiritualism, or to Spiritualists as a body, appeared in any of the papers, save the Tribune.

The afternoon meeting, Feb. 16, opened promptly at two o'clock with President Warner of the State Association, in the chair. Congregational singing was first in order, after which President Warner in a brief but eloquent address formally opened the meeting. After further singing, he introduced in a most happy manner, Dr. N. F. Ravlin, formerly of San Francisco, to deliver the address of welcome. Dr. Ravlin was grandly eloquent, and royally earnest. He spoke in a most instructive manner of what constitutes Spiritualism, and made a happy contrast between Spiritualism and Spiritism. He spoke of the former as being the civilizing force among men, and stated that it appealed to mankind as a science, a philosophy and a religion. The attention of the world was called to these rich fields of thought through the phenomena offered in the name of Spiritism. He warned his hearers to guard against imposture, and to aid in bringing in new and better conditions that would sweep away the fraud, even as the snowflake is swept out of sight forever by the force of the wind. Dr. Ravlin took high ground in behalf of Spiritualism, and most nobly sustained it. In conclusion, he paid a tribute of friendship and brotherly love to the President of the National Spiritualists' Association, and cordially welcomed him, and all other visitors, to the city.

President Warner, in words as once eloquent and sincere, then introduced Harrison D. Barrett, of Needham, Mass., to respond to the address of welcome, assigning him the subject, "Retrospect and Forecast." President Warner's cordial and touching introduction, together with the reception given him by the large audience present, deeply affected the speaker. He rapidly traced the growth of Spiritualism during the past half century, and showed that it had found its way into nearly all of the pulpits, the pews, schools, colleges, and other institutions of learning, as well as challenged the attention of the greatest scientists, statesmen and scholars of modern times. He spoke of the changes effected by it in the theological world, as well as in the ideas of the people concerning the after life. In forecasting the future of Spiritualism, the speaker cited many needed reforms, and urged the Spiritualists to unite in a determined effort to bring them about. His references to and remedies for the fraud-and-chicanery evils were greeted with tumultuous applause.

Mrs. Emma Nickerson-Warne was the next speaker. Her address was a most able one and highly instructive. She urged the people to remember that the phenomena of Spiritualism were of value when properly used, and said that it was not the intention of any true worker upon the platform to do away with the subject, "Retrospect and Forecast." She asked each individual to make strenuous efforts to develop his own interior or soul-forces to such a degree of perfection as to enable him to become his own medium. She felt that man was as yet unacquainted with himself, and said that when mortals ceased to be strangers to themselves a higher state of civilization would surely follow. Her remarks

were replete with sound logic and helpful thought. She concluded her work for the day by giving several clear-cut psychometric readings.

The evening session was called to order at 7:45, with President Barrett of the N. S. A. in the chair. A fine song-service, led by Mrs. Bitterson, with Mme. Bourgeois at the piano, was a fitting introduction to the exercises of the evening. The chairman stated that, while he was pleased to greet the hundreds of people before him, he regretted that he was obliged to disappoint them somewhat. Mr. Moses Hull, who was to deliver the address of the evening, was detained at his home in Buffalo, N. Y., confined to his bed by illness. The managers of the meeting had hoped against hope that Mr. Hull would appear, but a telegram from Mrs. Hull stated that it was impossible for him to leave the house, and asked for the best thoughts of the convention in his behalf.

The chairman then introduced Dr. N. F. Ravlin, as the speaker selected to fill the place of Mr. Hull. Dr. Ravlin said this was a surprise, and he hoped the good people would bear with him, because he knew he could not do Bro. Hull's work, and he realized that the people had assembled hoping to hear Mr. Hull and no one else. The speaker announced his subject as "Evolutionary Spiritualism," and for forty minutes poured forth a perfect flood of fiery eloquence, logic, wit, sarcasm, and instruction seldom, if ever, heard from any platform. No résumé or even brief reference can do this address any degree of justice. It went home to the hearts of the people, lodged there, and inspired them with new courage and fresh zeal to push on with their work. His apostrophe to spiritualists held his auditors spell-bound, while his condemnation of fraud, pretense, rascality and licentiousness was simply magnificent, and evoked round after round of applause. No one present will ever forget his sublime peroration. Grasping a choice bouquet in one hand, with the other he pointed to its depths and drew therefrom universes, and systems of suns of the most wonderful order, while the highest types of beauty floated out before the eyes of the people, who under the spell of the orator's voice, caught glimpses of that rare beauty found in the flowers of the spirit, with which those he held in his hand were not to be compared. He made a deep impression upon the minds of all who heard him.

Pres. Barrett then introduced Thomas Grimshaw of St. Louis, Mo., who had come to the meeting against the protest of his physician. Mr. Grimshaw looked worn and ill, having been confined to his bed for twenty-four hours with a severe attack of La Grippe. He took "Practical Spiritualism" for his subject, and presented many important, as well as trenchant truths to his hearers. He easily gained the sympathetic attention of his auditors, and held them to the close of his able and eloquent address. He wanted Spiritualism to take its true place in the world, and while he believed most devoutly in phenomena, he yet felt that there was something behind the phenomena that people ought to seek to find in order that the true value of Spiritualism might be determined. Guess work on the part of speakers, and guessing mediums doing test work, should be supplanted by those who have something positive to give to the people, as well as some fraud proof phenomena. Mr. Grimshaw also urged the settlement of speakers for a term of months or years, and proved most conclusively that that plan was more than successful wherever it had been honestly tried. I cannot do his address the justice due it in a report of this kind. It was meaty, argumentative, logical and instructive. He was frequently applauded, and was compelled to bow his acknowledgments a second time as he took his seat.

After a selection of music, another invalid, Mrs. Marian Carpenter of Detroit, Mich., was presented to give spirit messages. Mrs. Carpenter was most cordially received by the people, and gave several communications and messages that were acknowledged promptly by those for whom they were intended.

The audience was then dismissed, but as some of the people were leaving the hall, they met Miss Margaret Gaule, who just arrived from Pittsburgh. They returned to the audience room to the number of over one hundred, where Pres. Barrett introduced her to them. She gave a few words of greeting, and thanked them for remaining so long in order to give her, a stranger to them, such a hearty welcome to Chicago.

The morning meeting of the second day was devoted to a general conference on the medical question. Dr. Joseph Greer of Chicago opened the discussion by reading a remarkably able paper that he had written for that special occasion. As Dr. Greer's address will appear in a future issue of the BANNER OF LIGHT, I need not refer to it at length at this time. He was followed by Dr. Geo. S. Dutton, Dr. J. H. Randall, Dr. Arthur Houghton (who spoke in favor of medical restriction) Dr. Juliette H. Severance, Dr. Henderson, and Hon. Geo. S. Bowen, all of whom presented some excellent thoughts that could not fail to have a beneficial effect upon the people.

The afternoon meeting opened promptly at 2 o'clock, with President Barrett in the chair. A fine song-service was first on the program, following which the President introduced J. C. F. Grumbine, of Chicago, as the first speaker of the day. Mr. Grumbine took for his subject "Intuition and Immortality." This able speaker never appeared at better advantage before an audience. His words were whole lessons in wisdom in themselves, while his lucid explanations made the people feel that they had gained much through listening to his instructive address. He defined intuition as the sixth sense, and held that Psychometry was the seventh. Through intuition man was led to become acquainted with his own soul, and through that soul he was shown his own immortality. Mr. Grumbine's words were expressed with a depth of feeling that carried conviction to the minds of all. His plea for a higher manifestation of Spiritualism and for the establishment of the religion of the soul was pathetically eloquent and full of vigorous thought. He urged his auditors to progress in their thinking—to utilize all powers of the soul, such as clair-audience, clairvoyance, clair-sentience, etc., in seeking for wisdom from the highest sources. His rebuke to those who prostitute their spiritual gifts was severe, yet tender and kind in spirit. I would be pleased to see his address printed in full in the BANNER OF LIGHT. It is worth reading, and must be either read or heard to be appreciated at its true worth.

After congregational singing Pres. Barrett introduced Mrs. Emma Nickerson-Warne as the next speaker. Mrs. Warner announced her subject to be "Groveling or Growing." Her address was faulty in one respect only—it was too brief by half. She spoke of the great value of the phenomena of Spiritualism, but felt that they should be built into better lives and nobler expressions of love by those to whom they had become positively proved. Such would be growth, but to continue to seek for tests after having had tests for fifty years, was groveling on the part of the medium, not the comparisons were happily made, her conclusions logical, and her illustrations apt. In reviewing an address of such beauty and power, I am often at a loss as to what points I should emphasize, because all seem to be of equal value. Mrs. Warner was eloquent in her appeal for spiritual growth among the masses of the people. She urged them to rise above materialism in its bald and sensuous relations, and claimed it was groveling to continue to dig in the mire when a crown of spirituality could be had by simply stretching the hands upward to receive it. This address was received with marked favor by all who heard it, and frequent outbursts of applause during its delivery proved that the people were in sympathy with the truths the eloquent speaker placed before them.

Spirit messages were then given by Mrs. Marian Carpenter, which were generally acknowledged as correct. She was followed by Miss Margaret Gaule, who was introduced by the President; she was most enthusiastically received by the people, and spoke briefly, thanking the people of Chicago for the cordial welcome accorded her. She gave a number of tests and messages that afforded great satisfaction, all of which were promptly responded to by those who received them.

The evening services opened at 7:30 o'clock with President Barrett in the chair. A song service ensued, after which Messrs. Joseph and Walfried Singer, the eminent musicians,

DO YOU WANT TO BE WELL AND STRONG LIKE ME.

Then Use Dr. Greene's Nervura --- It Gave Me Health and Strength.

Beauty is the dower the gift is priceless. lies in having a clear and vivacity of expression in good health. How gradually but surely their health has become nervous, have headache, stipitation, kidney or liver



which nature bestow upon woman, and Most women can be beautiful, for, beauty complexion, velvety skin, brilliant eyes, sion, attributes common to all women who many women there are to-day, who are losing their priceless possession of beauty? poor, they are run down, they feel weak and poor appetite, indigestion, biliousness, trouble, back-ache, female weakness, or some other difficulty, which is surely sapping their health and strength and ruining their beauty. At this season, Spring Debility is woman's worst enemy.

A woman's first duty is to regain and maintain her health and beauty. If she gets back her health beauty will surely follow, for beauty depends entirely on good health. The great health-giver and beautifier for women is Dr. Greene's Nervura blood and nerve remedy, for for nothing in the world so surely and quickly restores lost health, gives strength and vigor to the nerves, purifies and enriches the blood and makes women strong and well as Dr. Greene's Nervura. It clears the complexion of that dark, sallow, pale look, removes eruptions, black-heads and humors, makes the skin velvety and glowing with rosy color, the eyes brilliant, the lips red, imparting a full, round contour to face and form.

Above all it banishes melancholy and restores the lively spirits, vivacity, light elastic step and exuberant life, energy and enjoyment which constitute happiness to women. Dr. Greene's Nervura does all this because it makes weak women strong and sick women well, and thus prevents them from growing old before their time. It makes them look young and feel young, for it braces women up as nothing else in the world can. Try Dr. Greene's Nervura; you will never regret it.

Use it now, for you certainly need a spring remedy, and Dr. Greene's Nervura blood and nerve remedy is the best of all spring medicines.

In taking Dr. Greene's Nervura you are using the wonderful prescription and discovery of a famous physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who is the most successful physician in curing all forms of nervous and chronic diseases, and who can be consulted without charge, in regard to any case, personally or by letter.

gave a fine overture, to which they were obliged to respond with an encore. The violin solo by Walfrid Singer took the house by storm. These talented artists are firm Spiritualists.

The President then introduced one whom he said needed no introduction to a Chicago audience, Mrs. Cora L. V. Richmond of Washington, D. C. Mrs. Richmond was given an ovation as she arose to speak. Her topic was "The Spiritual Outlook." She referred, in passing to the accomplishments of Spiritualism during the past fifty years, and mentioned some of the changes it wrought in the thought of the day. She then considered its present status, and showed what should be done to enable it to do its progressive work. The spiritual outlook would be healthful, if Spiritualists would but do their full duty with respect to fraud and charlatanism. It could never progress with those elements of ignorance and criminality clinging to it. She paid a high tribute to John R. Francis, the able and fearless editor of the *Progressive Thinker*, for his splendid work in behalf of true Spiritualism, and spoke of the writings and platform utterances of the Editor of the *BANNER OF LIGHT* in the same direction. She told the true mediums that whenever Mr. Francis or Mr. Barrett spoke of frauds, charlatans and counterfeiters, they had no cause to feel grieved or even hurt, so long as they remained truly genuine. But if they had been guilty of producing fraud, then they must take the consequences of their own acts. There is wide hiatus between a medium and a counterfeiter.

She proceeded to show what the future of Spiritualism might be in educational and reform work as well as in religion. It has much to do to remove the scales of ignorance from the minds of the masses, and must assert that the people have a right to be heard in their own behalf. Political and religious tyranny go hand in hand. A religion is needed to humanize mankind through the positive demonstration of a future life. She proceeded to speak along that line until her guides suddenly stated that they proposed giving way to one of the friends of humanity who was very anxious to speak for himself. They accordingly withdrew, and after a few moments, began to speak again, in a totally different voice and a widely different manner. In a few moments it was apparent to all who this new intelligence was. In his own inimitable manner, the spirit told of his emotions and reflections as he awoke in spirit life, after his transition from Boston a little more than one year ago. He referred to his friendship for and long continued fellowship with the Spiritualists, although he was actively at work for another organization—the Free Thought Federation. He spoke of his interest in the National Spiritualist Association, and his friendship for Pres. Barrett, and urged the Spiritualists present, as they prized their liberty, to stand unitedly together in defense of the principles of right and justice. At the conclusion of his remarks, the spirit announced his name, already well-known to a third of the people in the audience, as "Sam." P. Putnam, called Col. Putnam, by the people of the world.

Miss Collins, the young lady who lost her life through the same sad accident that caused Col. Putnam's transition, controlled Mrs. Richmond's organism for a few moments, and spoke most feelingly of her meeting with some of the workers in Spiritualism in Chicago a short time before she passed away. In well chosen words she wore into excellent verse her thoughts upon spirit life as she had found it, and emphasized the fact that the cause of her own and Col. Putnam's transition was not suicide. When Miss Collins ceased speaking, Mrs. Richmond's guides resumed control of their instrument, and completed the discourse they were delivering at the time Col. Putnam asked permission to address his Chicago friends. After a choice selection of music, Pres. Barrett introduced Thomas Grimshaw, of St. Louis, Mo., as the next speaker. Mr. Grimshaw plainly showed the effects of his recent illness, yet he spoke most forcibly and eloquently upon the issues of the hour. He urged better methods in the presentation of the phenomena of Spiritualism and in the conduct of Spiritualistic meetings. He touched a responsive chord in the hearts of his auditors who manifested their approval in vigorous applause. When he said that the public respected dignity and character on the part of speakers, mediums and laymen, the applause was deafening.

Miss Margaret Gaulle was then presented to the audience, and gave a large number of psychical demonstrations that were received with the utmost approval by the majority of the people. So far as I could learn the messages were all recognized. This was also the case with regard to Mrs. Marian Carpenter, who followed Miss Gaulle, with a goodly number of messages and greetings from different spirits. The morning session of the third day was devoted to a conference, the subject being the same as on the previous morning. A committee consisting of Hon. George S. Bowen, Dr. George Dutton, Dr. J. H. Randall, Dr. J. H. Severance and Dr. Joseph H. Greer, was appointed to draft suitable resolutions setting forth the sentiments of the convention upon the question of restrictive medical legislation. This committee presented an admirable report, of which I was unable to secure a copy. A committee of three, consisting of Hon. George S. Bowen, Dr. George Dutton and Dr. Juliette H. e, to present the resolu-

It was a very successful convention financially, spiritually, and in the matter of attendance. Crowded houses were the rule from the opening to the close.

Pres. Warner is a splendid presiding officer, and gives every speaker he presents to the audience a feeling of security as well as a large amount of inspiration. He is feared by the fakirs who are said to tremble whenever his name is spoken.

Some parties were known to stop talking whenever Pres. Warner appeared. They knew he would have genuine work or none, if he could have his way. Truly the way of the fakir is hard.

Mr. Ervin A. Rice, Treas. of the Illinois State Spiritualist Association and Trustee of the National Spiritualist Association, thoroughly understands the business management of a convention of that kind. He is the right man in the right place, and a great credit to Spiritualism.

Everybody had a word to say with regard to the coming National Convention to be held in Chicago next October. If the present convention is any criterion, the largest hall in the city will be none too large to hold the thousands of Spiritualists who are to attend that convention.

The *BANNER OF LIGHT* and *Progressive Thinker* were much in evidence, and were eagerly snapped up by the people. They knew that these two journals stood side by side in the battle against counterfeit mediumship; hence they wished to read what they had to say.

REPORTER.

Mrs. Jennie Hagan-Jackson, accompanied by Mrs. Mary Arnold Wilson, the speaker and singer of the South, will visit the Northern States this summer, and would like engagements with camps en route to, and while in New England. Address letters to Mrs. Jackson, at 710 Florence street, Fort Worth, Tex. We are informed that the building of the Spiritual Temple at Fort Worth goes steadily forward.

The *Cumtug County Advertiser* of Feb. 21 published a two column report of a meeting held at West Point, Neb., in West Point Opera House, which was crowded to the doors, to listen to Paul S. Gillette, Sec'y of the Nebraska State Spiritualists' Association. His subject was "The All Inclusive Philosophy of Spiritualism."

We shall present to our readers in next week's issue of the *BANNER OF LIGHT* an article from the facile pen of Mrs. Cora L. V. Richmond, entitled "Lyceums and Sunday Schools Among Spiritualists; What We Need to Make Them More Efficient." A copy of this article should be in the hands of all who are interested in this vital question.

Mrs. Adeline M. Glading has been and is yet very ill at her home in Doylestown, Pa. and has been compelled to cancel all her engagements. She was not well last October when attending the Convention of the N. S. A. in Washington, D. C. She went home Dec. 17, and has been under the physician's care ever since.

J. W. Dennis writes from Buffalo, N. Y.: Mrs. Maggie Waite has been ill with La Grippe for a long time, but she is now well, and will resume her sances next Sunday at the Connecticut street parlors.

Dr. Savage on Spiritualism.
He Declares That he Has Been in Communication with Invisible Intelligences.

In the series of sermons on "Immortality and the Future Life," which he is now preaching, the Rev. Minot J. Savage of the Church of the Messiah, will declare his belief in the probability that the spirits of the dead occasionally communicate with the living. This belief he bases on his own experiences. He does not, however, call himself a Spiritualist, because of the meaning attached to that term by association. To a New York Sun reporter who asked him to define his position, he said recently:

"The word Spiritualism, as commonly used, covers a multitude of things which I don't believe in and which are even decidedly distasteful to me. For that reason I do not call myself a Spiritualist, but I believe there is a big truth at the heart of the Spiritualistic movement. I am inclined to believe that continued existence after death can be proved, and that there has been occasional communication with the spirits of the dead. I accept this belief as a tentative hypothesis. I am, however, open to revise my opinions or to accept any other explanation of my facts if I can find one, but I have not yet found any. The only way in which I can explain the facts in my possession is that I have been in communication with intelligences, and these intelligences always claim to be those of persons who have once lived in this world."

Dr. Savage declined to specify his experiences at this time, saying that he would explain in one of his sermons. The series has been interrupted by the illness of the preacher, who has been for six weeks suffering from a severe attack of the grip. He was barely able to get through with his sermon Sunday, but is now mending and expects to continue his pulpit work without further break.

Medical Legislation.

The so-called regular physicians of Michigan have, as usual, introduced their infamous medical bill. This is the third time they have made the effort. This time they have combined their strength with the veterinary practitioners, hoping thereby to surely win. This bill is for the purpose of forming a monopoly among physicians. It is class legislation. The friends of humanity, those who believe in liberty and protection for the people, have again introduced their bill, the same that was the means of defeating the monopoly bill two years ago.

Now we need and ask the support and assistance of every Spiritualist in the country. If you will give it to us we will try to kill this measure for all time by securing the passage of a bill that protects the people from all fraud, yet gives them the right to choose just whom they wish for medical adviser.

We need money to pay printing expenses and to watch and push the matter. Please send in your donation right away and help to save this State from the doom that exists in others.

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SPIRIT Message apartment.

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It is our earnest wish that those on the mundane plane 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. 17, 1899.

Invocation.

Oh! thou great Spirit, who ledest out of darkness into light, thou who helpest the weak and givest them strength who rises above all physical ailments, we come seeking thy assistance this morning, seeking the assistance of a I who have had more experience than we, for we realize that wisdom is gathered by experience, and when we alone teach others it is only done by the limited experience we have one with the other. But oh! thou great Spirit of all knowledge, thou whose handwork can be seen even in the storms, thou whose blessings can be seen even in darkness of the clouds around us, we feel thy arm of protection, and we realize that thou ledest us. Then lead us this morning in the path of righteousness, lead us into the path of truth, and, above all, give us the strength to comprehend that we may trust to the spiritual forces and not to the weak physical ones. Draw nigh this morning to all who need us: I am in whatever difficulties they may be in, also help those who may be permitted to utilize the brain of the medium and send forth their love and consolation. Help each one as he puts forth his effort to advance all thought, for it is to help and give freedom to the spirit and mortal, without freedom there is no progress, and without harmony no success. We send our thoughts this morning to bring harmony, peace and comfort to all. Help us to judge not lest we be judged, to remember that thy great Spirit holds in readiness what is best, for we know no man can judge another.

Direct us this morning in our séance, assist us in all that is necessary, and give strength to the weak and comfort to those who are in shadows and darkness, and we will leave the outcome in thy great hand, for we know it reaches through eternity. Amen.

INDIVIDUAL MESSAGES.

Levi Wilson.

My name is Levi Wilson, and my home Marshfield, Mass. I have been out of the body a great many years, and my friends may think it strange to hear from me after so long a time, but to me it is but yesterday, for in spirit-life we do not reckon time, and I have a mission to perform, that is why I return. We always find it necessary to do our duty; we felt that way while in earth-life, and we still think that way here.

I have those connected with me in Plymouth County, and down toward the Cape that I think have not forgotten me, and I wish to open communication with them, as they are interested in spirit-return, and are of the silent kind who do not say much about it outside of their own home, but when they go away they like to come in contact with a medium. Now Uncle Levi has much that he would like to say, but do not feel this is a proper place to say it, but if Sarah, Hannah and William, or any of them will make the conditions, I will inform them of what they have long sought for, and that is the truth as to many things that have been reported. I wish to say to the old friends and neighbors that while the physical body has been silent many years, I have been active in spirit just the same. I have observed many changes; places have grown since I passed on, and I see, also, many improvements, some perhaps we can endorse, others we may not, but no matter as long as the mortal is happy, that is all that is called for. You might say my wife Sally is with me, also my boy, and many others too numerous to mention, for most of us are on the spirit side. I think that is all that is called for this morning; I feel my friends will understand it because they do not like to make things too public. I thank you very kindly for this privilege, and will make way so that others can come in.

Martha E. McKenney.

I don't know much about this, and I can hardly understand myself when I get control of this brain, for I feel confused. I feel almost as I did before I left the body—as if I were swaying between two atmospheres—and yet they inform me that the only way I shall be able to reach my family is to try and speak a few words through the medium. I am right at home here in Boston. I have been waiting so long, for I was almost afraid to undertake to control for fear I could not make a success of it. I left a family, the members of which I am anxious to reach, for many changes have occurred in the last two years, and it seems to me like a lifetime. There is so much I wish to do and so little I can do, that I have been more than anxious to communicate with them.

My husband's name is Henry, and I left three children, all little. I should be so much happier if they could sense or know or be brought to understand that it was mother's body that was laid away and not the spirit; if I could communicate with them and have them realize that I can send an influence to them that would be beneficial to the assistance of others who are in the spirit-world. I did not understand much about Spiritualism while in the body, and yet I used to love dearly to go to mediums whenever my mind was perplexed, and I was often relieved. I have, also, a sister and brother in this city who are somewhat interested in Spiritualism, and it is for that reason I feel I send a message through your paper they will see it, and it may help me to come closer in contact with those who are near and dear to me. Martha E. McKenney.

Frank Wells.

My name is Frank Wells and I passed out of the body in Bridgeport, Conn., although I have friends and relatives in Boston and Chelsea. I passed out somewhat suddenly and very little has been explained in connection with it which is just as well, as it was from natural causes. I was somewhat interested in Spiritualism while in the body. I have those in earth-life interested in it too, and it would seem kind of good if I was able to come in contact with them; while we may come in sympathy with many mediums and many sensitive brains, it is sometimes hard to prove the true identity, as we have to take on more or less of the medium's condition, but I thought if I was so I could send a few words through THE BANNER that I should be more contented, for I think it reaches a larger class of people and many you would not reach in private.

I had friends all over the States, for I followed the sea a long time and it brought me in contact with a great many people. I also worked at different things. I was interested in Florida and all around, so for that reason I think this would be a good way to let those know, who were sceptical, whom I used to talk with, that death did not change them as they looked at it, it only changed for the better. It is simply laying aside the dead body and entering into life happier and more contented. One thing I wish to say to my friends and acquaintances, is—remember your heaven is your mental condition and is just what you make it. I wish to say that father and Aunt Ella are with us and so many others who would like to come in contact with the mortal, but time does not allow all to come at once. I do not think it is best to take too much of your time, but I am more than delighted to have the privilege of sending these few words out, hoping they will reach some of my friends. This attempt will help to give me more confidence when I come in contact with the instrument again.

Mary Agnes Moore.

Oh! what a gap is made when death comes, and when the human soul grasps it and sees the reality of the change! We used to sing of the home over there, but it seems to me no words can express it. I cannot give it to my earth friends as clearly as I would like to—what I found in spirit. My mother was the first one to wake me, and she spoke these words, which sounded so sweet: "Thank God death makes no separation—mother, father and home now complete." I want my sister and brother in earth-life to ask the angels to guide them and destroy all doubts, for the veil has been rent in two; behold the spirit now.

This message I desire to reach those who have not found the light, those who are still in darkness and superstition, realizing fully that they will feel and comprehend. The spirit penetrates all conditions; this fact may awaken a little curiosity and cause them to seek more diligently and truthfully. Remember, dear loved ones, the pathway of earth-life is not always roses; there are many thorns on the bushes. Truly, you have good and you have evil; no one is perfect; but sometimes you step on precious stones and trample them under your feet. Open thine eyes so that they may see things as they are.

I am Mary Agnes Moore, and I shall be remembered especially in Philadelphia, Pa., although I am known in New York State. I hope the earth ones will be able to comprehend this message and accomplish the right work. Thank you very kindly my friend. I haven't words to express my gratitude.

Catherine A. Bronell.

How true has been the promise of Jesus who said that he should send a comforter, even the Holy Spirit to his children of earth to guide them, and give them comfort and joy, to strengthen them in the time of need, to help them under all circumstances—that he would send his ministering angels to assist them. Yet we hear the voice of criticism, and people refuse to listen to the sweet voice of the messenger of love, and hence misunderstand our sentiments. Every true Christian, independent of any church, or we might say every reasonable man or woman with any conception of spiritual matters, must see that from the beginning of things we have been taught how sweet it is to commune with the angels. People have an idea that an angel is a supernatural being, not one's own dear friend. And yet, who has ministered most to the children of earth, who more than the mothers who have sacrificed everything? Then, dear children of earth, let us realize that it is the mothers and fathers, sisters and brothers and dear friends that are ministering to you daily. I wish to say to all, seek diligently, find the true spirit of knowledge and wisdom will be given you. I left two lovely daughters whom I wish I could reach and touch their souls, but knowing that belief and unbelief predominate side by side, we have to work cautiously, however the true spirit of love works victoriously. My husband joins in sending this message to be thrown broadcast upon the great sea of life, and if it does not touch the souls of my own people, may it touch the souls of others. This is our mission, and I thank you for the privilege.

My names is Catherine A. Bronell, and my former home Bangor, Me., but I passed out in Chicago, Ill.

Amos Greene.

Well, friends, I think this has been a very interesting meeting, so much so that it is educational to stand around and hear others give their experiences and ideas of things. I find it just as interesting in spirit-life as it used to be on earth. Sometimes we find a person who gives forth ideas very much like our own, then we hear others who think entirely different; sometimes even if we are not directly in sympathy with them there is something that interests us.

I have been more than interested this morning in the confessions. Most of those that have manifested seem to have been ignorant of the return of spirit before they passed to the spirit-life. I can't say I was, for I have investigated it from the beginning, for I was naturally curious, and was always seeking after what I could find in the way of facts. Spiritualism has done a mighty work and it has wrought a wonderful change on humanity, and while we may sometimes find those who do not come up to the standard, yet I wish to say to all investigators and all Spiritualists, by close observation we have discovered these fraudulent or deceptive conditions to be often worked by spirit power for the purpose of creating an interest in the mortal mind. It may sound strange, but it is a fact, that mortals never seek anything that is quieting and soothing, they never look for anything in the

silent and smooth conditions of life, but demand excitement and a sensation, something that looks mysterious, and the more sensational the phenomena the more people will run after it, and so, friends and co-workers and those who are advocating Spiritualism, do not always condemn the physical ones, for you are unconscious of what forces are operating through the physical organism, and perhaps for the purpose of reaping a better harvest.

I can well remember when I commenced farming in Maine, (for that was where I first started life for myself, a young lad then, and the picture I am going to speak of reminds me a good deal of the spiritual field). I had an old pasture with nothing but roots and stones all over it, and one would say from a common sense view that it would be foolish to try and cultivate such a place; but as year after year rolled away I gradually removed the roots and stones and cultivated it more and more, and in due time I had one of the prettiest fields ever owned; but I had to labor for it, and met with many obstacles before I reaped the harvest of my work. So it is with the spirits; sometimes they get into pastures where conditions surround them so that it is impossible for them to do anything, and those who are looking on are very apt to say, "Oh, they amount to nothing, they are no good," whereas if the spirits were taken out of those conditions and placed in more quiet and harmonious conditions, surrounded by the right people, surrounded by means to sustain them without worrying about the day to come, the spirit could manifest with more accuracy and you would get less fraud; and until the world at large begins to use reason, we must expect very little, for there will be something sensational coming up which will have tendency to throw the true ones down; but remember truth is law. This is my message to the world. I have most of my friends in spirit with me, but I know many whom I would like to see brought to a consciousness of right and justice—more in harmony, more in sympathy with the workers of progress in all things.

My name is Amos Greene. I shall be remembered in Maine; but I passed away in California, going there some years prior to my decease.

Messages to be Published.

Feb. 24.—Margaret E. Cannon; Capt. William Abbott; Frank Alden; Mary Ann Johnston; Annie Dunning; Fred Watson.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUES.—[By M. C. Needham, Mass.] What is the difference between Metaphysics and Spiritualism?

ANS.—The chief difference between modern practical metaphysics (not the old scholastic metaphysics) and Spiritualism is chiefly this: Most of those who call themselves metaphysicians, especially those who seek to practice healing in common with a majority of professed occultists lay great stress upon the power of the human individual spiritual entity here and now embodied on earth, and leave the question of life beyond the grave to settle itself when we come to it. The Spiritualist *per se* is especially interested in proving the reality of man's conscious existence beyond the grave. There are no valid reasons why Spiritualists and metaphysicians should not cooperate on terms of perfect amiability as there is no ground whatever for denying the truth of Spiritualism because one accepts and practices sound metaphysical teaching to its utmost, nor is there the least variance between the highest and purest teachings received through honorable mediumship and advanced metaphysics.

Q.—[By C. A. B. Attleboro, Mass.] Does spirit return prove immortality of the soul?

A.—Though spirit communion, as we prefer to call it, does not absolutely prove immortality in the fullest philosophic sense, it effectually removes the chief barriers erected by materialism, and supplies many an inference in favor of absolute deathlessness. Spiritual communications in all ages have effectually settled the question that physical dissolution is an end of nothing but the material sheath or outermost rind of human individual existence, and not only that, these same communications have again and again declared that the communicators knew of no death of the individual soul, and could conceive of none. The consciousness of immortality must be the final or highest proof, but as the case stands for the average investigator, or spirit communion once accepted casts away every argument in favor of mortality. We can prove life's individual continuity; we cannot prove that it ever ceases.

Q.—[By Mrs. M. J. Barnes, Attleboro, Vt.] 1. When a medium heals by laying on of hands, or by an aural treatment, what work is done, or how do the guides of the medium do the work?

2. One mental healer claims that when he gives treatments he gives them at any time convenient to himself, and if the patient is occupied the thought will wait until a convenient time and cure or help the patient. How can thoughts wait? Would they not affect the person when treatment was given or not at all?

3. How can a willful, lawless or careless child be best taught?

ANS. 1. The term medium covers so very much ground that it would be useless to attempt a complete answer—to so very wide a question as the one herewith propounded. The broad distinction between mental healing and healing mediumship is simply the following: A mental healer, or one who heals by mental methods, which he has studied and feels he understands, is one who acts knowingly from some centre of intelligence within himself, and though he may be largely assisted (far more than he is likely to be aware of) by guardian spirits who are interested in the case which he is treating, he refuses to take an altogether passive attitude, such as is generally characteristic of the purely mediumistic person. The healing medium, pure and simple, is one who has not studied any system of healing, either medical or mental, and relies wholly upon outside influences, who operate intelligently and beneficially through a kindly-disposed, even though, scientifically speaking, ignorant man, woman or child.

There can be no healing apart from harmonizing, therefore whoever or whatever does the work called healing accomplishes the result of harmonizing the molecules which for the time being constitute the organism of the patient. As thought regulates the condition of the organic structure we call the physical body, only indirectly through the agency of the psychic or etheric body, which is the norm after which the corresponding or representative physical body is patterned, there are two distinct works or phases of work which can be performed by any one in the seen or unseen world who is justly entitled to the designation healer.

When the seat of the disorder is clearly mental, it is the psychic organism which needs readjusting, while in cases where it seems as

though the disorder were primarily physical it is only necessary to exert an influence to compel the physique to perfectly correspond to the already sufficiently harmonious material body. Clairvoyance frequently reveals the forces of molecular harmonization which is the entire secret of healing, no matter how or through what agency accomplished.

Concerning laying on of hands it is only necessary to insist that it is necessary for the magnetic manipulator to be in a harmonic mental frame when practicing the art, otherwise that which is communicated through the porous system is itself in a tangled and therefore disturbing condition. Serenity of mind and purity of body are positive essentials for magnetic healing, otherwise the act of treating proves detrimental to the one who is seeking benefit. When absent treatments, which are purely mental and often entirely spiritual, are considered, the subject is lifted altogether above the sphere of magnetism or electricity as those words are employed in a terrestrial application, but as the unitary force which acts electrically in one and magnetically in another of its aspects is essentially super-material, spiritual, magnetic and electric currents are by no means inconceivable. The laying on of hands is often only a means of contact and sometimes has only a suggestive value, giving the operator to feel that he is doing something and the patient to realize that something tangible is being done on his behalf.

When absent treatments are confidently resorted to, whether by regular physicians, such as Dr. Pitzer of St. Louis, who makes a specialty of giving them, or by persons entirely outside the medical profession, there must be a sense of their efficacy at both ends of the line, and this there is not apt to be, unless the sense of distance is annihilated in the thought of the sender of the mental telegram. It is frequently only necessary to feel or make another feel that spiritual help is at hand, to open a door of communion between yourselves and your nearest spirit friends, and it may also be truthfully admitted that one of the chief means of receiving benefit alike in health and sickness, is through acknowledging divinity within, and also our intimate relation with the self-same divine potency which is all around us.

Sir William Crookes' ingenious hypothesis put forward before certain learned societies in England to explain telepathy, is no doubt scientifically accurate, though many unlearned people may fail to comprehend it. Our way of accounting for the marked success of many absent treatments is twofold. First, we teach that space is not a reality from the standpoint of the spirit as it appears from the earthly view point, and second, we affirm that there is a direct chain of spiritual influences connecting us with our guardian angels, and whenever we trust even blindly in spiritual help, we are at least removing barriers if not actually inducing means whereby we and our spiritual helpers can be brought into immediate cooperation.

A. 2.—To fully answer the inquiry we are now to consider would necessitate a most elaborate and exhaustive treatise on the various planes of human consciousness, certainly a full consideration of Hudson's theory of our two minds, the subjective and the objective, and as there is no place for such a treatise in this department of THE BANNER OF LIGHT we must simply ask our questioner to consider that every human being, like every planet, and indeed like every object in nature to some extent, is surrounded with an aural belt or atmospheric zone, and in a person's photosphere pictures may be inserted by mental action which will not be taken notice of whilst one is actually employed, but will come under conscious notice as soon as preoccupation ceases. An orderly mental treatment of the "absent" or "distant" variety is given just as a treatment of the same sort is given when healer and patient are together in the same material apartment. Very often a treatment reaches a person almost immediately it is given, but like a food or medicine it does not seem to take effect until some time after. It may be a curious phrase to employ that "thought waits for an opportunity." We would phrase the subject matter somewhat differently, but without in any way radically changing the idea. Our own definition of this not uncommon experience of a treatment being given at one time and seemingly received at another, is that the mental message is really taken in by the subconscious individual, or on the subconscious plane of receptivity directly it is successfully projected from the sender, but while the psychic or mental impress is made then it is not looked at or studied till a later period. Mental telegrams remain like painted pictures on the astral photosphere of whoever presents an opportunity for such imprinting to be done. In many cases people are instantly benefited by something they receive, but it appears to them that they are not helped till long after because there are mental processes of digestion and assimilation to which the processes in the physical body known by those names directly correspond.

A. 3. We must be permitted to decidedly object to the use of the word *willful* in the same category with *lawless* and *careless*, no matter whether as applied to children or adults. Willfulness is absolutely necessary to strength of character, and it can easily be proved that strong will and great affection and energy invariably go together. Weak-willed, submissive children, are often highly complimented because they are particularly easy to govern; they have, as a rule, small thumbs and noses, and are easy hypnotic or mesmeric subjects. The willful child needs cautious training, not that will may be broken or subdued, but that it may be wisely directed.

Abraham Lincoln and other very great and noble Americans, as well as the Duke of Wellington and other highly illustrious Englishmen, whose names are among the highest beacon lights of history, have possessed extremely strong will, and without it they could not possibly have stood firm in the midst of the great temptations and difficulties which surrounded them. Seek to realize that all WILL is essentially good; that back of all seeming waywardness there is a true hunger and thirst for righteousness.

Approach your child rationally, lovingly, yet firmly; treat him or her as an equal, not as a serf. Substitute education for tyranny; reason more and command less, and you will soon discover that you have in your willful child a diamond in the rough which can be polished by the skillful mental lapidary who knows how to train without coercing, and to win by love an obedience to right which can never be forced by fear.

Carelessness and lawlessness are only phases of thoughtlessness, and must be treated in a scientific manner by means of mental suggestions which are the only successful remedies for such conspicuous lack of moral and

intellectual stamina. We always recommend, in such cases, that a friendly teacher or companion should give mental treatment orally and silently, when the child is awake and also when he is asleep. In order to succeed in such laudable endeavor you must couple confidence in the child's disposition and willingness to respond to your appeal with your every desire to lead him higher. Frequently a stranger will succeed when a parent or other near relative has failed, because those who are nearest bound by ties of blood entertain oftentimes the most rigid and pessimistic views of those in their immediate families, while a friendly outsider, who is not hampered with a misleading kind of experience and memory of past transgressions, can the more readily approach the child in a free spirit and make the needed suggestions entirely without prejudice or fear that they may prove unavailing. The best treatment is always influential and atmospheric; therefore, when a thoughtless or stubborn child conceives an affection for some one a little older and stronger than himself, who is just the reverse in disposition, the needed treatment can be given and received psychically without any fuss or formulas.

A Letter from Abby A. Judson.

NUMBER FIFTY-NINE.

To the Editor of the Banner of Light:

In the *Light of Truth*, about Jan. 14, there was an article headed "A Scathing Indictment," which seemed to me so useful that I procured several copies, placing them where I thought they might do good. It is by Alexander M. Ross, M. D., F. R. S. L., England, etc., etc. He arraigns the leaders of the medical profession on ten grave charges, every one of which is so pregnant with suggestion and practical utility that one would gladly devote columns to each.

The first charge is as follows: "I charge that, whereas, the first duty of a physician is to instruct the people in the laws of health, and thus prevent disease, the tendency has ever been toward a conspiracy of mystery, humbug and silence."

In succeeding charges he attacks the reliance on drug medicines and vaccination. He declares that microbes are scavengers, and are the result, and not the cause, of disease, and are beneficial helpers to an important end. He inveighs against the use of the speculum on women and spaying them, and prescribing alcoholic drinks to child-bearing women, all of which have filled the world with incurable invalids and increased the number of drunks. He declares that people have the right to choose their own medicine in the hour of sickness and in the presence of death. He opposes compulsory laws which force parents to submit their children to the "beastly, useless and dangerous rite of vaccination."

The same newspaper in the issue of Feb. 11 publishes an article entitled "The New Bugaboos, Appendicitis," by the editor of the *Duluth Tribune*, which shows that this fad is wicked and absurd, and has for its main object the securing of a fee of \$250 to \$300, graduated to the length of the patients' purse. He cites an eminent surgeon, who cured forty-nine out of fifty-one cases by calomel and soda purgation, preceded by suitable enemas. The prescription for this medicine costs twenty-five cents!

With regard to Dr. Ross's first charge, our life long experience and observation shows that most physicians and surgeons prefer patients and attendants who are ignorant of their own bodies, who have no opinions regarding diet and treatment, and who believe that drugs and knives are better than dietary or sanitary precautions. Instead of instructing persons how to prevent disease, many of them want nothing to be done until they are summoned to write a prescription in a dead language to be filled at a price of five hundred per cent. of the actual cost.

Many persons are so accustomed to this treatment, that just as they want their clergyman to do all their thinking for them on matters pertaining to their souls, so do they want their doctor to take entire charge of their bodies, and actually pride themselves on not knowing one of the ingredients of the mixture for which they have paid the druggist a high price. It is "so tony," you know, to talk about "my doctor," and to boast that he "can take you all to pieces, and then put you together again."

I find small tolerance among these regular physicians of the notion that the use or avoidance of certain foods enhance or lessen the tendency to certain diseases. Perhaps they would rather have one as bilious as a "foie gras," and secure a fee for clearing out the bile by the appropriate poison, than have the possible patient steer clear of biliary accumulations by avoiding the toothsome but foolish foods that lead one down into this Slough of Despond. We cannot here apply the saying of Jesus, "Not that which goeth into the mouth defileth a man." If those physicians who pride themselves on "knowing the constitutions" of their patients would tell them what not to eat and drink, they would be called in less frequently, and their fees would be less, and alas! there's the rub.

I have heard that in some parts of Japan a family hires a doctor at a yearly salary. But for every day during the year that any member of the family is ill, a certain sum is deducted from this yearly stipend. We are very sure that on such a plan as this, we should find our doctors carefully instructing their charge just how to keep well, and watching them carefully too, to see that their instructions were followed.

The above is another one of these sensible practices of the Japanese which leads one to wonder why the three religions, and the numberless denominations that are followed in this Island Empire, bear better fruits than Anglo-Saxon blood stupefied by the Pauline theology.

As you know, Mr. Editor, I strongly advocate that our fleshly and our spiritual bodies vibrate in harmony with the magnetic currents of the solar system. Besides this, there is a way to avert chronic disease from any organ of the body, which is based upon the following fact:

When the circulation in any organ of the body becomes sluggish, or is hampered by any cause, that organ becomes susceptible to a diseased condition. The vigorous flow of blood through an organ keeps it in good working order, and prevents the accumulation of effete matter. When the blood begins to stagnate, local congestion is the result. This condition can be dispelled, if taken in time, by heat. For this reason, every single individual of reasonable age should provide himself with a rubber bag for hot water, and with some means

of heating a little water when necessary, without disturbing the sleep of the tired household. Many a person not specially noted for a self-sacrificing disposition has died because he was unwilling to arouse the family to apply the simple remedies that might have conquered the disease before it gained full headway. If each person were provided with the means for applying heat close at hand, without disturbing any one else, many a painful illness would be averted and many a precious life would be saved.

During severe weather in Minneapolis I was living alone in three rooms, and there was not a person in the house who could assist me in any way. I had taken a severe cold and it was settling down on my lungs. There was imminent danger of pneumonia. A violent snow storm raged without. I placed my bed in the room where I had the coal fire, and put a table by the bed with a small kerosene stove and matches on it. Wrapping myself up thoroughly I went to bed in the afternoon and remained there twenty-four hours. During that time I kept a rubber bag with hot water on my chest. As it began to cool I poured the same water into a pan, lighted the little stove, and soon applied it hot again. By the next afternoon the soreness had nearly left my chest. I slept well that night, and the next morning felt pretty well again. This persistent treatment nipped the budding pneumonia, and was far better for me than any drug medicine.

In selecting a rubber bag, it is better to take one holding three or four quarts. Then by filling it only one-third full, you have a soft, velvety cushion that fits wherever it is needed without weight. A one-quart bag filled with water is as unyielding and nearly as hard as a hot brick. At a little higher price, one can buy a bag that can be used both for the above purpose, and will also serve as a fountain, which is something that every person needs who wishes to take the best care of his own body.

I suffered locally with a darting pain, especially when tired, for many years. The Minnesota cold weather made it persistent, and I began to fear a cancer. I told mother and asked her what to do. She advised the hot water, as hot as possible. While using it, I could feel new life coming in and the pain drawing out. In three weeks' treatment the pain was gone. I felt no more till I had La Grippe last December, and it was removed in the same way. In all such cases, remember the old saying, "Deays are dangerous." Attack the pain at the beginning, not by poison, but by some natural means as detailed above, and much future trouble will be averted.

Some of my readers may know far more than I do on these subjects, and may think these details unnecessary. But I write for those who need this, and I wish these things had been given to me many years ago. The care of our bodies is important. Through them, we do the work that the angels want done, now that we dwell with them on the earth plane. In weakness, in great pain, or in sore disease, we cannot do our part in life. The body is the tool of the mind; and, just as we keep our knives and our scissors sharp, so shall we try to keep our "body-servant," the physical body in prime working order. Living thus, we shall be able as old age advances, to quietly lay down one burden after another, without nervous shrinking and melancholy discontent, biding the time when the chrysalis will burst, and the beautiful winged creature imprisoned within "Will leap to thread the free, unfathomed blue."

I received the first instalment of one hundred copies of my new book Feb. 16, and the remainder of the edition was brought to my home the following week. So I am now able to supply them in any quantity to individual purchasers, or to the Spiritualist papers who desire them in bulk. I hope all who get them will be as pleased with their appearance as I am myself. There are forty-five employees in this printing house, and the head of the firm informed me that this new book, as well as "The Bridge," is being read with great interest by many of them. This gentleman is a Methodist, but he does not seem to be alarmed by my heterodoxy.

Yours for humanity and for spirituality,
ABRAHAM A. JUDSON.
Arlington, N. J., Feb. 19, 1899.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The Pilgrim Speaks.

Vaccination--Mediums--and the Why.

BY J. M. PEEBLES, M. D.

Was I born to fight? I fought in the early anti-slavery battles; I fought in the temperance and prohibition battles; I fought in the Bloomer-dress battles; I fought and am fighting in the woman suffrage battle; I fought and am fighting such class legislation as sustains "doctors' trusts"; I fought and have been fighting these fifty years, the battles of Spiritualism; I fought and am now fighting on the vaccination battle field. And the mad battle is fully on right here in San Diego.

A vaccination law, passed some ten years ago by the California Legislature, has remained nearly a dead letter, but now, with no small pox in our midst, the board of health in this city, afflicted with a sort of health spasms, has proposed (and many think in the interests of hungry doctors) that vaccination be enforced by vaccinating all of the school children in San Diego, a city numbering over 22,000. And further, the threat is thrown out that unless parents comply and have that putrid calf-lymph-brute poison thrust into their children's arms, these children are to be denied the privilege of attending the schools.

I repeat, the battle is on. My whole nature is aroused, and I have written articles in every San Diego newspaper except one against the enforcement of the unjust law. Of the eighty-five resident doctors in San Diego only three or four are opposed to vaccination, and these, with one exception, are too cowardly to stand up and say so, or to sign a legislative petition to repeal the law, or to so amend as to make it optional with the parents. The school board has not yet issued the order, though the health board is urging them to do so.

The public is thoroughly awake. Yesterday at the Mothers' Club meeting in our city, the lower room in the school house was literally packed to hear the vaccination question discussed. Though many doctors were invited to come and defend vaccination, only two made their appearance. These spoke in its defense, one by Wm. Tebb of London, Prof. Alexander Wilder of Newark, and others. The discussion was hot. Thank the gods, a large portion of the mothers present were opposed to vaccinating the children. My opposition was vehement, if not violent. I defied the law. I pronounced it unconstitutional, and, treasonable or not, I advised the mothers present to positively refuse to have that damnable poison put into their children's arms--a poison that upon the highest medical authority does not prevent an ailment, but kills thousands every year. Foolishly vac-

inated a second time myself when in San Francisco in 1891, I was in bed three weeks from the poison, I came near losing my arm, and I felt the effects of it for several years.

What the doctors call pure virus, I publicly pronounced filthy impure, calf-lymph oozedness. I was accused by the Christian opposition of using "swear-words." I did not. It was only emphatic Bible language. During the discussion, I advised that instead of vaccinating and poisoning the blood of our clean, sweet-faced children, that the doctors, druggists, lawyers and preachers of San Diego be vaccinated, and the dear innocent children be spared. This was not a popular presentation to vaccinationists, and yet two-thirds of the ladies present cheered me roundly. Oh! that our mothers, wives, sisters and daughters could vote. Heaven hasten woman's suffrage. The order to vaccinate the children has not been officially issued.

IS THIS VACCINATION LAW CONSTITUTIONAL?

Assuredly not. The law of God, written in the moral nature, is above any law enacted by political legislatures. Many of their pronounced laws, though having the signatures of governors, are not laws. They are often repealed during the very next session. Law, to be law, must be based upon the eternal principle of right--the absolute principle of right and justice. I will not obey an unconstitutional law--a law that infringes upon my personal liberty. And be it treason or not--I will urge, in the faces of popes, priests and politicians, others not to do it. This vaccination law is undoubtedly unconstitutional--and is in perfect keeping with medical trusts and these nefarious "doctors' laws" that seek to compel patients to employ only physicians of their own school--a school self-dubbed "regular."

This vaccination law is so odious, so dangerous to health, that it has never been enforced to any considerable extent in California. It never will be. The people are too progressive. And as I before said, petitions are now being circulated for its repeal. The English Parliament has recently, be it said to the glory of England, made vaccination optional with the parents.

The old fugitive slave law was once the law of this country north and south. And this law was compulsory; northern men were required to hunt, catch and return colored men back into slavery who were running for the freedom of Canada and safety under the British flag. I would not--did not--obey this law. Though comparatively much younger then than now, I defied it, and I am proud to say that with a family of good Quakers in Cayuga County, New York, I helped several runaway negroes to make their way by the "under ground railroad" as it was called, into the Canadian dominion. Wendell Phillips, Wm. Lloyd Garrison, the Quakers generally, and thousands of reformers, were charged with treason for criticizing a government that enacted such a congressional law--"the fugitive slave law" in the interests of perpetual slavery. They refused to obey it. Garrison was mobbed in Boston, Foster was egged in Worcester, Foss was stoned in Portland, and others were religiously persecuted by politicians and religious Bible bigots. But the law was finally repealed, and slavery itself abolished. Now, Phillips, Garrison, Foss, Abbie Kelly, Parker Pillsbury, Henry C. Wright, and many of those brave old soldiers of freedom, scarred soldiers, fighting for personal liberty and equality before the law, are honored, and their very tombstones are wreathed in unfading laurel; while the political manufacturers of that old fugitive slave law are either forgotten, or their names have half rotted away into the silence of a merited infamy. Such will be the fate of this California vaccination law, and its doctor-inspired makers. Let the eighty-five doctors of San Diego, and the Board of Health, one or more of which are doctors, take due notice.

THE EXTREME POVERTY OF SPIRITUALISTS.

Poverty does not consist alone in lack of dollars and dimes. There is a mental and spiritual poverty, painful to contemplate. One of the most eloquent men that ever stood in the halls of Congress, was Charles Sumner, and this was a true sentence of him, "A declaration of independence." This mighty fact--a government of the people, by the people, and for the people, astonishing the Old World, has principles--mark it well, has principles, and our Congressmen at Washington, when necessity requires, declare them in clarion tones of burning eloquence.

The other day I took up a large pamphlet written by Dr. Edward E. Hale, entitled, "The Unitarian Principles." The words half-crimsoned my face, for professedly we have a body of Spiritualists claiming to number from 9,000,000 to 20,000,000 believers, and yet too poor, too pitifully poor, to have any principles. Is our name Babel? The Israelites wandered forty years, we are told, in the wilderness, we have wandered over fifty, and are still without any principles. True, we have phenomena--so do the Mormons. Right here in San Diego there is a Mormon missionary church. They believe in spirit converse, and have visions, speak with tongues, prophecies, and lay hands on the sick. One of the elders in a conversation with me, still believes in polygamy. Yes, we have had phenomena in the light, in the dark, and semi darkness, for over fifty years, but no principles. Or if we have, we are too intellectually incapable of formulating them, or too cowardly to declare them--an unpleasant pose anyway! "But," says one, "we have principles." Very well, what are they? Why did not the last National Spiritualists' Association put them in form so that the world may know something what Spiritualism stands for? No--we have no declaration of principles. We are too poor to own any, or too cowardly to declare them. Shades of A. E. Newton, Dr. Crowell, Wm. Denton, Henry Kiddle, S. B. Britton, help us! Is it strange that so many harps are now hung upon the willows? Our prophets see the signs.

CALIFORNIA MEDIUMS.

In olden times mediums in Syria were called prophets and seers, in India gymnosophists, in Egypt, hierophants, in Assyria, necromancers. Greece had her Zeas and her oracles, Rome her augurs and her soothsayers.

Mediumship in some form has abounded in all ages and under all skies, but mediums have been more numerous in mountainous lands than in such lowlands as Holland, or the southwest of Ireland. Climate, environments, social aspirations, have much to do with mediumship. Socrates was a Grecian, and constantly attended by his demon or spirit guide. The Palestine of antiquity, the Scotland of the past century, were, as is California in the present, distinguished for mediums, and powerful centers of spirit forces.

Mediums greatly abound in San Diego, especially in winter time. They flock here from the northlands, good, bad and indifferent--take your choice. Some Spiritualists seemingly prefer frauds. At all events they patronize those who have been repeatedly exposed, and that have no standing where best known for truth and moral integrity. That notorious Peter West (masquerading as the real Peter West, formerly of Boston and the New England States), reaching San Diego with no documents or letters from any well known Spiritualist, was put on to the Spiritualist platform for several months. He professed to be a great medium. He turned water into wine before gaping Spiritualists--he taught slate writing mediumship. He magnetized ladies' rings and jewelry, and when well filling his pockets, he slyly slipped away with his ill-gotten gains, changed his name and went to practicing mediumship again in Washington, and in other fields anew. I repeat, certain Spiritualists seem to enjoy being humbugged, and they will pay a dollar for admission into a dark circle humbug séance when they would not pay a nickel to hear a magnificent and grandly inspired lecture from Lyman C. Howe, And Spiritualists, you--you yourselves, are to blame for the most of this, and fraud. You demand wonders, and you get them. Is it strange, I ask, that so many harps are hung on the willows? that so many are indifferent? that so many cultured Spiritualists are attending Unitarian and other liberal churches?

SAN DIEGO MEDIUMS.

This city is noted no more for its lovely climate than for the number of its Spiritualists and the general liberality of the people. Almost every known dogma, theory, lam--from Roman Catholicism to Mormonism--has here its advocates. Mrs. Maud L. von Freitag formerly resided and attended school in National City, which is almost a part of San Diego. She had a good record as a school-girl and young woman. Her mediumship came upon her unasked and unexpected. She fought against it for a time, but the invisible powers were conquerors, and she now richly enjoys her marvelous gifts. She has been upon one platform speaking and giving tests for nearly a year in Los Angeles. But she very frequently visits San Diego, spending a week at a time, giving her splendid platform ball tests and clairvoyant descriptions, for she frequently sees messages written over the heads of those desiring communications from their friends. This city claims her. She was in San Diego last week, and her intelligences did not make a failure in their tests. I know her to be a true woman and a genuine spirit-medium, and it gives me pleasure to say it. Personally independent, I write what I think ought to be written--and my lips know no padlock.

We have some excellent healing mediums in the city, such as Mrs. Dr. Clark on Logan Avenue, and Dr. Horton of the Willard House. The latter expects soon to go to Houston, Texas. The friends there may repose in him all confidence. He has very fine healing gifts. Mrs. Elsie Reynolds, Mr. Crindle (son I think by a previous husband of Mrs. Reynolds), and a Miss Hodge, are here giving dark circle materializations. The manifestations of these two mediums are very similar. I attended very many of this class of seances some twenty years ago, and one or more recently, and I discover not the least improvement in quality, quantity, or avoidance of the materializing spirits. They continue wonderfully marvelously material. Two and three hours sittings at a time are an abomination. Seance rooms should be better ventilated. Further, it is unhealthy and unspiritual for thirty-five or forty to take hold of hands in a perfectly dark room, some of whom are troubled with eczema, tuberculosis and kidney complaint. In some seance rooms the man of the moon would be compelled to hold his nose. I would recommend that little materializing Effie stay materialized, and attend a kindergarten school in this material world, and learn how to talk. Baby babble and old conundrums, dry as corn husks, are not especially edifying or spiritualizing in a pitch-dark seance. It is doubtless true that under certain favorable conditions spirits can so materialize as to make themselves tangible to the senses. This I believe. But in the best materializations that I ever attended there was light--sufficient light, to clearly distinguish faces and features; and these spirits demonstrated in the middle of the floor, vanished, instead of slipping in behind a curtain. No phase of mediumship has been so disgracefully abused as materialization. My whole soul hates sham--all sorts of sham--all kinds of "Punch-and-Judy," dark-circle, flapping-doodie in the name of Spiritualism; and I submit that it would be wise to discontinue these dollar-a-head shows that show best in the dark. I remember once in Philadelphia when Dr. Henry T. Childs, Robert Dale Owen, myself and others, were present, that the famous "Katie King" materialized so perfectly that her breath smelt strongly of onions. She wore a corset, and her materialized hands were unpleasantly warm and sweaty. Many of them do not, for there is a class of gaping, phenomena-hunters, a class of gullible Spiritualists, who will pay a dollar to enjoy a dark-circle seance, rather than a nickel to hear a cultured, scholarly lecture by Colville, Dana Clarke, Dr. Fuller, Mrs. Richmond, Lyman C. Howe, and many others. Is it strange that Spiritualism is in the throes of a struggle--strange that many of the more quiet, intellectual Spiritualists are attending and supporting Unitarian and other liberal churches? Thinking souls demand food, not baby-wit in a seance room.

"But," says one, "they make converts." Yes--and such converts! At a private seance in my residence, the late Mrs. Hill of Philadelphia--magnificent woman she was--fully and perfectly identified herself through Mrs. Freitag and gave me some beautiful messages. Previous to her transition she was horrified at the fraud that clung like barnacles to the grand old ship, Spiritualism. I asked her what her opinion upon this matter was now. Her reply was: "My experiences in this new life as yet are not extensive, but I am of the same opinion--that nine-tenths of the materializing mediums are frauds, and that some really good mediums sometimes practice fraud. When mediumship is better understood and sensitive mediums are better protected and more tenderly cared for, there will be less deception and grander manifestation than your world has yet experienced."

Last Sunday there were three large meetings of the Spiritualist society in San Diego, in commemoration of the birthday of Thos. Paine. Col. Dryden, a sound, clear-headed man, and late member of the California Legislature, with myself, gave the evening addresses. The music was, as usual in Spiritualist societies, second class. Why is this? I am speaking regularly every Sunday to the San Diego Spiritualists, and the hall is literally crowded, many of those in attendance being strangers, having left the winter northlands for the beautiful sunny climate of Southern California....In a future article forwarded soon I shall take pleasure in answering those ten "Whys."

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ON and after November 1st will give a few hours each week for the development of Mediumship. Consultation and advice gratis regarding mediumistic gifts. 51 Rutland street, Boston. Mar. 4.

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Mrs. A. Peabody-McKenna BUSINESS, Test and Developing Medium. Sittings daily. Open Circles Sunday and Thursday evenings at 8 o'clock. Tuesday, afternoon at 3 o'clock. Six Developing Sittings for \$4.00. 15 Warren St., near Washington St. Mar. 4.

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Mrs. Maggie J. Butler, MEDICAL CLAIRVOYANT, 175 Tremont street, Evans House, Boston, from 10 to 4. Dec. 24.

Miss J. M. Grant, MEDIUM, 20 Worcester Square, Boston. Take Washington Street Car. Office hours 10 to 4. Mar. 4.

C. LESTER LANE, C. S. C., OBSESSION, PSYCHIC HEALER and Specialist in all forms of Obsession. 175 Berkeley street, Suite 3, Boston. Feb. 25.

Willard L. Lathrop, SLATE-WRITING. Hours 10 to 3 daily. 90 Berkeley Street, Suite 1, Boston. 1w Feb. 25.

Mrs. Florence White, Medium, and Scientific Palant, 175 Tremont street, Boston. Jan. 7.

DR. JULIA CRAFT SMITH, Medical Clairvoyant in all diseases. Rheumatism a speciality. Consultation free. 15 Warren Avenue, Boston. Jan. 7.

Mrs. Anna Lewis, Natural Healer, 22 Milford street, Boston. Feb. 4.

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MRS. A. FORESTER, Trance and Business Medium, 27 Union Park street, Suite 3, Boston. 10 to 5 Feb. 18.

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New York Advertisements.

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Dr. Fred. L. H. Willis, ROCHESTER, N. Y. For thirty years his success in treating chronic diseases in both sexes has been phenomenal. Send for circular with references and terms. 24 Alexander street. May 21.

Mrs. A. B. Severance, IS NOT A FORTUNE TELLER; but gives psychometric, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficacious and inexpensive, are prescribed. Full reading, \$1.00 and for 2-cent stamp. Address 1200 Main street, White Water, Walworth Co., Wis. Mention BANNER OF LIGHT. 25w Aug. 6.

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National Spiritualists' Association INCORPORATED 1898. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$1.00 a year) can be procured individually by sending fee to the Secretary at the above address, and receiving a handsome certificate of the same, with one copy each of N. S. A. Reports for '97 and '98. A few copies of the Reports of Conventions of '93, '94, '95, '96 and '97, still on hand. Send up to \$2.25 cents each. '97 and '98 may be procured, the two for 45 cents; singly, 25 cents.

MRS. MARY T. LONGLEY, Sec'y., Pennsylvania Avenue, S. E., Washington, D. C. 11f Feb. 20.

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"Lichtstrahlen" (RAYS OF LIGHT) Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechentlich. Probennummern gern versandt. Zum Abonnement laden wir Sie herzlich ein. MAX. GENTZKE, West Point, Nebraska. Feb. 4.

SEND for a copy of THE COMING LIGHT. California's new illustrated magazine; progressive; unique features; corps of contributors unsurpassed. COMING LIGHT, 621 O'Farrell Street, San Francisco, Calif. Sept. 3

LIGHT: A Weekly Journal of Psychical, Occult and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion--conducted in a spirit of honest, courteous and reverent inquiry--its only aim being, in the words of its motto "Light! More Light!"

To the educated thinker who concerns himself with questions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, everywhere quoted and referred to as such. The Editor has the cooperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, and whose experience and knowledge are of the highest value,

Banner of Light.

BOSTON, SATURDAY, MARCH 4, 1899.

Correspondents Take Notice.

In view of the long and interesting accounts of Mass Conventions this week, we have been obliged to shorten the reports of local meetings. As we devote a large amount of our space every week to these local societies, we feel that they have no cause for complaint.

BOSTON.

THE BOSTON SPIRITUAL TEMPLE.—J. Browne Hatch, Sec'y, writes: Sunday morning Mr. Oscar Edgerly spoke before a good-sized audience. After Prof. Schaller and Miss Laidlaw had given their listeners some soul-stirring music, Mr. Edgerly spoke for forty minutes, giving one of his best lectures. For the first time for a number of years Mrs. Jennie K. D. Conant appeared before this society. Mrs. Conant's good work is too well known by the Spiritualists of New England, and the readers of this paper for me to add anything at this time. However, I would not be doing my duty as secretary if I failed to make note of the work of Mrs. Conant before this society. A large number of articles had been placed upon the table on the platform before Mrs. Conant entered the hall, and at the close of Mr. Edgerly's address each and every article was taken by the control of Mrs. Conant, and read correctly, in all cases giving great satisfaction. Mrs. Conant prefaced her readings with remarks, speaking of the old workers, Dr. Storer, Eben Cobb, Arthur Hodges, and others. She also spoke of the good work done by this society by putting upon its platform the best speakers and mediums.

In the evening a good audience was in attendance notwithstanding the storm. Prof. Schaller opened the meeting with one of his artistic piano solos. Miss Laidlaw sang with violin obligato by C. L. C. Hatch. After Prof. Schaller's violin solo, President Allen presented Mr. Edgerly, who gave a short address, leaving most of the time for Mrs. Jennie K. D. Conant, who followed him with psychometric readings; as in the morning she gave many readings, all of which were recognized. Mrs. Conant is one of the best psychometrists, and we hope to have a return visit from this gifted lady before long.

On Sunday next we are to have for our speaker Dr. George A. Fuller, President of the Massachusetts State Association of Spiritualists. Dr. Fuller has many friends among the Spiritualists and liberal thinking people, and he is assured of a large audience. Members of the State Association should be present to welcome their President. Dr. Fuller will be followed by Mr. Walter Ray, recently from Chicago, who will demonstrate the phenomena of Spiritualism. Mr. Ray comes to us well recommended as a first-class medium, palmist, slate writer and psychometrist. He promises to give us something new and startling. The Spiritualists have a great treat in store with such a speaker and medium as Dr. G. A. Fuller and Mr. Ray. Let us have a full house.

The best Spiritualist paper published, and the only one in New England, is the BANNER OF LIGHT, and you can find it on sale at this hall. Watch it for Anniversary news.

Our Anniversary will take place on Sunday, March 26, in Odd Fellows' Hall. Mrs. Mary Ellen Lease and others will appear.

RED MEN'S HALL. 514 Tremont street, Magie J. Butler, Conductor.—A correspondent writes: Sunday evening Mrs. Ida P. A. Whitlock delivered one of her most interesting lectures. Meeting began at 7:30 with song service by a choir of twenty voices from the members of the Children's Lyceum. Mrs. Whitlock was listened to with much interest, and after her remarks devoted some time to tests, which were correct in every detail. Miss Edith Hatch sang several songs, much appreciated. Prof. Milligan presided at the piano, and the selections rendered by him were all of a high order. Dr. Smith of Vermont spoke words of encouragement to the leaders of the meetings. Mrs. Knowles added to the evening's entertainment with tests—all recognized. Mrs. Maggie J. Butler thanked all who were present for their hearty endorsement of the work which she has started, and promised from Sunday to Sunday to give the very best which could be procured.

Sunday, March 5, Edgar Emerson, one of the best test mediums in the work will be present, and the music, as usual, will be made a special feature. Miss Edith Hatch and Mr. Harold Leslie will be the soloists. Meetings begin at 7:30. BANNER OF LIGHT for sale.

Local Briefs.

The Helping Hand Society met at usual Wednesday evening at Guild Hall, Boston, and celebrated Washington's Birthday, some of the ladies in costume. Messrs. J. B. Hatch, Deane Clarke, Oscar Edgerly, E. W. Hatch, Mesdames Carrie L. Hatch, president, Alice Waterhouse, Mattie Albee, Piper, Jennie K. D. Conant, and Miss Lucette Webster contributed to the evening's entertainment.

Boston Children's Progressive Lyceum No. 1, met at Red Men's Hall, Sunday morning, Subject, "Life's Purposes." Recitations, songs and remarks: Ethel Weaver, Harry Greene, Eva and Laura S. Andrews, Little Ray, Iona Stillings, Josie Gerrish, Annie Ratzel, Esther Bots, Lottie Weston, Mabel Clark, Annie and Winnie Jameson, Edith Hatch, Arthur Wallis, Mrs. M. A. Brown, George Lane, Dr. Smith, Mrs. W. S. Butler. The Band of Mercy holds a meeting in Marble Hall, Thursday afternoon, March 2, 4:30 p.m. March 6, in Red Men's Hall a Rustic Concert and Dance will be given for the benefit of the Lyceum. Tickets 24 cents. April 22, special anniversary exercises.

Boston Spiritual Lyceum convened at Berkeley Hall, Sunday afternoon. Subject, "Which is the More Important, This Life or the Spiritual Life." Conclusion, this life must be preparative for life to come. Recitations, songs and remarks, Rupert Davis, Esther Mabel Bolts, Gertrude Laidlaw, Martha M. Kneize, Harry Sheldon Greene, E. Warren Hatch, Willie Gilmore, Elmer Packard, Edith Hatch, John McCarthy, through Oscar Edgerly. Lesson next week, "Conscience; What it is and What it Does."

Veteran Spiritualists' Union held public meeting with Ladies' Industrial Society, Thursday evening, Feb. 16, Dr. N. P. Smith presiding. The following took part: Mrs. Haven, Prof. Proctor, Dr. Huor, Mrs. Manella Piper (humorist), Mrs. Webber, J. H. Lewis, Mrs. Shirley, Mrs. Curtis, Mr. Arlington proposed to give an entertainment for benefit of Waverley Home, would furnish tickets free and give whole evening's entertainment. Collection, \$3.10.

First Spiritual Church Boston, 7:30 Washington street, Mrs. Wilkinson, pastor. At the meetings Sunday morning, afternoon and evening the following took part in music, speaking and tests: Messrs. Baker, Hill, Proctor, Arthur, Newhall, Marston, Goodie, Clark, Emerson, Sawin; Mesdames Sears, Emmons, Shirley, Chapman, West, Read, Kibbie, Jones, Hattie Webber. Thursday afternoon, March 2, Indian Peace Council.

Ladies' Spiritualistic Industrial Society, Boston, met in Dwyer Hall, Thursday afternoon and evening. Mrs. J. S. Soper, President, Mr. Willis Milligan, pianist. Dancing was the order of the evening. March 30 the Society holds a whist party.

Boston Psycho Conference held usual services at 18 Huntington Avenue, Sunday Feb. 19 and 26, at 3 p.m. Interesting papers were read and remarks made by Rev. Mr. Hicks, Mrs. F. J. Miller, Miss B. F. Buckley and sister, Mrs. Martha Buckley, Mr. John Latham, Dr. Leighton, Prof. Henry, Mr. L. L. Whitlock, Dr. P. P. Field, Dr. W. O. Perkins, Miss J. Rhind and others.

Boston Ladies' Lyceum Union met in Dwyer Hall, Wednesday evening. After an hour of speaking and tests, participated in by Mr. Frank Woodbury, Mr. T. B. James, Mrs. Lizzie Butler, Mrs. Hattie Webber and Mrs. White, Miss Edith Hatch, singer, and Mr. Willis Milligan, pianist, the remainder of the evening was devoted to dancing.

Mrs. A. P. Gutierrez, assisted by Mrs. M. P. Lewis, held usual meetings Sunday, morning, afternoon and evening, at Odd Ladies' Hall, Boston. Messrs. Layner, Huot, Cohen, Bates, Graham, Hersev, and Mesdames Knowles, Ratzel, Dodge, Dade, Davis, Osgood, Stackpole, Brown and Tracey participated.

The Copley Mystic Circle met at 18 Huntington Avenue, Sunday, at 7:30 p.m. Address, Mrs. F. J. Miller. Mr. Walter Ray of Somerville gave a lesson on the science of Palmistry, also read nativities from the science of Cabbalistic Astrology.

At Commercial Hall, Boston, services Sunday participated in by the following: Mesdames Nutter, McLean, Good, Osgood, Woodbury; Messrs. Saunders, L. A. Cameron, Tuttle, Crockett.

Massachusetts.

The Arthur Hodges Spiritual Society, Lynn, held services on Sunday, at 2:30 and 7:30 p.m. Music by Lena and Elsie Burns. Those taking part were Mrs. C. A. Sherwin, Rev. James Smith, Willis A. Estes, Dr. Furbush, Mrs. D. E. Matson, Mr. Fallengreen, Dr. Warren, Mesdames Sherwin, Chase, Lafavour and Smith, Messrs. Rollins, Pierce, Warren, Dr. Annie Quaid, Dr. M. C. Chase, Mrs. Lizzie D. Butler. Dr. E. F. Murray's wife passed to the higher life Sunday afternoon. Capt. Balcomb officiated at the funeral services at her late home, 144 New Chatham street, Tuesday, at 2:30 p.m.

At Cadet Hall the Lynn Spiritualist Association was served Feb. 19 by Mrs. Lillian A. Prentiss. Feb. 26 by Mrs. Abbie N. Burnham; March 5, benefit for Thomas' Orchestra; conference 2:30; 7:30 Orchestra furnishes elaborate musical entertainment.

Cambridge Industrial Society met in Cambridge Lower Hall, Wednesday afternoon and evening. Mrs. Soper, president. In music, recitations and tests, the following took part: Mr. and Mrs. J. F. Hunt, Mr. Simons, Mrs. Abbott, Miss Falls, Miss Ada Cane, Mrs. Kate Stiles, Mrs. A. J. Banks. March 8 there will be a fish chowder in addition to regular supper.

Mrs. Osgood F. Stiles has opened meetings at G. A. R. Hall, Cambridgeport, Sundays at 2:30 and 7:30 p.m.

First Spiritualist Association of Malden, Mass., held services at Odd Fellows' Hall, Sunday evening, Feb. 19 and 26. Mrs. J. K. D. Conant occupied the platform on the 19th, and Mrs. Effie I. Webster on the 26th. March 5, Mrs. Nettie Holt Harding speaks and gives tests.

At the Malden Progressive Spiritualist Society Sunday the following took part in readings and remarks: Pres. Barber, J. W. Cowan, H. I. Warner, Mrs. Clara L. Fagan, Little Miss Munroe and Mrs. Munroe.

Chelsea, Banquet Hall Society, Mrs. E. A. Foye, President. At afternoon and evening meetings Mrs. Prentiss and Mary Charter gave many tests, which were recognized. Mrs. Millan of Cambridgeport will be with us next Sunday. BANNER for sale.

At Worcester Mrs. J. W. Kenyon pleased her audiences Sunday, Feb. 19 and 26. Her first appearance for Society very satisfactory. Mrs. Sadie L. Hand next Sunday. Fortnightly gathering of the Women's Auxiliary U. V. L. Hall, 331 Main street, Friday.

A song service was held Feb. 26 at Odd Fellows' Home under the direction of the Young People's Home Culture Society. Fourteen singers attended, there being a full audience of the inmates of the Home and others from outside. It is the intention of the Society to hold similar services wherever needed among the aged and infirm, the sick, or others who are unable to attend any regular church service.

Fitchburg First Spiritualist Society, Feb. 19. Mrs. King spoke and gave tests. Feb. 26, Mrs. Sadie L. Hand of Boston, favored the audience with addresses and spirit communications. Mrs. J. S. Scarlett next Sunday.

First Spiritualists Society, Salem, served acceptably Feb. 12, by Nettie Holt Harding; Feb. 19 and 26, by Miss Lizzie Harlow, who carried the audience by storm. Next Sunday Mrs. N. J. Willis.

People's Progressive Spiritual Alliance of Brockton held services Sunday evening, Mrs. Sarah A. Byrnes, speaker. Lyceum met at 1:30, with increased attendance.

At Waltham, Feb. 19, Mrs. H. E. Millan gave very satisfactory readings; Feb. 26 Mrs. Julia Davis occupied the platform acceptably. Mrs. L. A. Prentiss next Sunday.

First Spiritual Society, Lowell, was served by Mrs. Effie Webster; Feb. 26 by Mrs. Annie Jones. Music, Mrs. Davis. Next Sunday, Mrs. Pettigill.

Progressive Spiritualist Society, Lawrence, was served Feb. 19 by Mrs. Whitehead, Feb. 26 by Mrs. Millan. Next Sunday Annie L. Jones.

Other States.

At the Woman's Progressive Union, Brooklyn, N. Y., the usual services under the pastor, F. A. Higgins, were supplemented by Mr. John Slater, recently from Boston. Feb. 26, Mr. Wiggins spoke on "Materialization," giving sound advice.

The Church of Divine Communion, Brooklyn, N. Y., held usual services Sunday, Feb. 19 and 26. Mr. Courlis and Mr. Fort made remarks, and the former gave tests. Mrs. Elizabeth Tripp and Prof. E. A. Whitelaw furnished the music. At the class meeting Thursday evening Dr. Bullard gave an interesting talk and answered questions.

The Advance Spiritual Conference meets Saturday evenings at 1161 Bedford Avenue Brooklyn, N. Y., Geo. Delere, president. Dr. Walter Hayward, Dr. A. Bullard, Mr. William Franks and Miss Chapin participated in meetings of Feb. 19 and 26.

Miss Maggie Gauld returned to the First Society of Spiritualists, Tuxedo, New York, Feb. 19, and met with a warm welcome. Feb. 26 she continued her ministrations with great satisfaction to the audience. During March Mrs. May S. Pepper occupies the platform.

The Christian Spiritualist Union also meets at the Tuxedo, at 8 p.m. Dr. Harlow Davis occupies the platform and draws large and interested audiences. Mr. August Seonichson assists in the music. Mrs. Elise Stump, 436 E. 84th street is secretary.

At Syracuse, N. Y., meetings are held Sunday, Feb. 19 and 26, in the office of Dr. E. F. Butterfield. Mrs. J. W. Webster, Mrs. M. Olmsted of Boston, Dr. G. C. Parmiter and Mrs. Underhill took part Feb. 19.

Mrs. Carrie E. S. Tving closed a very successful engagement Sunday with the First Spiritual Union, Norwich, Conn. The management is loud in its praise of her work, both in connection with the society and with the Lyceum. Oscar A. Edgerly next Sunday.

Mrs. A. L. Pennell of New Bedford occupied Orient Hall platform, Portland, Me. Feb. 12; Mrs. M. E. Reddon, Feb. 19; Mrs. S. C. Cunningham, Feb. 26. Next Sunday Mr. J. S. Scarlett.

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U. S. Fast Mail, Daily. From New York and all points South. Pullman Drawing-room Sleeping Cars New York to New Orleans, Jacksonville, with connecting Pullman Drawing-room Sleeping Cars to Tampa, Augusta and Texas and Mexico. The Fast Mail between New York and Havana 2 days 14 hours and 55 minutes.

New York and Florida Limited. Finest train in the world will be resumed January 16th, leaving New York daily except Sunday, and will be operated solid between New York and St. Augustine, composed exclusively of Dining-Library, Observation Compartments, Drawing-room Sleeping Cars, also attached to the train will be a Pullman Drawing-room Sleeping Car New York to Aiken. Dining Car service on all through trains of the Southern Railway for Florida and the South and Southwest.

SPECIAL. Persons contemplating visiting Lake Wales Camp, Meade, Florida, and desiring the shortest rail journey, should avail themselves of the above service. Only the making direct connections with Colonial and Federal Express trains Boston to Washington.

For descriptive matter call on or address Geo. C. DANIELS, N. E. Pass. Agent, 224 Washington street, Boston Mass.; ALEX. S. THURWAT, East. Pass. Agent, 271 Broadway, New York City; or W. A. TURK, Gen. Pass Agent, Washington, D. C.

At Casino Hall, Philadelphia, W. J. Colville speaks twice every Sunday, and gives lessons in Spiritual Science, Mondays at 3 and 8 p.m.

Mediums' meeting at Columbia Hall, Sunday, Providence. Amassa Whipple speaks March 6.

If you feel "All Played Out"

Take Horsford's Acid Phosphate. It repairs broken nerve force, clears the brain and strengthens the stomach.

WHAT THE POET MOORE THOUGHT OF

Thomas Moore, witliest of poets, wrote: "I find the doctors and the sages Have differed in all climates and ages, And two in fifty scarce agree."

Doctors do disagree about your disease, one physician telling you one thing and one another, but the reason for this is plain. It is because you consult ordinary practitioners, whose time is spent among their fever to cure. Such physicians have no experience in chronic cases like yours. If you wish to learn exactly what your complaint is, by all means consult a skilled specialist, a physician who makes the treatment of nervous, chronic and lingering diseases a special life work, and who therefore knows from vast experience just what your trouble is and precisely how to cure it. Why not for instance consult Dr. Greene of 34 Temple Place, Boston, Mass., about your case? You can do so without charge or cost, either by calling or writing to him, for he gives consultation and advice absolutely free. He makes this class of disease a specialty, has seen and cured thousands of cases like yours; in fact, he has the largest practice and greatest success in curing diseases of any physician in the world. His medicines also differ from those used by other doctors, for he uses no poisonous drugs, but cures his patients with harmless vegetable medicine, which, because they act in harmony with the laws of life, are always curative and strengthen.

One of his medical discoveries, Dr. Greene's Nervina blood and nerve remedy, is used throughout the civilized world, and he has discovered no less wonderful cures for all forms and conditions of disease. Why not consult him at once? If you cannot call, write him all about your complaints freely, fully and in perfect confidence. It will cost you nothing to write to him, and you will get his counsel and advice are sure to do you good.

To the Spiritualists of Boston.

Notwithstanding the many reports given out by those not interested in the Boston Spiritual Temple (Berkeley Hall Society), that the meetings are about to be closed, we wish to say that all such statements are untrue. The society is not thinking of closing until the season closes in May. The following speakers are engaged for the balance of the season, and they will appear: Dr. G. A. Fuller, H. D. Barrett, Mr. Walter Ray, Mrs. C. Fannie Alden and Mrs. Mary Ellen Lease; and if any well-known test mediums can be engaged the society will engage them. The committee is in correspondence with some of the best.

The undersigned would be pleased to correspond with speakers and mediums for the season of 1899 and 1900. The Boston Spiritual Lyceum will also remain open the balance of this season and next season, notwithstanding all reports to the contrary, as it is in fine condition at the present.

Yours for the truth,

E. BROWN HATCH, Sec'y, B. S. T.

Healthful Cereal Preparations.

The heart of barley, entirely free from bran or hulls, makes a palatable food, which not only nourishes those who enjoy health, but is an efficient diuretic, emollient, nutritive and tonic agent in cases of digestive disorders or intestinal irritation. This new and valuable food is prepared by Farwell & Rhines, Watertown, N. Y. It is recommended by physicians as invaluable in cases of indigestion and other diseases of the stomach and liver, and is a palatable attractive breakfast dish for those in good health. Analysis of Farley Cereals shows that it contains 99.1 percent of the purest flesh, blood, brain, nerve, bone and muscle-building food. Farwell & Rhines are also makers of the potent "Gluten Flour," "Special Diabetic Flour" and "K. C. Whole Wheat Flour." Their goods have come to be known as the "Criss Cross Cereals," the crisp cross lines on the face of each package being a part of their trade mark.

Veteran Spiritualists Union.

The Spiritualists of New England, under the auspices of the Union, will celebrate the Fifty-First Anniversary of Modern Spiritualism in Horticultural Hall, Boston, Friday, March 31st, next. Eloquent speakers, Mr. F. A. Wiggins and Edgar W. Emerson for mediums have already been engaged. Prof. W. F. Milligan, pianist, J. J. Watson and daughter for music, with other first class talent, will be present. The celebration will occur in the upper hall, while in the lower hall a grand social reunion will be held 12 to 2 and 5 to 7 p.m. It is the intention of the Committee to make this the most important celebration held in Boston for many years. A list of speakers, and other musical talent, will be announced later. Per order of Committee.

F. D. EDWARDS.

Growers of Good Seeds.

A seed catalogue that stands alone in the 1899 announcement of J. H. Gregory & Son, Marblehead, Mass., which they are now sending free to their patrons and which will pay any one who cultivates the soil for pleasure or profit to send for this little book. It will guide them in getting the best vegetables and the finest flowers. It contains, in addition to hundreds of the standard variety, the famous specialties first introduced by this firm—squashes, cabbage, potatoes, melons, corn, cucumbers, peas and many other vegetables. Messrs. Gregory & Son were the first to give a broad gauge warrant with seeds, and their goods have always been noted for their reliability.

Texas.

AUSTIN.—J. E. Oldright writes: We have just had the pleasure of a visit from Mr. and Mrs. Hatfield Pettibone, who remained with us for two weeks, and gave some successful sances in our home. They made many friends while here, who are anxiously awaiting their return to their city. Mr. and Mrs. Pettibone are now in Galveston, but we hope to have them with us again before they leave the State.

Missouri.

SPRINGFIELD.—Prof. J. Madison Allen writes that the spiritual forces have been active in the Southwest for some time past. There is special interest in Springfield, "Queen City of the Ozarks." The North Side Society is ministered to by Mr. and Mrs. Polson, the South Side by Mr. and Mrs. Allen, while Mr. and Mrs. Fox, phenologists, (hypnotists, healers, John M. White the seer and healer, and others, are making the people think on spiritual lines, "willy nilly." Our local press is becoming very liberal, fair and outspoken in favor of a progressive religion, one daily having a few days ago given an entire page to a historical review of the more recent spiritual developments, and citing names and views of many distinguished believers. The Silver Chain Messenger, devoted to mediumship, its development and culture, its laws, powers and applications, appears regularly (J. M. & M. T. Allen, publishers) and is nearing the close of its second volume. Local developing circles are going forward; and the Silver Chain Developing Circle is doing an excellent work, with its membership extending from the Atlantic to the Pacific. We have done some missionary work in Missouri and Kansas recently, and may find time for a more extended tour soon. Address 1004 W. Chase street, Springfield, Missouri.

District of Columbia.

WASHINGTON.—A correspondent writes: Mrs. M. T. Longley lectured before the First Society of Spiritualists Sunday evening, Feb. 19, in the place of Mrs. Richmond, who was absent at Chicago in attendance at the mass meeting in that city. The guides of Mrs. Longley selected as their subject "The New Birth of a Spirit, and some of his Experiences in the After Life." Spirit Pierpont opened with introductory remarks, after which he retired in favor of another intelligence, who gave his experiences in graphic words. The narrative was pronounced highly interesting and instructive, and its recital drew tears to many eyes. At the close of the lecture, President McIntyre thanked the speaker and her guides for the discourse, in the name of the Society. The service closed with the rendition of an improvised poem by Mrs. Longley, from the themes, "The Brotherhood of Man," and "The Tramp," subjects selected by the audience.

Pennsylvania.

PITTSBURGH.—John H. Knights writes: Geo. H. Brooks has just completed a two months' engagement with us, and we are glad to report that both spiritually and financially, his coming has been profitable. We are more than pleased to record this fact, as it was feared by some of our members that unless the purely phenomenal was given more prominence, it would be impossible to create and sustain an interest. But we are gradually learning the lesson that the heart and the brain are better things to appeal to than mere curiosity. True enough, some of the wonder-monger Spiritualists have absented themselves, but this has been more than made up by new faces desirous of making Spiritualism something more than entertainment.

Bro. Brooks is a builder, and given time and opportunity he cannot fail to do effective, permanent work for any society that engages him. His lectures are plain, practical, dignified and forceful.

TITUSVILLE.—G. W. Kates writes: Meetings here have been successful, the large Army Hall being well filled most of the time. The local cause is sure to succeed if all will give the little help expected of each—and they seem willing. We hope to see Titusville Spiritualists in control of their own edifice when we next return, and that will be before many months if all goes well with us. We give thanks to each and every noble worker who made our stay so pleasant and useful. Mr. and Mrs. Batchelder, our hosts, will ever be cherished in fond memory for many kindnesses to us.

Twenty-Five Years Married.

No. 61A Buckman street, Everett, Mass., was the scene of great enjoyment on the evening of Feb. 23, 1899, the occasion being the silver wedding of Mr. and Mrs. John Burrill. A large number of friends gathered to help celebrate the anniversary. Mr. and Mrs. Burrill are members of a number of societies. Mrs. Burrill being the Treasurer of the First Spiritual Ladies' Aid Society of Boston. The party home was tastefully arranged, and decorated with flowers. The friends were received in the back parlor from eight until ten o'clock. Mr. E. Warren Hatch, Mr. George Cleveland and Mr. C. L. C. Hatch acted as ushers and presented the friends. In the front parlor members of the Mozart Orchestra furnished sweet music during the entire evening, interspersed with vocal selections by Mr. E. Warren Hatch. In one corner of the reception hall were arranged the gifts of the friends. Among the many presents were a water pitcher, salver and cup from their friends at the Ladies' Aid Society; a handsome chocolate pot from Mrs. Weston; and a pudding dish from the Old Ladies.

At the close of the reception a bountiful collation was served. Miss Ethel Davis and Miss Dora Adler poured coffee and chocolate. Among those present who were known to the writer were Mr. and Mrs. Simeon Butterfield, Mr. and Mrs. J. B. Hatch, Sr., Mr. and Mrs. J. B. Hatch, Jr., Mr. and Mrs. Parsons, Mr. and Mrs. Sargent, Graham, Mr. and Mrs. O. L. Young, Mr. and Mrs. Long, Mr. and Mrs. Baymore, Mr. and Mrs. Hewitt, Mr. and Mrs. Baldwin, Mr. and Mrs. Babbon, Mr. and Mrs. Stone, Mr. and Mrs. Wiggins, Mr. and Mrs. Lowell, Mr. G. E. Dutton, Mesdames A. E. Barnes, Shockey, Alice Waterhouse, Wiggins, Pierce, Weston, Mattie Albee, Piper, Miss Hanson, Winifred Davis, M. D., Miss Ethel Davis, Miss Dora Adler, Mr. Geo. Cleveland, Mr. Ray Rand, Mr. Clinton Batchelor, Mr. E. Warren Hatch, Mr. C. L. C. Hatch, Mrs. Abbie Foster, Mr. and Mrs. Gandy, and a pet of the household, "Tom," a beautiful cat weighing sixteen pounds, who created quite an interest among the friends, and was of great importance in making the event a success, as he was admired by every one. Mr. O. L. Young made and presented a beautiful wedding cake. The celebration closed at a late hour, and as the friends left for their different homes they promised to be present at their golden wedding, twenty-five years hence.

Movements of Platform Lecturers.

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

Camp-meeting associations wishing the services of A. E. Tisdale, the blind orator and singer, from July 22 to July 28, inclusive, may address him at 549 Bank street, New London, Conn.

G. W. Kates and wife will be in Rochester, N. Y., during March. They held meetings in Olean and Hudson, N. Y., en route from Titusville, Pa., where they labored during February. For open months next fall and winter, address them at 166 Melgus street, Rochester, N. Y.

W. J. Colville lectures in New York at 569 Fifth Avenue (between 42d and 43d streets), on Tuesdays at 3 and 8 p.m., in Brooklyn at the College, 497 Franklin Avenue (close to Fulton street), on Wednesdays and Fridays at 8 p.m.

Marriage Notice.

On Feb. 16, 5 p.m., at the home of Thos. Dunford, Pat Huron, Mich., Mrs. Anna L. Robinson of that place was united in marriage to J. S. Gillespie of Pittsburgh, Pa., by D. F. Dewey, President Michigan State Spiritualist Association. The bride's son escorted her into the presence of a few friends of Port Huron, and Mr. and Mrs. Andrew J. Gillespie of Erie, Pa., brother of the groom, and Mrs. D. P. Dawey of Grand Blanc, Mich. The parties took the evening train for their new home in Pittsburgh, Pa. D. P. D.

GOOD NATURED BABIES ARE THOSE RAISED ON

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SEND FOR BABIES' BOOK FOR MOTHERS.
New York Condensed Milk Co.—New York

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. Wiggins, 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, 2d Vice-President Mrs. Carrie F. Loring, Director Mrs. H. G. Holcomb; Dr. Dean Clarke, Mr. A. P. Blinn, Mrs. Alice Waterhouse, Hattie C. Mason. Make this another jubilee such as we had last year. Watch THE BANNER for further particulars.

COMMITTEE.

BABY'S FACE

LOOKED LIKE RAW MEAT.

Our baby's face and neck was all raw meat, and something awful to look at. The way that child suffered, mother and child never had any rest day or night as it constantly itched, and the blood used to flow down her cheeks. We had doctors and the dismally with no result. By using CUTICURA RESOLVENT, CUTICURA Ointment, and CUTICURA SOAP, the child was entirely healed.

MOTHERS, TO KNOW that a warm bath with CUTICURA SOAP, and a single anointing with CUTICURA Ointment, will afford instant relief in the most distressing of itching, burning, and scaly eruptions of the skin and scalp, with loss of hair, and not to use them, is to fall in your duty.

Sold throughout the world. PUTTER DANA AND CO., CORP., Props., Boston. How to Cure Baby Humors, free.

Cleveland, Ohio.

Lyman C. Howe writes: I am speaking for the West Side Society, which is vigorous and thrifty, and sustains a children's Lyceum to good effect. O, that all Spiritualists could see and feel the importance of giving the children a chance, and be as true to their young folks as the churches are to theirs. There is much need of a new inspiration among Spiritualists, to quicken and enlarge their sense of duty. So many have no use for the beautiful and useful in Spiritualism, further than to gratify their own selfish desires. Such neglect of the children and do very little to promote the spread of spiritual knowledge where it is most needed. I have been told that there are several thousand Spiritualists in Cleveland. But this West Side Society seems to be about all that gives any sign of life and practical work.

Is Spiritualism of so small value to them, that it is not worth a little effort, and personal sacrifice, to make it a great light in the city? Is it so destitute of intrinsic worth and vitality, that its followers feel no interest to make it felt in a public way that will reflect honor upon it and them? Why this dead sea calm and freezing indifference? Is it lack of system and organic work? If so, why do they remain in stupid, lazy indifference, while the churches work and win?

I expect to continue here through the month of February, possibly longer. A pleasantly situated in the home of Mr. and Mrs. Frink, 23 Archwood Avenue, where high thoughts and refinement reside in all the air.

Mrs. Howe