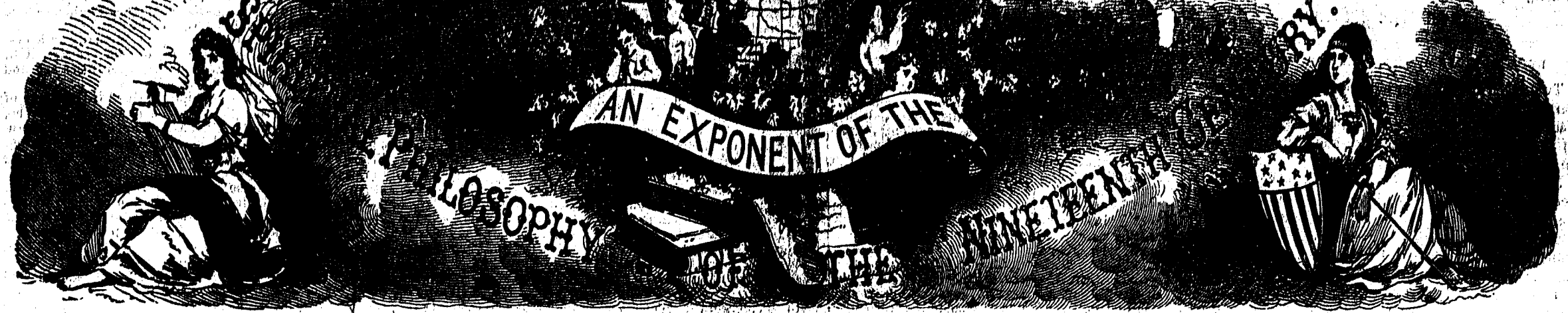


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The Purpose of Life:

Or the Phenomena and Philosophy of Modern
Spiritualism Reviewed and Explained

BY C. G. OYSTON.

"But words are things; and a small drop of ink,
Falling like dew, upon a thought, produces
That which makes thousands, perhaps millions think."
—Byron.

"Man is nature concentrated: Nature is Deity diffused."
—Mr. De Main's Guide.

INTRODUCTION.

To the uninitiated into the profound and comprehensive philosophy of Modern Spiritualism, it becomes a problem difficult of elucidation where to find a work broad enough, deep enough, clear enough, detailed in simplicity, devoid of technicalities, yet sufficiently liquid and far-reaching as to embrace the general teachings of this wonderful modern revelation. Not but that many excellent works have been written dealing with the subject intelligently and thoughtfully, but it seems evident that a rendering of this theme exactly adaptable to the inveterate mind has not yet issued from the press.

The author of the present work has frequently been interrogated by inquiring minds as to where a standard work on Spiritualism could be obtained—a book suitable for perusal by those who have little leisure time at their disposal, but who desire to grasp the philosophy without reading through reams of verbose disquisitions and sentimental rhapsodies on spiritual ethics.

To gratify this very reasonable desire is the motive actuating the writer of the following pages, who has no other purpose to serve than to do good for its own sake, and without hope of material reward. Ten years of intimate association with an excellent inspirational spiritual medium render him a suitable vehicle for the transmission of spiritual ideas. With a mind free and unbiased, eager to accept truth, no matter from what source it might come, this amanuensis sat at the feet of the spiritual Gamaliel, questioning and cross-questioning—adorning his mind with those intellectual blessings which he now wishes to bequeath to mankind. With that same liberality of thought, that recognition of no authority, human or divine—with a sincere sense of spiritual duty, he approaches the reader in a spirit of humility, desiring to reason with him on the tremendously important issues which hang upon these serious deliberations.

He is neither biased nor prejudiced against orthodox Christianity. Materialistic science presents its weaknesses and negatory assumptions to his untrammelled intellect, and he despises all forms of spirit worship which intercept the pure light from the spirit realm. According to his lights, mental and spiritual, he presumes to philosophize, presenting his honest thoughts to honest thinkers, only requesting that his sincerity and purity of motive be not impugned.

C. G. OYSTON.

CHAPTER I.

Facts and Evidences of Spirit-Communion Between the Material and the Spiritual States of Existence.

Yet if, as holiest men have deemed, there be
A land of souls beyond that sable shore,
To shame the doctrine of the Sadducee
Or sophists, madly vain of dubious lore,
How sweet it were in concert to adore
With those who made our mortal labors light!
To hear each voice we feared to hear no more!
Behold each mighty shade revealed to sight,
The Bactrian, Samian sage, and all who taught the right!
—Byron.

In order to establish a scientific basis for my deductions it will be necessary to prove by objective phenomena that man survives the change called death, and can manifest the fact of a perpetuity of existence and a possibility of displaying the same characteristics as distinguished him while in the physical form. This fact being abundantly verified in the experience of every philosophical Spiritualist, it will be superfluous to enumerate other evidences apart from my own individual observation, so I will confine myself exclusively to my personal experiences, which will certainly furnish ample evidence of man's continued existence beyond this present life. In the early stages of my investigation there was a complete pentecostal shower of spiritual manifestations, and I am deeply grateful that I was a fortunate participator. At that time the spirit-world seemed determined to flood the earth with unmistakable assurance of their existence, and the power to demonstrate their presence to mortals on the physical plane. Where once the few only had been favored with a look behind the veil, now all honest inquirers could bask in the sunshine of spiritual knowledge, and realize the glorious consolation that life is continuous in a higher sphere of existence. Shortly after my initiation to the spiritual Movement, I obtained admission to a séance held at the house of Mr. Robert Fawcett of Bishop Auckland, County Durham, England. This circle had acquired considerable notoriety for the extraordinary nature of the physical manifestations that were repeatedly produced.

On the evening of Jan. 16, 1873, accompanied by a friend, I presented myself at Mr. Fawcett's. We repaired to a certain room by request until the sitters should assemble. Meanwhile the members of the circle having become seated in the séance room, we proceeded there also. When I stood upon the threshold of the room appointed for the sitting, I observed a number of people of both sexes seated round a heavy dining table, six feet long by four broad. I was informed that this table had just been lifted bodily from the floor, without hand or foot touching it. When I appeared the spirits were requested to lift the table in the same manner, as evidence for me, which was accordingly done. This occurred in broad daylight. A little conversation then ensued, the topic being punctuality. One of the sitters observed that he believed in punctuality. The table was then lifted, and three distinct raps were given, signifying "yes." I frequently visited this circle and witnessed many astounding manifestations of invisible spirit presence, such as brilliant spirit lights, the levitation of ponderous objects without mortal contact, and solid substances were occasionally brought through closed doors.

About this time I received an invitation to form one of a company which was to be favored with a séance given by Mr. and Mrs. Thomas Everett of London. This worthy couple having retired from business with an independence, there could be no ulterior sinister motive in view to impose upon the people assembled. The circle was held at the house of Mr. Everett's brother, in Bishop Auckland. There I inhaled the most delicious perfume from flowers produced by the spirits, although flowers had no objective existence in the room during the séance. I also heard on this occasion for the first time the direct spirit voice. The spirit "John Watt" answered questions propounded by the sitters in this particular way.

On the first of September, 1875, I left my village home to reside in the city of Newcastle. On the Tuesday evening of the 30th of November I was admitted to a circle composed of seventeen sitters, who with clasped hands described a circle round two young lady mediums, named respectively Miss Wood and Miss Fairclimb. The two mediums were bound into arm chairs to preclude the possibility of imposition. After the singing of a hymn a tambourine was beaten round the circle by invisible power. A concertina, which I had previously observed lying about three feet from me, was placed lightly upon my knees. A gentleman, who preferred to sit without taking off his hat, had my left hand in his grasp, while another sitter held his left. He requested the spirits to take off his hat, and place it upon his head again. This was done according to his desire, under existing test conditions. The manifesting spirit then spoke in the direct voice. This concluded the séance. On the 7th day of December I again went to witness the production of the wonderful phenomena usually obtained at this circle. Miss Fairclimb was the medium. She was, as on a former occasion, bound into a chair outside the cabinet. The sitters numbered seventeen, who again surrounded the medium with clasped hands. The manager of the séance drew aside the curtains, and exposed the contents of the cabinet (that I had carefully examined before the séance commenced) which consisted of two paper tubes, two tambourines, two chairs and a concertina. The light was then subdued, when, after singing a hymn, a form clad in white appeared by the side of the medium, and endeavored to walk up to one of the sitters, but could not succeed. This was an excellent test, for I could plainly distinguish the two individuals at the same time. The medium's movements I watched very intently, and she never moved from her chair, nor did she change her position in the slightest degree, while this materialized being left her side, and walked across the room. The form appeared to be about three feet high. The height of the medium was upward of five feet. There was sufficient light to distinguish the movements of the sitters. This spiritual visitor remained with us about five minutes, and then returned to the side of the medium. Eventually the form withdrew inside the cabinet, and disappeared. The light was then lowered, and the whole of the contents of the cabinet previously mentioned were thrust outside into the centre of the circle.

On Thursday, the 16th day of December of the same year, my brother John (who first introduced me to Spiritualism) passed away, and I was obliged to return to my village home. Some months elapsed after my brother's transition to the higher life, and I began to feel surprised and disappointed that he should not offer me some satisfactory proof of his continued existence. At last I resolved to consult the clairvoyant mediumship of a Mr. Thos. Brown, our original fellow investigator, and the result was a valuable realization of my most sanguine anticipations. In order to make the test complete I went into him unannounced. He commenced by giving a brief but truthful sketch of my life. He then said there was a relative present in spirit named Elizabeth, who had passed away about sixteen years before; also a spirit of the same name as myself, who had died of some affection of the heart. I was not aware of this at the time, but I subsequently ascertained from my mother that it was correct. The Elizabeth referred to was a niece, who would have been exactly sixteen years of age. My brother John then announced his presence, and reminded me of a certain business speculation proposed to me by him, to which I had taken objection. The transaction was confined to my own knowledge, but it had escaped my memory until thus reminded of it. It certainly was not in my mind when I visited the medium. We had carefully refrained from naming it to other members of the family.

He next described a dark séance, at which John and I were present, when we were all considerably alarmed by the table being suddenly lifted and banged down on the floor with great violence. I asked him if he could remember a question put to him on the Sunday before he passed over, and what was his reply? He said the question was, "What do you think about a woman preaching?" that the woman referred to was a Mrs. Thompson, and he expressed his opinion that "the woman would be better at home minding her children." This answer was correct in every particular. Sunday was the last day I saw him alive. I had come over from Newcastle to visit him, and while in conversation with him, a young man, our neighbor, turned to him and exclaimed, "What do you think about a woman preaching, John?" The reply was, "She would be better at home minding her children." These evidences of identity were both surprising and satisfactory to me.

At this time I had become introduced to the inspirational medium, Mr. Simon De Main, to whom I am indebted for the major portion of my knowledge on spiritual things. The trance-addresses delivered by him were received under circumstances which afford uncontrovertible testimony to the fact of the operation of an intelligence superior to both sitters and medium. Mr. De Main was an uneducated coal-miner, who was totally incapable of expressing such thoughts while in his normal condition. Possessing no more education than enabled him to gravitate to the reading-made-easy, before he was nine years of age he commenced work in the lead mines, Swaledale, Yorkshire. From that time till his development as a trance speaker he had followed underground employment, and had therefore been denied facilities that would render it possible for him to display extraordinary intellectual power. The subjects selected for discourse were prepared by myself, and carefully concealed from the medium; it was not until the controlling intelligence announced his desire to submit to a subject selected by the circle (which should form a basis for his remarks) that the nature of each query was made known, when immediately, without previous preparation, the most abstruse theme would be philosophically treated. The subjects were the most profound my mind could possibly conceive. Frequently has it occurred that previous to the opening of our weekly meetings on the Sunday evening, an animated discussion has arisen between Mr. De Main and myself, when the medium would strenuously

maintain a position; but both our assumptions would re-derive emphatic and direct contradiction when he had passed under control.

Meanwhile, one of the members of Mr. De Main's circle, a miner named Robert Brunskill, began to display extraordinary power as a medium for physical manifestations. On Sunday evening, May 6, 1877, a most successful séance for materialization was held at High Grange. The circle was composed of working people; no charge was made for admission, so there could be no inducement to impose. Considerable time elapsed before sufficient power could be collected to enable the form to walk out into the circle from the cabinet, which had been improvised for the time being by placing a curtain across one corner of the room. Eventually "Katie," one of Mr. Brunskill's attendant spirit friends, appeared at the curtains of the cabinet. She cautiously advanced up to a little round table, which stood in the centre of the circle, upon which were placed a tambourine, a bell and a paper tube. She manipulated all the articles in turn, beat the tambourine, rang the bell, and passed round and touched all the sitters with the tube. She then retired into the cabinet, took control of her medium, and informed us that Mr. De Main's spiritual attendant would endeavor to materialize. Accordingly, after singing a hymn, we were gratified by perceiving our esteemed friend and instructor appear before us. He advanced to the table, took up the tube, and placing it to my ear, in the audible voice spoke into the tube, and said, "Can you choose a subject?" This was his usual request made to me previous to the delivery of a discourse at our own circle. He also turned to Mr. De Main, and addressed to him the same words. Returning to the table he took therefrom a pair of scissors, clipped a portion from his whiskers, placed it in the tambourine, and handed it to me. Some time after this Mr. Brunskill clipped a portion from his whiskers. The substance cut from the form was very dark. The medium's whiskers were light brown. This same spirit also took a pencil and committed his autograph to a piece of paper on the table. After having clasped his hands, beat his head with the tube, to show that he was perfectly materialized, with a graceful bow he retired into the cabinet, and the meeting closed.

About the latter part of the year 1879, elaborate reports appeared in the *Medium and Daybreak* (a paper published in London in the interest of Spiritualism) of astounding manifestations of materialization through the mediumship of Madame Esperance, Gateshead. The following is a very brief summary of the manifestations produced through her instrumentality on Sunday morning, Jan. 25, 1880. I quote from my report, published in the *Auckland Times and Herald* the following week.

"The sitters, numbering about twenty, described a half circle in front of the cabinet, which was constructed upon such principles as to preclude the possibility of deception or imposition. The cabinet was about seven feet long, and was divided into three separate compartments. To prevent communication with each distinct portion, a partition of muslin was attached to the front supporting poles, from which were suspended red curtains, so that, were the medium disposed to simulate phenomena, there could be no means of conveyance from one compartment to another without breaking the partition of muslin. The medium, Madame Esperance, clothed in dark garments, entered the cabinet compartment at the extreme end. The meeting was opened by the usual devotional exercises, after which the figure of a French lady appeared, clad in white robes, in the compartment adjoining that in which the medium was seated. The form made repeated efforts to render herself visible in as powerful a light as possible. This spirit was interrogated in French by a gentleman present, who raised or lowered the light according to her intimations. At one time the form was in full view of all the sitters, while the light was so strong as to enable me to read short-hand characters in a notebook. In her endeavor to produce satisfaction the form emerged from each compartment. Her height appeared to be at least four inches taller than the medium's, and certainly to any reasonable mind there was ample evidence to testify to the genuine nature of this marvelous manifestation of the fact of human immortality."

I extract the following remarks from my report of another séance at the same room, published in the *Medium and Daybreak* on February 13, 1880: "Being requested to materialize in front of the curtains of the cabinet, the form withdrew and made preparations accordingly. A short time elapsed before there was a resumption of the manifestations, but at length we observed the most remarkable phenomenon it has ever been my lot to witness. Gradually a system of development proceeded in full view of all the sitters. At first a piece of animated material similar in appearance and size to a white pocket handkerchief was noticed to increase in bulk until it had assumed the full stature of a perfectly developed stately lady. This form not only assumed human proportions, but it also manifested intelligence in replying to questions propounded by the sitters. During the process of development never once did the curtains intervene between the form and the circle. Marvelous though it may appear, I am prepared to make an affidavit that the medium (Mrs. Esperance) conversed with the sitters while the materialized form was visible in the next compartment. Another very interesting and remarkable feature was displayed. A child form walked out, materialized, to a chair in the centre of the circle, on which was deposited a quantity of children's toys. She proceeded to amuse herself with two little boys belonging to a gentleman present. Subsequently these boys were requested to enter the cabinet compartment, alternately, in order to ascertain if any objective testimony could be obtained of the existence of an intelligence apart from the medium. Mrs. Esperance took hold of the boys' fingers (which were inserted through the interstices of muslin), and immediately he declared that 'Ninia,' the child-spirit, was talking to him, pulling his ear, and patting his face. The second boy who entered the compartment, in turn, testified to the genuineness of the statements of his brother."

The last séance that I attended previous to the removal of Mrs. Esperance to Sweden, was even more marvelous than any of its predecessors. Through the kindness of the medium I was placed in the most privileged position in the circle. My chair was placed within arm's length of the end of the cabinet, close to the compartment in which the medium was seated. From my advantageous position I could most certainly have seen the medium pass from the cabinet to the centre of the circle, as, by rising from my seat, I could have placed my hand upon her shoulder. After the usual opening preliminaries, my attention was attracted to a manifestation proceeding immediately on my right, in the corner of the room. A substance, similar to a white cloud, began to accumulate by my side, and

eventually this substance became personified, and displayed human intelligence. At last there appeared the clear, bold outlines of a female figure about the average size. She extended her hand towards me, but, not wishing to break conditions by a too precipitate action on my part, I did not clasp the hand offered me, but I presented my right hand for the form to grasp, if so disposed. She immediately clasped my hand, and I felt a distinct cold pressure from the manifesting spirit. She stroked my head and face, and pulled my hair. She also withdrew through the end of the cabinet, disappearing gradually from me. We then had a repetition of the amazing manifestation of materialization outside the cabinet. Eventually, as on former occasions, a portion of white material about the size of a man's hand appeared upon the floor. Gradually this substance began to expand and develop, until the perfect human form was displayed. When the material had become properly appropriated by the spirit, the materialized being walked round the room to various sitters, took up a stick from a corner of the room, and replied to questions by beating three raps for "yes," and one for "no." She then returned to the centre of the circle, and forthwith dematerialized before our eyes. This could by no possible means have been the work of the medium, for, from the moment the form began to build its body from the smallest appreciable substance to the time when the borrowed material elements were dissipated, when not a vestige of the form was to be seen, no direct connection was established between the medium and the materialized form, the medium being seated inside the cabinet compartment while the manifestation was being produced. Mrs. Esperance emerged from the same compartment she had entered, and the meeting closed.

But the most conclusive and demonstrative evidence to me individually was the peculiar and unique experience which I had during the process of materialization. I felt certain sensations to which hitherto I had been an entire stranger, except under exactly analogous conditions. While the form was attaching to itself the requisite physical body, I distinctly became apprised of a powerful invisible influence operating upon my organism and drawing from my physical frame the ethereal emanations necessary for the purpose in view. Sometimes I was almost dragged from my seat until the form became perfectly clothed, when immediately the sensations ceased.

My first experience of independent slate-writing was after I had emigrated to America. On the 18th of August, 1887, I joined an excursion party to visit Cassadaga Camp-Meeting. Next day at noon I called upon Chas. Watkins, who was renting a cottage on the grounds. We were strangers to each other. About one o'clock I entered the cottage, and, as requested, prepared to write a number of questions on separate slips of paper. The medium told me to write a question on each paper, and place the name of each spirit expected to reply at the close of the question. In the meantime the medium went outside to converse with some friends. I wrote one question, addressed to my spirit sister, Margaret Gibbon. I then rolled the paper into a pellet. Mr. Watkins returned to the cottage, and placing the pellet to his forehead, said, "I get the name of M. G.—Margaret Gillon or Gibbon." The medium was impressed that she did not want to answer the question. I insisted, and urged an answer. Watkins took two slates, cleaned them as he sat at the table, and put a crumb of pencil between the slates. I held one side with both hands while he held the other with one hand, in broad daylight, above the table. I distinctly heard and felt the pencil writing. When the slates were opened there was a written communication signed by my sister in spirit-life.

On the 22d of November, of the same year, Chas. Watkins visited the Forest City House, Cleveland, O., and I resolved to consult him once more. I addressed five different questions to five different spirits, and rolled the papers into pellets. The medium answered each query by impression, after the pellets had been shuffled about and mixed up. Two singular circumstances occurred at this séance. I had inadvertently rolled up two questions in one pellet. The spirits by impressing the medium said I had done so, and until they were separated they could not reply. I obeyed, and found the confusion as they had said, and the answer came forthwith. The communication given by independent slate-writing was signed by my father Joseph, instead of my brother Joseph, as I originally desired.

What to my mind is more marvelous and philosophically suggestive than anything I have previously recorded in this statement of personal experience I wish to present to the reader of this volume. My wife left a lady friend in England to whom she was devotedly attached. There is a sympathetic bond uniting them soul to soul which is exceptional and remarkable. One morning my wife informed me that she had had a singular vision in the night. She thought she had visited her lady friend, although upwards of three thousand miles away, that this lady friend threw her arms round my wife's neck and begged of her to bring her here to this country. My wife pushed her gently back upon the bed, and said, "I cannot take you now; indeed I cannot."

The next letter received from this lady friend addressed to my wife contained these words: "You came to me the other night, and you looked so beautiful. I begged of you to take me with you, but you said, 'Not yet; I cannot take you now.' No collusion was possible, as the letter describing the interview was received from England before my wife had related the circumstance to any human being except myself. She has repeatedly manifested in this way to her English friends."

[To be continued.]

The BANNER OF LIGHT is trying to shake the sawdust out of the old statistical doll which gave millions of adherents to Spiritualism in America. The honest BANNER knocks down the computation in a remorseless manner. But we have always felt that these statistics, computations and guesses are all of very little value. To begin with, the definition of "a Spiritualist" starts a preliminary difficulty. If by "a Spiritualist" we only mean one who believes in the nearness of a spirit-world, and the possibility of spirit influence and some kind of communion, we might soon get into millions. If, however, "a Spiritualist" means a member of a Society of Spiritualists, or an attendant at Spiritualist meetings, or a regular inquirer and experimenter at séances, the figures would crumble down at a great rate.

But, after all, what does it matter? Few or many, our knowledge, our hope and our duty are just the same. If we are many, so much the better for the many; if we are few, and make our mark upon the world, so much the greater honor for the few.—*Light*, (London, Eng.)

Lyceums and Sunday Schools

Among Spiritualists—What We Need to Make Them More Efficient.

BY THE GUIDES OF MRS. CORA L. V. RICHMOND.

Twenty-five, thirty and thirty-five years ago there were thriving Lyceums all over this country; when Andrew Jackson and Mary F. Davis traveled the length and breadth of the land forming the Lyceums and giving instructions in the method of conducting them.

Mr. Davis's system was a complete plan of education intended for every day in the week, but it was thought advisable to introduce it first on Sundays to supersede the old-time Sabbath school and bring the children of Spiritualists into harmony with the new light that the parents had received.

This was before Froebel's system of the Kindergarten had taken root in this country, before the introduction of calisthenics and other improved methods of teaching in the public schools. Largely Mr. Davis's plan, or somewhat of its spirit, has pervaded the public schools, and even the Sunday Schools of the different churches.

The decadence in the Sunday Lyceum is, in our opinion, due to two essential causes:

1st. The lack of fundamental religious (spiritual) training in the philosophy and teaching of Spiritualism; thus leaving the children of Spiritualists to find their affiliations elsewhere.

2d. Too great a preponderance of the physical and dramatic elements in the Lyceums, instead of emphasizing and making more clear and comprehensive to the child-mind the beautiful underlying truths of our philosophy.

Concerning the first proposition too much need not be said or written: The average Spiritualist, having outgrown the creeds and dogmas of the past, and remembering with a feeling akin to horror the former forced attendance at Sabbath school and church service, says, "Oh! I don't believe in influencing the opinions of my children; when they are old enough they will think for themselves."

This would be all very well if some one else did not influence their opinions. Their school companions, their playmates, all have Sunday school belongings, and the time soon comes when, one after another, the children of Spiritualists drop away from the meetings and lyceums, and attend the church Sunday school. And this brings us to our second proposition.

Almost all children are naturally Spiritualists; from intuition alone they accept Spiritualism, and a little more pains in the teaching of its truths in the Lyceums or Sunday schools of Spiritualist societies will keep them in our ranks. Almost every child is naturally reverent and loving; and a teaching of love and of reverence for the highest good, instead of a religion of fear is most acceptable. The religious element cannot be ignored. If it is not fed and fostered in the right way it will still seek a channel of expression. Of course we do not mean theological dogma. There is as much difference between religion and dogma as there is between sunshine and a dungeon.

We have passed from the first to the second stage of this movement. Children should know about Spiritualism, its phenomena, its philosophy, its religion—if you please—from the hour of birth; nay! it should be a part of their ante-natal education. They should not be excluded (under proper conditions) from the home circle. Parents should talk of the phenomena and philosophy freely in their presence, and spend a portion of each day explaining about guardian spirits and the presence of the loved ones. Then this should be supplemented in the Sunday hour set apart for the children by suitable teachings and encouragement of original thoughts and expressions of opinions. Recitations are well, but thinking the right thoughts and the ability to express them will constitute a better basis for the future man and woman.

The Boston Progressive Lyceum, and its co-related Lyceums, has been handed down from father to son, even to the third and fourth generations. Many workers in our ranks have been fostered there and drawn their inspiration of spiritual truth. So two or three other Lyceums have gone on. There must be fervor in the workers.

In our own church in Chicago the Sunday School has been one of the features of the work. The Superintendent (now the assistant pastor) was reared in a family where Spiritualism was taught and the Lyceum but supplemented that teaching. Soon the calisthenics and much of the recitations, etc., were omitted in the "Children's Hour" to give place to spiritual teaching, as there was not time for both, and the average child has physical exercise enough if allowed any time for play.

Our idea is that the decadence in the Lyceums clearly indicates a lack somewhere. That the entire subject is passing through a change, and that children, as well as adults, must be continually taught the fundamental truths of Spiritualism, and its philosophy and religion of life.

We believe the best example of the new method of teaching—and we say this without egotism—is the Sunday school fostered under our ministrations in Chicago.

Many children and adults among Spiritualists complain that there is no adequate answer to the ever recurring question, "What do Spiritualists teach in their Lyceums?" Without teaching any "dogma" or "creed" in the objectionable use of those words, there are fundamental principles underlying the spiritual teachings that are both simple and comprehensive, and every child of average intelligence can understand and appreciate them.

We are in favor of making the Lyceums or Sunday schools as attractive as possible, but we do object to the too great tendency to imitate the variety stage performance, instead of making our Lyceums attractive and instructive occasions for spiritual instruction. Spiritualists, you are released from the thrall of creeds, not to release you from obligations to your children, but rather to instill into their young lives the bases of the grander and more elevating truths of immortality beyond death and the knowledge of the spirit while here.

Washington, D. C., February, 1899.

Solution.

BY HON. E. W. BARBER.

Working out; explanation; clearing up a difficult problem; the answer to a proposition with the proof that the answer is correct. Lowell of Lessing: "His was a mind always in solution, which the divine order of things, as it is called, could not precipitate into any of the traditional forms of crystallization, and in which the time to come was already fermenting." F. W. H. Myers: "We know that a man sometimes solves a problem in sleep, and finds the result written down on waking, though he retains no waking recollection of the process of solution, which must certainly have exercised those faculties which we commonly associate with consciousness." Annie Besant: "If God and man be regarded as basically different, a mighty unspanned gulf stretching between them, then the problem of the divine existence and of man's relation thereto seems to frown upon us as defying solution." Newcomb: "Most men distress themselves with interminable speculations and complicated mathematics. They have not found the factors for the solution of life's problems." Tennyson:

"More soluble is this knot
By gentleness than by war."

Solution has a chemical, a mechanical, a mathematical, a social, a moral and a spiritual application. In every branch of science, on every plane of thought, in every sphere of activity are problems awaiting solution. No resting place for knowledge, no finality of truth, no limit to research, has yet been found. A stopping place for progress is unthinkable. There are many knots to loosen, many threads of destiny to disentangle, many difficulties to explain, many problems to solve, many points to make

clear, many perplexities to remove, before the relations of cause and effect, of God and man, in this universe or law, will be clearly discerned.

Great are the achievements of science. When the present century dawned steam was an unused power, and electricity only a terrifying force; the microscope had scarcely commenced its revelations of the invisible forms of life, and the telescope had not demonstrated the illimitability of human thought of the universe; fifty years ago geology was battling with theology for recognition in the world of mind, and astronomy was overthrowing the cosmic theories that placed this earth in the centre of creation and made planets and stars, sun and moon, tributary orbs; evolution had not commenced the demolition of ancient theories of society, government, political institutions, and the manifold forms of life; and there was no evidential knowledge of life after death and of the soul's immortality.

Science, antagonized at every point by old beliefs, moved forward like a young giant from conquest to conquest, in the realms of mind and matter, and yet it was thoroughly materialistic—agnostic. In matter it discovered the operation of a hitherto unsuspected force and energy, but separate from material forms saw no evidence of a higher, of conscious and intelligent existence. In 1874 Prof. Tyndall, president of the British Association, at its annual meeting in Belfast, caused a great sensation by declaring that he saw "in matter the promise and potency of all forms of life." This was the bold utterance of honest scientific materialism.

Fifty years ago a new movement commenced in this very materialistic Western World, the antithesis of materialism, which is now known as Spiritualism. Believed to be based upon ample experimental evidence, Modern Spiritualism spread with great rapidity in this country, and from here throughout the civilized world. We attempt no history, but merely call attention to a fact. Our purpose is accomplished in mentioning the commencement of this new movement in 1848, the rapidly with which it spread, and the scientific investigation it is receiving, with some results already announced.

Of course, the idea of communicating with the departed was naturally attractive to the merely curious, and more to those who were mourning for lost friends and relatives, and most of all to those who believed that this was the commencement of a new revelation concerning life in the spiritual world, which all enter on leaving the physical body. The first two causes attracted many inquirers; but it is the last one that chiefly gives to Modern Spiritualism its religious aspect. To obtain communications, persons with a mediumistic organization or faculties are required. We are not aware that any Spiritualists claim to know what special qualities in the mediums enable spirits or controls on the other side to make use of them. The belief in such occasional manifestations has existed, but with less clearness or perception than at present, as long as the belief in the existence of spirits apart from physical bodies has prevailed, and in some form or degree is found in the religions of all ages and nations. Modern Spiritualism, however, as the antithesis of modern scientific materialism, dates from 1848, and is therefore one of the great movements of this eventful century. And what is it? Mind communicating with mind—mind released from the thrall of flesh with mind still in the flesh, a high privilege, yet subject to human imperfections; for

"Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught."

"We are spirits clad in veils;
Man by man was never seen;
If our deep communings fail,
We remove the shadowy screen."

At length, in 1882, spiritualistic and cognate phenomena began to receive systematic investigation by men of science, and the London Society of Psychical Research was organized, with some thirteen hundred members, among whom were the most noted men in England. Mr. Gladstone, in accepting an honorary membership of the society, gave it his unqualified approval, saying: "It is the most important work which is being done in the world—by far the most important. And at last year's meeting of the British Association at Bristol, Sir William Crookes, its president, in the annual address before the distinguished body of scientific men, took occasion to reverse Prof. Tyndall's apothegm of 1874 by saying: 'that in life I see the promise and potency of all forms of matter,' and he exalted scientific thought above the plane of materialism by declaring that 'it is henceforth open to science to transcend all we now think we know of matter and to gain new glimpses of a profounder scheme of Cosmic Law.'" What Sir William Crookes said deserves its full significance from the fact that investigation has made him a avowed Spiritualist. The scientific progress from Tyndall to Crookes in twenty-four years is a most remarkable evolution.

In a previous article we referred at length to the work of Dr. Richard Hodgson. In his British address Prof. Crookes took occasion to commend his work as that of a "detective genius," and he also referred to "the pertinent genius of F. W. H. Myers," the secretary of the Psychical Research Society, to whose latest utterances we now call attention. In a recent article published in the *National Review*—a typewritten copy of which we have for temporary use, as a copy of the magazine containing the article could not be obtained in America or England—entitled "On Some Fresh Facts Indicating Man's Survival of Death," he refers to the facts themselves as "the best evidence yet given to the world that the soul or individuality of man survives the death of his body." We have been informed that when he commenced the investigation which he has pertinaciously prosecuted for many years, he was, like Dr. Hodgson and others, a scientific materialist; but the facts have, to his mind, actually proven the following three propositions:

(a) In the first place, they prove survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul.

(b) In the second place, they prove that between the spiritual and the material worlds an avenue of communication does in fact exist, that which we call the dispatch and receipt of telepathic messages, or the utterance and answer of prayer.

(c) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the same? To what extent has any philosophy or any revelation assured us thereof until now?

Thus scientific research anchors the hope of immortality to well-authenticated facts. It is a great achievement—the greatest of this departing century—the solution, by the best evidence yet given to the world, that the soul or individuality of man survives the death of the body. There are those whose perception has led them to the same conclusion—that yet—as commonplaces, but many a desire and require actual proof of the continuity of conscious existence after the death of the physical body, and Science comes to their aid with what seems to us to be irrefragable evidence—the evidence of things heard and seen.

There is a tone of triumph in the closing paragraph of Mr. Myers's article. "The results of science at any rate," he says, "are Catholic, are Ecumenical; you may approach them equally from whatever side you will. Let him that is athirst come—whether he regards this great good news as the first break in a cloud firmament ancient as life on earth, or rather as the sequel of that well-loved Gospel which first took from Death his sting and from the Grave its victory." Thus does Science, the handmaid of Truth, claim to have solved, for all time and for all honest questioners and doubters, the problem of the soul's immortality. Spiritual forces and intelligences are ever present realities.

"Eternal process moving on,
From state to state the spirit walks;
And these are but the shattered stalks
Of ruined chrysalis of one."

—Jackson, Mich., Patriot.

Resolutions of Protest Against Medical Legislation.

Whereas there is a Medical Bill now pending before the Legislature of this State, the spirit and purpose of which is to abridge the personal rights of a large number of our citizens in case it shall become a Statute law of Illinois, and Whereas we believe said Bill is not in harmony with the Declaration of Independence, which gives equal rights to all the citizens of this country in the great struggle of life and the pursuit of happiness, and that the said Bill is absolutely unconstitutional and inconsistent with the spirit of the age, and, having carefully considered this Bill in all its bearings, hereby submit this, our united and earnest protest against its passage, believing it unjust and opposed to the general welfare of the people, imposing penalties too severe and inhuman for execution in this age of civilization, and we appeal to the highest and noblest sentiments of patriotism, wise statesmanship and the spirit of liberty, justice and equality that should inspire our legislators and influence them to defeat this iniquitous Bill.

Therefore, be it resolved that we, members and officers of the National Spiritualists' Association and the Illinois State Spiritualists' Association, in joint convention assembled in the city of Chicago this 18th day of February, 1899, believing it an imperative duty, individually and collectively as loyal citizens of the United States to do all in our power to protect the liberty of the bodies as well as the souls of the human family, and under all circumstances to protest and resist any aggression made that is designed to injure them:

It is further resolved, that the natural and inherent right of every person endows him with the supreme privilege of

choosing the physician he prefers to administer to his needs, as well as the liberty to enjoy the civil and religious right to worship at any shrine that accords with his enlightened conscience.

And be it further resolved that while we fully appreciate the evolution of thought and the development of medical and surgical science, all tending to greater liberality and the clause of many of the poisonous drugs and pernicious practices formerly proscribed by licensed practitioners we contend that natural laws provide natural and curative remedies and that neither ignorance nor prejudice should dictate medical legislation, and as we all exist by virtue of a universal law, we believe there is a universal force that, when intelligently applied will produce harmony and health, and we are therefore opposed to any legislation that will restrict the right to utilize this natural source of health for all mankind.

And be it further resolved, that we protest against the passage of the proposed measure as a menace to the liberty of the individual, it being an attempt to create and foster a greater and more obnoxious trust than already exists within the medical profession of this State. It is a scheme to place the entire control of medical practice and the care of the sick in the hands of a Board of Health, the members of which are the authors of the said measure, and will be the direct beneficiaries; it is an endeavor to collect tribute from and lay hard conditions upon thousands of worthy members of the medical and healing professions, and to restrict the usefulness of the teachings of schools of medicine and healing, which oppose the indiscriminate use of the knife and experimenting with poisonous drugs.

And be it further resolved, that a copy of these resolutions be forwarded the Hon. Samuel Alschuler, a member of the Illinois Legislature, with a request that he present the same for the consideration of that body.

GEORGE S. BOWEN,
GEORGE DUTTON, M. D.,
DR. JULIET H. S. VERNANCE,
Committee.

A Veteran Speaks.

To the Editor of the Banner of Light:

Many thanks to you for reproducing the famous vision of Joseph Hoag. I have often been tempted to accept the counsel of Hosea Bigelow "not to prophesy unless you know." Even the unknown author of the book of Deuteronomy, who was rather weak in faith, gave a test in a similar vein: "If the thing follow not nor come to pass, that is the thing which the Lord hath not spoken."

Such, too, is the Gospel according to Thomas Gradgrind, the Evangel of our callow, new-fledged young America. "Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them. In this life we want nothing but Facts, sir; nothing but Facts."

Nevertheless, somehow "everything else" will work its way into the "minds of reasoning animals." Only the unreasoning animals confine their attention to facts alone, to the things that can be weighed, measured and cast up like problems in arithmetic. One tried to show me, on the view of a mountain slope, but all the brute would contemplate was a dog down in the street. To eat and drink and sleep, and then to repeat these performances, constitute about all the facts that exist in the Gradgrind repertory. Unfortunately such beings are reared and have to be buried.

But human beings with mind, intelligence and spiritual perception, are cognizant of something beyond, more real still than all these. They know of facts transcending physical dimension, and flashes of luminant substance reveal much that may be thought and not said. "Coming events cast shadows before."

This vision of Joseph Hoag curiously took place a full generation before the events which it exhibited. Hence it could hardly be "a vision of his own heart." To be sure, Louisiana and the great West were that year added to our territory, amid vociferous protests and well grounded doubts of the constitutional power. Disunion was in men's minds; Alexander Hamilton and his rival Aaron Burr, Timothy Pickens, Quincy, John Randolph, and others, believed the bond of national union fragile, and easily ruptured. But Hoag's vision related not to these opinions, and could not have been produced from such concepts.

"The division began in the church," says he. It began in the Presbyterian body. There was at that time the dominant religious faith. The clergy had been foremost in the Revolution, when the Episcopal clergy were very generally "loyalists." It thus acquired the ascendancy and even extended its arms with a Plan of Union to take in the Congregationalists. This was at a period simultaneous with the time of the "Vision."

But in the next generation it began as was beheld. Lyman Beecher and Albert Barnes were duly arraigned for heresy. Dr. Wilson and Dr. Jenkins, father in law of Stonewall Jackson, were the formal accusers of their brethren. The conflict was but partially successful. The next step was direct. The plan of union was repealed, and every synod that had Congregational churches attached to it, and clergymen who favored a "new school" construction of the Calvinistic articles, were voted out summarily, without impeachment or trial. From 1838 to 1866 there were two General Assemblies, besides "Cumberland Presbyterians." Hoag said truly: "Those who dissented went off with high heads and taunting language." I remember this well. I was but a lad, but our region was in the heart of the division.

The fierce conflict of Hicksite and Orthodox Friends was less known outside of their ranks. Our Quaker neighbors do not bring family matters and foul linen into others' households. But in my native town was a Hicksite group, and in the next town an orthodox society. I never knew what orthodox Friends believed in relation to the "Vicious Atonement," but I heard of a warm discussion in which the Hicksite declared the blood of Christ amounted to no more in the way of saving a man than the blood of a cat.

It is easy to see that in such a state of things there were "lofty looks and taunting, censoring language."

Friend Hoag apparently knew nothing of Methodists. I have observed that while a people or an event is unknown historically, we do not, at least, do not often, have visions or revelations relating to it. The Bible knows no Western Continent, no Philippine Islands, no Australia. Of the Masonic division there can little be said, except that there arose a strong Anti-Masonic party in New England, New York and Pennsylvania, which in 1832 supported William Wirt for President, and nominated William Henry Harrison and Francis Granger in 1836, after which it passed from view.

It was another generation before the political division culminated in Civil War. I remember hearing William Fishburn describe this in 1871 in its leading features, and the "hard times" after it. Joseph Hoag saw rightly.

What next? I have read this prediction many times, and wondered. The recent war seemed to me fearfully ominous of evil. I am glad that the treaty of peace is ratified, as removing an obstacle of terrible dimension. All the same, I respect and honor Eugene Hale and George Frisbie Hoar. The billingsgate that partisan writers vomit upon them tends to make me apprehend that they may be right. I can respect a man and esteem him when he differs from me; he may be as conscientious as I am, and know better than I.

I do not consider "expansion" as imperialism or deprecate it as such. But the increase of the standing army, its employment as a police, and the concentrating of power in the hands of executive officers, comprehend all that imperialism and monarchic government mean. The restricting of Legislatures to biennial sessions is a symptom of government passing from the control of the people. The fact that wealth is necessary to obtain electoral offices is another sign of centralization. The autocratic powers already active in politics, placing all policy at the dictation of a "boss," is imperialism naked and undisguised.

What is called "police power" is exercised to a degree already that over-rides and annuls constitutional safeguards. The law which Samuel Hoar was sent to Charleston in 1845 to contest in the United States Court, was justified at the time, not as being constitutional, but as an exercise of police power. To this assumption, there seems to be no restriction. Our Constitutions are null and emasculate before it.

All lucrative business is steadily being absorbed by trusts and combinations, till all who wish to labor are deprived of opportunity, and pauperized. The combined money power elects the President and senators. There is a sentiment about already that there is too much license; and that there must be more restricting of the multitude. When you take from men the means by which they live they have little liberty left.

It is not necessary to have a king or emperor in order to establish monarchy. Any other name will do as well—judge, sheriff or president. Rome was an empire long before she ceased to go through the form of electing consuls. Yet in regard to having a national religion I am inclined to hesitate. I am aware that the less religion people have the more fust they make about forms and observances. There is likewise what the Scotch would call a "crowding in" toward the Roman church. A large party in the Episcopal body itself to be named "American Catholic." The Presbyterians have long since ceased to believe the Pope to be Antichrist. The other bodies are also tolerant of the old worship.

When in 1887 the centenary of the Constitution was observed under national auspices at Philadelphia, the ceremonies were all conducted by Archbishop Gibbons. All these things look like a return to the old path. And the prelates so regard it, and they know.

Whether "police power" or government by injunction or some other shuffling will annul the amendments to the Federal Constitution in regard to a religious establishment, is worth looking to. Perhaps, as with Girard College, there will be devised a shrewd pious dodge to evade the express provisions which exist, and should be inviolable. The placing of schools, universities, legislative bodies, charities, armies and ships, under salaried chaplains, would go a long way, and lawyers can find a bag for the rest.

Already the practice of medicine is virtually an Established Church, with mediocre doctors for prelates. Call the doctors priests, as they did three centuries ago, and there will be little left to fill the bill.

But at one thing I am in doubt. Friend Hoag speaks of taking property from Friends to a large amount. Who, what and where are the Friends? I do not wish to be uncharitable or hypercritical, but I have apprehended that Friends were a fading community. So many carry markets in the army, so many put off their professions to merge into other denominations, so many are hostile to power light, that I had apprehended that by the time Joseph Hoag's vision was complete, there would be no light from the meetings to be snuffed out. I shall be pleased to have it otherwise. Though I grew up in the Puritan circle, and have associated all my life with persons of other type and belief, I have an affection for the Gospel of Peace and plainness of speech, which would impel me to grieve for the fall of Quakerism, as I shall lament the fall of the American republic.

But the part of the wheel now at the bottom of the rut will, in its turn, ascend to the top.

Yours truly,
ALEXANDER WILDER.
Newark Feb. 1899.

The National Spiritualists' Association.

FROM THE HOME OFFICE.

The work of Spiritualism in Washington, D. C., is progressing, and quite as much in a private as in a public way. We hear of meetings and of good results from the ministry of mediums that the world at large may know but little of. The First Society, with Mrs. Richmond as its pastor, is doing its own instructive work and sending out an influence that is helpful to the world of thought and uplifting to all who receive its benedictions. There is much of inquiry among individuals who are just coming to a knowledge of Spiritualism, concerning the methods to be employed in studying the subject and in developing mediumship, and we often receive calls here at the headquarters of the National Spiritualists' Association from such parties who are seeking light, among whom are some of the most intelligent and refined characters in the land. The library of this Association is also attracting much attention and doing much good among those who come here to avail themselves of its favors. There is nothing that can do more instructive work at large, perhaps, than good books, and we find it so with the best literature of Spiritualism.

The library of the N. S. A. has been enriched by the works of many of our best authors, and many of these have been presented to this Association by their gifted writers, but we need more, and I here take the liberty of soliciting—from authors and publishers—such donations of spiritual literature, as they can afford to give the N. S. A. for preservation in its archives, and as a memento of their own good and valuable work for humanity.

The winter is passing quietly away in this section; we have had one severe blizzard, and the suffering among the poor was most intense; but sympathetic hearts and willing hands did a great deal among the unfortunate to relieve them of their distress, and Spiritualists made as kindly a showing in disbursing the benefactions as did those of any other line of thought or worship. Indeed, when suffering abounds, there can be no line of creed, or thought, or color; the whole world becomes akin by the magic touch of compassion.

Reports of the spiritual and material condition of our societies all over the land continue to come in to this office. The workers are doing their part against tremendous difficulties and discouragements, and we wonder how the few can manage to go on as they do, ever seeking to dispense the bread of life to the hungry and needy, while they have to cope with such an element of indifference and apathy as they find on every side.

The question is often asked of the public why the churches are not better filled on the Sabbath day, and why so many, comparatively, care but little about attending divine service? Spiritualists need not concern themselves with these queries about their theological neighbors, nor need they boast over their cleverness in propounding them, nor gloat over the discomfiture of these same neighbors when the meagre congregations of churches are under discussion, while their own talented speakers, many of them, are obliged to go seeking an audience to listen to their instructive words of truth, and often are obliged to lecture to but a handful of those among our own people who really care to receive what the angels have to give through cultivated and refined channels of communication.

The question with us should not be why the churches are so empty of worshippers, as it should be why the halls and temples of Spiritualists are so poorly filled, on the occasion of philosophical lectures, as to make it a source of anxiety on the part of the managers and speakers as to how current expenses are to be met. A few days ago I received a letter from one of the greatest spiritual speakers that we have in the ranks, not a sensational one, but a good common-sense, logical and brainy man, with a hand of intelligent and eloquent spirits behind him. In this communication he deplored the hard tasks that the lecturer of to-day has to meet in coming before a small audience in a poorly-equipped hall, with the conviction in his heart that he is begrudged the small fee that he must have for his labor. He writes that he knows that some of our best speakers have had to lecture for five dollars a Sunday this season, while some others have been unable to secure engagements at all.

Comment is unnecessary—surely we need not ask why the churches are becoming empty, while we have this same outlook at our own door, and equally surely we do need a National Association that will be so equipped with financial and other material that it can send speakers and missionaries out to the people to not only teach them of Spiritualism, but also of their duty to the Cause and towards the toilers in the vineyard, who have been taken from other fields of labor and profit to preach the gospel of Truth to all men.

Oh! if our people would only realize and exercise their duty in this direction! The N. S. A. was never more needed than it is to-day. A bureau of mediums and of platform speakers—and the latter are mediums just as much as are any workers in our Cause—should be established at these headquarters. From this center missionaries should be sent out with no thought and no fear as to how they are to receive their compensation for their labor, as they would be provided for in that direction by the Association, that sent them forth, which could be responsible to them, if its treasury only received a small yearly payment from each Spiritualist that can easily spare the same for a good and lasting work.

Our traveling mediums and itinerant preachers who desire and look for special favors from the railroads are learning that the N. S. A. is an institution worth keeping in touch with, since the roads are adopting the rule of giving attention and rates to none who are not indorsed by this Association. This is nothing that we have sought, but a rule the railroads have decided upon for their own protection, and one that they assure us they mean to pursue. This shows that the N. S. A. is known and respected in the commercial world, and by the great business public, and that it is needed by our Cause for its better standing among men.

Mediums and speakers who depend upon platform work for their living, and who devote their time and talents to the promulgation of the Cause of Spiritualism, and who have been regularly ordained according to the rules and usages of some legally incorporated Spiritual Society, should file a copy of their ordination paper at this office and have their names enrolled upon this list that is accepted by the railroads from here, if they wish to get quick rates in traveling from point to point.

It costs the person sending his paper for filing one dollar, which must be sent to us with the document, and if the latter is found to be what it should be, the medium or speaker whom it represents, will become entitled to all the privileges it is possible for him to receive from this Association. Having received a great many letters of inquiry upon this subject this year, leads me to make this explanation here. Greetings of love from the N. S. A. to all.

MARY T. LONGLEY, Secy.
600 Pennsylvania Ave., S. E., Washington, D. C.

In most men's religion, the ligature, which should be its umbilical cord connecting them with divinity, is rather like that thread which the accomplices of Cylon held in their hands when they went away from the temple of Minerva, the other end being attached to the statue of the goddess. But frequently, as in their case, the thread breaks, being stretched, and they are left without an asylum.—Week.

To some extent, mythology is only the most ancient history and biography. So far from being false or fabulous in the common sense, it contains only enduring and essential truth, the I and you, the here and there, the now and then, being omitted. The poet is he who can write some pure mythology to-day without the aid of posterity.—Week.

Children's Spiritualism.

Written for the Banner of Light.

THE FLOWER AND THE STAR.

BY OUIA.

Through the organism of Mrs. Cora L. V. Richmond.

A little flower upon the earth
Blossomed with a woodland fair,
Contented from its hour of birth
With the light and beauty everywhere.
Its starry petals, pure and bright,
Unfolded unto Heaven's light.

A little star shone in the sky
Among the azure fields of space,
And lighted many a passer by
With the brightness of its shining grace;
Contented well its part to fill,
Obedient to the Heavenly will.

A maiden saw the flower bloom
And said: "Thou art a lovely flower;
But still thou lookest up the gloom
With the sweet brightness of thy power;
But see the light of yonder star,
How it gleams many from afar."

The flower grew discontented then
And sighed: "Ah, woe is me! Ah, woe is me;
I wish that I instead had been
A star, that all the world might see."
God changed the flower to a star,
Shining to light men from afar.

A traveler in the wilderness
Gazed up into the starry sky,
And as his weary feet did press
The ground, he beheld no flower was nigh.
"Once," mused he—"my eager eyes did see
A starry flower bloom here for me."

"I like the stars in yonder blue,
But somehow, here upon the earth,
The flower, with its wondrous hue,
Seems suited to this human birth,
And the stars, they seem so far away,
I wish the flowers would bloom always."

The foolish star—once a sweet flower—
Saw that among the orbs of light
She was the least, and had little power
To guide or lead mankind aright.
Ah! could she but change back again
She ever would a flower remain.

Then once again the little flower
Blossomed within the wilderness,
Exhaling brightness every hour;
And soon the traveler's feet did press
Again the path beside the stream,
Where he had often paused to dream.

"Ah! here you are, my pretty flower,
I missed you so when you were gone;
Now you light up each dreary hour,
With you I never am alone."
So the flower was a star of joy,
That she had found such sweet employ.

And when she ceased to be a flower,
And had fulfilled her mission here,
When the traveler needed not her power
To light him in this lower sphere,
Lo! in the gardens of God's love
She became a starry flower above.

Washington, D. C., February, 1899.

Life in the Summerland.

BY LOTELA.

(This letter from Lotela tells ever so many things that the children, and the older ones, too, will like to hear about, but Lotela has learned so much since she went to spirit life that she forgets our little ones do not know what all the big words mean. We think the mothers and fathers and teachers will have to explain all that the children do not understand. And if the children will ask questions, that will be a splendid way to learn a word-lesson, and hear a good story about little Nannie and Lotela at the same time.)

Dear Children of the Banner of Light: I am glad to give you greeting again, and to bring you a bunch of sweet flowers from the forest glades of peace in the true "Hunting Grounds" of the Indians in the Summerland. I know you would rather hear of the children there than of the big folks, and so I will tell you a little about our Nannie, who is one of the sweetest and cutest little girls that the spirit-world holds. A good many people on earth know and love Nannie, because she has been coming daily to our medium—Mrs. Longley—and giving poems and singing her little songs, and making folks love her, just as many a little earth-child does among its friends. This little one is six years old now. She was scarcely three when she came to us in the beautiful Summerland. Nannie was a little waif on earth, and when she was taken sick with a dreadful cough, a good man who had been looking after her, carried her to a children's hospital in the big city, and there she coughed her earthly life away. Dr. Warren, who was once a noted physician on earth, and who now lives—well, somewhere where he can do the most good, but also has a lovely home in our country, often visits hospitals and other places on earth where he can help the poor sick people, and in some of these visits he found Nannie. So, when she slipped from her little worn-out, earth-form, he magnetized her into a restful sleep, and brought her in his arms to our lodge in the spirit world.

Then we—Harebell and Lotela—made a bed of white and pink fragrant flowers for her. It was the day before Christmas on earth, and we let her sleep till the next day. When she awoke she was a little frightened at first, but she soon got used to us all and learned to love her Indian as well as her white friends very much.

Now I know that you are going to ask, dear children, if we are Indians just the same as we were on earth? Well, yes, we are in some ways, and in some not; that is, our races look much the same; but the longer we live in the Summerland, and do good works, the lighter we grow in color, and the more refined we become in feature and general appearance as well as in manner, and there are many "Indians" there, like "Red Wing" and "Harebell," who are very beautiful, cultivated, refined and intelligent. Those Indians who pass into the spirit-life, who have not yet become progressive, and who are uncouth and coarse, do not go to the spirit planet, but they stay in the atmosphere of earth for a long time, and they have to be taught and treated by the higher spirits of their own race, and by the good "Falefacs" before they can reach a better and a higher state and country.

Well, but Nannie, she was my Christmas present to me, and I had such a nice time in making her pretty little dresses and slippers, and in watching her delight in them, for she is a dainty little thing, and is fond of light colors and pretty things. Now you would like to know how I made the clothing she was to wear; it is not easy to tell you, because no one on earth can as yet do these things. But we gather the material from the atmosphere, and manipulate it until we get it into a real thread-like substance. This we color from the dyes we get from flowers and sunsets, and then we weave anything we wish, and it may be as fine and as lacy as a cobweb, or like silk and satin, or any other kind. Then you know, too, we do not have to make new garments very often, unless we choose, because the human magnetism we put into them can be renewed any time, by our nudging of them, and breathing on them, and all we have to do, if we please, is to shake out a garment, make a few passes over it, fixing our will and thought upon it all the while, and we can thus in a few moments make it over new and fresh in any fashion and color we desire. The workers of the spirit-world can do many strange and wonderful things that the people of earth could not dream of.

But I must tell you a little more about Nannie in this paper, and leave something more to be told of her in my next. She is an original little Miss, and says and does a great many queer things, as many people on both sides of life know. When she had been with me a month, and had gotten used to our life, I brought her to my medium, who then lived in California, and who she was adopted into the family, just as I was many years before when I was a little girl.

She did not, at first—or for some weeks—

INVIGORATE YOURSELF IN SPRING.

You Should Strengthen, Invigorate and Revitalize Your Nerves and Blood by Taking Dr. Greene's Nervura, the Best Spring Medicine.

Your blood and nerves are your very life. When your blood is impure and thin your nerves weak and your nerve force and power exhausted, you will suffer from all sorts of symptoms and ills. Dizziness, headache, dyspepsia, torpid liver, kidney trouble, insomnia, nervousness, melancholy, lassitude, weak and tired feelings, neuralgia pains and aches, rheumatism, female complaints, and many other diseases, are directly dependent upon weak nerves and poor blood.

Purify and enrich the blood and reinvigorate your nerves and restore your nerve energies and power by taking Dr. Greene's Nervura, the great blood and nerve remedy, discovered by that most famous and successful specialist, Dr. Greene, and all your ills, your weaknesses and bad feelings, your aching head and tired body will be relieved as if by magic. The reason is that pure, rich blood, strong nerves and renewed nerve power, mean good health, and there is nothing in the world which will so quickly purify and enrich your blood, and strengthen, invigorate and revitalize your nerves as Dr. Greene's Nervura blood and nerve remedy.

Especially do you need this grand remedy now, for everybody ought to take a spring medicine, and this is the true, perfect and ideal spring remedy.

Mrs. Josie Bartlett, 213 1/2 So. Grant Ave., Columbus, Ohio, says:

"I take pleasure in testifying to the great benefit I have received from the use of Dr. Greene's Nervura blood and nerve remedy. I have always been of a nervous temperament, and as my business is a very trying one, I suffered from nervousness, and could not sleep at night, had a distressing pain in my head most all of the time, lost my appetite, and would have spells of melancholy days at a time. I could not attend church nor any place of amusement and enjoy myself. I tried half a dozen kinds of remedies of more, and would get relief for a day or two, but the old symptoms would return again. My druggist advised me to try Dr. Greene's Nervura blood and nerve remedy, and after taking the second bottle I began to notice a change. I was so encouraged that I resolved to keep on with the Nervura, and after taking six bottles I am glad to say that I feel like a new person. I extend my heartfelt thanks for what Dr. Greene's Nervura has done for me, and never tire in telling my friends what it has done for me."

You can have perfect confidence in Dr. Greene's Nervura, and be sure that it will benefit you from the fact that it is not a patent medicine, but the prescription and discovery of Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing disease, and his grand remedy is, therefore, exactly adapted to cure. Thousands avail themselves of the privilege of free consultation and advice, which Dr. Greene offers to all, whether they call or write about their case.

know that she talked to mortals through Mrs. Longley's lips, and she would think it strange that they could not see her blue or pink dress and pretty slippers, or her golden curls and blue eyes; but after a while she knew about it, and then she called the medium "the lady" until she understood that she was adopted, and always since then it has been "Lady-mother," and the Professor has been "Papa Longley," and these are the loving titles by which they are called by many good friends away out in Southern California.

Nannie soon began to tell stories in verses of her own, even before she grew out of her baby, lisping talk, for she is a natural born poet; and then, too, she is a "Little Medium," as she used to call herself, and is often inspired by some of the poets from the higher spheres, and she has given a great many beautiful poems on any subject asked for to the people of earth. These inspired poems she says she "Picks out of the air," and that the air is full of them, which I think is true, for those persons who can know how to get them, just as we take from the air, the material from which we weave our gowns and other lovely things.

Nannie goes to school in the Summerland every day, and she is growing and learning very fast. Her teacher is a beautiful lady by the name of Marcia, who loves little folks, and who makes the lessons and the school hours full of interest and delight to the pupils, who love her very much.

Many things are taught in that school, and knowledge is not only absorbed from without, but it is also evolved from within the mind, and so the scholars learn very rapidly, and they do not have to pore over books, but they find their lessons in the objects of Nature, and in watching and following the experiments of the wise ones who visit the schools frequently in order to help the growing minds of the children to understand how to live and work and learn for the best advantage to themselves and the world.

But I am not going to tell you any more this time. When I come to you again I will tell you more about the little girl and her home and friends, and you shall see how some of the children of the Summerland live.

Now, dear children, I send you all a happy greeting, and I hope you will have everything that is good for you, and that it will be so nice that you will like it every time; but if you do not, you will know that it will do you good, and so I know you will be among the best little folks in the world.

Good bye, with love from

LOTELA.

P.S.—I have to add a postscript, just like the pale faces do, and this is to send my love especially to little Mary Saunders, and to say that I have been to see her, and I am going again, and I am sure she will see Lotela and recognize her, for I think I made her feel my influence before. She is a sweet little girl and will do a great deal of good in her life for mortals and spirits. I saw her spirit-mother, too, and she was so happy because her child is taken care of by the new mamma, and she loves and blesses the earth mamma very much.

LOTELA.

Literary Department.

THE HUMANITARIAN.—The greatest

theme for discussion is Man and his Capabilities; in line with this subject is Percy W. Ames' essay on "Racial and Individual Temperaments"—which may be read with profit more than once. He commences with an analysis of men and women of different temperaments, pointing out faults and virtues, and what constitutes true nobility. Wordsworth declared that "no man can claim indulgence for his transgressions on the score of his sensibilities, but at the expense of his intellectual powers. All men of first rate genius have been equally distinguished for dignity, beauty, and propriety of moral conduct. The man of genius ought to learn that the cause of his woes is, in fact, his deficiencies, and not as he fondly imagines his superfluities and superiorities."

Mr. Ames says: "When we seek the explanation of the existence of temperament it might be sufficient to refer its origin solely to inheritance. If we further inquire as to the modifiers of temperament we are led to the study of the environment and the idiosyncrasy of the individual. The nature and potentialities of these three factors should be understood by all who are engaged in modifying or developing temperament—the schoolmaster, the clergyman, the statesman, the philanthropist, and indeed all parents and guardians of the young.

"It is necessary to note that the term natural inheritance does not mean merely the transmission of parental but also of ancestral characteristics. All innate, constitutional and germinal qualities, and the results of their combinations and interactions in the parents are transmissible to the offspring. It is obvious that we have here a force of great power and importance to deal with. The second factor, environmental influence, is most powerful in contributing to the predominance of one or more elements in the mixed temperament. These two forces are almost as certain in their operation as any law in mechanics, but we have to recognize the presence of a third influence—individuality. Each human being has his own special and peculiar endowments, which separate him from his fellows and give him an individuality and character. The essential part of education has been well described as 'the uniform and progressive establishment of self control upon higher and still higher levels.'"

The author shows that whatever may be the temperament it is the "dominating will before which mankind bows," and because "it is a law of the human mind to follow the line of the least resistance," an immense majority of men always remain in a middle state, neither very foolish nor very able, neither very virtuous nor very vicious, but stumbling on in a peaceful and decent mediocrity."

Speaking of the general estimate of character, Mr. Ames' views are that "the untrained critic, as a rule, may be said to form his judgments upon externals. Flow of language, facility of expression, play of fancy, richness of imagination, sparkle of wit, wealth of metaphor, beauty of conception, together form an array of brilliant attractions which completely captivate his mind, and his judgment is in accordance with the presence or absence of these qualities, but that which gives a work of literature its supreme value, that which reveals its writer to possess true genius, is altogether independent of these adornments, and may be exhibited in many diverse ways. It consists in profound knowledge of human nature. Power of expression is not to be disparaged, of course, but it is not essential to, and should be carefully distinguished from, the mark of genius. The highest form of genius shows an appreciation, a knowledge, and a power co-extensive in range and variety with human life itself."

The closing paragraph is especially pertinent: "We ought to extend our sympathy to, and make abundant allowances for all persons imprisoned as it were within the framework of temperament, and struggling to be free; and especially with children and young people. How often is the child misunderstood, and made to suffer by well-meaning but ignorant adults! The temperament of some children is so placid that they easily accommodate themselves to the ever-changing circumstances of life, taking everything as they find it; they grow up without giving a jar to the nerves of their friends, or receiving one themselves. There are others of a more nervous temperament, in whom logic and idealism rapidly develop to a far higher degree than is generally realized, and they experience severe shocks as they are roughly and repeatedly awakened from their dream world of purity and bliss to the ugly realities of life. We are apt to forget in the quick and eager little soul with the inquiring eyes, and do not guess that in the intervals of questioning a wonderful summing up is being conducted, and a verdict given. The spirituality of Christianity is understood by such a child in a moment, and breathed as native air; and then follow that surprise with its keen reproach when the contrast with real life is perceived. These natures need very careful training so that their brightness is not dulled, nor their sensibility too deeply wounded, nor their intelligence outraged by evasive explanations. This delicate task seems to be peculiarly the high function of a wise and loving mother."

Duckworth & Co., Henrietta Street, Covent Garden, W. C., London.

THE THEOSOPHIST—January—"Hyderabad (Deccan), the 14th of September, 1895.

"The undersigned have much pleasure in certifying to the following intellectual achievement by Vedanta Dasigacharya of Theravellur, Madras Presidency, of which they were eye-witnesses.

"The Acharya, having arranged ten of us in two lines simultaneously kept in mind, and did the following eleven things:

I. "Played a game of chess without seeing the board.

II. "Carried on a conversation upon various subjects.

III. "Completed a Sanscrit sloka from the first line given.

IV. "Multiplied five figures by a multiplier of four figures.

V. "Added a sum of three columns each of eight rows of figures.

VI. "Committed to memory a Sanscrit sloka of sixteen words—the words being given him out of their order, and at the option of the tester.

VII. "Completed a 'magic square,' in which the separate sums in the several squares added up to a total named, whether tried horizontally or vertically.

VIII. "Without seeing the chessboard, directed the movements of a knight so that it should make the circuit of the board within the outline of a horse traced on it, and enter no other squares than those.

IX. "Completed a second magic square with a different number from that in the above-named.

X. "Kept count of the strokes of a bell rung by a gentleman present.

XI. "Committed to memory two sentences in Spanish, given on the same system as No. VI, and correctly repeated the same at the end.

"As a study in mnemonics this was a most instructive experiment. The Acharya has, it seems, acquired the power of creating in his mind for each of the several things he does, a separate mnemonic point, or thought-centre, and around this forces the ideas relating to it to cluster and group themselves."

Signed by H. S. Olcott and eight other members of the Society.

The January Theosophist also contains the "General Report of the Twenty-third Anniversary of the Theosophical Society," at the headquarters, Adyar, Madras, Dec. 27, 1898.

From the report we learn that the Theosophists are represented in almost all parts of the world, and the interest in the philosophy, and number of societies are steadily growing. Theosophical Society's Headquarters, Adyar, Madras.

THE COMFORTER OF HUMANITY—were the words that came into my mind as I opened the handsomely bound volume entitled "A Happy Year," written by Miss Abby Judson. Not only is the cover handsome—an ornament to any table or bookcase—but the binding is flexible, and of light weight; so you may have this spiritual companion ever with you. This is a great advantage, for there are some books and some people we would have always with us. We need them, we need their constant inspiration; and Miss Judson so breathes her grand and beautiful soul into all that she writes and says, that with the poet we can say:

"She speaks
A various language, for his gayer hours
She has a voice of gladness and a smile,
And eloquence of beauty; and she glides
Into his darker musing with a mild
And healing sympathy, that steals away
Their sharpness as he is aware!"

A Happy Year! yes, a happy year for more than one. These comforting letters have pointed out the way to many a weary searcher after light; many a soul has been led to clasp hands with the angels; and, in fact, these letters, now closely united in a home of red and gold, are messages from the soul realm for sorrowing humanity.

The first inspiration you will receive from the book will relate to you from the sweet face of the author whose picture forms the frontispiece. You will look at it long and earnestly, and then fall to cogitating as to what one must needs pass through to get so much of heaven stamped upon the countenance, because it seems to say—

"There is a calm for those who weep,
A rest for weary pilgrims found."
and your heart will respond—
"Teach me half the gladness
That thy brain must know."

We know that every Spiritualist wants the last publication in book form, of this noble worker for the elevation of man, flower, bird and beast. It will be impossible to turn to just the letter you want to read in your BANNER, but it will be possible if you have this dainty little volume in your home, and you at only can have one yourself, but you can purchase one for a needy friend; for Miss Judson wishes her comforting messages to reach every soul, has issued her book at the very low price, 75 cents.

Miss Judson's services to the world are an exemplification of Miss Whiting's words: "Life uplifted to God transcends death, and those in the Seen and in the Unseen meet and mingle in the deepest sympathy of spiritual communion," and we know

"The cheerful play
Of love and hope and courage"

have brought a noble soul into perfect harmony with the Divine plan.

Order "A Happy Year" of the author, Arlington, N. J., or Banner of Light Pub. Co.

THE GOLDEN AGE COOK-BOOK, by Henrietta Latham Dwight, is what we have been looking for. Again and again have we heard the remark, "I would be a vegetarian if I knew what to cook instead of meat." Now that question is answered between the handsomeness and gold covers of the Golden Age Cook-Book.

The author sent this book out into the world not only to aid those who have decided to adopt a bloodless diet, but also to plead for protection for "the speechless ones" who, having come down through the centuries under "the dominion of man," have in their eyes the mute, appealing look of the helpless and oppressed.

And again, "If the cruelty and injustice to animals are nothing to us, we have still another argument to offer—the brutalization of the men who slaughter that we may eat flesh." It is stated that they are marked out by the police as the most dangerous part of the community. The police can trace their criminal work because "there is a peculiar turn of the knife which men learn to use in the slaughter-house, for, as the living creatures are brought to them by machinery, these men slit their throats as they pass by. That twist of the wrist is the characteristic of most crimes with the knife committed amongst the Chicago population."

It hardly seems necessary to offer any further argument in favor of a vegetarian diet, and we extend a hearty welcome to the "Golden Age Cook-Book," compiled for the vegetarian, and hope that only vegetarian cook books will be admitted into our homes.

The following words are found at the close of the preface, and are attributed to Pythagoras:

"Suffer the ox to plough, and impute his death to age and nature's hand."
"Let the sheep continue to yield us sheltering wool, and the goats the produce of their loaded udders."

"Bish from among you nets and snares and painful artifices."
"Conspire no longer against the birds, nor scare the meek deer, nor hide with fraud the crooked bow."

"But let your mouths be empty of blood, and satisfied with pure and natural repasts." (Price, \$1.25.)

The Alliance Publishing Co., "Life" Building, New York.

Order of Banner of Light Publishing Co.

GOSPEL OF THE STARS, or Wonders of Astrology, by Gabriel (James Hingston, A. B., Graduate of Oxford), a book written for the purpose of informing the general public more fully as to what astrology is and what claims it has to be ranked as a science.

The author has given a picture of astrology as it was in the past, dwelling on the glories of its career, and showing why it is as worthy of esteem in our day as it was in the days of long ago. He has shown in his history of astrology and in the horoscopes of notable people that the signs and planets influence human beings, and that those persons who heed their warnings obtain benefits which are not otherwise obtainable.

As in everything else, ignorant people present the subject to the public in a manner that brings astrology into disrepute among those who do not understand. Gabriel says of those who practice astrology in this fashion: "Now, I do not say that these men are impostors. They have as much right to call themselves astrologers as our hysterical, wishy-washy writers have a right to call themselves novelists, or as boys in the office of a metropolitan daily have a right to call themselves journalists. But they are not astrologers."

The book is interesting, and we feel that the author has succeeded in his object of assisting in "popularizing the once famous but long neglected science or art of astrology," at any rate such is the verdict of some who have made the subject a study, and some who have not. (Price \$1.00)

Continental Publishing Co., 25 Park Place, New York. Order of Banner of Light Pub. Co.

THE COMING LIGHT.—The editor of this wide-awake magazine has ever the courage of her convictions, and fearlessly attacks any subject needing public attention; among other things "Newspaper Government" is given a leading place in the February editorials, and is well worth repeating:

"Grove Johnson's parody, 'A Government of the newspapers,' by the newspapers, and for the newspapers, deserves fame almost equally with Lincoln's original utterance. It is doubt full if the chief function of the newspaper is any longer that of gathering and publishing the news, or that of reflecting public opinion. On the contrary, the great metropolitan daily devotes itself, even ostensibly, to the creation of public opinion, and the development of political situations. There are journals which boast their power to make war, negotiate peace, formulate the policy not only of an administration, but also of a general national movement, or an era of history. The boast is not altogether without a basis in fact, for newspapers frequently able to make an actual demonstration of their power to direct the fortunes of a local community, and even of a na-

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in our rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water, and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the night, and to set up many times during the day. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty cent and one dollar size.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the Boston BANNER OF LIGHT.

tion. Now when we remember that a newspaper means only a small number of men, just a few citizens like the rest of us, just as fallible, with no valid claims to a superior wisdom, with no signs of exceptional purity of motive, and indeed too often characterized chiefly by prejudice, selfishness, and a sordid lust for gain, the tremendous influence of the press in American social and political life is a new, strange, puzzling fact, and even a matter for profound concern. Are we really to be governed in this way? Well, what is the use of asking such a question? The newspapers are everywhere. What are you going to do about it anyhow?"

621 O'Farrell street, San Francisco.

THE LIGHT OF THE EAST.—"A seed is the smallest of things, and yet in it are involved infinite possibilities. So a thought may appear insignificant, yet it is a mental seed that may in the course of its growth and evolution redeem a world."

"The true aim of life is the working out of the high ideal embracing the two-fold perfection of social and individual progress. Every condition of life while retaining its peculiar virtues is to grow by assimilating those of others normally and naturally. Activity, physical, intellectual and moral, is the normal condition of life, while inertia and objectless existence is worse than death."

Published by the Proprietor, 20 Grey street, Calcutta.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. There has been a vegetable remedy that will permanently cure Asthma, and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanent cures), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

"I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out], strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

For Over Fifty Years

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

DR. MACK'S BENZOIN EMULSION

Cures Influenza, Coughs, Colds, Bronchitis, Asthma, Sore Throat, Hoarseness, Loss of Voice, Incipient Consumption, Shortness of Breath, Weakness of the Lungs, and Diseases of the Respiratory Organs.

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

TESTIMONIALS.

BOSTON, Nov. 11, 1897.
DEAR SIR:—I have used "Dr. Mack's Benzoine Emulsion" in my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irritation of the throat, cough, croup, whooping cough, and bronchitis. Very truly,
No. 1 Beacon street.
GEO. M. STRANGE.

BOSTON, Mass., Nov. 12, 1897.
DEAR SIR:—Permit me to add my testimony to the great medical value of Dr. Mack's Benzoine Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly,
WILLIAM A. HALE, M.D.

This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved most speedy and efficacious in its action, which renders it invaluable in all difficulties of the Respiratory Organs, not only for Adults, but also for INFANTS and CHILDREN.
Price 50 and 75 cents per bottle.
Sold retail on receipt of price by BANNER OF LIGHT PUBLISHING CO.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. F. LONGLEY.

We will Meet You in the Morning, Little Birdie's Song to Be. Open the Gates, Beautiful World. Echoes from Beyond the Veil, with Solo and Chorus. Four Darling's Song. Gentle Words and Loving Hearts. Four Darling's Not Sleeping. Vacant Stands Her Little Chair. Back from the Silent Land. What Shall Be My Angel Name? Glad That We're Living Here to-day. Ever I'll Remember Thee. Love's Golden Chain, re-arranged. All are Waiting Over There. Open Those Pearls, Mother of Love. They'll Welcome Us Home to-morrow. Mother's Love Pursues and Welcomes Us. We're Coming, Sweet Heart. Gathering Flowers in Heaven. The Angel Kismet Me. I Love to Think of Old Times. We'll All Be Gathered Home. Only a Thin Veil Between Us. When the Dear One Gathers at Home. Home of the Beautiful Dream. Child of the Golden Sunshine.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 95 Bowdoin Street (from 95 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, and a large stock of Bibles and Tracts.

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

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

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 cancelled articles.

Newsletters sent to this office containing matter for publication, should be accompanied by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, MARCH 11, 1899.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE
No. 9 Bowdoin Street, corner Province Street,
(Lower Floor.)

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

Issued by

BANNER OF LIGHT PUBLISHING COMPANY.

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.

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DISCOUNTS.
3 months 10 per cent.
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OR,
200 lines to be used in one year 10 per cent.
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No extra charge for cuts or double columns.
Width of column 2 1/2 inches.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

THE BANNER OF LIGHT cannot tell undertakers to couch for the benefit of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once rejected. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

To Our Correspondents.

The increasing demands that are constantly being made upon our space have rendered it imperative for us to make a decided change in the publication of the reports of local meetings in various sections of the country. Hereafter brief, crisp, newsy notes will take the place of the lengthy reports, many of which, barring change of date, could be published every week, so nearly alike are they in subject matter, names of the participants, and general style of composition. We believe that the interests of all local societies will be better subserved through brief items of news than through the present methods, while we know that the space thus taken can be utilized to much better advantage in behalf of the Cause as a whole. We are anxious to place the news before our readers, but news does not require several paragraphs to state one fact. We must be just to our readers throughout the nation, and in foreign lands, hence must present such matter as will be acceptable to the greatest number of people. A good lecture will be gladly published, also reliable data with respect to scientifically proved phenomena, and occasional statements as to the status of the Cause in the several States of the Union, and in foreign countries. In a word, we shall continue to make the BANNER OF LIGHT the paper of the people and for the people, an educational, progressive, up-to-date journal in every sense of the word.

Maj. A. H. Andrews, one of the true and tried Spiritualists of this city, had the misfortune to break his left ankle Feb. 6 in Fitchburg, Mass. He is improving slowly, and reports that he hopes to be able to greet his friends at spiritual gatherings in the near future. Maj. Andrews has our sincere sympathy in his great misfortune, and our best wishes for a speedy recovery.

Mr. Warren A. Rodman, Sec'y of the Metaphysical Club of Boston, read a splendid paper on the subject of "Happiness" before the Unity Club of Needham, Mass., Monday evening, Feb. 27. It was an able effort, and was heartily enjoyed by all who were privileged to hear it.

Another friend writes us that he is seventy-six years of age, a firm Spiritualist for fifty years, but is now dependent upon those not in sympathy with his religion, and he is too poor to take the BANNER OF LIGHT. And there are many such.

Our esteemed friend, B. Frank Schmid, of Indianapolis, Ind., ably discusses the prison question in a recent issue of the *News* of that city. Bro. Schmid is up to date on all questions pertaining to human progress.

Michigan is not so slow, as the following comments from the *Boston Herald* indicate: "Apropos of tinkering the liquor laws, here's a scheme from Michigan that possesses the charm of novelty. There it is solemnly proposed to decrease the number of the customers of saloons, and at the same time may issue drink licenses at a uniform price of five dollars. This name and number of every license must be published, so that every community may know who are its thirsty souls. No saloon-keeper may sell a man a drink until he produces a license. These documents are not transferable."

A Letter and a Reply.

To the Editor of the Banner of Light:

Dear Sir: Will you please explain why the BANNER OF LIGHT has such conflicting editorials as we find in "Sophistry," Jan. 21, and "Ho, for Freedom," and "Witchcraft," in the BANNER OF LIGHT Jan. 28, 1899?

Are you serious, honest, in asking for laws to compel mediums and spirits to come before a commission to give tests? Do you think you can compel spirits to come before you? Do you remember the history of the Catholic and Protestant people in Europe in a period of about three hundred years having killed over nine million people by the most horrid torture? The priests and ministers trying to control all spiritual powers to be of them?

Do you honestly think the people of this State have such obsolete intellects as to restore the old witchcraft system of laws as you propose? Where did you get such ideas? Or is it a band of darkspirits about you and you are their medium?

The above letter is typical of the attitude assumed by many who say they are Spiritualists without adducing any evidence to substantiate their claim. We have never assumed that we have any right to think and decide for others, but we have always maintained that it is the duty of the Spiritualist press, THE BANNER OF LIGHT in particular, to point out the dangers that beset Spiritualism by presenting such facts to the public as will enable Spiritualists and investigators to avoid the pitfalls of fraud and deception that have been dug for the credulous and unwary who believe every one honest because they themselves are honest. We also hold that Truth needs no apologist to defend it, and that its interests are only served by living up to its divine behests. No man can be truthful, honest or sincere who believes in dishonesty and evil doing. We therefore hold that it is our duty to expose wrong doing, fraud and deception whenever they are made known.

Our correspondent's categorical questions are interesting. In the first place there is absolutely no conflict between the editorials he names. The keenest logician in the land, while he might not accept our conclusions, would solemnly testify to their direct and literal agreement. In "Sophistry" we protested against the debasing of mediumship, and the prostitution of psychic terms to base and ignoble purposes. In "Witchcraft" we protested against mediums assuming an attitude that would place them in company with fortune-tellers. We referred to the obsolete law of George II. most scathingly, and asked if it could be possible to count phrenology, palmistry, etc., as witchcraft. We put in an earnest plea for the genuine mediums in both articles, and said that the BANNER OF LIGHT stood ready to defend any and all such to the extent of its power.

Evidently our critic does not want us to advocate the cause of the true mediums, for he complains when we say that we shall defend them whenever need may require. Does it logically follow that he wants fortune-tellers, frauds, fakirs and counterfeiters defended, and is he aggrieved because we decline to train in any such company? We hope not.

We have not asked, in either editorial, for a commission to test mediums; we only stated that it might be a good thing to have legislation forbidding the application of psychic terminology to criminal practices by the classes to whom we have referred. Science always proves its claims by demonstration, and it would do no harm to have spiritualistic science do the same thing, under conditions that would be just to both the medium and the Cause of Truth.

We have never sought to compel spirits to come before us, but we believe we could do so if we tried, under the application of hypnotism with which we have considerable acquaintance. Spirits have persistently sought our presence for many, many years, all of whom have united in teaching us that wise spirits would come to us, if we called them, to aid us in gaining information for ourselves and others. Wise spirits have come, and have taught us to be on our guard against fraud and imposture, and to defend truth and honesty with life itself whenever necessary. We have obeyed these admonitions, and because we have done so, our critic complains again! Does it therefore follow that he has only had the company of ignorant spirits, who have led him to believe that wrong is right, and evil good?

To his next two questions we have only to say that witchcraft has long since been outgrown and that no person of discernment would ever hint at the absurd idea that we believed in or were advocates of witchcraft legislation.

His assertion that we favor any legislation based upon medieval ignorance is a phantasm of his imagination. Our ideas of truth and righteousness, peculiar and perhaps unpopular though they may be, are our own, due to our experiences in life. We were taught to believe in truth telling, in right doing, in noble living, in honesty, sobriety, and strict morality, and our experiences have shown us that these principles are the truest of guides. Does our critic believe otherwise?

The band of spirits with which we associate is one whose spiritual impress is so bright as to enable us to see that all souls have within them the possibilities of improvement, and we can therefore even excuse our critic's last question. He will sometime be led to see that there were no dark spirits on earth, there could be none in higher spheres, and that, if he would have more light in this world, he must with his own hand, remove the scales of selfishness, hatred, bigotry and lack of knowledge from his own eyes here and now. Our mediumship makes us no man's slave, but every man's friend, as well as the earnest defender of truth, honesty, justice and morality among men. If our correspondent prefers a mediumship of an opposite nature, that is his privilege; but as he is destined to progress eternally, he will sometime, somehow, somewhere, be led into the larger light of the clearer truth of spirituality where he, too, will be ready and willing to defend the eternal principles of truth as earnestly as the BANNER OF LIGHT does to-day.

Ernest S. Green has an interesting article in a recent number of *Living Issues*, the able anti-Catholic organ in San Francisco, Cal., entitled "War with the Filipinos." Mr. Green argues very logically, and withal, very conclusively, that the contest between the Americans and the Filipinos is due to the intrigues of the Jesuits and other emissaries of Rome. We confess that we have long suspected that such was the case, but we ask in the words of an ex-Tammany saint, "What are the American people going to do about it?" Doesn't Roman influence prevail in government circles in Washington? Isn't Archbishop Ireland the right hand man in the affairs of State? Doesn't he get his orders directly from the Pope of Rome?

The History of Spiritualism.

In another column our readers will find a vigorous article from the trenchant pen of that gifted writer, Dr. J. M. Peebles, upon the necessity of having an accurate history of Spiritualism prepared by one of the pioneers of the movement, and names Lyman C. Howe as the one preeminently qualified for that important work. Two years ago the President of the National Spiritualists' Association made the same recommendation, and named Mr. Howe as the man who should be called upon to fill the position of historian. We feel that the history of our movement should be brought down to date at the earliest possible moment, and we certainly endorse the suggestions above mentioned with respect to Mr. Howe. Our pioneers are rapidly passing into the realms of the spirit-world, and it will soon be very difficult to ascertain the literal truth with regard to Spiritualism in its earliest years.

Mr. Howe has been before the spiritualistic public forty-five years, and knows of the struggles, the vicissitudes, and sufferings of many of our pioneer workers. He has had personal contact with nearly all of our prominent Spiritualists, and is so signally free from jealousy and envy as to be able to deal justly by all of his contemporaries on the platform and among the laymen. He would stay his hand rather than injure any person in the slightest degree; indeed, his chief fault would more likely be to endow them all with greater talents than they possessed, and give them greater credit than they deserved, while he would say very little of himself or of his work. We applaud Dr. Peebles' suggestion, and wish the National Spiritualists' Association had sufficient funds at its command to undertake the work at once. Such a history as would be complete, and give all of the important facts connected with spiritualistic work, should fill several volumes, and it would cost a large sum to prepare and publish them. The salary of the historian should be at least a living one and expenses while traveling in search of data.

Several Spiritualists in private conversation have stated that they would contribute to a fund of this kind, provided Mr. Howe was to be made the historian. If one hundred persons will give one hundred dollars each for this important work, sufficient money would be in hand to pay for the writing and publication of a reliable history. We believe that that work should be under the supervision of the National Spiritualists' Association, therefore feel that the money to pay for it should be placed in its treasury for the purpose named. By all means let the history of Spiritualism be written, and written by one whose long experience, versatility and education have fitted him for the work. There are others equally as able and well qualified for the work as Mr. Howe, but none of them are apparently available, while it is well known that he is, and he has earned recognition at the hands of his brethren everywhere by his long and faithful service in behalf of Spiritualism. Let one hundred men and women who want the history of Spiritualism written and published, make that fact known through their subscriptions to the National Spiritualists' Association history fund. Pledge your hundred dollars each, pay the same when due, and a historian will soon be at work.

Justice.

New York justice in many instances is a decided anomaly to every fair-minded citizen of this great nation. Moore, the "badgerer," gets nineteen years in the penitentiary for his treatment of Martin Mahon; a well merited sentence, yet Moore's wife, as guilty as he, if not more so, secured a partial triumph at her first trial through the disagreement of the jury. Her second trial has been called, but is being postponed from time to time, with the ostensible end in view of preventing a re-trial of the case. Why should she, if equally guilty as her husband, be permitted to escape from the full penalty of her iniquitous crime?

Another instance of so called justice in New York, is the sentence imposed upon the notorious Henry R. Rogers, the bogus medium. He not only obtained peoples' money under false pretense, but he also assaulted an officer of the law with intent to do bodily harm through the mediumship of a hatchet, yet he gets only three months in the penitentiary! It is certainly a miscarriage of justice against which the moral sense of every intelligent man and woman vigorously protests. A case like this merits the full penalty of the law, and we hope that those whom he has defrauded will take steps to compel him to make good their losses at the earliest opportunity.

There is no crime so black as that of trafficking in the sacred loves of suffering mortals, mourning in the agony of despair over the transition of their loved ones. Such persons as Rogers can do it without a qualm of conscience, and escape with only a light sentence for their nefarious actions. It proves that the Spiritualists of this nation have something more to do than to "point with pride" to the progress of Spiritualism during fifty years, and to sit in seraphic anticipation of the coming of the angels to fill their mouths with heavenly manna, and their souls with unspeakable joy. It is now apparent that the ends of justice demand hard, honest work in thorough house-cleaning on the part of Spiritualists. They must weed out every form of bogus mediumship, and warn the public against every fraud now in their ranks. Others, equally guilty as is Rogers, should be shown that they can no longer trample with impunity upon the principles of right and honesty, and that outraged justice will at last demand full compensation for its woes. Spiritualists, the work awaits you! Will you do it?

Rev. Dixon, a Boston preacher, found the doors of his church closed and barricaded against him last Sunday, but he held two services on the church steps, despite the pouring rain, with about one hundred people in attendance. Rain did not seem to dampen the ardor of his flock, even if they could not shelter themselves from it. Many Spiritualists felt so grieved over the wet weather that they refused to attend their meetings at all. What a contrast between a sincere Christian and a fair-weather Spiritualist!

Dr. T. A. Bland is doing effective work against the proposed medical law in Illinois, by personal interviews with the members of the Legislature at Springfield. The Doctor is in his element when he is permitted to fight monopoly. We wish him every success in his present contest.

We are pleased to announce that new editions of the largely sought works of A. J. Davis are now on hand. We await your orders, which will be promptly filled.

The Medical Question.

The annual report of the Board of Registration in medicine for the year 1898 is at last before the public. As we have heretofore outlined, it contains several stringent amendments, which, if adopted, will make the pathways of all so-called irregular physicians decidedly thorny henceforth. We believe in medical freedom in the broadest sense, hence shall oppose these amendments to the extent of our ability, but we cannot refrain from saying that those affected by the proposed law are the ones who ought to do something in their own behalf. They might do something for a Defense League, and support organizations for the defense of human rights, if they were once made to feel the power of so drastic a measure as is the one proposed by the Board of Registration. We believe in helping those who try to help themselves, but we confess to a feeling of extreme weariness when people refuse to lift a finger in their own behalf, until the thumb-screws are about to be fastened upon them, under the mistaken idea that the angel world will take care of them. Such ones are usually the very first to rend those who have tried to succor them with the sharpest weapons of vilification, slander and malice.

Taxation of Church Property.

The Christian people in California are making an effort to secure the exemption of church and sectarian school property from taxation through the repeal of the law enforcing the same. It is even proposed to submit the question to the people in the form of an amendment to the Constitution of the State, prohibiting such taxation hereafter. This question is one in which all Spiritualists are vitally interested, and we trust that every voter in the Golden State, who believes in the doctrine of equal rights for all, will register his vote against any amendment of that kind. It is an attempt to make religion a matter of State regulation, and will be followed by other subversive measures that will make religious liberty a mere farce hereafter. Church property of all kinds should be taxed, and so should that of sectarian schools. If exemption is to be made in favor of any class of people, let it be of the widows' and orphans' homes, and of the unfortunate, worthy poor. Wealthy churches are abundantly able to pay their share of the expenses of the government under which they enjoy so many privileges.

The English Sparrow.

A recent edict on the part of the authorities of the City of Boston pronounces the doom of the English sparrow. This bird has indeed become a great pest, and for the sake of perpetuating our native American birds, should be exterminated. Thus far we agree with the Boston officials, but the question arises who shall do the exterminating? We are decidedly opposed to offering prizes to young boys of any sum or sums of money for several dozen of the heads of the birds. They will learn to kill easily enough without being encouraged in doing so by the city authorities. Men of sound judgment and humane impulses should be delegated to do this work. Then the public would have the assurance that cruelty and delight in killing would not subject the offending birds to torture of any kind. If the sparrow must go let his exit be made as painless as possible, and in no event should any incentive be given to young boys to induce them to engage in the work of slaughter.

Mrs. Mary Elizabeth Lease.

This well-known champion of freedom is to deliver her first lecture to a Boston audience on Sunday, March 26, at 8 P. M., in Odd Fellows Hall, Berkeley St. She is known throughout the nation as the eloquent defender of the rights of labor, the fearless advocate of political and social equality for women, and the zealous opponent of monopolistic injustice in every form. Wherever she has spoken she has been greeted by large audiences, and we trust that the people of Boston will turn out en masse to give her a royal welcome to the Metropolis of New England. Men and women of all shades of religious belief, and widely divergent political views will find much to interest them in the utterances of Mrs. Lease. Without question, she is the foremost woman orator before the public to-day, and it must be admitted that she has very few superiors as a speaker among her brethren of the sterner sex.

Rome Threatens.

Church Progress, the Roman Catholic weekly, says: "There are ten million Catholics in this country, and we will see to it that Protestant missionary enterprise does not repeat its nefarious practices in the Philippines."

Pretty plain talk, don't you think?—*Living Issues*.

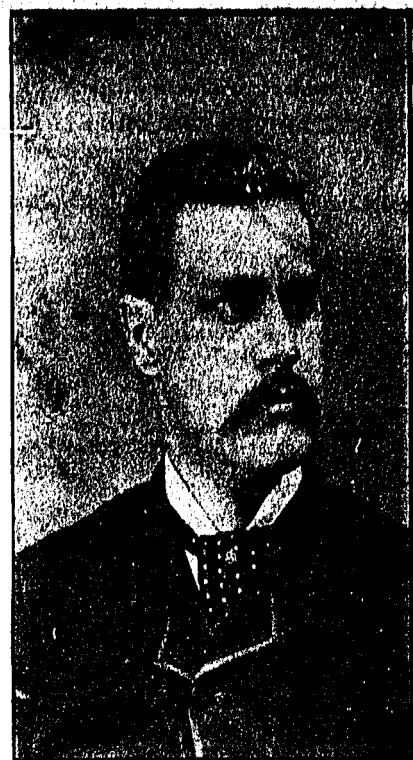
Yes, very plain talk, but it would be equally plain, and probably much stronger, had Protestant authorities spoken upon this question. We don't approve of the tyranny of Romanism any more than does Bro. Price, but we are just as much opposed to the insidious assaults upon religious liberty of which the Protestants are guilty. Romanism is inimical to republican institutions, but no more so than is Protestantism whenever opportunity offers itself. Both of them should be prevented from obtaining any hold upon the secular institutions in this country.

Spirit Medium Rogers, who wants to get out of the Tombs prison on a writ of habeas corpus, was looked up there for licking a man who attended one of his séances, and seized his body while a spirit had it for materializing purposes. Nobody knows whether it was Rogers or the spirit occupying him that committed the assault, but there is no dispute about the corpus, which is what Rogers wants to habeas out of the Tombs. I would release him in a minute if I were a court of justice, and reprimand the complainant, who had no call to be in Rogers' house. It would be much better if susceptible or receptive persons would stay away from exercises where physical manifestations are likely to occur. Of all places, a séance is the last one in the world where the audience is expected to catch the spirit of the occasion.—*Truth Seeker*.

The above applies to all séances given by the class to which Rogers belongs. The sooner Spiritualists unite in repudiating Rogers and his fakir brethren the better it will be for them and for Spiritualism.

In referring to the third hearing on the Osteopathic bill, the *Boston Herald* naively remarks:

"As usual, the question of the official recognition of another of the numerous pathies provoked a hot time in the committee hearing up at the State House. If there is one thing in this world that the disciples of one pathy cannot abide, it is the disciples of another pathy."



Dr. George A. Fuller

is the regular speaker for the First Spiritual Temple (Berkeley Hall) Society for the months of March and April. No man is better qualified than is Dr. Fuller to place the living truths of the spiritual gospel before the masses. He is an eloquent, magnetic and instructive speaker, while his life is clear as an open book to all who are able to read character, and therefore reflects much credit upon Spiritualism. We hope our readers will greet him every Sunday during his stay in Boston.

The Minneapolis Mass Meeting.

The State Spiritualist Association of Minnesota, in company with the National Spiritualists' Association of the United States of America, held a grand Mass Convention in Minneapolis, Feb. 21, 22, 23. The weather was all that could be desired at the opening, and only a trifle too cold at the close. As compared with the weather of previous weeks, two degrees above zero represented a tropical climate. I was told that thirty to forty-five degrees below zero had been a common occurrence for weeks previous to the opening of the convention. It is not improbable that the centering of so much spirituality at one common point caused the much desired rise in the thermometer.

The First Unitarian church, a commodious and elegantly appointed stone structure, having a seating capacity of five or six hundred, had been secured for the meeting. Its splendid location made it easy of access to citizens from all parts of both Minneapolis and St. Paul, hence good audiences were the rule, and not the exception throughout the convention. In fact, there was a steady increase in numbers from session to session. The management had been disappointed in its endeavor to secure platform test mediums from abroad, but the lack in quantity was more than made up in the excellent quality of the phenomena presented by Minnesota's home mediums.

The morning of the first day was devoted to an informal reception to President Harrison D. Barrett of the National Spiritualists' Association, Dr. N. F. Ravlin and other visitors from abroad. Two pleasant hours were passed in the exchange of social greetings, in the renewal of old acquaintances, and the happy formation of new ones. At noon lunch was served in the vestry of the church by the Ladies Auxiliary to the State Association. The ladies, by the way, furnished meals of most excellent quality throughout the convention, to all who wished, at very reasonable rates, from which source a very helpful revenue was derived. The President, Mrs. Moore, Mrs. O. W. Smith and their hard working assistants, did all in their power to make every one happy, and succeeded most admirably.

The afternoon meeting was called to order promptly at 2:30 o'clock by Clarence D. Pruden, Vice-President of the State Association. Mr. Pruden stated that President J. S. Maxwell had been unexpectedly called out of the city, and could not be with us on the opening day, but would be found at his post the next morning. After a selection of music Mrs. C. D. Pruden, Chaplain of the State Association, offered an impressive invocation, followed by an exquisite song by a trio of ladies, most touchingly rendered.

In the absence of President Maxwell, the delivery of the formal address of welcome devolved upon Vice President Pruden. He stated that he had made no preparation for an emergency of that kind, and found himself in a most perplexing dilemma. He briefly reviewed the history of the Minnesota State Spiritualist Association, and told of the causes that led to its formation. He spoke modestly of its good work during the year, and clearly proved that it had more than made good its cost financially in the dignity and character it had given Spiritualism throughout the State. "It is only one year old," said Mr. Pruden, "yet it has waged an earnest and effective battle against fraud and immorality, and won a most signal triumph over both." In conclusion, he welcomed all visitors to the city of Minneapolis, and to the homes of its people.

After a fine vocal solo, Vice President Pruden introduced President Harrison D. Barrett of the N. S. A. to deliver the response to the address of welcome. Mr. Barrett paid a tribute to the State of Minnesota and its people, and spoke briefly but feelingly of what he personally owed to both. He then referred to the excellent points in the address of welcome, and went on to show the pressing need of systematic organization throughout the nation. His denunciation of fraud and dishonesty brought forth deafening applause, in which it was noticed that every medium present took a leading part. He also spoke of the reforms that could only be brought about by a union of effort, and closed his forty minute address with an earnest appeal to the people present to ally themselves with the local, State and National Associations. He then accepted the freedom of the city in the name of the visitors from other sections of the State and from abroad that had been offered them by Vice President Pruden, and promised to leave everything in as good condition as found when the time came to depart hence.

A song was then rendered by the audience, after which Vice President Pruden announced that all of the mediums who were to give psychic demonstrations that afternoon were ill with La Grippe, and could not be present. In response to an urgent request Mrs. C. D. Pruden consented to give a few tests of the presence of our ardent spirit friends. Her efforts were completely successful, all tests being duly acknowledged by the ones who received them. She presented the phenomena in a quiet, dignified manner, utterly devoid of sensationalism, that carried conviction to all hearts. The tests and messages were not given to Spiritualists of forty or fifty years' standing, but to parties who were entire strangers to the medium, and the majority of whom were skeptics. These two points are so rare in the average presentation of platform phenomena, that I deem them worthy of a special mention and commendation in my report.

The evening meeting opened at 7:30. Vice President Pruden in the chair, with a fine selection of music, which was followed by an invocation by Mrs. C. D. Pruden. A volunteer quartet then rendered that choice selection, "I'm a Pilgrim," after which Vice President Pruden, in a few well chosen words, introduced Dr. N. F. Ravlin of San Francisco as the speaker of the evening. Dr. Ravlin was warmly received as he arose to speak, and thanked the people kindly for their hearty welcome. He announced his subject to be "The Mission of Spiritualism," and proceeded to give one of

From Wheeler Hollow, N. Y., MRS. SARAH WHEELER
aged 70 years.

The subject of this notice was an old-time Spiritualist and realized the consolations found in his philosophy, as she was the wife of a family torn to pass to the other life. She believed on this side of life that her thoughts would still influence her physical presence, but the sublime faith and perfect knowledge that sustained the arisen mother when she was called to pass under the shadows, are the realists who had fulfilled the promise of the Father. She believed that she had completed her work in this world, that she desired to go and they know she will minister to them as conditions will allow until they meet her in the "morning land."

Funeral services were conducted at the late residence of the deceased by the Rev. Mr. MATT E. BULL, and the body departed by the writer.

Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents per additional line will be charged. Ten words will average a line. No poetry admitted under the above heading.

YOUR SYMBOL.

Lines to Lotta J. Darling.

DEDICATION.
To you, whose chosen work has been
To bring the angel world more near;
Whose sunny spirit sheds abroad
Its kindly gifts on lives more dear,
We give, as tribute duly won,
These verses as an offering,
And would each verse a bud might be
A rose-bud brightly blossoming.

E. H.

I think, as I write, of a rose,
All bright with the hints of the morn,
Like the hue of the flush o'er the hills
When sunlight is kissing the dawn.

The petals are dewy and sweet,
As sweet as the love of a child,
And its heart is throbbing with beauty
From the fountain of life undefined.

Oh, beautiful, beautiful rose!
An emblem most duty are you
Of a soul encased in the mortal,
A heart that is earnest and true.

The earth-name is Lotta, my friend,
Lotta Darling, the prophet and seer,
Whose soul is the temple of spirits—
Of guides from a beautiful sphere.

And so, as the petals unfold,
Kind friend, I would name them each one
Your soul in the glow of Truth's morn
Unfolded in beauty today;

All fragrant with motives of kindness,
And soft with sympathy's ray.
The secrets of Nature are hid
In the heart of the beautiful rose;

The power and the glory of being—
Of life as it ebbs and it flows.
No gloss of the world's base deceit,
Its selfishness, error and sin.

Dwell here in the symbol of beauty
Unsullied and perfect within.
So type it shall be of yourself,
Whose sight through the spirit is keen;

Whose messages flow as sweet fragrance
From the world that is mystic, unseen.
I'm told that this gift, from your birth
Has budded and blossomed apace;

Been cherished in true consecration,
Thus filling your life with its grace.
With touch of a nature divine,
And power that was sacred and sweet.

From infinite forces of being,
Ever guarding and guiding your feet.
Oh, mystic and beautiful soul,
Like roses' sweet breath is your gift!

Unfolding a wisdom and guidance
Whose mission doth ever uplift.
Your life-work of blossoms is full;
Each deed is a petal most rare,

With the power of the higher spirit
Forever indwelling there.
Sweet rose, 'tis the summer you bring
To hearts that are hungry and sad,

With glad tidings from those gone before—
Dear ones in the Summer-land glad.
A holy and beautiful work
Has fallen from birth upon you—

To link the two worlds with yet petals,
In messages wondrous, yet true.
Revealing the glorious truth
Of spirit-communion to man;

Proclaiming that soul is immortal,
Progression the infinite plan.
You stand in the Temple of Life,
The lesson of ages to teach;

Its grandeur, its sweetness, its beauty,
The heritage holy, of each.
And there, where whispers of angels
Like heavenly harmonies fall,

You catch the exquisite ecstacy
And give it most freely to all.
Sweet Gospel, whose creed lies within,
In kinship to all that's divine,

Oh, man, heed that instinct indwelling,
And thus make God's purposes thine!
No soul but hath instincts of truth—
Some sparks of the heavenly flame:

That sense is the Beauty Eternal,
The Presence no mortal can name.
It moveth both savage and saint,
Religious all sprang from its power,

And this greater, the gospel of Spirit,
Is the centuries' essence, its Flower!
Thus years with their usefulness pass,
And ever and ever you grow;

Your soul with its richness of impulse,
Where the thoughts of the angels glow.
And ever and ever more grand,
May rich truths encompass your soul,

While the inspiration of spirit
Makes lofty and noble your goal.
Your life, may its beauty reveal
The higher, the sanctified thought,

Of the love, the kindness, and justice
That spirits delight to see wrought.
The love that is sweet as a rose,
And pure as the heart of a flower;

That lives to do good as its mission,
Exalting your life by its power.
Woman! shall watch each petal,
While helpers from bright spheres on high

Assist in your soul's true unfoldment
As the days of your work swiftly fly.
But the growth of your inner self,
To you is entrusted, fair rose,

For none else can that those rare petals,
Or the wisdom it needs disclose.
And each soul in the world must learn
The heart-truths shall guide it the best,

And give it the needed unfoldment
For meeting the Great Spirit's test.
And now, as we leave, we would give
Earnest thanks for the rose-bud sprays

Your heart in its kindness has woven
In our own life's too sombre days.
"Press onward!" the word that we hear,
While the angels of Love unfold

The plans of the Infinite Father,
Like roses with hearts of pure gold.
And now, may the bright spirit-world
Around each of us come more near,

'Till its law of Love is the rule of all
As it is in the higher sphere.
EVERETT H. HASTINGS.
Warwick, Mass.

*Woman is Mrs. Darling's chief spirit guide.

Spirit communion does not mean cringing fear and slavish subservience to the will of some egotistic spirit. It means growth to both mortal and spirit through reciprocity, and urges both to do their best to add to their knowledge through honest effort to improve.

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IS NOT A FORTUNE TELLER; but gives psychometric, impressional and prophetic readings to prominent of 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 four 2-cent stamps. Address 1300 Main street, White Water, Walworth Co., Wis. Mention BANNER OF LIGHT.

25c

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FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc., has ever been attempted, appears in the Address of GEORGE A. BACON. The Passing of the Grand Army of Spiritual Pioneers, delivered at the recent Golden Jubilee at Rochester, N. Y. COLEVILLE, at the rare and valuable tribute to those who became identified with the cause in the years gone. All Spiritualists should have a copy. For sale by BANNER OF LIGHT PUBLISHING CO.

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BOSTON, SATURDAY, MARCH 11, 1899.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found on fifth page.

Local Briefs.

BOSTON.

At Boston Spiritual Temple, Berkeley Hall, Dr. Geo. A. Fuller began his work Sunday as speaker for the present month. The instrumental music was furnished by Prof. Geo. Schaller, and vocal by Mrs. Gertrude Laidlaw. The largest audience of the season was present, and listened attentively to the lecture, "Are We Doing Our Duty?" which will appear in full in the next issue of THE BANNER. In the evening, in addition to the lecture, Walter Baye gave many accurate readings in an entirely unique way. His talk on palmistry and astrology was also very interesting. The Secretary writes that he was "even more than had been recommended," and they hope to have him again.—BANNER OF LIGHT on sale.

Edgar W. Emerson was the speaker and medium at Red Men's Hall, Sunday, March 5. Vocal music was given by Mr. Harold Leslie and Miss Hatch, a recitation by Mrs. Packard, and Mrs. Maggie J. Butler offered interesting remarks. Mr. Emerson's communications were all acknowledged by parties in the audience. Prot. Willis Milligan presided at the piano.

At the Boston Spiritual Lyceum, Sunday afternoon, in Berkeley Hall, "What Is Your Favorite Animal and Why?" was the subject for younger groups. "Conscience: What It Is and What It Does," for the older ones. Conscience was characterized as "educated selfishness," and a result of education, heredity and environment. The following took part: Forster, Harding, C. L. C. Hatch, Elmer B. Packard, J. R. Shaw, Mrs. A. S. Waterhouse, Dr. J. R. Root, A. P. Blinn, Rupert Davis, Grace Tarbell and Gertrude Laidlaw. Questions for next Sunday: "Do Animals or Birds Know Anything?" and "Can We Love Our Neighbor as Ourselves?"

Charles B. Yeator, Sec'y, says that the Children's Progressive Lyceum No. 1 held an interesting session March 5. The subject of the general session was "Manners," while the topic assigned the little folks was "Hope." After the usual march, songs and recitations were given by Iona Stillings, Mabel Emmons, Pauline Hatch; Mrs. J. W. Kenyon, excellent remarks; Ella Filman and Lottie Weston. Edgar W. Emerson spoke very kindly and interestingly to the children, as did also Madame Haven, Mrs. W. S. Butler and Dr. E. A. Smith of Vermont. Mrs. M. A. Brown gave a select reading; Floyd Sibley and Miss Edith Hatch, songs. Special anniversary exercises will be held under the auspices of this Lyceum on Sunday, April 2.

The Helping Hand Society held regular services Wednesday evening at Gould Hall. After supper an interesting circle was participated in by several mediums. The rest of the evening was devoted to whist. Mr. Burrill and Mrs. Eldridge won the prizes. Wednesday, March 17, Vaudeville entertainment and cake walk. Special mediums' night: Nettie Holt-Harding, Annie E. Cunningham, Hattie C. Mason and others.

The largest meeting of the season was held by the Ladies' Lyceum Union Wednesday evening in Dwight Hall. After supper the following took part in music, speaking and tests: Mrs. M. J. Butler, President; Miss Edith Hatch, Dr. Smith, J. B. Hatch, Sr., Willie Sheldon; Mesdames White, Webster, Witham, Cunningham, Prof. Milligan, pianist. BANNER for sale.

At the Ladies' Spiritualistic Industrial Society Thursday evening in Dwight Hall, the following speakers and mediums took part: Mrs. J. S. Soper, President; Willis Milligan, pianist; George Cleveland, T. Allen, Mrs. Dodge, Dr. Smith, Frank Woodbury, Mrs. Webster, Dr. Hunt, Third Thursday, Veterans' Night; fourth Thursday, dance night; fifth, whist party.

At the First Spiritual Church, 730 Washington street, Mrs. M. A. Wilkinson, Pastor, the usual services were held Sunday morning, afternoon and evening. The following speakers and mediums took part: Messrs. Newhall, Hill, Proctor, Falkenberg, Baker, Jackson, Howland, Cowen, Arthur McKenna, Mesdames Peabody, McKenna, Stokpole, Kenyon, Baker, and Miss Sears. BANNER for sale.

At Commercial Hall, Sunday morning, afternoon and evening, Mrs. Nutter, conductor, the following speakers and mediums took part: Messrs. Clark, Jackson, L. A. Cameron, H. Saunders, Turner, Proctor, T. Eland, Prof. Tyler and wife, Mesdames Ratzel, Witham, Knowles and Woodbury. BANNER for sale.

At the Ladies' Aid Society, Friday evening, 24 Tremont street, the following took part: Gertrude Laidlaw, E. W. and C. L. C. Hatch, Mrs. Alice Waterhouse, Dr. E. A. Smith, Hattie C. Mason, Oscar Ederly, Annie Cunningham, A. P. Blinn, Mr. Arlington, Mrs. Ederly, March 17, Social Whist Party.

At Odd Ladies' Hall services were held at the usual hour Wednesday, with Mrs. A. P. Guitierrez, Mrs. M. P. Lewis, Mr. Haynes, Mrs. Ackerman, Mrs. West, Dr. E. A. Smith of Vermont, Dr. Hunt, Mr. Hersey, Mr. Bates, Mr. Marston, Mrs. Parnell and Mrs. Proctor as the speakers and mediums. The same speakers, with Mr. Hall, Mrs. Kenyon, Mrs. Webster, Mrs. Osgood, Mr. Cohen, Mr. Graham, Mr. Lamont, Mrs. Healey and Mrs. Kneeland officiated on Sunday, March 5.

L. L. Whitlock says that the members of the Boston Psychic Conference listened with much pleasure to an able address from B. B. Leigh on "What Do Nature, Science and Reason Teach Me of the Past, Present and Future, also of God and his Forces?" He was followed by Mr. Hicks, P. P. Field, Dr. Latham, Prof. Henry, and others. Next Sunday the subject will be "Psychological Influence in Personal Life," which will be considered in a series of ten-minute speeches. L. L. Whitlock will give an illustrated lecture before Dr. F. J. Miller's Metaphysical School Sunday evening, March 13.

Massachusetts.

The First Spiritual Society of Salem is loud in its praises of Victor Wydes, who occupied the platform Sunday. The Secretary characterized his lectures as "spiritual, scientific and eloquent," and his psychometric and life-readings as "wonderful and correct." He speaks for them again March 12. BANNER OF LIGHT for sale and subscriptions taken; annually, \$2; semi-annually, \$1; quarterly, 50 cts.

Mrs. Tillie U. Reynolds of Troy, N. Y., served the Ladies' Aid Society, Springfield, during the month of February. She had large and appreciative audiences. Feb. 23 a Colonial Party was held. Salad supper, and fine musical program. The new Secretary of the society is Mrs. Anna M. Kelsey, 376 Union street.

The Spiritualists' Association of Lynn met at Cadet Hall, Sunday afternoon and evening, and tendered a benefit to Thomas' Orchestra. There were special exercises; readings, Mrs. M. A. Stone; remarks, Mrs. Abbie N. Burnham, and Mr. Ramadell; psychometric readings and tests, L. D. Milliken and W. A. Estes; singing, Pres. Keely; dialect readings, Willie

Freeman of Saugus; cornet solo, W. H. Thomas. Orchestra rendered long program. Next Sunday Mrs. A. J. Pettinelli will lecture.

The Arthur Hodges Spiritual Society held services as usual in Temple Hall, those who took part during the day were: Misses Lena and Elsie Burrill, Mrs. W. B. Belcher, Mrs. Mason, Mrs. Brennan, Capt. Balcom, Mrs. Fowler of Salem, Warner, Pierce, Furbush, Mr. Harwood, Mr. Rollos, Mrs. Quail, Mrs. LeFavour, Mrs. Dr. C. C. Chase and Mrs. Lizzie D. Butler. Services next Sunday as usual, with Mrs. M. C. Chase as speaker.

Mrs. R. P. Morton writes: The Malden Progressive Spiritualists' Society held an interesting session on March 5. Music in charge of Mrs. Wm. Barber. Scripture reading and address, President Barber; invocation and address, Mr. Wm. Barber, Jr. W. Cowan, address, H. H. Warner, followed with messages, all recognized; messages, Mrs. Clara L. Fagan. BANNER OF LIGHT for sale at the hall.

Services were held in G. A. R. Hall, Cambridgeport, at 2:30 and 7:30 P.M., March 5. Mr. O. P. Stiles, Mrs. Akerman, Mrs. Fish, Mr. Nichols, Mr. Morse, Mr. Remisee and Mr. Evans taking part.

Mrs. Nettie Holt-Harding occupied the platform of the First Spiritualist Association in Malden last Sunday, to the great satisfaction of her many hearers. Next Sunday Mr. J. S. Soarlett will be the speaker.

Mrs. A. J. Pettinelli of Malden spoke at Lowell on the 5th inst., with excellent results. Her subjects were in the afternoon, "Our Home Over There," and in the evening, "Dr. Talmage and Lyman Abbott." Both addresses were of a high order of excellence. Mrs. Jones will occupy the Lowell rostrum next Sunday.

J. S. Soarlett of Cambridgeport occupied the platform of the First Spiritualist Society, Fitchburg, on March 5. His lectures and tests gave general satisfaction. Miss Howe's music was a special feature of the occasion. Mr. Walter Rollins of Charlestown will speak for this society March 13.

On account of illness, Dr. C. H. Harding was unable to fill his engagement at Brockton last Sunday, and his place was filled by Rev. S. L. Beal, who gave a very instructive lecture. Mrs. J. W. Kenyon will occupy the platform March 13.

New York.

[At the Women's Progressive Union of Brooklyn, N. Y., Sunday afternoon and evening services were held as usual. Mr. F. A. Wiggin reviewed Dr. Lyman Abbott's views on Spiritualism in the afternoon; Jerome H. Fort, President Church of Divine Communion, spoke in the evening. Mr. Wiggin closed both meetings with ballot tests. Music was furnished by Mrs. Sieber, Miss Edna Turton and Miss Dikeman.]

The Church of the Fraternity of Divine Communion held services Sunday evening in Aurora Grata Cathedral, Dr. E. F. Smith, Vice President, presiding. Ira Moore Courlis sang, spoke and tested. Further music furnished by Adolph Whitelaw and Miss Richardson. Thursday evening class meeting devoted to questions and answers.

Christian Spiritual Union held services Sunday afternoon at Tuxedo Hall, 59th street and Madison Avenue. Dr. Harlow Davis made pleasing remarks, and gave a great many tests, all recognized.

[At the residence of Mrs. H. Dean-Chapman, 330 West 59th street, New York, her birthday, also that of H. C. Dorn of Newark, N. J., was celebrated. Thursday evening, music, words of good cheer, welcome from host and hostess, a hearty repast and distribution of "favors" made the occasion a pleasant one.

The First Society of Spiritualists of Syracuse, N. Y., held meetings Sunday afternoon and evening. Dr. George C. Parmister was speaker; Mrs. M. Olmstead of Boston gave tests, all recognized.

Other States.

The Philadelphia Spiritualist Society, Mrs. Thos. M. Locke writes, has had for speaker during the month of February, Prof. Wm. M. Lockwood, who is doing a grand work for our Cause in the demonstration of spiritual phenomena. He lectures for us twice on Sunday and through the week; he is generous and kind and does all in his power for the advancement of the society. Mrs. May S. Pepper, who is known all over this country for her wonderful psychic gifts, has followed the Professor's lectures with spirit messages, and has given many wonderful tests, and never made one failure during the entire month. "Bright Eyes," who is the control of Mrs. Pepper, is certainly doing a good work through her medium. Prof. Lockwood will lecture for our society during this month, followed by Miss Margaret Gaulle with spirit messages.

J. C. F. Grumbine continues to lecture before the First Society of Rosicrucians, Chicago, Ill., 11 A. M. Sundays, in Steinway Hall. He will leave April 24 for Syracuse, N. Y., where he will reside permanently, lecture and establish the College of Psychical Science. A special class of twenty-five students graduate in the spring, and will be awarded diplomas. The office of Immortality will be removed East.

Mrs. J. A. Chapman, Sec'y, from Norwich, Ct., writes that Oscar Ederly spoke in the Spiritual Academy Sunday. In the afternoon he answered questions; in the evening spoke on "Heaven and Hell."

Amasa Whipple served the Providence Spiritualist Association in Columbia Hall Sunday afternoon and evening. Mrs. Sarah Bumes gave tests. Next Sunday E. S. Straight. BANNER OF LIGHT for sale.

In Orient Hall, Portland, Me., Mrs. M. A. Reddon made remarks, Sunday, and gave satisfactory tests.

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Dr. R. D. FAIRBANK, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

A Letter to the Editor.

Dear Sir and Friend: I was unusually delighted this morning upon reading the bright and very thoughtful little poem by my friend Joel B. Dow, Esq., the noted lawyer of Beloit, Wis. I spent a month at his hospitable home in Beloit during the winter of 1896. Mr. Dow is not only a humanitarian in the fullest sense of that much-abused word, but is one of our deepest thinkers in everything appertaining to the occult in philosophy. It was through the columns of the BANNER OF LIGHT that I became acquainted with this very remarkable man. Mr. Dow had read some of my articles entitled "Occult Experiences," published in THE BANNER, and wrote me a very flattering letter of appreciation. From that time our correspondence became quite regular, and, upon my return trip from Minnesota, where I had been to perform at the Ole Bull Monument Festival, I made it a point to stop at Mr. Dow's home. I found Mr. Dow and his delightful family all my anticipations had pictured. Mrs. Dow being a composer of charming music, and both herself and daughter practical musicians of more than average ability. Private musings were at once inaugurated in Mr. Dow's home, and I need scarcely add, that for many evenings hosts of friends crowded his spacious parlors, and the hours indeed "flew on by angels' wings." It was with sincere regret that I parted with this estimable family. A few of Mr. Dow's remarkable sayings may not be out of place here. 1. "Facts are the finger prints of God." 2. "One fact, if it be no larger than the print of a raindrop in the sand falling ages ago, lives forever." 3. "The tomb is not a blind alley; it is a thoroughfare which closes in the twilight to open with the dawn." 4. "The inquiry among students in the American colleges now, is not what Baalam's ass saw, but what nature says." Sincerely Yours, J. JAY WATSON.

History of American Spiritualism.

BY J. M. PETERSON, M. D.

After over fifty years of Spiritualism in America, since the Hydesville electric-rappings from the unseen world, have passed, is it not time that there was a well-written, concise history of American Spiritualism? And why shall we write this book or books? Over fifteen years ago in connection with a literary gentleman, who did not wish his name publicly mentioned, as he was a college professor, I commenced writing such a history—but as nearly all of my gathered documents and dates were burned in that San Antonio sanitarium conflagration, I gave it up.

That such a history of the origin and progress of Spiritualism in this country be written seems to me to be a necessity. True, we have Mrs. Britten's "Nineteenth Century Miracles," a cumbersome volume, which was valuable when written and yet quite as valuable and of more interest to European than to American Spiritualists. The first thirty pages of her book were devoted to German Spiritualism, the next forty-five to French, and the next or third chapter of one hundred and thirty-six pages was devoted to the movement in Great Britain. These chapters were followed by Spiritualism among the Hindus, etc., and the last chapter was given to American Spiritualism, all of which was awkwardly putting the finish before the beginning, the horse behind the carriage. And then the name of the book was by many regarded as objectionable—"Nineteenth Century Miracles"—inasmuch as there are not and never were any miracles in the general or orthodox acceptance of the term. The volume also contained a great deal of irrelevant matter. Do not think that in stating these facts I am for a moment undervaluing the book or the great merits of its gifted author. But it is at present not up with the genius and spirit of Modern Spiritualism in America, and other countries of the world. A new, carefully written, concise, closely-connected, and elaborate history of Spiritualism in America should be written while some of the old pioneers in the work are yet sojourners in their mortal bodies.

Who shall do this work? The efficient and energetic president of the National Association of Spiritualists recommended in one of his reports that Lyman C. Howe be invited to write such a history, and I think the suggestion met with a unanimous approval of all present attending the National Association. Mr. Howe as medium, speaker, writer and devoted toiler has been in the work of Spiritualism from its very inception, and is every way well qualified to do this work, and he will do it as he does all of his work, ably and conscientiously.

But if he devotes his time and talents to this proposed work, which will take at least two years, he will necessarily have to drop his lecture work on the platform, and be remunerated for his time and labor. This will be the simplest act of justice. And now how shall the funds be raised to enable him to write and publish such a history? A book of this character will not pay the author as would some shallow, exciting novel or some tale of travels in darkest Africa; although it would evidently pay after a period of years.

I have not submitted these matters to Mr. Howe's attention, and I am not assured that he will approve of my plain, straightforward writing in thus conjuring with his name. I am used, however, to taking responsibilities, and have more than once been lashed for my good nature. I feel that the funds can be raised, and cheerfully raised, by this great body of Spiritualists, numbering millions, to enable Lyman C. Howe to present to the world a correct and ably-written history of American Spiritualism. Let us hear from others upon this subject at once.

WHY WERE NAPOLEON AND KING RICHARD BEATEN?

Napoleon had nerves of steel at Austerlitz and dyspepsia at Waterloo. King Richard suffered the agonies of insomnia the night before he met Richmond on the fatal field of Bosworth. Ill-health, low vitality, nervous and physical exhaustion are always the causes of lack of success in whatever you undertake. Weak nerves, low vitality, female complaints, hysteria and despondency prevent women from attaining their duties as wife, mother and home-maker. Nervous debility, shattered nerves and physical exhaustion from overwork, indiscretions and excesses stand as a stumbling block in the path of success for men. Absolutely the only hope of attaining success in life lies in getting back your health, and you can do so if you adopt the right means. You have perhaps tried to get well and failed. Simply because you have not used the right means. You have taken drugs and poisons which have done you no good. Why do you not use the wonderfully curative harmless vegetable medicines of Dr. Greene, 34 Temple Place, Boston, Mass., discoverer of that grand restorative known and used all over the world, Dr. Greene's Nervura blood and nerve remedy? This is but one of the marvelous cures for different complaints and conditions of disease which Dr. Greene has discovered, and the fact that he is a regular physician, a skilled and experienced specialist in the treatment and cure of all forms of nervous, chronic and lingering complaints enables him to perfectly understand your disease and prescribe his health-restoring medicines to cure. Consultation, examination and advice are given to all absolutely free of charge. You are welcome to call, or if not convenient, write him fully and freely about your case and in perfect confidence. It costs you nothing to consult him and find out all about your complaint, and we assure you that you will be cured if you will adopt this treatment by harm less vegetable medicines.

Jubilee Deficit.

Previously acknowledged, \$1243.16. A widow's mite, Hartford, Ct., \$5; Mrs. Emma S. Davis, \$1; Mrs. Lucy M. Biting, cents. Total, \$1249.26.

Movements of Platform Lecturers.

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

Anna L. Gillespie, nee Robinson, is prepared to answer calls for lectures, funerals, etc., as heretofore. Her address is South Lang Avenue, Station A, Pittsburg, Pa.

Amanda L. Coffman, one of this city's most active mediums, after a long absence, is again before the public, ready for camp or other engagements, in this and adjoining States. This medium has done a great work for her stilling during her retirement from the rostrum. She is a good public test medium, and is also an interesting speaker. H. W. BOOZER, Grand Rapids, Mich.

Dr. George A. Fuller lectured in Berkeley Hall, Boston, March 5th, and will also lecture at the same place the 12th and 19th, and at Greenwich, Mass., the 26th. He has May 29th and the last three Sundays of June unengaged. For terms address him at 42 Alvan Avenue, Worcester, Mass.

J. C. F. Grumbine will be at Onset and Cassadaga Camps, and expects to fill other engagements East. Address him, 5960 Laegle Avenue, flat 3, Chicago, until April 25.

The Ladies' Aid Society

will celebrate the Anniversary of Modern Spiritualism Friday, March 11. The following talent is expected:

Mr. H. D. Barrett, Mrs. Carrie F. Loring, Mr. A. P. Blinn, Dr. Dean Clarke, Mr. J. B. Hatch, Sr., Mesdames Alice Waterhouse, Kate R. Stiles, N. J. Willis, Sarah A. Byrnes; for recitations, Misses Lucette Webster, Etta Willis, Mrs. M. A. Brown; mediums, Messrs. Albert Sawin, Edgar W. Emerson, Mesdames Annie Cunningham, Hattie C. Mason, Kenyon, Shackley, Nettie Holt-Harding, Jennie K. D. Conant; music, Misses Laidlaw, Amanda Bailey, Messrs. Charles W. Sullivan, George Cleveland, E. W. and C. L. C. Hatch.

The services will be held morning, afternoon and evening. Dinner and supper will be served in the hall, 241 Tremont street. We hope all the friends will attend.

The Helping Hand Society

Will celebrate the Anniversary of Modern Spiritualism Wednesday, March 29, at Gould Hall. Among those who are to be present are: Mr. George A. Fuller, Mr. F. A. Wiggin, Mrs. N. J. Willis, Mrs. Hattie C. Mason, Mrs. A. Waterhouse, Miss Lucette Webster, Miss Gertrude Laidlaw and many others.

G. C. CRAWFORD.

New editions of the works of Andrew Jackson Davis have just been received from the press. We can now fill all orders.

THE MODERN
STOVE POLISH
ENAMELINE
PASTE
CAKE
OR
LIQUID
Makes an old Stove as
bright as new in a minute.
J. L. PRESCOTT & CO. — NEW YORK —

di Legislation in Illinois.

State Board of Health Recedes From Its Former Bill.

The Senate judiciary committee at its session Monday afternoon heard arguments on the bill to establish a state board of medical examiners, etc. This bill is understood to be the outgrowth of the State board of health, and intended as a substitute for the medical practice act of 1888, which was not thought to be quite rigid enough in excluding from the right to practice medicine certain so-called irregulars.

John A. Barnes of Chicago, attorney for the state board of health, was put forward as the champion of the measure. To the delight of those opposed to the bill Mr. Barnes presented a substitute for the original, which lacks most of the more objectionable features of the original bill. Among the changes are these: Section 1, providing for a state board is dropped entirely. This renders null sections 2 and 3, defining the duties of the board. Section 4, requiring all physicians to get new licenses and to get them renewed yearly, is kept out. Section 7 also goes by the board. Section 8 is so emasculated as to be harmless. This was the chief feature of the bill, as it was aimed at advertising doctors. Section 9 lets in the osteopaths, magnetic healers, Christian scientists, etc., as now amended. This surrender is to be accounted for on the ground that the authors of the bill knew that the opposition to it would be strong enough to prevent its passage.

Dr. T. A. Bland was the chief speaker on the opposition side. He said that he had come prepared to make argument against the very features of the bill which had been eliminated. He offered some objections to other sections, however, and his suggestions were at once accepted by Mr. Barnes.

Dr. Bland had a traveling bag full of letters from physicians in this State in opposition to the bill. These letters were addressed to him in reply to his open letter to the doctors of the State, dated Jan. 23. He has received over one thousand such letters, and they continue to come. He also presented petitions signed by over one thousand doctors, and forty-seven thousand people who employ doctors, and desire to choose their own physicians without the aid of a State Board.

The amended bill was referred to a subcommittee of five, Senator Baxter being chairman.

At its meeting, March 1, the subcommittee amended the bill as I had suggested in my speech the day before. It is a great improvement over the present law. The State Board, in trying to get more power, has been short of much that it had. I am universally credited with producing this gratifying result; am congratulated by my friends, including many Senators and members.

T. A. BLAND.

The Christ Question Settled—A New Edition.

Considering the times, the unexpected rapid sale of the "Christ Question Settled," by Dr. Peebles, necessitates an immediate new and larger edition, the value of which will be enhanced by a very full and alphabetical index, correction of several errors, and an addition of more matter upon this live subject, "Jesus, Man, Medium, Martyr." It has been hinted that the doctor catered in this volume to the Christian thought of the church. The following passages will show that the reverse is true. For instance, on page 367 occurs the following paragraph:

"The old church fathers transformed Jesus the man into the Very God, who died to appease his own wrath, and opened the way through blood whereby sinners might escape the just punishment for their wrong-doing. Accordingly, Isaac Watts sang in a hymn:

"This infant is the mighty God,
Come to be suckled and adored."

"Think of it, this God 'suckled'—the mighty God in diapers! This is ecclesiastical Christianity—rather it is the counterfeit coin, current and popular, but false. It puts the emphasis upon belief rather than conduct, upon faith rather than knowledge. It builds cathedrals, not men. Religion is transformed from a principle into an institution. We look for a Christ, and find a church edifice. We listen for angels, and hear the doctrines of devils from a thousand pulpits. The hypocrite and the Pharisee profess Christ, and practise the Satan of selfishness and worldliness.

"Rejecting these church dogmas, do we offer no substitutes? Indeed we do—we offer you reason, science, philosophy, phenomena, we offer you sound limbs for crutches, fresh living food for Israel's stale manna, truth for authority, and palaces and temples of transcendent magnificence in place of your old ecclesiastical and huts, conceived in Babylon, born in Egypt, and cradled in Mesopotamia, framed in the interests of Roman prepotence, and enforced by kingly potentates when in power.

This next edition will be reduced from \$1.25 to \$1.

Maine.

BINGHAM—A. Baker, Sec'y, writes: A meeting of the Trustees of the Madison Camp Association was held at their grounds Feb. 18, President Hayden in the chair. The following business was transacted:

Voted, to accept the resignation of the Treasurer, J. H. Matthews, and N. P. Brown was elected to fill the vacancy.

Voted, that the Secretary hold the Association funds until the new Treasurer has filed his bond.

Voted, that the Treasurer's bond be \$5000.

Voted, to have a seal.

Aaron Drake and W. W. Russell were appointed Hall Committee and Ushers at our next Camp-meeting, which is to commence September 1 and to last ten days.

E. O. Danforth and A. N. Moore were appointed Ticket Agents. There is to be a two days' meeting at our grounds on the 3d and 4th of June next.

There is a familiar anecdote about two Catholics who killed a traveler for his money, but finding that he had bread and meat in his knapsack, at the bread and threw away the meat because it was Friday. This may be fiction, but something similar is related by the New York police as true. A burglar, in trying to escape from a tenement house, found his way blocked by a young man. He promptly shot him and got away. Next day the victim died, and two days later the murderer was in the hands of the police, having been betrayed by his sweetheart. The girl was asked if she had renounced him for killing a man, and indignantly replied that she had not. "I'd have gone willingly to the gallows with him if I had to," she told a reporter, "but yesterday I found out that he had broken into a church, and I couldn't stand any man who would do that."

—Truth Seeker.

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. Wiggin 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 3 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.

The journey of man across the narrow isthmus of earth-life is to teach him that he must develop his own soul's powers in every possible direction by means of sundry experiences in all departments of being.

U. S. CONSUL
CURED OF
ECZEMA
BY
CUTICURA

I had an attack of Eczema, and ordered a box of ointment of zinc ointment. The first application changed the Eczema to hell-fire, which seemed very enervating. The drugist had used a rancid cerate and I was poisoned. A local physician did not help matters, and everything else failed to help, or made it worse. I was becoming desperate, when I thought of CUTICURA REMEDY, and dispatched my servant for a cake of CUTICURA SOAP and a box of CUTICURA ointment. The first application relieved me and in three days I was well.

PULASKI F. HYATT, United States Consul.
Dec. 13, 1897. Santiago de Cuba.

Sold throughout the world. PUTNEY D. & C. CO., Sole Props., Boston. "How to Cure the Worst Eczema," free.

FITS

If you suffer from Epilepsy, Fits, Spasms, Spells, Falling Sickness, St. Vitus's Dance, etc., have children, relatives, friends or neighbors that do so, or know people that are afflicted with New Discovery, Epileptide, will PERMANENTLY CURE them, and all you are asked to do is to send for a FREE Bottle and try it. It has CURED thousands where everything else failed. My 90-page Illustrated Book, "Epilepsy Permanently Cured," FREE. When writing, please give name, AGE and full address. All correspondence professionally confidential.

W. H. MAY, M.D.
May Laboratory, - 94 Pine St., New York City.

Springfield Election.

The First Spiritualist Ladies' Aid Society held its annual meeting Feb. 21, 1899, at 2:30 P.M., No. 10 Foot's Block. The following officers were elected for the ensuing year: President, Mrs. Hortense G. Holcomb; 1st Vice-President, Mrs. Sarah G. Haskins; 2d Vice-President, Mrs. Ella Wightman; Clerk, Mrs. Mary French; Treasurer, Mrs. Augusta J. Clark; Corresponding Secretary, Mrs. Anna M. Kelsey. Directors—Mrs. Hortense G. Holcomb, Mrs. Sarah G. Haskins, Mrs. Lida Hart, Mrs. Caroline Fairfield, Mrs. Addie L. Leach, Mrs. Mary French, Mrs. Augusta J. Clark.

Readers, please notice that we are now ready to fill your orders for A. J. Davis' books. Just received a new supply.

Announcement.

W. J. Colville announces the immediate publication of a singularly weird and thrilling occult story by a gifted Roumanian author, Dr. Eugenie Elisau of New York. The title of this singular romance is "SATAN'S HOOF AND THE TWO WITCHES." For insight into the occult practices of parts of Europe not usually frequented by the general traveler or pleasure-seeking tourist, this work holds an almost unique position. Every lover of the curious, the psychical and the mystical will revel in its entrancing narrative of strange adventure coupled with elucidation of profound mysteries of Nature. The philosophy is of the highest. The book cannot fail to enlighten as well as entertain. Advance subscriptions can be sent immediately to Banner of Light Publishing Co.—25 cents each; five copies, \$1. The book will be printed in clear type, on good paper, with very superior cover.

Our readers' attention is hereby called to the card of Wm. H. Drake on another page of this number.

Announcement.

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

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