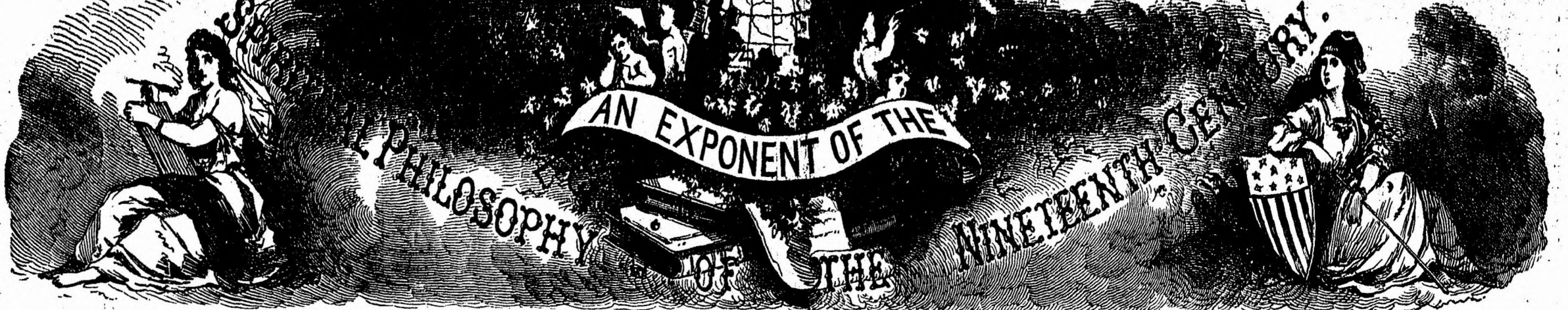


BANNER OF LIGHT.



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NO. 25.

Written for the Banner of Light.
CAST THY BREAD UPON THE WATERS.

BY STEPHEN H. BARNSDALE

Cast thy bread upon the waters
As they daily flow along,
Thus to feed with heavenly manna
Souls that faint 'neath hate and wrong.

Cast thy bread upon the waters;
Seek to sow where'er ye may;
Strive to pierce the densest darkness
With at least one sunny ray.

Do as did the blessed Master,
Who the shores of earth once trod,
Quenching sin and dire disaster—
Lifting souls up nearer God.

Time is passing by most quickly;
Sow thy seed with kindly hand;
Sow thou gladly, sow thou thickly,
Soon thou'lt reap a harvest grand.

Sow in morning, sow in noontime;
Sow when near the silent tomb;
Sow until ye hear the bells chime
Welcome, welcome, welcome home!

Original Essays.

Practical Suggestions for the Esoteric Student.

A SEQUEL TO ABSTRACT PHILOSOPHY.

BY PAUL AVENEL.

In a previous article—entitled "Abstract Philosophy," which appeared in this paper under date of Oct. 3, '96—I indicated a general course of introspective study, a synopsis of principles upon which abstract knowledge is based.

I now hope to resolve some of those principles into specific laws for the benefit of those who contemplate systematic occult research.

Any research, to be practical, must be experimentally pursued. Knowledge—to be knowledge—must enter into personal experience; theory will not suffice, however plausible its premises or logical its deductions.

Reason may guide us into fields of logical probabilities, it may even establish perceptive certainties; but these are as far from the domain of actual fact as photographs are from the actualities they represent.

Theories are thought-paths—more or less well defined and direct—to guide mental investigators to given deductions; if these deductions can be tangibly crystallized into facts they become knowledge.

Through individual experience truths fix themselves upon intelligence by personal demonstration; their impressions are permanent. Theoretical instruction is not so. The impressions have not sufficient impact to endure.

Whatever is stamped upon intelligence by emotion, by sensation, or by the ordinary operation of the senses, at once becomes a part of the conscious existence; it is indelibly fixed upon the perception, and by assimilation is literally embodied in the intellectual ego. Such education defies the assaults of controversy and resists the disintegrating processes of time.

To know we must learn by personal investigation, and to learn involves determined and persevering effort. Nothing stable can be acquired by spasmodic or desultory endeavor.

Results in esoteric research are always in direct ratio to the energy expended. There is no quibbling with chance or uncertainty; there can be none, for the field is purely ethical.

If you are honest, resolute, willing to labor—and to suffer if need be—you will succeed. There is no doubt of it. Make this your maxim, adhere rigidly to it, and in course of time you will acquire yourself honorably in the school of esoteric thinkers.

There is no loftier ambition, no more philanthropic enterprise, no more altruistic method of reform, no more thorough system of self-culture.

Three fundamental truths must be understood before self-study begins. These are the rudiments of esoteric philosophy—the elementary laws upon which all occult knowledge must be based; they are as follows:

1. As a creature of the universe, you are universal in the attributes of your immortal being.

2. As a creature of the earth, you are cosmic in the attributes of your physical being.

3. There are no unfathomable mysteries in the universe.

The first law places you in spiritual accord with abstract universal conditions, entitles you to knowledge on the subject, and constitutes you a cooperative factor in universal economy. The second places you in analogous accord with the planet and its economic laws. The third should stimulate your desire to know the principles and history of your being, as well as its prophecy.

Having thus learned the elements of the eternal philosophy, you are in a position to begin self-study. Set apart a half-hour—no more—from your daily duties; let it be in the early morning, when your faculties are most vigorous and fresh from the baptism of sleep. Seclude yourself religiously at this hour every day; let it be a service of prayer—not articulated prayer, which usually means little, but of soul-prayer, of fervent aspiration. Open your mind to the inflowing light of divine truth. Sincere aspiration will aid you to do this, and there is something in cosmic conditions at early morning that will facilitate your purpose.

In the previous article I have shown how in introspection forces the intelligence into its soul-aura by neutralizing the physical faculties and sterilizing brain vigor for the time being. It is this introspective aspiration which you must cultivate.

Look deep into your soul for the information you seek regarding yourself, your nature and its requirements. Search the laws that lie hidden in your sub-consciousness, for knowledge of your individual being; a complete record of your history is inscribed there, which introspective study will eventually enable you to read as clearly as a printed page. Search your soul prayerfully, silently, reverently; your supreme educator is ensnared there.

Banish every thought concerning your daily interests, relax the mind and permit the brain to lie passive. You will find the greatest difficulty just at this point unless you are a subject of auto-suggestion or self-subjection.

Transition from the positive to the negative mental condition is always the most difficult lesson the tyro has to learn, but once this oc-

cult experiment is successfully mastered, nothing remains to be overcome. The way is then open, and occult fields are accessible to your understanding.

Your first sensation will probably be a sinking of the physical form, as though heavily weighted, and you will gradually become oblivious of its existence. Your consciousness will appear to rise—your spirit actually will rise—and, for the time being, live independent of your body.

This is abstraction. There is nothing mystical about it. Every Spiritualist knows that the spirit can pass out of the form and ascend to higher regions. To do this by conscious volition is the only feat to be accomplished.

And just here I wish to make an assertion which my own esoteric research justifies me in laying down as a rule without an exception: i. e., every human being is periodically removed from his corporeal embodiment by the spirit guardian who attends him and taken to spiritual realms for spiritualization.

This is usually brought about during sleep, when the physical faculties are dormant and the psychic faculties alert. The object is to infuse spiritual elements into the captive spirit, which would suffer if entirely deprived of the etheric stimulus. I have never seen this idea in print. Others may entertain and teach it, but to my mind it is of such supreme importance that all esoteric students should be made aware of it.

Having thus abstracted your spiritual faculties from their physical limitations, you will observe a gentle vibration of which you were unconscious before. This is the primary etheric vibration, through which the spiritual faculties will be first impressed. Allow your mind to remain perfectly inactive. A power you do not yet understand will interpret the vibration for you. It may be a long time before your abstraction is sufficiently complete to admit of exact rendition of these etheric waves; but be patient. The spiritual attributes of your consciousness need educating, and immersion in the etheric fluid will gradually accomplish this.

Repeated effort will so refine your intuitive perceptions that you will understand, even though intelligent expression fails to appear. You will begin to appreciate the vastness of the universe and the latent possibilities of your own nature; you will seem to expand and enlarge intellectually; you will feel more, think more, reason more and know more after these excursions into space.

They cannot harm you if you adhere rigidly to the course outlined, unless there is some constitutional impediment—and of such you will very soon become aware. In such an event, my advice is to abandon the project so far as practical experiment is concerned, and trust the invisible coadjutors of your aspirations to educate you in their own way. They will do this, for sincere aspiration always enlists aid.

Health is of paramount importance in this as in every interest of life. Nothing can be gained in any department of being by a violation of natural laws, but in every field the earnest seeker after truth will learn. The ways and means of the Infinite are manifold, and aspiration always reaps a harvest of knowledge—whatever the obstacles may be.

Aspiration, integrity of motive and perseverance are the open sesame to success.

A Peculiar Hypothesis.

BY SILAS BOARDMAN.

Phrenology has been a favorite study with the writer for forty five years; and it may be supposed that I have grown into a position of prejudice against any theory or system that does not fairly dovetail with my own conclusions as based on that science.

But perhaps the supposition is not well founded. Prejudice is judgment without knowledge. So far as my observation has gone, no person of average intelligence has ever been known to make a candid and thorough investigation of phrenology without becoming a convert to its teachings.

In an essay of a few lines I cannot fully exemplify these things. In order to have a criterion the intelligent student will readily see that it was necessary to evolve a model of the human character that is approximately perfect. It is not necessary here and now to consider the very intimate connection between the mind and body.

Among the facts that are thoroughly established, one is that there are upwards of forty different organs of the brain, every one of which represents a legitimate mental faculty which, without exception, is subject to a law which insures the growth of use or the atrophy of neglect. The inference is that these faculties are all good, and that it is our duty to make good use of them. As the body and mind are so completely blended that one cannot act without the other, so we cannot have a system of phrenology based on the brain alone; but the body and brain, with their innumerable combinations, must always be considered, even in forming an estimate of mental character.

Now, the writer claims that the scope and jurisdiction of phrenology reaches into and completely covers every department of human progress. It will diagnose every mentality that is groping in the quagmires of superstition and bigotry or immorality. It is a safe criterion for any one, not even excepting the modern Spiritualist. It is a moral guide, a spiritual guide, an intellectual guide, a business guide. It is preeminently the guide to a true life.

For three years I have been trying, with limited facilities, to investigate Spiritualism. The farther I go, the more I study and experiment, the stronger grow my convictions that it is a glorious revelation of truth. Spirit Wm. Barron says: "It is the science of right living." It means truth, love, justice, industry, enterprise, progress. Dr. Bland says: "Phrenology is the John the Baptist of Spiritualism." I think Dr. Bland is good authority on both of these subjects. If I were to criticize his position at all, it would not be to enlarge Spiritualism less, but to extol phrenology more; and to call them twin sciences, neither of which we can afford to disparage.

From the material and mundane standpoint, it seems to me that phrenology covers the whole ground, yet they belong to the same province—phrenology perhaps being more especially adapted to the kindergarten department of true development; and Spiritualism more especially reaches out into the wonderful possibilities of spirit-communication and life in the upper spheres.

One of them alone is not sufficient—in other words, it may be admissible to say that one really includes the other, but neither can be eliminated from our field of progress. I will hardly dispute with Dr. Bland, or any one else, who shall insist that phrenology includes Spiritualism, or that Spiritualism includes phrenology. I am so thoroughly satisfied with either

position that I consider it already proven, and therefore past the limitations of a mere hypothesis.

About two years ago I wrote to a prominent medium (whose name I am not authorized to give) and incidentally remarked that I thought Spiritualism and phrenology were much alike. In his reply he said he "could conceive of no hypothesis on which to base a resemblance between phrenology and Spiritualism." I did not pursue the matter to a discussion with him, because his reply was a revelation to me that he knew no more about phrenology than I knew about the Martian canals; and perhaps to much more about Spiritualism. It seems to me that intelligent people who have average opportunities have no right to be ignorant of the salient principles of either phrenology or Spiritualism to-day. These are both well-known sciences that do not require the props of dogmatism nor the smiles of Mother Grundy. If my correspondent aforesaid should read this I hope he will be satisfied now that there is a hypothesis which claims a resemblance between these two beautiful sciences. Yet not a hypothesis because it is proven, and is no longer hypothetical.

Psychic Photography.

The most important recent psychical discovery is that of Dr. H. Boraduc, who, by a series of experiments, has succeeded in obtaining the photography of thoughts on sensitive plates. Psychic photography of this nature is of the greatest value, as it opens an altogether new field of research. It is an attempt to prove the presence in living man of super-physical elements, and we have to thank Dr. Boraduc for his serious systematic attempts along the lines of physical experiments to throw light upon the psychic constitution of man.

Dr. Boraduc's thought-photographs revealed some characteristics of thought-forms, a number of which we give below:

1. Color blue, representation of the thought form seen rising from a congregation in a church.

2. Light blue, a thought of pure devotion offered to one worshipped by the thinker, a thought of self-surrender and sacrifice.

3. A five-pointed star, radiating yellow rays, is a thought directed toward the Logos, a devotional aspiration to be in harmony with the cosmic as an expression of his nature.

4. A dull red, flashing from a cloudy brown. This form darted out from the aura of a rough, half-drunken man in East London, as he raised his hand to strike a woman down.

5. Vermilion at a point, "seeping from a lighter base." This is a thought of steady anger, intensely longing for vengeance sustained for years and directed against a person who had injured the thinker.

6. Predominantly red, but with it are rays of a bright yellow. This represents an angry thought of an explosive kind mixed with elements of mentality which render it far more dangerous than if it had been purely passionate.

7. Rose, varying in intensity, but without any definite object. This represents the outflow of affection not directed toward a specific object.

8. This, which is also rose color, represents a thought that is loving, but somewhat self-seeking, wishing to draw to itself, and hold. It has a browner tinge than No. 8.

9. Green, represents jealousy, which comes rolling out, suffusing the whole aura.

10. Bright yellow, shading off to pale lemon color at the edges. This is the most common form of thought, for the great majority of people, when thinking, send out just such clouds as this.

11. The outline of deep rose color, with a lighter interior represents the thought-form of a very clear and definite love directed toward a specific object.

12. Bright yellow, verging upon orange. A characteristic form; strong, ambitious thought taken from the aura of a man of keen intellect and noble character, who was possessed by a worthy ambition to wield power for public good.—*Light of the East*, for November, 1896.

W. J. Colville's Closing Lectures in Brooklyn and New York.

On Thursday, Feb. 4, W. J. Colville spoke during the morning session of the mass meeting of Spiritualists and Liberalists in Historical Hall, Brooklyn, and later in the day lectured in New York. On Friday, Feb. 5, he took temporary leave of his many friends in Brooklyn and delivered two lectures—one at 3 p. m. in Singleton Hall, 1188 Bedford Avenue, and the other before the Metaphysical League in Robertson Hall, Gates Avenue.

The attendance at 8 p. m. was so large that every chair in the spacious room, seating four hundred persons, was occupied.

The subject of the discourse (which called forth the warmest applause) was "Rays of Light from Zoroaster, Buddha and Christ." The speaker traced the essential elements of excellence in Parseeism, Buddhism and Christianity, and undertook to show that one system of religion often owes a great deal to another.

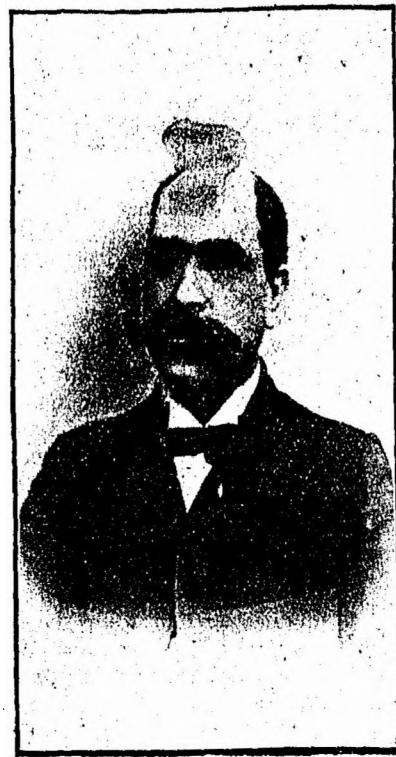
The Zend-Avesta, Vedas and Bible can well be studied together, and when they and many other collections of noble writings are honestly compared, much unity of feeling will result from a fair and sympathetic tribute paid to differing forms of faith, all being but lines of light diverging from a common source, and ultimately converging to the self-same centre.

Several questions relating to the true relation of the sexes in spiritual life and work were ably answered, and an impromptu poem on rather peculiar subjects, suggested by members of the audience, concluded the interesting and instructive exercises, which were very ably presided over by Prof. James Lytleton Washbourne, President of the League.

On Saturday, Feb. 6, Mr. Colville's last lecture for the term was given at the School of Psychology, 3 Rutherford Place, New York, on "The Law of Success." Rain was descending in torrents, but the hall was filled by an eager and appreciative audience. Prof. E. A. Whitelaw rendered two very fine violin solos on this occasion, which were enthusiastically received.

Though Mr. Colville is now again in Boston, he is expected to resume work in New York and Brooklyn not later than the middle of March.

Gloucester has the only four thousand pound fog bell in the world, operated by steam power. This two-ton monster has recently been placed in position and operation at the Eastern Point lighthouse station.



Theodore F. Price.

THEODORE F. PRICE, the subject of the accompanying portrait, and a well-known speaker and medium in the ranks of the public workers for Spiritualism, was born at Richmond, Ind. Losing both parents at an early age, he was taken charge of by an orthodox Quaker family, who gave him opportunities for acquiring a good education, which he completed at Earlham College, a well-known, high class establishment, managed by the Society of Friends, and located a short distance from his native city.

Like almost all mediums, he has ever been characterized by an extreme impressibility, being remarkably sensitive to the sphere of individuals; peculiar phases of his mediumship being an ability to psychometize character, while pictures from the past lives of individuals, as well as prophetic visions of their future, are pictured before his interior view. His psychical experiences began at an early period of his childhood, though their spiritual source was not then understood, and have continued to manifest through various phases of mediumship up to the present time.

Often when a boy, after retiring, he would experience the sensation of having his spirit apparently rocked from side to side by some invisible agency, until a dreamy feeling would steal over him, and he would find himself drifting through strange and silent chambers, the walls of which would be lined with portraits and landscapes; then he would appear to be surrounded by the armor-covered walls of ancient castles. Sometimes in these spiritual excursions he would be floating amid the tree-tops of forests, and has distinctly felt the leaves and foliage brushing against his face and hands.

However, it was not until he had passed his twentieth year that the grand and satisfying truths of Spiritualism were fully demonstrated to him through his own organism, but then in the most convincing and unequivocal manner. Having joined the westward moving tide in these early years, and made his home in Kansas, it was while he was holding a position as local editor on *The Tribune*, a leading Lawrence paper, that the spirit intelligences, who had often made their presence felt in a less tangible manner, found suitable conditions for demonstrating their presence unmistakably, and decided that the time had arrived when their medium should be set about the work which should be the principal business of his life.

While attending Earlham College his studies in geology and the natural sciences had somewhat unsettled his faith in the Mosaic account of creation; and the significant observations of a liberal professor of the ancient languages who had charge of the Scripture class which he must attend twice a week, had in a measure prepared the way and made him amenable to the reception of any reasonable substitute for the old system of theology that had been drilled into his impenetrable mind, and which had clouded all the years of his early life.

Shortly after his connection with the *Lawrence Tribune* began he attended a lecture on Spiritualism, the first he had ever heard on the subject, and which caused him to become much interested in the Philosophy. The lecture was held in the morning, and at its close the address of a local test medium was given, through whose powers spirit presence could be demonstrated. The same afternoon he called and had his first sitting, in a circle composed of the medium, her husband, himself and two ladies; and almost immediately after the circle was formed he felt the peculiar sensation of the magnetic current creeping through his system.

The medium, being entranced, turned to him and said—or rather the spirit—"Chief, you will not long have to go to the mediums; you will soon see these things for yourself," and gave him an account of his future career as speaker and medium. A spirit was described as standing near him, and who, on being recognized, said she would that evening place her hand on his forehead. Shortly after retiring that night, having fallen into a passive state between sleeping and waking, he was roused to full consciousness by feeling a hand pressed tightly against his forehead, the room at the same time being illuminated by a yellow light; and with his hand he took hold of a bare arm, feeling it as far as the elbow, when it vanished from his grasp.

Mr. Price is one of the pioneers of Spiritualism, though till within recent years his field of labor has been largely in the West, though he has spent some time in Canada and Old Mexico, working in his chosen field; though part of the time he filled the duties of correspondent for various newspapers. During the early years of his career as speaker and medium, while traveling over Missouri, Illinois, and other Western States, the prairies of Kansas, the Rocky Mountain towns, as well as cities distributed along the shores of the Mississippi and Missouri Rivers, he was often brought into contact with Warren Chase, E. V. Wilson, "the old breaking plow," and others who have gone to reap the reward of their labors in the higher life. Societies where a speaker could get a regular salary were then few and far between, and pioneering in the Cause to those days was calculated to try men's souls. Dur-

ing all this time he was a frequent contributor to the BANNER OF LIGHT.

Since becoming convinced that Spiritualism was a truth, the subject of this sketch has considered it as a high privilege to stand firmly by his principles; and he once lost his professorship in an Iowa college because it was discovered that he was a Spiritualist, and loaned Ingersoll's lectures to one of his pupils. He has been ordained by the Second Spiritualist Association of Philadelphia, and has a speaker's certificate from the National Spiritualists' Association. His arrest in Philadelphia, his first experience with law courts, and incarceration in Moyamensing prison for "foretelling the future," are of too recent date to require extended comment in this connection, even if space would permit. Though his experience in that event was a trying one, he believes that he was used as an instrument in the hands of the spirit-world to demonstrate the necessity of Spiritualists keeping vigilant watch lest their enemies bind them hand and foot. "Eternal vigilance is the price of liberty," and always will be.

Prof. Price's lectures are scientific, historical, logical, philosophical and spiritual, and the readers of THE BANNER have seen many high endorsements and accounts of his lectures and tests in its columns.

National Spiritualists' Association Missionaries.

To the Editor of the Banner of Light:

Our recent National Convention directed the Trustees to put some active missionaries into the field at the earliest possible moment. This has not been done because of the lack of funds.

The necessity for missionary work in every section has grown stronger since October, and the Executive Committee of the N. S. A. decided to act immediately in the matter; therefore, the services of Mr. F. W. Sprague of Jamestown, New York, have been secured for a brief period for this important work.

During the month of March he will labor exclusively in the State of New York in the interest of the State Association to be organized there in early April. He will visit all the societies now in existence in that State, and will organize as many new ones as possible.

Parries residing along the several railroads in the Empire State are requested to correspond with Mr. Sprague, 520 Chatham street, Philadelphia, or with Mr. Frank Walker, State Agent of the N. S. A., Ham burg, N. Y.

The friends in New York State will be asked to entertain Mr. Sprague while in their respective communities, giving him the privilege of soliciting donations, and of receiving the proceeds of the collections taken at the meetings, and the payment of his traveling expenses one way from the place where he last spoke. His railway expenses will be light, because he will arrange dates in places as close together as possible in order to do the work required.

He will be expected to speak twice every Sunday and once every night each week during the entire month, and wishes dates made accordingly. Friends in other States, especially Ohio and Wisconsin, wishing Mr. Sprague's services after the month of March, will please correspond with Secretary Woodbury in Washington.

In this connection it is well to have it understood that other missionaries will be employed as soon as funds will warrant the National Spiritualists' Association in doing so. In the present case the expense will be met by one or two individuals who recognize the necessity for prompt action in the case of organization, feeling that Mr. Sprague's well known ability will rally the people around him, and that he will be able to secure from generous and appreciative audiences money enough to pay his salary in full and return a revenue to the National Spiritualists' Association, under whose auspices he is sent out.

If one hundred persons will kindly unite in giving ten dollars each to the National Spiritualists' Association, this missionary work can be provided for, and each community desiring spiritual food thereby supplied. The President of the National Association offered to be one of the hundred, but up to date less than twenty have joined him in this contribution to the good cause. The responses should be many and prompt.

In closing, do not forget Mr. Sprague's address nor that of Mr. Walker. See to it that Mr. Sprague is kept busy throughout the month of March among our people in the State of New York.

Contributions are respectfully solicited for missionary work. All donations should be sent to Francis B. Woodbury, 600 Pennsylvania Avenue, S. E., Washington, D. C.

Lansing, Mich., Feb. 6, 1897.

A Letter of Appreciation.

To the Editor of the Banner of Light:

Is it that I have become more appreciative of the truths of Spiritualism as they are given to the readers of your admirable paper, or has THE BANNER so much improved in the matter of its selections during the past year? Certain it is that I enjoy reading it more than ever, and I know for sure that the mission on which it is sent when I am done with it is productive of much good among those who acknowledge the same increased interest in its perusal.

I was particularly pleased with the last abstract from Mr. Savage's sermon, preached at the Church of the Messiah in New York City; and also the writing of Lillian Whiting in the same paper. It seems to me that your readers can never get too much of such spiritual food.

Speaking of the Church of the Messiah, it was my great privilege to claim that society as my spiritual home during a few years of my business life spent in New York City; and I can say with truth that about the only reminders of heavenly things which reached me in that remarkable city came to me at the Church of the Messiah.

I profess to know a good deal about Unitarian pulpits in general, and feel free to say that I know of none whose teachings could be more pleasing to Spiritualists than those given to the congregation in the church above named. And yet I am very sure that the venerable and universally loved senior pastor, Robert Collier, would very promptly repel any insinuation implying that Spiritualism—so-called—had any footing there. However, what matters it about the name so long as people get the genuine spiritual truth?

Let me remind the readers of THE BANNER that they will find Mr. Savage's little book entitled "Psychic Facts and Theories" very pleasant reading. It can be found at the Banner of Light Bookstore. J. C. Wayland, Feb. 8.

Written for the Banner of Light.
THE GOLDEN WEDDING.

"Have you ever heard the story of what happened, Maggie dear?" "I was in this very chamber. That's her portrait standing near. Grandma was late at breakfast, and she looked so strange and still. Mother thought she had been crying, and asked if she were ill. "Oh no," she answered gently; "I am filled with joy to-day. I've been talking to your grandpa" (he had long since passed away). "And these are the words he told me: 'At the blush of a rosy dawn I will come to claim you, darling, on our golden wedding morn.'" "You were only dreaming, grandma." She smiled and shook her head. "He never broke a promise, he'll keep his word," she said. Time passed, and the dream passed with it, remembered by her alone; Yet a smile of patient waiting in the sweet blue eyes had grown. One morn her chair was vacant. When they opened her chamber door The light was most appalling—the like unseen before. While a bridal wreath and blossoms hid the bands of silvery hair. How strange the sight! an aged form adorned with flowers and lace; The relics of youth and beauty framed a cold yet smiling face. Grandpa had kept his promise, he came to claim his own, And angels graced the nuptials on that golden-wedding morn.

AURORA.

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER XXII.

THE HOME OF AMIEL.

IN fulfillment of promise, Lydia Selina Depew soon again appeared at Chignon House, ready to carry further—with the many friends assembled there on a delightful early April evening—the great inquiry into real life in the spirit-world, a theme so exhaustless that man's craving for information concerning it seems never satisfied or satisfiable.

On this occasion the beautiful girl seemed more pensive than was her wont, though joy as always seemed to surround her as a robe of light. Quickly passing into a "superior condition," she seemed to be conversing swiftly with a visitor unseen by all except herself. Her lips moved and her eyes sparkled as in animated discourse, but no articulate syllable passed through her lips.

The same twenty-seven persons were present in the same room as on the previous occasion when she answered the questions of her visible interlocutors. This time she seemed to be conversing wholly with the unseen, and so engrossed in such mystic converse did she appear that the assembled company began to grow fearful after many minutes had elapsed lest she had wandered off on one of her aerial flights and forgotten the eager benedictions of the friends left vainly questioning on earth behind.

Soon, however, she seemed to come down out of space and to reënter the space of the room in her own consciousness, when suddenly, as though a lightning flash passed over her, illuminating rather than blinding her with its dazzling, rutilance, she merged into the bright and holy messenger from higher spheres, who seemed for the time so conjoined with her that he and she were one.

The natural grace and dignity of the beautiful girl were immeasurably enhanced by reason of the force and splendor communicated to her features by this celestial consort; her voice deepened, her chest visibly expanded, and an air of imperial majesty, albeit commingled with ineffable sweetness, pervaded and surrounded her. As a queen she stood erect before her courtiers, and as a teacher of surpassing wisdom she addressed her suppliant disciples.

In clear, bell-like, flute-resembling tones she began instantly to speak as Amiel, who possessed her, using her vocal organs as his own, while she in perfect sympathy with her exalted guest was still the conscious gateway through which his thoughts found utterance in the external state:

"I am Amiel, a messenger from the Angel of the Earth, whose name I forbear to mention, (sent unto you to announce the secrets of life, death and all else that concerns humanity, not suddenly, for that would be impossible, seeing that mankind on earth to-day would be dazzled, blinded, but not truly enlightened, by a precipitate attempt to fully read the mystic veil by a sudden motion. The few who are sincerely desirous of reading between the lines of a celestial communication are never disappointed, for however vague and symbolical may be the language in which knowledge is dressed, there is an inner voice that ever acts as interpreter, if you will but listen to it.

"In the regions where I dwell there are no disguises possible. Our thoughts, which are in form, assume such outward shapes as are in exact correspondence, therefore we are never deceived. This perfect freedom from disguise is one of the sweetest delights of what you call the higher life, and because it is so delightful to the pure in spirit, it is so detestable to the deceitful who desire to conceal their motives from all about them, that the joys of heaven and the pains of hell are induced by one identical cause.

"How true are the words 'They love darkness rather than light because their deeds are evil.' All who love the light, and bask in its splendor, do so because they are conscious of inward sincerity. Their motives are distinctly revealed, and they revel in the truth expressed by a prophet in ancient Israel, 'Thou, oh! God, seest me altogether.'

"Difficulties always beset our path when we seek to convey to you the exact manner of our life, our occupations and our fellowships, because living, as you do now, in the midst of a time-conditioned world, and limited by exterior space, you introduce arbitrary chronological and geographical conceptions into all our narratives, thereby spoiling their effectiveness and marring the purity of our teachings. I must request you, if you would follow me, to remember that in your interior or soul-life space and time have no such existence as in the corporeal realm.

"Were I to tell you that I lived in a house the furniture and appointments of which I could easily describe, you would understand me far better than though I confined myself to narrating exactly what I experience and perceive. You who love a certain kind of bondage would not appreciate at once our freedom; that is why, when you drop your mortal frames, and rise in spiritual bodies in the intermediate state, you find everything accommodated as nearly as possible to your former sense-perceptions, so that you may experience no sudden shock. There are, however, some who come straight from earth to us. These are they who during an incarnation have become entirely weaned from terrestrial affections. Great hearts who have been sorely afflicted, great intellects scorned and rejected by the world, who have turned inward for consolation, leave the earth's atmosphere and all its belongings immediately the breath deserts the tenement of dust. Such you never hear from through the ordinary channels of mediumship. Borderlanders know nothing whatever about such souls save that they occasionally hear tidings concerning them from those who in lower spheres love to discourse and speculate concerning the destiny of some they have known on earth, but now miss.

"In the state which I share I commune with those who have taken their departure from the terrene globe, and I find among them many astronomers and other scientific minds who, while encased in flesh, could never rest content with earthly conditions, no matter how attractive to all the senses such might be. To give you something like an idea of these emancipated spirits, I must ask you to call to your remembrance, or at least picture mentally to yourselves, a type of character which while on earth is bright, happy, helpful to others, even jubilant within, but always giving you an impression of some such mystery as the words 'I have bread to eat ye know not of' suggest. You have no doubt occasionally run across some one who impressed you

in a most extraordinary way. 'A singular man or woman,' you have said. But though amazingly eccentric in your eyes, your thought has been: 'Oh, that I were as happy as this strange individual who seems like a being from another sphere!'

"How very true your words were you did not recognize. Such an one belongs to another sphere, and you felt it, but could not analyze your feeling sufficiently to do more than wonder at the eccentricity of the mysterious stranger whom you admired but failed to comprehend.

"In the realms where I am accustomed to roam—save when my work as messenger to earth calls me hither—I am among these detached souls, and we live in the sweetest fellowship and mutual love. Unburdened by pressing engagements—free to go whither we please—oh, how we exult in the beauty and the joy of life, in the utter gladness of existence! To us there is no mystery attaching to the sorrow-stricken earth, which revolves in its measured orbit enfolded with a dense belt of fog.

"Once in a while you break forth in your songs into pathetic questionings which you never allow yourselves to properly answer, because 'Ephraim is wedded to his idols.' You sang the other evening in this room a wonderful melody tinged with joy, and as I listened to your voices cry,

"Why should not glory be as bright and fair
As heaven, whose glories are so rare?"
Surely 'were better all pain should cease,
And naught remain but joy and peace.'

I bethought me of the words you had quoted but a few minutes earlier, 'May hath chosen the better part, and it shall not be taken away from her.'

"The trouble with you, dear friends, is that you esteem the part of Martha the better of the two, therefore you live on the sense-plane, ignoring the spirit, and you are not happy thereon.

"I, as a messenger, am not commissioned so much to describe my state to you so that your curiosity may be gratified, as to reveal, as far as possible, a philosophy of life, both ideal and practical, which is capable of transforming this lower earth on which you dwell into a veritable Paradise, a vestibule of a higher heaven beyond. My sense of home is unlike yours, for while you are clannish in your affections, we are far more nearly universal. You are bound by a sense of blood relationship which fetters you in cruel bonds, and leads you to warlike cruelty.

"You read with unctuous from your Scriptures, 'God hath made of one blood all nations of men,' but you deny it in a ridiculous proverb, for you say in your folly, 'blood is thicker than water'; and this absurdity you apply to your neighbors, treating them as though they had but water in their veins while you have blood in yours. Though none of your sciences support your fallacies, and you boast that this is a scientific age, you repudiate science to gratify greed; thus you make war one upon another.

"At the bottom of your belief in an angry, partial God is your own anger and partiality; and though many of you profess to 'love Jesus,' what character have you ascribed to Christ and to the heavenly Father?

"When we hear your theological discussions we wonder at your blindness; when we hear you attributing to Deity the basest passions common to corrupted animals, we marvel at your insensate blasphemy. And think you this world of yours can long remain in the sorry plight into which you have brought it? You must deliver up the keys of your castles in a very few, brief years, according to your reckoning, for you are encouraging us both by your virtues and your vices. You are hastening the end of your present dying cycle by your aspirations and by your degradation; by your courting of spiritual influences and by your blind rejection of celestial messengers.

"It may seem strange to you to be told that my home is like a moving caravan, steadily advancing nearer to the surface of your globe, but so it is. We are among the reaping angels, the harvesters who are to separate the cockle from the wheat. In the society which I am seeking to describe are those who have been gathered in as first fruits of a new age. When the Apocalypse tells you that one hundred and forty-four thousand are to be sealed in their foreheads before the ingathering of a countless multitude, it specifically states that twelve thousand are to be sealed out of each of the twelve tribes of Israel. Two of Israel's tribes are Jews; the other ten are scattered among the Gentiles, and in all prophetic allusions to Judah and Israel, the two tribes and the ten are spoken of distinctly but in conjunction.

"During the past fifty years, during which time you have declared that Spiritualism has been revived upon earth, we have been overshadowing the spiritualistic movement all over the world. We understand it, as you do not, in its far-reaching entirety. We know the sources whence all the multifarious messages have come which have so perplexed your savants and your simpletons. We know why and how you have given heed to conflicting testimonies and the exact worth of all of them, because we have discerned the purpose and seen the necessity of all you have experienced and are experiencing still.

"The psychical movement of to-day in all its phases must be seen from above to be understood, and just as from a commanding height you can discern the lay of a city and a stretch of surrounding country impossible to estimate while you are perambulating through the city streets, we are capable of viewing the spiritual excitement on the earth and in its vicinities without the slightest difficulty. I have told you that in our state we are, so to speak, behind and above the scenes. We are not always actors in your life-drama, nor even prompters; but we are certainly spectators, and very appreciative ones.

"When I say that sometimes we are neither actors nor prompters, I mean simply that we are not intrusive; we never force ourselves upon you save in positions of great peril to yourselves, where you are so blind as to be about rushing into grievous disasters without the least idea that you are treading on treacherous ground. Then it is that we give you warnings; you feel our nearness to you in some mysterious, unmistakable manner, and when you are delivered, through our assistance, out of danger, by heeding our warnings, you are apt to say you have been saved by God's special providence, but we in our state know only of universal providence.

"Surrounded as you yet are with numberless veils and limitations, it is indeed difficult for you to comprehend the manner of our life, or the conditions of our home. There are two great reasons why you do not receive what you would call explicit and detailed information concerning our actual mode of existence. The first of those reasons is that you cannot in your present state fully translate our terms into your vernacular; the second is that you are not prepared on earth to abide by the rule which regulates our conduct. We have dwelt amid your limitations, and outgrown them; we have been tried by your temptations, and surmounted them; we have felt as you feel and recall if we will, when we approach you, the sensations we experienced of yore.

"But now we are out of the schools and colleges in which you are now studying; we have, as it were, graduated, and have embarked upon our post-collegiate career, so that we are engaged in activities for which you are preparing, and making use of knowledge you are now gaining in schools precisely similar to those we formerly attended. Your ideas of home life, though right for you in your present state, are by no means the same as ours; and when I say this I do not mean that you are at fault as concerns your present existence. I teach only that conditioned as you are at present, you have a sense of fixity and permanence in your institutions which in no way pertains to them, but is a subjective consciousness of your own, necessary while it lasts, but by no means everlasting.

"All states appear fixed to those who are conformed in them, and so long as the love which gives birth to a state continues, it must perform endure. We can but smile at some of your errors, such as your fear that because our state differs from yours, and you love your own so dearly, it will be a hardship for you to make the change; and though our state is so much freer and happier than yours, I will not disguise the fact that there may be a wrench accompanying transition from one to the other, for the love of life is so universal, as it pertains to states as well

as individuals, that no transition is effected entirely without a pang.

"As you grow to aspire toward a higher state than your present one, you are gently made ready through your love of an ideal for the inevitable change; it is only where there is no conscious ideal ahead that bitter sorrow accompanies the thought of transition. It is right that you should love your present condition, and remain therein as long as possible, but we who have passed beyond cannot feel as you feel about surrendering it. And here I would fain speak a little with you concerning your wonder why we do not enter more fully than we do into your concern for material welfare.

(To be continued.)

Written for the Banner of Light.

Education of Spiritual Teachers.

BY E. W. GOULD.

In this enlightened period of the world's history, when every one is expected to be able to "give a reason for the hope that is within them," and to prove scientifically every theory they advance, it is not reasonable to expect great progress will be made in any new theory or truth, unless presented by a teacher who thoroughly understands it.

It is claimed by some that the theory, the religion of Spiritualism, is easily understood; hence but little preparation is thought necessary before attempts are made to teach its theories and its principles, especially by those who realize they are endowed with the faculty of mediumship.

It is true that thousands have had that faculty, and still have it to a greater or less degree, even dating back beyond the Christian era, to Confucius, Buddha, Mahomet, Jesus, some of the Apostles, St. John on the Isle of Patmos, the Wesleys, Swedenborg, Andrew J. Davis and many others, before the more pronounced developments through the Fox Sisters, in 1848.

Since that time it is no unusual thing for mediumship to be developed in young children, and often in uneducated and ignorant persons, as well as in the refined and the highly educated.

But, as a rule, the fact of people's possessing the gift of mediumship is by no means evidence that they are qualified as spiritual teachers or public lecturers. On the contrary, it is often painfully evident that they lack even the rudiments of a common English education. The same may be said, to a less extent, of many mediums who only attempt to give public sittings for tests or the usual phenomena.

While generally honest and sincere, they often resort to it for a livelihood—in which they are generally disappointed. Such is the anxiety of many that they are recognized as "earth-bound spirits" to hold communion with those on the mortal side, it is claimed that they can and do sometimes exercise sufficient influence over partially developed mediums to induce them to attempt to practice mediumship they do not possess, and have not the ability or education to make competent teachers. Hence they bring reproach upon the Cause, while they are trying to advance it, often to their chagrin and to the disgust of their audiences.

There is no one thing, perhaps, at the present time that is doing so much to prevent the acceptance of spiritual theories, as taught by Spiritualists, among educated classes, those who have the courage of their convictions, and are really desirous of knowing the truths contained in Spiritual Philosophy, as for such investigators to go into an intelligent audience, where are congregated a large number of devotees, awaiting a popular lecturer, and who applaud every strong point made during the discourse, if they discover the speaker is an illiterate, an uneducated individual, employed by a society to attract a crowd, by their eccentricities and peculiar tests, with no ability to teach or explain the phenomena they produce, or the philosophy naturally resulting from them.

What would once satisfy an investigator will no longer do so. They are now seeking for evidence to convince their judgment, formerly to gratify an idle curiosity.

Once it was a social pastime. Now it is a serious consideration, involving the happiness of this life and of the next, although Spiritualists yet treat the subject with its indifference of old times, which is not without its influence upon those whose attention has recently been called to the truths embraced in spiritual teachings.

If our practice and example do not correspond with the teachings, we cannot expect favorable results.

It is the practice of classes that are now investigating Spiritualism, and if we attempt to educate them by incompetent, illiterate teachers, they soon become disgusted, as they do when we wink at fraud and countenance immorality in those who pose as spiritual teachers.

The Christian world has so long been dominated over by theology and priestcraft, with so poor results, the present generation is just beginning to see the necessity of thinking and acting for themselves. Hence the importance of all classes, sects and denominations that have new theories, new thoughts, new truths to present, to see and to know they are in the hands of such persons as are competent, honest and reliable.

If Spiritualism is true, and as easily demonstrated as we claim, it is of too much value to the human family for its devotees to allow it to be left unprotected in the hands of the uneducated, the unprincipled, and those who would make merchandise of it.

We claim it is a heaven endowed institution, but subject to human agencies, as it always has been since the creation of man. Hence its advent and disappearance at different periods all along the history of the human family. Unless it is protected, cherished and made useful in promoting the happiness of the human family, there is no more evidence now that it will be perpetuated to coming generations, than there was before the Christian era.

What is termed Modern Spiritualism to-day only differs from what is described in sacred and profane history of the past, only in proportion as the masses have advanced in intelligence and education. What we call tests, or spiritual phenomena, were formerly known as miracles, etc., etc. The practical question that confronts Spiritualists to-day is education—perhaps a more important one is how can it be secured and made available in the promulgation of the great truths of Spiritual Philosophy? Only by organization!

We already have a national organization in good, harmonious working order, entirely competent to carry forward any practical work. We have in America more than six hundred local organizations or societies. Many of them are auxiliary to the National, and all will or ought to be in the near future. With these organizations, combined with a small annual subscription from each member, a fund may be created by which great results can be realized when the subscriptions are made.

With the many worthy objects claiming thoughtful consideration, the one to which I have referred, I trust, will not be lost sight of—that of education. In addition to the advantages to which I have already referred above, the time is near, if not now, when we as a sect will decide that it is necessary for us to employ our teachers, our lecturers, by the year, or for longer periods, as other denominations do, as a matter of economy, if for no other reason. But there are other reasons of still more importance, one of which I will name—the necessity of the members of all societies being personally acquainted with their teacher or minister. They need their services at funerals, marriages, Lyceums and social entertainments.

There are at present but comparatively few large societies, who would care to take the responsibility of doing so as long as they can do as well by itinerant work. In order for a teacher to be of value to a society over which he or she may become engaged, there must be mutual reciprocity, sympathy and cooperation; and until a much larger number are educated and fitted to enter this spiritual field, it seems difficult to tell how the great want is to be supplied.

Even a casual observer must see how important it is for the promotion of our Cause, that we secure from some source a large additional number of young men and women who are fitted by education and proper training to enter this rapidly widening field of ministerial labor.

Heretofore we have depended principally upon influences from the spirit-world to sufficiently endow certain persons with the faculty to use the gift of mediumship they naturally possess. Some have that faculty to a much greater degree than others, and are, of course, considered much better mediums or teachers. As a rule, however, all have observed that where mediumship has developed in well educated persons, they are much more instructive and more useful teachers. Some who are thoroughly educated and have developed no mediumship at all are considered fine spiritual teachers. The important question I submit is, With the rapidly increasing demand for good, well-educated spiritual teachers, whose ability shall be commensurate with the advancing intelligence and education of the age, is there any more important question for Spiritualists to consider than how best to raise the means to build or buy and endow a spiritual educational institution, to be devoted largely to the education of spiritual teachers under the control and direction of a competent Board of Managers.

As I have said before, up to the present time we have been principally indebted to the spirit-world for our mediums and our teachers, and there is no reason for supposing they will not continue their kind offices. But my observation leads me to the conclusion that our spirit-friends never do anything for us that we can do for ourselves, and "in doing it" are benefited. Commencing with the simple developments at Hydesville, in 1848, they have continued

their lessons of instruction, as we have manifested a desire and the faculty to comprehend the teachings until now, when the question arises: Have not the thinking classes, the scholars, the scientists of to-day, rendered it necessary for the advocates of this new religion to come to the front and provide the means whereby a much larger and more thoroughly educated class of teachers may always be found, prepared to enter any field of labor when called upon?

In our present financial condition it may require a long time to put into successful operation this scheme of education, found so important, so necessary, in all other denominations; but I claim it is not too soon to seriously agitate the subject, and be ready to take advantage of the first favorable opportunity to set the ball in motion.

Letter from Mrs. Longley.

To the Editor and Readers of the Banner of Light:

We send you, one and all, our cordial greeting of good-fellowship and cheer. As those who, having been long from home, turn to the old familiar spot and well-loved faces with yearning hearts and smiling lips, so do we—Mr. Longley and myself, not to forget our genial Father Pierpont and faithful Loteta, whose loyalty never dims—turn to the BANNER OF LIGHT and its constituents with longing hearts and friendly smiles, sending to each one, from our far-off sunny home, our best of thoughts and good-will.

My friends in various parts of the country have wondered why I do not send some of my public letters from California to the good old BANNER; but when you were favored with such descriptive and readable articles from this coast as Dr. Peebles and W. J. Colville alone could write, I did not feel that you had need of anything pertaining to the Cause from this coast that I could pen. But now those workers are far away, the "Pilgrim" en route for a journey around the world, and our friend Colville in the East; therefore I feel that a few items from this source may not be out of place.

Concerning ourselves and our work here you have now and then heard from such gifted correspondents as those mentioned above, also J. J. Morse and Mrs. Lillie. The latter, with her genial husband, is now in San Francisco, where, no doubt, they are doing the same good work as they did in Los Angeles, where all the Spiritualists fell in love with them and besought them to remain and take up their abode in this city of the angels—good and bad.

This is a beautiful place. It does not equal Pasadena, nine miles away, in point of mountain scenery, in abundance of fruits and flowers, but it is a lovely city, enterprising, progressive, and charming in many respects. Its sentiment is one of liberality; its people are cordial, courteous and up-to-date. They will show you any attention you require, and at the same time drive the strongest of bargains with you in a matter of trade or business, for their own advantage, if they can. Nor do I slender them in making this statement. I am only showing the spirit of California, which is the outgrowth of conditions that necessitates a man to look out for himself first of all, who finds himself in a strange place and obliged to hustle for a living.

Despite the advantages of its fine climate and fertile soil, it is hard for a man who has not already a competency to get a living in California. Thousands of unemployed walk the streets in the cities of this golden State, and roam through its country roads. There are but few manufacturing plants here, coal is scarce and high, and there are other reasons why it pays the trade better to transport goods of all kinds from the East, than to manufacture them here. Thousands of men annually come out here from the East with the belief that work is plenty and living cheap, only to find themselves stranded without home or funds.

We see and hear of much suffering all through California because of this state of things. I would not dream of asking any friend to come out here unless he had means to live on, even though we can and do buy fresh green peas for a dinner for three, and though we get fresh heads of lettuce enough for a nickel to supply our table every day for a week.

Spiritualism is flourishing in Los Angeles. So I hear it is in San Francisco, but that city is five hundred miles from here, and we cannot often run up there to see for ourselves. Mrs. Maud Freitag is in San Francisco, and has been astounding the Psychical Society with her wonderful ballad tests. Mrs. Freitag is a young woman who was developed about a year ago in this specialty—which strongly resembles Afa Foye's phase of mediumship. Her tests are wonderful and her scenes in large public halls are thronged by seekers after the marvelous.

Fred. P. Evans, the noted slate writer, and his wife, who is a fine test medium, are in this city; their work in public and private has been wonderful and convincing. E. K. Earle, also a noted slate writer, and a most wonderful platform test medium, has for a month been located here. His tests at Music Hall on Sunday evenings have crowded the place—which holds about fourteen hundred—and created sensation enough to keep the city agog with excitement from week to week. John Slater has been here a good part of the season. Every body knows John and his tests. They are as convincing and wonderful as ever. We listened to some of them one evening in December, when he and Mrs. Lillie held a mutual benefit, cooperating in their work in true fraternity of spirit. Mrs. Lillie improvising poems for the audience, and Mr. Slater giving his astounding tests, while Mr. Lillie rendered several musical selections with charming grace.

We have a Ladies' Harmonical Aid Society here, of which the writer of these lines has the honor to be President. We meet on Thursdays, and have an enjoyable time. The Ladies' Aid is an auxiliary to the Harmonical Society that holds its meetings at Music Hall, and of which that earnest worker, Mr. S. D. Dye, is President. Much that I would like to tell you of workers and other matters of interest in our Cause must be deferred to another letter.

A grand missionary work—non-sectarian—is operating in this city. It is established and conducted by Capt. Frazier, a former sea captain. It is called the "Good Samaritan Mission." Its work is to look after the wayfarer, homeless men and boys. Capt. Frazier maintained it at his own expense until he was obliged to call for help because of lack of funds. The following from a letter relating to the Mission from Mr. Glass, Chief of the Police of Los Angeles, will show what a grand work is being done in a practical way for the homeless poor:

"Capt. J. A. Frazier, General Manager Good Samaritan Home—Dear Sir: I have often heard of your Home and Mission, but never realized what kind of a Home you had until I paid your place a visit and saw for myself, and I am at a loss to understand how you can run it as you do and give your guests such fare. Your meals are good. A man can get a five cent meal, or he can get a twenty-five cent meal, just as he wishes; but for a nickel he can get a meal that would surprise the outside world. As to lodging, I have never seen anything to excel it for the price, and one of the most commendable things you do is to force your guests to take a bath, which they have to do before going to bed. First they register, then they strip, and their clothing is put into a sack and marked, and then put into a hampering room; and if there should be any vermin on them they will be cooked or killed by the time it is washed the next morning. He then steps under a shower bath and takes a five-minute bath; he is then furnished towels to dry himself; is then given a good night-shirt and a pair of blankets and a good comforter and a canvas cot, which for simplicity and general usefulness and scrupulous cleanliness I have never seen anything to equal, and all for five cents. And the moral part of your work is very good. In the Mission they have service every evening at 7:30 o'clock, and no doubt much good is done. And your free reading-room, furnished with all the daily and weekly papers, magazines, etc., where a man can sit and read as long as he likes to provided he behaves himself, is certainly a good thing.

"I hope all the charitable people and merchants throughout the city will call and examine your home and mission, and I venture the assertion that they will see something they never saw before.

"In conclusion, I want to say that your long service as a sea-captain, with the vast experience you have had in handling men, has eminently fitted you for the position and business you are now in, and I commend you to the general public and wish you much success in the interest of suffering humanity. Very respectfully,

J. M. GLASS, Chief of Police."

And now in conclusion of this too lengthy letter, I will say to the good friends who are asking what we are doing at the extreme end of the United States, that I will tell them later on. We are at work about the business of the angels. Prof. Longley has composed a number of new and choice songs since we have been here, which will some day go to press. As for myself, brain and pen are kept busy by the higher powers—not to speak of the magnetic healing in which I am engaged, and in which my guides have had great success.

And now, with love to all, cordially your friend,
M. T. LONGLEY.

Los Angeles, Cal., Feb. 4, 1897.

We both are young, and yet we have seen several who loved us pass away, and we never can live over again as we lived before. A portion of our lives is consumed by the torch we follow at their funerals. We enter into another state of existence, resembling, indeed, and partaking of the former—but another! It contains the substance of the same sorrows, the shadow of the same joys.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

MY MOTHER'S HANDS.

BY WILLIAM WINTER.

Such beautiful, beautiful hands!
They're neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be,
Yet are those aged, wrinkled hands
Most beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
These patient hands kept toiling on
That the children might be glad.
The tears well forth as looking back
To childhood's distant day,
I think how these hands rested not
While mine were at their play.

Such beautiful, beautiful hands!
They are growing feeble now;
For time and pain have left their work
On hand and heart and brow.
Alas! alas! how near the time
Of pain and loss to me,
When "neath the daisies, out of sight,
Those hands will fold to be.

But oh! beyond the shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear.
Where crystal streams through endless years
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.

—Hours at Home.

Cheap Novels.

A boy returned from school one day with a report that his scholarship had fallen below the usual average.

"Well," said the father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Do n't know, sir."

The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back in the basket."

When half the apples were replaced, the son said:

"Father, they roll off; I can't put in any more."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in? No, of course you can't put them in. Do you expect to fill a basket half full of chips, and then fill it with apples? You said you did not know why you fell behind at school. I will tell you. Your mind is like that basket. It will not hold more than so much, and here you have been for the past month filling it up with chip dirt—cheap novels."

Universal Popularity of the Bright Little Pansy.

One of the most cheerful flowers of this and of my mother's garden was the happy faced little pansy that, under various fanciful names, has ever been loved. Like Montgomerie's daisy it blossomed everywhere. Its Italian name means "idle thoughts"; the German, "little step mother." Spenser called it "pawnee." Shakespeare said maidens called it "love in idleness," and Drayton named it heart's-ease. Dr. Prior gives these names: "Herb Trinity, Three Faces Under a Hood, Fanny, Flamy, Kiss Me, Pull Me, Cuddle unto You, Tickle my Fancy, Kiss me Ere I Rise, Jump Up and Kiss Me, Kiss Me at the Garden Gate, Pink of My Joan." To these let me add the New England names: Bird's eye, garden gate, Johnny jump-up, kit-run-about, none so pretty, and ladies' delight. All these testify to the affectionate and intimate friendship felt for this laughing and fairly speaking little garden face, not the least of whose endearing qualities was that, after a half warm, snow melting week in January or February, this bright little "delight" often opened a tiny blossom to greet and cheer us—a true "jump-up and kiss me," and proved by its blooming the truth of the graceful Chinese verse:

Free man is aware
That the spring is here
The plants have found it out.

—From "Old Time Flower Gardens," by Alice Morse Earle, in Scribner's.

A Temperance Alphabet.

A stands for Alcohol; deathlike its grip.
B for Beginner, who takes just one sip.
C for Companion, who urges him on.
D for the Demon of drink that is born.
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist.
G for the Guilt he afterward feels.
H for the Horror that hangs at his heels.
I his Intentions to drink not at all.
J stands for Jeering that follows his fall.
K for a Knowledge that he is a slave.
L stands for Liquors his appetites crave.
M for convivial Meetings so gay.
N stands for No that he tries hard to say.
O for the Orgies that then come to pass.
P stands for Pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R stands for Ruin that hovers around.
S stands for Sights that his vision bedims.
T for the Trembling that seizes his limbs.
U for his Usefulness sunk in the slums.
V for the Vagrant he quickly becomes.
W for Waning of life that's soon done.
X for his eXit regretted by none.
YOUTH of this nation, such weakness is crime;
Zealously turn from the tempter in time!

—Lutheran Observer.

She Wanted Love.

A kind-hearted, sweet-faced woman called one day to see a little maid, whose mother was dead, and who had been placed in the poorhouse. She carried a present with her, but before giving it she asked: "Now, dear, what would you like best?" The little one looked up wistfully, and then shyly said: "I would like to sit on your knee for a minute, as if I were your little girl."—Exchange.

Be Simply Good.

There is wholesome truth and counsel for boys—and girls—in this paragraph from the Young People's Leader:

"We hear a good deal about the 'goody-goody' people, especially goody-goody boys and girls. Fun is plentiful at their expense. But is not 'body-badism' just as ridiculous? There are more body-badly folks than goody-goody ones. We brag so much about our badness. Respectable fathers tell before their boys the bad pranks they played. Probably they were the few spots in their otherwise uncheckered careers, and their mothers would have smiled at the story. The point is that we are all proud of our little badnesses, and are afraid that we are not considered manly or daring if we are not a little bad. Badness is not strength. Anybody can be a prodigal son, even without

money, certainly without strength of character. It is the young man who tries to be pure and clean who has need of strength of character. It is the young woman who is modest and pure-hearted who shows the strongest character. We ought to be proud of purity and unspottedness. Don't be goody-goody and don't be body-badly. Be simply good.

Waltham, Mass.

The reorganization of the Children's Progressive Lyceum of Waltham, Mass., at Spruce-street Hall, by Conductor Kimball, and his estimable wife as Guardian, in conjunction with Mr. and Mrs. Wheeler as their assistants, has proved a success which promises largely for the growth of Spiritualism in this substantial and solid old community. The Lyceum is now (as it was not formerly) an adjunct of "the Union"; and as from time to time the members of the latter pass on to the higher Union, their places will be made good by these little ones who gather in the Lyceum from Sunday to Sunday to learn of the beautiful significance of the vital truths of life.

It is the privilege of the writer to occasionally come from a neighboring town to visit this little garden of souls, and the improvement from month to month is plainly seen. Order and harmony seem to pervade the place, and the strong but quiet influence of the officers and devoted teachers must have entered into the minds and hearts of these little ones, where so much zeal and excellence is displayed in all the varied exercises of the hour. Verily "of such is the kingdom of heaven."

A notable feature of the Lyceum is the adult class led by Mr. Fowler, ex-President of the Union.

Children's Progressive Union.

The small children of Groups 1 and 2 of the Boston Spiritual Lyceum have formed a Union amongst themselves. They have a constitution and by-laws, and do all of their own work. The following extract is one of their ideas of their purpose; it is only one of the little letters they have written to their Union in the course of four meetings. The minutes of the fifth and a business and social meeting they have voted shall be sent to the BANNER OF LIGHT, which is so kind in its encouragement of the children. They are a daily working body of their Lyceum, choosing subjects, assigning recitations, compositions, etc., that they may put into practice the progression the Lyceum teaches. They are taught thus the value of their own thought and see the benefit of industry.

The Children's Progressive Union is intended as the starting-point of an educational organization to bring out the talent of the children, also an opportunity to have an organization of their own—choosing their own officers and conducting their own meetings according to parliamentary rules and usages. They will hold some kind of an entertainment each week to give the children an opportunity of displaying their interest in the good cause of the Union.

Approved, A. R. Waitt.

CARL LEON ROOT.

Meeting of Children's Progressive Union, Feb. 4, 1897, was held at the house of Carl Leon Root, First Vice-President, Winnie Ireland, in the chair. Carl Root appointed Secretary pro tem. Records of last meeting read and approved. No unfinished business. That Mrs. F. and Mr. D. Root, and Mr. and Mrs. Root, the children on their pieces, so they can be given in proper form to the Lyceum.

Motion to accept the subjects for Lyceum lessons sent to by Mrs. Frost carried and placed on file. Social entertainment of music, pieces, magic-lantern views and refreshments formed balance of the evening. Meeting adjourned Feb. 7.

Approved, A. R. Waitt Pres.

The Boston Spiritual Lyceum.

Sunday afternoon, Feb. 7, this Lyceum held a very interesting session in Berkeley Hall. There was a large delegation of visitors present from the Children's Progressive Lyceum No. 1, which seemed to inspire the children to do their best, and nearly every one answered the question for the older groups, "What is Evolution?"

The central thought expressed was that evolution is the creative process of nature working to day, as in the past, evolving new forms from eternally-existing material and forces.

For the younger groups a lesson entitled, "Some Trinities of Life," arranged by their leaders, Mrs. S. A. Frost and Mr. A. R. Waitt—was presented in a very creditable manner by Amelia Simmons, Carl Leo Root, Margaret McIntire, Stella Browning, Beulah Crowell, Anni Haynes and Winnie Ireland.

After a stirring grand march, there were recitations by Beulah Crowell, Margaret McIntire and Stella Browning; piano solo, Mr. Fred H. Watson; song, Winnie Ireland. The Conductor, Mr. J. B. Hatch, Jr., in behalf of the National Spiritualists' Association, thanked the members of the Lyceum who assisted at their recent mass meeting in this city.

Mr. A. P. Blinn spoke of his visit to the Children's Progressive Lyceum No. 1, and said that he saw much to commend and nothing to criticize; that they were working with the same object in view, and, as the hours did not conflict, the utmost of good feeling should prevail between the two Lyceums.

Mr. Alotz Daulorth read an article on good literature for children, criticizing the absurd theories in many of the books that abound, which our children must read in after years.

Mr. J. K. Snow read Lizzie Doten's poem, entitled "The Good Time Coming."

Subject for Feb. 21, "What Can We Say of the Life and Work of George Washington?"

X. Y. Z., Clerk.

The Children's Progressive Lyceum, No. 1.

Held its regular session Sunday, Feb. 7, in Red Men's Hall. Although a stormy day, we had a very large attendance; and when Superintendent Soper talked to the little ones, and asked them for their little ideas of Truthfulness, nearly every child had a ready answer, showing the interest they take in the Lyceum. Superintendent Soper also read them a very interesting story.

The Assistant Superintendent C. B. Yeaton gave a very clear idea of "Spirit," the subject under discussion by the older groups.

The Grand March was then executed, with seventy-two scholars in line. The following program for entertainment was then rendered: Iowa Stollings, "Our Big World"; recitation, Mabel Simmons; piano solo, Lottie Western; J. B. Marks gave an extract from Emerson's speech, "Plow the Walker." The Nautilus Tourist; Mrs. M. A. Brown read a poem on "Charity."

Dr. Hale was present, and said it gave him great pleasure to see so many children present this disagreeable morning; it showed to him that the children were interested in the Lyceum. He was exceedingly gratified to see so many of the little ones with their answers to the subject, "Truthfulness." The work in the Lyceum is accomplishing a great deal of good. Truthfulness we should practice at all times, not only the little ones, but the older ones as well.

This closed the session of the day.

ANNY F. THOMPSON, Sec'y.

39 Sydney street, Boston, Mass., Station K.

Original Enigma.

I am composed of eighteen letters.
My 7, 11, 12, 10 is a beautiful city in Florida.
My 18, 15, 17, 2 is a Spanish title (lady).
My 6, 14, 8, 10, 2 is a distinguished man.
My 9, 1, 16, 2, 5 is an English title.
My 4, 13, 13 is an article of food.
My 13, 16, 14, 2, 4, 5 is a lighthouse on the New England Coast.
Complete, I am a beautiful summer resort for Spiritualists.

J. W. HARRIS.

ANSWER to Enigma in last BANNER—Religion.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

The Question About Mars.

IS IT INHABITED?—NATURE OF PROFESSOR KEELER'S INVESTIGATIONS.

The presence of an atmosphere is, of course, a question of prime importance in deciding whether a planet is or is not inhabited. "No air, no life," may not be entirely true in Mars, but from our standpoint it seems most probable. And astronomers are still more than uncertain whether there is air on Mars or not. Some think there is, others think not.

Professor Campbell of the Lick Observatory says there is none. But his investigations that led him to this opinion have all been visual—that is, eye observation with the spectroscopic. Professor Keeler of the Allegheny Observatory is using the photographic method with the spectroscopic, and thinks its results will be much more reliable, as the photograph shows hundreds of lines in the spectrum that are not visible to the eye.

Mars is now in opposition and in excellent position for observation, better than at the last opposition in October, 1894, and in some respects better than in the famous opposition of August, 1892. Though not so bright as then, when it attracted wide attention, as it hung in the skies like a brilliant ball of fire for a month or more, it now has a large northern declination, which means that it gets very much higher above the horizon, and can be seen much more clearly through a telescope. The planet rises a little before sunset, and at six o'clock can be seen well up above the eastern horizon.

The moon has for several evenings been near Mars, and Professor Keeler's plan is to take photographs of the spectra of the two together, or rather one right after the other. The moon has no atmosphere, and if Mars has there ought to be some difference between the spectra of the two objects. If neither has an atmosphere, then the spectra of both should be alike, as the light of both is the same, both shining by reflected sunlight. That is all there is to it.

The idea of comparing the spectra of the two with a view of ascertaining whether there is an atmosphere on Mars is not a new one, but the way it has been done before this was for the observer to look at one and then at the other. He had, of course, to remember what one looked like, and then compare it with the other in his mind. In this way accurate results were impossible.

Professor Keeler photographs one and then the other, thus securing a much more accurate as well as complete record of the two spectra. He has already tried it several evenings with but moderate success so far, though, in spite of unfavorable circumstances, he has already detected traces of difference between the two spectra.

"Do you expect to find that Mars has an atmosphere?" Professor Keeler was asked.

He gave a true, scientific answer. "Oh, I'm not expecting anything about it," he said. "As long as I find out something definite one way or the other, I don't care what it is going to be."

The lines which Professor Keeler is studying especially are those in the region of the "delta" line in the yellow of the spectrum. As this light is non-actinic, it is very difficult to photograph; but Professor Keeler has already had remarkable success in this sort of work, having got impressions further along toward the red than almost any one else, especially in photographing the spectra of stars.—Pittsburg Dispatch.

"Spiritual Liberalism and Liberal Spiritualism the Greatest Needs of the Hour."

Synopsis of Address by W. J. Colville, at the First Spiritual Temple, Boston, Feb. 7, 1897.

The speaker said: These are days of mass meetings and conventions; the question of organization and reorganization is being everywhere discussed, and professed Spiritualists and Liberalists are proving themselves by no means averse to going with the spirit of the times.

The Convention—avowedly of Spiritualists and Liberalists—held only a few days ago in Brooklyn, suggested the topic of the present discourse. To be spiritual, and also liberal, is the need of the hour. Shall we allow it to be said with truth that Liberalism is unspiritual, or that Spiritualism is illiberal? Unhappily the two terms Liberalism and Spiritualism are often grossly misused, the former perhaps even more than the latter, for we cannot shut our eyes to the fact that there is illiberal Spiritualism and unspiritual Liberalism in the world to day, and not only in the world but in the very centers of professed liberality and spirituality where we should expect to find it least of all.

A true Spiritualist is one who is liberal enough to perceive the operation of benign spiritual forces in the most widely distinct movements; and unless he is thus broad and comprehensive in sympathies he can scarcely be more than a superficial Spiritualist, i. e., one who acknowledges the psychic origin of singular manifestations worthy of note, but fails to look further than such displays of intelligence as appeal directly to his sense of the mysterious.

Spiritualism and Liberalism are not properly distinct; the two are better than one; but so much passes current for liberal thought which is most illiberal in practice that we can hardly wonder at the opposition it brings upon itself in many quarters. No one likes his own liberties curtailed, therefore no one should seek to limit a neighbor's freedom; for, however slow some people may be to believe it, the universal law of attraction does so work that he who seeks to fetter his brother sends out a force which will in time (shorter or longer) bring him into the very bondage in which he wishes to confine another.

True spiritual liberality, or liberal spirituality, whichever we please to term it, is a state of mind and feeling which knows nothing of mere tolerance or suffering, but rejoices in appreciation of mutual work. The same mental food will not serve as appropriate aliment for all, therefore a diversified banquet is a necessity.

Intelligent appreciation of one another's work; joy in one another's prosperity, and nothing short of this can usher in the age of peace when the material out of which the warrior's sword was formerly manufactured will be employed in making implements of agriculture. By broadening man's horizon, by shedding light on earth from spheres of greater wisdom, Spiritualism tends to liberalize, and render truly charitable in the highest sense all who imbibe its true philosophy. A very pleasing impromptu poem on three subjects given by the audience, brought the service to a close.

Only once before has there been a year in which the export trade of the United States was larger than in the calendar year 1896. That was the fiscal year 1892, which showed exports of \$1,030,278,148, and a favorable trade balance of \$202,875,686. The past year the total exports of domestic and foreign merchandise were \$1,005,878,417, and the imports were \$680,556,233, creating a favorable balance of \$325,322,184. Taking into consideration in connection with the above merchandise figures the gold and silver export figures, there was, at the close of the past calendar year, a credit balance in favor of the United States of about \$310,000,000.

CONSUMPTION CURED.

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

SENATOR WHEELER SPEAKS.

Nearly Broken Down in Health—Dr. Greene's Nervura Saved Him.

Spring Is the Best Time of Year to Get Well. Everybody Needs Now This Grandest of Spring Medicines, Dr. Greene's Nervura Blood and Nerve Remedy.



SENATOR CHARLES WILLARD WHEELER.

Spring is the best time to get well. People need a spring medicine to purify the blood and strengthen the nerves. The best spring medicine the world has ever known is Dr. Greene's Nervura blood and nerve remedy. It is the people's great remedy, the sure cure on which the people know they can always depend to get back their lost health, the medicine which makes the sick well, and keeps the system in sound and perfect strength and vigor. It is the remedy above all others to take now, for thousands upon thousands of people always use it during the spring months to get their systems in perfect condition, and pure blood, strong nerves and robust and vigorous health in all cases follow its use.

Hon. C. W. Wheeler of Irasburgh, Vt., widely known and highly honored, who has been representative in the Vermont Legislature, Senator, and for sixteen years Treasurer of Irasburgh, pays the highest tribute to the wonderful curative powers of Dr. Greene's Nervura. He says: "I have been for about eight years in a condition which seemed to me to be approaching nervous breaking down, or nervous

prostration. I used to be able to work night and day almost, but found my strength began to be less. I heeded the note of alarm, and tried to find reinforcement in Dr. Greene's Nervura. Before I began to take Dr. Greene's Nervura blood and nerve remedy, I had a very bad headache twice a week, which used me up entirely, so that I could not work at all, but since I began the use of the Nervura I have not had them at all. If I felt them coming on, a dose of Dr. Greene's Nervura drove them entirely away. I think it has been very beneficial to me in my nervous condition. That sore feeling which I had in my head (which always came on by overwork and prostration) has not appeared at all since I took Dr. Greene's Nervura blood and nerve remedy."

Get Dr. Greene's Nervura now, and use it this spring. Dr. Greene's Cathartic Pills are the most perfect pills for biliousness and constipation. Little, sugar coated and sure. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, can be consulted free, in person or by letter.

Reception to Mr. and Mrs. C. N. Wood.

Every old Spiritualist knows Mrs. M. S. Townsend-Wood. Her voice has rung on our platform for nearly half a century. She enlisted in the work when a child—when it cost something to be an advocate of Spiritualism. Later, her age, the condition of her health, and devotion to her good husband, who is now an invalid, has kept her at home—but the Spiritualists have not forgotten her.

Monday, Feb. 8, about fifty friends gave Mr. and Mrs. Wood a surprise. The Stoneham Enterprise reported the matter fairly, in part, as follows:

Mr. and Mrs. C. N. Wood were never more thoroughly surprised in their lives than they were yesterday afternoon, about 2:30. Friends came from Boston, Providence, Hudson, Newton, Chelsea, Charlestown and other places, which, with the addition of about half a dozen Stoneham friends, made up a large company of good men and women as they could find room for in their house. Without ceremony these people marched in and took possession of the house and proceeded to business. Rev. Moses Hull called all the friends, including the host and hostess, to order. He then called upon Mr. J. Frank Baxter to preside at the organ, and Mr. Charles W. Sullivan to lead in singing, and the whole company joined in singing "Should Auld Acquaintance be Forgotten?"

After a few remarks concerning Mr. and Mrs. Wood, and especially concerning her long and arduous labors in the field of reform, and after the announcement that this was the twentieth anniversary of their union, he called Mr. J. B. Hatch, Jr., to the chair, and invited him to act as Master of Ceremonies.

The exercises all through were interspersed with such music and songs as Mr. Baxter and Mr. Sullivan alone know how to render. These exercises lasted until 4:30, during which time some of the good ladies, led by Mrs. Jahnke, had taken possession of the kitchen and dining-room, and prepared a splendid collation, made up of what the friends had brought in for the occasion.

Many nice tokens of remembrance were left by visiting friends. Mr. and Mrs. Wood will have cause to long remember the twentieth anniversary of their marriage. The friends returned to their homes in the evening with the threat that they would be back in twenty years.

The reporter failed to get the entire list of the names of those who made up the party. The following is a partial list: J. B. Hatch, Jr., and wife, Mrs. J. B. Hatch, Sen., Mrs. Simmons, Mr. and Mrs. Hardy, Mr. and Mrs. Witham, Mrs. Mattie Chamberlain, Mr. Charles W. Sullivan, Mr. J. Frank Baxter and daughter, Mrs. and Miss Barren, Mrs. C. P. Pratt, Mrs. S. J. Gill, Mrs. Kate R. Stiles, Dr. Morris, Mr. and Mrs. Lemmon, Mrs. Bicknell, Mrs. Russell, Mrs. A. Marston, Mr. and Mrs. Troupe, Mr. Warren, Mr. and Mrs. Jahnke, Mr. and Mrs. Moses Hull, Mr. and Mrs. Dade, Mrs. C. Fannie Allen, Mrs. Potter, Mrs. Tynon, and Miss Benson.

The years of old age are stalks in the cathedral of life in which for ailed men to sit and listen and meditate and be patient until the service is over, and in which they may get themselves ready to say "Amen" at the last, with all their hearts and souls and strength.—Wm. Mountford.

For Nervous Headache

Use Horsford's Acid Phosphate.

Dr. F. A. Roberts, Waterville, Me., says: "Have found it of great benefit in nervous diseases—nervous headache, nervous dyspepsia, neuralgia, and think it is giving great satisfaction when it is thoroughly tried."

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

A public monthly meeting of the Union was held at Gould Hall, No. 3 Boylston Place, on Wednesday evening, Feb. 3d, President C. C. Shaw presiding. Meeting was opened with congregational singing.

Mr. Henry Lemon, a life member, was the first speaker, taking for his topic "The Genesis of the Scriptures," and announced that he with an orthodox Jew were engaged in the translation of that book of the Bible for the purpose of obtaining a correct version—a key, as it were; had found it a labor of great magnitude, having upward of 9,500 pages already prepared.

Mrs. Kate R. Stiles took for her text "The Wonderful Revelations of Spiritualism," and stated that they awaited us all if we would only attune ourselves to the requisite receptive conditions. Mr. Baxter and Mrs. M. F. Lovering gave a vocal selection.

Brief addresses were made by Pres. Jas. H. Lewis, of the Berkeley Hall Society, Mr. L. W. Baxter, Mr. and Mrs. J. B. Hatch, Jr., Mr. E. H. Tuttle, Mr. C. M. Davis, and Mr. M. A. Warren. Mr. F. D. Edwards made announcement that another large payment of \$1,132 had just been made on the Home at Waverley, Mass., and that more money was needed; that our total purchase now consisted of a large and commodious Home, with about three acres of land, and that we had an option on another acre at a reasonable price.

Dr. N. P. Smith made the closing address, taking for his subject the sensational in Christian revivals.

Notice is hereby given that gifts of furniture, bedding, etc., intended for the Home, should be marked Veteran Spiritualists' Home, Waverley, Mass., and sent to McDonald's Express, 15 Devonshire street, Boston, and small parcels may be left with Hebron Libbey, one of our Trustees, 231 Washington street, Boston, who will cheerfully furnish information in relation to the Home. Mr. and Mrs. J. W. Kenyon, care takers of the Home, will gladly receive any packages which are brought direct there.

Remittances of money may be sent to our Treasurer, Moses T. Dole, 71 Perkins street, Charlestown. Donations are solicited, also memberships—annual at \$1.00 and life at \$25.00 each. All gifts to the Home Fund will be acknowledged through the BANNER OF LIGHT.

WM. H. BANKS, Clerk.

P. O. Box 2681, Boston.

To the Spiritualists of Boston and New England.

The Trustees of the Veteran Spiritualists' Home, Waverley, Mass., hereby appeal to all benevolent Spiritualists to unite with us in furnishing the "Home" with appropriate furniture. There is most urgent need of crockery, chairs, tables, bedroom sets, etc. Any person or society having useful articles that they would like to donate to the "Home" for the worthy cause to which we hope to dedicate it, can communicate with either Simon Snow, 17 Bigelow street, Cambridgeport, or N. P. Smith, 179 Tremont street, Boston, and the Trustees will thankfully acknowledge all gifts.

Per order of Board of Trustees, N. P. SMITH, Sec'y.

Should this country be so unfortunate as to get into war with another country, our beautiful "white squadron" would become a thing of the past until smiling peace returned. The navy department officials have decided that olive green shall be the fighting color of the new ships of our navy.

Would you learn to judge kindly an offending brother, place yourself in the position of the culprit.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

THINKS AHEAD.—Orders for books, to be sent by Express, must be accompanied by all or 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 impersonal free thought, but we do not assume all the varied shades of opinion to which 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 canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 20, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Washington's Birthday.

Monday, Feb. 22, being a public holiday, the BANNER OF LIGHT ESTABLISHMENT will be closed during that date.

What is a Moral Man?

A ministers' revival is being worked up with great energy at the present time in Boston. It is headed by "Revs." Sam Jones and D. L. Moody, who appear to think they hold a mortgage on the people, and are responsible for their general conduct and character. In one of his recent inflammatory harangues the "Rev." Sam Jones said in his most sarcastic manner: "You plume yourselves on your morality. I tell you a moral man is one who behaves himself while you are watching him." That single remark measures the length of Mr. Jones's tether. Instead of describing others, he simply describes himself—his apprehension, his judgment, his highest idea of what morality is. According to his conception, the moral man is the man who manages to keep from being found out. He may lead such a life as he chooses, he may pitch his habits of life as low as he pleases, he may lead what is called a double life all the way through, he may richly deserve a prison residence, but luckily escape it; but he is no less a moral man if he keeps the hands of the law off of his shoulders. This is a sort of police morality, good till it is found out.

It is the watching that makes the morality, according to "Rev." Mr. Jones. There is nothing radical about it, nothing like a vital principle in it, no fundamental element to it; only pharisaical profession, skill and craft in not being caught at bad tricks, cunning in concealing and covering up what the doer does not want exposed to broad daylight, and a pretension of being a great deal better and more than what one is. Be sure and not be caught in its first and only rule of conduct. If this kind of morality needs watching so much, how is it morality at all? That is supposed to be good and sound under all circumstances, everywhere, whether others are looking or not looking. Just here is where the trouble begins. A genuine thing is always genuine. It can be no better when it is watched than when it is not. The truth is, it will never be suspected, but always confided in. Nobody thinks it could be deficient or go wrong. What it is, that it is—no more and no less. No opinions upon it will change it to make it either less or greater. If it lived on outside opinions it would no longer be morality.

We take it that morality practically means goodness, doing just as nearly right as possible, dealing with others as we would have others deal with us. It is no outside mechanical rule, but a wholly inner and spiritual one. Here is where men of the Jones stamp make a fatal mistake. They are for making the outside of the platter clean first. That is externalism, materialism; the first element of Spiritualism is not in it. Yet there are plenty of men, and preachers and teachers among them, who talk of nothing but the exterior when they speak of morality, advise that those who are living for it be careful not to get caught, and show that outside appearances alone furnish the material for their conceptions of right and wrong. Now if they would at once discard all this lumberous stuff, and fall back on simple truth and integrity, taking all things at their real instead of their pretended worth, and inspired with the idea that life develops

and proceeds from within, and not from without, that it is central and not circumferential, moral men, even if they should become more scarce, would be more real and morality would cease to be a dependent on the eyes and tongues of others.

A so-called revival of religion, planned and carried out on the basis of this Jones definition, will not fail to make matters worse than they were before. It is time the wicked nonsense of the thing was shaken out of it. Mealy measures and pious phrases are of no service. Something plainer, more direct, more vigorous and crammed with truth, is needed. Morality cannot be untruthfulness, insincerity, dishonesty; if it were, then where is the morality? Is it possible for morality to be immoral—to be something else than what it is? This "watching" business is in itself immoral. People are not made good by being suspected. Besides, who are the ones to volunteer the watching—the police work of a virtue that must have a spontaneous existence or none? What constitutes certain people monitors, spies, carpers and censors? Unless the "I-am-better-than-thou" spirit predominated with them, they would let other people look at their example instead of tugging the gall that drops from their tongues. The morality that comes of watching is arrant hypocrisy.

Lamenting the Past and Gone.

"Nothing left to live for—nothing more to do," says the now aging Bismarck. "I feel tired, but I am not sick. My complaint is uneasiness of life, in which I no longer have any object. Nothing that I see gives me pleasure. I feel lonely. I have lost my wife, and my sons have their own business to attend to. Agriculture and forestry have lost interest, and politics are beginning to bore me." The majority of public men, reading the above, will express their pity for the "poor old man." They will say he has had his day, even as they are now having theirs. But their day will be over for them in just the same fashion, if they stay on earth long enough. There is nothing new in the case. Or rather, it is always old and always new. This is the very way nature takes to gently disavow our relations to the world and the whole brood of its material interests.

First comes a feeling of indifference, however begotten. Those who are most strongly earth-bound feel the discontent caused by the severance of earth-ties most keenly, and deplore them with the gravest lamentations. For a Napoleon, overwhelming defeat and enforced exile were necessary. For a Bismarck, the loss of wife and the hostility of a new imperial master are found essential. It is one thing in one case and another thing in another, but it is always the pulling up of the worldly attachments and habits by the roots, in order to make room for new growths in the nature. While we may sorrow that the old is passing away forever, the work of transference and transmutation is going on. We become old only that we may be young again. We lose our earthly attachments to let the spiritual have more room and opportunity.

Rev. Dr. Briggs in a New Work.

Rev. Dr. Briggs, Professor in the Union Theological Seminary of New York, sailed for Europe last week on Saturday, on a year's leave of absence, granted him by the Trustees of the Seminary. He is to take up the study of Biblical literature at Oxford, Eng., and will make a trip to Rome to obtain a better knowledge of the Catholic-Protestant controversy, with special reference to a union of the churches. While at Oxford he intends to prepare a commentary on the Psalms, and will go to Rome early in the summer. He stated to an interviewer that he had long been interested in the work of uniting the Catholic and Protestant churches, and he wished to obtain a thorough knowledge of both sides of the question, in order to determine the best means of promoting such a union. Hence he is to go to Rome, where the head of the Catholic church resides, and which is the seat of Catholic growth and traditions. He believes Pope Leo is in hearty sympathy with the movement to bring the Catholic and Protestant churches into closer relations. Dr. Briggs thinks the cause of church unity is decidedly progressing, and that the two churches are coming together all the time. He said the best men in both churches are giving thought to the question, and that he believed practical results will be attained in that direction in the future.

Each One to Do Something.

In his remarks at the banquet given to Lyman Gage by the Chicago Commercial Club, he gave expression to some thoughts not often advanced on such occasions. Mr. Gage is to be Secretary of the Treasury in the next administration. He pleads for toleration, for patience with misunderstanding, for a broad citizenship, not limited to local surroundings—a citizenship which welcomes business success, because it lends power and influence in the larger social life, to which duty and true happiness stand in close relations. He remarked that doubt, fear, distrust and anxiety cover our fair land with a darkening cloud.

The most advanced medical scientists, he said, now admit that a very large number of what are called diseases are the symptoms of functional derangement—not the result of organic changes. The existing cause of these perturbations of function is found to be in the emotional centres. A sudden fear may paralyze or greatly accelerate the heart's action, or an overpowering joy may kill. Morbid emotional activity may work various degrees and kinds of outward morbid expression in a hundred other ways. The emotional centres must be addressed through mental impressions and suggestions. This brief résumé illustrates, and philosophically explains, many of the phenomena witnessed in the apparently disordered condition of our social state. The duties and burdens of our social problems are on every one of us, and cannot be got rid of by deploring our condition.

The Interocean Canal.

The disposition of many United States Senators is to dispose finally of the Nicaraguan canal question before coming to the ratification of the general arbitration treaty. We have as a government announced to the world many times that we mean to have the entire political control of this canal, because it is to be an essential agent in our peaceful development and international integrity. As a matter of fact, the Nicaraguan canal will practically form an extension of our coast-line. There is no reason to apprehend trouble from the old Clayton Bulwer treaty, which provided

for the control of the canal by the United States and England jointly, for that had reference only to a canal which it was proposed to build at that time, which was fifty years ago. That provision could not in reason be expected to bind a generation then unborn and living under wholly changed conditions. The Nicaraguan canal is an essential part of the Monroe doctrine. We cannot, therefore, share its political control with England or any other European power. The actual signing of the arbitration treaty signifies England's acceptance of the Monroe doctrine, and no questions that involve its principles should we ever consent to arbitrate.

Concentration and Monopoly.

Chairman Lexow of the investigating committee of the New York Legislature writes, in a personal communication to the New York Journal, that an aggregation of capital, the primary object of which is to obtain a monopoly, and whose every effort is directed toward the annihilation of competition, recognizing in every competitor an enemy to be crushed by such means as may accomplish that purpose most speedily and effectively, is a kind of commercial entity popularly designated as a "trust." He conceives that nobody, except perhaps those financially interested, favors the existence of trusts. Their objective point is the creation of absolute monopoly, involving the control of supply and distribution of product necessary to the welfare and convenience of the citizen.

Monopolies, says Mr. Lexow, are not created over night, just as Rome was not built in a day. Years of development are necessary to evolve out of the sphere of free and equal competition the perfect flower of an absolute monopoly. Combinations of capital are not in themselves objectionable, by whatever name known; on the contrary, they appear to be the necessary logical evolution inseparable from the tendency of commercial development toward better conditions and higher civilization, involving greater facilities, more perfect product and lower prices to the consumer. Competition naturally leads to concentration, but there is a wide gulf between concentration and monopoly. No obstacle should be placed in the way of the largest possible expansion of enterprise in every field of human activity.

Are we in a State of Decay?

At the recent meeting of the Nineteenth Century Club of New York Prof. Giddings remarked, apropos to the lavishly extravagant display and expenditure of a certain social function known as a ball in that city, that we are witnessing to-day, beyond question, the decay—though perhaps not permanent—but at any rate the decay of republican institutions, and that no man in his right mind can deny it. Men are not, said he, alive to public duties. Corruption rules (if ignorance does not rule) in the legislatures, in the places of government, and in all the relations of law to industry in the State.

If love of those things which minister merely to pleasure has gone so far that we cannot forget the pursuit of enjoyment enough to enter into public interests, then luxury has become culpable. Our own observation on the subject would be that a corrective has begun to be applied as soon as the grave fault is discerned and pointed out as such. To recognize and acknowledge our public errors and wrong tendencies is a good way on the road to reform. Nevertheless, for a self-governing people we are too easily controlled by the love of luxurious shows and extravagancies. Do we indeed love simplicity and plainness in all things pertaining to life, as a people of our professions should? When we are accused of running to the vulgar and the common, does it not mean that we are not growing out of our lower nature into one of a higher and nobler character?

The Christian Constitution.

Look and see what bodies of American citizens oppose the scheme for a Christian amendment to the Constitution. They are the American secular press, the Jews, the Spiritualistic Association, Unitarians, Seventh Day Baptists, the New York Liberal League, the Vedantists (students of the Hindoo religion), the Brooklyn Ethical Society, Orthodox, New Church, and other bodies, beside a vast number of individual Christians who signed petitions against this so-called Christian amendment.

One but needs study the Congressional Report, says Mrs. Mason, to see the purpose is not only to establish Church and State, but to make a statement of religious formula which, from the first, will be a cause of war among us, and will be skillfully used as a war cry against nations which Great Britain intends to dominate through the power which it will gain by an alliance with America under some creedal constitution. One of the doctors of divinity had the assurance to tell the Judiciary Committee that the nation has a providential unwritten constitution, and that there should be a formulation into written language of what actually exists as a constitution already. Yes, we have an unwritten constitution; and our duty is to see that it remains always unwritten.

Lincoln and the Rabbi.

The eighty-eighth anniversary of the birth of Abraham Lincoln occurred on the 12th, and among other timely addresses on his life and character was one by Rabbi Fleischer of Boston on Sunday last. He said the one fact that informs supremely the life of Lincoln was his intense Americanism, his patriotism, his devotion to the democratic principle. The Declaration of Independence was his political ideal. We seem not to realize, said the Rabbi, that democracy means a government by the people, and that this principle is still on trial with us.

We seem not to recognize our responsibility to the world to assure humanity, which hangs breathless on our fate, that the experiment of democracy is here an assured success, and therefore that the principle of popular government shall never perish from the earth. But we must live so as to insure such success. American institutions are threatened not so much by ignorant immigrants as by native-born Americans, perhaps equally ignorant of their true spirit and equally indifferent to their perpetuation. That is where dry rot threatens institutions and us. What we really need, said the Rabbi, is a new birth of freedom, in order to save the country and the triumph of democracy. We need to recognize our divine right to rule ourselves. We need the patriotism of a Lincoln.

Denied a Hearing.

Senator Folsom of Suffolk County, Chairman of the Joint Public Health Committee of the General Court of Massachusetts, through the Clerk of his Committee, notified the Chairman of the Legislative Committee of the American Health Club, Dr. T. A. Bland, that a session of the Public Health Committee would be held on the 12th of February, at 10:30 A. M., for the purpose of hearing arguments on the bill to restore medical freedom to the people of this State. Dr. Bland, Lawyer James Martin and Mrs. A. E. Pratt appeared on behalf of the American Health Club, to advocate the passage of this eminently just bill, and Dr. Edwin Harvey, Sec'y of the Medical Board of Registration, was on hand to oppose its passage. At a few minutes after 11 o'clock Chairman Folsom called up the bill. Immediately a member of the Committee, an Allopathic doctor, whose name we did not get, began a speech in opposition to the bill. When he closed, Chairman Folsom asked Dr. Harvey a question, which gave him—as was evidently intended—an opportunity to make a speech against the bill. Dr. Bland and his associates were astounded by the extraordinary conduct of the Chairman in hearing those opposed to the bill first. The reason for this most unparliamentary proceeding was apparent, however, when Dr. Bland, thinking the time finally at hand for the friends of freedom to speak, arose to address the Committee, and that reason was that the advocates of the bill were not to be heard. Dr. Bland was not permitted to speak, but was coolly informed by Chairman Folsom that "As the people of this State are not denied the right to select their own physicians, the bill would be useless if passed, and therefore it would be a waste of time to hear arguments in its favor." Comment would seem to be superfluous, yet one is tempted to ask, Is this a republic in fact or only in name?

The Committee of the American Health Club will ask the speaker to refer the bill to the Judiciary Committee, and it is hoped that it will yet get a hearing.

Sabbath Desecration.

The New England Sabbath Protective League—a long name that might be boiled down a good deal—held a public meeting in one of the Boston churches last Sunday afternoon. One speaker, a D. D., affirmed that the League does not try to restore a Puritan Sabbath or to bring back the Jewish Sabbath, but that there is a Christian Sabbath to be restored, which in many respects will be very different from the present one. Another Doctor emphasized the fact that, in order to provide pleasure for the public, many persons were compelled to work, and he declared that God (not Moses), who made man, made him to rest one day in seven.

He expressed his satisfaction that the League of American Wheelmen seemed to stand with the Sabbath Protective League on the question of Sunday racing. So far as he knew, he said that every movement to stop certain abuses or enact certain reforms had been successful. He felt confident that the moral sense and the good citizenship of New England would uphold the exertions made for a wise and conservative interpretation of Sabbath laws. The last ministerial speaker remarked that men are not machines, and that the Sabbath is intended to satisfy spiritual, physical and mental needs. The promoters of the League, he said, are disposed to stand by the laws of the land, the needs of humanity, and to defend the Sabbath even in the interest of those who would destroy it, for the church and for all classes.

The Arbitration Treaty.

The impression prevails at Washington that even Senator Sherman, the champion of the treaty in the Senate, has become convinced that there was little if any chance of getting any action on it during this session of the Senate. It is thought he will make one or two more efforts to press a vote, after an afternoon's discussion, and then will permit the treaty to remain on the calendar without seeking to press it for consideration. Plainly a determined effort is being made by a few Senators to prevent ratification. Hence it is thought the treaty will go over until after the 4th of March, when the Senate will have all the time it wants to give it a thorough discussion. It is far better to exercise the utmost deliberation in disposing of a matter of such large importance. The more than suspicion that Great Britain secretes an advantage in it for herself excuses all the slowness that may be practiced in the case. If she is undertaking to apply such an international agreement to selfish uses quite as much as to those of the great human family, then we are bidden by every reason to act with the most discreet deliberateness, and lend ourselves to no action that in the name of reason and peace can be diverted to the further aggrandizement of our greatest opponent. Better go slow at the beginning than become involved beyond extrication by means of the very force whose methods we profess to deplore.

Phillips Brooks Memorial.

Trinity Church in Boston observed last Sunday the twentieth anniversary of its planting in its present location. Rev. Dr. Donald preached an anniversary sermon. He spoke much and feelingly of the work of the late Phillips Brooks, that acquires an increasing lustre and significance as the years go by. He announced that the vestry of Trinity Church had voted in favor of placing a memorial tablet and a bust or other likeness of Phillips Brooks, with a suitable inscription, in the church, as an expression of the reverence and love felt by the worshippers of the parish for their great and good friend.

Such a public manifestation of deepening love and reverential affection for one who had uttered such serviceable words and done such deeds of practical charity for his parish, for the community in which he lived, and for the entire world around him that paid heed to him when he spoke, is eminently fitting and felicitous. Phillips Brooks was both a good man and a great. Being human, and living in the conditions that constrained him, he found it impossible to disregard the restricting influences of his calling, and we do not doubt many a time did not speak the whole depth and fullness of his thought. But he indicated its trend and tendency in an unmistakable manner. In the world to which he has gone he finds that the truth has made him free.

On account of the continual demand for consultation in regard to mediumship, Mr. Albro will renew his sittings, giving a few hours each week, free, to inquirers, at his home, No. 55 Rutland street, as per advertisement on page seven.

It is worthy of comment that the Brooklyn Daily Eagle gave very extended and friendly reports of the Mass Meeting of the N. S. A. held in that city Feb. 3 and 4.

NEWSY NOTES AND PITHY POINTS.

You never can tell what your thoughts will do in bringing you hate or love.
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind.
And they speed over the track to bring you back
Whatever went out from your mind.

ONE USE FOR NEWSPAPERS.—A Mohican fruit grower stored some apples in barrels lined with newspapers. Upon opening the barrels that had been packed for a long time, he found in those unlined more or less of the fruit was decayed, while in the paper-lined barrels the apples were sound and in fine condition.

Protection against the tyranny of the magistrate is not enough; there needs protection also against the tyranny of prevailing opinion and feeling.—John Stuart Mill.

The vanity of loving fine clothes and new fashions, and valuing ourselves by them, is one of the most childish pieces of folly that can be.—Sir Matthew Hale.

He who would acquire glory at the expense of humanity is a monster, and not a man; nor can true glory be thus acquired. Glory is nothing more than the radiance of virtue; and the virtue of a prince is moderation and benevolence.—Fenelon.

There is yet a time of rest in store for the world when mastery is changed into fellowship, and not before.—William Morris.

As eternal vigilance is the price of liberty, so is persistent self command the price of permanent success.

The Hon. Elijah A. Morse, R. S. S. P., says that his successor, Congressman-elect Lovering, does not give due attention and prompt reply to correspondence, and that said Lovering will be a one-term Congressman. Is the great and only Elijah laying his plans thus early to elbow Mr. Lovering out of a re-nomination and go back himself?—The Beacon.

The secret, then, of all happiness, of all nobleness, of all true success, is self-mastery and self-possession.—F. W. Farrar.

We often live under a cloud, and it is well for us that we should do so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them.—Hare.

Our age demands in the name of religion and of humanity that charitable institutions shall give, not only food and shelter, but shall also guarantee to the subjects of their care such surroundings as shall envelop the best there is in them. With this understanding, build up your enterprise in the spirit of the promise: "He that deviseth liberal things, by liberal things shall he stand."

God does not take away trials or carry us over them, but strengthens us through them.—Pusey.

THE ORIGIN OF "YANKEE DOODLE."—"Yankee Doodle" is claimed by many nations. It was known in England as "Nankee Doodle" in the time of Charles I. The Hollanders had an old song to this air called "Yanker Dudel." It is said to be also an old French vintage song, a native Hungarian air, and the ancient music of the sword dance of the Eclayans. In June, 1753, Dr. Richard Schuckburgh, regimental surgeon under General Braddock, thought to play a joke on the ragged, tattered Continentals by painting off the "Nankee Doodle" of the time of Cromwell upon the Colonial soldiers as the latest martial music. It at once became popular, but a quarter of a century later the joke seemed turned when the Continental bands played this same "Yankee Doodle" as Lord Cornwallis marched out after surrendering his army, his sword and the English colonies in America to the Yankees.—February Ladies' Home Journal.

No one but a madman can reject the use of reason. No one who admits its authority in any department of human affairs can deny its absolute supremacy in all as the one guide to truth.—Sir J. Fitzjames Stephen.

If a State is governed by the principles of reason, poverty and misery are subjects of shame; if a State is not governed by the principles of reason, riches and honors are subjects of shame.—Confucius.

Science is the getting of knowledge from experience on the assumption of uniformity in nature, and the use of such knowledge to guide the actions of men.—W. K. Clifford.

You heard not health for your own private use, but on the public spend the rich produce.—Dryden.

Not a sound has ever ceased to vibrate through space; not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought, nor a pure resolve, nor a loving act, has ever gone forth in vain.—Robertson.

According to the census of 1890 there were in all 20,018,307 members of churches in the United States. The statistics of 1895, however, according to Mr. Carroll, in the Forum, show that this aggregate has in five years been increased to 24,040,544, a gain of 4,022,277. In the same period there has been a gain of 23,075 churches and 21,046 ministers. It is estimated that it requires an annual expenditure of not less than \$100,000,000 to run the churches in the United States, all of which is raised by voluntary contributions. The present value of church property is estimated by Mr. Carroll at \$800,000,000.

That a title may be bought on the other side of the Atlantic by men as well as by American girls, is proved by this advertisement in a London paper: "An opportunity occurs by which a gentleman under thirty, of good education and means, may be adopted by a childless duke, the title descending by letters patent to the adopted son."

On the first of July next will go into effect the bill permitting the use of private mailing cards with a one cent stamp in the same way that postal cards are now used. The bill is approved by the post office department, as it would tend to popularize postal-cards, besides effecting a saving to the government of the difference between the cost of the cards and the stamps.

The first private library mentioned by historians was that of Aristotle, B. C. 334. Strabo says it was large, but does not mention the number of books.

EULOGY OF A GRATEFUL EDITOR.—"Who was that Squire Huxtable that died last week?" asked the caller at the newspaper office. "He was a man," responded the editor of the Perkins Junction Palladium, "who had taken this paper nineteen years, always paid for it in advance, never expected me to make a local item about it when he put a new roof on his barn or sold his pork; when he came in to ask me a question never began by saying 'an editor is supposed to know everything'; always sent a \$2 bill with the wedding notice whenever any of his family got married, and never had an idea he could run my paper better than I could."—Chicago Tribune.

Build me straight, oh! worthy master, Staunch and strong, a kooky vessel.—Longfellow.

"As the public conscience becomes hardened public morals must decline. When we became willing partners in the liquor business, we plunged into the very rapids of a Niagara of sin and wretchedness."

A pearl that was afterward sold to a jeweller for \$75 was found in the gizzard of a turkey in London recently.

The séance-room is too sacred to be used for trivial purposes. One should show the same consideration and respect to decarinate spirits which is expected by those still in the flesh.

Special Notice—A New Volume.

THE BANNER begins Volume 91 with its issue for March 6, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PUBLISHING CO.

The Veteran Spiritualists' Union

will celebrate the Forty-Ninth Anniversary of Modern Spiritualism, 31st of March next, in Horticultural Hall, morning, afternoon and evening.

Some of the best speakers and test mediums will occupy the platform on that occasion, as a benefit service for our Veteran Spiritualists' Home. We mention these early these well-known names: George A. Fuller, President of the Massachusetts State Association of Spiritualists, Mrs. C. Fannie Allen, Dr. E. A. Smith of Vermont, Rev. Moses Hull, Mrs. Mattie Hull, Mrs. May S. Pepper, Mrs. Carrie Loring, and others to be announced later.

In the evening a grand concert will be given under the direction of Mrs. W. S. Butler with the Children's Progressive Lyceum, which is a guarantee of the excellence of the entertainment to be presented.

Several Societies—the Boston Spiritual Temple, the Ladies' Spiritualistic Industrial Society—are evincing great interest in the success of the first celebration by the Veterans' Union, and out-of-town Societies are invited to unite with us in this worthy benefit. We hope all friends of Spiritualism in the local meetings will contribute to our success.

Per order Committee of Arrangements,
N. P. SMITH, 179 Tremont street.

The Massachusetts State Association of Spiritualists

Will celebrate the Forty-Ninth Anniversary of Modern Spiritualism in Berkeley Hall, Boston, Monday, March 20, 1897, holding three meetings, morning, afternoon and evening. Admission to each meeting will be free.

See the BANNER OF LIGHT for the list of talent.

PRES. G. A. FULLER, Chairman,
CARRIE L. HATCH, Sec'y,
W. H. BANKS,
N. B. PERKINS,
CARRIE F. LORING,
J. BROWN HATCH, JR.,
Committee of Arrangements.

The Boston Spiritual Temple

Will celebrate the Forty-Ninth Anniversary of Modern Spiritualism in Odd Fellows Hall, Sunday, March 22, morning, afternoon and evening. The Boston Spiritual Lyceum will join with the Temple in the afternoon.

One of the best programs will be arranged. Those who have attended the anniversary exercises that have been held by this society know that they always have the best.

J. B. HATCH, JR., Chairman,
SIMEON SNOW,
CARRIE L. HATCH,
J. H. LEWIS,
Committee of Arrangements.

New York State Association of Spiritualists.

A Convention will be held in a short time for the organization of a State Association in New York State. Mr. Frank Walker, State Agent for the National Association, is now perfecting arrangements. Mr. E. W. Sprague will soon begin work, under the auspices of the National Spiritualists' Association, to thoroughly organize the Spiritualists of New York State. Mr. Sprague will visit every city and town and hamlet in the State that will guarantee his expenses, which will not be heavy. All societies and persons desiring his services please send their address to the office of the National Spiritualists' Association, 600 Pennsylvania Avenue, Washington, D. C., at once. Spiritualists of New York City and Brooklyn already have contributed \$800 at the recent Mass Meeting in Brooklyn, and the new State Association will be successful.

FRANCIS B. WOODBURY, Sec'y.

Mass Meeting of the National Spiritualists' Association at Brooklyn, N. Y.

The Mass Meeting at Historical Hall, Brooklyn, N. Y., Feb. 3 and 4, under the auspices of the National Spiritualists' Association of Washington, D. C., was an affair of great interest and success.

An enumeration of the names on the program will best give an idea of the quantity and quality of the work during the two days' session: Mrs. F. M. Holmes, Brooklyn; President Harrison D. Barrett, Washington, D. C.; Mrs. Tilly U. Reynolds, Troy, N. Y.; Miss Lizzie Harlow, Massachusetts; Mrs. L. A. Olmstead, Brooklyn; Chairman, Judge A. H. Dailey, Brooklyn; Messrs. Albert Bach and Clark Bell, of the New York Bar; Miss Minnie Terry, Brooklyn; Mr. Kenyon, Massachusetts; Carrie E. S. Tving, of New York State; Mr. Walker, State Agent; Mr. W. J. Colville, Mrs. B. R. Plum, Brooklyn; Mrs. E. A. Cutting, Brooklyn; Thomas Grimshaw, Pittsburgh, Pa.; W. Wines Sargent, Brooklyn; Mrs. Helen L. Russeque, Hartford, Ct.; Dr. John C. Wyman, Brooklyn; Mr. and Mrs. E. W. Sprague, Rev. Frank E. Mason, Brooklyn; Francis B. Woodbury, Sec'y National Spiritualists' Association, and Mrs. May S. Pepper, Providence, R. I.

The solo and duet, vocal music by Mrs. Lillie and the Misses M. Mott, K. Corbitt and Lillie Chapman, were pronounced in excellence. Space will not permit special mention of the long list of speakers. It is fit, however, to make special mention of the persuasive powers of Mrs. Russeque, for large collections and subscriptions were taken after her addresses. In due time the National Spiritualists' Association will announce the net proceeds of the meeting, which will prove creditable to Brooklyn.

There was one circumstance connected with the meeting which justly fills the hearts of the Brooklyn Spiritualists with hope and pride—the considerate notices and reports of the meetings by the Brooklyn and New York press, with the exceptions of *The World* and *Journal*. In reference to *The World*, Mr. E. W. Sprague offered a resolution to the effect that the National Spiritualist Association would assume the responsibility of assisting Mrs. Reynolds in prosecuting the proprietor of said journal for the injuries she has sustained by reason of said publication, which was passed unanimously.

W. WINES SARGENT, Sec'y.

Communications received from Chesapeake, Baltimore, and a letter from Mrs. Maggie Waite, Philadelphia, for want of space must wait until our next issue.

Report of Secretary Woodbury, of the National Spiritualists' Association.

To the Editor of the Banner of Light:

The past three months the business at this office has been such as to demand the almost constant attention of three persons.

Balance in treasury of the National Spiritualists' Association, Jan. 1, 1897, \$1,328.77. Membership, 163 societies. Purchased recently library of Professor Worthen, formerly State Geologist of Illinois; also list of books now out of print, from the BANNER OF LIGHT Publishing Co. One thousand Annual Reports printed, same edited by President Barrett, State Agents appointed, and certificates issued. Missionaries for 1897 appointed, and certificates issued. Correspondence opened with all camp-meetings in this country applying for a day for the National Spiritualists' Association during the camp season. Sunday Law measures opposed in Congress. Public meetings held in Washington, D. C., addressed by President Barrett, Secretary Woodbury, Hon. L. V. Moulton, Dr. G. A. Fuller, on "God in the Constitution," "Taxation of Church Property," and "Sunday Laws."

Jan. 7.—Mass meeting at Baltimore, Md. Addresses by President Barrett, Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Dr. George A. Fuller, Secretary Woodbury, Rev. Mrs. Walcott, Mr. F. A. Wiggins and Mrs. Powers; tests by Mr. Wiggins and Mr. H. Altimus; music, Mrs. M. Wheeler Brown and Mr. Altimus.

Feb. 2.—Mass meeting at Boston, Mass. Spiritual Temple, addressed by President Barrett and a host of talent, as reported already in the papers.

Feb. 3 and 4.—Mass meeting in Brooklyn, N. Y., Historical Hall. This meeting was up to date the most successful yet held by the National Spiritualists' Association. A committee from the Brooklyn societies—with Hon. A. H. Dailey as President, and W. Wines Sargent, Secretary—completed and carried out a magnificent program. Audiences large, representative and enthusiastic. Eight hundred dollars in cash and pledges were raised to back the new New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the National Spiritualists' Association. He will be assisted in this work by E. W. Sprague, Esq., Missionary of the National Spiritualists' Association, who will devote the month of March to reviving the work in New York State. Messrs. Walker, Sprague and Woodbury, after the eloquence of President Barrett, Mrs. Russeque and Mrs. Carrie Tving, created much enthusiasm by their appeals, with the result above mentioned.

During the meeting learned and able addresses were delivered by Hon. A. H. Dailey of Brooklyn, Clark Bell, Esq., and Albert Bach, Esq., of the New York Bar. Judge Dailey's subject was, "Why I Am a Spiritualist"; Mr. Bell's subject, "Psychological Studies," and Mr. Bach's, "Spiritualism and Insanity." Rev. Frank E. Mason, an independent preacher, also delivered an eloquent speech on "The Possibilities of Man." Able addresses were also given by Mrs. Tilly U. Reynolds, Miss Lizzie Harlow, Mrs. E. A. Cutting, Thomas Grimshaw, Esq., and W. J. Colville (the latter speaking on "Liberal Spiritualism and Spiritual Liberalism"), W. Wines Sargent, Dr. J. C. Wyman, Mrs. B. R. Plum, J. W. Kenyon and Mrs. F. H. Holmes. Spiritual communications—Mrs. May S. Pepper, Mrs. Tilly U. Reynolds, Mrs. F. W. Sprague; all were good, and recognized. The musical program was of the finest, and the committee deserve especial praise for their selection. Miss M. Mott, Miss K. Corbitt, Mrs. F. K. Sieber and Miss Lillie Chapman were the artists selected for this important part of the program, and won for themselves storms of applause.

Judge Dailey, W. Wines Sargent, Mr. E. F. Kurth, Mr. Barber, Dr. Wyman, and all the Committee of Arrangements, can well feel proud of the result of their work.

The officers of the National Spiritualists' Association are thankful that now the work in New York State will no longer languish for need of funds; a successful State Association can now be organized and the plans for the jubilee go on. Thousands of pages of literature have been distributed during the past three months. The demands now being made upon you for this kind of literature are many; if you not, reader, assist us in this great work by becoming a contributing member of the National Spiritualists' Association at one dollar a year? The publishing of the annual Report is always expensive. The Reports are now ready; all who will send twenty-five cents cash to this office for one will be presented with the printed History of the National Spiritualists' Association, containing pictures of its officers and outline of the work accomplished.

President Barrett has delivered a large number of addresses, edited report and history, dictated hundreds of letters, and attended all the mass meetings, etc. Will you not back up this Lincoln of the Spiritual Army with kind words and cash?

The grand campaign which opened the next morning after the close of the last Convention will be kept up during the entire year. Able and prominent men and women are daily joining the army of progression. Come with us and aid in the battle for the right.

"Hear the cry of Reason, ringing like a resurrection call—
'Up and help the cause of freedom, men and women, one and all,
Till superstition's phantoms, like withered branches, fall,
As truth goes marching on.'

"Let the 'summer soldier' falter, and the 'sunshine patriot' die,
They who stand in now deserve the thanks of millions
—by and by—
As the golden sun of science lifts her holy light on high,
And truth goes marching on."

"'Tis the business of the little minds to shrink at custom's frown;
The heart that feels not now is dead to truth's divine renown;
The times hath found us asking for humanity's fair crown,
And truth goes marching on."

FRANCIS B. WOODBURY, Sec'y.
600 Pennsylvania Avenue, S. E.,
Washington, D. C.

Movements of Platform Lecturers.

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

Mrs. S. E. Hall, inspirational speaker and platform test medium, spoke and gave tests in Brooklyn Jan. 31. Will be in Fitchburg Feb. 14; in Lawrence Feb. 28. Would like to make engagements for March and April, also camp-meeting work. Address 27 Albion street, Roxbury, Mass.

Mrs. Mary Wakeman, so well known for the last thirty years for her remarkable reliability as a medium, still continues her public and private test service daily at her permanent residence, No. 437 West 57th street, New York City.

Dr. George A. Fuller, lectured in West Randolph, Vt., Feb. 7; Foxboro, Mass., Feb. 12; Berkeley Hall, Boston, Feb. 14; and will lecture at Foxboro, Feb. 19 and 20; and at Berkeley Hall, Boston, Feb. 21 and 28. Would like engagements for the month of October, 1897. Address 42 Alvarado Avenue, Worcester, Mass.

G. W. Kates and wife are to be at No. 97 Edinburgh street, Rochester, N. Y., until the middle of April; at Massillon, O., the balance of April, and Kansas City, Mo., May and June.

During the last six weeks Oscar A. Edgerly has filled very successfully engagements in New York, Mass., New Bedford, Mass., and Norwich, Conn. For the last two Sundays of February Mr. Edgerly is engaged in Bridgeport, Conn., and the last two Sundays of March are engaged in Springfield, Mass. Mr. Edgerly will be pleased to hear from secretaries of societies who may desire the services of a trance speaker and test medium for the first two Sundays of March, as, owing to the financial troubles of the Society with which he was engaged, he at present has those two Sundays at his disposal.

Flavius A. A. Heath, lecturer and platform test medium, spoke and gave tests in Lawrence, Mass., last Sunday. He has several open dates, and solicits correspondence regarding engagements for the future. Terms reasonable. Address 71 Dover street, Boston, Mass.

Dr. C. H. Harding occupied the platform Sunday, Feb. 14, Newburyport, Mass.; Feb. 21, Lawrence, Mass.; Feb. 28, Lowell, Mass. Has open dates. Address 9 Bosworth street. Home address, 42 Dwight street.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Spiritualists held two very interesting services Sunday, at 33 Summer street, with large attendance.

At 2:30, appropriate selections by Misses Lena and Elsie Burns and J. E. Bartlett. Mrs. D. E. Matson gave an invocation. J. Edward Bartlett, Mr. Potter, of Malden, Dr. S. M. Furush, Capt. J. Balcorn, Mrs. Dr. Dowland, F. H. Eveleth, Dr. E. F. Murray, W. H. Rounseville and Dr. L. A. Pierce made remarks on subjects of interest. Many recognized tests and spirit messages by Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mrs. M. E. Smith, West, of Salem, Mrs. Harlick, and others. Magnetic treatments and tests were given to many by Dr. E. F. Murray, Dr. S. M. Furush, Dr. L. A. Pierce, Alfred E. Warren, W. H. Rounseville, Jesse H. Bickford, J. Edward Bartlett, Mr. L. T. Williams, David Sheppard, and others.

At 7:30, service of song, led by J. Edward Bartlett. Mrs. L. A. Prentiss gave an invocation, and many remarkable tests and spirit messages. J. Edward Bartlett gave an able address on "Mediumship," also many recognized tests and messages.

Next Sunday, at 2:30, test, healing and developing circle. At 7:30, Mrs. Lizzie D. Butler and others. Everybody welcome. Tuesday and Friday the good work continues at 130 Market street, this month—Tuesday evening led by Mrs. L. A. Prentiss, Friday evening led by Mrs. Lizzie D. Butler.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President. Mrs. A. A. Averill writes: Good audiences were present Sunday, Feb. 14, and listened with the closest attention to able addresses from the Rev. Moses Hull. Subject at 2:30, "Spiritualism the World's Only Hope"; at 7:30, "The Animal and Spiritual Man." Invocation was offered by Mrs. Mattie Hull. Thomas's Orchestra rendered fine selections. Mr. Hull will be with us the remaining Sundays of this month.

SALEM.—"N. B. P." writes: Mrs. Tilly U. Reynolds of Troy, N. Y., occupied the platform of the First Spiritualist Society again Sunday, Feb. 14, her lectures were very fine, and touched on true Spiritualism. She enumerated a great many instances where Spiritualism had brought happiness to the home, and had been a great boon of comfort to suffering humanity. She also gave a great many tests from the sound of the voice, which were recognized and acknowledged by every one to be remarkable and accurate.

All societies who wish for a first class medium, good speaker and excellent test medium could do no better than to give our good sister a call to the platform.

Sunday, Feb. 21, Dr. F. H. Roscoe of Providence, R. I., will be our speaker and medium, commonly known as the silver-tongued orator and psychometrist, also test medium.

BANNER OF LIGHT for sale at the hall each meeting—\$2 annually; \$1 semi-annually; quarterly, 50 cents.

WALTHAM.—Mrs. M. L. Sanger, Pres., writes: Feb. 14 our speaker was Mrs. Maggie Butler. The largest audience of the season gave her a most enthusiastic greeting, and all wish her to come again. Her facts as presented were very convincing. The beautiful song rendered by Mr. Leslie was a very pleasing feature.

The reception that was held after the meeting, and the many cordial hand-claps, showed Mrs. Butler that she had won all hearts.

Next Sunday we have Mrs. C. H. Clark.

FITCHBURG.—Dr. C. L. Fox, Pres., writes: Our Society held two very interesting meetings Sunday, Feb. 14. Mrs. S. E. Hall of Roxbury, Mass., occupied the platform for the first time. The usual large audience gave the closest attention to the very able lectures, followed by tests and spirit descriptions, accurate in nearly every instance.

Mrs. Hall gave us perfect satisfaction as a speaker and test medium. Societies should keep this noble worker busily engaged.

MALDEN.—A. J. Pettengill writes: On Sunday evening we had with us Mr. George Lamont, who gave us a good talk on the different manifestations of mediumship spoken of in the Bible. Mrs. Dr. Caird of Lynn followed with automatic writing with full names. We would recommend Mrs. Caird as a faithful worker in the Cause.

Sundays, Feb. 21 and 28, we have the wonderful medium Mr. Joseph D. Stiles.

BRIGHTON.—D. H. Hall, Pres., writes: The Occult Phenomena Society meetings, at 363 Washington street, are proving a success, the attendance more than doubling in numbers and interest.

Sunday evening, Feb. 14, Bible-reading and introductory remarks by D. H. Hall; lecture, tests and psychometric readings by Mrs. Green-grove M. Chapman; solos by Mrs. D. H. Hall.

BANNER OF LIGHT for sale at the meetings.

HAVERHILL.—"O. H." writes that Mr. A. E. Tisdale delivered two excellent lectures before large audiences last Sunday.

Thursday, Feb. 18, Mrs. Helen Taylor will give a test séance at the hall.

Sunday, Feb. 21, we shall have with us Miss Blanche Brainard, the young test medium of Lowell, who made such a favorable impression early in the season.

CAMBRIDGE.—M. A. Sawyer, Sec'y, writes: The next regular meeting of Cambridge Spiritual Society will be held in Cambridge Lower Hall, 631 Massachusetts Avenue, Friday, Feb. 26. Sewing for Veteran Spiritualists' Home in the afternoon. Evening entertainment, Character Sketches and Songs by Charles W. Sullivan. Supper served at 6 o'clock. Public invited.

Mr. Grumbine's Work Auspiciously Begun in Brooklyn.

J. C. F. Grumbine lectured before the Woman's Progressive Union at 3 P. M., before a very large audience, on "Mediumship and Spirituality," and in the evening before the largest audience that has appeared at Small's Parlor's this season.

Among the audience were many public workers—Edgar Emerson, Mrs. May S. Pepper, Judge Dailey. It was a very intellectual and refined gathering of some of the best people of the city. The speaker took for the subject, "Christianity and Religion."

Mr. Grumbine is stopping at 309 Greene Avenue, Brooklyn, N. Y., where he will form classes and see all of his friends. He will be in Brooklyn through February and March.

A writer in *The Two Worlds* remarks very pointedly: "Many times has been asked and written—'What has Spiritualism done for us?' I think a much more pertinent question is, 'What have the Spiritualists done for Spiritualism?' Do they support it? Where are our hospitals, homes, temples? Yes, where? We do not support the meetings as they should be. The spiritual papers are not in all homes, as they should be. Many of our Spiritualists send their children to Orthodox churches and Sunday schools, and when they are grown they look upon their parents as 'a little off' when they try to tell them of another faith. Do we support our mediums? We use them when we need a word of advice or encouragement, but when we do not need their services do we concern ourselves whether they have the comforts and necessities of life? Do we think whether they need a cheering word, whether their hearts are sore and lonely with none to comfort? The best is not too good for an honest, genuine medium. They can give us more comfort than ministers can give their flocks, and we should certainly take as good care of them as the ministers receive."—*The Medium* of Feb. 6.

PENNSYLVANIA.

PHILADELPHIA.—Mrs. Rosalie Endres, Cor. Sec'y, writes: Sunday evening, Feb. 7, 1897, was a gala night here to the Spiritualists who met in Girard Hall, 608 Girard Avenue—a night to be proud of, and one to be long remembered. Another Society has been added to our ranks, which will hereafter be known as the Spiritual Fraternity Association, of Philadelphia, Pa. The meeting opened with an address by Dr. C. S. Bates, a noble veteran Spiritualist, who gallantly stood by the mediums in their hour of trouble during the late persecution. In the course of his remarks the doctor spoke of how his father was stoned for being a wizard during the Salem persecution many years ago. The doctor also stated that he had a pleasant duty to perform before he concluded, and that was to present to the society a charter from the National Spiritualists' Association, of Washington, D. C.

Mrs. Sadie Faust, in a neat speech, accepted the charter on behalf of the society. In her speech, Mrs. Faust stated that the Spiritual Fraternity Association is the outgrowth of the test circles that she has been the medium for the past eight years. After a selection by the choir, Mrs. Faust, through her spirit controls, gave a number of fine tests and readings, all of which were recognized.

MAINE.

AUGUSTA.—Charles H. Chapman writes: Jan. 31 we opened the meetings with Dr. C. L. Willis of Boston as speaker. He gave a lecture on truth, which was handled with great ability, followed by tests and psychometric readings; nearly all recognized Feb. 7 we only had one meeting, owing to the storm, but his readings were very fine. Feb. 14 his subjects were taken from the Bible, and his readings were grand. We have good audiences, and there seems to be quite an interest started here.

We believe Dr. Willis to be an honest, upright medium, and would recommend him to any society.

OLD ORCHARD.—Rev. A. J. Weaver writes: I take my pen to express the great satisfaction the editorial page of THE BANNER this week, Feb. 13, has given me. For fresh, vigorous and valuable thought, expressed in language graceful, clear and emphatic, I do not find it surpassed, or often equalled, in the religious journals which come under my eye.

I note especially the article concerning *The Christian Register*. It is absolutely just in statement and absolutely kind in spirit. It was a word which needed to be spoken. The whole page is an honor to the paper.

CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, Feb. 14, Mr. Oscar A. Edgerly, of Newburyport, Mass., closed a short engagement with the Norwich Spiritual Union, giving two grand philosophical addresses in Grand Army Hall, before good audiences.

At the afternoon service, the controlling spirit spoke in answer to questions presented by the audience. The evening address upon "The Good Spiritualism has Accomplished" was an able effort. We shall hope to hear more from Mr. Edgerly and his controlling spirits another season.

Next Sunday Mrs. Carrie F. Loring will occupy our platform.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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This Year's Mardi Gras at New Orleans

Will be grander than ever. Don't miss it! Tremendous preparation now nearing completion for a magnificent carnival of fun, frolic and mirth. Go and see the magnificent pageants, the entrancing bulls, the wild and reckless joy, which takes complete possession of the beautiful city by the Gulf. The Seaboard Air Line makes the very low rate of one fare for the round trip (half fare), and offers the most convenient and comfortable service (two trains a day) from the East to New Orleans. Write to the S. A. L. agency for lithographs and printed matter before making arrangements. 306 Washington street, Boston. Feb. 20.

"\$26,000,000,000 GOLD IN MERCUR DISTRICT, UTAH."

(St. Louis Globe Democrat, Dec. 2, 1895.)

The "Old Fred" Gold Mining and Milling Company OWNS 90 ACRES absolutely free from debt (adjoining the GREAT SUNSHINE MINE), with vein over 30 feet thick. AVERAGE VALUE OF ORE \$9.00 IN GOLD. BLANKET VEIN.

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Bank references furnished if required.

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Feb. 13. 2w1s

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For the best and fastest selling book ever published

THE STORY OF MY LIFE

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After last and crowning life work, brimful of humor, pathos and thrilling story, 125 splendid illustrations. Tens of thousands are waiting for it, and it will be every home. 5000 more Agents Wanted—only one in each place. Exclusive sale given. Any man or woman can earn \$100 a month with it. 77 Distance no hindrance. We Pay Freight and Give Credit. Write for particulars to M. D. WORTHINGTON & CO., Hartford, Conn., Feb. 20. 1w

A Million at Half

EVERY Housekeeper can afford to get it, but NOT to miss it. Descriptive Circulars for 2c. stamp. OVER \$25 worth for 25 cents.

Laundry Secrets P. O. Box 326, Reading, Pa. Feb. 20. 1w

Your Future Welfare

By the Stars. Horoscopes, Questions, Opinions, Advice, etc. Send date of birth to T. ARCHIBALD, Westside, Santa Clara Co., Cal. Feb. 20.

Emma F. Odiorne,

ASTRO-PHYCIC Readings by mail, \$1.00. Send date of birth, sex, lock of hair, 106 Washington street, Boston. Feb. 20. 2w

FLORIDA!

For Homeseekers and Restors, is described in a handsome illustrated book. A two-cent stamp to J. H. FOSB, 1 Wabeno street, Roxbury, Mass. Jan. 4.

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Having secured a supply of the valuable work entitled

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At the time these notable letters were first published in the *Spiritual Telegraph*, they attracted a very wide public attention. The entire correspondence is included in this volume, and presents more facts and reasons in illustration of ancient and modern Spiritualism than any book then published. It presents both sides of the question.

The letters form two series.

6 SPiRiT Message Department.

SPECIAL NOTICE.

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

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

SPiRiT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 8, 1897.

Spirit Invocation.

Spirit of Love and Wisdom, again do we come under thy divine guidance. We ask to be directed right, that every movement in thought or action may be with the spirit of elevation, seeking strength that we may be able to rise above the weakness of the flesh. We seek this morning thy divine guidance, and we ask with all sincerity, for we know it will be given when it is asked in truth. Be with us while we are in our circle this morning, each one taking up his own position, trying to do the work that is laid out, and may we realize the responsibilities that rest upon each one. Oh! that we could understand one another better, that we could realize the true sense of the spirit, and that we might be able to judge clearly. As the spirit this morning sends forth messages of love, may they be also messages of instruction, for truly we all need guidance, encouragement and light. Guide us and direct us, for we know the victory will be eternal. Amen.

INDIVIDUAL MESSAGES.

Mrs. Jeannette Clark.

Good-morning, Mr. President. Well, I am very, very glad indeed to be here this morning, and I am very glad to have this privilege of sending forth my words of comfort and consolation to the loved ones on earth, for there is no one that can appreciate the assistance and blessings that the angels bring but those that have had the experience. While in mortal life I thank God I was not unconscious of the spirit manifestations, but was fully conscious that they held me and strengthened me in earth-life to finish my work long after the physical body had really worn out, and I want now to return, not as a test to convince my friends that I can return—for they know I can return—but I feel many times while I listen to others communicating that I would like sometime to send a few words of encouragement to my dear boy and girl that I loved so dearly; and while they have consciousness that the spirit surrounds, yet I oftentimes see them hungering and thirsting for some little word of direction or some little expression from mother, and I have seen the changes that they have been going through.

I have also been conscious of worryment, especially with my boy, as he mingles and struggles with earth-life conditions, principally business. I want to say that father is with me this morning, and we unite with all others that we have found in spirit-life to say that we are sustaining you. We will help you, and you must hold firm to your own impressions; and say also to my dear girl that wasso faithful and kind to me, that we understand things better after we are disembodied. I think of all very kindly, and I want to say to the co-workers, those instruments that are used for spirit manifestation, those instruments that the blessed angels oftentimes control and try to enlighten humanity and bring blessings and consolation unto them, Oh, be firm! be true! and the angel world will be true to you, even if you have to fight the adversities of position. I say to all, seek well and all cooperate together, and you will find that the angel-world will not forsake you; and may God and the angels bless all, and bless this paper that has fought to give an opportunity of communication of spirit to mortal. Long may it live and prosper and succeed, is the prayer of your humble servant, Mrs. Jeannette Clark. My home was, or I will be remembered in, Worcester, Mass., also in Boston and many other places.

George Dillingham.

Good-morning, Mr. Chairman. I am very happy to come in here and voice a few sentiments, although I sometimes feel as if it was sometimes hard to express one's ideas for another to read, and get the same meaning. I have been told many times since in the spirit that if we will send forth our thought in earnest the mortal world will understand it all right.

I cannot speak as the sister that preceded me, for I was not acquainted with Spiritualism while in the body, neither do I find those I am anxious to reach exceedingly interested. I find that sometimes you rouse their curiosity, and they will seek for anything quicker than when you try to send forth too many sayings that amount to nothing; it is the facts we want to speak of, and with that I hope that those I intend this message to go to will find that truly desire does not separate.

I should like to say to Mabel, my companion, that I have oftentimes sat by you, and been very much pleased with the conditions and changes you have made since I passed out of the body. I am very much pleased also at your ability in executing the business affairs I should have done, for truly if I had been in mortal life I certainly would not have thought you had the ability to carry on business matters as you have done; so you see I have learned something in passing out of the body. It is a very interesting thing to know our friends as they are.

I found Alfred and Fred both in spirit, and

we are all together now, so is mother, and I would like to say to those in the body that if you will give us an opportunity we will prove to you that we remember much that will convince we hold our identity beyond the grave. I should also say that I was engaged in the provision business, the wholesale provision business, and I did a great deal of shipping. I shall be remembered more on the Pacific Coast than here, and I want them all to know I am still interested in business matters, although things have not gone on exactly as I estimated, but I think all is well, and will come out well. You can put me down as George Dillingham of San Diego, Cal., where I shall be best known.

Captain William Rhoades.

Good-morning, Mr. Chairman. It seems a great many years since I left this planet, and I suppose as time flies people forget those who have passed to the higher life. Yet as I look back over the last thirty or thirty-five years it is just beautiful to see how many of those who were near and dear are seeking to know whether the spirit still holds its existence or not.

I know the spirit world and the spirits there, in do not reckon time as the mortal does, but I should think I had been out of the body some where in the neighborhood of thirty to thirty-five years; and I know I had quite an experience while in the body.

I observe a great many changes, both in my own family and in relatives connected; and I have been somewhat interested of late years by some of the grandchildren who have become interested in the phenomena of Spiritualism, and I have tried in various ways to make them feel that I have always an interest in the welfare of humanity. I have been requested, if I could enter this channel, to send forth some little word of encouragement or identity, so that they would be sure it was me.

Well, now, dear loved ones, I don't know whether I shall be able to give that little word or not; for it is sometimes hard for the mortal to be sure of anything while they exist in mortal life; but I have the privilege this morning, thanks to the good Chairman on the spirit-side, and I will try and do what I can, saying that Grandpa Rhoades is here. And you might say that while in earth life I was interested in the water, as I followed the sea—in fact, I lived more on it than on land. My special routes were generally from New York to South America and return.

There are many who have joined me in the spirit-world since I passed on, and I have both of my companions with me, also Charles and Frank. I would like to say to all who are now in earth-life that if you develop your own power and understand things for yourself, you will not need to seek fraudulent mediums or think there is fraud in mediums; because I see if those connected—especially Effie and Mary—will give us an opportunity, we can prove immortality beyond a doubt.

You can put me down as Captain William Rhoades. My home was in New York, but I have friends in Maine and also in New Hampshire. I should be pleased to come in contact with any of them when I have an opportunity.

Mary Sanborn.

Good-morning, Mr. Chairman. Well, I am also pleased for the privilege this morning, but I was very much exhausted before leaving the body, and I feel somewhat the effects of it this morning, although I have been out of the body some years. I suppose it seems to the mortal a longer time than it does to the spirit; but I want to return to assist others, for their consolation and encouragement. I also see that there have been so many, many changes since I passed from the body that it seems almost impossible for me to locate my own friends; they many times think because we are in the spirit-world that we ought to be conscious of every movement they make and every thought and desire they have. I want to say to the dear loved ones that you can get communication from us just as easily now as you could sometimes in the mortal life, because our time has to be occupied somewhat in the spirit or improving ourselves, and the spirit cannot be everywhere, any more than the body can be conscious of everything.

I want to say to dear mother, who is still in earth-life, that I see the change that she has made, and I am glad on one hand and not so much so on the other; but say to her: It is all a purpose, and good results will come from it. I want also to say to her: Be of good cheer, for my mother is somewhat interested in Spiritualism, and has been for a long time, but she is surrounded by those who do not believe in it, and so for that she feels so lonesome and so discouraged that I feel if I can send just a few words through your valuable paper I could assist her. My own father is with me in spirit.

I want to say to Fred, my dear friend in earth-life, don't fear nor falter, because sometimes I see you get very discouraged because things in earth-life don't go on to suit you; but remember, if all things went on smoothly we would not get the same development out of it, and so for that reason I want all to know I have not left them, but still have an interest in them. My name is Mary Sanborn, and my home in Methuen, Mass., but my mother lives in New Hampshire. I shall be remembered in Lawrence, also in other places, but there especially. Thank you, Mr. Chairman. I hope mother sees this, for I think she takes the paper most of the time.

Ida Hutchinson.

Good morning, Mr. Chairman. Well, I came in this morning more looking for friends than anything else, because my friends do not know anything about Spiritualism, and they have looked upon me as dead and gone, for when they laid the body away it seemed like a great dark gulf that was almost impossible to penetrate. Mother has been feeling so bad because she seems to feel that God is not just in taking her loved ones from her, and she feels that she is left alone, and no one to love her, no one to give her consolation, and I have sought this channel in hopes to bring a ray of light to her soul, that I may make her feel more reconciled, that God is wise, and is truly a father of all, that he does not bring affliction upon his children for chastisement, but it is the law of life.

I was called from the body very suddenly, when I was only nineteen years old, and mother felt that I was all she had, and she was very proud of me. I loved music, etc., and it worried her because circumstances in mortal did not give her an opportunity to put me forth as she wanted to, but now she is almost sick herself, and I hear her pray every day of her life for God to take her home, for she sees no comfort in earth-life now, and I wish to send this letter, for I think it will reach her, and I am in hopes that it will teach her that to come to spirit-life before your work is accomplished

does not give you happiness in the spirit-world. I should like to say to her that when her work is completed, and when the time comes, she will come, and we shall meet her here, and we shall know her, and she will know us; and say grandpa and grandpa and Uncle George and Aunt Hannah are all with us this morning, and if she will only try and go to somebody that understands spirit-control I will try and make her feel happy.

I am some ways from home, Mr. Chairman, for I lived in St. Paul, Minn. My name is Ida Hutchinson, and I do hope that this letter will reach her, for the good spirits have told me that they will help.

Marion Merrill.

Good-morning, Mr. Chairman. I thought I would like to send forth a letter this morning; it is just fine when you can send a letter and not need to write it, for I always hated to write when in earth life, and I don't like to do it now; but I do like to meet my friends and let them know how I am getting along; I am getting along finely, and want them to know that the spirit is more natural than the mortal was, and I understand things a good deal different since I have been in spirit-life.

I lived to a good old age before I passed on, and was somewhat interested in spirit manifestation, although I was not where I could investigate it very much, as I lived away back in Vermont, more in the woods than in the city, and I should like to reach some of my folks who are still there and say that all is well. It may have taken me some time to get back, but I am here, and I was more than satisfied with what was done after I passed from the body.

My husband is with me this morning. His name is Israel; my own name is Marion Merrill. I should like the folks up there to know I am still interested in the progress and advancement of humanity, for I always liked to see people happy. I was counted as an odd being while in the body, because I knew the spirits were around me; but away back years ago you was a terrible critter if you tried to make people think that after one was out of the body he or she could return. As I have found the opportunity of coming here this morning—I never was much of a hand to write, or yet know what to say—so I will just tell them that the spirit-world was all that I expected, and if those who are interested in me, especially the boys, will take a little interest and take time enough to find out whether father and mother are alive or dead, I think I can assist them much.

I will make my letter short, and not bother you too much this morning, so I will just say good-bye, for if they will receive a few words they will get another one next time.

Messages to be Published.

Jan. 15.—James Watson; Sarah Penney; Mary Ann McLaughlin; William Stewart Phillips; Mary S. Wellington; Benjamin F. Harris.
Jan. 22.—Nathaniel P. White; Emmeline Keating; Elsie Hall; Annie Stewart Moore; Thomas Hart; Frank Jones.
Jan. 29.—William Penney; Geo. Clements; Rachel Hemmings; Capt. Silas Ingraham; Dora Craig; Frances Adams; Lucinda Ferguson.
Feb. 5.—Mary Bates; Frederick Walpole; Emmeline McCallan; Henry George; Lizzie Harrington; Frank W. Merrill.
Feb. 12.—Seth Kenniston; Emmeline Reynolds; Ada Ford; Seth Williamson; Horace Mann; Lilly Bond; C. H. Johnson.

Message from Henry Ward Beecher.

Purported to have been Written in a Sealed Envelope through the Mediumship of George Cole of Canarsie, L. I.

DEAR BROTHER — It is, perhaps, known to but few mortals, that they are living in conditions so sensitive that every act, every word, every thought, is all reflected and photographed on every surrounding object. Every sound, every perfume or odor, is preserved through the ages; in fine, nothing has ever been nor can anything ever be lost in the economy of creation and production.

Every image of the past in the galleries of time remains pictured, never to fade; invisible indeed to the mortal gaze, but nevertheless distinct and faithful in portraiture, and as fresh and distinct as they were at their photography ages of time since. Every sound of past voices is preserved, and is as sweet and fresh as at the time it was produced, even at the commencement of time.

Even the perfume of flowers withered ages ago, and the aromas of fruits that hung on the first trees in the primary ages of vegetation, are still extant, and as fresh and delightful as when first thrown off in the mortal world's atmosphere.

The mortal world, from a mortal standpoint, is truly a wonderful, wonderful world, of whose characteristics and purposes but very little is known and much less understood; of whose mysteries but little has been solved, and whose confines of scientific problems the research of mortal masters has never reached.

All may be summed up in a few words, viz.: in the economy of creation and production nothing has been, is or ever can be lost. In the most secret apartments, where mortal intrusion is effectively excluded, where conspiracies are debated with hushed and fearful voice, every word and every gesture is faithfully photographed on the walls, every act is silhouetted in exact photography. The raised dagger of the assassin, his extended arm, his compressed lips, his murderous expression, his passion-lit eyes—the shrinking form and terrified expression of the victim, are all impressed in faithful photography on the walls of the room of crime, and are, to spirits, damning evidence of crime perpetrated by mortals upon one another. Is it strange that angels weep?

If mortals could only learn and understand the true significance of earth life existence, and could see with spiritual as well as mortal eyes—could see their most secret thoughts, their every word and act reflected on the walls of time, and become cognizant of the fact that nothing can be hidden or lost, how much there would be among men of self reformation, if not from principle, from fear; though from principle there would be no necessity for such knowledge; and through principle such knowledge, such power of vision has been withheld, as virtue, honesty and justice are the children of principle, and not of crime and fear. The children of the latter inherit the vices of their parents, and thus the mortal-world has its dark as well as light side.

There are mortals who are characterized by principle, who could not tolerate much less commit a criminal act, and it is this better class of mortals who prevent the mortal world from becoming convulsed with vice and crime, and who have preserved a portion of the terrestrial globe where the sun may shine, the light of truth prevail, and a portion of mankind may enjoy the blessings of peace and regard in the celestial spheres, a God with love and smiles.

Of course I speak in a communal and not local sense, as there is not a spot, locally, on the face of the earth but what bears the stains of vice and crime.

Either is both the cradle and grave of objective nature, and it holds and retains forever the records of all that has ever existed, does exist or ever can exist in the mortal-world. All phenomena, of whatsoever nature, are stamped indelibly on the scroll of time, and the unathomable chasm between the invisible and visible worlds is spanned by that psychical science which is revealing, step by step, those mysteries in nature, of which the ignorant have had but faint conceptions and the superstitious have regarded with holy awe.

The philosophers of the Himalayas had faint glimmerings of these hidden truths; through psychometric eyes they discerned the photo-

graphs of past events, and were enabled through psychic reasoning to deduce the present from the past, and through the same methods of deduction were enabled to establish a tolerably fair knowledge of the future, and that which seemed so mysterious to the unlearned was merely a result of natural law.

The mystery of the goddess Isis among the sons of the Pharaohs of Egypt was but a revelation of a pictured event, and the music of the alstra, as it floated across the heavens, was but a revelation of sounds that had been made ages before, and what the Egyptians blindly believed to be the holy mysteries of the goddess Isis were but the results of conditions of atmosphere and conditions of brain which developed psychometric visions and gave clairaudient faculties which enabled the devotees of Isis to feel an awful silence falling upon the face of the earth, hushing, by its sublime solemnity, all and every other sound, to see bosomed upon the air the floating form of the goddess Isis enshrouded in a gauzy veil of shimmering light, and to hear the ghostly music of her sistras, faint at first, but ever increasing, till the very air seemed shivered with the unearthly music. The Egyptians witnessed what had occurred centuries before, and had been photographed on the atmosphere, or rather in space, and certain conditions of the mental organism developed a psychometric vision, and gave a clairaudient faculty which, in connection with atmospheric phenomena, enabled the devotees of Isis to perceive and hear, through vibrations, a phenomenon which was but the reflection or photograph of an occurrence that, though traditional, was nevertheless a fact of which most every son of the Pharaohs had intuitive knowledge.

The Persians, the Assyrians, and most all Asiatic peoples of antiquity were more or less infused with this knowledge which the ignorant have named superstition, and the aspirants for controversial fame, occult science, but the great truths of life are never lost, but simply hidden by time and circumstance.

At the last great day all shall be revealed—every act, every word, every thought, shall stand out in bold outlines to bless or condemn, and mortal deeds, words and thoughts of successive reincarnations as spirits shall perform their earth life missions, shall be the epitaphs over the graves of all earth life experiences.

Pollock in his course of time has beautifully expressed the great truths I have cited, and seems to have had in mortal life an intuitive sense of the imperishable nature of all that relates to the work of God. In his fifth book Pollock says:

“Not so the actions done
In time; the deeds of reasonable men;
As if engraved with the pen of iron grain,
And laid in flinty rock, they stand unchanged,
Written on the various pages of the past:
It is good in ray of sunset and of dawn;
It is good in letters of vindictive fire;
‘God may forgive, but cannot blot them out.’”

Finally, let every mortal reform his inner being—none are so good but they can be better, and regardless of sect or creed, religious persuasions or denominational order, let mortals permit nothing to stand between themselves and their God. The Almighty is Father of all, and mortals, in their manhood and womanhood, should cast aside their slavish fears, and approach their Heavenly Father with the same confidence, yes, with more confidence, than they would approach an earthly father, and then God, who knows all, loves all, will give his divine blessings, and hear those prayers which neither priest nor prelate can ever utter.

All that are not on the spirit-side of life are on the mortal side, and no mortal is infallible, regardless of what his position may be. In the sight of God, as mortals one mortal is as good as another mortal, and God has never delegated to one or more mortals more power than he has delegated to another, and to pretend to the contrary is an arrogance that is at once offensive and insulting, and can only serve to lessen in the estimation, the divine wisdom, the infinite mercy and the boundless love of the Creator God.

Let mortals be assured that every act, every word and every thought, regardless of who that mortal may be who may be their cause, are all indelibly graven on the scroll of time, to stand in evidence for good or bad as the case may be.

Your friend and brother,
HENRY WARD BEECHER.

Written for the Banner of Light.

ASPIRATION.

BY WILL H. WAITT.

Heed when thy spirit dreams! Not Israel—
He, the arch-chorister—can charm of heaven
Its choiring seraphs with such melody,
Smiling the lute-strings of his conscious heart,
As that which steals upon the soul of sense
Enthralled in the vagaries of its dream.

Patient of heart! there cometh vespertime
(Though rough the path thine errant feet must tread),
When the sad burdens of a relentless day
Fall from the tired hands and chafe no more;
When the spent forces cease from fret and goal!
Then in that respite let thy spirit dream—
Dream and aspire, till on the wings of faith,
Fraught with the essence of an unvoiced prayer,
Yearning for light it seeks the source of light,
And craves communion with the invisible!

Then works the heaven of departed days;
For o'er the entrancing vista of thy dream
The aspirations that had crowned thy past,
Arising from the mistlands of that past,
Sad, silent shades of deeds that might have been,
March in majestic line, and each salutes thee;
Not with that breath of mournful monotone—
The sombre greeting of life's futile hours—
When they encroach upon thy waking thought;
These, with a holler purpose, bid thee heed
That stern cogitation of a grim defeat—
The pale phylactery on each solemn brow
Wrought with its legend, STRIVING STILL ASPIRE.

Yea, still aspire! The roll-call of that past
Which, being dead, must bury its own shade,
And brook no keeping o'er the lonely bier,
Muster these phantoms of the unachieved—
Yet not to vex thee. Hope is in their train;
And as they pass the broadening vista glows
With the supernal splendors born of Hope—
That emerald star of all life's firmament—
The star that fades not, neither can it die.
Gabriella, Florida, Jan. 16, 1897.

February Magazines.

THE ARENA.—The current number has as opening paper a fine article on “The New Education,” by Hon. W. T. Harris, United States Commissioner of Education, with five excellent portrait illustrations. This paper was originally delivered as an address before the Home Congress in Boston. Miss Genevieve Thorndike Clark’s “On the Threshold: A Psychic Experience,” is a powerful story, somewhat recalling the manner of Edgar Poe. There are also twelve valuable papers by prominent writers, and two bright poems, “Recompense,” by Charles Grant Miller, and a sonnet on “William Morris,” by O. E. Olin. The departments are well cared for. The number is a brilliant one, and shows that *The Arena* is visibly on an upward grade. *The Arena* Pub. Co., Copley Square, Boston, Mass.

RECEIVED: Miscellaneous Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. H. *Vick's Illustrated Monthly Magazine*, Vick's Publishing Co., Rochester, N. Y. *Light of the East* (for December, 1896), published by the proprietor, 681 Shikharabagan street, Calcutta. *The Humanitarian*, edited by Victoria Woodhull Martin, on sale at Brentano's, 31 Union Square, New York. *The Theosophist*, published by the proprietors at the Theosophical Society's Headquarters, Adyar, Madras. *Planets and People*, Chicago, Ill.

Tobacco was the Real Cause, But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE-QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25c. a box, nearly all druggists. Booklet and sample free. Rureka Chemical Co., Detroit, Mich.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

Massachusetts.

LOWELL.—Ed. S. Varner, writing upon “Religious Props,” says: “An evangelical clergyman—a friend of mine—once said to me, regarding Paine's ‘Age of Reason,’ that it took away the religious props of many who needed them, as the lame need crutches, leaving nothing in place thereof. I made no reply at the time, but since then a few thoughts have come to me, which I will try to express. In a certain sense we all need props—the props of sympathy, of love, of encouragement, of helplessness. There is no such thing as absolute independence. We can be measurably independent, but not entirely so. To a greater or less degree we are, in all life's moral and material realms, dependent one upon another.

In the religious world each creed is a prop to some who would stumble without its support; who could receive no benefit from any other system of thought; simply because they are so constituted, mentally, that they cannot grow; they cannot perceive truth in a line of thought or conception outside their own theological trained perspective of vision. No argument can convince them of the possibility of their creed being erroneous.

I once heard a Baptist minister say from the pulpit: ‘We should never argue with an opponent as to the truth or the falsity of our religion, because in an argument each must in justice admit the possibility of his being in error, and we know that we cannot be in error.’ The preacher who made this incomparably bigoted remark was the Rev. Dr. Colwell, formerly of Lowell.

As to Paine's ‘Age of Reason’ taking away the religious props of men and women, thus causing them to fall helpless to the earth, I doubt it; for when any Christian, after reading that grandly emancipatory and epochal book, indorses its teachings and becomes a disbeliever in his former religious ideas, it simply proves that he has found what to him is a stronger support. If the Bible is the prop he needs, no adverse criticism, however so powerful or logical, can remove it.

This outcry against the removal of old, time-hallowed, association-endured religious props has been urged against each advance movement in religious history. This is but natural. The bonds of prejudice are strong; the ties of old belief, with their clustering memories of love and sympathy and united effort, are sweet and powerful. But no pioneer religion ever has or ever can sever one from the moorings of old belief until that one is ripe for the change; is ready and eager to embrace a higher ideal of religious thought, with the forming of newer, and broader, and perhaps sweeter ties.

I have in mind a lady friend who some years ago was a rigid church member. Her mother died without ‘accepting Christ.’ For years the daughter went through life under the saddening conviction that her dearly-loved mother—a noble woman—was suffering the awful torments of an endless hell. That was what her creed—Congregationalism—taught her. She read Thomas Paine's ‘Age of Reason.’ That was the first step in her liberation from ecclesiastical bondage. It convinced her that there was no hell; no vicarious atonement. Finally she became, through evidence obtained, a Spiritualist. She received messages of love from her mother in heaven. She has ever since been one of the cheeriest, happiest women in Lowell.

‘It takes a world to make a world.’ We are differently constituted. ‘What is one man's meat is another man's poison’ may be a trite saying, but it's a true one. Having varying tastes and conceptions, we naturally do not view things from the same standpoint. No one religion in the universe is adapted to the spiritual digestion of all, though I do hope and believe that ‘in the fullness of time,’ when humanity has become sufficiently unfolded, men will universally, without the need of theological props, ‘walk in the light’ of that peerless religion, Spiritualism, to the uplifting and the glorifying of their natures.”

SPRINGFIELD.—E. A. P. writes: “The Church of the Spirit is progressing finely. Carrie E. S. Twing occupied the platform four Sundays in January, and did most efficient work.

Through her mediumship, and other efforts, several converts to our philosophy were made, and others started on the way to investigation. She left here on the 6th, with others, for the Florida camp, and on her return will be with us again.

The Fair for the benefit of the church, held the 29th and 30th, notwithstanding the great storm, was a financial success. Through this month we have for our speaker Thomas C. Budington, one of the best instruments for voicing the sentiments of the higher spheres known to this age. His first lecture yesterday morning was upon ‘The Unity of Spirit,’ and most ably handled, and listened to with rapt attention.

A Sabbath school for the children is soon to be inaugurated.”

Canada.

ONTARIO.—A correspondent writes: “Spiritualism in Ontario is unlike a hammocked beauty—life and motion without progress. During the past few years Spiritualism as a religion has permeated the ranks of the cultured and scientific minds of this very conservative people, and everywhere the demand is: ‘Come over and help us!’ Truly ‘the harvest is great but the laborers are few.’ The upper strata of society readily accepts the spiritualistic propaganda, but the philosophy must be elucidated by controls of the higher criticism order.

It is patent to all Canadian Spiritualists that mediums controlled from the lower planes render disturbing influences by antagonizing established religious teaching. A ruthless rending of time-honored customs is detrimental to the growth of Spiritualism in ‘this Canada of ours.’

We are pleased that the National Spiritualists' Association recognized the exigency in the appointment of Mrs. Loé Prior to the pastorate of Toronto. This lady accomplished excellent work. Through her highly-gifted and exalted spiritual attainments she formed a large and flourishing society, numbering about two hundred, composed of the wealthiest and most notable people of the city. This society is known as the First Spiritual Church of Toronto, with Mr. I. Henderson as President. This gentleman is well and favorably known to Spiritualists who attend Cassadaga Camp.

Mrs. Prior also held meetings in Hamilton and Guelph, resulting in spiritual societies being inaugurated in each place, and regular weekly meetings are continuous. Thus the nucleus of progressive spiritual churches has been crystallized, which now await the guiding influence of accomplished mediums.

In Hamilton Mrs. Prior realized a neat little sum over expenses, which was forwarded to the National Spiritualists' Association. We must congratulate President Barrett on his executive foresight in conferring so great a boon upon Canadian Spiritualists as the appointment of Mrs. Prior to the ministrations of our spiritual welfare, and we can only express the hope that she will soon return.

The editor of the *Seaforth Sun* is publishing a series of articles detailing *in extenso* his experience at Cassadaga. These letters contain an honest criticism of Modern Spiritualism, and are fraught with good counsel to the Cause. This editor is not a thorough, out-and-out Spiritualist, but an honest investigator; yet, to use an Americanism, we believe ‘he's gotten ‘thar.’ In the near future we hope to hear him, as a lay-worker in the Cause, proclaiming from the spiritual rostrum the beauties of our God given religion.

Mrs. James Weir, of Seaforth, has also written a series of letters to the local press relative to experience gained at Lily Dale last season. These letters are very interesting,

