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Written for the Banner of Light. SUNSET THOUGHTS.

BY MARY B. BINGHAM.

Sweet supset mist, thy purple light Is drenched with golden splendor bright From unseen worlds above our aphere. But brought to nearer cortact here. When the grand monarch of the day Is passing from our sight away. And backward glancing seems to rest / A few fleet moments in the West So, when the final hour draws nigh, And I adown the Western sky Pass with a slowly solemn tread To join the concourse of the dead; When I my faltering footsteps urge To the horizou's farthest verge. Oh! shall I, bathed in glory bright, See Heaven open on my sight. And leave upon my face a ray Glimpsed somebow from that perfect day?

## The Spiritual Rostrum.

## Death's Chiefest Surprise.

Notes of a Lecture celivered by MR. E. W. WALLIS.

At Cavendish Rooms, London, Oct. 31st, 1897. It is beginning to be recognized on all sides that man is naturally a religious being; that the conception of relationship to a source of life, wise, good and loving, is perfectly natural to the human consciousness; that the thought that the individual survives is equally natural, as an intuitive affirmation of the inner self of man. Add to this the conception of duty, the sense of moral obligation, of the necessity for right dealing and justice between man and man, tempered with a growing thought of love and service, and you have the three strongest emotions, or sentiments, or intuitive conceptions of the spirit-self within which have re-deemed mankind from the level of the brutes, deemed mankind from the level of the brutes, to the spiritual body, which maintains the in-tegrity of the animal organism. The eye does through matter is that you may attain the not see; the ear does not hear; they are but dignity of self-conscious spiritual life; and and set the feet of the race moving in the up day men are beginning to recognize that the or the spiritual sense proception, which enmost positive force in the universe is Life, and ables the indwelling spirit to sensate, to re that Life in its highest and crowning expres sion, so far as man can know it, is conscious. All knowledge that men can possess, exists as a state of consciousness in the being who knows, and according to his ability, the trained eye, the educated ear, the illuminated soul, artistic and loving, the pure, good and beautiful
-according to the degree of such unfoldment, intellectual, moral and spiritual—will be the utterance of the universe to the consciousness of man. And all life, vocal with praise and beauty, will ring with the glad harmonies and sweet cadences of perfection to the soul that is attuned to catch and rejoice in these reverber ating sounds. Thus we are turning our atten tion from the realm of facts to the region of causes; from the sphere of ultimates to the sphere of consciousness, to those sources of being, of desire and of effort, and coming to recognize that man is an intelligent, conscious, immortal being, acting for the time through a material environment, and obtaining selfknowledge through the discipline of pain-the sufferings, trials, temptations, the failures and successes, the griefs as well as the joys of life, all these contributing to his unfoldment, to his education, to train and fit him for a fuller life. But alas! all men know that this sphere of conscious existence is a limited one, inadequate to satisfy the aspirations or fulfill the possibili-ties of the consciousness. The noblest and wisest, the purest and best, ever sigh for new worlds to conquer, and press on from height to height, recognizing that their pilgrimage has but begun when the death-angel beckons them

you know it has departed. It is under these circumstances that Spirit ualism has come to the aid of mankind, in helping men to recognize, first of all, through its external demonstrations, that the individ ual persists beyond the change of death. With the sledge hammer of fact-appealing to the senses-the spirit world has split the statue of materialism from head to heel, exposing its stony nature. In this way it has prepared for and led men's minds into the realm of philoso phy, and taken them into the region of metaphysics; has revealed a spiritual science; has made clear the nature of religion by demonstrating the continued existence of man as a conscious, rational, intelligent being; the manifestation of mind apart from the brain and organism once employed for such a process has given the world pause.

Under such circumstances is life a fail

ure? does death end all? What is it that dies?

Nay, what is it that lives? Some men have sought to find in the corpse the seat of the

soul, to discover in the prostrate, lifeless form

the evidences that a tenant had once dwelt

deavors, for the simple reason that the corpse

would be no corpse if the spirit were there.

To thus seek that which has fled is as foolish

as to hope to find the horse in a stable after

there. But vain and foolish are all such en

Here is the fact, again and again in ten thou sand instances: Messages have been trans mitted, displaying intelligence, purpose and memory, and reporting regarding matters of fact known only to the individual who claims to be the communicating personality; and such messages, on being investigated, have been found to be true. Here the world has witnessed apparently the manifestations of mind apart from brain; and this has been regarded as impossible, has been spoken of as beyond the boundaries of science or possible demonstration. Yet the phenomena have been attested so frequently, have been repeated to so many independent witnesses, and these intelligent observers unite in pracically the same affirmation, that there is no gainsaying the facts by those who are acquainted with the evidence in support of that claim. How, then, is it to be accounted for? Because if im mortality is true, if man survives the change called death, it must be as a rational being. Memory-the recording angel-must still en able him to recollect the incidents of his past experience, otherwise he could not give to you those messages which demonstrate the fact that he remembers the incidents in his past career, perhaps forgotten by you and recalled to your recollection by himself. And not only this. Spiritualism has made manifest that the people who, by the process of spiritual telegraphy, thus communicate with you, are them—time spiritual teacher was wiser than they, stead. That is a great surprise, a source of selves unchanged in nature, character, tem—He said, "There is a natural body, and there—bitter disappointment to many spirits. We spirit was not created to seek only its own perament or tendencies. You are accustomed is a spiritual body." He declared man was a have been present at the birth of many indistributions.

your mind those characters with which you were well acquainted before they passed beyond the veil. But these facts, and many more too numerous to mention now, have contributed to that mass of evidence which has gone to build the foundation of Modern Spiritualism—that behind the veil of so-called death there dwell hosts of human beings who are still human. Death has worked no miracle or transformation; there has been no leap to angelic perfection. On the contrary, these returning spirits evidence the fact that they are human still, with love to express or hatred to

manifest, as the case may be.
You have abundant evidences that death
has wrought no transformation in the moral character or the spiritual status of the individual; but he continues to be himself. This is an important fact, and a fact that needs to be remembered. But naturally a large number of difficulties occur to the minds of thoughtful people, who may say: "We always find intelligence, mind, knowledge, thought or feeling related to an organism, brain and nervous system. How can an impalpable, invisi-ble, intangible spirit possess these powers and manifest these abilities without an organism, without a brain?" The answer is that spirits do possess both brain and body. They possess the identical brain and body upon which they operated and through which they expressed the mealing while born themselves while here.

And here the Spiritual Philosophy takes us back to recognize that all forms and organisms are due to an energy, which energy we call life or spirit. So that it is spirit first, body afterful materializing process which is taking place in that "dark cabinet," from whence the form ultimately emerges into the light. Every birth is a materialization, due to the spirit impulse, and resulting from spirit activity, but there must be and is between the external and the internal body an intermediate link, and that is called soul or spirit body; and that spiritbody is the agent by means of which all thought, consciousness, affection and volition can be expressed or displayed. Our chairman the appropriate instruments, vitalized by the ward and progressive march heavenward to all-pervading, interpenetrating spirit body; the table lands of wisdom and perfection. To | and it is the spiritual ear or the spiritual eye, ceive impressions, and discover the purposes and principles of being that appeal to it, through, first of all, the ager cv of the external, and then through the spirit organism by means of which the spirit obtains its information. Hence, then, it is the spirit body that, in the secondary sense, causes the develop ment of the physical body, the spirit, the oper ative entity, the life-giving energy controlling this, expressing itself through it. The process of death is but the sloughing off of the outermost organism, the casting off of the garment of clay, that the interior spiritual body may be far more actively employed by the spirit in the processes of consciousness, of life mani festation upon a higher and more subtle plane, dealing with fiver forces. In this way, on this plane of relationship, with your present environments, it might be said that having eyes ou see not, and having ears you hear not, for indeed the great majority of mankind on the earth have hardly a glimmering of consciousness of the interior spirit self, and the possibilities of the psychic organism.

By rehabilitating the old time spiritual gifts by pointing you to the necessity for the culti vation of those powers, by reminding you that you are three-fold in your nature—body, soul and spirit-possessing those powers of the soul by means of which you may see, hear, and come into relationship with the spirit-side of your nature, Spiritualism has given to the world a light which will shine into the dark places, and banish the spectres and goblins. and, above all, it has transformed the valley of the shadow into a pathway that leads into a land of life, freedom, progress and beauty-an incalculable blessing to a materialistic age. Death, then, is but a process, an incident in the career of the individual. The body, after

more or less perfectly serving the purposes, supplying the wants, and satisfying the desires of the indwelling Intelligence, becomes imperfect, the machinery becomes impaired, it no longer responds to the manipulation of the operator, who grows weary of the conflict, and at last seeks repose—"I am so tired," he says, "of all this pain, the suffering and anxiety. If could only sleep, what a blessing it would And then the friends gather round the bedside, and they perhaps have been in the habit of saying, "Absent from the body, pres-ent with the Lord." They have been in the habit of thinking "to die is gain" (or so they believe), and yet they gather round the bed side of the sufferer who is dying for sleep, and keep him awake. They give drugs, potions, to try and keep him with them, and in their selfish love and affection make the passing more difficult, and the suffering more acute. There is no necessity for him to die under this painful on your side so thoroughly depraved that they ordeal, for if they would but be calm, if they did but know, if their faith were substantiated on a basis of fact, they could await with all pabreast of genial Death, and the physical form could be returned to Mother Nature, while the spirit which had acted through that form

tience and resignation the natural process by which the sufferer would fall asleep on the would awaken on the spirit side to continue his progress. But the majority of mankind have been so in the habit of living in the basement of the body, and accepting sense impres sions as real, that they cannot conceive of life apart from the body. Many have been blind leaders of the blind, leading their fellows into the ditch of materialism instead of into the paradise of spiritual nature. They will consign he east off form to the grave as though it were the actual man, and write upon the tombstone, In the sure and certain hope of resurrection. Asleep in Jesus." If you ask them what they mean by this, they can only reply vaguely.
Ask them, "Where is your loved one gone?"
They do not know. They wend their way to he cemetery, week after week, taking offerings of flowers, and pouring libations of tears on the soil with beavy hearts, mourning as those without hope, because the years roll on. and have been rolling on for close on nineteen hundred years, and the Resurrection Day they have believed in does not come, and there is no prospect of it coming. They expect a physical resurrection: they expect that the body will rise; they believe their dead lie unconscious, waiting for the trumpet to sound. But the old-

to identify them by certain little peculiarities, trinity in unity—body, soul and spirit. "Be phrases, endearments or gestures, which are hold, I show you a mystery: we shall not all repeated again and again; and these recall to sleep, but we shall all be changed, in a mofor the awakening to consciousness of these in ment, in the twinkling of an eye, at the last trump." The Resurre ion Day is surely the day when the spirit rules out of the tomb of clay—the body—in which it has been incarcer. ated; and it is perfectly true that some sleep. Some are unconscious of their entrance into the realm of spirit, and femain in a dazed, dreamy, uncertain condition for long periods, as you reckon time. Others are changed as in the "twinkling of an eye," never losing conscious-ness, passing out of the body and immediately realizing that they have entered upon their heritage in the Land of Promise, that for them "the great secret has teen solved in an ever lasting 'yes." For them the world is filled with light and liberty and progress, loving friends welcome them, and they rejoice in the full, free and buoyant life which is theirs. For them is the life which is theirs. after all, friends, this life which you experience is but a shadow land compared with the spirit-life; that is the archetype; this is but the imperfect expression; that the summer land, this the winter land. True, you may say. "It is a beautiful world—it is the best world we know anything about." That may be true; but we could wish you knew something of that better world. Nevertheless, it is your duty to make the best of the world in which you live, and to contribute as far as possible to that "stream of tendency" which makes for righteousness; and if you do that, death may come to you early or late, but it cannot rob you of the happy harvest of your loving thoughts and cornect efforts.

earnest efforts. So, then, Modern Spiritualism has made clear this fact—that the transition from the outer or physical plane of condiousness to the inner wards—spirit the cause body the effect. It is or physical plane of conditiousness to the inner the spirit that organizes, during Nature's or spiritual plane of consciousness is a real ex "dark seince," and presides over the wonder perience. You do not necessarily go up to. out to, or down to, but in to your new condition of existence. There is no need to expect or think of heaven as away up above or away down beneath your view. You go out of the body into the spiritual state and act on a spiritual plane of consciousness; and, if you real ized that plane now, your eyes would be opened to see that it pe letrates this sphere. This is a spiritual world: you are spirits now. temporarily clothed in flesh, with "blinkers" on, but as much immortal as you ever will be said, that which never lived cannot die. The body does not live—it is merely vitalized by passing through the preliminary stages of your according to the conscious exercise of these powers-the divine possibilities of your nature which are inherent in every soul-will be your place among the dwellers in that better counry. We have said that these divine possibili ties are inherent in every one of you. Every spirit being in its essential nature is pure and holy, the stages, conditions, and qualities of expression varying according to the organism and its environments through which the spirit is compelled to express itself. When once you realize this, it will teach you to be tolerant to recognize that the men and women against whom you may harbor harsh thoughts are as pure in their essential nature as yourself Their weaknesses are due to causes over which they have little control. All these differences of thought, feeling, expression and organization among mankind are part of the infinitely beautiful diversity of Nature. The operations of Nature are ever directed toward securing the welfare and progress of the race. Hence, then, death, instead of being a "king of terrors," is, when you understand its true nature just as natural and just as welcome to the wayfarer on the road of life as sleep to the weary individual after a day of toil. In fact, Death and Sleep are twin sisters; but you awake from the sleep of death to the consciousness of a fairer and happier country-i you have fitted yourself for it. And here is where the great surprise is experienced. Some have gone out of earth existence expecting, through some act of faith or self-surrender they would be carried up into the clouds, become veritable Solons of wisdom, and enjoy all the bliss of angelic beings, dwelling with God and Jesus Christ, "happy forevermore." But alas! when they get into the spiritual state, and begin to be conscious, they find that they are themselves; that they have their old limitations, modes of thought, habits of life: and the special interests of their past career-whether it was that they should be in the fashion, make successful coups on the Stock Exchange, obtain the latest delicacies to sat isfy the body-whatever may have been their special tendencies or modes of thought in their earthly life-continue to affect them in the spiritual realm. This is the great surprise they all experience. Perhaps the first feeling of astonishment is caused by the discovery that the other world is so natural. Most people have an idea that it will be a strange supernatural kind of life, and that they wil hardly know themselves in it: and that would certainly be the case if they were transformed into angels or devils. In such a case it would need a fresh creation of entirely new beings out of the wreck of the old-beings fitted for the two states of existence imagined by the old-time theologies; for there are none on our side who have attained to the highest expres sion of their natures, or reached the highest spheres of spiritual life; and there are none

> are fit only to be consigned to everlasting perdition. Under these circumstances, then, Spiritual ism has made clear this fact—that you pass out of the earth life into a spiritual state; that in that state you possess a brain and body as real as those you possessed on earth; your memory is unimpaired, and your consciousness unclouded; that before the bar of your own consciousness, as regards the deeds done in the body, are you held to judgment. Many people expect a Judgment Day—a Grand Assize Court -where God and all the angels will be gathered, and where every trembling soul will be called to be judged worthy or unworthy, the Book of Life opened, and the human race di vided into "sheep" and "goats." it all; we need not repeat it.) But Spiritualism proves that idea to be a false, misleading and mechanical one. Why, the Judgment is all the time. Are you not what you are, where you are, mentally, morally and spiritually, as the consequence of all that you have been, they reach the spirit-world they must selves in solitude, their natures are stunted thought and done? Is it not the fact that selves in solitude, their natures are stunted and cold; the love tides do not flow freely, bash of body and vigor of mind come as a result of trying earnestly to obey the laws of health, just as sickness and disease are the result of violating those laws? You cannot shift your responsibility on to others. You must spheres, where love warms the spirit into freer foot the bill" yourself every time. There is no Bankruptcy Court in the spiritual world by which you can get off by paying something in the pound! It is not possible to effect an insurance against the fires of conscience by get ting some one else to endure them in your

dividuals. We have been curious to see what results would ensue, and over and over again we have noticed, with the return of conscious ness, the amazement with which the new born spirit looked around, on finding how tangible and natural the spirit world was to his perception. "Where am 1? Am I living? Can this be death?" And over and over again those who had "thrown their sins on Jesus," and anticipated happiness as a result of their faith in a vicarious atonement, have cried for help and guidance, so little did they expect the kind of change which they experienced. And presently, perhaps, some spirit holding the same views will come along, and they will appeal to him, and be told, "Oh! this is the time of waiting until the Judgment Day comes." There are many of these poor souls who form into congregations, and are preached to by earnest preachers, who teach this doctrine as the explanation of their condition. And so they remain, held in bondage to a false idea, waiting, longing and praying for the time to come when they shall hear the trumpet sound, and be "called before the throne." Do you ask us why it is that we oppose orthodoxy? Do you ask why enlightened spirits oppose the tyranny of these false ideas? We answer you, because we see the consequences, we see how they retard spiritual development. This is why we come back here, where the seed is sown, the fetters forged, the false ideas implanted, to prompt you to root up these misleading con ceptions, to break these fetters, that you and your fellows may not enter the spirit world in this darkened state. These brothers and sis ters of whom we have spoken remain in this deluded condition until such time as the spirit within begins to question, to doubt, to suspect that there is some mistake. And then, and then only, can the more enlightened spirits reach them, and arouse them to a recognition of their true state. And so it is a surprise to countless hosts of spirits to find that every one goes to his own place, and that everything in the new life is so natural and real. People ask us sometimes: "Our clairvoyants, when describing spirits, sometimes describe some little child, who died many years ago, or some old man or woman, paralyzed or decrepit. Do these spirits remain in this state? Does the child always remain a child? Do the old people remain old and helpless? What clothes do spirits wear? How do they employ their time? What homes have they?" These questions are experienced by spirits who pass into our world never having the faintest conception that they were going into a world as real, as tangible, as objective to the spiritual sensations as are earth's conditions to you now. Sometimes on awaking to consciousness in his new life a spirit returns to his old home because he cannot keep away in point of spiritual attraction. because of the mourning, the grief, the love of those left behind. He returns, and finds them all lamenting. He speaks to them, but they cannot hear him; they are unconscious of his

wise because of his failure to make them un-derstand that he still lives. Men whose minds are absorbed in business, who for years have followed a daily round of money-getting, becoming mere machines for business-these individuals when they get into the spirit world are held spiritual captives by their old habits. Such men become the "spirits in prison," held in bondage by the fetters they have themselves forzed. Such a man will visit his counting-house, but, finding it impossible to attract the attention of any of his old associates, or to take part in their affairs, he perhaps concludes that his experience is all a dream. Eventually it is borne in upon him that he is forever divorced from active participation in his old pursuits, and that is his hell It may be that the hoarded wealth for which he gave his life: that for which he steeped his soul in these hard, cold conditions, is being dissipated, squandered; and he cannot help it -he cannot interfere. In this way he is taught the folly and vanity of the labors to which he gave up his life.

presence, and he becomes grief-stricken like-

If you could go with us in thought we could take you to the homes of the spirit-children. But do you suppose that they remain children? Why, the law of growth is due to a spirit impulse. The body obeys that spiritual force, and, consequently, passing out of the body does not hinder the operation of that law. The spiritual consciousness unfolds. There are loving hearts that were denied the happiness of maternity in this world. There are sweet, royal souls who in earth-life longed for, but never had, the satisfaction of rearing the tender buds and blossoms of humanity, and to their loving care in that other world the spirit children are confided. You ask what occupa-tion have the spirits. Here is an occupation for a great many—to teach and train children in love and sympathy, to help to set free the dwellers on the threshold, and liberate those who are enslaved to the senses and to old theology:
The spirit-world is real, people are natural

A great many people seem to think that the visitants from the spirit world ought to be very solemn and dignified people. They are shocked to observe that spirits sometimes indulge in mirth and fun. And they say, "These must be very bad spirits; the idea of a spirit coming back and behaving with levity!" to not your friends in this world joke some-Don't you enjoy a jest as well as anybody? Why, surely the other world is a real world, and these are human beings. And if you would recognize this simple fact, instead of expecting them to be so prim and precise; you would only give them the ordinary friendly, natural conditions of attraction and sympathy, you would get closer to them and they closer to you.

There are individuals who have probed the epths and scaled the heights of intellectual development; they dwell amongst the cold peaks of scientific attainment. They have stored their minds with a huge mass of information regarding the facts of existence, not recognizing the truth that knowledge is useless until you use it; and unless knowledge is used to sweeten life, it is of little value to humanity. Such individuals are often unapproachable to their fellows here, and when they reach the spirit world they find them their human sympathies and affections have been frozen, and very often a little child leads them into happier conditions in the social and rounder life.

There are others who are wrapped up in selflove. They cannot get away from themselves; everything they do has relation to their own "When these enter upon spirit life interests. they dwell in the sphere of self, in a state of perpetual unrest and dissatisfaction, for the

The spirit world is a great thought world; there thoughts become things. Your mental life affects the refined substances of that world; you make your own sphere, and cannot get out of it. This is the greatest surprise of Spiritualism: that it comes right home to you and enforces the fact that "whatsoever a man sows that shall be reap." The great surprise is that you cannot get away from yourself, from the results of your past life. In the next world the dwelling in which you will live, nay, the very garments you will wear-bright, beauti2 ful, artistic or dingy and unlovely-are just what you have made, and no one else can make them for you. And so, friends, in conclusion, we want you to take this lesson right home. The old saying has it that "in the midst of life we are in death," "Behold, I die daily." You are dying daily, as regards the physical form. But you are living the spiritual life now, thinking the spiritual thoughts now. Who knows when the death knowly will sow that sill say the spiritual thoughts now. when the death-knell will sound that will close the book of this life? That book once closed, you can never inscribe any fresh records therein. One of the greatest regrets of many who pass out of this life is, "Oh! if I had only known, I would have done so differently." "I should have liked to help So-and-So." Do it now. The great claim of Modern Spiritualism upon the great message that the property of the great message that the property of the great message that the property of the great message that the great message the great message that the great message that the great message the great message that the great message that the great message the great message that the great message the great message that the great message that the great message that the great message t you, the great message that the spirit people are constantly impressing upon you, may be expressed in the words, "Now is the accepted Now is the time for you to let the good thought flow out into action, and in all sincerity to strive to be good, wise, true, loving, help-ful, just, honorable; and by your example and nfluence to help others, to stimulate them, to make the pathway freer for them, and then Death's surprise for you will be your entrance into a state of beauty and harmony where the past weaknesses will be outgrown, and its evils

forgotten.

It is death which introduces you to your true state, for death is the unmasking time in the masquerade of life. In the spirit-world it s the motives of men that are taken into account. The sinners are judged according to the conditions of their lives and the efforts made, rather than the results of their actions. Thoughts may be veiled, motives may be hidden on this side of life; but in the next world each one is seen as he is, and perhaps this is the "chiefest surprise."

There are none lost to the life of the infinite: none separated from the love of the supreme; none cut off from the operation of the taws of progress; and consequently the path of ascension is open to every soul, either in the body

gathered home, members of the one fold, in joyous comprehension, individual recognition and obedience and understanding of the wide sweep of those divine principles which outwork in order and beauty. Then man shall love and serve his God by loving services to his fellows, by becoming harmoniously attuned to his laws, and at one with him in spirit and

#### Prophecy and Fulfillment.

BY LOVE M. WILLIS.

There is nothing that so indicates the progress of the age as the declaration from many quarters that the kingdom of God is at hand. From the East and the West, the North and the South, comes the announcement that Christ is to visit the earth; and this event is near at hand. Some declare a bodily presence of the Jesus called Christ; others recognize the spirit of Christ as a divine afflatus which will be poured upon the earth. It matters not in what especial form the sentiment appears, it springs from the inner life in the spirit of man. To use a popular scientific phrase, it is the harmony of vibrations, active and forceful, between man, as a soul, and the divine life, or Over Soul, that leads to this aspiration.

The present age is not content with its activity on the material plane of life. All the great discoveries and achievements of science indicate the way that the inner life of man is tending. In the realm of science we grasp a new law of physical force, and at once some new power in the soul adjusts itself to the physical law, and then reaches out with a fresh aspiration. It was thus that clairvoyance was the soul's declaration of a light that is not of the sun, and the result was the scientific declaration of the X-rays. Aspiration is the forerunner of discovery.

It takes science a long time to assert its truths, because it has to weigh and measure and deal correctly with forces not wholly understood. But aspiration is like a flash-light in the dark. It is a revelator. Men are often misled by these sudden lights, and are unable to really comprehend their import. It has been said that all imagination is prophecy: but it is wiser to say that man's longings are prophecy.

" Have we not, then, good reason to believe that this looking for the Christ-day is a prophetic glance into the coming time? Those of us who in the facts that made the spiritworld an adjunct to the natural world have glimpses of a new dispensation, have yet still to aspire to that reign of love and goodwill, of justice and peace, that can unite heaven to earth. Science will soon acknowledge the forces from the spiritual realm, if it has not done so with certainty yet. We shall not stop with these facts, sublime as they are. We must look to the good time coming, when man shall feel the possibilities of his nature, and declare the union of God and man, or the divine unity of all spiritual forces. This will be the recognition of the great Christ principle. All those who are looking for the second coming of Christ are feeling in their souls the stir of the life of the universal good, true and holy. They look for they know not what; but they feel the vibrations in their own soul responding to the divine, and they are ready to exclaim, "Come quickly."

Let us cherish this sentiment as something akin to the declaration, "Ye are all children of God."

LIKE THE IMMORTAL GEORGE. - George Washington in his best estate could not have been more truthful than the author of the following sign upon a farmhouse window: "Sum-mer boarders taken in."—Boston Transcript.

LIGHT.

Written for the Banner of Light NIL DESPERANDUM. Insorthed to a Desponding Friend,

BY J F SNIPES.

Mortal, lift thy brow of sadners, Put joy's rosy glory on, Change repining into gladness Ere the light of life be gone.

Karth, with promise still unfolding, To ambition's longing eye, Still with energy upholding Bids thee hope on constantly.

Nature's gifts are not intended To be chilled by cold neglect, Nor with futile feelings blended, Leaving mind and soul bewrecked

Fortune yet with smiles will meet thee, Brightsome as the hues of morn. Friendly hands will gladly greet thee, And success thy path adorn.

Then no longer nurture sorrow, Draping hope with somble night, Trustingly await the morrow. Time will order all things right. Life will then award thee p'easure.

Guide thee in thy daily mood, Lead thy thoughts to nighest treasure. Crown thee with eternal good.

#### Legislation Gone Mad.

BY ALEXANDER WILDER, M. D.

The following paragraph, from the New York Evening Sun of Feb. 10, is very much to the

"Some of the rural members of the legislature [of New York] contend that too many trades and businesses are being brought under the State license system. One of them is ner yous for fear that a time may come when a farmer will not be able to milk a cow unless he has passed an examination. As a result of this opposition, it is expected that the bill for the licensing of steam engineers will not be reported favorably. What with schemes for reg-ulating the barbers, the blacksmiths, and all the rest, there is too much interference with the trades in this community.'

One would think that the time had about come when somebody would call a halt. Our several legislatures are doing what lies in their power to multiply useless offices, and create swarms of officers to prey upon the people. "It does seem to me," said President Lincoln, "as if seven-eighths of the people were trying in one way or another to live off the other eighth."

State examiners are little better than so many public impostors. They are not selected, as a rule, for any special fitness, but because they "have a pull." Generally, when laws were passed to create Boards of Health, it has been the case that the applicants for the legislation were the men who expected the appointments; or, in other words, that the offices were created for them. The public welfare was only a subordinate matter, and the real benefit secured was incidental only.

It was actually proposed in the Legislature of South Carolina to have examination and licenses for everything, even to washerwomen. There is no good reason against this, which we have been in evolving from the first form would not apply to such licensing as is now to our present one. required. No man should be permitted to plough a field, hoe a hill of corn, remove a from a sidewalk, until he could produce a things, and has been duly examined and licensed by a board of examiners, and paid a by any past, any more than a dinner of last round fee for the same. For it is the money in the thing that creates this demand for protecting the people against incompetents. Quack farmers, quack bootblacks, and quack

char-women might thus be rooted out. I saw a paragraph in a medical journal some days since, that the proposed medical bill in the Legislature of Massachusetts was not aimed against "scientists," "healers," etc. Maybe not. But we have often found that and lives as if unlimited. We can all talk it. these medical and sanitary laws, when once enacted, are applied and continued with arbi- it is quite safe to follow out our logical conclutrary meanings, that those who enacted them sions after stating our premises. If there is never contemplated. They meant one thing | danger in living them, then we should not state while under consideration, and another when they came to be enforced.

One fact has become patent-no bill to regulate medical practice is ever a finality so long as there is any more for medical cupidity to desire. It is so now, in many of the States, that if a man employs medical advice as he chooses, the adviser is in peril, except he has the certificate of men often more ignorant than himself; and in case a man shall die refusing the attendance of a legalized physician, | vants to invite the people to come and partake the coroner holds an inquest, and hacks up of the feast. As they were invited they began his body, on the pretext of ascertaining the | to make excuses why they could not accept. cause of death.

mad.

standard of medical education was put forth. must go to look at it. Another, that he had many years ago, I was invited to deliver an | just married; and another that he must bury his address on the subject at a medical meeting in | father; and all had an excuse. But "all things" Boston. In the course of my remarks I ex- | were just as ready as if there had been no expressed the opinion that there was really little | cuses. It seems to me that that old Bible time sincerity in the matter. Medical students and now are very much alike. "All things are would graduate as easily, and on as little ac | now ready," but we still make our excuses. quired knowledge, as ever. The next day I | Some day in the future we intend to live spirwas taken to task for calumniating the Har- itual truths. Just now we talk them much and vard School. I was about to explain that I live them little. We are afraid of our "conhad not thought of the school, but, fortu- olusions," they are so vast. We are surprised nately, a thought came into mind in time to at our being able to heal; at being able to oversave myself. I was conscious that no cal- come inharmonious conditions and bring out umny that I might bestow would constitute a harmonious ones. We look with a somewhat ground of offense of such turpitude as would | doubting interest on our financial difficulties the overlooking of an institution in Boston.

evidence in regard to the Harvard medical examinations. The allegation has been made in to the fullest. Make no excuses. We are with emphasis that the college graduate, with unlimited in the eternal now, and "all things the present methods of education, has a much | are now ready" for us to realize and approprieasier time than formerly in completing his ate. course, and can do it more easily. Prof. James has given an account of his ordeal when applying for the degree of M. D. The examination was oral, and lasted just one hour and a half. The ninety minutes were equally divided among nine students. Each student took a seat at a desk, behind which stood the professor who was to conduct the examination. At the end of each ten minutes the janitor sounded a gong, and the students changed places, so as to come under another questioner.

"When," says Dr. James, "I came to the desk over which the genial Dr. Oliver Wendell Holmes presided, to be examined in anatomy, he asked me some questions about the nerves at the base of the brain. It so happened that one of her many recitations. The medium, I. I was well up on that subject, and I gave him a pretty exhaustive reply.

Oh! well, if you know that you know every thing," said Dr. Holmes cheerfully; "let's talk about something else. How are all your peo-

ple at home?"

was a thesis to be written, and the candidate was required to diagnose the case of a patient in the dispensary. Dr. James wrote his thesis, and went to the dispensary for his patient. The person had a lump on the back of the neck, which was pronounced a carbuncle, and hot poultices prescribed. It turned out afterward that the actual test was on some internal disorder, which Dr. James had overlooked. He, however, received his degree. But he does not "go back" on his Alma Mater. "I can say this with a good grace," says he. "I believe that Harvard turned out as a rule thoroughly efficient general practitioners."

If this is the case, the fact seems plain that these practitioners acquired their art in ways that medical examiners did not recognize. What is more significant is, that the medical men who are most active and strenuous in their efforts to secure restrictive medical legisation, are generally these half taught sclolists, and not the scholars and men of skill. And the medical examiners are generally appointed from that class of practitioners.

In the days of our Fugitive Slave Law, Henry Clay once declared that "gentlemen do not engage in hunting fugitive slaves." We may of right apply an analogous declaration in this matter: Gentlemen and physicians of skill and scholarly quality do not seek for medical laws to obtain office and perquisites as medical examiners.

This legislation degrades the practice of medicine from a learned profession to the level of a Trade Union. It has little moral principle or common justice in it, and it must be a stench in honest men's nostrils. It belongs to the altitude simply of a shyster lawyer.

It is to have as little as possible of such legislation that the people of many States have voted for biennial sessions of their Legislatures. They have come to regard legislation as a curse which they would mitigate all that is possible.

#### Helps to Right Living.

BY KATHARINE H. NEWCOMB.

"I am not bound by any past. I am not limited by any future. I am now and forever eternally free."-K. H. N.

We can repeat this affirmation very glibly, and then keep right on living in a thought of limitation. Let us go back mentally to the time we think of as the starting point, for it is so abstract and unthinkable when we say that we have always existed. We believe it; but let us start with the thinkable atom, which must have form. That is our first idea of form. We can imagine this individual atom it needs to develop into the next form. This But, as we say, "Nature travels in the line of the least resistance;" so does this atom draw to itself, through this very law, form after form. Every form expressed is in advance of the previous form. This is evolution. Now, imagine as best we can the ages upon ages that

How we have changed, little by littlesteadily, surely, no possibility of retrogresweed in the garden, or sweep snow or dust | sion, but climbing ever higher and higher, until, as we have said, we reached our present diploma from a college that teaches such development. We have been free from the first to attract to ourselves. We are not bound week is of importance to us now. It had its place then, but its time has passed. It is necessary no longer. Then, if we are not bound by the past, we certainly cannot be limited by the future. If we are not limited by the future, neither are we limited by the present.

> Most people think that they are limited by the present. Yes, even metaphysicians are a little skeptical when one takes a decided stand But these same metaphysicians will wonder if them. But if we not only believe, but know a thing to be true, then we must live it, or we are not living to our best, and this is what we claim to do. We are now and forever eternally free. We are now and forever absolutely responsible. These are tremendous statements, but they are true.

"All things are now ready."-Parable. You remember the story how "a certain man made a great supper," and sent out his ser-One said that he had some new oxen which he But this is the period of legislation running | must try, and therefore could not come. Another that he had bought a piece of ground When this hollow pretext of raising the | (real estate we would call it, I suppose,) and as they begin to get into a more opulent con-It may be permissible, however, to cite some | dition. "Oh! ye of little faith," do not be afraid to live up to the principles you believe

## A Pleasant Occasion.

A large audience greeted us at the Lortie Parlors, Friday evening, Feb. 4, it being the methods in the acceptance of that relic of a birthday anniversary of our President, Mrs. L. J. Weiler, and the medium, Ira Moore Courlis. Many beautiful floral gifts were presented, and all enjoyed the birthday cakes at the close of the musical program.

Among the talent for the evening were Miss Genevieve Fortune, soprano solo; Mr. Ralph Skinner, tenor solo; Mrs. J. V. O. Miller, contralto solo; Miss Mabel Weiler and Miss Madeline Skinner both favored us with piano solos; Miss Sophie Denike, elocutionist, assisted with M. Courlis, closed the entertainment with two

songs, in his usual catchy way.

Brooklyn, N. Y. A. B. WELLSTOOD.

For Over Fifty Years bout something else. How are all your peo-lie at home?"

In addition to this "examination," there

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

#### How do You Account for It?

BY MES. A. B. SEVERANCE.

BANNER OF

There never was a time when well-authenticated spiritual phenomena attracted more wide-spread attention than now; and the secular press is, as a rule, ever ready to publish, without unfavorable comment, reports of remarkable manifestations, many of which are well worthy the attention of psychic, investigators and earnest inquirers.

About a year ago one of my psychometric correspondents sent me a clipping taken from the Richmond (Va) Dispatch, which could not, it seems to me, be accounted for in any way as a delugion or deception. It reads as follows:

which each one "strayed." a delusion or deception. It reads as follows:

"The appearance of the astral or spirit encasement of a man who had been dead more than a year, in a photograph made with a ko dak, was the cause for the almost total suspension of animation on the part of Mr. Allan Wheat of Wheeling, West Virginia. He had made a lot of photographs of people and things about the home of his wife, near Danville; Va., and had sent them to the kodak factory to be

developed, and received them back to-day.

Among them was a group composed of his wife, Capt. Haase, Miss Maude Halcolm, and his brother-in law, Master Charles Haase. The picture was taken at the home of Capt. Haase, about ten miles from Danville, and was made by the usual pressure of the button about three weeks ago. When it was taken the party were ranged about the veranda of Capt. Haase's residence, the sun shining brightly, and Mr. Wheat, who operated the camera, was stationed about forty feet away. Miss Halcolm, who lives near Capt. Haase's residence, and who is a friend of Mrs. Wheat, called on the day in question, and as it was the first time she and Mrs. Wheat had met since the death of Miss Halcolm's brother Charles, they naturally talked about him considerably. After the dinner the party repaired to the veranda to make the picture.

Nothing unusual was noticed by any one. and no further thought of the picture was given by Mr. Wheat till to day, when he opened the package from the kodak factory, when to his amazement he found a perfect likeness of Charles Halcolm standing immediately back of his sister on the veranda.

The figure of Mr. Halcolm and his head are four times as large as the other persons in the picture, although he is further away from the camera, being in the extreme background. He wears the clothing which he wore in life: a stiff hat, tilted back to show his forehead, as was his custom; a turn-over collar, with a small black bow; black coat and white shirt. He appears to be coming out of the double doors at the back of the veranda, although the picture shows the doors to be closed. He is smiling,

and appears to be in the best of humor. Mr. Halcolm died of typhoid fever a little more than a year ago. He was not a spiritual istic believer, nor was he interested in such things. His family were not spiritualistic peo-ple, nor is Mr. Wheat, or others who were present at the time the picture was taken. Mr. Halcolm was well known in Wheeling, and drawing to itself through vibration that which | nearly all his acquaintances have seen his pic ture to-day, and all recognize it. Hundreds of others have seen the wonderful picture, and atom draws at first unconsciously, simply several photographers who have been called in obeying a law that it does not yet understand. are unable to give any explanation of the phenomenon.

Mr. Wheat, who made the picture, is the head of the firm of Wheat & Hancher, jewelers of the city, and a man of stability and merit. He is not a photographer, and merely took the camera along on his recent visit to get some views of his wife's home.

Who can read the report of this experience, and not feel that he has something worth thinking about? If the forces of nature can be caphis fellows a thousand miles and more distant, why should we doubt the power of spiritual intelligences to so utilize the laws of nature in the unseen realms as to manifest themselves to their loved ones in the flesh? The barriers to such manifestations do not exist in the ethereal world, but in this, where our bigotry, skepticism and selfishness hold us more or less in a state of spiritual darkness.

The phenomena are not to merely amuse and entertain, but to teach us of the truth of immortality; to lead us to think and aspire for the unfoldment of qualities and powers that the world as yet practically knows but little of. "A new departure" will, when we have grown to it, be ushered in; a new system of civilization will be established, a system of universal brotherhood. It may not be so far off as some of us think. There are great minds and noble souls in both worlds working for it. Let us cooperate with them.

White Water, Wis.

## No Backward Steps.

BY FLORENCE SAMPSON.,

With much interest and profit I read the 'reviews" of the discourse of Rev. T. E. Allen as they appeared in THE BANNER, and Mr. Allen himself cannot fail to gain much knowledge in their perusal, notably that of Dr. F. L. H. Willis; and as a "declaration of principles and belief" for Spiritualists to adopt, the points of belief in his letter to the Unitarian National Conference in 1865, given as a bit of "unwritten history," are the highest, clearest, most comprehensive of anything in form of a declara tion to be adopted by our National body it has been my fortune to see. Certainly among all our workers we have no one better fitted, by intelligence and high spirituality, to formulate such declaration than is Dr. Willis. Mrs. Rath-bun, in her article, as usual "hits the nail squarely on the head"—in fact, hits several the others do not strike at.

Mr. Allen shows commendable bravery in discoursing in such friendly manner upon the subject of Spiritualism while guarded by the walls of a church, which proves his broad mindedness, and willingness to give it a just consideration; while some of the clergy, noting its rapid growth, give vent to their rage in vile epithets, which are wholly in keeping with and the natural expression of their narrow minds, as evidenced by Revs. Covert, Hagaman et als. of the Antis. But Mr. Allen need not hope to coax Spiritualists back to the accept ance of a text-book and creed, which they have outgrown years ago, and which no more satisfy their spiritual needs than do the garments they outgrew in childhood supply their material needs. Progression is the watchword of all true and intelligent Spiritualists, and it is not their purpose to take backward steps, nor be "bowing and scraping" to church forms and past age. the Bible, as a text book, when we have scores of books written by men whose education and knowledge of the principles of right living are as much in advance of that of those men who wrote the different books of the Bible as the present age is in advance of the days of Jesus; and books free from obscenity, which is such a prominent feature in some books of the Bible If what is contained in some chapters of that book were to be put before the public at the present day, under any other title than that of Bible, or sent through the mails, the sender would soon be looking through grated windows.

Mr. Allen claims as "a very important point" regarding our adoption of said book, that "it can become in fact and in the eyes of the world a bond of union between Spiritualists and Christians." If judging only by the declaration of principles (or lack of principles,) of the Antis, as set forth in their convention last September, in which they assert they

ly more than the "adoption" of any book-to bring about "a bond of union" between them; in fact, there can be no union between them until Christians catch up with Spiritualists, and when they have caught up with them they will be Spiritualists also. No one knows bet ter than true Spiritualists the need of purification; but how about "measures" that would help toward making Christianity "satisfy the highest needs of humanity." It has thus far nally failed to do so. The accounts of em bezzlements and rascalities which we often see followed by the statement that the perpe trator "was prominent in church affairs." super nt ndent of the Sabbath school," etc. etc., would suggest a system of house-cleaning and "black listing" among Christiaus, as would also the account of a long list of clergy-

In my humble opinion there is too much preaching and too little practice in all denominations and beliefs; far too little practice of the honor, charity and brotherly love so much and so eloquently preached about; and after all the preaching, the theorizing, the sugges tions of ways out of difficulties, there still remain the tangles and snarls in the warp and woof of all that pertains to this inexplicable problem of buman life. When all these tangles can be straightened and harmonized, then, indeed, will the millennium be here.

Prof. J. S. Loveland, in Part I. of his review, says: "We have, therefore, the lofty ideals and the profound philosophy of Spirit nalism represented on the public platform by ignorant ranters, while the capable speakers have been compelled to seek employment in some other vocation." While not for one mo ment deeming myself capable of criticising the learned gentlemen, I feel that statement calls for a protest, when we have such men and women on our platform as Dr. F. L. H. Willis, Eben Cobb, Lyman C Howe, J. Frank Baxter, Dr. C. W. Hidden, H. D. Barrett, Dr. Geo. A. Fuller, Emma Hardinge Britten, Mrs. Helen T. Brigham, Mrs. Cora L. V. Richmond, Mrs. Jennie Hagan Jackson, Mrs. Milton Rathbun, Mrs. R. S. Lillie, and many others; while among those who have passed on, I re-call Wm Denton, Dr. H. B. Storer, Fannie Davis Smith, Clara Holmes Banks, none of whom can be classed with "ignorant ranters," and many of them have been constantly em ployed on our public platform for many years, and exemplify their teachings in their daily

#### A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

I would like to tell you how Spiritualism aided me before and during the critical opera tions to which I have been subjected. It is useless to deny it; one cannot but dread-especially when having once undergone the same and suffered at the extraction of the lens-in spite of the cocaine so freely applied. The eye is, as we all know, exquisitely sensitive, and no doubt the higher development which we so gladly seek renders us more sensitive.

I have heard of a little boy who was pitied

because he had stubbed his toe. "I'm not hurt," said he, with all the advanced thought of a fin de siecle boy. "My little shell of a body may be hurt but I'm not hurt." My good ministerial brother Edward, who visited me afterwards at the hospital, adverted to this incident, and we laughingly concluded that the interior of the eye seems, to say the least, nearer the centre of being than an outside Well, having made all arrangements, I placed

myself in bed, for a week's sojourn therein, some two or three hours before the arrival of tors, in solemn row, being his "familiars." case with many of my acts in life, for the way was thus opened for spiritual manifestations that strengthened me for what was to come. There were three who manifested them selves-my father, my mother, and my latelyarisen brother. My mother's light was almost constant for two or three hours, and I wish that I could describe the heavenly beauty of the manifestation. Just above me in front she brooded over her child, pouring down floods of magnetism. Purple being still her color, there were the most exquisite clouds of soft, pinkish purple, that formed themselves constantly into a large whirl. This whirl was not in stupendous action, as when mighty spirits conjoin to build a world, as alluded toon page 128 of "The Bridge Between Two Worlds." This whirl, constantly forming, dis solving and re-forming, was my mother, existent rather than active, and existing to bless. When left alone for a few moments I talked to her, and she breathed upon me a mother's

Sometimes she gave way to my father. Years ago his color was red, indicating force Now he comes in a great, powerful white light, full of purity, courage and high resolve. He thus let me know that he was close at hand. Then this would disappear, and mother would resume her terder watch. And once, only once, just before Dr. Weeks came, I saw a little upright pillar of deep blue. It brightened, till it was a soft, light and living blue, and I knew that my brother, who one year before was suffering on the earth-plane, had now come to bring sweet comfort to the sister who always loved him, and will love him forever. He now dwells with mother in higher spheres, developing his immortal powers and in ages to come he will be a powerful influence to uplift multitudes, especially those who suffer in the same way that he suffered so long.

The aid granted was so effectual that all those present said the removal of the lens was rarely performed on so tranquil and quiet a subject. They expressed their surprise, for they knew that I was nervous, and not overstrong. I told those sweet nurses much before I left the hospital. People cannot know me very long without knowing that I am a Spiritu-

These Banner letters bring me many letters, and I would that they brought me orders for my books as well. I have answered thou sands of letters in the interests of Spiritualism from persons who have heard of my parents, who want me to tell them about my relatives, who have lost a friend, and want assurance from me that Spiritualism is true, who want instruction regarding mediumship, or advice regarding business, who want to know if what I say in my books is true, who want me to write them so that they can show the letter to some friend, who desire me to know that they like my books, and on many more and various subjects. While my money held out, I did not complain, and did the enormous work entailed on me. But now that I am straightened in means, and the condition of my eyes makes it a more painful effort to write than it used to be, hope all who write me will be thoughtful enough to at least pay the actual expense of the letter that they expect in reply. Yours for humanity and for spirituality,

ABBY A. JUDSON. Worcester, Mass., or Arlington, N. J.

#### The Layman's Part.

BY A LAYMAN.

From the editorial writer to the person first approaching the subject of spirit communion. the way of duty has been clearly pointed out for the way of duty has been clearly pointed out for the mediums, even to their thoughts. Their sion can be found. Address all letters to work of message bearing, when communicate ing for our loved ones, is clearly a holy one. With emphasis we demand they present their bodies a living sacrifice, holy, acceptable, for the sacred calling. Reverence, patience and perfect manners we urge, even if the identity of the communicating spirit is destroyed

So plainly has this been marked out for the mediums, I feel that I can add nothing; but it is borne in on me to ask if we are so clear about our position as laymen? When we assemble for the address or message, do we so feel the sahave the support, financially and otherwise, credness of our position that we command the of all the Christian churches, it will take vast babbling tongue to cease; busy not ourselves case. He will surely cure you.

with even mental gossip about the relations any present bear to others; distract not our attention with the technique of "control"; do not, to the annoyance of everybody in the room, try to prove to the one next us that "there is something in it"; but summon from out the spirit calm that grand attitude of attention which enables us to listen with the dignity of immortal spirits, rather than with the restless, striving impatience of bargain-hunters? Do we in silence, with concentration of spiritual energy, put ourselves in that condition of harmony that we become a fit soil in which to receive the seeds of the rarest spiritual fruits? If so, we may depend upon t peither the mediumistic instrument nor the limitless spirit resources will fail us. Those who "run into a Spiritualist meeting," having "attended divine service," I expect will not feel called upon to bring better manners than they displayed in their "church home"; but can we, for whom the spirit has words of Life, afford to disregard our responsibilities as hearers of the word?

#### Reed City Sanitarium. Its Location, Aims and Prospects.

To the Editor Banner of Light, and your Thousands of Readers:

I wish to state to you in as few words as possible what I am trying to do for the sick and the afflicted. For thirty eight years I have been engaged in the practice of medicine and surgery in all branches and departments. I commenced the study of the same in 1855. In 1859 I graduated from the Homeopathic Medical College in Cleveland, O., having spent three years in study with Dr. C. Ormes of Panama, N. Y. (au old school physician), previous to that time. On leaving college I went to East Saginaw, Mich., where I was engaged in active practice until 1871, except eighteen months of the time which I spent in Clyner, N. Y. My health failing meat that time I cold an extension of the time which I spent in Clyner, N. Y. My health failing meat that time I cold an extension of the I cold an extension of the I cold an extension of the I cold an ext health failing me at that time, I sold out my practice, went to Detroit, and filled the chairs of anatomy and physiology in the Detroit Homeopathic College for two years. I then resigned that position, and engaged in public perance, Spiritualism and all subjects of re-form. By remaining in college work, I could have had honor, position and money, yet it seemed to me my duty was to the masses, who were in ignorance on the vital questions of life, health and happiness.

Now another work has come to me in addition to all the past. During all these years of general practice and public lecturing and treating chronic diseases, I have found hundreds sick, prostrate, discouraged and bedridden, that could not receive treatment at home, and that could not afford to go to hospitals and sanitariums on account of the prices it would cost them. This practically was brought to my mind during the three years that I was proprietor of Alma and Ypsilanti sanitariums. After searching for more than a year for a proper place and building, I succeeded, some two years ago, in purchasing a building at Reed City, Mich., that was formerly a hotel. In order to accomplish this, I have put all my life's earnings into the investment, and pledged a heavy amount which I am trying to liquidate.

The object of this saultarium is to cure the sick at the least price of any place in the United States. I never intend to make anything out of the investment. All I ask or expect is that what I charge the patients shall pay for the food, heat, medicines and help. The whole investment is a gift to humanity, and for the blessings that shall come to the sick.

My son, a student of Ann Arbor, and a graduate of Chicago, has charge of the institution; but all patients are treated under my direction the surgeon—"head inquisitorial function—and instruction. I have the nursing in charge ary," as I sometimes called him—the sub-doc—of a first-class professional nurse, who has had experience in the best of hospitals. All imtured, tamed and broken to harness so as to Some may wonder why I prepared so long be-portant surgical operations are performed with forehand. I was guided to do so, as is the my help by the best and most expert surgeons in the State, who, to aid this institution and bless those that are poor, do so at half their usual prices.

I am in the institution, or shall be after March 1, three days every two weeks. It is then all surgical operations, examinations and arranging for treatment are done. While I am away I have daily reports from every case.

In order to meet financial demands and treat those that cannot come to the sanitarium, all other days in the month I visit and see patients in all the principal towns in the State.

This sanitarium is at Reed City, Michigan, a town of three thousand inhabitants, sixtynine miles north of Grand Rapids, forty-eight miles east of Ludington, at the crossing of Flint & Pere Marquette railroad and Grand Rapids & Indiana railroad, easily reached from all parts of the country. The building is one hundred and twenty-eight feet on Chestnut street, and fifty seven on Slosson Avenue. hree stories high, warmed with furnaces and lighted with electricity; in a town of fine air, good water and a mineral spring (Ne che-mo) which is unequaled, and whose waters are free to patients.

We treat all forms of diseases except contagious; also persons suffering from drunkenness, morphine or opium habit, or any other. drug. We are also prepared to do all kinds of surgical work. Special attention is given to private diseases of both sexes, also to paralysis, rheumatism, throat, stomach, liver and kidney diseases. Persons with melancholy bordering on insanity receive marked and special attention.

Our price for board, medicines, electricity, massage, nursing-in fact, everything that is necessary, whether night or day-is ten dollars per week. Surgical operations for one half that is usually charged most cases. Operations and care for so much until well, though there may be some special cases where people are wealthy, and who desire special nursing all the time, that we should charge more. Rectal diseases we have given special attention to for years, and every case of piles we guarantee to

While ten dollars a week is one-third less than most sanitariums charge, still there are thousands who are dying for want of medical skill that cannot pay that amount, so we have arranged that all who are worthy poor and have to be assisted by friends, county or sol cieties, we will give half if their friends wilgive half; so we have rooms for a limited number at five dollars per week. They have the same care, as good rooms, and everything done for them, as though they were rich.

I think this is the only sanitarium in the United States owned and controlled by a Spiritualist; yet no stress is put upon that, for our patients are of all forms of belief, and no religious dogma is pressed upon them, yet I feel that I am doing just what the spiritworld wants me to do, and I also feel their aid, support and benediction in this great undertaking at my age in life.

All mediums, speakers and workers who have been true and faithful in the Cause will find a home sanitarium here, where they can receive medical aid, baths, etc., for five dollars week while sick, also on Sunday a hall that is free for their use and service, in the sanitarium. Hall and board free, if able to lecture. I would say to your many thousand readers of this paper, if you know of any one sick and suffering, show him or her this article, and send for Sanitarium Journal. Write to us for information, and we will answer you. Write and tell us age and symptoms, and we will tell you what we can do for you. Many cases we can treat at home.

In our third story we have rooms fitted up REED CITY SANITARIUM Reed City, Mich.

ANDREW B. SPINNEY, M. D.

This is Certainly a Wonderful Chanec. We are aware that our people who suffer from neryous, chronic, or long standing complaints, do not nave the same opportunity to be cured as do the resinave the same opportunity to be cured as do the residents of the great cities where the most eminent physicians and specialists reside. Dr. Greene, of 34 Temple Place, Boston, Mass., who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases offers to give free consultation by

## LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

Written for the Lyceum and Home Department. THERE IS NO ONE TO LOVE ME.

BY LEOLA MARGUERITE PRIOR. There is nothing in life that is beautiful, I am tired and lonely, too, Because there is no one to love me-

No, there is no one to love me, No one to give me a kiss, No one to call me her darling, How long must I endure this?

What is there here I can do?

Once there was some one to love me, Some one to call me her own; Then I was somebody's darling, And the light of somebody's home.

But those that once loved me are gone, And here I am left all alone; Must I stay in this world so nuknown, And all by myself have to roam?

Oh! this world looks so large and so lonely, Am I selfish, I wonder? Oh, my! Why, in this world there are thousands, Yes, thousands as lonely as I.

So, let me arise from my sorrow, And try other sad hearts to cheer, And when I have made their way brighter, Then my happiness, sure, will be near.

#### Written for the Lyceum and Home Department. There is Some One to Love Me Now.

Such thoughts as my poem have expressed were wandering through a lady's mind as she stood looking out of her window, thinking how sad it was with no one to love her.

Yes, she was very sad and lonely. Her husband and two little children had passed to the other world in two months. She knew nothing of the spirit world, and so did not know that her loved ones were with her and loved her still.

As she thought of how many people there were in this large world all by themselves and with no one to love them, she put on her hat and started for the street, where she had seen a poor blind man. She soon reached the place, and there sat the blind man, turning a musicbox on which were written these words: "Please help the blind." She gave him twenty

"Please help the blind." She gave him twenty dollars, and said a few kind words.

As she was about to go he put out his hand and said, "My dear madam, I wish I had eyes, that I could see the person who has given me this. You are surely one of God's angels."

She could say nothing, and only walked away with tears in her eyes as she thought of how long ago she could have helped him. She felt happier now, because she knew she had made one sad beart feel lighter.

As she was slowly walking home, her eyes caught sight of a little girl about five years old, who was standing looking in the window of a bakery, with a corner of her apron to her face, wiping away some tears. She walked up to the child and asked why she was crying, and

where her mother was.

The child replied in her baby talk, with her head buried still further in her apron:

" I has no mover any more, Her went away, far away, I wish her'd take her little May." Oh! how Mrs. Morris's heart (for that was

her name) went out to the little darling. She said, as she took her hand, "Come with me, my dear," and in her heart she was thankful that she was left alone instead of her dar

She inquired about the child, and found that her mother and father had both passed to the other world, and that she was left with an aunt, who was very poor, and had no time to take care of her. The child had wandered find her way back, and had grown hungry and

Mrs. Morris wanted the child to live with her for a while, as she thought she would be company for her, and that she could help the aunt in that way. After awhile Mrs. Morris grew very fond of the little girl, and adopted her; then she had another darling, and some one to love her, and the little girl had a very kind mother.

Little children, you may not be able to make people happy in the way this kind lady did, but if every day you do some little deeds of kindness for some one's pleasure, I am sure in that way you will make yourself happy.

LEOLA MARGUERITE PRIOR.

#### Millions of Buttons.

We live in an age of buttons. The people of the British Isles unbutton four hundred million buttons every night when they prepare for bed, and next morning rebutton the same number, unless a few millions have been lost in the struggle, says an English writer.

The world has become so accustomed to buttons that it has forgotten that there was ever a time when buttons were unknown. It is safe to say that ninety nine out of one hundred, if asked to name the date of the first button, would anticipate the actual date by several centuries. In the fourteenth century there were buttons, but no buttonholes. They were purely ornamental, lacking buttonholes, and the question voluntarily arises, how our ances tors managed to keep respectably covered.

Two hundred years ago there were not as many buttons in the world as could be found in a small old-clothes shop to-day, and even those were made by hand. It was not until 1745 that any considerable manufactory was established. In that year the famous Soho works were opened at Birmingham, where steel buttons were made of such beauty and finish as to command a price of £140 a gross, or

£1 apiece. In these modern days we are apt to boast that this is an age of paper pointing at the same time to paper wheels, paper boots, paper carpets, and the thousand and one novel uses made of this material as proof of our assertion. It is a curious fact that as far back as 1784 we find mention of paper buttons.—Beverly Even the lesson being: That by accepting the proof given ing Times.

## Barbarous.

"Was that the report of a gun?" " Y.es."

"What does it mean?" "Oh! only some boys killing birds."

"What for? "For fun."

Fun! How I pity you, you poor, deluded piece of humanity, who find your "fun" in such brutal pastime. Why, you do not know enough to be intelligently selfish. You are defacing your own home. Would you pluck out one of the stars that gem the midnight sky for "fun"? If you could, then might not every other snickerer have leave to gratify his idiotic whim in the same way? Then what would your splendid sky roof be but a dull expanse as stupid and rayless as your own poor, benighted understanding? Would you pull up or cut down the flowers for "fun"? If you did, and every other eyeless curmudgeon did the same,

by the swallows that circle above your head.
Lift up your heavy eyes and see them. The
mellow-moving catbird, the pretty-breasted
robin, the wren, the oriole, the raincrow, the
woodpecker, the modest sparrow and the chattering jay are a few of the feathered friends
that pay you richly for the privilege of being
let alone.
"Ob! but they get our berries."

Oh! but they eat our berries." Well, you poor sordid choke thrift, do you begrudge the morsel of food that keeps the blood warm in their tiny hearts? Besides, how did those berries come to be all yours? You might be generous enough to share with God's little creatures the fruits that grow in God's earth, that are watered by his rain, and warmed by his sunshine.

How small, how miserably selfish, how unlike the divine, is that boy or man who, "for fun," wounds or kills the happy, harmless birds that gladden the earth with beauty and song.—The Milligan Era.

#### Some Practical Suggestions.

BY S. A. KNOPF, M. D.

Brotherhood in religious, in political, in commercial and in social intercourse is possible without loss of individuality, and without carrying out extreme measures.

In religion let us all strive to be good and do good. Let us not wrangle over "isms," but have the utmost charity for all, believers and

non believers.
In politics let us live up to the pure democratic principles laid down by our forefathers who framed the Constitution. Let us do away with the professional politician, and only sup-port men who are really unselfishly interested in the common good.
In our commercial intercourse let integrity

and mutual confidence reign supreme, and while competition may still exist, let us not expect to get our merchandise or labor for nothing, but adhere to the principle of "live

In our social intercourse let us be just, but above all things let us be more charitable. When in contact with those less favored with worldly goods or intellectual attainments, let us avoid any display of wealth or superior knowledge. Toward the fallen let us feel as Goethe did when he said that he had ceased to judge, for the wrong he had not committed in either deed or thought, he might perhaps have done had he been placed under less favorable or protecting influences.

To the brother or sister in need, before offering alms, let us offer work. Therein lies one of the great problems of brotherhood, in regard to the social conditions of the present time. With so much wealth on hand, there should not be a hungry nor an idle being in the land. To provide for all able-bodied men and women a source of work, whereby they themselves, and those dependent upon them, can, at all times, be protected from want, should consti tute the beginning of a new era in Human

To attain this end, all workers aiming at the betterment of human kind should unite. Then a New Age will dawn, and its sublimest creation will be "Brotherhood.

#### How a Newsboy Helped.

The other day a blind man came down Madison street, walking with his cane thrust out before him, and tapping the walk from time to time, to see that he was not running into anything. At La Salle street the crowd was dense, and the cable cars and street traffic were clanging noisily by. For a moment the blind man stood there undecided, not knowing which way to turn. The throng parted, and left him like an island in a swift stream, without offering to help him. On the corner a away from home in the morning, and now it newsboy was calling the afternoon papers. He was quite late in the afternoon. She could not find her way back, and had grown hungry and took his arm and steered him safely across the street. Here he started him on his way again.

Then he ran back to his place.
"Noos?" he shouted, as if it was the most ordinary thing in the world to help blind men across the street.-Chicago Record.

### Got His Retraction.

A man who has a reputation for being very careless as to his toilet was elected town clerk in one of the small towns in his State some time ago, and the local paper thought it would be a good joke to announce that—
"Mr. Makeup will wash himself before he as

sumes the office of town clerk."
On reading the notice Mr. Makeup was furious, and demanded a retraction, which the pa per accordingly made the following day, in this

"Mr. Makeup requests us to deny that he will wash himself before he assumes the office of town clerk." And still Mr. Makeup was not pleased.

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BABY'S PRAYER.

In looking backward now they come to me-The scene, the shadows and the summer air:

The scene, the shadows and the summer;
His little head low bowed upon my knee.
As sweetly offered he his baby prayer:
Bess papa, an' my ma, an' all who need,
An' make of me a dood boy, I am p'ayin',
An' if at first. dear Did, 'on do n't sutseed,
Den twy, twy adain!"

I smiled—but on the smile there also went To God another simple prayer from me. Repeated now, with leardrops sadly blent, For the dear boy wherever he may be: 'If he should stumble in the untried way,

Still plead with Thy dear spirit from aloft; Be patient should his feet be led astray. Not once, not once, but oft!"

### Children's Progressive Lyceum No. 1.

On Sunday morning, Feb. 13, there met in Red Men's Hall the largest Lyceum that has assembled his season, eight of the children being new members. After the opening exercises the main school spent forty minutes studying and discussing the fundamenthrough mediumship, we believe that the spirit never dies, but continues to progress, also that the spirits can and do return to earth to aid those in the mortal; that this body is the shadow or material counterpart of the spirit; also everything that lives has a spirit,

thereby showing us the relationship of everything in the universe.

When the lesson time was over, the little folks, fourteen in number, returned from the ante room, each with an excellent answer to their interest.

Thankfulness."
The Banner March was then well executed, after which followed an instructive entertainment. Mr. Harold Leslie, on being called upon, said that there are in circulation stories to the effect that our Lyceum had not existed for two years, and that Mrs.
Butler had no connection with it. Those present
needed no further proof of the existence of our Spiritual Lyceum, and all who are acquainted with the
Lyceum will assure any one that Mrs. Wm. S. Butler is and has been the backbone of the Lyceum for the past ten years.

Mrs. Butler made a few brief remarks in support

of the Lyceum and the work it is dolog.

Dr. Hale upheld the previous speakers, and stated mation followed that any one who would stoop so low as to circulate such untrue stories about so faithful a worker as Mrs. Butler, could not be a Spiritualist. He also made a strong appeal to Spiritualists to help in fighting the proposed medical bill, now before the Legislature.

question considered, and the unaulmous opinion was that we do retain our individuality at the change called death, and several instances were cited where manifesting spirits had been recognized by some particular trait. There was an interesting after program, consisting of songs and recitations, each group being represented by one or more.

Question for Feb. 27: "Is the World Growing Better?"

BANNER OF LIGHT for sale at the hall.
A. CLARENCE ARMSTRONG, Clerk.
17 Leroy street, Dorchester Station, Boston, Mass.

#### Fall River Lyceum.

Our Lyceum met as usual at 12:30 o'clock Sunday, feb. 13, with large attendance.

We shall have a grand concert and social next Friday evening, assisted by the Lyceum children and the Ladies' Aid. BANNER OF LIGHT for sale at all sessions. MRS. ANN HIBBERT.

#### Greenwich Lyceum.

Sunday, Feb. 13, the attendance was large. The march was unusually spirited, and its evolutions executed with great precision. The subject was "Happluess," which called out a generous supply of responses in the form of readings, recitations and original remarks. An interesting story was read by Mr. H. W. Smith.

JULIETTE YEAW.

A prize will be given to the young lady and to the little girl who will send in the largest number of charades, etc., for this De-

## The Reviewer.

"CLAIRVOYANCE," BY J. C. F. GRUMBINE.

REVIEWED BY W. J. COLVILLE.

There has recently appeared in print an important and most instructive volume on the above fascinating theme, from the truly-inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the spiritual order of the White Rose. The lessons which constitute the volume are of great use and in-terest to all who desire to familiarize them-selves both with the clearest scientific view of clairvoyance yet presented to the reading public, and the most efficacious means for developing the faculty in themselves by means of a series of simple and very practical experiments which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attain ing the central object for which they are de-signed. The style of writing, though clear, is decidedly protound; the book is therefore one which cannot be profitably glanced over and then laid aside. It is a vade mecum for the earnest student who desires to digest and assimilate what is read.

To the thoughtful mind such a book is a real treasure, and one of its advantages is that it is admirably adapted to read from in select classes and reading circles where meditation and friendly review are alike in order. The great charm of the book consists in its entire freedom from all unnecessary mysticism; the au-thor teaches that clairvoyance is a faculty inherent in human nature, rather than a special gift arbitrarily bestowed upon a few.

As he tells us how to go to work to unfold our latent powers, this author does really help his readers to practice as well as to theorize. The book is divided into a course of systematic lessons, each being followed with suggestions for special experimentation. All sincere students of the psychic realm will do well to read and study this excellent volume, which can be seen at the Banner of Light Bookstore.

#### February Magazines.

REVIEW OF REVIEWS .- Among the important papers in the current issue will be found a symposium on "The Search for the North Pole," in which Walter Wellman writes on an "Arctic Exploration and the Quest for the North Pole," with many portraits, illustrations, etc. Opinions are given by Dr. Nansen, Gen. Greely, Commodore Melville, Prof. Todd of Amherst, Prof. Gore of Columbian, and Prof. Brewer of Yale, on "Why Should Arctic Exploration be Continued." Dr. Nansen outlines a new expedition. "The Peace Movement a new expedition. "The Peace Movement Throughout the World" is written of by Fred eric Passy. "British Problems and Policies for 1898," by W. T. Stead. There are other impor-tant papers: "Critical International Prob-lems." "Various Subjects of Current Interlems," "Various Subjects of Current Inter-est," "New Books," with some fiction from over seas, making this number up to the usual high standard of this magazine. The Review of Reviews Co., 13 Astor Place, New York.

SCRIBNER'S MAGAZINE.-The opening paper. "The Police Control of a Great Election," by Avery D. Andrews, is the first popular account of the machinery of an election, and the narrative is full of surprising facts, and also very interesting drawings, by a corps of artists, from actual scenes of the recent election in New York. "The Naval Campaign of 1776 on Lake Champlain" is written upon by Capt. A. T. Mahan, U. S. N. He has had access to unpublished letters and documents, which throw published letters and documents, which throw new light on the campaign. Carefully-studied pictures accompany the article, by T. Chap-man. Senator Lodge's "Story of the Revo-lution" is continued, with an account of "The Second Congress and the Siege of Boston." As the reader advances into the story of ' Rock," he realizes that Mr. Page associated a marvelously-entertaining story with a great and comparatively unknown era. Mrs. Moody concludes her satirical essay on "The Unquiet There are other stories and poems, and with the Departments, make a very entertaining number. Charles Scribner's Sons, New

THE ARENA.-Under "The Politico-Financial Controversy," Hon. George W. Julian writes on "Our Party Leaders and the Fiwrites on "Our Party Leaders and the Finances," and John Clark Ridpath on "The Finances and Our Party Leaders." "The Revision of the Constitution" is discussed by Hon. Walter Clark, Associate Justice of the Supreme Court of North Carolina. "The True Reasons for the Apparent Failure of the Bi metallic Conference" is given by James R. Challen. "The Corporations Against the People" is written upon by B. O. Flower. "Camille Flammarion as an Observer of Occult Phenomena" is discussed by William R. Fisher, M. D. The Departments are well cared Fisher, M. D. The Departments are well cared for, and this magazine is up to date. The Arena Company, Copley Square, Boston.

RECEIVED. - The Independent Pulpit (January), J. D. Shaw, Waco, Tex.; Will Carleton's Magazine, Every Where, Brooklyn, N. Y.; Boston Ideas, Boston, Mass.; The Twentieth Century Astrologer, the Astrologer Pub. Co., 9 Co. lumbus Avenue, New York City; The American Kitchen Magazine, the Home Science Pub Co., 485 Tremont street, Boston, Mass.; The Housekeeper, Minneapolis, Minn.; The Journal of Hygiene, Dr. M. L. Holbrook, editor, 46 E., 21st street, New York.

On Saturday, Feb. 12, W. J. Colville conducted funeral services over the remains of Mrs. Carrie Packard, at 1027 Walnut street, Philadelphia. The translated sister had been tor many years a devoted adherent to the spiritual cause, and exemplified in her unselfish and useful life the ennobling principles of the philosophy which was so dear to her heart. Floral tributes were many and beautiful. Cre-

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula what would the earth be but a desert as unrefereshing and monotonous as your own countenance, where cruelty has usurped the place of love.

Birds are blossoms of the air. They are more. Their tones are music, their coloring is beauty, their motion is grace. The waving line of beauty which was drawn by Hogarth two hundred years ago, and which set the country wild, is described a thousand times

strong appear to phituals and should be legislature, after which the session closed, with the usual exercises. Charles B. Yeaton, See'y.

Charles B. Yeaton, See'y.

Cor. George and Revere streets, Kevere.

The Boston Spiritual Lyceum,

Sunday afternoon, Feb. 13, held a very interesting session in Berkeley Hall. Do we Retain our Individuality at the Change called Death?" was the

#### Midwinter Convention ... Michigan State Spiritualists' Association.

Michigan has again announced to the world the loyalty of her people to the religion of Spiritualism.

The Convention of the State Association, or midwinter meeting, just adjourned, was the most successful, from a spiritual, financial and

Hon. E. W. Barber, one of the able editors of the Jackson Patriot, delivered the address of welcome. Scholarly, and full of gems of truth, this address commanded the attention of all the people in this section of the country.

Mrs. Eva P. Hopkins gave a pleasing, earnest
response. Joseph M. McDonald of Detroit, a
recent convert from the Methodist Church, delivered a spicy address, which aroused much enthusiasm.

Six hundred persons altended the first evening meeting. Services were ably conducted by Mrs. Nellie Baade of Detroit and Mrs. Anna

Robinson of Port Huron.
Saturday morning an interesting conference was held, conducted by Vice-President Dewey.

was field, conducted by vice-President Dawey.
Saturday afternoon the time was divided between Dr. C. O. Jennison of Lansing and Francis B. Woodbury of Washington, D. C., Secretary of National Spiritualists' Association.

In the evening the address was delivered by J. P. Thorndyke of Flint, Mich., and spirit communications given through the excellent mediumship of Marian Carpenter of Detroit.
Sunday, Feb. 13. Dr. A. B. Spinney Reed Sunday, Feb. 13, Dr. A. B. Spinney, Reed City, delivered a most able discourse. Hon. L. V. Moulton, also with words of wisdom aroused much enthusiasm Sec'y Woodbury appealed for funds for the National Spiritual ists' Association and the Jubilee in a stirring speech. The result will assure the officers of the National Spiritualists' Association of the Mational Spiritu most hearty endorsement of said Society, its work, and also the plans of its officers for an International Jubilee by Michigan Spiritual-ists. Able inspirational addresses were deliv-

ered by President Mrs. Martha Root and Eva P. Hopkins, and truthful spirit communications were given by Mrs. Carpenter and Mrs. Anna Robinson. Seven hundred people secured admission to

the closing session, and many more were turned

away from the hall. President Martha E. Root, Secretary Mary F. Ayers, and Vice-President Dowey, Hon. E. W. Barber, the ever-genial Uncle John Hutchison, and their associates, certainly are entitled to great praise, as well as the Jackson Spiritualists, for the successful manner in which this Convention was conducted.

The music was very fine, and resulted in perfect and harmonious conditions. The Antis recently held a meeting here; attendance small, no prominent persons were present, and meeting was ignored by local clergy. F. B. WOODBURY.

## "One World at a Time."

This can hardly be so, since every future depends on every present. While one world is H.H.Hay's drug store on Middle street. I forming another is in embryo. Formation and found so much relief from this bottle that I deformation never tarry. Creation did not begin; it cannot end. With every death there is sults, and I am now much better than I ever a birth, and both are good. Both events are expected to be again, and give the credit it deincident to every entity.

Infancy has its period; youth its sphere; age its world. Each is almost as distinct and different as the physical material world and the spiritual material world. One emerges into the other. Infancy can hardly see youth; youth can hardly see old age. Each is nearly as vague to the other as the world beyond is to this. One has no more reason to fear the higher world than infancy has to fear youth, or youth to fear your children to feel strong and vigorous, do n't age. It is one's self that goes along, and it is one's self that goes along, and it is one's self only that is to be feared. The space nerve remedy will do all this. between this world and the next is no greater than the space beteen infancy and age.

'One world at a time" sounds well, but no sooner is one born into one than he beging to form for another. True, one is seen, the other s unseen; but the seen is no more because seen, and the unseen is no less because un-

Real time is now; time is eternity. No peron can ever be able to take in all time; the Infinite only breathes in the whole. One world at a time is well; but when there

is found a flower without an odor, an atom without motion, a conscious entity without a soul-germ, a universe without life-then there may be one world, one person, one entity entirely independent of another.

The world to live in is the world of to-day. Every present is the time to be good, just, even, true and happy. Every present is the opening bud time for every future. In every present is the germ of all greatness, harmony and happiness. In every present shells disappear and a higher life dawns.—Marion, N. Y., Enterprise.

#### To the Editor of the Banner of Light:

The "query" of Mr. C. C. Davis in your issue for Feb. 12, regarding the little paragraph quoted of mine, is a point well taken. To describe a thread or filament as "invisible," and in the next sentence almost to assert that it was touched, etc., can only be ascribed to haste or stupidity, and I dare say I may well plead both excuses, and thank Mr. Davis for calling my attention to the inadvertence. Naturally one thinks of this link as invisible, and I suppose under ordinary circumstances it is so: but not in the case which I cited. I do not think it would be indiscreet were I to add that the incident was related to me by Mrs. Helen Campbell, the well-known author and lecturer, and that it was her own experience also. In a very interesting conversation which I had with Mrs. Campbell one evening last summer, she told me how, some years ago, she had no belief at all in the Spiritual Philosophy; and expressing this denial rather strongly one evening at some social gathering, a friend said to her: "You are too intelligent a woman to denounce a matter of which you know so little. If you

opinion." She did so, with the inevitable result (inevitable to a woman of her high intelligence and absolute candor and fairness of mind)-with the result that she accepted fully the truth of the intercourse between the worlds of the Seen and the Unseen.

will investigate and study its literature for

six months, then I should like to hear your

Thanking you for your courtesy, I am, Faithfully yours,

LILIAN WHITING. The Brunswick, Boston, Feb. 10, '98.

#### Missouri.

home.

ST. LOUIS-Self-Culture Spiritual Associa-Adeline M. Glading is filling an engagement this month and next with this Association. Her lectures are very interesting and tests con-

vincing. Last Friday afternoon a reception was tendered Mrs. Glading at the home of Mrs. S. R. Baker, in fact turned into a 'Home' dedication, she being in her new home. Prof. Peck gave a few opening remarks that told us to always be at home, not to think of some day going to a home far away, but to make the best of each passing moment, and always feel at

Others came on in turn; then Mrs. Glading's guides spoke out and christened this home
'Castle of Hope.'
This Society, though small, is doing a great
work in spreading this great truth."

THE OPIUM AND MORPHINE HABIT. "What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

## SPRING NEEDS.

## What Everybody Requires At this Season.

Some Things are of the Utmost Importance to You.

This Will Tell You Just What You Most Need Now, and How to Get It.

In the spring changes always take place in our systems, which require attention. There is a tired, languid feeling, a depression, the digestive organs become deranged, the blood is bad, causing the complexion to become affected, and the person feels an inability to work.

At such a time a spring medicine is absolutely necessary, and Dr. Greene's Nervura blood and nerve remedy is the medicine you want. It will overcome all these conditions. It will invigorate the blood, regulate the digestive organs, clear the complexion and make you feel strong and well.



Mrs. Rachel Hovey, 104 Preble street, Port-

land, Me., says: "I was completely prostrated from the effects of two paralytic shocks, which attacked both sides of my body. A friend recommended me to try Dr. Greene's Nervura blood and nerve remedy as a remedy, and I bought a bottle in continued to take it with increasing good reserves to Dr. Greene's Nervura blood and nerve remedy for my recovery. I gladly give this testimonial so that other sufferers may be able

to avail themselves of this excellent remedy." You want health, don't you? You want to get up in the morning and feel like doing a

It will give to you and your children perfect health, and that is exactly what you want. It is the best spring medicine known. It was discovered by Dr. Greene, of 34 Temple Place. Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He can be consulted free of charge, personally or

## PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D., Author of "Cosmology."

#### IN TWO PARTS. I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA.

CONTENTS. PART I .- METAPHYSICAL PHENOMENA. PART I.—METAPHYSICAL PHENOMENA.
Chap. 1. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 4. Objective and Subjective Phenomena; 7. "Who by Searching Can Find God!" 8. Hyperbole Metaphysical; 9. "To tabe Unknown God, whom ye Ignorantly Worship"; 10. "The Father is Greater than I"; 11. True and Spurious Gods; 12. "I am the Resurrection and the Life"; 13. An Imaginary God and Some of His Exploits; 14. "He is Free, whom the Eggs; 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Deity; 19. Sense and Nonsense Intermixed; 29. Plurality and Tri-Unity of God; 21. Vacaries; 22. Misapprehension; 23. What is Sin' 24. Suns. Planets and Satellites of the Universe; 25. Beginning without Ending; 28. Design or Accident, Which? 27. Chance versus Law; 28. Sunmary.

PART II.-PHYSICAL PHENOMENA. Chap. 29. Nebulæ; 20. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 23. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Formed; 24. Glacial Phenomena; 25. Moons and Their Motions; 26. Ethnological Phenomena; 37. The Colored Man.

APPENDIX.—Problems; Physical and Metaphysical Phenomena, ad infinitum.

nomena, ad infinitum.

This highly original treatise, by Dr. George M. Ramsey, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that fails to prove true. The two classes of phenomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evidence of truth, he maintains that honest research will aventually lead to is discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

The list of topics under each of the two general heads into which the subject is divided by the author, forms a recital of the profoundest interest and the most comprehensive variety.

cital of the profoundest interest and the most comprehensive variety.

The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomena will almost make him a scientist. All the topics treated receives handling that is distinctly terse yet popular. The style of the author throughout is epigrammatic—compact with clear thought and distinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Being compact with thought itself, it will not fail to compation of the state of the s

#### The Golden Echoes. A NEW COLLECTION OF ORIGINAL WORDS AND MUSIC.

tion .- Martha J. Davis, Sec'y, writes: "Mrs. For the Use of Meetings, Lyceums, and the Home Circle.

BY S. W. TUCKER.

Author of various Musical Publications. CONTENTS.

Angel Dwelling; Angel Visitants; Ascension; Beauthal Isle; Beyond the Weeping; Bilss; Drifting On; Barves Home; Heavenly Fortals; Journeying Home; My Spiris, Home; ever There; Passed On; Pleasure; The Beautiful Hills; The Flower Land; The He venty Laud; The Home ward Voyage; There'll be no more Sea; There's No Night There; The River of Life; The Unseen City; We are Withing; We'll Meet Again.

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Banner of Fight.

BOSTON, BATURDAY, FEBRUARY 26, 1898. ISSUED NVERY THURSDAY MORNING FOR THE WESS

(Basered at the Post-Office, Boston, Mass., as Second-Clas. Matter.)

Publication office and bookstore No. 9 Bosworth Street, corner Province Street, (Lower Floor.) WHOLESALE AND BETAIL AGENTS:

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Issued by Banner of Light Publishing Company 

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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 band for her, and Baldwin agreed to do it. strengthened.

#### Entertainment vs. Instruction.

Amusement rather than education appears to be the aim of a majority of the human family at the present time. Entertainment should be sought as a diversion from the cares and ments were designed to instruct as well as to ity. amuse the populace, all would be well. But, as it is, the educational side is lost to sight in the excitement of pleasure seeking and jollification. The high class dramas and operas serve both to amuse and instruct the masses, and they should be the patterns of all entertainments placed before the public. The stage, in its highest sense, is as great an educator as the pulpit, and has a legitimate place in the economy of human nature.

The thoughtless should be led to think through the presentation of that which will arrest their attention even for a brief period. If amusement is made the one object of many lieve that true mediumship ennobles its poslives, then that same amusement should be made the avenue through which instruction can be given to the people. Childish games | be drawn between the true and the false in without any object other than exercise are | mediumship, and urge our people to do somecommendable and desirable for children, but they will hardly suffice for those of mature years. All diversions from the perplexities of every-day toil among adults, require more than | none of it. If such actions be "higher" (?) mere amusement to make them beneficial in the highest sense. A change from one duty to | Spiritualism, we must decline to be enrolled another often relieves the weariness of both under such a banner. Spiritualism is a sacred mind and body, while a new line of thought exhilarates and renews the entire system.

Amusement, without a more definite object than that of being entertained, is certainly reprehensible. Thereshould be a well defined purpose in everything, and only that which will subserve the highest morality, and lead to test against the idiotic sophistry that their higher and better thought, placed before the | manifestations are a necessary adjunct to public. This is especially true in Spiritualism. Many would-be leaders feel that they have done their full duty if they succeed in amusing the audiences that assemble each week under their auspices. Instruction of a spiritual order is conspicuous by its absence, and that which appeals to the risibilities of the multitude, that which provokes the loudest applause and shrieks of laughter from the people, is assiduously cultivated, and constantly placed before the public. The higher thought of spiritual life, of moral development, is not emphasized, but merely hinted at as "a good |

thing!" The séance rooms, in many cases, are not free from criticism in this respect. The more sensational the manifestations, the more pop- | repudiate this class of scoundrels now and forular certain psychics become among those who crave excitement, and seek to be amused. Music of a high order is spiritualizing and instructive. Good singing induces harmony, and opens the door to the realms of inspira tion. The inevitable music-box, "The Sweet By and By," "Nearer, My God, to Thee," and "Shall we Gather at the River?" may consti tute spiritual instruction, and lead to a solution for the mighty problems of psychic phenomena. It may be that science, philosophy, religion, scholarship and resolutions to become better men and women will result from them,

but we doubt it. People like to be amused, and their desire should be gratified within the bounds of reason. But we protest against Spiritualist meetings and seances being made places of amusement | feiters invade a city or town, they can be for those who do not and will not think. We taken into custody at once. We protest against have heard people say of a séance: "It is as the doctrine of laissez faire in this matter. It utter repudiation of the counterfeiters who those who are susceptible to the touch of an good as a circus; let us go and have some has been tried for a quarter of a century, and

see the spirits dance, to hear their quaint remarks, and to see them engage in the act of osculation!" These things are frequently said in language far less chaste than the above. This applies to many public gatherings as well as to reances in far too many instances throughout the country. But the thoughtless public is not wholly to blame; the people look to the leaders for instruction in matters spiritual. and are only too glad to be thoroughly "amused" by the manifestations they do not understand.

Spiritualism is more than a side show to a fifth-rate theatre. Its phenomena deal with the problems of eternal life, and have a right to scientific study and classification. Amusement, not through the antics of some earthbound spirit, but through that which will up lift and ennoble mankind, is a necessity. The wonder-bumps on the heads of the credulous and ignorant need to be reduced to normal size through the vigorous massage of education. If the phenomena are not understood by the people, they are considered good sport for their especial enjoyment. It is not strange that the public places so low an estimate upon the ethical and scientific value of Spiritualism. If that which will produce a loud laugh, or excite the senses, or arouse a storm of applause, be the real meaning of Spiritualism, then it has but a small place in the thought of the world.

If the managers of societies and of séances would frown upon frivolity and excessive hilarity in their meetings, Spiritualism would speedily be estimated at its real value. It is a science, a philosophy and a religion. The chemist does not solve his problems through buffoonery; Spencer and Fiske do not produce their philosophical demonstrations from witnessing third-rate shows, and listening to poor grammar and worse rhetoric from people who know less than they do; Newton, Kiddle and Watson did not arrive at their conclusions in religion through the constant gratification of their love of sport. We therefore plead for instruction, both in the séance-room and from the rostrum of Spiritualism, and suggest that amusement or entertainment as such be relegated to its legitimate place, viz.: as aids to education, and not education itself.

#### The White Mahatmas.

The Baldwin combination, male and female, calling themselves "the White Mahatmas," have made a veritable coup de maitre in Buffalo, N.Y. They fleeced the people of that city to the extent of twenty-five or thirty thousand dollars, and played the rôle of mediumship to perfection. The woman in the case called herself Worthington in Buffalo, while Baldwin kept his former name. They have operated throughout the United States as the Mahatmas for several years, and have succeeded in fleecing the people in every section most outrageously. The Buffalo denouement is the climax of their

One woman, who moves in good society in Buffalo, paid the Worthington woman one thousand dollars for restoring her husband's love to her. Another woman paid Baldwin two thousand five hundred dollars to murder her hus-These are sample crimes of the long list that has been unearthed in connection with them since their flight. It is the old story. People refuse to heed the warnings of the Spiritualist papers, and cry out "persecution" whenever a rascal is exposed. In far too many cases Spiritualists do not read their journals at all. hence become easy victims for the unserupuworries of business, but not as the one object lous villains who, like the Baldwins, are at most desirable of attainment. If entertain large preying upon the soul-agonies of human-

> Nearly every time they move they change their names, and proceed to plunder the people without mercy. The time has come for "a parting of the ways." Spiritualists have shut their eyes to crimes like these, under the specious plea that the offenders are mediums, hence not responsible for their actions. If mediumship reduces men and women to a state of turpitude unequalled even by Cæsar Borgia, and the vilest criminals on earth today, then it should be forever destroyed. Crime is crime, in Spiritualism or outside of it, and should be summarily dealt with. We besessor, hence we have no fear of its destruction. We demand, however, that a sharp line thing for their own protection.

If the obtaining of thirty thousand dollars under false pretenses be mediumship, we want than the scientific and ethical precepts in thing to us, and we protest against its abuse by any gang of cut-throats, be they "White Mahatmas," counterfeit mediums, or even persons possessed of psychic powers. We denounce these Buffalo malefactors in the name of the sacred truths of Spiritualism. We pro-Spiritualism. We hold that it is the bounden duty of every Spiritualist to denounce and expose them, and all others like them, wherever they are found.

We shall soon hear that those poor misguided mediums, the Baldwins, the Fosters, et al., are being persecuted by those who are circulating false reports against them. Is a plain statement of fact persecution? Nonsense! Yet it will be so considered by many, we have no doubt. Out upon this tendency to apologize for crime in the name of mediumship! Spiritualism has enough to do without being loaded with an unprincipled class of villains who use its sacred name as a cloak for their damnable actions. We call upon every Spiritualist to ever. "Be charitable," says some one; "the erring one is but human, and is a good medium!" This argument has been too often exploded to need more than a passing notice. We have charity for a truly repentant man or woman, but we decline to be made, either directly or indirectly, an apologist for a criminal and an abettor of his acts. True charity does

not foster crime, nor does it serve as a cloak for rascality. We believe that photographs of every one of these offenders should be placed in the hands of Spiritualist societies throughout the country. If need be, give duplicates of them to the police authorities, with attested accounts of their evil deeds. Then when bunco-steering mediums, White Mahatmas, pederasts and counter unl" "It's worth fifty cents or a dollar to has resulted in the multiplication of criminal uniform taxation of church property of all and clearer thoughts to the world.

spade, and expose wrong and outrage, fraudu | lation; it also asks for proper restriction of and all occasions. We have counted the cost, and are willing to take the consequences. Come life, come death, the BANNER OF LIGHT declares its willingness to stand up for the the National body is interested, not the only ing but the Truth, and Truth shall make us

#### Washington and Lincoln.

The twelfth and twenty-second of February of each year have an especial interest for every American patriot. One hundred and sixty-six years ago, on the 22d inst., George Washington began a career whose influence and fame grow more and more bright with each passing year. Eighty-nine years ago the 12th inst. another career was opened for a man whose name, like that of Washington, will be honored and revered so long as men shall live or language of any kind be spoken. His name is Abraham

No oratory, however eloquent, no words of praise, however lavish they may be, are too extravagant to bestow upon these two men to whom the citizens of the United States owe so | State Board of Registration, conducted the much. Their history is now the property of the world, and the preciousness of their influence knows not the limit of either State or National of the Committee on Defense of Medical Freeboundaries. Washington piloted his country's dom, appeared for the remonstrants, in associship of State into the peaceful harbor of Independence, while Lincoln steered the same craft into the quiet waters of Freedom. They stand forth preëminently as America's greatest men, upon whom were laid burdens such as mortals are seldóm called to bear.

Out of almost chaos the genius and patriotism of Washington created a new nation, whose mission, under the guidance of the wise powers beyond the veil, was to be the land where Liberty should forever make her abiding place. When treason had made havoc in our nation's peace, when disorder and chaos again appeared imminent, the masterly spirit of the present century, Abraham Lincoln, was placed at the helm, and his statesmanship, patriotism, and sound common sense, gave to posterity a truly free and reunited country. Earthly honors for | to present them to the House of Representaprince and potentate fade into insignificance before the lustre of their fame. These two men are not ours any more, for they belong to all nations of the earth,

Virginia, Kentucky and Illinois may claim a large share of the honor attached to their illustrious sons, but the nation as a whole claims them as the founder and preserver of the liberties of the people. The one destroyed royalty, while the other made the nation the foremost country on the globe. The one dreamed of freedom for all, while the other realized that dream. Washington's story appeals to all loyal sons of the Republic, while the life of Lincoln is and ever will be the pride of every patriot. Washington laid his all upon his country's altar, while Lincoln sealed that altar and made it forever sacred by his life-blood.

It is fitting that they should be signally honored as year after year is clipped by the great scythe of Time from the meadows of Eternity. The birthday of Washington is now a holiday in every State but two. The birthday of Lincoln is a legal holiday in only eight States. As there are now no national holidays, we feel memory on the part of our nation, that Feb. 12, the anniversary of his birth, should be detract nothing from the fame of Washington, nor would it cause one heart-burn in any section of the Union. The South has learned to know our Lincoln, and justly claims a share

We therefore second the suggestion of the New York Journal in regard to Abraham Lincoln's birthday. The objection that it would of all whom he knows to be Spiritualists in make two holidays in one short month is not | his neighborhood. A postal card only costs well taken. The American people, for nearly one penny, and a goodly number of addresses a full century, have honored themselves by can be placed upon a single card. It is a sad paying tribute to the memory of Washington honor the immortal Lincoln and themselves by paying a similar tribute to his memory. cowardly to go on record as Spiritualists. If No earthly honor is too great for the man who sealed the liberties of his country with his lifeblood. In the mad scramble for place and power, in the bitter struggle for bread, in the hard contest against wrong and injustice, our | in this matter, and do all in his power to sepeople can well afford to pause for another day, to recall the virtues of the man who suffered and gave so much for his country's good. Because of that pause, out of that day's calm, and respectfully urge our readers to, place tender feelings of love, the sacred relationship of fraternity, and the recognition of individual rights, will arise to make the Republic better and safer, its people more loyal and true, through the potency of the honored name of Lincoln. Let us, then, henceforth annually of the opening of the Jubilee, June 1, next. birthdays of Washington and Lincoln-the one | will be accomplished. Readers of the BANthe illustrious Father of his Country, and the other its beloved Martyr and Savior.

#### Spiritualism a Factor in Reform Work.

In commenting upon the proceedings of the other issues than opposition to the introducthe sole aim of our National body.

for larger and clearer issues in the field of re- at the expense of many? form. It stands forth as an advocate of the erection and maintenance of homes for aged and indigent Spiritualists, speakers and me- to be on their guard against the wiles of two diums; it advocates psychic schools for the persons, who were known in this city as Monproper education and development of our pub | sieur and Madame Palides. They are said to lic workers; it urges the erection of hospitals | be now located in the Quaker City, and should where they can receive proper treatment | Spiritualists. They are swindlers by profesfrom physicians and nurses of their own sion, and law breakers by practice. Look out choice; it advocates Children's Lyceums for for them. every city, town and hamlet in the nation; it desires to establish libraries of liberal works and protection of all true and honest medi | forth from the enfranchised soul to uplift, enums; it also stands for the elimination of all noble and encourage his friends on earth. His fraudulent practices in mediumship, and the influence becomes more widely felt through

practices under the sacred name of medium- | kinds; it also favors social and political reship. We declare against that policy hence forms in the way of education, and the adopforth and forever. We shall call a spade a tion of the Initiative and Referendum in legislent mediumship and moral turpitude on any government by injunction, as well as other wholesome necessary measures. It opposes the God-in-the Constitution idea, it is true, but that is only one of many issues in which right, under all circumstances. We want noth- one, as the reports of the Cleveland meeting would indicate. Our record on the theocratic question is before the world, and if the editor of The Truth Seeker will read the last annual report of the President of the National Spiritualists' Association, he will learn what the present editor of the BANNER OF LIGHT has to say with regard to a secular government. Spiritualism is or should be a factor in all reforms, and the National Spiritualists' Association is only a servant to do its work. We are with you, Bro. McDonald, in your fight against clerical monopoly.

#### The First Battle.

The first contest on the medical question took place Friday, Feb. 18, when the Commit tee on Public Health gave the "regular M. D.s" an opportunity to present their arguments in favor of the bill. Secretary Harvey, of the hearing in behalf of the petitioners, while the editor of the BANNER OF LIGHT, as Chairman ation with several others representing individual schools of thought, or personal interests. The arguments in favor of the bill were a tissue of sophistries that can be easily unraveled when the remonstrants are given an opportunity to present their side of the case. The medical party exhausted all of the time allotted to the hearing on the 18th, whereupon an adjournment was taken to March 2, when the medicos will complete their arguments, and the remonstrants be given a hearing.

Spiritualists of Massachusetts, there is work for you at this time. Send to this office for blank remoustrances, fill every one of them with the names and addresses of reputable men and women, then forward the same to your representative, with positive instructions tives. See to it that every remonstrance is completely filled, and that no post-office address is wanting. If the pending bill becomes a law, no clairvoyant, magnetic healer, osteopathist, botanic physician or electrician is safe in this Commonwealth. A fine of from one hundred to five hundred dollars, or three months in jail, awaits every one of them who presumes to cure you against the will of the proposed Medical Trust. Do you like the outlook? Will be won in the Mountain State by the friends you not do something to defend your rights and to protect your liberties? Send in your contributions to the Defense Fund, with your requests for blank remonstrances. All donations should be sent to Mrs. Carrie L. Hatch, 74 Sydney street. Boston, or to the editor of the Banner of Light. Now is the time

#### A Census of Spiritualists.

The last National Convention unanimously voted to endeavor to secure an accurate census of the Spiritualists of America. By the crimes. The outcome will be watched with same unanimous vote the entire matter was interest by all classes of people. that it would be a fitting tribute to Lincoln's placed in the hands of Mr. Frank Walker, General Manager of the International Jubilee. Mr. Walker has made some progress in made a national holiday. Such an act would this branch of his work, but is seriously handicapped by the indifference of the Spiritualists themselves in securing anything like an accurate enumeration of the followers of the new religion.

Every loval Spiritualist can afford to send Mr. Walker his own name and post-office address, coupled with the names and addresses commentary upon the effect Spiritualism has every passing year. They can well afford to had upon the lives of its followers to find them too lazy to write a postal card, and too the exact number of true blue Spiritualists can be determined, it will do much to give Spiritualism a higher standing in the world, Every Spiritualist should feel a personal pride cure a correct enumeration of our forces.

We heartily commend the action of the National Convention with regard to the census. themselves squarely on record as outspoken Spiritualists. Send in your names and addresses, as well as those of your friends to Frank Walker, Hamburg, N. Y., that our exact numbers may be positively known at the time celebrate these two famous February days, the A slight effort on our part, and the good work NER OF LIGHT, we appeal to you to set an example for the Spiritualists of America in this important matter.

#### In Re the Medicos.

After medical monopoly had been established in Illinois, the "regulars" raised the price for Mass Meeting of Spiritualists at Cleveland, their services thirty three per cent. They Ohio, we took occasion to suggest that the tried the same thing in Connecticut before the National Spiritualists' Association stands for restrictive law was passed. In this State they are only waiting for a chance to do liketion of the word God into the Constitution of wise. Should the pending measure become a the United States. Our esteemed contempo law, the beneficiaries will be three schools of rary, The Truth Secker, feels that we object to physicians, who will then have a monopoly of reform work in Spiritualism, and that the the right to practice medicine in the State. question of God-in-the-Constitution does not They can fix their own prices, and their vicinterest Spiritualists. This idea is entirely tims, miscalled patients, will have to pay whaterroneous. We hold that the National Spirit- ever they may charge them. A rise of one ualists' Association should oppose God-in-the- third in their charges for visits would place, Constitution on any and all occasions, but our on an average, an extra dollar in the pocket objection is to having that one reform made of every doctor. Ten or twelve visits per day would add ten or twelve dollars to his income. The National Spiritualists' Association stands | Do the people want a law to enrich a few men

Our Philadelphia readers will do well and sanitariums for the sick and afflicted, be carefully shunned by all self-respecting

Whenever the death angel releases the wherever possible; it asks for a proper defense spirit of a reformer, a hundred blessings go

#### "An Epoch-Making Book."

Such is the verdict of all who read Count Alexander Aksakoff's latest and most wonderful work, entitled "A Case of Partial Dematerialization of a Medium." It is truly a marvelous tale, and the best part of it is that it rests upon the solid rock of fact. Every statement made by the distinguished Russian statesman-scholar is scientifically demonstrated, and absolutely verified. This splendid book should be in the home of every thinker on both continents. The only edition in English has been issued by the Banner of Light Publishing Company, and is for sale at this office. Price, cloth, 75 cents; paper, 50 cents. Send in your orders for this excellent work, then read, reflect and profit by what it contains.

#### The International Jubilee.

All parties who have bound volumes of the early Spiritualist journals, well authenticated phenomenal productions, such as spirit-paintings, slate writings, paraffine hands, etc., etc., should not forget that there will be a literary and art department at the grand International Jubilee in Rochester, N. Y., next June. W. H. Bach, Lily Dale, N. Y., is manager of the department named, and would be pleased to correspond with all Spiritualists who will write to him concerning the matter. Spiritualism can make a splendid showing of its fifty years of work, and the opportunity should not be

#### The Coming Light.

This excellent magazine already occupies a prominent position in the foremost ranks of American journalism. Its editors are alive to the needs of the hour, while its contributors are inspired by the spirit of true reform to agitate such questions as will be educational to the masses. Its illustrations are excellent. and prove that the proprietors are in touch with all lines of progressive effort. It is published on the best of paper, and its composition shows a thorough knowledge of the printer's art. It should be liberally patronized, and deserves well at the hands of all liberal thinkers.

#### An Important Decision.

The Supreme Court of the State of Missouri has decided that Bible-reading in the public schools of that Commonwealth is sectarian instruction, hence unconstitutional. This important precedent should have some weight in West Virginia, where the same question is now before the Supreme Court for final action. We trust that a similar victory over sectarian bigotry and religious prejudice will of progress and reform.

#### A Novel Measure.

A hypnotist in Minnesota wishes to place a condemned murderer in the subjective condition when he goes to the gallows. The criminal has no objection, and if the Governor of the State has none, the program of the hypnotist will be carried out. It is claimed that hypnotism will remove all fear and mental agony, hence will be a blessing to the poor wretch whose life is to pay the forfeit of his

#### Massachusetts Spiritualists!

The second public hearing on the pending medical bill will be held at the State House. Boston, Wednesday, March 2d, at 10 A. M. This matter concerns the public.

The transition of Miss Frances E. Willard removes one of the most prominent workers from the field of reform. Although a member of a sectarian church, Miss Willard was broader than her creed, and was a humanitarian in the highest sense of the word. It is true that her judgment was sometimes warped by her religious opinions almost to the verge of fanaticism, yet she was, on the whole, sincerely devoted to philanthropic efforts, and has done much for the good of mankind. Her advocacy of a theocratic government was hardly consistent with her liberal views on other questions. On the whole, her life has been a noble one, when viewed in its broadest sense, aside from her religious prejudices.

A judge in California was recently asked to exclude the testimony of a certain witness on the ground that he was a Spiritualist, therefore was insane and disqualified from giving evidence. The judge refused to do this, and reminded the officious lawyer that a belief in Spiritualism was no evidence of unsoundness of mind; that statesmen, scholars, scientists and jurists are outspoken Spiritualists, and that a chief justice of a certain State had written a book upon the subject. A few more judges like this broad-minded Californian, and Spiritualism and Spiritualists will have nothing to fear from their opponents.

It is said that Mrs. Beach-Rogers purposes instituting a suit to secure the restoration of the property she received from her late husband, the editor of the Scientific American, to her own name. A recent decision of the New York courts held that she was not qualified to be the custodian of property, as she was subject to the influence of an interested party. the notorious Henry R. Rogers. The proposed suit will determine the sanity of Mrs. Rogers. and will, we hope, remove her and her children from all further annoyance from the man who has caused this afflicted family so much trouble.

Frederick Bell, alias Charles Fredericks, alias a dozen other names, is now operating in Indianapolis, Ind., and is lecturing to crowded houses. Barnum's remark, that the American people like to be humbugged, is abundantly proved in Bell's case. His record has been aired in a dozen of the leading cities of the United States, and his rascality proved beyond a doubt; yet people will flock to hear him; will be deceived and seduced by him. and then stand up and defend him! Shame! !!

We learn from The Theosophist, Madras, that Lily Dale, N. Y., has a new Theosophical Society, of which Mrs. Jenuie S. White is President, and Mrs. Julia E. Hyde Secretary. There is a modicum of truth in theosophy, but does not the higher Spiritualism also embrace that truth? At any rate, a Theosophical Society at a Spiritualist camp seems a decided anomaly to the average dyed-in the wool Spiritualist.

People cannot know me very long without knowing that I am a Spiritualist. (Abby A. present them; it also demands the equal and | gel fingers, and are capable of giving his larger | Judson.) How many Spiritualists have the same record?

#### Special Notice-A New Volume.

THE BANNER begins Volume 88 with its issue for March 8, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor to renew the same at once.

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 Michigan Convention.

The midwinter Convention of the Michigan State Association, held at Jackson Feb. 11th, 12th and 13th, was largely attended, and was a great financial success. The Jackson Patriot published excellent reports of the Convention, and placed all of the speakers in their true light before the reading public. Secretary Woodbury and Trustee L. V. Moulton of the National Association were in attendance, and their addresses were received with much favor. All of the speakers and mediums were at their best on that occasion, and their work has left a marked impression for good upon the people of the city of Jackson.

#### Who are these Spiritualists?

The weekly Medium of California says that "this forty page pamphlet of Dr. Peebles is one of the ablest and best things published to put into the hands of an inquirer or unprejudiced investigator. Enumerating the great men of all countries who are Spiritualists, the doctor says: 'The brainiest men of the world to-day are Spiritualists'-and he proves it." For sale at the BANNER OF LIGHT office.

A tasty brôchure, "The Yosemite as I Saw It," by Dr. Cora A. Morse of San Francisco, Cal., has been received at this office. It is profusely i lustrated with some of the views of that wonderful valley, while the author's descriptions of the scenery are veritable prose poems. The work is a literary and artistic gem, and will be enjoyed by all who peruse its instructive pages. All orders for the work should be addressed to Dr. Cora A. Morse, 621 O'Farrell street, San Francisco, California.

Our esteemed correspondent, Mrs. A. B. Severance, White Water, Wis., has an interesting article in another column of this issue. Mrs. Severance gives psychometric readings by mail, with excellent satisfaction to her

" Medical legislation is medical popery. -Alexander Wilder.

Fact! When will Spiritualists recognize it?

#### Free! Free! Free!

The Massachusetts State Association of Spir itualists will celebrate the Golden Anniversary of Modern Spiritualism in the Bijou Theatre (next to Keith's New Theatre), March 30 and 31, 1898, Wednesday and Thursday, morning, afternoon and evening of each day. The admission will be free at all sessions.

The following is a partial list of the talent to take part: Harrison D. Barrett, President of the National Spiritualists' Association; Geo. A. Fuller, M. D., President Massachusetts State Association; Mr. J. Frank Baxter, Mrs. Carrie F. Loring, Vice-President Massachusetts State Association; Mr. Frank Walker, Manager of the International Golden Jubilee; Mr. F. A. Wiggin, Mr. Oscar A. Edgerly, Mrs. N. J. Wil lis, Mrs. Nettie Holt Harding, Mr. A. P. Blinn, Miss Lizzie Harlow; Mrs. H. G. Holcomb, Di-rector of the Massachusetts State Association; the Ladies' Schubert Quartet, Mr. Fred Watthe Ladies' Schubert Quartet, Mr. Fred Watson, Mrs. May S. Pepper. a chorus of fifty voices from the Boston Spiritual Lyceum, Dr. Charles H. Harding, Miss Lucette Webster, elocutionist, J. B. Hatch, Sr., Mrs. Kate R. Stiles, Mrs. Juliette Yeaw, Mrs. Alice S. Waterhouse, J. S. Mansergh, Mrs. Minnie M. Soule, E. W. Hatch, Miss Lilla Fay, Miss Ethel Gould, C. L. C. Hatch, and Mrs. Sadie L. Hand

Our spacious platform will accommodate all delegates from all the societies celebrating with the Association. No tickets will be required. Seats will be reserved for members of societies, whether special delegates or not. It would be well for all representatives to wear badges of their societies, so that they can be J. B. HATCH, JR., Chairman, DR. GEO. A. FULLER,

H. D. BARRETT,
MRS. CARRIE F. LORING,
HEBRON LIBBY,
CARRIE L. HATCH, Sec'y. Committee of Arrangements.

## Golden Jubilee Celebration.

The following societies and meetings are invited to take part in the Veteran Spiritualists' Anniversary Celebration, March 31 next: Boston Spiritual Temple, Boston; Ladies' Aid Society, Boston; Ladies' Spiritualistic Industrial Society, Boston; Children's Progressive Lyceum No. 1, Boston; The Boston Spiritualistic Lyceum No. 1, Boston Spiri ual Lyceum, Boston; America Hall Meeting, Boston, Eben Cobb, Chairman; Hiawatha Hall Meeting, Boston, E. H. Tuttle, Conductor; Commercial Hall Meeting, Boston, Mrs. M. Commercial Hall Meeting, Boston, Mrs. M. Adaline Wilkiuson, President: Elysian Hall Meeting, Boston, Mrs. A. R. Gilliland, Conductor; Appleton Hall Meeting, Boston, Mrs. Minnie Soule, Pastor; Spiritual Industrial Society, Cambridge, Mrs. J. S. Soper, President; Lynn Spiritual Association, J. M. Kelty, President; The First Spiritual Society, Salem, William A. Peterson, President; Waltham Society, Waltham, Mrs. M. L. Sanger, President; Fall River Society, Mrs. Ann Hibbert, President: Wakefield Society, George T. Lamont; Winchester Society, W. H. Borden; Arthur Hodges Society, Lvun; T. H. B. James; Haverhill Society, Otto Henckler; Church of Arthur Hodges Society, Ivun; 1. H. B. James, Haverhill Society, Otto Henckler; Church of the Spirit, Springfield, H. A. Budington; Good Templars' Hall, Mrs. E. J. Peak; First Spiritualist Society, Newburyport; Independent Club, Newburyport; Spiritualists' Church, Greenwich; Odd Ladies' Hall Meeting, Boston Elicity of Spiritualists, Springfield. ton; First Society of Spiritualists, Springfield; The First Spiritual Society, New Bedford; Fitchburg Society, Dr. C. L. Fox, President; Chelsea Meeting, William A. Powers, Conductor; First Spiritual Society, Marlboro, Mrs. H. A. Spaulding President; First Spiritual H. A. Spaulding, President; First Spiritual Society, Lowell; First Spiritualists' Ladies' Aid, Stoneham: The Worcester Association of Spiritualists, Worcester; The First Spiritualist Society, Malden, Mrs. S. E. Whittier, President; The People's Progressive Spiritual Association, Brockton; The First Spiritual

Society, Lawrence.
The lower Horticultural Hall will be open all day, and friends can make it their home. Refreshments will be served at a low price.

ANNIVERSABY COMMITTEE.

# IS THE AVERAGE MAN OOL

The Medical Monopoly seem to think so, for they want the Legislature to deprive him of his liberty in the choice of his own physician. -Boston Transcript.

## Mass Meeting,

Maine State Spiritualists' Association Portland, Feb. 19th and 20th, S.E. 50, 1898.

The Maine State Association held a rousing Mass Meeting in Reception Hall, at Portland Feb. 19th and 20th. All three sessions-Satur day evening and Sunday afternoon and even ing-were well attended, between three and four hundred being present the last evening although another Spiritualist meeting was held at the same time. The First Spiritualist Church joined hands with the State Association, and helped to make the occasion a grand success The people were thoroughly aroused, and it i felt that much good has been accomplished Besides the many so called skeptics who were present, old Spiritualists came in from many of the surrounding towns, and expressed them selves well repaid for the effort made.

At all three sessions Geo. G. Brooks led the singing, in which the congregation joined most heartily. At the last session he rendered, a vocal solo entitled, "You Will Always Find a Welcome for You at Home, Sweet Home."
Miss Millie Higgins was the excellent planist,
and Miss Lelia Broughton, violinist, accompanied by her sister, Miss Bessie, rendered several selections.

The President of the State Association, Rev. A. J. Weaver, opened each session with an in

vocation, and closed with a benediction. Saturday evening he gave the opening address, in which he replied, as fully as the lim ited time would permit, to the question and argument of a clergyman, who said: "What if Spiritualism is a fact? what good will it do? Yellow fever, murder, and many other things in this world are facts, and can be demonstrated as such, yet the world would be better off without them, etc. Is it not so with regard to Spiritualism?"

This, said Mr. Weaver, is a pertinent question. It is said that Horace Greeley, when he commenced investigating Spiritualism. and had learned a little about it, said: "Yes, I think there is truth in it, but I do not care to have anything to do with it." This is a fair expression of the average person outside of the our ranks to day. It may be that Spiritualists are largely to blame for this feeling. Unless it is demonstrated to the world that Spiritualism is a vital belp to the unfoldment of man's mental and spiritual natures, fitting him also for the higher world beyond this, men and women will not give their time and attention

The reason I am engaged in this work is not simply because it is a fact, but because I see in it a power that will bless the spiritual nature of man and uplift humanity more than any other religion in the world.

Harrison D. Barrett said, in part: Religion is morality touched with emotion. Man has always been a religious being, and he has progressed according to the liberalizing influences that have been brought to bear upon his intellect. His individual progress has depended upon the religious thought that has been instilled into his mind. We want a religion that conceives of the rights of the individual. We find that there are needs to be met, there are crises to be answered in our human hearts that need some revealing power greater than the world has ever yet seen. Spiritualism is the religion of humanity. We want a religion that teaches humanity to live not according to

the law, but above the law, in spite of the law.

Mrs. Dr. Caird, of Boston, said: There has
been for years and years an effort on the part of the world to harmonize science and religion, and the result has always been dan-gerous. Hugh Miller took his own life be-cause his scientific discoveries did not correspond with his religion of Christianity. In his case Nature was the disease, and Nature should have been the remedy. Referring to the great crises in the world's history, Mrs. Caird stated her conviction that great men make great occasions, instead of great occasions making great men. She held, therefore, that there is a work for us to do, through which we may place Spiritualism upon a high

In referring to mediums she said that Mr. Stead of England once remarked to her that America does not know how to treat her me diums; that in England they were first tested, and then protected. Mrs. Caird further stated that education does not enhance mediumship, but it certainly places it upon a higher plane. After her very interesting and instructive

address she gave clear cut evidences of spiritcommunication. Mrs. Annie E. Cunningham was also called upon, and made a few remarks in behalf of or-

ganization. Sunday afternoon and evening other ringing speeches were made by Mr. Weaver, Mr. Barrett, and Mrs. Caird whose mediumship is of a

most satisfactory nature. The collections covered all the expenses of the meetings, and the officers of the Associa-tion are well pleased with the results. The next Mass Meeting will be held at Rock-REPORTER.

#### A Question of Personal Liberty.

The Board of Registration in Medicine asks additional legislation to stiffen up the law un-der which it acts. It asks that a considerable number of the classes of practitioners exempt-ed from its rules under the existing law be brought under its jurisdiction and forbidden to give advice or aid under heavy penalties. This, it is announced, is proposed for the protection of the public. But it involves some-

thing more than protection. It is a manifest interference with the personal liberty of the citizen. If protection is the end sought, this can be secured without an invasion of rights which have always been held sacred in this part of the world. It is not necessary to punish as a crime the exercise of the privilege of individual choice in the rendering or acceptance of personal service.

The law is sufficiently strong as it stands. Medicine is not an exact science, and its practice cannot be regulated with the certainty of mathematics. The schools whose practitioners to day would be sent to jail under the proposed legislation may be the "regulars" of the next century. Persons who get benefit from their treatment now should not be deprived of the right to avail themselves of the service which they prefer.-Boston Post, Feb. 21st.

#### A Bazaar,

Commemorating the Golden Anniversary of Modern Spiritualism, will be held by the First Spiritualist Society of New York in the Banquet Hall and Parlors of the Tuxedo, on the afternoons and evenings of March 31, April 1 and 2. Cooperation and contributions earn-estly solicited.

#### The Apple Story.

I see that the editor of THE BANNER "respectfully refers the story of Adam, Eve, and the number of apples they ate, to the author of 'Big Bible Stories.'"

For the benefit of the readers of THE BANNER, the "author" wishes to say that Eve never ate an apple. The climate of that section of the world is not fitted for bearing the apple proper. Quince, citron and apple have been referred to as the probable fruit, but it is more likely that the apricot is what the writer re-

ferred to than any other species of fruit.

Apples are mentioned by name in the "Song of Solomon," but again, the apple would not fit the description given, while the apricot would.

Apricots would fill all necessary requirements of the many servers are sufficiently and the sufficient and the suff ments in other ways as well as the apple. Adam is reported to have eaten his fruit so rapidly that the core stuck in his throat, thus forming Adami, or Adam's Apple. Eve must have been quite favorably impressed with the fruit, as when Adam asked her if she would not have another she said: "I do n't care Adam if I do." The principal thing we are interested in is that Eve 8 and Adam 82, so the 28, and some of us are fortun8 enough not to have to go naked this cold weather.

W. H. BACH.

#### Medical Defense Fund.

	Previously acknowledged	\$97.00
	Hattie M. Latham, Winchendon	12 00
	Dr. A. A. Kimball, Northampton	5.0
	Mrs. George Hollister, So. Deerfield	5.0
	Dr. S. S. Carpenter, Boston	50
ı	L. J. Sturdevant.	3.0
•	Mrs. Laura W. Eager, Fitchburg	2.0
	Nellie S Morrili, Amesbury	1.0
	Dr D W Smith Poston	1.0
g	Dr. D. W Smith, Boston	1.00
l,	Mrs. M. E. Proctor, Attleboro	1.00
·,	Mrs. Villa M. Balch. Leominster	1.00
	Mrs. L. I., Turner, Danversport	1.00
1-	Daniel H. Hall, Brighton	100
d	Mrs. M. D. Valley, Everett	
ζ,	E. B. S	1.00
ď	Friends, Amesbury	1.00
u h	l U. D	1.00
ď	Mrs. A. M. Saunders	1.00
	Uscar Perkins	1.00
3.	Mrs. Hildreth	50
8	Mrs. S. Chandler	50
l.	Jas. Hersey	10
0		
y	Total	141.60

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

Mrs. Mattle E. Hull, assisted by Dr. Nellie Mosier Mis. Mattle g. Hull, assisted by Dr. Notice musical (platform test medium), is conducting a course of successful meetings in Army and Navy Hall, Cleveland, Ohio, the present mouth. She is engaged to lecture for the First Spiritual Church, Buffalo, N. Y. March 6 and 13. She has open dates for April and

Julia Steelman Mitchell having done an excellent work for the society at Titusville, Pa., for January will remain there for February. She lectures at O. City, Kaneville, and other towns during the week Has March and April open dates. Address 114 Frank in street, above point.

Mrs. Mabel Witham will give tests at Berkeley Hall. morning and evening, Feb. 27, at the close of Mr. Edgerly's lectures.

Tillie U. Reynolds held a circle in Salem Friday evening, for the benefit of the First Spiritualist Su-C. L. Walker of Salem will present his beautiful Art

Diorama and Illustrated Patriolic and Spiritual Songs for societies on Sunday or week-evenings. Dr. Juliet H. Severance having regained her health

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#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2½ and 7½ P. M. Young People's Meeting, 1½ P. M.

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring-Garden streets, every Sunday at 2½ and 7½. Lycenm at 2½. Séance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. GeFrorer, 1325 S. 15th street.

CHICAGO, ILL First Society of Spiritual Unity meets at Irwin Rall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A.M., 24 and 74 P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday, 8 P.M.

MILWAUKEE, WIS.
Unity Spiritual Society meets at Ethical Auditorium, 558 Joilerson street, every Sunday at 7% P.M., and Thursday at 8 P.M. Flora B. Jackson, President.

### SPECIAL NOTICES.

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

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ligions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume. The volume centains thirty-five chapters, and treats on he following subjects

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Dear Doctors—I am happy to inform you that I will not need any more medicine. The first month's treatment has proven efficient in a wonderful cure. I am proud that I met with such good results from your treatment. With kindest regards and best wishes for your success in the relief of suffering humanity, I am

Yours sincerely, J. M. Hodbon, Oddville, Ky. Feb. 2, 1888.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

My Dear Doctors—I do not need any more medicines, as I am emirely cured. I thank you for your honest, liberal dealings with me, also for the two months' treatment which has prought me out of this serious brouchial catarrh, which I had for more than thirty years.

Feb. 2, 1898. Respectfully, F. M. SPEAR, Waco, Ga.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—My second month's treatment is just about up, and I will not need any more. The two months' treatment which I have taken has done me a wonderful sight of good, and I can highly recommend your treatment to any one needing medical or psychic treatment.

Yours truly, H. G. HOGENDOBLER,
Feb. 2 1898. Villa Ridge, Ill.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

My Dear Friends - I did not know but what you would like to hear from me as to how I am getting along after the second month's treatment. I am doing nicely. Have not been as well in years as at the present time. I cannot thank you enough for the good health which I now enjoy.

Yours kindly, CAROLINE DODGE, Wheaton, Ill. Feb. 1, 1898.

Feb. 1, 1898. Feb. 1, 1898.

Drs. Peebles & Burroughs, Indianapolls, Ind.:

Dear Doctors—Your diagnosis is received, and it is very correct. I enclose herewith amount for a month's treatment, and hope you will restore me to health as quickly as you did my sister, whom you cuted in one month.

Respectfully, F. H. Schlegelmilch, Hardeeville, S. C.



### ABSOLUTELY CORRECT DIAGNOSES.

ver other specialists in being able at all times to correctly diagnose all cases referred to them. They have given proof of this statement times without number; but in further substantiation of the correctness of their diagnoses we subjoin the following extracts from recent letters:

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I received the diagnosis of my case, and
it is perfect in every respect.
Yours sincerely, Mrs. E. Noble, New Orleans, La.
Feb 2, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I wrote to you for a diagnosis of my case.
I received the answer to my letter, and every word you said was correct. Thanking you for your kindness, I am,
Respectfully, Mrs. A. Skrie, Benwood, W. Va.
Feb. 3, 1993.

Prb. 3, 1998.

Dra. Peebles & Burroughs, Indianapolis, Ind.:

Dear Doctors—I wrote to you for a diagnosis more out of curlosity than from any other motive. I sent to another party, who advertises to give correct diagnoses, etc., and received a very wild and incorrect diagnosis; so I sent to you to see how you agreed, and I must say I was happly disappointed, as you have given me a correct diagnosis.

Yours sincerely, Dr. E. Gallup, Santa Ana, Cal. Jan. 21, 1898.

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Message Bepartment.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 14, 1898.

Spirit Invocation.

Oh! thou Divine Spirit, we know that thy power is in ail things, and thy wonderful works in nature are forever objects of study and veneration on the part of mankind. We know thee by many names, and thy many worshipers praise thee according to the light that is given unto them. Some seek thee through faith and others by knowledge; we ask that thy wisdom shall lead us when sorrow, desolation and adversity have come upon us: we ask that every living soul may be led to realize the necessity of working out his own salvation; that he may seek thy guidance and be filled with the spirit of patience and love of truth; that he may rise above all untoward conditions of earth, and be forever led by the banner of progression. May we seek more diligently for knowledge as humble students, and not self-seekers, that we may be blessed by thy love, and know that the angels are ever near to aid and to guide us. May each controlling spirit realize the responsibility of every word he utters, that it may bring light and joy in place of darkness and grief. Bless each one as he may need, and give strength unto all who are weak. May thy loving angels guide, guard and inspire us for the Truth's sake, now and forevermore.

#### INDIVIDUAL MESSAGES.

#### Mary Ann Bemis.

Good-morning. This is truly a beautiful morning. We say beautiful, because anything that pleases is beautiful to us. When I was informed this morning that I might send a few words through your valuable columns and reach the friends and the dear loved ones of earth-life, I was pleased. I am just the same to my dear children. My daughter and husband were very kind to me and attended to my wants while in earth-life, and the dear ones always

I return to gratify a promise and prayer, and. if possible, through the BANNER OF LIGHT, which was my text book: I enjoyed it while in earth-life, especially the beautiful messages that were sent forth through its columns. I was often asked, "Mother, why can't you come to THE BANNER and send a few words, so that we may hear from you occasionally?" I have tried to accomplish that wish, and in my fee bleness will do the best I know how; but I wish to say to all, remember me for what I have done. I have those who do not believe in Spiritualism, and I thought I could reach them better through your columns than through a personal or private interview, although I enjoy a private interview when I can come in contact with the loved ones; but I wish to say to them that I have not been disappointed.

I was very happy when I got on the spirit side and realized that I was out of the wornout body, for truly the material garments served me well and long. I met my dear chil dren on the spirit side, and the dear ones who had gone before. Father and mother and so many are with me this morning.

I am so happy at this privilege, and am glad to see things going on as well as they are, yet in the adversities and environments of life, trust to the spirit.

I do not know what I could say more to interest you, but will just say I have tried to keep my promise, and that I will be with you

My name is Mary Ann Bemis, and my home was in Rochester, Mich., some ways from here. I also have friends in Connecticut.

#### Dr. Alvah G. Griffin.

Well, I too am glad that we have this privilege of entering the old Bannen circle-room sist them more and bring them to a conagain, although it is the first time since I was sciousness of where I am and what I would in spirit, but I have been in this room many like to do, for I was a member of the Univertimes while in the body, and I feel familiar with the surroundings in Massachusetts. I wish to be identified as one of the workers, and | about me, and I understood it even better one that has great sympathy yet in the promulgating of Spiritualism, and I love to see the work going on; but it seems to me some times that the older Spiritualism is the more | spirit-side than I have on the mortal. we have to contend with, and it seems that there are so many things that come up that are | death does not create unhappiness to the attributed to Spiritualism, and it places the spirit, but brings great joy, especially to the mediums and workers, and those that are in- one who lived and wore out the physical body terested in the true spirituality of life in a as well as I did. I don't know hardly how to hard place. I know it has been very hard for word myself, for I never was much of a hand me oftentimes to do my work as the spirit | to speak, but I think this message will be unguides desired me to do, and accomplish what | derstood, and just say that Clara E. Peet of I wished, and yet fight with the mortal condi- McCord, Mich., is here this morning, and tions, and I know how to sympathize, because | wishes to send greetings to all those who will I know how hard it is to live a true, honest, upright, spiritual life, and yet meet the necessities of life with it.

I left a companion in earth life not in the best condition that ever was, so I wish to send this message for her benefit, and to bring her to a consciousness that while in spirit-life I I left the body, yet I know some time has have not left her, and that I am still trying to elapsed, for there have been changes during help her, and bring her to a consciousness that | the time, but I think after all the changes are after all death was sweet, and that I see things for the best. I wish to say to those in earthdifferently than I did in earth-life.

I have friends scattered all around, in Pitchburg, Worcester, Boston, Lowell, Mass., and | material things better, and I can comprehend oh! I will be well known in many places. I the value of these messages even more than wish also to be remembered at the camps, and | ever before; and I wish to say, also, that there my home, where I passed out of the body, was are many that come in contact with us in in Worcester, Mass. I wish to say to the many spirit that have oftentimes ridiculed Spiritu-friends through your Banner, that I hope all sliem while in the body, and to-day feel that N. Y., and receive a sample bottle and pamphlet, true Spiritualists will rally now to the front, had they understood it more in earth-life it and sustain those that are fighting for liberty, would have been more beneficial to them in | may be obtained at the drug obtain the Banner of Light.

say to them all that Dr. Griffin is with them, heart and hand, and will help them as far as

#### Mary E. Pierce.

I would like this morning to send out a few words to those we have left behind in earthlife, although my friends are pretty well scat tered-some in Somerville, Mass., some in Maine, and some in the British Provinceseach one living his own existence and working out his own life. It is astonishing, while of it and of each other, but in spirit we recornize much. In spirit it is nothing to come in contact with the loved ones; we come in contact with more in the spirit-life than in earthand it seemed like getting home; and I home," and I think they are well-fitted words; for if we would see the spirit was our home and the earth life only an existence or a place to fit us for home, then we would understand the trials and tribulations that come to us there; but I must be short, for time is limited, opportunity, but I wish, to say to my sisters in and my home was in Weston, Vt. earth-life and all those connected with me that I was near and dear to that we are with you in spirit. I have met all the loved ones in spirit-life-father and mother, also my com panion and so many that have passed on before; and yet I am still waiting for others, for life is short anyway, and I see the time approaching when others will join me; but it will be all right, and I wish Alice and Mary and those I would like to come in contact with personally, to know that I am satisfied. I am so glad that I did realize what spirit-communion was prior to going out of the earthlife; and I wish to say, also, that Abbie Morse joins with me in sending our united greetings to the friends of Searsmont, Me., for we will both be remembered there as friends and neighbors. There are many I should like to reach, but cannot speak to all at once, but thought if I could only meet with THE BAN-NER circle, then they would all get it. Mr. Morse is with us, and so many have joined us -for both Mr. and Mrs. Morse have joined us in spirit-life since I passed away. I speak of that so my friends will know we have met again, and just say that Mary E. Pierce is here this morning and sends her love to all. My home was in Searsmont, Me.

#### John Davis.

Well, friends, I should say that if you were conscious of how many in the spirit are pushing and trying to get control of the instrument this morning you would be surprised, for I should think it would exhaust both you and her. I see that after they are disembodied they are no better than when they are in the body trying to accomplish what they want. and as there are so many more that are anxious to control than can control in the limited time and conditions that are given us, it sometimes brings an over-anxiousness upon the mortal brain, and it naturally is exhausting.

I am so glad this morning that I have the privilege of speaking, for Dr. Jack of Haverhill has been asking for a long time, "Why don't some of the old folks come back through THE BANNER-why can't we hear from our own?" and he wants to know the reason why he has not heard from me, so I just thought I would try and see if I could not send a few words back, and let the folks realize what experience I had with mediums in my own home. Dr. Jack being one of them, has been of great assistance to me in spirit, for I have not only learned to love others, but I have learned to study others; I have learned to understand more of the whys and wherefores of life. There are others who join with me this morning. I wish to put the true spiritual meaning to it, so I just thought I would say, "Yes, Doctor, I have got here. and after I have got here, I'am like many others that have controlled other organisms-I am at a loss to know what to say that would interest you." So I will just improve my opportunity, and report that I have found all the many loved ones in spirit, and many would join me this morning, but time will not permit. Just say that John Davis of Bradford, Mass., is here this morning, and I think that Haverhill and Bradford people have not forgotten me, as I was well known there.

Clara E. Peet. Well, I am a stranger here around this atmosphere, yet I was not a stranger to spiritcommunion while in the body; but I feel this morning that I would like to return to reach those that I have an interest in in earth-life that are in trouble. They are not feeling well, neither physically nor mentally, and I would like to assist them, but hardly know how I can do it, for I have tried to make myself known several times through other mediums. and to a certain extent I have succeeded, and to another I have not. If I could make a public communication, I thought I could assalist Church while in earth life, but still was conscious that my friends lived and were when I got to spirit. I feel they assisted me many times in the flesh, and for that reason I wish to help others, for I have more on the

I have a great deal to be happy over, because remember her in earth-life,

#### Jane W. Creigan.

Well, I will try and send out a few words of consolation and comfort to the loved ones this morning. It seems to me only yesterday since life that once I was blind, but now I can see. I see not only spiritually, but I can understand

I took THE BANNER over thirty years, and I loved to read it, and read the messages, and lies in his power. My full name is Dr. Alvah | my daughter now likes to read them, but has wondered why mother has not made herself known, being so much interested in the work while in earth-life. I wish to say to her, and to all, that truly it is wonderful to stand here, and see how many are trying to manifest through this channel, and how few there are that are able to make the demonstration that is required to send a message. I have been waiting and watching for my opportunity, that I might come in contact with the medium, and we live in earth-life, how little we know be able to control the organism as I ought to, and this morning the good Chairman on the spirit side said, "Well, if you would like to try you can." My turn has come, and I am so happy at this privilege that I have almost forlife. When I passed on I was met by them, gotten what I want to say. Those that are in spirit want to unite with me, but I wanted to thought many times how often in earth-life | be the first to come in, and say I am satisfied, we use these words, "Got home-she has gone perfectly satisfied with what you have done since I passed away. I want my boys and girls to know that mother and father unite in send ing their loving messages to encourage and strengthen them while they are struggling with earth life, and by and by, when we all meet again in the spirit, we shall know each other and there are so many here waiting for their better. Just say that Jane W. Creigan is here,

> Messages to be Published. Jan. 21.—Jeannette C. Noyes; William Matthew Wilson; Isaac Ballou; Jesse N. Murphy; Randolph S. Cowin; Lizzie Boardman. Jan. 28.—Dr. H. B. Storer; Matilda M. English; Rober Clark; Mrs. Steve Shepard; Mary Ann Burns; George Ben nett.
>
> \*\*Pcb. 4.—John C. Butler; Charles S. Ehrhardt; William H.
> Cole; Mary E. Macomber; Josiah P. Higgins; Charles C. Tracey.
>
> Feb 11.—Frederick McIntyre; Ida M. Parkhurst; William Boyce; Miranda M. Plummer; Harvey Bundy Jane Bel den. Feb. 18.—Mary A. Osgord; William Boyce; Andrew Mar shall; Mabel E. Copeland; Mary Burns; Charles Quimby.

> > Written for the Banner of Light. MADELAINE VAILE.

BY ROBERT BROWNING, Through the Organism of M. T. Longley.

Madelaine Valle, the people say-Madelaine Vaile, when young and gay-Madelaine Valle, the pity, too, Strayed from the pathway, right and true. Madelaine Vaile, because her sin Came to the light, none took her in. Madelaine Vaile an outcast grew, None the garb of charity threw Over her failings and faults at all. Only the darksome, unsightly pall Men call "Scandal" was cast o'er her. " Madelaine Valle," a byword and slur, Madelaine Vaile, of women accursed, Lower and lower became the worst Ever was known in that town or field. No one would shelter her, none would shield Madelaine Vaile, so pretty and sweet, Dragging her way through the dust and heat, Scorned and reviled by boys and men. Hated and shunned by women then. Madelaine Vaile, no room, no room For thee in the world outside the tomb. Madelaine Vaile went down and down, Crushed and slaughtered by curse and frown; Lower and lower, from bad to worse, Having no home in the universe. Down and down to the depths of hell. Madelaine Vaile, no tongue can tell What your life in its best had been-Perhaps in honor a very queen, Out of the mire to paradise. No one but angels can know and see What in its beauty your life could be, If but a helper would take you in Out of the blackness of vice and sin. Madelaine Vaile, you were crucifled. Slaughtered and torn, and, when you died. Crimson and gory the tracks you made There in the dust where your form was laid. Slaughtered by dagger or pistol-ball? No. ob, no! not like that at all. Slaughtered by nothing to leave a scar-Oh! were it that it were better far-Slaughtered by scorn and contempt and shame; Slaughtered by those who were most to blame; Slaughtered by Custom and haughty Pride, Thus, oh, heart! was you crucified. Down and down, to the depths of hell, Madelaine Valle in sorrow fell-Gaining at last in the wave's embrace That which man grudged her-a resting-place. Madelaine Vaile, with a woe untold,

Sought for her home in the waters cold.

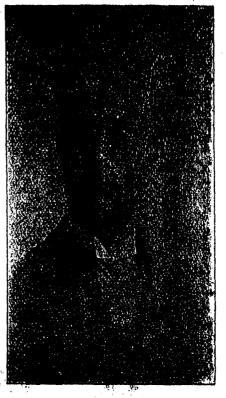
Madelaine Vaile was once a child, Sweet as the angels that on her smiled. Madelaine Vaile was once as pure As any who dwell in their homes secure. Madelaine Vaile in temptation fell, None would rescue her from pain and hell. Madelaine Vaile, ah! the angels knew All that you suffered and struggled through. Yours was the sinning, and yours the shame. Yours was the burden, and yours the blame: Yours was the agony, yours the cost, Yours was the horror-a life all lost. Yours was eternity, full of grief-Yours was damnation, with no relief; Yours was the wrong, and not the right, All by your sin being brought to light. Madelaine Valle, yes, the angels know-God bids them upto you ever go. Madelaine Vaile-oh! Madelaine Vaile. Angels will never your honor assail. Madelaine Vaile, you are lifted on high, Pure as the stars that gleam in the sky. Madelaine Vaile, when you parted from earth, God did not ask of your station or birth; God did not bid you to suffer and wait, Crying for mercy at heaven's shining gate. Angels did never, with shudder and doubt, Cast you from kindness and happiness out, Knowing your sorrow, your anguish, your sin: Yet in their glory they lifted you in-Into the warmth and the light and perfume Into the radiance and sweetness and bloom, Into the honor and peace and delight, Into the homes of the happy and bright Madelaine Vaile, ye are given a home; Out of the darkness your spirit can roam, Now in the sweetness of heaven above, Now in the glory of purified love. Madelaine Vaile, oh! Madelaine Vaile Honor and purity in you prevail. Over all weakness, all sinful desire. Yours was the purging by horrible fire, Yours was the cleansing by water and flame, Yours was the scourging of horror and shame. Hell on the earth was your portion and share, Heaven hath redeemed you from sin and des pair. Madelaine Vaile, oh! Madelaine Vaile, Angels can fitly your memory hall.

#### Free to Our Readers.

Our readers will be pleased to learn that the eminent physician and scientist, Dr. Kilmer, after years of research and study, has discovered and given to the world a most remarkable remedy, known as Swamp Root, for the cure of kidney and bladder troubles; the generous offer to send a bottle free. that all may test its wonderful merits without expense, is in itself sufficient to give the public confidence and a desire to obtain it. Swamp Root has an established reputation as the most successful remedy, and is receiving the hearty endorsement of all up-todate physicians, hospitals and homes. If our men and women readers are in need of a medicine of this both sent absolutely free by mall. The regular sizes may be obtained at the drug stores. When writing,

#### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Percival G. Allsop.] 1. Is animal and vegetable life immortal, and, if so, does it develop after its world-experience to the highest planes? If t, what becomes of it? 2. Do spirits ever dwell upon or visit the different

What good is there to be obtained by a knowledge of a spiritual life, and why are some incapable of ascertaining for themselves the truth of Spiritual-

Ans. 1.-We regard animal and vegetable expressions of life as fractional statements. Nothing below the human form can be immortal, though there is a psychic or subjective side to everything; therefore in the spiritspheres immediately surrounding the earth, types of vegetation as well as animal forms are encountered. The human entity, which is truly the soul, is primal, and this alone accounts for progressive evolution, which is simply the outrolling of what is inrolled.

There are simply two sides to all phases of expression-an inside and an outside. The interior and the exterior of the same building may serve as an illustration of the actual relation subsisting between the world of spirits and the material state. The interior is invisible to those who stand without, and equally invisible is the exterior to those who stand within. Every form in nature has these two sides; therefore, though there are not, in the common acceptance of the term, two worlds. there are certainly two sides to every world and to all that any world contains. It is surely no more incredible that there should be a paychic side to the material than that there should be the material appearance.

Varying testimonies concerning what is actually beheld in the spirit-state simply need comparing and coordinating; it is only hasty judg- state who are wiser in certain directions than ment on both sides that leads to fierce disputes | yourselves, it is surely useful for you to so far over the existence or non-existence in spirit life of forms of existence inferior to the hu- benefited through their influence. man. No type of vegetation and no animal you must create or artificially induce a trop- ing is uninterruptible by physical dissolution. ical atmosphere around you for such to live in. as everything dies out of a congenial environment. In the spirit-world you are sure to serves both to materialize its legitimate corfrom without.

The life-principle or essence of vitality is immortal, but the varying forms it assumes are mortal. The human form may be eternal, least. because it is an all-including form, but nothing else can be. The spiritual entity which outlives all external changes is prior to them. It is only possible to appreciate the soul state intuitively, as it takes the soul to reveal to the intellect its real nature. If you can appreistence, you can go no further than this,

The manifestations of Spiritualism cannot soul perception only.

vanced to be able to navigate interstellar ether sufficiently to make the journey from one planet to another, such communication is carried on; but before the state is reached where conveyed by those who have made the jour-

As all tangible physical states are simply expressions of spiritual conditions, which fashion or call them into existence, there are atmospheric barriers to be overcome before the denizens of one planet and its surrounding belts can pass on to a more advanced world. Then it must also be kept in mind that the law of attraction so works universally that no spirit passes the boundaries of one planet's contiguous spheres to go to another until the attraction to that other dominates the attraction

which still remains for a former estate. There are no such computations, nor are there any such restrictions in spirit life as there are on earth; nevertheless, there are limitations imposed by stages of attainment, and no one is really comfortable or at home where he

does not belong. As all planets come into existence from the same source, and serve similar purposes in the course of the fulfillment of their diversified careers, at some time in the history of every planet in this solar system, the same conditions are sure to obtain as now characterize the earth. Spirits from Mars are highly intellectual, and as they embody stages in progress not yet reached by the inhabitants of this less un. folded orb, they serve as teachers to those who are becoming ready to take the next for-

ward step in planetary development. As two things are always necessary for the accomplishment of any undertaking-first, the desire, and second, the ability-there can be no visits to other planets until you are so far related to the modes of existence ultimated there that you desire to visit congenial stations; then, after you have conceived the desire, you gradually prepare to take the journey. Congeniality and the lack thereof conanalysis of this question, it is correct to say 'It will be appreciated.

that your comings and goings spiritually are always regulated by and therefore serve as indications of your state.

A. 3.—It seems as though any one who can question the good of knowing about a spiritual life cannot feel any great necessity in his own case for knowledge of such, and it is doubtless true that there are many people on earth to-day who can, and do, get along very decently without any clear perception of an . individual hereafter. All knowledge is relative, and is useful as it pertains to the necessity of the one to whom it is given.

It is not necessary that every one should understand what is involved in the next forward step in life, therefore we are satisfied. that people should remain in ignorance until they have begotten a desire to learn. To some natures or temperaments a perception of spiritual things is an imperative need, and all such can obtain it. Persons who are particularly easy-going and unusually well satisfied with their present existence are often indifferent, for the time, to what lies beyond the present; and this does not prove that they are unspiritual; it may only indicate that they are here and now so engrossed in immediately pressing occupations that they are better left to concentrate entirely upon immediate engagements.

When, however, there arises a definite desire to know of what lies beyond, accompanied with restless dissatisfaction with the material state, if regarded as all, a point has been reached where the individual needs to use some light, which can only come from a state superior to the material. It seems to such minds almost incredible that any should doubt the usefulness of knowledge concerning a spiritual life, because the present state seems so entirely unsatisfactory, if it leads to nothing beyond.

The following uses of spiritual knowledge may be suggested as prominent among others: 1st. It is always desirable to have some idea of where you are going, of whither a road leads which you are traversing, particularly if the road is often extremely bewildering, without the light furnished by such knowledge.

2d. As human imagination insists upon speculation concerning the unknown, in the absence of knowledge, false beliefs are sure to rise out of ignorance, and many of these phantoms are certain to be anti ethical in nature, and therefore hostile to humanity.

3d. As the present state of existence is greatly enhanced as to its dignity and importance when known as only a step to a higher state, knowledge of the next state cannot fail to exert a salutary influence upon public and private morals here and now.

4th. As information from the spiritual state serves to adjust the scale of relative values as nothing else can, spiritual insight is the only means whereby the gross selfishness of utter materiality which oppresses a benighted race can be overcome.

5th. If consolation in times of bereavement is worth anything, tidings from the spiritual realm cannot be valueless.

6th. If there are intelligences in the unseen communicate with them as to be educationally

Many more statements might be added to type appears universally indigenous to earth. | the above brief list, and, strongest of all, may In certain localities vegetation and animal be urged the plea that it is of the utmost life flourish in varieties which cannot exist in moral value to everybody to be assured that reverse climates; therefore if you desire to character persists, though earthly careers terhave with you tropical animals and vegetation | minate, and that the law of sowing and reap-

While many people may be unable to convince themselves of the truth of phenomenal Spiritualism, we teach that every one who have around you whatever expressions of ex- | will sincerely give himself to the reception of istence most nearly correspond to your own spiritual light can receive evidence of the state, because one's own interior condition | truth of a genuine spiritual philosophy of life in some measure. Lay aside all prejudice, respondences, and to attract what is similar | disown preconceptions, and invite truth, ready to follow it fearlessly when it comes, and you will receive an inner, if not an outer, illumination adequate for your present needs, at

#### Verification of a Spirit Message.

To the Editor of the Banner of Light:

In the BANNER OF LIGHT Message Department of Jan. 15 a communication was given hend your own immortality you know you are from a young man by the name of Louis How. immortal; otherwise, though you may demon- ARD PURNELL, of Chicago and New Orleans. strate a limited continuity of post mortem ex. At a recent séance, given in a private residence at 360 8th street, this city, the spirit of the young man came through the medium, Ira phenomenally prove more than continued ex- Moore Courlis, and said he wanted me to go to istence in individual form. Immortality is a the De Milt Dispensary, 23d street and 2d Avenue, New York, and ask for Thomas Purnell, his A. 2.-When any spirit is sufficiently ad- brother, and give him the message that was published in THE BANNER, which I did. It was fully recognized by the young man, who was a perfect stranger to me, and knowing nothing of spirit-communion, as (he told me) it completely surprised him; but he had to believe it actual transit is accomplished, information is when I told him of the message his spirit brother had sent, as he had no relatives in the East and no friends that were Spiritualists. He and I were strangers, and the message was perfect in every detail. I think it should be published in your valuable paper, and let the reading pub-lic know of this wonderful truth, as it is a direct spirit-communication, and shows the honest mediumship of Mrs. Jennie K. D. Conant and Ira Moore Courlis.

Respectfully, A. BISHOP WELLSTOOD.

360 8th street, Brooklyn, N. Y.

#### Passed to Spirit-Life.

From the home of the writer, Feb. 1, 1898, SAMUEL HOP-KINS CONGDON.

KINS CONGDON.

He, was a rostrum speaker, proclaiming spirit-return from a Biblical standpoint. Forsaken by his family for this truth, he stood steadast amid all his trials, and with his last breath proclaimed the truth, and did not fear the transition. He has returned and controlled two instruments who did not know him in this life, and gave positive evidence that it was he. A wreath of carnations was the emblem of modrning, as he said, "I am more alive than ever."

Mrs. Rachel Walcott officiated at the funeral, and the interment was at his old home in Providence, R. I. He was a reader of the BANNER OF LIGHT, and no doubt will come and give a communication, as he is so strong.

and give a communication, as he is so strong.

DR. JOHR SAMMANI. 2231 E. Biddle street. Baltimore, Md.

From Brooklyn, N.Y., Feb. 8, GERHARD H. BICK, on his 83d birthday.

Having been a sufferer for a very long time, he anxiously awaited the summons to be called home. He often described beautiful visions presenting themselves to him, and counseled his dear ones not to mourn, but rejoice at his going home, and he believed and knew that he would always be near them.

By his request, and that of his family, the writer was present at the funeral service, reading from the twentieth chapter of Luke, thirty-eighth verse. "God is not a God of the dead, but of the living, for all live unto him," closing with the poem, "When I am Dead."

Let us from that he will join the band of spiritual work-

the dead, but of the living, for all live unto him," closing with the poem, "When I am Dead."

Let us hope that he will join the band of spiritual workers, and ere long send a message through the columns of the BANNER OF LIGHT, which he read eagerly and faithfully week after week, and which, together with the Light of Truth, was about the only ray of sunshine that came the him to dispet the monotony of his surroundings, caused by his prolonged lilness.

ELIZABETH F. KURTH.

(Obituary Notices not over twenty lines in length are published graduitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.)

If you like THE BANNER, speak a stitute means and barriers; therefore, in a last | good word for it whenever you have a chance.

## Boston Ladies' Aid Society.

ANNUAL REPORT.

As the First Spiritualist Ladies' Aid Society is a charitable organization, and has many members all over the State, it has been deemed wise by the Society to have the Annual Report of the Secretary published in the BANNER OF LIGHT, through the courtesy of the editor.

This Society during the past year has held thirty four meetings, and has one hundred and sixteen names upon its membership roll. Dursixteen names upon its membership roll. During the year benefits have been given the Society by Mrs. Jennie K. D. Conant, medium of the BANNER or Light, Carrie E. S. Twing, Mr. Chas. Walker, and by members of the Boston Spiritual Lyceum, all of which were very successful, and we take pleasure in publicly thanking them. We have held one circle a month during the year, and much henefit was month during the year, and much benefit was derived from them. We thank all who have assisted to make them a success.

It was decided early in January, 1897, to again establish the work table, and we are pleased to record good results from the same. On March 26, 1897, we celebrated the Forty-Ninth Anniversary of Modern Spiritualism. This occasion proved a grand success, both spiritually and financially.

On May 21 we held our Memorial Services. The ball was beautifully decorated with flags and flowers; every picture of our beloved spirit members had a floral tribute placed over it. The memorial chair was set forth, as usual, for the spirit friends, decorated with ferns and flowers. This is one of the most sacred days in the year to us, for we know our loved friends and members who have passed from our sight are drawn nearer to us, and the "thin veil" that divides us is torn asunder, so we can see the loved faces, and hear the loving messages they bring to us. It is impossible to tell how much good these Memorial Day celebrations do, but we know and realize every one present must receive a loving benediction that will remain with them for-

We had two pleasing presentations during the year: one to Mrs. Barnes, our Past Presi-dent, for loyal service rendered, the other to our faithful Vice President, Mrs. A. F. Butter-

field, for valuable services.
On Oct. 8 we celebrated the Fortieth Anniversary, and we are proud to feel that ours is one of the oldest established societies in the United States. This was an occasion long to be remembered, but as a full account was published in the BANNER OF LIGHT of Oct. 16, I will refer the reader to that report.

We have been called upon to part with five of our members during the past year; they have been born again; yet we know their in-terests are still with us, and that they will do all in their power to aid us from the spirit side of life.

We have been able to do considerable charitable work during the past year, both financially and in the giving of clothing and food. We thank all who have generously aided us during the year—lecturers, mediums and musiciaus. Our worthy President, Mrs. Mattie Allbe, has had many difficulties to overcome during the past year, yet she has been faithful to her duty, and has tried in every way to

make the society a success.

Our worthy Vice-President, Mrs. Butter field, is always at her post of duty. Her smiling face and cheering words help us over many difficulties, while her financial aid is always substantial. She deserves our heartiest thanks for her untiring efforts to make this society a benefit to all. Our Treasurer, Mrs. S. E. Burrill, has been faithful, and is ever ready to lend her assistance for the benefit of the so-ciety. All committees have served faithfully, and should be mentioned with praise. We recommended a rising vote of thanks to the BANNER OF LIGHT for courtesies received, and for extended reports. [This vote of thanks

was unanimous. And now, in closing, let me wish all a Happy New Year. May we all work in unison for the good of our society. Let us resolve that this coming year—the fiftieth year of Modern Spiritualism—will indeed the control of the society of Modern to compare the control of the control o be a golden year to us; and when the Golden Anniversary comes, on March 31, let us feel we have increased our society, not only in numbers, but in good deeds, so that we may maintain our proud position as the oldest so-ciety in the United States.

Respectfully,
CARRIE L. HATCH. Jan. 7, 1898.

#### Florida Southern Cassadaga Camp.

To the Editor of the Banner of Light:

Our camp opened on Sunday, the 6th, under most favorable auspices, bringing in many visitors from the country towns around, in addition to those already residing on the ground. The auditorium was very prettily decorated with the mystical odorous pine, the sweetscented yellow jasmine, and various other native plants belonging to this balmy clime, blended with the flags of the different nations of the earth, arranged in their order of progress, the bright colors adding a charming appearance to the artistic decorations. Over the auditorium, on a blue ground with silver letters, was printed the motto, "Peace on earth, and good will to man," surmounted by the mystical five pointed star in red, white and

The President, Dr. Brigham, Fitchburg, Mass, opened the services with a short appropriate address, giving welcome to all, not only to Spiritualists, but also to those seeking a home for health, spiritual progress, and all the attractions of a Southern clime, etc. He then introduced Mr. Elmer Morrow, Conductor of Music for the season, who, with the choir, gave us soulful strains of melody in song, after which Mrs. Sheets gave the invocation, followed by "Seneca," through the mediumship of Mr. George Colby, whose quaint pointed truths of the spiritual benefits for which this camp is instituted were very interesting.

In the afternoon Mrs. Carrie E. S. Twing occupied the platform, and drew the lesson of phenomena from Matthew xxvii, of the angels rolling away the stone from the grave of Jesus, making a personal application of how the angels were ever waiting to help roll away the stones of doubt, unbelief, avarice, pride, jealousy, etc., from our hearts. She was followed by Mrs. Maggie Waite, who gave many clearcut tests, all of which were accepted.

After the services visitors rambled over the

grounds, and enjoyed the sunshine of this balmy clime, and many thoughts were sent to friends in the North, and wishes expressed that they could be with us, and escape the rigors of the winter, to enjoy the glowing sunset and rising moon reflected in the clear serpentine lake, which is so attractive, and enhances the beauty of this place.

We have lectures by our different speakers. with tests, in addition to the Sunday meetings, Tuesdays, Thursdays and Saturdays at 2 P. M. and Conference Meetings on other days at the same hour. F. J. MILLER, M. D.

#### Southern Cassadaga Camp-Meeting, Lake Helen, Fla.

To the Editor of the Banner of Light: This rapidly growing camp-meeting has now

begun its fourth season. Among the mediums and speakers present

are Geo. P. Colby, Mrs. A. E. Steets, Mrs. Carrie E. S. Twing, Mrs. Maggie Waite, W. W. Tatum, Mrs. Effle Moss of New York, Mrs. Dr. Marston, Mrs. Minnie Brown, and J. C. F. Grumbine.

On Sunday, Fab. 13, lectures were delivered by Mrs. A. E. Sheets and Mr. Grumbine. The test scance in the afternoon was given by Mrs. Maggie Waite. H. A. BUDINGTON.

List of persons who went with H A. Budington's Clyda Line Excursion, Jan. 31, 1898: Mrs. Caroline E. S. Twing, Westfield, N. Y.; Mrs. Maggie Waite, Philadelphia, Pa.; Mr. John

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and Mrs. W. L. Wood, Westboro, Mass.; Mr. H. Brigham. Fitohburg, Mass.; Mrs. L. P. M. Smith, and Fred. C. M. Smith, and Fred. C. M. Smith, Wildgeport, C.; Miss Bertha Beem, Waltham, Mass.; Mrs. Robert Sulley, Fillmore House, Buffalo, N. Y.; Miss N. S. Brown, Brooklyn, N. Y.; Miss Frances Lyth, Buffalo, N. Y.; Mrs. Belle Ashley, Springfield, Mass.; Mrs. S. Budington and H. A. Budington, Springfield, Mass. Mullen, Philadelphia, Pa.; Mr. Ezra Hunt, Milford, Mass.; Mrs. F. A. Bishop, Lawrence, Mass.; Mrs. C. J. Kendall, Boston, Mass.; Mr. and Mrs. J. A. Ahstin, Fitchburg, Mass.; Mr. and Mrs. W. L. Wood, Westboro, Mass.; Dr. H. H. Brigham. Fitchburg, Mass.; Mrs. L. P. M. Smith, and Fred. C. M. Smith, Bridgeport, Ct.; Miss Bertha Beem, Waltham, Mass.; Mrs. Robert Sulley, Fillmore House, Ruffelo, N. Y.

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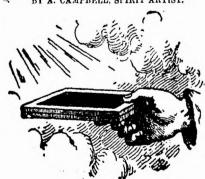
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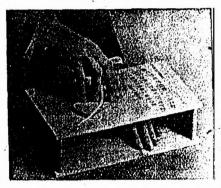
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Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earndecided and authoritative answer to all these kind and earnest questioners.

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Für Vicles, das als übernatürlich seither betrachtet wurde, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffnet, welches ein Sagen für die Menschheit zu werden verspricht. Das Fortbestehen des gelstigen Lebens nach dem Tode ist klar und veraunftgemäs, ja sogar an der Hand völlig materiellen Wissons, unwiderleglich bewiesen und so wird das Werkschen zum reichsten Schatze, zu einer Festgabe für Gemüth und Verstand, bestimmt, uns über die Plackereien des täglichen Lebens zu erbeben. Es giebt uns mehr als die Bofinung, es giebt uns die Gewissheit eines ewigen Lebens und gewihrt uns einen Blick in jenes gelstige Reich, welches wir das ewige nennen.

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# Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 26, 1898.

#### meetings in Boston.

MEDITIVO IN DOTION.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10% A. M. and 7½ P. M. Speaker for Febcuary, Oscar A. Edgerly. Binging, the Ladies' Schmiert Quarret. E. L. Allen, President: J. B. Hatch, Jr., B soretary, 14 Sydney street. Station K. Boston, Mass.

Boston Spiritual Lycoum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Bach, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Lercy street, Derchester, Mass.

The Halping Hand Sectedy meets every Wednesday afternoon and evening-business meeting at 4 o'clock, apper at 6 'slock—in Gould Hall, 3 Boylaton Place. Mrs. Carrie L. 
Hatch, President; A. Augusta Eldridge, Secretary.

Spiritual Fraternity."—At First Spiritual Temple,

Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity."—At First Spiritual Temple,
Exeter and Newbury streets, Sundays at 10½ and 7½ P. M.,
the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture
through a trance speaker. Wednesday evenings, at 7½,
sociable, conference and phenomena. Other meetings
aunounced from the platform. A. H. Sherman, See'y.

hildren's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Mon's Hail, 514 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and even ing: sdoper at 8½ P.M. Mrs. M.A. Brown, President; Mrs Abbie Thompson, Secretary.

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 241 trement street. Mrs. Mattle E. A. Alibe, President. Carrie L. Hatch, See y, 74 Sydney street, Dordaester. Sunday at 216 and 7% P. M.

The Ladies' Spiritualistic Industrial Seciety meets at Dwight Hall, 514 Tremont street every Thursday afterneon and evening; supper at 6. Mrs. M. A. Brown, Pre Ident; Miss C. M. Manning, Secretary.

The Veteran Spiritualists' Union holds meetings the third Thursday of each mouth in Dwight Hall, 514 Tremon street, at 714 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk, 8 Bosworth street, Boston. Buglo Hall, 616 Washington Street.—Meetings at ii, 2% and 7% Sundays. Dr. W. H. Amerige, Conductor.

Hawatha Hall, 241 Tremont Street (near Elict street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Wednesdays at 2½ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader. Marmony Hall, 724 Washington Street.—18% A.M., 2% and 7% P.M. Tuesday and Thursday afternoons at 1%. N. P. Smith, Chairman.

Bysian Hall, 820 Washington Street.—Bunday, 11 A.M., 3 and 74 P.M.; Tuesday, social, at 8 P.M.; Wednesday, 5 P.M.; Thursday, 3 and 8 P.M.; Friday, 3 P.M. Mrs. Gilliland. Conductor.

Commercial Hall, 694 Washington Street. Meeting Tuesdays and Toursdays, at 3 P. M. Sundays Il, Mand 7%. Mrs. M. A. Wilkinson, President. Hollis Hall, 789 Washington Street.—Meetings every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Good Templars Hall-1 Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Fri-day afternoons. Mrs. E. J. Peak, Uhairman. J. K. D. Conant's Test Circles every Friday P. M. 13/4, in her rooms, banner of Light Building, 8/4 Bosworth street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Gulterrez, Presid vices 10% A. M., 2% and 7% P.M.

Boston Psychic Conference, every Sunday at 2½ P. M., at 514 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Home Rostrum, 21 Soley Street, Charles-term.—Meetings Tuesday, Thursday and Sunday evenings, 74. Also Conference Meetings at 23 Sundays. Dr. Waiter H. Rollins, Conductor. BANNER OF LIGHT for Sale. Brighton.—The Spiritual Progress Society holds meetings every Sunday and Friday evening, at 8 o'clock, at 22 Fester street. D. H. Hall, President.

Grand Army Hull, 578 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.
Temple of Honor Hall, 391 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday,

gressive Housing Sciency Botts meetings every Status, morning, afternoon and evening.

The Cambridge Spiritual Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary. The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 1%.

Progressive Spiritualists' Society holds services at Templars Hall, Bailey's Building, Pleasant street, Malden, every Sunday at 11 A.M. and 3 P.M. Mr. J. R. Snow, Pres-dent; Mrs. Rebecca Morton, Sec'y.

BOSTON SPIRITUAL TEMPLE. BERKELE HALL-J. B. Hatch, Jr., Sec'y, writes-met, notwithstanding the unpleasant weather, with very good attendance, Sunday, Feb. 13th. Mr. Watson, as usual, opened the meeting with a piano recital, after which the Schubert Trio gave a vocal selection, Mrs. Magoon being detained at home by sickness. Mr. Edgerly opened his part of the meeting by reading a poem. Mrs. Whitcomb and Mrs. Worster sang a duet. accompanied at the piano by Mrs. Butler. Mr. Edgerly asked his audience to hand to the Chairman subjects for the discourse, and the following were given: "Infinite Justice," "Reincarnation," "After all the Knowledge we an Gain in Spiritual Investigation Does not Faith Stand Preëminent?" "Is the Human Soul Dual or Single? in other Words, is it not True that it is Dual, the Male and the Female both Contributing the Essential Soul?" Edgerly took the subjects separately, and an swered them to the greatest satisfaction. The

meeting closed with a trio.

In the evening those that braved the storm enjoyed the last piano recital to be given this season by Mr. Fred H. Watson, who leaves this week for New York, to fill an engagement at one of the largest theaters there. We wish Mr. Watson, and Mr. Mansergh, who is to accompany him, the greatest success in their new venture. We congratulate the people of New York. What is their gain is our loss. Mr. Watson and Mr. Mansergh had become very popular with the patrons of Berkeley Hall, and it is with regret that we are obliged to part with their company.

After Mr. Watson's recital, the Trio rendered

a beautiful selection. Mr. Edgerly then spoke of the first time he was controlled by John McCarthy, and after a vocal selection by Mrs Butler, by special request John McCarthy gave the address of the evening, which was much

enjoyed by the audience.
On Sunday next Mr. Edgerly will speak for the last time this season. Mrs. Mabel Witham has kindly volunteered to give a seance at the close of Mr. Edgerly's lecture in the evening. With such a speaker as Mr. Edgerly, and such a medium as Mrs. Witham, our hall should be well filled.

This Society will celebrate the Golden Jubilee of Modern Spiritualism in Odd Fellows Hall Sunday, March 27th, 1898, morning, afternoon and evening. Watch this paper for particulars. J. C. F. Grumbine will be the speaker for this Society during the month of March. This is Mr. Grumbine's first engagement by this Society. He should have a grand welcome. His subjects for the first Sunday will be as follows: Morning, "Consciousness and Conscience"; evening, "The Philosophy of Divinity." The Spiritualists and liberal-thinking people of Boston should hear both of these lectures. The BANNER OF LIGHT is always for sale at

THE HELPING HAND SOCIETY met Wednesday. Feb. 16th, at 3 Boylston Place, with the President, Mrs. Hatch, in the chair. A correspondent writes: Owing to the inclement weather, there were not so many present as we would like to have seen, as the occasion was the reception to the Berkeley Hall speaker, Mr. Oscar A. Edgerly. Mr. Allen, President Boston Spiritual Temple, spoke words of wel come to the guest. Mr. Chas. Harding spoke briefly; Mrs. Kate R. Stiles, Mr. C. C. Shaw and Mr. M. Severance of North Scituate voiced choice words; vocal selections by Mr. Churchill, Edward W. Hatch, Will Swain, Chas. C. Hatch were well received. Mr. Fred Watson favored us with piano solos; Mr. Edgerly made brief remarks. The services closed with singing "America."

Next Wednesday we hold a Country Store; a country supper will be served at 6 P. M.

COMMERCIAL HALL, Mrs. Wilkinson, President .- A correspondent writes: Sunday morning session opened with singing, led by Mrs. Shelton. Invocation from Mr. De Bos. Developing circle conducted by Mrs. Wilkinson, assisted by Dr. Hall, Dr. Tripp, Mrs. Alexan-

der and Mr. Kraniski.

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

Mr. Abbott, Mr. De Boy, Mr. Pierce. Mrs. The medium, Ira Moore Courlis, closed the Pierson, Mrs. Shelvon, Dr. Tripp. Duet by Bros. Abbott and Pierce. The Jubilee singers, Mrs. Wilson. Mrs. Surger, President of the and names—all recognized—also singing two Waltham society, opened the afternoon meeting with a short address, also recited several original poems. Mrs. Edella Concannon, through ber guides, gave some grand messages. Mr. E. H. Littlefield, Mrs. Wilkin on, Mr. Matthews. Miss Saltie Jones closed the meeting with tests and readings. Tests were all recognized.

Our Jubilee singers are very fine now, having Mr. Matthews (baritone) added to them. lome and hear them. BANNER OF LIGHT for sale.

THE BOSTON PSYCHIC CONFERENCE .- A correspondent writes: Dr. W. O. Perkins lectured before this Association last Sunday on Telepathy, or Thought Transference." After the lecture several others expressed their ideas and asked questions. Mrs. Pearson of Everett gave fine musical selections. The meeting was an interesting one. It took the many sides of spirit telepathy, from the embodied to the disembodied human beings; also the question, "Have Dogs this Power?" which Dr. Perkins showed they had by numerous illustrations.

Telepathy, or thought-transference, as demonstrated by materialistic scientists, was shown by the speaker in many circumstances. Mrs. Pearson gave very fine illustrations of several experiments of a scientific character, as did also Mr. Kellogg and others. Mr. Whitlock, the President, gave many illustrations of thought-transference from the position taken by Spiritists, as seen in psychometry and con-

scious mediumship.
Sunday, Feb. 27th, the editor of the BANNER
of Light will speak upon the subject: "Medical Liberty in Massachusetts."

ODD LADIES' HALL, Mrs. Guiterrez, President .- The Secretary writes: Notwithstanding the inclement weather the morning circle was well attended. Mr. A. A. Kimball, assisted by Mrs Lewis and Mrs. Kimball, gave

At 2:30 Mr. George Lamont read the Scriptures and offered prayer, after which he gave a short address upon "Christian Character in Spiritualism." The following mediums gave eadings and tests which were all recognized: Mrs. Guiterrez, Mrs. Rich, Mrs. Graves, Mrs. Woodbury, Mrs. Mellen, Mrs. Kimball, Mr. Cohen, Mr. Ibel. Mr. Baxter closed the af-

ternoon session with a few remarks. Evening session was well attended. Usual religious exercises by Mr. Arnold. Mediums taking part: Mrs. Mellen, Mrs. Rich, Mrs. Woodbury, Mr. Re mesis, Mr. Stedman. The President closed by giving tests. All recog-

Sunday evening meetings will commence promptly at 7 o'clock

BANNER OF LIGHT for sale.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Carrie L. Hatch, Sec'y, writes-held its regular meeting Friday, Feb. 18, at 241 Tremont street, called to order by the President, Mrs. Allbe, at 4:30 P. M.

The evening was devoted to mediums. Those taking part were: Mr. E. L. Allen, who spoke briefly; Mrs Kate Stiles gave delineations; Mrs. Hannaford sang two selections; the following mediums gave tests: Mr. J. Frank Baxter, Dr. Harding; Mr. Oscar Edgerly made some able remarks; songs, Mrs. Gertie Hanson and Miss Jessie Jackson; piano solo, Mr. Fred Watson: Mrs. Eva Cassell was the accompan ist of the evening.

Next Friday we will serve an extra supper. There will be a whist party in the evening.

ELYSIAN HALL, Mrs. Kneeland, Conductor. -A correspondent writes: Sunday afternoon and evening, Feb. 13, services were resumed at this hall. There has been a circle in the morning, conducted by Mrs. Powderly. The other meetings were omitted on account of the illness of the Conductor, Mrs. M. E. Gilli

Feb. 13th, had very attentive audiences. Speaking by Mrs. Kneeland, Mrs. Haven, Mrs. Julia Davis, Mr. Martin, Mr. Wright. Evening exercises opened by poem, "He Who Died at Azam." Speaking, Mr. Latham, Dr. Wesley and others. Contralto solo by Carlotta, a

guide of Mrs. Kneeland. Feb. 20th, meeting opened with a poem on "Charity." Invocation, Mrs. Haven. Speaking and tests, Mrs. Julia Davis, Mrs. Haven.

THE LADIES' SPIRITUALISTIC INDUSTRIAL Society-C. M. Manning, Sec'y, writes-met in Dwight Hall, afternoon and evening, Feb. 17. Business meeting called at 5:30 by the President, Mrs. M. A. Brown. The evening was in charge of the veterans, and much en-

Next Thursday, Feb. 24, will be the usual monthly dance. All are welcome. . Thursday, March 3, there will be a Fair and Sale, held afternoon and evening.

HOME ROSTRUM, 21 SOLEY STREET, CHARLES-TOWN.-A correspondent writes: Our evening meeting opened with a song service, Mrs. Carlton organist. Invocation by Chairman; reading of a piece taken from the THE BANNER, entitled "Life," by Mrs. Whittier of Melrose; tests and readings, Mrs. Moody and Mr. Rollins. Our meetings are growing in number and interest. All mediums welcome.

#### MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 6 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 65, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every saturday evening in Single Tax Hall, 1183 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whittney, Chairman; Mrs. Belle R. Plum, Vice President and Secretary. Fraternity Hall, 883 Bedford Avenue, near Myrte Avenue,—Meetings Sunday at 3 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 78 P. M. Mrs. L. J. Weiler, President! Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1999 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor.

A Religio-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 3 o'clock. Mrs. F. M. Holmes will preside. Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 8 P. M. 630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 2 and 8 P. M.

FRATERNITY HALL.-E. W. Barber writes: Our meetings are well attended, and much interest is manifested. We move on March 5th | mistakable evidences of kidney trouble are it, and promptly overcomes that unpleasant to 1101 Bedford Avenue, and we hope to be benefited by the move. We do not have so large or convenient rooms, but we hope all our friends here, and those who have passed on. will come with us, and help us keep the lower lights burning brighter than ever.

BROOKLYN.-A. Bishop Wellstood, Cor. Sec'y, writes: The Fraternity of Divine Communion held its usual Sunday evening service at Arlington Hall, Gates and Nostrand avenues, Feb. 20th. The program was as follows: Organ voluntary, Prof. Wright; congregational

The following took part; throughout the day: | hope to have Brother Fort with us often. forting messages, including both incidents and names—all recognized—also singing two

songs, with plane accompaniment. BANNER OF LIGHT always for sale at our meetings.

#### MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: A good audi ence for a stormy Sunday greeted Mrs. J. W. Kenyon of Cambridgeport, who was the speaker and medium for the Arthur Hodges Spiritual Society Sunday. Mrs. M. K. Hamill led the singing and presided at the piano. At 2:30 Mrs. Kenyon read a fine poem on "Better to Laugh than Whine," then gave an able lecture on "Duty of Spiritualists and the Good of Spiritualism to Humanity," followed by tests and measures have make Massages to Massages to the Spiritualism of Humanity," followed by tests and measures have massages have massages have the statement of the statemen and messages by Mesdames Kenyon, Lefavour, Matson, Brennan and others. Magnetic treat ments by Mrs. Annie Quaid, Drs. Warren and Pierce. At 7:30 Mrs. Kenyon read another fine poem on "Little Ponies," also gave able remarks on what Spiritualism has done and is doing for humanity, closing with a test seance, giving many recognized tests and messages. Next Sunday at 2:30 and 7:30 remarks, tests, diagnoses and healing the sick free by many

mediums. Cadet Hall-Lynn Spiritualists' Association J. M. Kelty, President.-Mrs. A. A. Averill, Sec'y, writes: Sunday, Feb. 20th, Mrs. Ida P. A. Whitlock of Providence was our speaker. We were treated to an inspirational address of a high order, and a large number of very accurate psychometric readings. Music by Mrs. Cross and W. H. Thomas, with singing conducted by President Kelty. Mrs. Whitlock will be with us again next Sunday.

SALEM-FIRST SPIRITUALISTS' SOCIETY-A. O. U. W. Hall, Manning Block .- N. B. P. writes: Mrs. Hannah A. Baker of Danvers, one of the old pioneers in this grand and noble work of spiritual philosophy, occupied our platform afternoon and evening Sunday, Feb. 20th, and delivered two very fine lectures, which were highly appreciated by those present. She also gave quite a number of spirit delineations that

were recognized quite readily.
Friday evening, Feb 25th. at 8 o'clock, the "Spiritualists' Progressive Union" connected with this Society will hold a public Whist Party in Peabody Hall, Room 11, and we hope a large number will avail themselves of this opportunity.

Sunday, Feb. 27th, J. Frank Baxter of Chel sea, Mass., will speak from our rostrum. He is acknowledged to be one of the finest speak-ers on the public platform. The spirit delineations given by him are excellent, and very accurate, full names being given. He always favors his audiences with some of his choice spiritual songs.

BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.60; semi-annually, \$1.00; quarterly, 50 cts.

BRIGHTON.-D. H. Hall, President, writes: The meetings of the Spiritual Progress Society are rapidly gaining in popular favor. We had with us Dr. C. C. Huot, Mrs. B. Robertson and Mrs. J. L. Tucker, Feb. 12th.
President H. D. Barrett gave an address be-

fore our Society Friday evening, Feb. 18th, on "Spiritualism as a Religion." His remarks were received with great applause by the goodwell as a spiritual uplifting to each one. Remarks were made by Mrs. H. D. Barrett and J. S. Scarlett. Mrs. J. Seymour's control, 'Humming Bird," gave a number of remarkable tests, which were all recognized as cor-

Friday evening, Feb. 25th, Mr. D. S. Clark and Mrs. L. J. Ackerman will conduct the meeting, at 32 Foster street, Brighton.

MALDEN.-Mrs. Rebecca Morton, Sec'y, says: The Malden Progressive Spiritualists met as usual at Templars' Hall, and discussed at the morning session: "Is what is Usually Called Success in Life, Due More to Opportunity or

At 3 o'clock, "Washington's Vision," published in THE BANNER Feb. 13th, 1897, was reviewed by the President, and Mrs. Mary E. Thompson gave comforting messages from spirit-friends, which were thankfully received. The storm prevented a good attendance. BANNER OF LIGHT for sale at the hall,

#### New York State Association Mass Meeting at Watertown, N. Y.

To the Editor of the Banner of Light:

The mass meeting under the auspices of the New York State Association, held in the city of Watertown, N. Y., although gotten up in a short space of time, was a grand success. Owing to the illness of the President, Mr. Frank Walker, Mr. H. W. Richardson of East Aurora, N. Y., presided, and made a very efficient Pres

Mrs. T. U. Reynolds, Second Vice-President. came on from Lynn, but was obliged to leave Saturday evening to fill an engagement at Salem. Mr. and Mrs. Sprague, State missionaries, are a host in themselves. Mrs. L. B. Powers of Buffalo, or near there, is a comparatively new speaker in the field, but does good work, and shows ability of a high order. Mrs. Morse-Baker of Granville, N. Y., a veteran worker, was also present. The tests or communications Friday and Saturday were by Mrs. Sprague and Mrs. Reynolds; speaking by Mesdames Reynolds, Sprague, Powers and Baker, and Messrs. Richardson and Sprague. Mr. J. Frank Baxter came Saturday afternoon, and aided very materially with singing and remarks. The music by Mr. and Mrs. Parker was unexceptionally fine, and added greatly to the success of the meetings. The Temple was found to be too small for Sunday meetings, and Washing-

ton Hall was secured, with a seating capacity of one thousand, and it was filled to its utter-

Bunday's meetings were the crowning ones of the series. Mr. Baxter was at his best, Mr. Sprague giving also remarkable evidences of inspiration and clairvovance, Mrs. Sprague. Mrs. Powers and Mrs. Baker each doing her share. The meetings were dependent wholly upon collections and contributions, and every indebtedness was met and a small surplus in the hands of the Treasurer, Mr. H. W. Richardson.

The people of Watertown feel that this mass meeting was a red-letter day for them, and will mark an important era in their work for good. Much credit is also due the workers in Watertown, showing their interest is not dead. The following resolutions were offered at the close of the Mass Meeting:

Resolved, That we, the trustees of the New York State Association of Spiritualists, extend our thanks to the First Progressive Spiritual Society of Watertown for the hospitalities extended to us in so many ways in connection with the holding of this Mass Meeting; and that we express our thanks to the speakers and mediums who have so largely contrib-uted to the success of the several sessions of this meeting.

We also extend our thanks to the daily press of

your city for the extended reports and kindly expressions given to our work while here, and to the spirit ual press-The Evolutionist, the BANNER OF LIGHT.
The Progressive Thinker, Light of Truth-for the
favorable mention given to this branch of our work. We would also extend our thanks to those who have so kindly favored us with their inspiring music at the several sessions of the Mass Meeting. Declared unanimously adopted.

#### Lake Helen, Fla., Southern Cassadaga Spiritualist Camp-Meeting. [See another report on seventh page.]

To the Editor of the Banner of Light:

This promising young camp-meeting in sunny Florida has entered upon its fourth annual ses-sion with a larger attendance than at any previous meeting. It continues to March 20. On Sunday, Feb. 13, Mrs. A. E. Sheets of Michigan, and Mr. J. C. F. Grumbine of Chicago, spoke to fine audiences.

The new auditorium was prettily decorated

with pine boughs, and other gleanings from the

floral world of this State.

Mrs. Sheets is a refined and spiritual woman. Her lectures breathe the spirit of noble living. Mr. Grumbine is scholarly, intense, bold and magnetic, with the polish of a previous train-

one of the most popular speakers and mediums here is Mrs. Caroline E. S. Twing. As thousands know in the North and South, she has a very persuasive manner, speaks with simplicity and perspicuity, and illustrates her argument with a story told in a pathetic or facetious style, which always wins her audi ence. Her last book, "Golden Gleams from the Heavenly Light,"\* dictated by Spirit Sam-uel Bowles, is highly praised by many readers

Mr. Geo. P. Colby, one of the well-known speakers here and in the West, and one of the founders of the camp, made a strong argument last week upon the scientific evidence of man's immortality, when under the control of his German guide.

Mrs. Maggie Waite is convincing many by her excellent descriptions of spirit-friends. W. W. Tatum, physical and trance test medium, is contributing much to the success of

the meeting. Mrs. Minnie Brown, a good psychometric reader, is rapidly winning a wide reputation for her excellent gift. Mrs. Twing spoke in DeLand Feb. 16, to a fine audience, and Mrs. Waite followed at the close

with a good test séance. Mrs. Dr. Miller is teaching a class in mental healing. Mrs. A. E. Sheets has a class in Spiritual Science, numbering about two dozen. She

course are given to the Association. Mrs. Effie Moss, the well-known material-izing medium, is here, and has given a seance before the Board of Trustees with such suc

cess as to obtain their approval. Mr. Grumbine is forming a class for the

man to shatter their doubts. A DeLand in vestigator brought some slates nailed together, and went home with his slates filled on the inside with such information as opened a new

channel of thinking in his mind. The hotel, under the management of Mr. C H. Gregory, is filling up with guests. Quite a number are dwelling in the Club House and in Brigham Hall. There are yet a few room in the cottages and at the hotel.

Dr. H. Brigham of Fitchburg presides

with dignity and grace.
Mr. J. D. Palmer, the Secretary and Superintendent of the grounds, has put the grove in excellent order. He is daily to be found in the Secretary's office, busy in labor for the

Mrs. Spencer of Orange City, at the gate all day long, receives the comers cordially, and the dime entrance fee is cheerfully paid into the collection-box.

Mr. J. Frank Baxter is expected about March 5. He will speak the first three Sundays in March. A good singer, an eloquent speaker, and an unrivalled platform test medium, his coming is looked forward to as a special event in the history of this session.

The climate is all one could wish-sunny days, cool nights, the moon and stars much brighter than at the North; thermometer 45 at night, 55 to 80 in the daytime. Every one walks or sits in the middle of the day without wraps or overcoats. Palmetto hats and sun-umbrellas are popular with the women now in the middle of February.

H. A. Budington. Feb. 15, 1898.

\* For sale at the office of the BANNER OF LIGHT. Price

#### RHODE ISLAND.

Providence.—D. F. Buffinton, Sec'y, writes: We had for our speaker Feb. 20 Mrs. Lillie A. Prentiss of Lynn, Mass., who delivered two pleasing addresses, followed by tests at each service, which were duly recognized.
On Sunday next, Feb. 27th, we will have with

us Mrs. A. J. Pettengill of Malden, Mass. The BANNER OF LIGHT and other spiritual papers for sale at the hall.

## Kidney and Bladder Troubles Quickly Cured.

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root, Sent Free by Mail.

Men and women doctor their troubles so often | bladder disorders, or troubles due to weak kidsire to pass water, scanty supply, smarting irri- times during the night.

without benefit that they get discouraged and peys, such as catarrh of the bladder, gravel, skeptical. In most such cases serious mistakes | rheumatism, and Bright's Disease, which is the are made in doctoring, and in not knowing what worst form of kidney trouble. It corrects inour trouble is or what makes us sick. The un-ability to hold urine, and smarting in passing pain or dull ache in the back, too frequent de- necessity of being compelled to get up many

tation. As kidney disease advances, the face | The mild and extraordinary effect of this looks sallow or pale, puffs or dark circles under great remedy is soon realized. It stands the the eyes, the feet swell, and sometimes the highest for its wonderful cures. Sold by drugheart acts badly. Should further evidence be gists, price fifty cents and one dollar. So unineeded to find out the cause of sickness, then versally successful is Swamp-Root in quickset urine aside for twenty-four hours; if there ly curing even the most distressing cases that is a sediment or settling, it is also convincing to prove its wonderful merit you may have a proof that our kidneys and bladder need doc- sample bottle and a book of valuable informatoring. A fact often overlooked, is that women | tion, both sent absolutely free by mail upon reder and Mr. Kraniski.

Memorial services were held for Lottie Webber, and while the familiar form is absent, we know that her spirit is with us, and will go on with the good work commenced while here.

Appropriate music throughout the service.

Messrs. Abbott and Pierce sang very sweetly.

Messrs. Abbott services were held for Lottie Websies and invocation; violing suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the evening was Jerome H. Fort, a young member of our society; his subject, "Spiritualism as a Religion, and what it has done."

He held his audience spellbound, and we just what is needed in cases of kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the evening as men do.

Dr. Kilmer's Swamp-Root is the discovery of the evening as men do.

Dr. Kilmer's Swamp-Root is the discovery of the evening as men do.

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Mention the banner of our society is suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the evening that the eminent physician and scientist, and is not recommended for everything, but will be found genuineness. suffer as much from kidney and bladder trouble ceipt of three two-cent stamps to cover cost of

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MEETINGS IN NEW YORK.

Adelphi Hall.—The Spiritual and Ethical Society holds neetings every Sunday morning and evening. Mrs. H. T.

First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Tuxedo," \$37 Madison Avenue, corner 59th street, Sundays. Services 11 A.M., 3 and 8 P.M. The Yonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3% P. M., and Children's Lyceum

NEW YORK.-B. V. Cushman writes: The Spiritual and Ethical Society of New York will move from its present hall to the International Conservatory of Music, 744 Lexington Avenue, one door above Fifty-ninth street, on March 6. so holding but two more meetings, Feb. 20 and 27, in Adelphi Hall. The hall to which we move is, we think, in every way adapted to the needs of our growing Society, is easily reached from all parts of the city, larger and comfortably seated; not the least of advantages is that of a fine plane to accompany the beautiful voice of our Mrs. J. H. Tuttie. We christen the hall Feb. 24, evening, by a progressive euchre and card party.

A CASE OF

# Dematerialization

Body of a Medium.

INVESTIGATION AND DISCUSSION BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Rx-Prime Minister of Russia. Translated from the French by TRACY GOULD, LL. B., Counsellor at Law,

Member of the New York Bar. The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this this latest work, will be an epoch making book. He gives, in plain terms, the results of his personal investigations unteaches people how to unfold their latent spir- | der the most absolute test conditions possible, proving oon clusively the verity of psychic manifestations. Count Ak sakof never goes into print unless he has something to say. In the present instance be has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest

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study of spiritual gifts and the occult branches of the Spiritual Philosophy.

Mr. Fred P. Evans, the well known slatewriter, is here, and skeptics find him just the man to shatter their-doubts. A DeLand in an anticology of the Medium was demonstrated to Sight and Touch.

ance at Helsingfors, Finland, Dec. 11, 1893, at which
the phenomenon of the Partial Dematerialization of
the body of the Medium was demonstrated to Sight
and Touch.

I. Testimony of Mile. Hielt.
A. Letter from Mile. Hielt to Mons. Aksakof.
B. Letter from Mile. Hielt to Mons. Aksakof.
C. Reply of Mile. Hielt to Mons. Aksakof.
D. Supplementary Letter from Mile.
Hielt.
II. Testimony of Prof. Seiling.
A. Letter from Prof. Seiling to Mons. Aksakof.
B. Letter from Mons. Aksakof to Prof. Seiling.
C. Reply of Prof. Seiling to Mons. Aksakof.
D. Supplementary Report of Prof. Seiling.
C. Reply of Prof. Seiling.
IV. Testimony of Madam Helene Seiling.
A. Note from Mons. Aksakof to Prof. Seiling.
IV. Testimony of Madam Helene Seiling.
A. Note from Mine. Seiling.
A. Note from Mine. Seiling.
B. Remarks on the same, by Mons. Aksakof.
V. Testimony of Mile. Fanny Tavaststjerna.
A. Letter from Mile. Tavaststjerna to Mons. Aksakof.
B. Supplement to the foregoing letter.
VI. Testimony of Mr. Schoultz, G. E.
A. Letter from Mr. J. Boldt.
X. Testimony of Mr. J. Boldt.
X. Tes

C. Supplementary Explanations by Madam d'Re-perance.
Chap. III. Personal Investigation by Mons. Aksakof.
Chap. IV. Letters from the Medium concerning her condition after the seance at Helsingfors.
Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Seance.
I. Questions by Mons. Aksakof and Replies of the Medium.
II. Supplementary Remarks by Mons. Aksakof. Chap. VI. Conclusions.

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