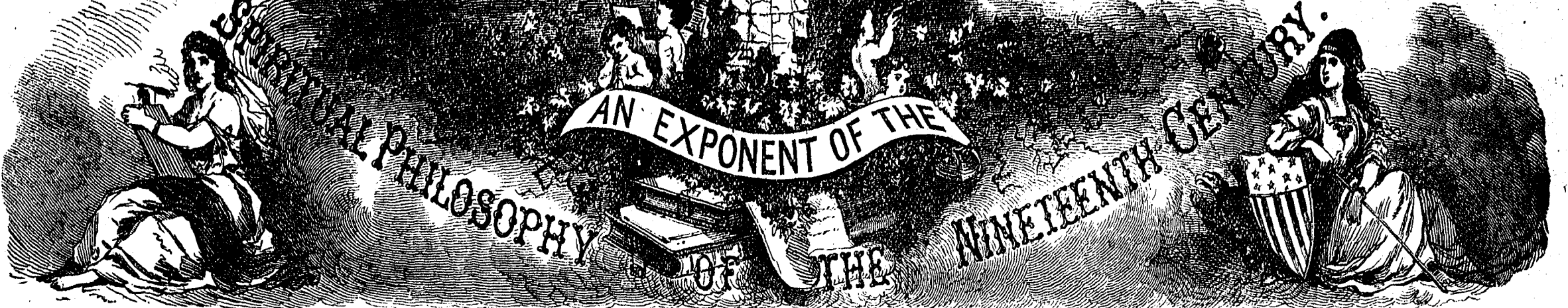


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NO. 26.

SUNSET THOUGHTS.

BY MARY B. BINGHAM.

Sweet sunset mist, thy purple light
Is drenched with golden splendor bright
From unseen worlds above our sphere,
But brought to nearer contact here.
When the grand monarch of the day
Is passing from our sight away.
And backward glances seem 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 horizon's farthest verge,
Oh! shall I, bathed in glory bright,
See Heaven open on my sight,
And leave upon my face a ray
Glimpsed somehow from that perfect day?

The Spiritual Rostrum.

Death's Chiefest Surprise.

Notes of a Lecture delivered 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 redeemed mankind from the level of the brutes, and set the feet of the race moving in the upward and progressive march heavenward to the table lands of wisdom and perfection. To-day men are beginning to recognize that the most positive force in the universe is life, and that life in its highest and crowning expression, 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 reverberating sounds. Thus we are turning our attention 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 self-knowledge 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 possibilities 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 away. Under such circumstances is life a failure? does death end all? What is 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 there. But vain and foolish are all such endeavors, 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 you know it has departed.

It is under these circumstances that Spiritualism has come to the aid of mankind, in helping men to recognize, first of all, through its external demonstrations, that the individual 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 philosophy, 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.

Here is the fact, again and again in ten thousand instances: Messages have been transmitted, 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 *undeniably* 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 practically 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 immortality is true, if man survives the change called death, it would be as a rational being, memory—the recording angel—must still enable 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 themselves unchanged in nature, character, temperament or tendencies. You are accustomed

to identify them by certain little peculiarities, phrases, endearments or gestures, which are repeated again and again; and these recall to 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, invisible, 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 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 afterwards—spirit the cause, body the effect. It is the spirit that organizes, during Nature's "dark scene," and presides over the wonderful 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 spirit-body is the agent by means of which all thought, consciousness, affection and volition can be expressed or displayed. Our chairman said, that which never lived cannot die. The body does not live—it is merely vitalized by the spiritual body, which maintains the integrity of the animal organism. The eye does not see; the ear does not hear; they are but the appropriate instruments, vitalized by the all-pervading, interpenetrating spirit-body; and it is the spiritual ear or the spiritual eye, or the spiritual sense perception, which enables the indwelling spirit to sense to receive impressions, and discover the purposes and principles of being that appeal to it, through, first of all, the agency 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 development of the physical body, the spirit, the operative 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 manifestation upon a higher and more subtle plane, dealing with finer forces. In this way, on this plane of relationship, with your present environments, it might be said that having eyes you 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 cultivation 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, banish the spectres and goblins, and above all, it has transferred 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 I could only sleep, what a blessing it would be." And then the friends gather round the bedside, and they perhaps have been in the habit of saying, "Absent from the body, present 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 lying for sleep, and keep him awake. They give drugs, poisons, 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 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 patience and resignation the natural process by which the sufferer would fall asleep on the breast of genial Death, and the physical form could be returned to Mother Nature, while the spirit which had acted through that form 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 impressions 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 the east of 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 send their way to the cemetery, week after week, taking offerings of flowers, and pouring libations of tears on the soil with heavy 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-time spiritual teacher was wiser than they. He said, "There is a natural body, and there is a spiritual body." He declared man was a

trinity in unity—body, soul and spirit. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." The Resurrection Day is surely the day when the spirit rises out of the tomb of clay—the body—in which it has been incarcerated; and it is perfectly true that some sleep. Some are unconscious of their entrance into the realm of spirit, and remain 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 consciousness, 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 been solved in an everlasting '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 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 earnest efforts.

So, then, Modern Spiritualism has made clear this fact—that the transition from the outer or physical plane of consciousness to the inner or spiritual plane of consciousness is a real experience. 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 realized that plane now, your eyes would be opened to see that it penetrates 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, and those who die 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 constantly being asked. And great surprise is 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 presence, and he becomes grief-stricken like Jesus because of his failure to make them understand 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 forced. 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.

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 occupation 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 delogy. 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!" But do not your friends in this world joke sometimes? Don't you enjoy a jest as well as any body? 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; if 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 proved the depths and sealed 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 themselves in solitude, their natures are stunted and cold; the love-tides do not flow freely, their human sympathies and affections have been frozen, and very often a little child leads them into happier conditions in the social spheres, where love warms the spirit into freer and rounder life.

There are others who are wrapped up in selfish love. They cannot get away from themselves; everything they do has relation to their own interests. When these enter upon spirit life they dwell in the sphere of self, in a state of perpetual unrest and dissatisfaction, for the spirit was not created to seek only its own happiness.

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 he 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, beautiful, 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-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 you, the great message that the spirit people are constantly impressing upon you, may be expressed in the words, "Now is the accepted time." 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, helpful, just, honorable; and by your example and influence 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 is 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 love of the infinite; none separated from the love of the supreme; none cut off from the operation of the laws of progress; and consequently the path of ascension is open to every soul, either in the body or out of the body. And so at last all shall be 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 in truth.

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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 special 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 revealer. 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 spirit-world 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: "Summer boarders taken in." — Boston Transcript.

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—
What is there in life 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?

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 unknown,
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 my 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 at the blind man, turning a music-
box on which were written these words:
"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 heart 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,
Off wiv the bread,
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 thank-
ful that she was left alone instead of her dar-
lings.

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
away from home in the morning, and now it
was quite late in the afternoon. She could not
find her way back, and had grown hungry and
tired.

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 mil-
lion 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 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 1794 we
find mention of paper buttons.—*Beverly Even-
ing Times.*

Barbarous.

"Was that the report of a gun?"

"Yes."

"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 de-
facing 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
of 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 careless curmudgeon did the same,
what would the earth be but a desert as the
unrefreshing and monotonous as your own coun-
tenance, where oronety 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 wailing
line of beauty which was drawn by Hogarth
two hundred years ago, and which set the
country wild, is described a thousand times

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 chat-
tering jay are a few of the feathered friends
that pay you richly for the privilege of being
let alone.

"Oh! but they eat our berries!"
Well, you poor scold 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 un-
like 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. KNOPP, M. D.

Brotherhood in religious, in political, in com-
mercial and in social intercourse is possible
without loss of individuality, and without car-
rying 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 demo-
cratic 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 the 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
and let 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 offer-
ing aid, 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
Brotherhood.

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

How a Newsboy Helped.

The other day a blind man came down Mad-
ison 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 clanking 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, with-
out offering to help him. On the corner a
newsboy was calling the afternoon papers. He
caught a glimpse of the old man, and ran up,
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 fur-
ious, and demanded a retraction, which the pa-
per accordingly made the following day, in this
fashion:

"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.

BABY'S PRAYER.

In looking backward now they come to me—
The scene, the shadows and the summer air;
His little head low bowed upon my knee,
As sweetly offered his baby prayer:
"Bless papa, an' my ma, an' all who need, an' run up,
An' make us a good boy, I am prayin',
An' if at first dear Dyd, 'on don't outseed,
Den twy, twy adain!"

I smiled—but on the smile there also went
To God another simple prayer from me.
Repeated now, with teardrops sadly blent,
For the dear boy wherever he may be:
"If he should stumble in the untired way,
Still plead with Thy dear spirit from aloft;
Be patient should his feet be led astray,
Not once, not once, but oft!"

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
this season, eight of the children being new members.
After the opening exercises the main school spent
forty minutes studying and discussing the funda-
mental principles of Spiritualism, a few thoughts
from the lesson being: That by accepting the spirit given
through 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 subject,
"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
did not exist for two years, and that Mr. Butler
had no connection with it. Those present
needed no further proof of the existence of our Spir-
itual Lyceum, and all who are acquainted with the
Lyceum will assure any one that Mr. 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 doing.
Dr. Hale upheld the previous speakers, and stated
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,
after which the session closed, with the usual exer-
cises. CHARLES B. YEATON, Sec'y.
Cor. George and Revere streets, Revere.

The Boston Spiritual Lyceum.

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

question considered, and the unanimous opinion was
that we do retain our individuality at the change
called death, and several instances were cited where
manifested spirits had been recognized by some par-
ticular trait. There was an interesting after pro-
gram, 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 Fri-
day 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 ex-
ecuted with great precision. The subject was "Hap-
piness," which called out a generous supply of re-
sponses 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
to the little girl who will send in the
largest number of charades, etc., for this De-
partment.

The Reviewer.

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

REVIEWED BY W. J. COLVILLE.

There has recently appeared in print an im-
portant and most instructive volume on the
above fascinating theme, from the truly in-
spired pen of our gifted brother, J. C. F. Grum-
bine, who writes as the exponent of the spiri-
tual 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 develop-
ing 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 profound; the book is therefore one
which cannot be profitably glanced over and
then laid aside. It is a *made mecum* for the
earnest student who desires to digest and as-
similate 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 free-
dom from all unnecessary mysticism; the au-
thor teaches that clairvoyance is a faculty in-
herent 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 impor-
tant 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 Columbia, and Prof.
Brewer of Yale, on "Why Should Arctic Ex-
ploration be Continued." Dr. Nansen outlines
a new expedition. "The Peace Movement
Throughout the World" is written by Fre-
deric 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 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 nar-
rative 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 in
Lake Champlain" is written upon by Capt. A.
T. Mahan, U. S. N. He has had access to un-
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 Revolu-
tion" is continued, with an account of "The
Second Congress and the Siege of Boston." As
the reader advances into the story of "Red
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
Sex."

There are other stories and poems, and
with the Departments, make a very entertain-
ing number. Charles Scribner's Sons, New
York.

THE ARENA.—Under "The Politico-Fin-
ancial Controversy," Hon. George W. Julian
writes on "Our Party Leaders and the Fi-
nances," and John Clark Ridpath on "The
Finances and Our Party Leaders." "The Re-
vision 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 Oc-
cult Phenomena" is discussed by William R.
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 (Janu-
ary), J. D. Shaw, Waco, Tex.; *Will Carleton's
Magazine, Every Where*, Brooklyn, N. Y.; *Bos-
ton Ideas*, Boston, Mass.; *The Twentieth Cen-
tury Astrologer*, the Astrologer Pub. Co., 9 Co-
lumbus Avenue, New York City; *The Ameri-
can Kitchen Magazine*, the Home Science Pub-
Co., 485 Tremont street, Boston, Mass.; *The
Hygienic*, Dr. M. L. Holbrook, editor, 46 E.
21st street, New York.

On Saturday, Feb. 12, W. J. Colville con-
ducted formal services over the remains of
Mrs. Carrie Packard, at 1027 Walnut street,
Philadelphia. The translated sister had been
for many years a devoted adherent to the spiri-
tual 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-
mation followed.

CONSUMPTION CURED.

An old physician, retired from practice, had placed
in his hands by an Indian missionary the formula
of a simple vegetable remedy for the speedy and per-
manent cure of Consumption, Bronchitis, Catarrh,
Asthma and all Throat and Lung Affections, also
a positive and radical cure for Nervous Debility and
all Nervous Complaints. Having tested this wonderful
curative process in thousands of cases, and desiring
to relieve human suffering, I will send free of charge
to all who wish it, this recipe, in German, French or
English, with full directions for preparing and using.
Sent by mail, by addressing, with stamp, naming this
paper, W. A. NOYES, 220 Powers' Block, Rochester, N. Y.

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
social standpoint, ever held.

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, de-
livered a spicy address, which aroused much
enthusiasm.

Six hundred persons attended the first even-
ing 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.
Saturday afternoon the time was divided be-
tween Dr. C. O. Jennison of Lansing and Fran-
cis B. Woodbury of Washington, D. C., Secre-
tary of National Spiritualists' Association.

In the evening the address was delivered by
J. P. Thornydyke of Flint, Mich., and spirit
communications given through the excellent
mediumship of Marian Carpenter of Detroit.

Sunday, Feb. 13, Dr. A. B. Spinnery, 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
most hearty endorsement of said Society, its
work, and also the plans of its officers for the
International Jubilee by Michigan Spiritual-
ists. Able inspirational addresses were deliv-
ered by President Mrs. Martha Root and Eva
P. Hopkins, and truthful spirit communica-
tions 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 Dewey, Hon. E. W.
Barber, the ever-gentle Uncle John Hutchin-
son, and their associates, certainly are entitled
to great praise, as well as the Jackson Spiritu-
alists, for the successful manner in which this
Convention was conducted.

The music was very fine, and resulted in per-
fect and harmonious conditions.

The Antis recently held a meeting here; at-
tendance 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 de-
pends on every present. While one world is
forming another is in embryo. Formation and
deformation never tarry. Creation did not be-
gin; it cannot end. With every death there is
a birth, and both are good. Both events are
incident to every entity.

Infancy has its period; youth its sphere; age
its world. Each is almost as distinct and dif-
ferent as the physical material world and the
spiritual material world. One emerges into
the other. Infancy can hardly see youth; yout
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
age. It is one's self that goes along, and it is
one's self only that is to be feared. The space
between this world and the next is no greater
than the space between infancy and age.

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

Real time is now; time is eternity. No per-
son 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-gem, 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 disap-
pear 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 in-
cident 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 in-
teresting 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
will investigate and study its literature for
six months, then I should like to hear your
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.

Thanking you for your courtesy, I am,
Faithfully yours,
LILIAN WHITING.

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

Missouri.

ST. LOUIS—Self-Culture Spiritual Associa-
tion.—Martha J. Davis, Sec'y, writes: "Mrs.
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 ten-
dered Mrs. Glading at the home of Mrs. S. R.
Baker, in fact turned into a "Home" dedica-
tion, she being in her new home. Prof. Peck
gave a few opening remarks that told us
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
home.

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

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 90 Bowdoin Street, Boston, Mass., keeps for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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

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

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

Notation is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return corrected articles.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 26, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Harrison D. Barrett, Editor.

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TWO DOLLARS PER YEAR.

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

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

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 worries of business, but not as the one object most desirable of attainment. If entertainments were designed to instruct as well as to 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 lives, then that same amusement should be made the avenue through which instruction can be given to the people. Childish games without any object other than exercise are commendable 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 mere amusement to make them beneficial in the highest sense. A change from one duty to another often relieves the weariness of both 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. There should be a well defined purpose in everything, and only that which will subserve the highest morality, and lead to higher and better thought, placed before the 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 popular 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 inspiration. The inevitable music-box, "The Sweet By-and-By," "Nearer, My God, to Thee," and "Shall we Gather at the River?" may constitute 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 séances being made places of amusement for those who do not and will not think. We have heard people say of a séance: "It is as good as a circus; let us go and have some fun!" "It's worth fifty cents or a dollar to

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 séances 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 earth-bound spirit, but through that which will uplift 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 special 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 maître in Buffalo, N. Y. They fleeced the people of that city to the extent of twenty-five or thirty thousand dollars, and played the role 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 villainies.

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 husband for her, and Baldwin agreed to do it. 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 unscrupulous villains who, like the Baldwins, are at large preying upon the soul-agonies of humanity.

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 Caesar 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 believe that true mediumship ennobles its possessor, hence we have no fear of its destruction. We demand, however, that a sharp line be drawn between the true and the false in mediumship, and urge our people to do something for their own protection.

If the obtaining of thirty thousand dollars under false pretenses be mediumship, we want none of it. If such actions be "higher" (?) than the scientific and ethical precepts in Spiritualism, we must decline to be enrolled under such a banner. Spiritualism is a sacred 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 protest against the idiotic sophistry that their manifestations are a necessary adjunct to 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 Posters, 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 repudiate this class of scoundrels now and forever. "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 counterfeits invade a city or town, they can be taken into custody at once. We protest against the doctrine of *laissez faire* in this matter. It has been tried for a quarter of a century, and has resulted in the multiplication of criminal

practices under the sacred name of mediumship. We declare against that policy henceforth and forever. We shall call a spade a spade, and expose wrong and outrage, fraud, 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 right, under all circumstances. We want nothing but the Truth, and Truth shall make us free.

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 Lincoln.

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 much. Their history is now the property of the world, and the preciousness of their influence knows no limit of either State or National boundaries. Washington piloted his country's ship of State into the peaceful harbor of Independence, while Lincoln steered the same craft into the quiet waters of Freedom. They stand forth preeminently as America's greatest men, upon whom were laid burdens such as mortals are seldom 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 prince 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 that it would be a fitting tribute to Lincoln's memory on the part of our nation, that Feb. 12, the anniversary of his birth, should be made a national holiday. Such an act would 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 in his glory.

We therefore second the suggestion of the *New York Journal* in regard to Abraham Lincoln's birthday. The objection that it would make two holidays in one short month is not well taken. The American people, for nearly a full century, have honored themselves by paying tribute to the memory of Washington every passing year. They can well afford to honor the immortal Lincoln and themselves by paying a similar tribute to his memory. No earthly honor is too great for the man who sealed the liberties of his country with his life-blood. In the mad scramble for place and power, in the bitter struggle for bread, in the hard contest against wrong and injustice, our people 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, 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 celebrate these two famous February days, the birthdays of Washington and Lincoln—the one the 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 Mass Meeting of Spiritualists at Cleveland, Ohio, we took occasion to suggest that the National Spiritualists' Association stands for other issues than opposition to the introduction of the word God into the Constitution of the United States. Our esteemed contemporary, *The Truth Seeker*, feels that we object to reform work in Spiritualism, and that the question of God-in-the-Constitution does not interest Spiritualists. This idea is entirely erroneous. We hold that the National Spiritualists' Association should oppose God-in-the-Constitution on any and all occasions, but our objection is to having that one reform made the sole aim of our National body.

The National Spiritualists' Association stands for larger and clearer issues in the field of reform. It stands forth as an advocate of the erection and maintenance of homes for aged and indigent Spiritualists, speakers and mediums; it advocates psychic schools for the proper education and development of our public workers; it urges the erection of hospitals and sanitariums for the sick and afflicted, where they can receive proper treatment from physicians and nurses of their own choice; it advocates Children's Lyceums for every city, town and hamlet in the nation; it desires to establish libraries of liberal works wherever possible; it asks for a proper defense and protection of all true and honest mediums; it also stands for the elimination of all fraudulent practices in mediumship, and the utter repudiation of the counterfeiters who present them; it also demands the equal and uniform taxation of church property of all

kinds; it also favors social and political reforms in the way of education, and the adoption of the Initiative and Referendum in legislation; it also asks for proper restriction of 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 the National body is interested, not the only 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 Committee on Public Health gave the "regular M. D.s." an opportunity to present their arguments in favor of the bill. Secretary Harvey, of the State Board of Registration, conducted the hearing in behalf of the petitioners, while the editor of the BANNER OF LIGHT, as Chairman of the Committee on Defense of Medical Freedom, appeared for the remonstrants, in association 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 medicals 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 remonstrances, 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 to present them to the House of Representatives. 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, osteopath, 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 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 TO ACT.

A Census of Spiritualists.

The last National Convention unanimously voted to endeavor to secure an accurate census of the Spiritualists of America. By the same unanimous vote the entire matter was placed in the hands of Mr. Frank Walker, General Manager of the International Jubilee. Mr. Walker has made some progress in 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 loyal Spiritualist can afford to send Mr. Walker his own name and post-office address, coupled with the names and addresses of all whom he knows to be Spiritualists in his neighborhood. A postal card only costs one penny, and a goodly number of addresses can be placed upon a single card. It is a sad commentary upon the effect Spiritualism has had upon the lives of its followers to find them too lazy to write a postal card, and too cowardly to go on record as Spiritualists. If 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 in this matter, and do all in his power to secure a correct enumeration of our forces.

We heartily commend the action of the National Convention with regard to the census, and respectfully urge our readers to place 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 of the opening of the Jubilee, June 1, next. A slight effort on our part, and the good work will be accomplished. Readers of the BANNER 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 their services thirty-three per cent. They tried the same thing in Connecticut before the restrictive law was passed. In this State they are only waiting for a chance to do likewise. Should the pending measure become a law, the beneficiaries will be three schools of physicians, who will then have a monopoly of the right to practice medicine in the State. They can fix their own prices, and their victims, miscalculated patients, will have to pay whatever they may charge them. A rise of one third in their charges for visits would place, on an average, an extra dollar in the pocket of every doctor. Ten or twelve visits per day would add ten or twelve dollars to his income. Do the people want a law to enrich a few men at the expense of many?

Our Philadelphia readers will do well to be on their guard against the wiles of two persons, who were known in this city as Monsieur and Madame Palides. They are said to be now located in the Quaker City, and should be carefully shunned by all self-respecting Spiritualists. They are swindlers by profession, and law breakers by practice. Look out for them.

Whenever the death angel releases the spirit of a reformer, a hundred blessings go forth from the enfranchised soul to uplift, ennoble and encourage his friends on earth. His influence becomes more widely felt through those who are susceptible to the touch of angel fingers, and are capable of giving his larger and clearer thoughts to the world.

"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 lost.

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 be won in the Mountain State by the friends 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 crimes. The outcome will be watched with interest by all classes of people.

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. Jennie 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. Judson.) How many Spiritualists have the same record?

SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our counting-room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, even though they progress to a higher state of existence, are not able to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All across 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.

Ohi thou Divine Spirit, we know that thy power is in all 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 worshippers 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. Amen.

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 surrounded me.

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 feebleness 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 worn-out body, for truly the material garments served me well and long. I met my dear children 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 in spirit.

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 BANNER circle-room again, although it is the first time since I was in spirit, but I have been in this room many times while in the body, and I feel familiar with the surroundings in Massachusetts. I wish to be identified as one of the workers, and 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 we have to contend with, and it seems that there are so many things that come up that are attributed to Spiritualism, and it places the mediums and workers, and those that are interested in the true spirituality of life in a hard place. I know it has been very hard for me oftentimes to do my work as the spirit-guides desired me to do, and accomplish what I wished, and yet fight with the mortal conditions, and I know how to sympathize, because 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 have not left her, and that I am still trying to help her, and bring her to a consciousness that after all death was sweet, and that I see things differently than I did in earth-life.

I have friends scattered all around, in Fitchburg, Worcester, Boston, Lowell, Mass., and oh! I will be well known in many places. I wish also to be remembered at the camps, and my home, where I passed out of the body, was in Worcester, Mass. I wish to say to the many friends through your BANNER, that I hope all true Spiritualists will rally now to the front, and sustain those that are fighting for liberty, equality and for spiritual advancement; and

say to them all that Dr. Griffin is with them, heart and hand, and will help them as far as lies in his power. My full name is Dr. Alvah G. Griffin.

Mary E. Pierce.

I would like this morning to send out a few words to those we have left behind in earth-life, although my friends are pretty well scattered—some in Somerville, Mass., some in Maine, and some in the British Provinces—each one living his own existence and working out his own life. It is astonishing, while we live in earth-life, how little we know of it and of each other, but in spirit we recognize 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 earth-life. When I passed on I was met by them, and it seemed like getting home; and I thought many times how often in earth-life we use these words, "Got home—she has gone 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, and there are so many here waiting for their opportunity, but I wish, to say to my sisters in 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 companion 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 earth-life; and I wish to say, also, that Abbie Morse joins with me in sending our united greetings to the friends of Searsport, 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 BANNER 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 Searsport, 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 there 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 spirit-communion 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 assist them more and bring them to a consciousness of where I am and what I would like to do, for I was a member of the Universalist Church while in earth-life, but still was conscious that my friends lived and were about me, and I understood it even better 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 spirit-side than I have on the mortal.

I have a great deal to be happy over, because death does not create unhappiness to the spirit, but brings great joy, especially to the one who lived and wore out the physical body as well as I did. I don't know hardly how to word myself, for I never was much of a hand to speak, but I think this message will be understood, and just say that Clara E. Peet of McCord, Mich., is here this morning, and wishes to send greetings to all those who will 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 I left the body, yet I know some time has elapsed, for there have been changes during the time, but I think after all the changes are for the best. I wish to say to those in earth-life that once I was blind, but now I can see. I see not only spiritually, but I can understand material things better, and I can comprehend the value of these messages even more than ever before; and I wish to say, also, that there are many that come in contact with us in spirit that have oftentimes ridiculed Spiritualism while in the body, and to-day feel that they understood it more in earth-life than would have been more beneficial to them in spirit.

I took THE BANNER over thirty years, and I loved to read it, and read the messages, and 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 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 forgotten what I want to say. Those that are in spirit want to unite with me, but I wanted to be the first to come in, and say I am satisfied, 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 sending 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 better. Just say that Jane W. Creigan is here, and my home was in Weston, Vt.

Messages to be Published.

Jan. 21.—James C. Noyes; William Matthew Wilson; Isaac Ballou; Jesse N. Murphy; Randolph S. Cowin; Little Boardman.

Jan. 22.—Dr. H. B. Storer; Matilda M. English; Robert Clark; Mrs. Steve Shepard; Mary Ann Burns; George Bennett.

Feb. 4.—John C. Butler; Charles S. Ehrhardt; William H. Cole; Mary E. Macomber; Josiah F. Higgins; Charles G. Tracey.

Feb. 11.—Frederick McIntyre; Ida M. Parkhurst; William Boyce; Miranda M. Plummer; Harvey Bundy; Jane Bell.

Feb. 18.—Mary A. Osgood; William Boyce; Andrew Marshall; 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.

Madeline Vaile, the people say—
Madeline Vaile, when young and gay—
Madeline Vaile, the pity, too,
Strayed from the pathway, right and true.
Madeline Vaile, because her sin
Came to the light, none took her in.
Madeline Vaile an outcast grew,
None the garb of charity threw
Over her failings and faults at all.
Only the darkness, unsightly pal,
Men call "Scandal" was cast o'er her.
"Madeline Vaile," a byword and slur,
Madeline Vaile, of women accused,
Lower and lower became the worst
Ever was known in that town or its id.
No one would shelter her, none would shield
Madeline 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.
Madeline Vaile, no room, no room
For thee in the world outside the tomb.
Madeline 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,
Madeline Vaile, no tongue can tell
What your life in its best had been—
Perhaps in honor a very queen,
Had you been given one chance to rise
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.
Madeline Vaile, you were crucified,
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, oh, not like that, at all.
Slaughtered by nothing to leave a scar—
Oh! were it that I were better far—
Slaughtered by scorn and contempt and blame;
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,
Madeline Vaile in sorrow fell—
Galling at last in the wave's embrace
That which man grudge her—a resting-place.
Madeline Vaile, with a woe untold,
Sought for her home in the waters cold.

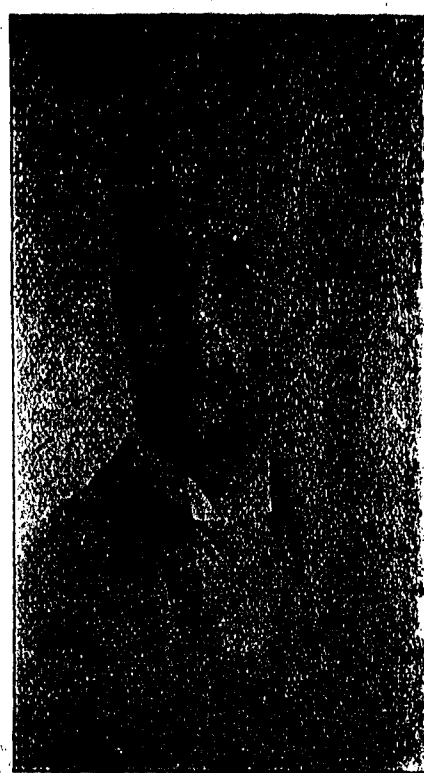
Madeline Vaile was once a child,
Sweet as the angels that on her smiled,
Madeline Vaile was once as pure
As any who dwell in their homes secure.
Madeline Vaile in temptation fell,
None would rescue her from pain and hell.
Madeline Vaile, ah! the angels knew
All that you suffered and struggled through.
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 eternally, 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.
Madeline Vaile, yes, the angels know—
God bids them unto you ever go.
Madeline Vaile—oh! Madeline Vaile,
Angels will never your honor assail.
Madeline Vaile, you are lifted on high,
Pure as the stars that gleam in the sky.
Madeline 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.
Madeline 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.
Madeline Vaile, oh! Madeline 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 despair.
Madeline Vaile, oh! Madeline Vaile,
Angels can fitly your memory hail.

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-to-date physicians, hospitals and homes. If our men and women readers are in need of a medicine of this kind, no time should be lost in sending their name and address to Dr. Kilmer & Co., Binghamton, N. Y., and receive a sample bottle and pamphlet, both sent absolutely free by mail. The regular sizes may be obtained at the drug stores. When writing, please say you read this liberal offer in the BANNER OF LIGHT.

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-existence to the highest planes? If not, what becomes of it?
2. Do spirits ever dwell upon or visit the different planes?
3. 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 Spiritualism?

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 spirit-spheres 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 psychic 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 judgment on both sides that leads to fierce disputes over the existence or non-existence in spirit-life of forms of existence inferior to the human. No type of vegetation and no animal type appears universally indigenous to earth. In certain localities vegetation and animal life flourish in varieties which cannot exist in reverse climates; therefore if you desire to have with you tropical animals and vegetation you must create or artificially induce a tropical atmosphere around you for such to live in, as everything dies out of a congenial environment. In the spirit-world you are sure to have around you whatever expressions of existence most nearly correspond to your own state, because one's own interior condition serves both to materialize its legitimate correspondences, and to attract what is similar from without.

The life-principle or essence of vitality is immortal, but the varying forms it assumes are mortal. The human form may be eternal, 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 apprehend your own immortality you know you are immortal; otherwise, though you may demonstrate a limited continuity of post mortem existence, you can go no further than that.

The manifestations of Spiritualism cannot phenomenally prove more than continued existence in individual form. Immortality is a soul perception only.

2.—When any spirit is sufficiently advanced 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 actual transit is accomplished, information is conveyed by those who have made the journeys.

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 compulsions, 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 unfolded orb, they serve as teachers to those who are becoming ready to take the next forward 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 constitute means and barriers; therefore, in a last analysis of this question, it is correct to say

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

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 whether 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 antithetical 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 outer 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 state who are wiser in certain directions than yourselves, it is surely useful for you to so far communicate with them as to be educationally benefited through their influence.

Many more statements might be added to the above brief list, and, strongest of all, may be urged the plea that it is of the utmost moral value to everybody to be assured that character persists, though earthly careers terminate, and that the law of sowing and reaping is unintermittent by physical dissolution.

While many people may be unable to convince themselves of the truth of phenomenal Spiritualism, we teach that every one who will sincerely give himself to the reception of spiritual light can receive evidence of the truth of a genuine spiritual philosophy of life in some measure. Lay aside all prejudice, 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 least.

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 from a young man by the name of Louis Howard Purnell, of Chicago and New Orleans. 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 Moore Courlis, and said he wanted me to go to the De Milt Dispensary, 23d street and 2d Avenue, New York, and ask for Thomas Purnell, his 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 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 public know of this wonderful fact, 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 WELLSWOOD,
360 8th street, Brooklyn, N. Y.

Passed to Spirit-Life.

From the home of the writer, Feb. 1, 1898, SAMUEL HOKINS CONDON.

He was a rostrum speaker, proclaiming spirit-return from a Biblical standpoint. Forsaken by his family for his truth, he stood steadfast 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 mourning, 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.

DR. JOHN SAMMANT,
2231 E. Riddle street, Baltimore, Md.

From Brooklyn, N. Y., Feb. 8, GEORGE 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 consoled 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 twelfth chapter of Luke, thirty-eighth verse, "God is not a God of the dead, but of the living, for all who unto him, 'clothing with the poor,' 'When I am Dead.'"

Let us hope that he will join the band of spiritual workers, and are 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 to him to dispel the monotony of his surroundings, caused by his prolonged illness.

ELIZABETH F. KURTZ.

[Obituary Notice not over twenty lines in length are published gratuitously. For each additional line, five 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 good word for it whenever you have a chance.

It will be appreciated.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 26, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10:45 A. M. Speaker for February, Oscar A. Edgerly. Singing, the Ladies' Quartet, E. L. Allen, President; J. H. Hatch, Jr., Secretary. 11, Spring Street, Boston, Mass.

London Spiritual Temple meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Grace Armstrong, Clerk. 11, Spring Street, Boston, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 5 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity."—At First Spiritual Temple, 11, Spring Street, Boston, Mass. Meetings on Wednesdays and Saturdays, 8:15 and 10:15 A. M. and 7:30 P. M. The continuity of the meetings is maintained through different phases of mediumship. Next Sunday at 2:30, lecture through a trance speaker. Wednesday evenings, at 7:30, social, conference and phenomena. Other meetings announced from the platform. A. J. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Hall School—meets every Sunday morning in Red Men's Hall, 14 Tremont Street, at 10:45 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Light Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening: supper at 8:15 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Appleton Hall, 104 Appleton Street.—Palm Memorial Building, side entrance.—The Gospel of Spirit. Return Society. Minnie M. Soule, Pastor, will hold services every Sunday at 10:45 and 7:30 P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 241 Tremont Street. Mrs. Mattie E. A. Allen, President. Carrie L. Hatch, Sec'y, 74 Spring Street, Boston.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 414 Tremont Street every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

The Veterans Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 414 Tremont Street, at 7:30 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk; 8 Bowdoin Street, Boston.

Light Hall, 514 Tremont Street.—Meetings at 11:15 and 7:30 P. M. Mrs. M. A. Brown, Conductor.

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

The following took part throughout the day: Mr. Abbott, Mr. De Boy, Mr. Pierce, Mrs. Pierson, Mrs. Shelton, Dr. Tripp. Duet by Bros Abbott and Pierce. The Jubilee singers, Mrs. Wilson, Mrs. Sinner, President of the Waltham society, opened the afternoon meeting with a short address, also recited several original poems. Mrs. Edalla Concanon, through her guides, gave some grand messages. Mr. E. H. Littlefield, Mrs. Wilkino, Mr. Mattheus, Miss Sallie Jones closed the meeting with tests and readings. Tests were all recognized.

Our Jubilee singers are very fine now, having Mr. Mattheus (baritone) added to them. Come 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 Spiritualists, as seen in psychometry and conclusions.

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

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

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 readings and tests, which were all recognized: Mrs. Gutierrez, Mrs. Rich, Mrs. Graves, Mrs. Woodbury, Mrs. Mellen, Mrs. Kimball, Mr. Cohen, Mr. Ibel. Mr. Baxter closed the afternoon 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. Roimes, Mr. Steadman. The President closed by giving tests. All recognized.

Sunday evening meetings will commence promptly at 7 o'clock.

BANNER OF LIGHT for sale.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY.—Carrie L. Hatch, Sec'y, writes—held its regular meeting Friday, Feb. 18, at 241 Tremont Street, called to order by the President, Mrs. Allen, 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. Gertrude Hanson and Miss Jessie Jackson; piano solo, Mr. Fred Watson; Mrs. Eva Cassell was the accompanist 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. Gilliland.

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 enjoyed.

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.

HOMEROSTRUM, 21 SOLEY STREET, CHARLESTOWN.—A correspondent writes: Our evening meeting opened with a song service, Mrs. Carlton organist. Invocation by Chairman; reading of a plea taken from the BANNER, entitled "Life" by Mrs. Whittier of Melrose; tests and readings, Mrs. Moody and Mr. Melrose. 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 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6:30, at the hall, Wadsworth Avenue, between Lexington Avenue and Quincy Street. Mrs. E. F. Kuth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 89 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 P. M. Sunday School at 1 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 7:45 P. M. Mrs. L. J. Weller, President; Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 8 P. M., at Lyndhurst, 1229 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor.

A Religious-Philosophical Conference will be held at 400 Franklin Avenue, every Wednesday evening at 8 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 4 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 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 singing, Bible lesson and invocation; violin solos, Prof. Adolph Whitelaw; soprano solo, Miss Genevieve Fortune. The speaker 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

hope to have Brother Fort with us often. The medium, Ira Moore Courlis, closed the service with his test séance, giving many comforting messages, including both incidents and names—all recognized—also singing two songs, with piano accompaniment.

BANNER OF LIGHT always for sale at our meetings.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: A good audience 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 in singing and presided at the piano. At 2:30 Mrs. Kenyon read a fine poem on "Better to Laugh than Weep," then gave an able lecture on "Duty of Spiritualists and the Good of Spiritualism to Humanity," followed by tests and messages by Mesdames Kenyon, Lefavour, Matson, Brennan and others. Magnetic treatments by Mrs. Annie Quaid, Mrs. 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 séance, 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. Kelly, 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 Kelly. 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 Chelsea, Mass., will speak from our rostrum. He is acknowledged to be one of the finest speakers on the public platform. The spirit delineations given by him are excellent, and very accurate, full names being given. He always favors audiences with some of his choice spiritual songs.

BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; 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 before our Society Friday evening, Feb. 18th, on "Spiritualism as a Religion." His remarks were received with great applause by the goodly number present. It was a great treat, as well 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 correct.

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 Temple's Hall, and discussed at the morning session: "Is what is Usually Called Success in Life, Due More to Opportunity or Ability?"

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 President.

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 uttermost.

Sunday's meetings were the crowning ones of the series. Mr. Baxter was at his best, Mr. Sprague giving also remarkable evidences of inspiration and clairvoyance. 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 hospitality 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 contributed to the success of the several sessions of this meeting.

We also extend our thanks to the daily press of our city for the extended reports and kindly expressions given to our work while here, and to the spiritual 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 session 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 training in the Unitarian pulpit.

One of the most popular speakers and mediums here is Mrs. Caroline E. S. Tving. 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 audience. Her last book, "Golden Gleams from the Heavenly Light," dictated by Spirit Samuel Bowles, is highly praised by many readers here.

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. Annie Brown, a good psychometric reader, is rapidly winning a wide reputation for her excellent gift.

Mrs. Tving 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 teaches people how to unfold their latent spiritual gifts naturally. The proceeds of her course are given to the Association.

Mrs. Effie Moss, the well-known materializing medium, is here, and has given a séance before the Board of Trustees with such success as to obtain their approval.

Mr. Grumbine is forming a class for the study of spiritual gifts and the occult branches of the Spiritual Philosophy.

Mr. Fred P. Evans, a well known slate-writer, is here, and skeptics find him just the man to shatter their doubts. A Deland investigator 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 rooms in the cottages and at the hotel.

Dr. H. 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 Association.

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 unrivaled 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.

Feb. 15, 1898. H. A. BUDINGTON.

* For sale at the office of the BANNER OF LIGHT. Price 25 cents.

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,