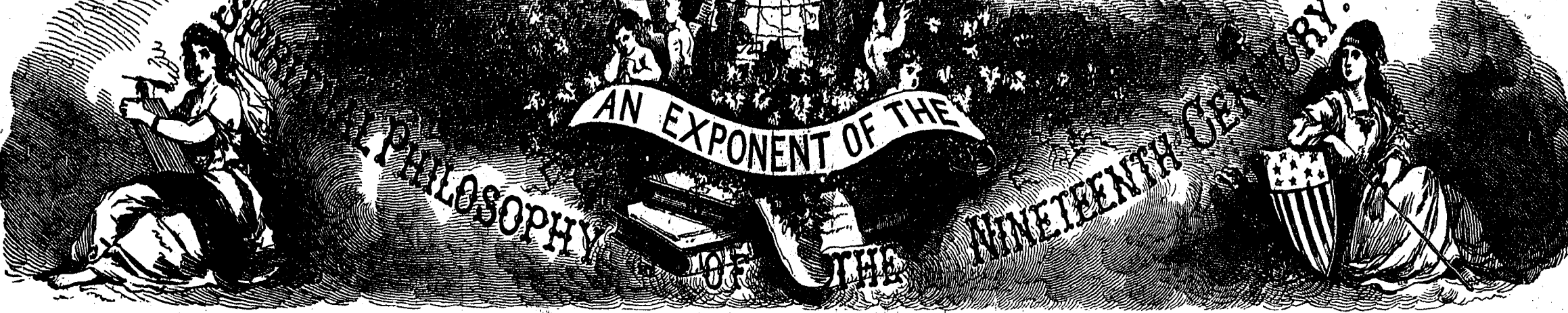


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NO. 1.

Written for the Banner of Light. CAMP ON HIGHER GROUND.

When cheerless valley-fogs of night
Shut out the arch of blue
That all the perfect summer day
Has promised joy to you,
Remember that the mountain top
With clearer air is crowned;
Then onward march with folded tent,
And camp on higher ground.

If trials like an insect swarm,
Besiege your marsh-land state,
Until you feel you have incurred
The enmity of Fate,
Think not that in a flood of tears
Your troubles can be drowned,
But rise, through sturdy strength of will,
And camp on higher ground.

When mingled tongues and ways of men
Besog your judgment's view;
When falsehoods are so nicely told
That lies seem almost true,
Just take an upward path until
You come within the sound
Of that still voice which reaches those
Who camp on higher ground.

When friends and kindred one by one
Glide from external sight,
Still keep for them within your heart
A welcome warm and bright;
And as the hills of heaven are high
Above earth's lowest mound,
The distance will be less if you
Will camp on higher ground.

The texture of your earthly garb
Is breaking thread by thread,
And on some day in some fair clime
You'll don new robes instead;
And as your welcomed spirit thrills
With freedom newly found,
You'll bless the hand that led you there
To camp on higher ground.

The sunshine of Eternal Love
Will never cease to flow,
The soul outreaching for those rays
Will never cease to glow;
And since the bliss of spirit-life
No word or sign has bound,
You still may go from joy to joy
To camp on higher ground.

Orange, Mass. SARA ABBY DAVIS.

Multiple Personality, or the Mystery of Man.

BY CHARLES DAWBARN.

Since my former articles on this subject, I have been so busy exploring, or attempting to explore, the unexplored regions of my own soul, that the kind criticism by Dr. Lonsley in THE BANNER OF FEB. 5th seems to me almost prehistoric. And I should not now deem it necessary to reënter this field of thought were it not that I notice that neither the Doctor, nor any other critic, so far as I have seen, has attempted any explanation of the facts upon which my theory is founded. It is no answer to say that theosophy teaches that cases of "spirit-return" are almost always the work of human "shells." It would be no answer, even if this were so; but it is not really pertinent to the question, as Multiple Personality has no relation to the Shell theory.

As an illustration of the solid facts on which I base my belief, the case of Miss Fancher is probably the most accessible to the readers of the BANNER OF LIGHT. So in this article, and in reply to my critics, I will mainly confine myself to the facts noted and studied in her long experience. It is attested by witnesses, some loving friends and other scientific investigators, that every night five or six "personalities" appear through the organism known to the world as Mollie Fancher. We at once notice that this is no ordinary case of "trance," with certain spirits assuming control of a mortal organism. These intelligences each claim to be Mollie Fancher. Each has the memories and experiences of her own appearance, and is limited, like every other personality, to the facts of her own life. Each makes her own friends, has her own tastes, and lives her own brief life in a clear and distinct personality. Each in her own perception is just a mortal, like the rest of us, and realizes no more of spirit-life than other mortals. The Mollie Fancher the world knows has simply her share of this "multiple personality." She lives on, and has day by day added to the experiences of her sad and suffering life.

Spiritualists and philosophers may well ponder this history, and seek to unfold the truth it reveals. Who are these intelligences who are thus absolutely personal, and yet uncounted in any census? We can see that it is not a case of "spirit-return." The much abused force of "suggestion," which is claimed as the mother of every hypnotic mystery, has no application in this history. Apparently thinkers of every degree have ceased to attempt an answer to the question, or to attempt a solution of the problem.

I claim it as a typical case of "multiple personality"; but I have not claimed it as any proof of the "Creative Power of Thought." These personalities are evidently not "thought-begotten," but neither are they, nor can they be, endowed with spirit-identity or immortality. But when one of my critics exclaims "that my assertion is getting dangerously near to the theosophical doctrine of shells," he shows himself afraid to face the fact just as it stands. If he would reflect, he might realize that the shell, as presented by Madame Blavatsky and her followers, is supposed to be the shadow that is cast by every human soul as it enters into the light of its own immortality. Presenting but a limited intelligence, it presently dissolves into its primitive nothingness. They teach that it lasts long enough to make a fool of the Spiritualist, by demonstrating

"spirit return," and then vanishes. Such is the theosophical doctrine, which has no bearing whatever on the "multiple personalities" of Mollie Fancher.

In our attempt to unravel this mystery, we must study man as he is in the light of Modern Science and human experience. Manhood is a certain manifestation of intelligence. With out this manifestation there can be no manhood. It is not a mere question of form, or the gorilla and the chimpanzee might well claim humanity. They simply cannot manifest the requisite intelligence. But intelligence is dependent on the vibration of matter for its expression. In furious excitement is one manifestation. The unbroken calm of the philosopher is another. Force surging in the veins of the fevered patient forces manhood into delirium that darkens intelligence. Uncontrolled passions of any kind overpower intelligence, but the wisdom of the sage is founded on the harmony of body and mind. He thinks, and matter responds to his thought. In the one case matter compels the thought. In the other the thought compels matter. But neither can do without the other. The sage is not master of delirious matter. Matter is not master when the sage rules. Nature's rule for the manufacture of manhood seems to be this: that a certain harmony between matter and intelligence must exist day after day, so that the twain can be counted as one personality. It is well understood that this harmony can be broken, for the broken combination goes to an asylum for the insane.

It has quite recently been noticed that a new combination may sometimes appear, which is just as intelligent as the first, and needs no asylum. The old personality has disappeared, and a new one taken its place. The old manhood forgets itself. The new one becomes a man amongst men. Several interesting cases in recent years are to day problems in both law and physics. Just a total loss of memory, and you have another man. It is intelligence and matter under another manifestation. Often the cause is unknown. Sometimes it is sickness, or a sudden shock. Sometimes there is a change back again in a few months, or it may be that the new manhood reaches old age and gets a respectable funeral. So the writer, and every other citizen, is simply a certain manifestation of intelligence, and quite capable of a very different manifestation if accident, sickness, or some unknown cause, take a hand in this game of life. In which case, "spirit-return" gets as much mixed as mortal life.

Now we turn back to Mollie Fancher, and try to learn our lesson. A sweet lassie, budding into womanhood, meets with a cruel accident. She lies for years paralyzed and blind, with fearful convulsions every day. A certain law of periodicity seems to rule in Nature, from sun-spots to freckles, and these convulsions fall into line. The lassie was one manifestation of intelligence before the convulsions began. The world called that personality Mollie Fancher. After a convulsion the old memory is lost. A new intelligence appears which is as complete a personality as the other, and requires identification by a name, like every other mortal. Then comes another convulsion, and another personality. These same personalities continue appearing and disappearing for years, till the watchers and friends know one as well as another. Sun-spots are said to reappear in eleven years. These personalities count by hours. But they are there all the same. I ask the reader if such experiences do not demonstrate "Multiple Personality," in spite of every adverse critic in the universe? They show us that human life is far more complex than has been revealed by learned professors in anatomy and physiology. They offer dark mysteries to the student of "spirit-return," and if he is afraid to meet them, he can claim no respect for his belief, no standing for his cult amongst thinkers of to-day. I suggest that he meditate on just one of these problems. When Mollie Fancher dies how is spirit-return to offer any proof of her identity? Perhaps he had better commence by deciding for himself which of the personalities he is to take as the Mollie Fancher for whom he is looking. Leaving him to his task the reader and the writer will now take a step forward.

While this case has demonstrated Multiple Personality as well as if a thousand such cases had been presented, it is not offered as in any sense a "thought creation." It shows itself as an evolution of one identity into several distinct individualities, as the effect of the accident that blighted the young life of Mollie Fancher. But when Multiple Personality is thus proved and accepted as a fact in nature, it does not follow that it must be limited to production by accident or disease. There are cases just as interesting as that of Mollie Fancher, and just as conclusive, evolved out of experiments in hypnotism, and which teach precisely the same lesson. And herein we enter the domain of "thought-power."

I may here say that I am in perfect harmony with the school that claims "auto suggestion" as the ruling power in hypnotism. But "suggestion" is merely a mode of thought. "As a man thinks, so is he." When "Multiple Personality" has once been accepted as a natural fact, the law of "suggestion" becomes as much a factor in its appearance as either disease or accident. And if such a personality appears as the result of "suggestion," or as an actual effect produced on the brain by mesmeric influence, it is as much to be reckoned with by the Spiritualist as the case of Miss Fancher. In either case it is human intelligence manifesting as a personality that has individuality, but no separate soul-life.

It would be tedious to recall the celebrated

experiments in France, evolving "Leonies," one, two and three, out of one poor hysterical peasant woman. Every reader of the BANNER OF LIGHT has read of these experiments, though but few have stopped to try and learn their lesson. The personalities in France were as clear and distinct as those of Mollie Fancher. They continued for years, and involve the same problems I know that psychic researchers talk learnedly of, the sub-consciousness of the medium as the real factor in this manifestation of other personalities. I have no quarrel with their assertion. But the reader will notice that it is an explanation that explains nothing. The "sub-consciousness" is simply one of the multiple personalities that I have been demonstrating as actual existences. It is the under-man come to the surface. But which is the real man, and, above all, which is the spirit man who is to come back and demonstrate the truth of Modern Spiritualism?

The careful student will now see that we have two factors in Multiple Personality clearly established. One is that it can be induced by accident or disease; the other, that "thought-power" can also induce it. The further question as to the extent to which the normal man wields this power of multiplying himself, is very interesting; but the fact itself is included in the demonstrations already presented. I have claimed in my last article that when Dr. Charcot thought himself on to the cardboard, he had made a "thought creation." This is demonstrated by the fact that the sensitive saw it. The further fact that it will presently pass away, is no contradiction, for that is true of all personalities that are multiple. But they can last quite long enough to confound and puzzle the Spiritualist, who, from prejudice or ignorance, claims that every appearance must be that of immortal man.

If Charcot thus thought himself into a temporary personality, it was the effect of a strong and concentrated thought. It equally follows that every concentrated thought must produce a more or less personal effect. This is demonstrated to every student of psychometry. Such a concentrated thought does not demand that a man corrugate his brow, clench his fists, stamp his foot and perhaps swear at his wife. It only means a controlling force maintained for a sufficient length of time. In photography there are exposures of an hour, and others of a second, each producing a picture. And the "creative-thought" may and does, if psychometry be true, evolve a personality that may last a most indefinite time.

One other thought, and I must bring this article to a close. Some Spiritualists seem afraid that the discovery of "Multiple Personality" is practically demonstrating that all their spirit visitors are of the "shell" variety, as claimed by Theosophists. But this is an error. Nothing is proved by the discovery save that "spirit-return" is likely to be just as much "mixed" as every phase of human existence. The power of thought is stupendous. Just as a medium can "thought create" controls to very much suit his whim, fancy or pride, so the sitter can, consciously or unconsciously, create personalities who will take control of the medium, and reappear as often as called for. And yet more, these "Thought-Created Personalities" are perfect in memory, for that is a power of intelligence that becomes gigantic the moment the mortal breaks loose from his fetters. But it does not follow that the real guides of our mediums are not true and often grand spirit men and women, any more than it follows that man the immortal cannot return. But it certainly does show how easily the ignorant sitter or medium may be misled.

To the careful student it offers a lesson in natural law which enables him to see his way to the grand privilege of actual intercourse with loved ones gone before. He presently also realizes that wise and advanced spirits are ever waiting and ready to bring their knowledge and wisdom to the aid of suffering humanity. The medium once instructed and warned of these "rocks in the channel" will become of tenfold value to the world of mortals, as well as a yet more valued instrument for the angel world.

San Leandro, Cal.

No "Sixth Sense," or "Fourth Dimension."

BY G. R. STEBBINS.

I never believed in these terms as representing realities, never used them, and have often wondered at their use by intelligent persons. Therefore I am glad to find, in the Philosophical Journal of Feb. 10th, an article from W. C. Bowman of South Los Angeles, holding their use as "serious errors, which have gained currency through their use by writers of supposed scientific authority." He says:

"The first of these errors is a misconception, and consequent misnaming of these psychic powers manifested in such phenomena as clairvoyance, clairaudience, mind reading, etc. These occult powers are attributed by leading writers to what they erroneously term a 'sixth sense.' The error is apparent on the slightest analysis. We have five physical senses, each being adapted to the perception of certain qualities in external objects, and each having its appropriate name, as 'seeing,' 'hearing,' etc. Now, an additional sense, to be coordinated and numbered with the other five, must differentiate from the other five, as they differentiate from each other, namely, by being adapted to some new and additional qualities or conditions in external objects not perceived by any of the other senses. Such additional sense could not be described by a mere numerical designation as a 'sixth' sense, but would require, like the rest, a specific name appropriate to its function. Yet this mis-called 'sixth sense' is not only left in the awkward plight of

being without any such specific function or name, but is actually identified and confounded with other senses by being made to usurp their functions of 'seeing,' 'hearing,' etc.

All this muddle is easily explained. Place these occult powers where they belong—not on the physical plane with the physical senses, but on the psychic plane with the psychic senses. This occult power is not the discovery of a new sense to be counted with the old ones on the physical plane; it is the opening and development of another complete set of senses, corresponding with the old ones in function and name, but wholly on another plane—the psychic—the spiritual plane. It is still seeing, hearing, feeling, etc., not by means of the exterior, bodily senses, but by the interior, spiritual senses. So let us hear no more about that nondescript fiction—the 'sixth sense.'

His conclusion as to that 'nondescript fiction, the 'sixth sense,' and his earnest wish that we may 'hear no more about it,' is mine, and has been from the day when I first heard of it.

I would say that our external senses here, so useful in our earthly life, are rudimentary and limited; but when the physical body dies they become introverted; what powers they have related to this life on earth cease their action and being, and their finer or psychic powers open, and become the servants of the escaping and rising spiritual body in the larger and more perfect conditions of a higher life. There we shall all be clairvoyant, the finer and further seeing of the spiritual eye supplanting that of the material eye here, and so of all our senses.

No new senses added, but the higher use of those we have here, which are opened into uses adapted to new conditions and surroundings.

This is essentially what Mr. Bowman means; his view will best help some, mine others, it may be.

As to Zöllner's "fourth dimension of space," with due respect for his distinguished ability and services, I never could see any use or scientific reason for it. Let it pass into disuse and into that oblivion where the mistakes of good and gifted men are mercifully buried.

A Blessed Privilege.

BY SPIRIT JOHN PIERPOINT,
Through the Organism of Lida B. Browne.

The attention of the reading public is being turned toward psychic phenomena in all their various branches. Your daily newspapers are replete with articles of wonderful manifestations—of a child possessing rare talents at an early age, of some ship being saved at sea by a vision, or of some danger being averted by a warning voice, etc.

In various ways we are drawing near to mortals, and making them feel our presence and made aware of our power. To the Spiritualist who has studied psychic forces, all these manifestations are natural, and the correct interpretation given as to their source; but to the average person all seems an hallucination or else supernatural.

I wish to relate an incident of a lady who was of the latter class. She often heard voices, and many events were foretold to her, but she thought the messages must come from the evil one himself, so would take no heed of warnings, and would often do just what was told her to avoid doing. She was afraid to tell her neighbors or friends of the voices she heard, for fear of ridicule, and she also thought that they might consider her bewitched or a fit inmate of an insane asylum.

One day, as she was preparing to go on a visit to relatives some miles distant, the warning voice whispered in her ear: "Don't go; wait till to-morrow." But she was more than ever determined to go, and, taking her youngest child, set off, though the sky was threatening. After proceeding a few miles on her drive, the clouds gathered rapidly and the distant mutterings of thunder were heard. Should she turn back? No, she was nearly half way there, and might reach her destination before the storm broke in all its fury.

Her route was over the broad and rolling prairie, where houses were few and far between, and a storm could be seen afar off without its coming near the place where the outlooker was. So she went on, urging the horse to his utmost speed. Just as she was within sight of her relatives' house, the storm broke over her head. The rain came in torrents and the vivid lightning frightened the horse, which became unmanageable. In his mad dashes the carriage was overturned, and the lady and child thrown to the ground.

People from the house witnessed the scene, and came to the rescue, but alas! found the lady dead, with a deep cut in her head. The child was picked up uninjured, but unconscious from the shock. Both were borne to the house tenderly, and the last rites of the service to the dead performed.

The lady herself—her real self—witnessed all that took place: she saw her form lying on the ground, and heard all that was said. At first she could not comprehend the situation, but was joined by the husband, who had left her to battle with the world six years before. "I told you not to go to-day, my dear," were his words of greeting. "I foresaw the accident, and wished to save you for the children till they grew older. I am glad to have you with me, but they yet need a mother's care. It was I who whispered to you, and tried to guide you in temporal affairs, but could not make you understand that it was a friend, not a foe, who warned you of danger. It often hurt me to hear you say that it was Beelzebub, and bid me to depart. How I wish we both had possessed the knowledge while on earth that I now have! But I have yet much more to learn; my

eyes are only partially opened to the great possibilities of this spirit life. Come with me, and we will progress onward together. Perhaps we can yet so impress our children that they will recognize our teachings, and we can guide them through the trials of earth life."

Years have passed, and the little child who escaped at the time of the runaway accident has the power developed to see clairvoyantly her parents, and tell her brother and sisters what is the best course to pursue. The neighbors say she is gifted with second sight and prophecy, while many think that she is an imp of Satan, and ought to be confined and punished. But the parents know that many a danger is safely passed by their watchful care and ability to communicate through their child.

It is a blessed privilege, and one more could enjoy if they would place themselves in a receptive condition. Heed your impressions, and rest assured that they come from loving friends on the spirit side of life.

Faithfully yours, JOHN PIERPOINT.

The Spirits of the Departed.

Charles W. Stanglen, pastor of the Third Spiritualist Church, No. 1116 East Monument street, Baltimore, recently preached upon the subject: "Spirits of the Departed—Are They Good or Evil?"

"We have a strange proposition," he said, "advanced by a distinguished New York clergyman, as treated editorially by The Baltimore American, that the spirits do return, but come from hades, and are inspired by the devil. As the first premises are admitted to be true—that is, that spirits do come back—the question resolves itself to one element of controversy, from where? I, not having the above sermon at hand, can only discuss the result of his logic, which was derived, in part, from the story of the Woman of Endor, whom Saul visited, in his dire distress, for advice. The result of the visit was that Samuel appeared to them, and a terrified Saul for not having heeded God's warning, given in the legitimate way. Where did Samuel come from, heaven or hell? Heaven. Well, then, we must admit that good spirits can return. Now, then, if our position is sustained, even in the face of a reprimand, on the part of Samuel, to be consistent we must analyze just what was abominable in the sight of God; which was, if our logic is correct, not the return of the spirit, but the medium through which the spirit was requested to return. The reason of the condemnation can easily be understood when we study the character of the woman, with her burning of incense and incantations, which are earnestly protested against by all honest Spiritualists to-day, and the same women of Endor are now, as they always have been, a curse to a society; yet we cannot see how any one can place the thousands of earnest Spiritualists in the same class as described in the story of the Woman of Endor, any more so than it would be honest for us to class all the earnest Christians in the same category with the hypocrites and dishonest Christians.

"As to the devil and his power to influence this world, we quote the following, verbatim: 'As the world grew wise the devils disappeared, until they were never encountered, save by very few.' But let us see how this can be reconciled with the statement that the departed spirits, returning through the instrumentality of mediums, come from hades. To accept the above as a fact would lead us to the conclusion that hell has been enlarged a considerable extent since the advent of Modern Spiritualism. Fifty years ago would be almost willing to say that the part must have gone there, as their ward, if the statement recorded from day of spirit visitation be true, and yet believe that they have been made upon the best conviction of the persons who have made them. No one would question the honesty of Andrew Jackson Davis in giving to the world his works on Modern Spiritualism. There must have been some manifestation or evidence that satisfied every demand made by his intelligence. To deny a fact simply because reason is not able to judge of it is to turn the intelligence of the mind into a mere tool to a force destroying hope and producing chaos in the human mind. We know that our most bitter antagonist would not endorse the latter view, except to say that while Zöllner was an able reasoner along scientific lines, he could not possibly be right in accepting a spirit manifestation as a fact.

"While we, as Spiritualists, can go into court and give truthful testimony, and be accepted as such, upon temporal affairs of men, our evidence upon any of the facts of Spiritualism would not be accepted, as the court rules that there can be no evidence adduced to prove an impossibility; yet, at the same time, the maxim of the world in the closing of the nineteenth century is that all things are possible; therefore Spiritualism may yet be the bearer of glad tidings to humanity, for are they not all ministering spirits? It seems strange to us that the Christian ministers, so much truth in the Old Testament against Spiritualism, and refuse to accept as a fact that which is antagonistic to their special object. It is a poor rule of logic that will work for both sides. While the concessions made by the distinguished divine of New York are not very edifying, yet it is something to be grateful for to know that the spirits of the departed can return, even though they reside in such an undesirable abode, for we would rather be in hell than not to be at all and not that we have won the first battle—that spirits do return—we stand ready to prove their source by their fruits. We believe it will not be long before the world will see the handwriting upon the wall and ask, as Elisha asked of Elijah, for a double portion of the spirit to rest upon them. We believe if the Christian clergymen would devote the time wasted in ridiculing Spiritualism to some worthy subject, they could be of greater service to humanity."—Baltimore American, Monday, Jan. 24, 1898.

Ludlow Patton, of Orange, N. J., writes: "If mediums come with the endorsement of the National Spiritualists' Association, they will receive attention." This may prove a keynote to the whole phenomenal aspect of Spiritualism. What one expresses, many think.—Light of Truth.

See to it that each hour's thoughts and actions are pure and true; then will your life be as such.

A good life is the readiest way to secure a good name.

Written for the Banner of Light.
HEDGED IN.
To the Opponents of Universal Liberty.

I call those souls my friends who dare to think
Outside the common limit. Hedged in
Through ages, the woman-soul
Had well-nigh thought itself conceived in sin,
Slave to man's passions. Life a slave.
Small matter what the mother-nature sought
To give her unborn babe. Man deemed his steed
Of higher worth than her whose voice was naught.

What right have you to say where woman's feet
May tread? Waves of light from realms beyond your ken
Illume her inner nature. Tried in the fire
Which burns out all alloy, no language of my pen
Can weave a wreath fitting for souls like these,
Which glorify great History's page, and trace
Far in the future what mankind may be
When Freedom is the apex of this land and race.

How small the comprehension that we have
Of Liberty. Born in the shambles, nursed and fed
By mothers whose high aspirations were crushed down,
We come and go like spectres of the dead:
Our better natures, like a garden filled with weeds,
Where the kind hands of the fair sisters three,
Patience and Hope, with knowledge in the van,
As years sit on, may set our spirits free.

Of little moment 'twere if on the rugged heights
I stood alone in Equal Rights for all. Some day
I'll clasp in greeting the hand of a free woman—
Free to choose her life, vocation, dress, and better way
To usher a new generation, whose high aim shall be
To help mankind to higher planes of thought above
The dull and dreary life where we are plodding now
Up to the sunshine, where each thought is tinged with love.

To you who try to turn the tide I have no condemnation;
Perhaps your vision hath not scanned the "open sea."
To you it may seem right that woman still remain
The slave of man, launch untold lives, whose only plea
Is that kind Death may lift their burden. Still with
Voice and pen I battle for the child unborn.
And only as ye seek to free the glorious mother-soul
Shall we leave Night behind and speed up to the Dawn.

Worcester, Mass. FRED. L. HILDRETH.

The Benefits of a Belief in Spiritualism to the Believer and Others.

BY EMMA C. DAVIS.

TO the believer in Spiritualism much seems possible that cannot be explained by ordinary rules, and much that seems incomprehensible is easily understood when viewed in the light thrown upon the subject by the illuminating power of Spiritualism. Spiritualism is a natural religion, unnaturally viewed by those of creeds and for mules in the present day, but it is a religion which, because of its being natural, is bound to grow and increase in power and influence as the years wax and wane.

It might well be called an instinctive religion, as it is really such—every heart acknowledging, whether willing or not, the supreme power and spirit communion. Of every tribe or race of men this is and always has been true, whether civilized or savage, whether learned or illiterate, and there is implanted in the hearts of all, too, the consciousness, again often fought against, of a future life; of some life beyond this.

Indications of this are not lacking in every walk of life, in all branches of activity and learning, and in the constant desire for a higher development in all lines of thought and of progress in all things. Surely if there is no such idea or belief in a future or spiritual life, what would the constant striving for greater and better things avail? What need to study, invent and improve all the conditions belonging to the physical life, if behind all there was not the thought of another existence, of something beyond, a goal to be reached when we are done with the material things of earth?

If there was no such thought or belief, no other life to be attained, where would be the object of all our toils, our sorrows and our delights? We would not care for progress or enlightenment particularly; the present day would be ours, but the morrow would take care of itself, and we would be but as the flowers of the garden or the beasts of the field, enjoying the light and sunshine as it came to us, and drooping or hiding from the winds and storms, both alike to be forgotten as if they never had been, and finally to lie down, become of the earth, and all become of the past. No objects worthy the name would be desired, no advancement in any particular would be of any permanent benefit to us or to others, hence why any effort? Why not merely exist as comfortably and happily as possible, but without any especial effort or any making of many of the inventions of which such wonderful things are done as the years pass by, for the enlightenment of all peoples? No, there would be nothing to live for, nothing to die for.

The belief in Spiritualism is one calculated to improve and elevate those who are its followers, making of them a people who have for their aim in life the highest and purest truth, and the desire to live up to the main principles of virtue, morality and nobility of character.

The idea—no, I would say the knowledge that our dear ones who have left us a little while can return and hold communion with us, is in itself a source of joy and delight, rendering in twain the dark pall of sorrow and grief otherwise felt. To many who wish to believe in this happy communion with their loved ones, but still doubt, I would say, do not doubt longer, it is a truth. You have the evidence of it in the experience of thousands, and if to them such knowledge and consciousness has come, surely you must believe that your dear ones are as much interested in you as are the friends of those who bear testimony, and that if you are not blessed with this power of conscious presence, you are surrounded and guarded as they are.

There are so very many good things to be said of Spiritualism that it is difficult to write briefly in its favor; I will mention only the most salient points.

First, I would refer to its simplicity and ease of comprehension; we take to it naturally as to something which is a part of ourselves, and, as I have said, it is well named a natural religion. There are no creeds to be confounded, no dogmas to be overruled, no influence to overcome; to the believer all is simple and direct. He recognizes the fact of another life, or rather a continuation of this, the return, as guides or aids, of those gone before, to hold communion oftentimes in various manners, and a desire to live the best life here, that a higher plane may be attained beyond. The knowledge of a future life alone—a personal knowledge—is of itself a guarantee of the strongest kind of the elevating, ennobling influence of a belief in Spiritualism. It places one on his honor, as it were, to develop his faculties, maintain a life of truth and nobility, striving and reaching out for the best, tending always toward the best possible for us to attain. The happiness and content which a belief in spirit return brings to the believer is an inestimable gift, not to be lost sight of by any means in the consideration of this subject. They are potent factors toward the desire for the best, and assist greatly in aiding toward the perfect life. The influence surrounding a true Spiritualist cannot but be felt by those not acknowledging the faith. The true love for one another, the desire for the best only, and the living a nobler, truer life, are not to be considered as of little moment; they exert an influence not to be resisted, and often, unconsciously to the one affected, assist in a ready belief in the fact of spirit-communion. The Great Father never desired that his children should be as strangers to each other, but that the bond of brotherhood should be strong. He implanted in the heart of each a desire for companionship and of intercourse one with the other; but alas! the evil of man's other self has taken form too often, and prevented the harmony of thought and the flow of soul from being as it should be—harmonious and thoroughly congenial; as a result, factions have been founded, creeds have been invented, dividing households often, and many things have arisen far from being in accord with the will of the Creator.

tor, I have said that it is not those alone who believe in Spiritualism who will be benefited. It is not upon them alone that the best influences exerted by this belief are most beneficially exerted.

The true believer in Spiritualism, the one who not only believes but lives up to it, is one whose life may well be taken as a model by many who profess a far higher development, religiously, than the one who believes in the communion of souls as a positive reality—not as a chimera; something intangible, and which one must believe because told it is so, ignoring the natural instinctive feeling that it not only is, but must be, because of that inner consciousness. We must not be too severe upon those who are firm in any belief which we cannot adapt to our own ideas, but rather admire any who have a belief which they truly and conscientiously endeavor to make a part of their daily living and thinking. We only wish we could make them believers in the beautiful, soul-satisfying truth of Spiritualism, that their lives might be rounded out and made more perfect in the happiness and delight in being, which is attendant upon it.

I have wandered somewhat from what I wished to say in regard to the influences upon the lives, as shown in their daily walk, of those who live up to their conception of the ideas of Spiritualism. We would not, we cannot, give any certain set of rules or regulations to be followed; such do not exist; nor would we try to impress upon any our views as to what should be done illustrative of our faith, as being the infallible ones, to serve as a guide whereby others should walk. This we cannot, we have no right to do, as each has his own ideas, his own guides, and his own consciousness, and his own ideas of what is to be accepted and what rejected. Now, what is the influence of which we speak upon those about us, who, if not in sympathy with our opinions, would be on the watch for discrepancies in our attitude toward them, and our actions in business dealings?

This spirit of watchfulness and criticism of religious professors of every creed is one of the recognized facts of our belief; but the watchfulness and criticism are very apt to be more watchful and critical because of the marked difference between our belief and that of those who accept the religion of Christ without question of his power as a representative of the Great Father. We do not question the wonderful power he possessed, and can only desire to follow the example he set in his life and his work, inasmuch as his life and work were those of the perfect man trying in all things to do the Master's bidding. If all men would take Him as an example or model from which to pattern their modes of life, what a different people we would be! The influence of each upon the other would be only of the best. We would strive to truly live for each other, ever looking upward to the life beyond, where we could receive aid toward a truly perfect life, which is beyond our capability here, owing to the physical materiality by which we are surrounded, which acts as a drag or drag to a spiritual life here on earth.

We wish, in closing, to make a summary of the benefits to be gained by the belief in the spiritual life and earth-communion with our loved ones, and the benefits acting through us upon others. First, there is the great aid to us in our desire for advancement along all lines of progress as we realize that we are but laying the foundations for still greater progress beyond.

Secondly, the very great aid to us in our lives here—for we realize that beyond this life is another, where we will be united with those awaiting us—ready to greet us—where all is joy and bliss, as we are prepared for it, and where we may always have before and about us a vivid consciousness of the great love and protecting care of the Great I Am.

Is this not a religion to be desired? Is it not easy of belief, when we use the instinctive feeling within us of its truth? And with that consciousness, and the reasoning faculties we possess, given us by the Creator, who is just, merciful and loving, as a father loves his children, can we doubt the sureness and force of this belief, which should be all things to all men?

We trust these few words may have weight, and be duly considered by many who now stand upon the brink of the precipice of "I am not sure." Do not hesitate longer; do not doubt longer; read, listen to the testimony of those in whom you have confidence, that know of the truth; examine for yourselves, and use the reasoning faculties you have—as you would in any question of earthly matters which perplexed you.

In closing, I would say to those believing, be firm and unshaken in your convictions. At the proper time, when opportunities offer, speak a timely word; sow the seed of thought in the minds prepared for it; and, above all, live up to the teachings of this belief, which are, that as we desire purity and happiness in the life beyond, we must make this the stepping-stone, climbing to the greatest heights we can while here, that we may the sooner arrive at the summit in that of the future—the life to come.

A Fraud.

BY WILLIAM FOSTER, JR.

Who engineered it? When the English publishers of the ninth edition of the Encyclopedia Britannica decided on the work they cast about to find and select the most competent men possible to revise and write the articles. They intended to have an up-to-date issue, and for that purpose made a critical survey of the literary and scientific works of the leading nations. They selected Dr. Charles Creighton, an eminent practitioner of London, to write the article on vaccination, then becoming a prominent topic of discussion. He was a vaccinationist, but set about his task conscientiously, determined to give the subject an exhaustive examination. He began at the fountain head, the Jennerian era, which culminated in 1796, when Jenner announced that he had found a prophylactic for smallpox. He critically examined all accessible data, following the practice of vaccination down through the years in England and continental Europe. Hospital reports, as well as those of private medical men, embracing multitudinous statistics, were digested and analyzed, the result being a change of opinion; he became an anti-vaccinationist. He went to the publishers, telling them his investigations had forced him to write an article which probably would not be acceptable; if so he should release them from the contract. They told him if he had arrived at a conclusion antagonizing vaccination, they should not reject the article, but publish it with pleasure, for they had selected him because they deemed him fully competent in all respects. Dr. Creighton's article was accepted and published, and may be seen and read in the original work.

One or more "snide" or pirated editions were published in the United States, in which the article written by Dr. Creighton was suppressed, there being substituted for it an article prepared by a lieutenant in the United States Navy, advocating and defending vaccination. Here was a gross fraud, a crime worse than highway robbery, pocket-picking or garroting. Who engineered this fraud and heinous imposition? Not a layman or a private citizen, but some person or persons who sought to gain professionally and pecuniarily. Who would thus gain? Plainly the Allopaths, the great majority of whom are sticklers for the Jennerian fad. Public sentiment for some twenty-five or thirty years has been developing, antagonistic to the beastly practice of injecting into the circulatory system of a healthy person corruption, charged with diseases sometimes of the filthiest type—diseases in many cases terminating in death. Sometimes brute force is used to perpetrate the outrage, and children are shut out of the public's schools in many places to force them into the clutches of the vaccinators. The practice, even in its mildest form, is brutal, and the medical profession know it. Every physician who inserts the vaccine virus into a healthy person knows there is a terrible risk in that little puncture. He knows that to talk about pure virus is to talk a pure lie. No vaccination, unless he is as unscrupulous as the devil, when asked if he will guarantee the matter to be pure, will say "yes." Any honest vaccinator would, in answer to a like query, say "no."

Prof. E. M. Crookshank, M. B. M. R. C. S., of King's Col-

lege, London, says: "We have no known test by which we can possibly distinguish between a lymph which is harmless and one which might be harmful to the extent of communicating syphilis."

It will not do to say that animal virus, even if taken from calves, will be harmless. The germs of disease may be and are in such virus. Dr. Creighton of Cambridge University, England, gives the history of twelve cases of bovine tuberculosis (consumption) caused by vaccination with animal virus, vaccine matter from cow or calf—not from the putrid sore of the horse, known as horsegrease, as was done by Jenner, the father of the practice. He had the ignorance or impudence to declare at one time that the ulcerous sore, horsegrease, was the germinal source of the cowpox, cows having originally taken the infection from the horse.

I have six dictionaries before me, each giving a definition of virus, declaring it a poison. But I have not space to reproduce the definitions. I will do so at some future time, for I wish to set this matter of vaccination—especially the compulsory feature—before the public in its true light, creating a general sentiment so strong and powerful that the fraud shall not be enforced and perpetuated by law.

In Re Re-incarnation.

BY C. J. L. PIERCE.

In a spirit of sincerity and loving kindness I ask the favor of replying, through the BANNER OF LIGHT, to the arguments of the spirit guide of one of our speakers as stated before the People's Progressive Spiritual Association of Brooklyn, Mass.

To the question, "Is reincarnation true?" the spirit replied substantially as follows: "I don't know; and having been fifty-seven years in spirit-life, I have met with no spirit who remembered having lived on earth more than once." As further argument against the theory, many of the reincarnationists were accused of being also affinity-hunters, stating instances in which he had known that theory to be the cause of separation of husbands and wives who had previously lived happily together. I am nearly forty years old, and since my earliest remembrance have heard that accusation made against Spiritualists.

Does the fact that such cases are known prove that either Spiritualism or Theosophy caused this state of affairs? Do not persons who profess neither doctrine, sometimes seek happiness in this mistaken way?

The spirit further remarked that all the reincarnationists whom he had ever heard say that they remembered previously living in this world, claimed to have been at that time some very distinguished personage, like Mary-Queen of Scots, Napoleon, or Peter the Great, and that if the spirits of those persons were now occupying the bodies of those who made this claim, they certainly had sadly degenerated, instead of progressing toward a higher and nobler development.

This being obvious, what shall we say of those mediums who claim to be controlled by Napoleon, Abraham Lincoln, Thomas Paine or Emanuel Swedenborg, yet who are not only ignorant of the rules of grammar, and unable to spell correctly (which would be comparatively a small matter), but who are destitute of executive ability, brotherly love, logic, philosophy or science? Does the fact that there are such mediums prove that Spiritualism is false, or that no mediums are guided by spirits other than themselves?

He also told a story about a Theosophist who told of a spirit waiting for a chance of reincarnation by means of a lady already sixty-seven years old.

What does this prove, except that this particular Theosophist allowed theory to run away with probability?

He also brought, as an argument against reincarnation, that if it were true, the little child who has come to your home might be the spirit of your grandmother, or even of your husband's first wife, reincarnated for you to bring up and care for.

He added: "Let us use a little common-sense."

By all means, I say, let us do so, even in discussing a doctrine in which we do not believe.

Is it likely that a spirit would wish, or be permitted, to live again as her own great-grandchild, or as the child of her husband's second wife, unless for some good and righteous purpose which could be accomplished in no better way?

Is there no higher guide in spirit-life than the caprice or malice of recently deceased spirits, that the happiness of all their relatives is in their power? Perhaps this guide has cheerfully obeyed the laws of truth and love ever since he passed from earth life, and so has been unconscious of restraint; but I have often had evidence which was satisfactory to me that spirits who wish to be mischievous are restrained from injuring or annoying people, except as an experience for their ultimate good.

For myself I must also say, "I do not know. I have no proof of the theory of reincarnation." But I want to know. If it is true, it opens a line of glorious possibilities. It shows a possibility of accomplishing, sometime, all the great work for the upbuilding of humanity, of all creation, which we have so longed to do.

It gives us a definite reason for patiently enduring all disappointment, all deprivation, and making the very best use of every moment of time in this brief life, even as the child strives for promotion in school.

If it were true that we should live here again and again, until we had experienced every sort of life, from the least to the greatest, how it would cheer us to greater endeavor to live honestly in secret as well as in public, that we might be sure of going higher and not lower the next time.

"I Was in Prison, and Ye Came Unto Me."

Mrs. C. Fannie Allyn's Work in St. Louis.

BY W. F. PECK.

To the Editor of the Banner of Light:

The fact that Spiritualism is a practical religion, and that its advocates may be effective missionaries for higher and better living, was most pointedly illustrated by that true-hearted woman, Mrs. C. Fannie Allyn, during her engagement with the Self-Culture Spiritual Society in St. Louis last November.

All who enjoy her acquaintance know that Mrs. Allyn unites a most tender and unselfish nature with an utterly fearless and independent spirit. With a heart deeply in sympathy with the unfortunate victims of poverty and crime, and tenderly helpful to the erring, she strikes with unsparring hand at the wrongs and oppressions of those in high places.

Knowing Mrs. Allyn's active and practical sympathy with all reform work, Mrs. S. R. Baker, a prominent member of the Self-Culture Society, sought to secure her an opportunity to visit the city jail and deliver an address to the prisoners. Through the influence of ex-Mayor Joseph Brown—who is an outspoken Spiritualist, and, by the way, as a suggestive corollary, admittedly one of the most incorruptible politicians and office-holders this city has ever known—the jailer, Captain Huebner, gave a reluctant consent, stipulating that the address should be to the female prisoners only.

On the day appointed, Mrs. Allyn, accompanied by Mesdames Baker, Thompson, Barnes, Juergens, and other ladies of the Society, went to the jail, and Capt. Huebner ordered the female inmates to be brought into their presence. In they came, a motley throng, white, black and parti-colored, all colors and nationalities, careless, indifferent even to the stern commands of the jailer and guards. Ordinary religious services were common and familiar to them all. Orthodox bands of prison-workers visit them regularly to sing, pray and exhort, and they supposed this was one of those occasions, hence their careless indifference.

When quiet was secured, the meeting was opened with singing the hymn, "Nearer, O Truth, to Thee." The familiar tune was taken up by the prisoners, and rendered in excellent style, many of them, especially the colored wo-

men, having fine voices. Then Mrs. Allyn, with face aglow with the inspiration of infinite compassion, began her discourse. She addressed them as "My friends," "My sisters." No pharisaical assumption of superiority, no denunciations of sinners, no threats of hell or an angry God, but as one filled with love and compassion for their misfortunes, she appealed to their better natures, to the bond of sympathy that makes mankind one. She pointed out the inevitable suffering that follows upon a selfish life and the transgression of moral law, and tenderly exhorted them to persist in the effort to conquer the evil propensities, begged them not to be discouraged by failures, but to try, try again. No words of mine can do justice to the occasion. Suffice it to say, that in less time than it takes to tell it, the careless and indifferent of her motley audience disappeared, and every eye was fixed in intense interest upon the glowing face of the speaker, and tears crept down the cheeks of many crime-hardened faces. Even the stern face of the jailer grew soft as he listened, and with his handkerchief he wiped away a suspicious moisture from his eyes.

Closing her discourse, Mrs. Allyn requested the prisoners to furnish her subjects for a poem. The remarkable impression made by her address, and the really intelligent comprehension of her audience, was manifested in the subjects presented by the prisoners. "Try Again," "Succeed," "Be True," "Love One Another," "Obedience," "Do Right," "God Is Love," were some of the themes suggested by these unfortunates, affording material for a wonderful sermon in rhyme, and the prisoners dispersed to their respective quarters better women than they were an hour before. That the seed sown fell upon fertile spots in nearly every soul, there can scarcely be a doubt.

After the meeting Captain Huebner said to Mrs. Baker, "That woman can speak here whenever she wants to." And a member of the Charity Commission, who was an interested listener, remarked upon the deep impression made upon the jailer, as well as upon the prisoners.

There is material enough in this incident to preach a long sermon upon, if time and space would allow. I cannot forbear saying that it affords us a striking hint of the means necessary to revive Spiritualism from its torpor, and make it a living, breathing, up-to-date religion.

Lectures upon abstruse questions of philosophy and science, polemical discourses upon the superiority of Spiritualism to all other cults, eloquent dissertations upon the work accomplished in freeing mankind from superstition, etc., etc., are all well in their way, but until its advocates get into the harness of practical, here and now, every day work; until we go down into the lower strata of society, and strive to uplift the heavy-burdened souls; until we put forth an ever ready hand to help the struggling masses out of the bondage of poverty and crime, Spiritualism will be regarded by the world only as an abstract philosophy, and not a practical, every-day religion or life.

All honor to our true-hearted sister for the example she has set for the rest of us. By her unselfish labors here in St. Louis she endeared herself to the hearts of every member of the society, and a loud call will doubtless be made for a more extended engagement another season.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

Your issue of Feb. 19th bears upon its title page "In Memoriam: Joseph Osgood Barrett," and an almost speaking portrait of his care-worn and benign face. My first thought was "Bless him! He is now an angel, but only because he had begun to be an angel while in the fleshly body."

Well do I remember meeting Mr. Barrett in Minneapolis in 1888, and the kind trouble he took to come to see me at my rooms, and the wisdom shown in his words, and in his subsequent letters, warning me of certain pitfalls which my enthusiastic acceptance of Spiritualism had laid for my inexperienced feet. He was in line with my father's later caution, "Use your own judgment; let reason balance the manifestations."

Mr. Barrett was the first Spiritualist of eminence, culture and breeding that I had met, for this was before Bishop A. Beals had come to St. Paul, and two years before I attended my first camp-meeting. I was just a tyro, and attended séances with other investigators. I did not accept Spiritualism, dear friends, because of the learning and culture that I found at that time; I accepted it because it was true. And Mr. Barrett, who possessed all the qualities that make men esteemed by the best men and women, showed me a purity, a wisdom and a courage that I have never seen excelled. I was also struck by his tender devotion to his delicate wife, the wife of his youth. My heart bleeds for her in her present grief. Yet a little while, and those who love him will rejoice him in a fairer clime than this.

"Farewell, good man, good angel now. This hand Soon, like thine own, shall lose its clinging touch; Soon shall this soul, like thine, bewildered stand, Then leap to tread the free, unfathomed blue."

I had hoped to meet him again here, but our meeting is now postponed to a brighter day. I believe, Mr. Editor, that you derive some of your qualities from the brother of your own father—J. O. Barrett.

The first book that I read after recovering my sight was kindly sent to me by Mr. Newman, of the *Philosophical Journal*, and is entitled "John Brown, the Medium of the Rockies." It is a good book to read, and to lend to those who will not or cannot buy. No one can read the simple, unvarnished account of how a Mopologist prophesied, healed and instructed through him, without feeling that it is all true. And truth, pure, unadulterated truth, is what the world craves for every writer, medium or speaker. No genius, no inspiration, no learning, no eloquence, no mediumistic power, is worth anything if truth be not there.

John Brown did not seek to be a medium. The spirits found him a fit instrument, and they sought him. And if there were any indications that some one tried to misuse what came through him, they withdrew the power. I will relate an instance, ending on Page 51.

Mopologist often unrolled before him, when asleep, what would happen the next day. The pioneers, his companions, did everything possible to prevent the accomplishment of the prophecy. But invariably, when the hour drew near, they all forgot it, and every word and act came out exactly as prophesied. So they learned to watch eagerly for his waking, in order to learn what was to happen.

At last, one of them, named Timothy Goodale, proposed to John Brown to tell him alone what was to take place, and he would divide with him what he would win over the others. Brown refused, and I sent the offer. The next time, Mopologist told Brown to have nothing to do with Goodale. The next night he looked sad, and taking off his hat, took the manuscript from it, but could not unroll it. The next night he was sad and silent, and could not even take off his hat. The next night he stood in silence, and went away with sorrow and regret. Since then he has visited Brown only at long intervals, "being apparently under the restraint of some one superior to himself."

Do any of my readers know of a man named John Brown who he had? I know of three, and they are all good men and true. There was Dr. John Brown of Edinburgh, who wrote "Rab and His Friends," and other works, showing a refined nature and a humane heart; and there was John Brown of Harper's Ferry, the old hero, "who made the gallows holy when he perished by the cord," and here is this noble "medium of the Rockies," still living in California, and revered by all who know him. The value of the book is enhanced by the admirable introduction by Prof. J. S. Loveland. Yours for humanity and for spirituality,

Worcester, Mass., or Arlington, N. J.

The Medical Bill.

To the Editor of the Banner of Light:

In reading the different articles in the BANNER OF LIGHT on the Medical Bill, now pending before the Massachusetts Legislature, I regret very much that I cannot be present at the hearing, to lend some voice to the friends who are working to defeat this bill, though it would not particularly affect me, as I have a license under the last act to regulate the practice of medicine, which this bill does not interfere with; but I consider it a very gross injustice to individual rights.

I have had a good deal of experience in this line of work, as I have been before our State Legislature every session for thirty-two years, with the exception of two, fighting this measure, and so far we have succeeded in defeating it. I have had the best success by conferring with the different members of the House and endeavoring to show them that it is purely class legislation, and called for only by a few physicians for monopoly, and I have tried to persuade them to vote against the measure in the interest of justice and right. If you can get good speakers to attack the bill as soon as it comes before the House, and draw up its inconsistencies, I think it might be of great use. Let the public see the great injustice that this bill does to many thousands of people, who surely should have a right to employ whom they see fit; but individual effort with the members of the House I have always found the most effective way of dealing with this question, as many men vote for this bill without questioning its real meaning, which is certainly to curtail and infringe upon the right of every individual to judge for himself what class or kind of physician he may employ.

I have been in very poor health for the past few weeks, unable to do anything more than attend to correspondence. I think it is the result of long-continent work, but I trust with rest and care I may recuperate and be fit for active work again.

E. A. SMITH,
President Vermont State Spiritual Association and Queen City Park Camp Meeting.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

Written for the Lyceum and Home Department.

THE MAN IN THE MOON.
BY MRS. J. CLEGG WRIGHT.

There is an old loon
Who lives up in the moon,
And he is as queer as can be;
He made a balloon
With an old pewter spoon,
And his slave is a heathen Chinaman.
They hang lanterns bright
In the skies every night,
And use the white clouds for their cars.
When we look at the skies
With our curious eyes
We think all their lanterns are stars.

The Chinese in the skies
Thought that he would surprise
The man in the moon with his cooking;
He made out of rice
A pudding so nice,
When the man in the moon was n't looking;
But he returned very soon
And stuck in his spoon;
'T was so hot it was almost glowing,
So he gave it a throw,
Saw the "Chinese must go,"
And the children down here thought 't was snowing.

Said the man in the moon,
'I'd nearly as soon
You'd kill me as scare me to death."
To the Chinese he swore
If he cooked any more
He'd shake him till he'd lost his breath.
Then he grabbed at his cue,
And a great storm he blew,
Till the Chinaman screamed out with pain,
And the tears from his eyes
Just poured from the skies,
And we called it down here a great rain.

One day about noon
They set sail in the moon,
With the Queen of the gay Northern Lights;
She had jewels so rare
Tangled up in her hair,
And was one of the loveliest sights.
But the Sun he looked down
With a terrible frown,
And the gay Queen burst right into tears,
And the drops from her eyes
Painted lines on the skies,
And we said, 'Lo! a rainbow appears.

Then the Queen ran away
From the moon that same day,
And went to the Sun, her true lover;
Said she, "Let me find
That you're not unkind,
My sorrow you'll surely discover."
With joy the Sun said,
'Now let us be wed,
And we'll be so happy together."
So a wedding they had,
And the heavens were glad,
And we cried, "O! what grand summer weather."

Written for the Lyceum and Home Department.

Only a Faded Pink, or The Mission of Flowers.

BY SYLVANUS LYON.

"Howe'er it be, it seems to me
'T is only love to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."
—Tennyson.

The stem broken, the petals soiled and the flower wilted—and yet it was precious, and had its mission of use. It was only a faded pink, yet how suggestive, with many good influences!

Resting on the Moderation Society's city desk, it truly reasoned and pleaded for justice and mercy, reminding one of duties neglected and the good I might do to-day. It seemed to say so plainly: "Grant the poor Dane was ungrateful and injured you, forget and forgive, for he is now in need." Also "he is far from native land and friends." And continuing, the flower seemed to chide me: "Think of this poor man," it said, "cold and hungry, sleeping anywhere, with chance bites, pleading in vain for work of any kind and in many places."

"How would you have done in his place?" it whispered to me, "acting this tragic life character—better or much worse? May it not have been your weakness to fail many times, seeing no aid or kindness, knowing no charity?"

"Oh, then, have pity, and thank the loving angels your lot was not cast in these hard, dark places, and always feel for the poor and needy, the outcast and fallen."

It was late in the summer months. The Moderation Society's free fountains closed, and even the chrysanthemums and last fall flowers had been frost bitten; then the grand flower-distributions had ceased. It was at this time that "Nelson, the Dane," modestly made his flower-offering of this single red pink—once beautiful and fragrant, now soiled and broken, but pleading to me for forgiveness and aid.

I accepted the offered gift, pinning it as a boutonniere in proud display. You should have seen the beaming of pleasure quickly coming to the Dane's face, and the little pink was truly better than a costly bouquet, for it was a token of love to me and blessing to him.

And this is the mission of sweet flowers at all times—tokens of purity and innocence given to little ones or the poor and needy. They are like the Dane's little pink, precious and beautiful, for it told of repentance, forgiveness, love and gratitude, and best of all, aided to give the hungry man food and raiment.

MORAL.

Kind reader, the same offerings, better chances, come to you and me often, and we may gain greater rewards than from a broken flower, for

"All who joy would win must share it,
For Happiness was born a twin."

Gallery of Authors' Portraits.

The "Gallery of Authors' Portraits" once saved the life of a reading club, which was in the last stages of a financial decline. Some other struggling society may be interested to learn how they may secure this valuable collection, which may enable them to pass successfully through a financial crisis.

The first essential to success is judicious advertising. Our notice in the columns of our local paper read as follows:

"The Centretown Reading Club has come into possession of a valuable collection of portraits of the most famous authors belonging to ancient and modern times. This collection will be exhibited at the Town Hall, Friday, Oct. 18th, at 8 o'clock.

"Owing to the unfortunate loss of the catalogue which should accompany the collection, we invite our friends to assist us in naming the portraits. Any one who names all of them correctly will receive a valuable prize. Admission ten cents."

The gentlemen of the society constructed a

large wooden frame, six by three feet, which was carefully covered with cloth to resemble as closely as possible a real picture-frame. This was set up on the stage, and arranged a curtain in front which could be let down or drawn aside at will. Curtains extended from the sides of the frame to the wings of the stage, and a dark red curtain was arranged to form a background.

As the audience assembled, each was given a pencil and card, the latter numbered to receive the names of the authors.

The brightest and wildest gentleman belonging to our club was selected to act as exhibitor, to draw aside the curtain, when the portraits were in position, and to make such remarks in regard to them as his ingenuity might suggest.

On the appointed evening, promptly at eight o'clock, the curtain in front of the frame was drawn aside, disclosing a man covered with white dust, and standing beside a bag of flour.

At the bottom of the frame was a card bearing the figure one, and most of the audience recorded number one on their cards as Miller.

Number two was a serving-man bearing a tray on which were bottles and glasses. He represented the poet Butler (2). The curtain when next drawn aside displayed a rasher of Bacon (3). Number four was a little girl, who was, of course, Young (4), and no one experienced any difficulty in recognizing the Cook (5) who came next.

When number six was discovered trying to blow out the gas, he was decided to be Greene (6), and, in the next portrait, the ermine robe and crown marked the royalty of a King (7). The unveiling of number eight showed an arrangement of ribbons of many shades and colors. This was a puzzle, but some one thought of Hughes (hues), which afterward proved to be right (8). Perhaps the famous novelist would not have felt complimented by the woolly-headed pickaninny who personated him, and appeared on the cards as Black (9).

Fischer (10) next appeared, equipped for a day's angling, and his successor was presumably the string of fish with which he returned, and which was certainly a good haul (Hall, 11).

The little boy clad in overcoat, fur cap and mittens, with his sled and skates, who figured as the next portrait, personated Winter (12), and in the next picture the same boy represented Oliver Twist, with his bowl held out for More (13).

A gigantic crustacean, commonly known as Crabbe (14), was succeeded by the letter L cut out of cardboard and placed near the bottom of the frame, where it could properly be called a low L (Lowell, 15).

A choice brand of tobacco suggested an invitation to take a "chaw, sir" (Chaucer, 16), and a piece of coal stood for the great legal authority, Blackstone (17). A string of oyster shells was quite shelly (Shelley, 18). A height of six feet certainly gave number nineteen a claim to the name of Longfellow (19), and he was followed by a choice assortment of sacks (Saxe, 20).

A boy doubled up with colic, and carrying in one hand a half-eaten green apple, gave the idea of Paine (21). Next came several five cent pieces, Nichols (22), followed by Nature's noblest work, a Mann (23). The author of the Star-Spangled Banner was portrayed by a large pasteboard key (24), and a pretty young Quakeress answered to the name of Gray (25).

A familiar plant posed as the author whose nom-de-plume is Fanny Fern (26). A young man, who next appeared, was suffering from a severe attack of "coughin'" (Coffin, 27).

A piece of heavy rope was, of course, a Cable (28). The little girl in number twenty-nine wore her hair in Bangs (29), and her successor was a young man who carried a large Kane (30). A boy discovered in the act of picking a man's pocket was a "Hooker" (31).

A little girl, tightly clasping a large shell, evidently thought it was her shell (Hershel, 32). Number thirty-three was a picture of a camel, suggesting to most the Scotch poet, Campbell (33).

A little barefooted child in its mother's lap, listening to the nursery classic beginning, "This little pig went to market," gave rise to many puzzled looks. Some, however, thought there might be some connection between a "toe-play" and a Plato (34), and so it proved.

A common article of jewelry was recognized as the Venerable Bede (35), and was followed by a large iron Locke (36). A young man, evidently much amused, was pronounced Gay (37), and a common bivalve turned out to be C. Lamb (clam, 38).

A piece of cloth, evidently much injured by fire, represented the poet Burns (39).

A Taylor (40) next appeared, followed by a young lady, who wore the garment formerly known as a Spencer (41). Number forty-two was a comfortable Hood (42), and the leading product of the South appeared as the representative of the poet Cotton (43). A man at work on a barrel was, of course, a Cooper (44).

Suitable prizes for this contest are books by some of the above mentioned authors, or the authors' portraits. The expense of arranging for such an exhibition would be slight, and the exhibitors will feel repaid for their labor by the enjoyment of their audience, as well as by the dollars that will jingle in their treasury.

ANN MARIA MITCHELL.

Written for the Lyceum and Home Department.

AN IDEAL HOUSE.

BY MAY HEDRICK.

'T is made of bricks of love,
'T is whitened with kindness,
'T is plastered with generosity,
'T is painted with goodness,
'T is carpeted with self denial,
'T is furnished with charity,
Occupied by mercy,
And located in the heart.

New York City.

Children's Progressive Lyceum No. 1

On Feb. 20 met in Red Men's Hall. The lesson for the older groups was "The different degrees of spiritual development in man compared with the lower animals, and the effect of different kinds of food upon our natures and spiritual growth." Each of the eleven little ones gave bright answers to their subject. "Goodness."

Next Sunday they will find out what temptation is. The subject was proposed by little Clara Weston. The program of entertainment was as follows: Recitations, Annie Jameson, Clara Weston and Winnie Jameson; piano duet, Mr. Milligan and Miss Benson; recitations, Ethel Weaver and Eva Lee; song, Little Eddie; reading, Mrs. Jones.

On Saturday evening, Feb. 19, Mrs. William S. Butler gave a whist party at her office, seventy-six friends being present, the proceeds of which she gave to the Lyceum. On March 10 Mrs. Butler will give another whist party; and March 5 she will tender a reception to the younger Lyceum members, hoping to increase their interest in the work.

CHARLES B. YEATON, Sec'y.

Cor. George and Revere streets, Revere.

Enigma.

I am composed of nine letters.
My 1, 8, 3, 2, is cipher—nothing.
My 7, 5, 9, is a product of the pine tree.
My 6, 2, 4, 7, is a black substance.
My whole is one of the great teachers of the East.
LUCILE MELCHERS.
Charleston, S. C.

Truly there is nothing in the world so blessed or so sweet as the heritage of children.—Mrs. Oliphant.

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

A Tribute to J. O. Barrett.

BY J. M. FREEDLER, M. D.

Only yesterday (Feb. 17th) I received a letter from Henry Barrett, son of Joseph O. Barrett, informing me that his father had just passed away. The announcement astonished me, for I had written him only a few weeks since, and was daily expecting his reply. And I had hoped to meet him in Rochester at the Jubilee. Alas, how fade our hopes—how banish our fondest expectations!

As a tribute of love and fraternal affection existing between Bro. Barrett and myself, I feel to say this of our ascended brother: He was an upright, honest, conscientious man, a zealous worker in all the reforms of the age, an admirer of forests, flowers, and the beautiful in nature, a writer of rare attainments, a devoted husband, father, neighbor and friend of humanity. For a quarter of a century we were the closest of friends, frequently corresponding, lecturing and making books together, such as the "Spiritual Harp." Often was I a guest at his house, and never did I see him in the least angered, nor did I ever hear him speak a malicious, ill word of a human being. His charity was only excelled by his deep sympathy for our common humanity. While eminently practical, he had rich poetical qualities, making his commonest prose almost poetry. It was a struggle for him to get out of the sectarian clutches of the Universalist church, but he was too large for any sect, too noble and progressive to be chained by any creed. Through investigation he became a Spiritualist, and, becoming such, he nailed his banner upon the outer wall, and dared to speak the highest convictions of his soul. He did not hide his light under a bushel, he did not cringingly say, "I am an investigator," but did say, "I am a Spiritualist!" He did not say, "I believe it," but "I know it to be a fact," demonstrating a future existence.

How rapidly are passing away the old pioneers recently—James G. Clark, Prof. Zenas Hodges on the Pacific Coast, and now, J. O. Barrett. The reflection overshadows me with a cloud. Who will take their places?

Really, I feel almost alone—feel like an old oak on the hillside, battered, weatherworn, and waiting the call to cross the crystal river. In reading Henry's letter of his father's departure my eyes filled with tears. It may be childish to weep—it may be a sign of unreconciliation—but I could not help it. I love my friends, my fellow workers, with a deep, unselfish love, and I am worldly enough to wish to often clasp their hands and listen to the music of their voices in this present world; but we must all bow to the inevitable. Bro. Barrett has gone up one step higher; he has put off his sandals, laid down his staff, crossed the peaceful river of death, and already met the dear ones gone before. Such are the demonstrations and consolations of Spiritualism.

Minnesota State Spiritualist Association.

To the Editor of the Banner of Light:

No doubt you have been expecting to hear from this section of the country for some time regarding the visit of Dr. J. N. and Mrs. Magoon, and the forming of a State Spiritualist Association of Minnesota. The Doctor succeeded in getting himself cordially disliked by a number of Spiritualists (so-called), who have written a number of letters to the National Spiritualists' Association regarding him and his methods while here. It is sufficient to say that his work here was very aggressive, and no quarter was shown to the immoral and dishonest mediums with whom the ranks of our workers have become permeated, to the great detriment of the Cause.

The result of his visit to the Northwest is a State Association, whose officers are men of standing and integrity, whose motives are the promulgation of pure Spiritualism, by teachers and leaders who are men of honest and upright, and who can present our philosophy to the public in an intelligent and dignified manner. By this means we expect to bring into our ranks those people who know the truth of our philosophy, but have held aloof on account of the chaotic condition into which our Cause has fallen by reason of unscrupulous people being permitted to pose as spiritual teachers, but who have simply imposed upon the credulous, and the public in general have become disgusted with the whole Cause, and class them all in the same category.

To remedy the above, and all other evils with which we come in contact, is the aim and object of the State Association, and we realize we have a tremendous task before us, but by patient and careful methods we hope in a few years to have an Association that can be pointed to with pride by the National Spiritualists' Association as an example of what intelligent and harmonious organization can accomplish. "You will find doubtless here from our Secretary in a few days, with a full report of what has been done; also an application for a State Charter, and I assure you that any suggestion that your large experience can give as to the best methods to be pursued to accomplish the desired results will be greatly appreciated by the Association, as well as by

Yours very truly,
CLARENCE D. PRUDEN,
Vice-President S. S. A. of Minnesota.

A Letter from J. E. Darling.

IN RE THE WHITE MAHATMAS.

To the Editor of the Banner of Light:

Permit me to say a word with regard to that most deplorable drama which has recently been enacted in Buffalo in the name of the grandest truth that was ever flashed upon the world. To my mind this is about as sad an affair as I ever knew, and when such things are to a more or less extent constantly coming to the surface, it is hardly to be wondered at that intelligent people, having no knowledge of the beautiful truths of our philosophy and phenomena, show so little respect oftentimes to our Cause and its workers.

Sometimes think that such results as were recently obtained in Buffalo were brought about by the influence and labors of earth-bound spirits; but when we calmly and carefully view the facts as they are, and then reflect that no religion has ever made the progress that Spiritualism has in the same length of time (even under the adverse circumstances to which I have referred), we must feel that spirits of intelligence, experience and wisdom, whose abiding place is the higher realms of immortality, are not unmindful of their duties to God and humanity, and are doing all they can in the interests of the moral uplifting of our Cause.

Resolutions

Given at the Memorial Service held at 12 o'clock in Commercial Hall, Sunday, Feb. 20th, for Miss Lottie Webber, aged 22 years and 11 months:

As God in his wisdom and love has been pleased to remove from us to a higher sphere our beloved sister Lottie Webber, although young in years, and giving promise of great usefulness in spreading the grand truths of Spiritualism;

Resolved, That this Society bows submissively to the Divine Will; that with heartfelt gratitude we thank our Heavenly Father for the sweet companionship which we were permitted to enjoy with our beloved sister, and while we mourn that our fellowship was so suddenly cut off, yet we acknowledge that our Father doeth all things well.

Resolved, That we do our sincere sympathy to our dear Bro. Webber in his great bereavement, and we pray that he may be able to look beyond the gloom of the tomb to that bright spirit-world where Lottie is in full possession of eternal life.

Resolved, That a copy of these resolutions be sent to our brother and sister, and finally by our President, and that the BANNER OF LIGHT be asked to kindly publish the same.

Respectfully submitted,
FRED. DEBOS.

THOUSANDS ARE LIKE HIM.

Prominent Member of the Legislature Cured by Dr. Greene's Nervura.

Representative Crouch Made a Well Man by Using Dr. Greene's Nervura. Editor J.C. Gere Gives the Result of His Investigation of This Remarkable Cure in the Daily Gazette. Spring is the Time to be Cured.



HON. CHAS. S. CROUCH, REPRESENTATIVE IN THE MASSACHUSETTS LEGISLATURE.

The editorial columns of the Northampton (Mass.) Daily Gazette give the particulars of the remarkable cure by Dr. Greene's Nervura blood and nerve remedy of Hon. Charles S. Crouch, Northampton's ablest and best known statesman and Representative in the Massachusetts Legislature.

Editor J. C. Gere, of this leading newspaper, personally investigated the facts of this wonderful cure, and his widely-read editorial states the details of the cure exactly as they occurred, giving Hon. Mr. Crouch's own words.

Learning that a great cure had been effected in the case of Representative Chas. S. Crouch of Northampton, Mass., by Dr. Greene's Nervura blood and nerve remedy, a reporter took occasion to call on Mr. Crouch and talk with him about it, and among the thousands of testimonials given to this world-renowned medicine none will be more widely read or give greater weight than this one, coming from so noted a man as Representative Crouch.

Hon. Mr. Crouch said: "Last spring I did not feel in my usual health—felt as tired in the morning as when I retired; had no energy nor ambition to go about a day's work; no appetite with which to regain strength and energy. In this condition I worked along from week to week, thinking that after a while matters would right themselves and I would feel like myself again. But to the contrary, I grew worse.

"Knowing that Dr. Greene's Nervura was not a patent medicine, but a medicine put up from a prescription discovered by the doctor in his private practice, I resolved to try it. The first bottle helped me so much that I purchased another one, and even a third bottle, when, to my great joy, I found myself as well

as ever I was in my life, and, furthermore, have remained so."

In further conversation he said: "Dr. Greene's Nervura is a great medicine. There is no humbug about it! It was made to cure, and it does cure! No one need be afraid to use it."

Day by day he praises this wonderful medicine to his friends and neighbors as the one sure way to regain their health.

The word of this widely-known statesman should have the most convincing weight with the public; but when we have added to this the fact that the Northampton Daily Gazette, a newspaper of the highest standing, vouches editorially for the truth of every word, and its editor states that he has personally investigated all the facts of the marvelous cure, there should be no hesitation by the people to use this great medical discovery, this wonderful curer of disease, Dr. Greene's Nervura blood and nerve remedy. It is a fact no longer to be doubted that this remedy cures, that it makes those who use it strong and well, that it is the surest and most certain cure for disease in all the world, and the very best spring medicine possible to take.

It is not a patent medicine, but the prescription of the most successful specialist in curing diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that the medicine will cure, and the fact that he can be consulted by any one at any time free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

Do not fail to use it!

A Happy Occasion.

To the Editor of the Banner of Light:

On Thursday evening, Feb. 17th, the friends of the widely-known Prof. J. Jay Watson, and his talented daughter, Miss Annie A. Watson, united in a social and musical entertainment at 612 Columbus Avenue, Boston—the home of Mrs. L. A. Potter.

The program, eminently appropriate, consisted in listening with pleasure to the performance (violin, piano, etc.) by Prof. Watson and Miss Annie A., and the after-presentation to the gifted performers of an elegant lounge chair (to Prof. Watson) and a valentine envelope charged with a good sum of "the currency" (to Miss Watson).

An elegant banquet closed the entertainment. From first to last the exercises proved of interest and pleasure to all present.

Prof. Watson, his wife and daughter, Dr. and Mrs. T. A. Bland, Dr. Justin Whitney and daughter, Mrs. Minnie M. Soule, Mrs. Kirby, and others were in attendance. Letters regretting inability to be present were received from Dr. Darius Wilson, Prof. C. W. Emerson, Dr. A. H. Flower, and other contributors to "the fund."

JOHN W. DAV.
27 Springfield street, Somerville, Mass.

An Item of Interest.

Mrs. Victoria Claflin Woodhull Martin, whose career has been interesting England and the United States for many years, is on her way to New York, according to her agent in this city, to work for humanity, whatever that may mean. Since the death of her husband a year ago, Mrs. Martin has enjoyed a large income, and her projects for humanity will not be hampered now by a lack of money, unless they are executed on an unusually expensive scale. The familiar "projects for humanity" in this city up to date have demanded nothing more expensive than the hiring of a hall, and Mrs. Martin is abundantly able to hire any hall in New York. Her agent says that she may establish somewhere in this country a Temple of Science, over which she will preside for the benefit of future generations. Mrs. Martin has been credited with some very frank opinions on subjects that have been discussed by Annie Besant, and her agent announces that in the proposed "Temple of Science" she will teach "such methods of humanitarian government as shall fit future generations to combat successfully and overcome the financial, mental, moral and physical obstacles that now retard their progress." The proof of her theories rests rather indefinitely with future generations.—N. Y. Sun.

A Test Seance.

BY K. GORE MEURLING.

Allow me the privilege of a space in your valuable paper, in which to mention a most remarkable seance, held at Arlington Hall, in New York City, by our young medium, Ira Moore Courlis, who is carrying everything before him in the wonderful exhibitions of psychic power demonstrated at his weekly gatherings.

After the usual religious services he astonishes his hearers by such remarkable tests of the return of their loved ones, giving full names in rapid succession, that only weeping eyes and gladdened hearts can give expression. Space will only permit of one test given to a lady, in which he approached her, by saying: "You are a soldier in the army of the Lord," and "Now I see that you are a soldier in the army of the United States. There is a spirit with his head bound up, and blood upon his face." He says: "You were his nurse on the battlefield, when wounded, and he is waving a flag with the red, white and blue."

Now I see Henry Ward Beecher standing back of you, and he says: "He sent you forth as a nurse to the war," which was true, as she was the first volunteer nurse, and belonged to his church.

The effect was thrilling, and the crowded audience could not resist a round of applause. Mr. Courlis has only been a medium ten months, but his powers are marvelous, and he has a crowd of faithful followers.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio, Dec. 11.

The Golden Echoes.

A NEW COLLECTION OF ORIGINAL WORDS AND MUSIC, For the Use of Meetings, Lyceums, and the Home Circle.

BY S. W. TUCKER.

Author of various Musical Publications.

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SPECIAL NOTICE.

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

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

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return correspondence. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

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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 1898, 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.

Volume Eighty-Three.

With this issue the BANNER OF LIGHT enters upon its eighty third volume. It has held steadily on its course over the sea of progression for forty-one years, and has never once lowered its flag, or showed signs of weakness during that long period of time. Volume eighty-three opens most auspiciously. It will maintain the same high standard of excellence that has characterized the BANNER OF LIGHT throughout its long and successful career. The brightest minds on both continents will speak to its readers through its columns during the course of the new volume, and many rare gems of thought will be added to the shining crown of truth. Its policy will be a progressive one along all lines of spiritual work.

It will fearlessly defend every true and worthy medium or worker in the exercise of his spiritual gifts, and will cheerfully proclaim to the world the truths demonstrated by honest mediumship. Upon the reform issues of the day the BANNER OF LIGHT will continue to speak with no uncertain sound, and will earnestly advocate any and all measures that will ameliorate human suffering in every possible way. Cooperative effort through practical, business-like organization, conducted upon business principles, will be a prominent feature in THE BANNER'S work henceforth. Through cooperation, honest mediumship can be protected, reforms inaugurated, the afflicted benefited, fraud and error removed, and the Cause as a whole elevated to the high plane of excellence its promoters in the higher life intended it should occupy.

With such a program before them, the Spiritualists of the world will find it to their advantage to subscribe to the BANNER OF LIGHT, in order that they may be in touch with the progressive minds of the age. All should read what our most advanced writers and scholars have to say, and their ringing, instructive words will adorn the columns of the BANNER OF LIGHT throughout the present volume. Subscribe for THE BANNER at once, and have your subscription date from March 5th, 1898, S. E. 50, and induce your friends and neighbors to do likewise. Help THE BANNER with your patronage, and add the weight of your influence to its endeavor to secure "Equal rights for all, and special privileges for none."

Weariness.

The mind as well as the body often grows weary in the great struggle that man calls life. In fact, weariness of mind is often the cause of the exhaustion of man's physical forces. Mental vigor is the foundation of cheerfulness and serenity of spirit. "Mens sana in corpore sano" is a truism, and if the mind is properly trained, it can be led to develop a condition of health that will defy all diseases and overcome every form of weariness. But how can a person induce his mind to engage in sound, healthy thinking? How can one escape from the depression incident upon close application to duty, be it in the line of study or of hard physical labor? Can mental processes be controlled by the individual?

These questions should be answered in reverse order. The will of the individual is the judge that occupies the bench of reason. Its fiat can control the mind and induce it to act under its potent influence. Therefore, if the will be set against processes of thought that engender sadness, and bring in a feeling of depression, lassitude, or ennui, the battle is

more than half won at the outset. The will, then, should be the arbiter to decide what shall or shall not be admitted to the inner sanctuary of the court of reason. By resolutely turning from the shadow, man can soon find the sunshine, in which he can speedily renew his strength.

A resolution of this kind, when once honestly formed and strictly adhered to, will lead to a line of thought that will banish the gloomy forebodings and mournful repinings that have come in through the exhaustion of the vital forces of the individual. Mental weariness departs in haste whenever an uplifting, cheery, breezy influence is allowed to play upon the mind. A change of thought, a variety in physical labors, give rest and lead to the complete mastery of the soul over all elements in man's nature. A hearty laugh, a visit to the opera or to a high-class theatre, a few words of encouragement from a friend, and a man goes to his couch at night, or to his work by day, both mentally and physically refreshed.

Depression can be overcome by obeying the behests of reason, through the will. If a man determines to be miserable, unhappy and out of sorts, he can and will succeed. He will not only be unhappy himself, but he will make every person unhappy with whom he comes in contact. If this be true (and no argument is needed to prove a self evident fact), then through the same channel man can raise himself out of the slough of despond, and make himself and associates cheerful and happy. It rests largely with the right exercise of the will of the individual as to which state he will find himself in.

Weariness of brain and body is the cause of many of the physical and mental monstrosities that now wear the human form. By overworking the body, the mental faculties are dulled; by overworking the mind, the physical forces are depleted. In those enfeebled states, creative energy is called upon to act, and in obedience to nature's law she does her best, but diseased bodies and weak minds often result. If the individuals concerned had not dwarfed their own powers, these deplorable results would not have followed. Healthy thinking can be induced through a determination to look upon the sunny side of life; it will also come through a desire to help others when they are in need. Weariness in both mind and body often comes through the constant dwelling in thought upon one's self. It makes one morbid, melancholy and morose, and throws a dark cloud over the entire world.

It is true that dire poverty, dark cruelty, and rank injustice prevail in the world. It is true that arduous toil and mental slavery prevail among men in far too many localities on earth. It is true that drudgery enslaves many who would gladly find the promised land of freedom if they felt they knew the way. None of these conditions can be overcome, however, by a constant dwelling upon our own ills, nor by losing ourselves in a never-ending round of self-pitying thoughts. Face about! Seek the sunshine. Strive to spiritualize every duty, and to make every act subserve the highest elements in the soul. By so doing, sound, healthy thinking can be induced, mental depression overcome, the physical invigorated and the will strengthened to lead on to greater victories over every untoward circumstance that now limits the individual. Weariness will depart when the soul is in full control of all of man's faculties.

Fanaticism.

Father Weber of Rondout, N. Y., pastor of the Roman Catholic Church in that place, in a recent sermon, vigorously denounced the United States, and told his hearers that it was their duty as loyal Catholics to take up arms in behalf of Spain, in the event of war between the two nations. This address created great consternation amongst his hearers, several of whom left the church when the priest said that under no circumstances should Catholics fight against Spain, a Catholic nation. In referring to President McKinley and his cabinet, the priest said it would be an excellent thing if they were all blown up. When asked why he preached the sermon, Father Weber said: "I preached a Catholic sermon to Catholics. It is no one's business what I said. I simply told Catholics what their duty was in case the United States fought with Spain." It is to the credit of many in his audience that they publicly announced their intention of defending "Old Glory" in case of war. It is said that an attempt will be made to remove the priest from the parish, where he has only been established four months. St. Peter's Commandery, K. of St. J., is outspoken against the utterances of the recalcitrant priest, and will stand by the United States Government under all circumstances.

Father Weber, let us hope, only represents himself in his fanatical and treasonable words. In any other country than the United States he would have been silenced from preaching or arrested for treason. We are inclined to believe that a few months in prison, or perpetual banishment from America's shore, would do the doughty priest no little good. We hope that he has no following in his church, yet that such sentiments are entertained even by one priest would indicate that his inspiration is drawn from the church militant he represents. Many Catholics were loyal to the Union during the late war, and we believe that a large percentage would uphold the nation's honor in a contest with Spain. Father Weber's words are the wild utterances of a fanatic, but they prove that the Catholic's first duty is to his church, and not to his government. This fact should not be laughed at, nor sneered at, but should be met by a demand on the part of the United States government that every citizen must make his church secondary to his patriotism.

Our readers will be pleased to learn that Father Weber has been officially requested to leave the diocese. Archbishop Corrigan's Secretary says that had Father Weber belonged in the diocese instead of in the West, whence he came, he would have been subjected to sharp discipline. As it is, he has simply been dismissed. It appears that Father Weber is now afraid of his life, having received an infernal machine by mail from New York City, on Feb. 28th. Treason will not do in America, even if encouraged secretly by the powers of ecclesiasticism. It will be a question in the minds of many Americans as to the representative character of Father Weber's words. Is his crime solely that of being too frank, thereby exposing the animus of Rome too early in the contest? Many Catholic priests made loyalty to the flag the subject of their sermons last Sunday, and took strong ground in favor of patriotism.

The Battleship Maine.

The destruction of the great battleship, Maine, in the harbor of Havana, Cuba, has filled the whole civilized world with horror. The cause of the disaster, through which two hundred and sixty men were sent into spirit-life without a moment's warning, remains shrouded in mystery. It is possible that one of the magazines exploded from the heat of the furnaces, or that it was due to spontaneous combustion of the gases generated by the coal stored in the bunkers.

The people at large are inclined to believe that the Maine's destruction was caused by the explosion of one of the many torpedoes that have been planted in the harbor. The cause of the explosion of the torpedo can be easily conjectured. Some fanatical Spaniard, wishing to give vent to his hatred for the United States, touched off the torpedo, with the result as above stated. The Maine is a total wreck, while the loss of life is appalling. The Spanish authorities have done all in their power to succor the wounded and to assist the officers in ascertaining the cause of the disaster.

If the deed was done by some recalcitrant Spaniard, or body of Spanish sympathizers, we feel that Spain should be held accountable for the actions of her subjects. The Spanish outrages in Cuba have long been an offense unto all civilized nations of the earth. It is too much to ask the people of the United States to ignore the present catastrophe, should it be proved to have been caused by Spanish hatred. Arbitration is better than war, but freedom sometimes requires the sacrifice of blood and treasure to secure her sacred rights. Cuba should be free, and indifference on the part of the United States, if longer continued, can only be considered cowardice. The episode of 1873, when an American ship was fired upon in Cuban waters by a Spanish man-of-war, cannot be repeated with impunity in this destruction of the Maine. President McKinley and his advisers should remember this, and act accordingly.

A New Social Order.

D. W. Dean of Molina, Ill., claims to have received revelations from Abraham, Moses, and other ancient worthies, with regard to a new divine or "spirit" government, which is shortly to be established upon the earth. The present social system shall be abolished, and the new order of things as revealed to him shall be established. He designates the new innovation "The Judgment or Spirit Government of Love." In the new condition of human affairs human nature shall be changed, all our laws, educational systems, churches, priests, preachers, lawyers and doctors shall cease to exist, there shall be no more vice and crime, no pain and sickness. There shall be no private ownership of land or industry, but the government will be intensely paternal, and its subjects shall all be treated as children. There shall be only one government and one brotherhood in the whole world, and Chicago shall be the capital. The Dean revelation says that even the climate shall become changed and more in harmony with vegetable, animal and human life, the sunlight shall be improved, and darkness shall disappear, the earth shall become more productive, and the cruelty among men and animals shall not be found any more in the new order of things. All things shall be improved, and men shall not live to gratify self, but to do good unto others. Poverty and opulence shall be abolished, as the government owns all things, and will supply all things. Machine politics and politicians will be a thing of the past, and corruption in public office will never be heard of. This is reform with a capital "R." Perhaps some of these dreams may be approximately realized ten thousand years from now, but it will take more than one revelation from Moses & Co. to institute the Dean régime in the present era.

Colored Postmasters.

The assassination of the postmaster of Lake City, South Carolina, because of his color, has given the press throughout the North an opportunity to say some very ugly things about the lack of civilization in the South. The white people of certain sections of the South object to negro rule, and carry their objection to extreme lengths. Some negroes, when clothed with a little official power, are so impudent to the people whom they serve as to make their conduct positively unbearable. But is not this true, also, of many white officials?

It is to be deplored that race hatred is so firmly fixed in the minds of some of the Southern people as to lead them to murder an officer of the United States Government. But assassination and lynching are not confined to the South, as Ohio, Indiana, and several other Northern States can testify. The murder of the colored postmaster will revive the bitter feeling between the North and South, through the efforts of petty politicians to make political capital out of it. We deeply regret the murder and the evils that are sure to follow it. If postmasters were elected by the people, and confirmed by the United States Government, no person who was obnoxious to the people would be foisted upon them. Under the present system, party service counts for more than fitness for the office, or the wishes of the people. It is not probable that the assassins will ever be brought to justice.

The Golden Jubilee.

In view of the fact that two great celebrations of the Fiftieth Anniversary of the Advent of Modern Spiritualism are to be held in this city, many Spiritualists from all sections of this State and New England will be attracted to Boston. These visitors will want accommodations in the way of rooms and board. If the resident Spiritualists of Boston have rooms to rent, or can furnish rooms with board, would it not be well for them to announce the fact to the public through the columns of the BANNER OF LIGHT? We are in receipt of inquiries with regard to this matter, and would be pleased to furnish the desired information in our next issue.

Through the Initiative and Referendum the Swiss Republic has voted that the government shall henceforth own and operate all railroads that have been built or shall hereafter be constructed. The cost of securing the roads now in operation will be about \$200,000,000. The vote in favor of government ownership was overwhelming—384,146 yeas to 177,130 noes. By referring all important questions directly to the people, the government is kept in direct touch with them, hence can truly represent them. The Initiative and Referendum should be adopted in the United States. Switzerland has set America a good example.

The Spiritual Pilgrim.

Dr. J. M. Peebles, alias the "Spiritual Pilgrim," is as active as ever in behalf of the religion of humanity, known as Modern Spiritualism. He is now President of the First Spiritualist Church of San Diego, California, and has infused life and enthusiasm into the society. The meetings are largely attended, standing room is at a premium, and hundreds are turned away, unable to enter the building. The Doctor believes in a religious Spiritualism, and argues along scientific and philosophical lines.

His latest work, "Three Trips Around the World," issued by the BANNER OF LIGHT Publishing Co., is having a deservedly large sale, and is everywhere commended as a perfect mine of information concerning the habits, religious beliefs and customs of the people of other lands. Some of the most eminent writers of the day pronounce this work a literary gem. One of his tracts, "The Pro and Con of Spiritualism," is much in demand, and is attracting no little attention among the scholarly people of all denominations. His famous "Seers of the Ages" is about to be reissued in its eighth edition, at a reduced price. A more extended notice of this excellent work appears in another column of this issue.

Universal Suffrage.

Woman's Suffrage was argued before the Committee on Election Laws the 23d ult. Henry B. Blackwell, G. A. O. Ernst, Mrs. Anna G. Fall, Prof. Hayes of Wellesley College, and Mrs. Edna D. Cheney appeared in favor of the measure, while the remonstrants were represented by Thomas Russell, Mrs. J. E. Cabot, Mrs. C. E. Guild, Rev. Henry Van Ness, Rev. R. Thomas and others. The opposition of certain women to the cause of universal suffrage is hard to understand, but it has done more good than harm thus far, and we believe will prove a veritable boomerang to those who are seeking to prevent justice being done to woman. Educational suffrage, regardless of sex, is the coming reform, and no body of retrograde thinkers, be they women, clergymen or politicians, can stop its progress or prevent its triumph.

Rev. C. M. Arthur of Weston, Ct., has been found guilty, by a council of his church (Congregationalist), of unministerial conduct, and requested to withdraw from the ministry. His answer has not yet been received, and it is probable that he will make none, as the evidence against him is too strong to be controverted. Will he, like Frederic Bell, et al., be suddenly converted to Spiritualism, and seek employment upon its rostrum? Spiritualists may be thankful that he is not one of them, but they should see to it that he does not enter their fold as an eloquent convert. He has been cradled in the church, and the church should take care of him.

Our readers will notice, in another column, the announcement of a committee of the Veteran Spiritualists' Union with regard to the celebration of the Fiftieth Anniversary of Modern Spiritualism in Horticultural Hall on March 31st. Addresses will be made by eminent speakers and mediums, while a grand concert will be given in the evening under the direction of Mrs. Wm. S. Butler. This celebration is designed for the sole purpose of raising funds to clear the Waverley Home from debt, and will, we hope, be eminently successful in that respect. Those who attend the meetings in Horticultural Hall will be well repaid for their effort.

We are in receipt of the prospectus of the "Twentieth Century Sanitary Home," located at 3240 Lake Park avenue, Chicago, Ill. Electric, magnetic, hydropathic and osteopathic treatments are given to patients desiring them, and everything possible is done to insure a speedy return to health. Drs. Mary E. Sellen, Rosa C. Conger and Marvin E. Conger are the physicians in charge, and their well known skill in their several departments will commend their Home to the favorable notice of all interested parties.

The Massachusetts State Spiritualist Association presents a very attractive array of talent for its Golden Jubilee celebration in the Bijou Opera House, on the 30th and 31st inst. It will be the greatest event in the history of Massachusetts Spiritualism, and the vast opera house will be crowded at every session. Every Spiritualist in New England should make an effort to be present on both days.

Zola, the French novelist, has been convicted of the high crime of telling the truth, and has been sentenced to one year's imprisonment, plus a fine of three thousand francs. His defense of Capt. Dreyfus has cost him dear, yet his strictures upon the French Army and the French Courts may serve the people a good turn in the end, through a complete reorganization of both.

It is said that Rev. Sam Jones is a candidate for the office of Governor of Georgia. His platform is simple, unadorned, unimpeachable and unblatant manhood. An excellent but rather unique platform, and one that ought to command respect. It will not please the politicians, however, and the votes for Mr. Jones will probably be very few in number.

We are informed by Mr. H. L. R. Rogers of York, Pa., that if he can secure a sufficient number of subscribers at two and a half dollars per year, the discourses of Mrs. Cora L. V. Richmond will be published weekly, as in former years. All interested parties will please communicate with Mr. Rogers with regard to the matter.

The fight for medical freedom is by no means over. The question will come up again and again before our Legislature, and the friends of liberty must be constantly on the alert to defend their rights. The opponents of the measure should organize a Medical Liberty League at once, and inaugurate a campaign of education throughout the State.

A bill has been introduced into the Legislature of New York which will, if it becomes a law, very materially restrict the operations of one Anthony Comstock. Let us invoke the aid of the higher powers, to the end that it may speedily be enacted. It would be a great relief to a suffering people.

Mrs. N. J. Willis and Oscar A. Edgerly have filled very successful engagements with the First Spiritualist Temple and Berkeley Hall Societies in this city during the month of February. They are speakers of ability, and should be kept constantly employed.

Amanda Harthan.

The many friends of this old-time worker in the spiritual vineyard will be pleased to learn that she is yet interested in the good Cause, and ready to do her part to sustain it. Her health has not been good for some years, and she is now dependent upon a meagre income derived from the sales of an excellent quality of pens, and what labor her limited strength will permit her to perform. If her friends will send her twenty-five cents, they will receive one dozen extra fine pens for their money. Her address is Prospect street, Stamford, Ct. [We can say a good word for the pens in question from personal experience.]

From the Meadville, Pa., Morning Star, we learn that Hon. E. W. McArthur and Mr. A. B. Gaston (a brother of Hon. A. Gaston, President of Cassadaga Camp), were respectively elected Mayor and Treasurer of Meadville at the recent city election. Both gentlemen are pronounced Spiritualists, which fact makes their triumph all the more significant. We congratulate Messrs. McArthur and Gaston upon their success, and the people of Meadville upon having secured such competent, broad minded officers for the ensuing three years.

Mrs. Sarah A. Byrnes, one of the oldest and ablest workers upon the Spiritualist platform, goes to Bridgeport, Ct., to fill an engagement for a portion of the month of March. She was the speaker for the Spiritualist Society in Worcester for the month of January, where she attracted large audiences of cultured, interested people. Her lectures gave excellent satisfaction, and did the Cause a great deal of good in that city. Mrs. Byrnes should be kept constantly engaged.

We learn with deep regret that Mrs. Wm. S. Butler was taken seriously ill Feb. 23d, but is now improving. Her many friends unite in the sincere hope that she may speedily recover her usual health and strength. Her medical practice, and the work of preparation for her Annual May Festival, coupled with the worry of the pending medical contest, have, no doubt, contributed to produce her present serious illness.

The Fitchburg Evening Mail of Feb. 21st, contains a very appreciative review of Dr. C. W. Hidden's two lectures in that city on the preceding day: "The Spiritual Side of Spiritualism," and "Lifted up from the Earth." The latter was extensively quoted by the Mail, and very favorably commented upon. Truly, as the Doctor well says, the lack of religion is the curse of the world to day.

Our thanks are due to Bro. Wm. H. Banks for sundry clippings from New York papers with regard to psychic matters. The secular press is teeming with discussions upon hypnotism, psychology, Spiritualism, occult science, etc., which proves that the people are interested in spiritual as well as material conditions.

We are under obligations to our esteemed friend, Mr. J. E. Darling, for valuable information with regard to the Buffalo exposé and other matters of great interest to all Spiritualists. Bro. Darling's zeal could be emulated by many Spiritualists with profit to themselves and benefit to the Cause.

Grand Mass Convention.

Under the auspices of the National Spiritualists' Association of the United States of America, Handel Hall, Chicago, Ill., Feb. 22d, 23d and 24th, 1898, S. E. 50.

Tuesday morning, Feb. 22d, an informal reception was held for the purpose of greetings, mutual introduction of speakers, representative Spiritualists and visitors. An excellent order of exercises for the Convention had been prepared and printed in the form of a theatre program, on which the names of the presiding officer, National Spiritualists' Association Trustees, State Agents and Committees on Arrangements and Reception were printed in full.

Those taking part in the Convention were: Speakers, Mrs. Cora L. V. Richmond, presiding officer; Luther V. Moulton, Francis B. Woodbury, Capt. W. P. Black, Mrs. Carrie Fuller Weatherford, Dr. C. Andrews, Moses Hull, Mrs. Martha E. Root, Dr. H. V. Swearingen, Mrs. Georgia Gladys Cooley, Mrs. C. M. Wellington, Vere V. Hunt, Rev. R. A. White, Lyman C. Howe, Rev. Jenkin Lyman, Emma Nickerson, Rev. Fred K. W. Miller and other representative Spiritualists; mediums: F. Curden White and Mrs. Marion Carpenter; musicians, Miss Olive Winton, Mrs. M. E. Fallas, Mrs. J. S. Miles, Miss Abby Hayward, Master Harry Thompson, Madame Bourgeois and Mrs. Ida Perry Clason.

No report of the Convention has reached this office, save that in the Chicago Tribune of Feb. 23d, which we produce in full:

The main purpose of the Spiritualists' Convention will be accomplished this morning when the Illinois State Spiritualist Association will be organized. A committee was appointed yesterday morning to report a plan of organization. There were representatives present at the morning session from thirty societies in the State, including the eleven Chicago organizations. Addresses were delivered by a number of the leaders in the movement, urging organization. By shutting out of the organization the disreputable element that imposes upon the credibility of the public the Spiritualists expect a greater respect to be given their accredited leaders.

During the afternoon Handel Hall was crowded. Women predominated in the audience. The first speaker was Dr. H. V. Swearingen of Fort Wayne, Ind. His subject was "Capital and Labor." He discussed the methods suggested to curtail wealth and advance the masses. Mrs. Georgia Gladys Cooley delivered an address upon the "Brutalities of Spiritualism." Vere V. Hunt spoke on the "Rationalism of Spiritualism." He said the soul of man to-day may have been the same that guided nations ages ago. C. M. Wellington of Chicago read a paper on "Higher Spiritualism."

At last night's meeting the Rev. R. A. White, of the Stewart Avenue Congregational Church, spoke on "Mutual Helps for the Elevation of Mankind."

Boston Spiritual Temple.

The Golden Jubilee of Modern Spiritualism will be celebrated by the Boston Spiritual Temple, assisted by the Boston Spiritual Lyceum, in Odd Fellows' Hall, Sunday, March 27—morning, afternoon and evening—when a large array of talent will be presented, including J. C. F. Grumbine, R. A. Wiggan, D. Barrett, the Ladies' Schuber Quartet, Professor George E. Schaller and others, to be given later.

Remember the day, Sunday, March 27, at Odd Fellows' Hall, morning, afternoon and evening. This Society and the Lyceum will join with the Massachusetts State Association at the Bijou Opera House, March 30 and 31.

E. W. and M. H. Wallis.

To the Editor of the Banner of Light: I notice from the BANNER OF LIGHT that my friends Mr. and Mrs. Wallis are about to pay a visit to the States. It is not usual for me to write letters for publication, but I do want to ask space in your valuable journal to recommend them to the American Spiritualists. They are two of the most brilliant speakers upon the spiritual rostrum, and societies who are fortunate enough to secure their services may assure their members of a rich treat for next season. THOMAS GRIMSHAW.

Feb. 19. INDIANAPOLIS, IND.

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 "Question-Box" for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of 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. 21, 1898.

Spirit Invocation.

Thou Overruling Power, who dost control the destiny of the human family and the workings of the universe, we come to thee this morning seeking thy guidance, that wisdom rather than fame may be ours, that we may understand thy laws, and find that light which will enable us to comprehend thy power and reveal us to ourselves; may we be led to seek for the motives that prompt the actions of our fellow-men, that the contentions and anxieties of the mortal world, with all of the confusion, misrepresentation, inharmonious and discontent may be overcome through our efforts to find the good, the beautiful and the true in life. May our sufferings lead us higher in thought, and make us more charitable and sympathetic toward all mankind. May we realize also that thy divine power is in all things, and we ask thee to baptize us anew with the waters of love, to renew our faith and to give us strength and knowledge that our angel loved ones are ever with us to bless and to guide us.

May we be able to open the gateways of the spirit-world this morning for the benefit of humanity, that immortality of the soul may be demonstrated, and that each spirit may send words of consolation, each one in his or her own way, to the loved ones on earth. May we know that the angels are leading and protecting us, to give us light instead of darkness, justice instead of injustice, and truth instead of error. Thy name shall have the praise now and through eternity. Amen.

INDIVIDUAL MESSAGES.

Jeannette C. Noyes.

Good morning. I am more than pleased at this privilege. I am not a stranger around your city and surrounding towns, but I would like to not only return to my own loved ones, but to those I have an interest in, to encourage and give them consolation. Your séance-room has been a very attractive place to me, both while in the body and out of the body, for to me the communications from the loved ones always seemed sacred, and I think it is sweet to think of those that are gone. I realize it as I oftentimes hover around those I left still struggling with the environments of earth-life, yet I want them to realize that we are assisting all we possibly can, and especially those that are still interested in progress and in Spiritualism, because there is no one that can realize how sweet it is to know that our friends live, as those that have lost them. I would like to come in contact with my own family, those that I have left, those that love and cared for me. I had oftentimes heard them make the remark that it is strange that there are so few of our own people come through the Banner circle, so I thought this morning I would just merely say to all my friends in Haverhill and the surrounding towns, that I am still with them in the body, and assisting them, and will do all I can to help them. Say I am satisfied, and I have met the dear loved ones that have gone before, and they join in sending this message of love. Say that Jeannette C. Noyes is here, and my home was in Haverhill, Mass.

William Matthew Wilson.

Well, I suppose as one goes out another comes in, and that is how we occupy our time all through life—as one leaves one position another takes it, and it is so in the return from spirit-life to the mortal. I find it a good deal in many ways governed by the same laws that control in earth life.

I was very much interested in Spiritualism while I was in earth-life, and I have those, also, that are very much interested in it, and it seems to me as this season of the year comes around, and we have just passed the pleasant holidays, etc., it makes us think sometimes of things that have passed; and although I have not been out of the body a great while, I feel as though I had gained a great deal in the last two years, and I want the loved ones to know of my progress, and that I was not disappointed with my investigation in earth-life when I got to spirit. I found the loved ones just as they had promised to meet me, and I have realized many things belonging even to earth-life that I did not know before, or that I, I did not understand; so this morning, when the good Chairman said that if I wished to send a few words of encouragement and consolation to those whom I was interested in I could do so, I felt pleased, and I am trying to do just what I can in my own feeble way and in my own conditions that surround me. I, too, feel that Spiritualism is progressing, and it is one of the causes that create so much discord and so much anxiety.

I have a companion still in earth-life, and she is also conscious of spirit control, and would like to say, that even if she is understood, there are many times she don't know just what to do. I am still assisting her, and still trying to make these things explainable; there is one thing that is hard for the mortal to see, and that is, why the spirits allow so much trouble if they can prevent it? and I find that that question is not only asked by those in my own family, but also many times by those who are investigating Spiritualism, and it seems to me sometimes as if an investigator can see even more than the believers.

I don't know whether my message will read as I desire it to, but there is one thing I wish to demonstrate, and that is, that we are conscious after leaving the body and entering our spirit-home; that we do remember our earthly

career to a certain extent, and that we can come back to those in earth-life; and these are two very emphatic questions that most people want to solve. I have solved them to my own satisfaction, but know it is not so to another until they have got where I have.

Just say to Sarah and Mary that I am with them, and will assist them all while traveling in earth-life, and when they come to spirit they will find, as I have found, many things both to their advantage and perhaps some to their disadvantage, but we have opportunities of improving them with better conditions than in earth-life. Just say that William Matthew Wilson is here, and you will locate my home in Portland, Me.

Isaac Ballou.

Well, this is truly a happy experience to me, and I feel it will be well received by the loved ones that it is intended for, for I return this morning with the same faith and consciousness of a spirit assisting me to send this message as I had when I trusted them to lead me over the river of change. I had a long experience in earth-life, and a wonderful one in many respects, but there was nothing that gave me so much consolation as to know the loved ones were with me, to know there was no separation, no change called death; that we are oftentimes brought closer to each other than we are in earth-life. I am anxious to reach the dear companion and children that are struggling in earth-life, knowing the time is not far distant when we shall be together, for years have rolled on, and there is always a limit to the extent of life, and I know that the loved ones feel so, and oftentimes realize the presence about them; yet the external body, the familiar voice, the touch of that familiar hand, are missed; the footsteps are not heard as they were in earth-life, and it is hard for the spirits to demonstrate themselves as tangibly as they did while clothed in their own bodies. We can manifest through mediums to a certain extent, but there is a great deal that is not understood yet.

Why, friends, I have six children scattered in various parts, each one struggling in his or her own way to make an existence, some perhaps a little bit more sensitive, and others perhaps a little more successful than the rest. I want to say that father has not gone, that you have still his feeble protection, and if I can guide you in any way I will; perhaps I will be able to guide you with more consciousness to right than even in earth-life, for I know the last year of my life was very tiresome. My physical got pretty well worn out; but the angel-world was always kind to me, they assisted me in many ways. I know I can assist you, and I want to say to my son Fred that when those who were so kind to me in the last illness, and assisted me so much, come over here, I feel that God and the angel-world will bless them and sustain them and help them.

Just say that Isaac Ballou is here, and my home was in Cumberland, R. I.

Jesse N. Murphy.

Well, it is wonderful and yet natural that when we get out of the body we want to return and report to the loved ones that we have left behind. It is like going traveling; we always want some one else to realize what we have found in our new experience. I feel a good deal as the one that preceded me. I had quite an experience in earth-life, and I was not really a stranger to Spiritualism, although to those that investigate Spiritualism, and try to learn or become interested in it, there are a great many things in question. It is not only belief of immortality of the soul, the consciousness of returning, etc., but there are so many laws that govern it that we sometimes question. Now I was interested in all branches of liberality. I did not believe in sectarianism in anything, and I don't to day, and I feel that while time is going on, and changes come to those in earth-life, yet each change brings us a blessing, even if it is not understood. I want Mary to know that while she seems to be left alone, and seems as if there was nothing more for her to do with the exception of finishing her work and come to spirit—it seems just the same as if I had never left her side. There are many things I can see and understand that I could not before, and our companionship was a great many years together; we saw sunshine, shadow, adversity and prosperity all blended together, and we could assist each other. Now you seem to feel that as the physical is giving out, that you are left alone, but you are not alone, and it will not be a long time either before we will join hand in hand, heart and heart, and go on with a closer and sweeter companionship than even the earth-experience gave us.

I wish to say to all my New Hampshire friends, especially those that are skeptical to-day of the progress of Spiritualism, I died in it and I lived in it, and I have not been disappointed, and if I could only give you a glimpse of the happiness on the spirit side I am sure some of you would like to join us.

Say that Jesse N. Murphy is here, and my home was in Swansey, N. H., and I want them all to realize I am with them in the spirit.

Randolph S. Cowan.

Well, I would like to send out a few thoughts this morning to those who are still struggling with the environments of life. No doubt there is a great deal to be understood, but there are those who are interested in, in the elevation and benefit of life, in recognizing the importance of living to benefit humanity, etc. It seems so to those who are interested in the welfare of humanity, and following out the many changes that come in our political world, and the effect it has on the finances and industry of the country. I feel like one little drop in the great bucket of the universe, yet it seems as if all these drops could be brought together in harmony, and bring combined forces to work for the benefit of the masses, there is so much to be done. I am glad that the Spiritualists of this country, especially, are beginning to realize the need of the hour by cooperating together, and being organized as a body of people, with their aim and purpose to elevate humanity.

I wish to send this message, not as an individual message, but as a message for all who are interested in justice, in right, and the promulgating of the true spirit of freedom. My wife is touched by the spirit, and she voices the sentiments of many spirits to give consolation to those in earth-life; and yet, as I stand by her many times, I see where the circumstances that surround us do not always enable us to demonstrate all we desire. She does not get the reunion that is needed for the support and upbuilding of progress; but I want to say to her, "Fanny, don't falter, neither

must you weaken." You may find many obstacles in your pathway with the unbeliever that may surround you, but I have realized with more consciousness since I left the mortal body than I did while I was an inhabitant there, that there are many times the spirit has to send forth certain things lacking the law of attraction to arouse curiosity, and to have people seek and investigate the truth.

Say to my brother officers and friends that belong to the various organizations with me, that I was connected with, and to those that I came daily in connection with, seek diligently for yourselves; ask no man nor woman what is right or wrong; use the faculties that you have, and you will be astonished to see how many times you will be guided by the still voice within, more distinctly than by the vocal expression that comes through other brains.

I shall be recognized in Indiana, my old home, but especially in Washington, D. C., where I left the body; but I wish them all to know that through your valuable columns this morning I have come to identify myself as one that is with you, heart and hand, for justice, for right, for progress, and for truth. My name is Randolph S. Cowan.

Lizzie Boardman.

Well, all whom I have heard manifest this morning seem to be endowed with some knowledge of spirit-return previous to their leaving the body; but I did not know anything about it, and I never was where much of it was demonstrated. I had heard people speak of it, and I presumed it was all right to those who could understand it, but as I did not, I thought it was fully as well to let it go; but since I have passed from the body and left my family behind me, I feel as though I would like to return. I don't expect to convert them to the knowledge of spirit-return all in a minute, but I thought if I could send out a message through your paper that some one would see it, and perhaps it might reach the one that I wanted to.

I see some changes that have occurred in my home since I passed out of the body, and I do not find fault, for I think it is all right; the changes will work out beneficially; but there are other things connected with the children that I wish I could make them feel that mother has not gone; that I watch over them, that I can surround them with my prayers and my blessings. I would like them to become conscious of it. I have been seeking for a long time how to reach that point; how I might influence some one to go to a medium and give me an opportunity to control; but I have been unsuccessful so far. I was informed by those in spirit that if I could send a message through your paper, I would be able to reach some one whom I loved, some one who would open the door that I might come in; some one who would touch the keynote, that the vibration of the spirit might unite with them in earth-life. I would like to give some names, but I don't think it best now, because they would not like it, for they all belong to the Orthodox church, and they might feel that there was something wrong in it. By getting their minds direct, I am in hopes that I can lead them to investigate further. Just say that my own name was Lizzie Boardman, and my home in Sheffield, Mass. My husband's name is William, and he is still in earth life.

Messages to be Published.

Jan. 28.—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 P. Higgins; Charles C. Tracey.
Feb. 18.—Frederick Plumtree; Ida M. Parkhurst; William Boyce; Miranda M. Plumtree; Harvey Bundy; Jane Bel den.

Feb. 18.—Mary A. Osgood; William Boyce; Andrew Marshall; Mabel E. Copeland; Mary Burns; Charles Quincy.
Feb. 25.—Kate Osborne; Edgar R. Coffey; Caroline Rogers; Nina Campbell; Jennie Packard; Henry P. Onderdonk.

Written for the Banner of Light.

A TRIBUTE TO ANDREW JACKSON DAVIS.

BY DEAN CLARKE.

To Nature's true interpreter—
The humblest, yet the greatest seer,
The deepest thinker and philosopher
That lives upon our mundane sphere—
We write this simple, honest lay,
Which from the heart doth flow,
That we, in part, the debt may pay
That a neglectful world doth owe.

From callow youth to ripe old age,
You've used your wondrous gifts divine
As seer, philosopher and sage,
That Nature's light might clearly shine;
Her "Revelations" to mankind
So clear you voiced in early youth,
That nowhere else on earth we find
So much of wisdom and of truth.

The books you were inspired to write,
Which far too few have seen or read,
Will fill the earth with living light
For ages after you are "dead";
'Tis always thus: the truly great
Must do their work and pass away
Before mankind appreciate
The good they do or truth they say.

Yea, such the price all pay to live,
Who live ahead of their own time—
Their time and talent they must give,
And "trust in God" with faith sublime;
Your duty thus you've nobly done,
And time will bring you full reward;
E'en now you've fame and honor won,
Which all who know you glad accord.

The generations yet to be
Will reach the stature of your thought,
And it requires no prophecy
To say by them it will be sought.
"The Children's Lyceum" which you saw,
And from the spheres brought down,
The world's attention yet shall draw,
And bring you honor and renown.

And millions whom your books have fed
With manna new and fresh from heaven,
Will bless you for the "living bread";
With lavish hand so freely given;
And when you reach the "Summer Land,"
Where all you've fed you will meet,
They'll grasp you with a grateful hand,
And then your bliss will be complete.

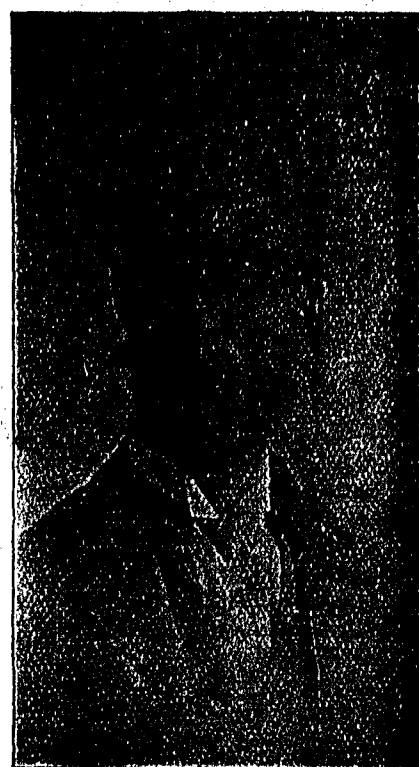
Then lean upon your "Mistle Staff,"
And patient wait a few more years,
And then the cup of joy you'll quaff
With saints and sages gone before;
But while you stay, still work for man,
Though harder 'tis than in your prime,
In history you'll LEAD THE VAN—
So trust in God, and bide your time.

Female Complaints—Welcome News.

It is a fact that our women suffer from female complaints, and are consequently weak, tired, nervous, dragged-out, and full of pains and aches. Dr. Greene, of 24 Temple Place, Boston, Mass., who is without doubt the most successful specialist in curing female complaints, offers to give free consultation by mail to all women suffering from these distressing weaknesses, discharges, pains and irregularities. Consult Dr. Greene by letter, and he will write you, carefully explaining the cause of your complaint, and you will understand exactly what ails you. Write now. He can and will cure you.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUEST.—[By Mrs. Chas. Hamm, 5536 Sherman street, Chicago.] Will you kindly give a scientific explanation of the phenomena of spirit-photography?

ANS.—The only scientific explanation of spirit-photography which we can offer is neither new nor startling; it is simply this: The subjective or psychic body which is photographed is so far materialized for the time being that it makes an impression upon a sensitized plate, though it is too ethereal to be detected by ordinary human insight. Photographers often have curious experiences with plates, and if they would develop all the seemingly spoiled ones they would certainly find some among the number which would furnish satisfactory evidence of spirit-photography to the fair-minded, even though the obdurately unbelieving might be disposed to decry all evidence.

It is surely not difficult to accept the doctrine now put forward by the most eminent scientists, that what we are accustomed to call matter is only a lower form of the same substance to which we give the name of ether. Our sense-perceptions are not fixed quantities, though they may be determinable qualities. The five words, sight, hearing, taste, touch and smell, convey definite ideas to the mind, but we have no reason or logic on our side if we attempt to arbitrarily limit the extent to which these perceptions can be exercised.

Though clairvoyance, clairaudience, and much that is connected with psychometry are often spoken of as though they were purely spiritual faculties, they have to the scientific student a distinctly physical side. Material apparatus of delicate construction can and often does register much that the ordinary human sense fails to notice, and every one has remarked upon the greater sensitiveness of animals than of the average human being in many pronounced directions.

Spirit photography in the strict sense there is not, for the purely spiritual entity does not make an impression of itself upon a material plate; but as there are in constant communion with you spiritual entities, who seek to make you know of their presence, and as you are desirous of knowing of it in many instances, the attempt to reach the plane of your perception is partially successful, and a photograph, more or less distinct, is occasionally produced. The most satisfactory spirit-photographs we have ever known of have been spontaneously and unexpectedly produced in galleries where nothing unusual was being looked for. There is really no other available explanation than that of partial materialization, which, when carefully reasoned out, will be found to agree perfectly with the very latest scientific deliverances concerning matter and ether.

The Colony of Shalem.

A START MADE WITH TWENTY-FIVE CHILDREN TOWARD REGENERATING THE WORLD.

LAS CRUCES, N. M., Jan. 15th.—Shalem is at Dona Ana, about six miles north of Las Cruces, on the main line of the Atchison, Topeka and Santa Fe Railroad. It is a colony composed of Spiritualists and vegetarians, and was founded in 1884 by Dr. J. B. Newbrough, a dentist from New York.

The station at Dona Ana consists of a siding and a small shed. The town lies a little to the east, and has a population of about five hundred, nearly all Mexicans of the very poorest class. Shalem lies to the west of the railroad, in a bend of the Rio Grande, on a tract of about a thousand acres of the best farming land.

Dr. Newbrough was for many years an ardent Spiritualist and a medium. He got a typewriter, and under the influence of the spirits wrote on it for about a year, without reading what he wrote, and then published it in an immense book called "Oahope." It is explained that this word means earth, air and sky, and comes from a language used before the flood. This is the sacred book of the colonists, and is called a new Bible. Dr. Newbrough and others established the colony for the purpose of carrying out the ideas set forth in "Oahope." Dr. Tanner, famous for his forty days' fast, was one of its first members, and resided at Shalem for a time. At present it contains few adults, and the main efforts of the colonists are devoted to gathering orphans and other homeless children, and bringing them up in their religion, so as to regenerate the earth by a new and purer race. The children are restricted to two meals a day, and are not allowed to eat meat. They are all quite young, and at present number twenty-five, including a negro boy. They are decently clothed most of the year, never wearing hats, and even in January frequently going barefoot. The farm is held in trust for them, and will be turned over to them when they become of age. The farm is intended to be worked on the cooperative plan, as the Shalemites are socialistic in their ideas, and aim at the abolition of the competitive system. At present, owing to the small number of adults, most of the work is done by hired help. This has proved a great blessing to the Mexicans of Dona Ana, where times have been very hard for some years.

Since the death of Dr. Newbrough in 1890 the colony has been managed by A. M. Howland, formerly of Boston. Mr. Howland is about sixty years of age. He wears long hair and a heavy beard. His costume consists simply of a pair of white linen trousers, a sleeveless jacket of the same material, and a blue sash around his waist. In winter he sometimes adds shoes and a blue blouse. He never wears a hat unless he is in town.

There are a number of buildings on the place. The chief of these are the children's building and the Fraternum, for adults. The former is of red brick, and contains a large hall, kitchen, dining-room and sleeping rooms. Here the young children are instructed. The younger

ones are taught in a kindergarten, while the older learn various trades in the hall are quotations from "Oahope" all over the walls. The Fraternum is an adobe building built in the Mexican fashion around a patio or courtyard. In the parlor may be seen a number of weird pictures drawn by Dr. Newbrough. Most of them represent historical characters, such as Socrates, Xerxes, and Pharaoh and his daughter, while others are types of various races, and one shows the happy hunting grounds. One represents a man of several thousand years ago, with coarse, brutal features, side by side with the spirit of the same man as developed later on like the man of to-day. The other buildings are used as workshops, farmhouses, and sheds for the live stock. Water is supplied from seven windmills near the buildings for use around the houses. The farm is largely under cultivation, and has a great advantage over others hereabouts, inasmuch as it does not depend upon the river for a supply of water for irrigation, but gets it from wells.

A little to the north of Shalem is Levittia, a settlement intended for persons with families who may desire to join the colony. Here are a number of adobe houses ranged along either side of a single street, and surrounded by small pieces of ground for cultivation. A few families have located here from time to time, and a store is kept for their benefit.—New York Sun.

Southern Cassadaga Camp-Meeting, Lake Helen, Fla.

To the Editor of the Banner of Light:

The third Sunday of the fourth Annual Meeting of this Association witnessed a still larger attendance. A clear sky, cool west wind, thermometer eighty-five at noon, made the day an ideal one for this latitude.

Mr. Grumbine spoke in the morning upon "The Philosophy and Science of Materialization." He treated the subject in a thoughtful manner, closing with strong denunciation of those mediums who practice fraud in their séances.

In the afternoon Mrs. Sheets addressed the large and attentive audience upon "The Origin of the Human Personality," claiming that the soul became incarnated at the moment of conception.

Mrs. Maggie Waite was very successful in her delineations of spirits, describing over thirty—a number of whom were colored. All were recognized.

Mr. Morrow, Mr. Mullen and Mr. Parcell sang with fine effect.

On Wednesday evening, Feb. 23d, Prof. Fred P. Evans, the noted independent slate writer of San Francisco, lectured in the Opera House at Deland, and gave an exhibition of independent slate writing.

Sunday, Feb. 27th, Mrs. Carrie E. S. Tving spoke in the morning, and Mr. Grumbine made his last address. Both speakers were greeted with fine audiences, and delivered able addresses. Mrs. Waite, as usual, was strikingly successful in her spirit delineations.

Dr. Mary J. Wright of New Haven, Ct., arrived last week. She has, by direction of her spirit guides, inaugurated an Indian Council. Dr. Wright had a vision soon after her arrival of a large number of Indians who pitched their spirit tents on the little hill just north of the camp, and then requested her to call a meeting of all the mediums at the camp to meet her for an Indian Council, at 4 p. m. every pleasant day, on the same hill. The opening meeting was held Sunday afternoon, Feb. 20th, and was conducted by Dr. Wright, entranced by the Spirit Indian called "Liliane," the special control of Dr. Wright for the last thirty years, who gave satisfactory tests to a number present—one of special interest to Mrs. W. W. Barnes of Kokomo, Ind., who is studying Spiritualism with her husband here. "Liliane," a Mohawk, reports that the spirit Indians are delighted with this camp.

Prof. Evans has, through spirit-power, produced some astounding results the past week in independent slate writing. In one instance, Mr. C. F. Peck of Apalachicola received two test-slates, written on the inside of a pair of hinged slates he brought from home, beside getting six other slates filled with personal messages. All these were obtained in broad daylight, the slates lying on top of the table, while Mr. Peck's hands were upon them.

The social dances on Friday evenings are well attended. Last Friday evening there was a masquerade dance.

Among the late arrivals are: Geo. E. Hartwell of Wilton, N. H.; Mrs. Morse, Tampa, Fla.; Mrs. McAdow, Chicago, Ill.; Fred P. Evans and wife and daughter, San Francisco, Cal.; C. F. Bullock, Boston, Mass.; W. W. Barnes and wife, Kokomo, Mich.; Mary S. Patten, Hope, R. I.; E. E. Vail, Miami, Fla.; Charles A. Kelley and wife, Crescent City, Fla.; Mrs. L. N. Wade, Crescent City, Fla.; Mr. J. C. F. Grumbine and wife, Chicago, Ill.; S. R. Mower, Warren, Pa.; Mary J. Wright, M. D., New Haven, Ct.; Wm. B. Claffin, Hopkinton, Mass.

Wondrous Works.

The manufacture of the American Pianos and Organs by Messrs. Cornish at their immense factories at Washington, N. J., is one of the most interesting exhibitions possible. The vast works are really wonderful, and the making of the Cornish American Pianos and Organs can be followed in all stages, from the rough lumber brought in from the extensive drying kilns, and cut up by the big circular saws in the lower end of the first machine floor, to the examination of the exquisitely finished product in the ware-rooms.

Visitors are always welcome. The factories are lighted up throughout by electricity, in order that they may be run when necessary, day and night. Nearly 400 skilled workmen are employed (many of them have held their positions for over twenty years). The monthly payroll often averages \$340,000. Messrs. Cornish & Co. have a splendid reputation personally, and this firm holds the unique and remarkable position of being the only manufacturing concern building High Grade Pianos and Organs who sell them direct to the general public body at first cost. All the enormous profits made by agents, dealers and music stores are thus avoided, and a thoroughly reliable instrument can be purchased at the right price, and from the right people.

We advise everybody to get the beautiful art catalogue issued by this enterprising and entirely reliable firm. It will be sent Free to any one addressing Messrs. Cornish & Co., at Washington, New Jersey, and mentioning the BANNER OF LIGHT.

Passed to Spirit-Life.

From Lowell, Mass., Feb. 8th, MRS. MIRANDA L. HAMBLETT, aged 68 years.

Mrs. Hamblett leaves a husband, who will, in this affliction, find in Spiritualism the consolation they have mutually shared in the loss of a beloved son and daughter.

A true, noble and patient woman, Mrs. Hamblett has borne with a heroic spirit the suffering of a lingering disease. To know her was to love her, and to be touched with the sunshine of her cheery spirit.

Her funeral took place from her home, and was very largely attended. The room wherein the body lay was, with the profusion of floral tributes, "fair as heaven in a dream." Rev. Dr. Bicknell (Universalist) of Cambridgeport, assisted by the writer, conducted the service. A male quartet most touchingly rendered three beautiful selections.

Many hearts reach out in tender sympathy to the husband and his devoted daughter-in-law. JULIETTE TEAW.

From Lowell, Mass., on the 5th ult., after long suffering, MRS. ELIZABETH, wife of Mr. James Coffin.

She was a good woman, an earnest Spiritualist, and an excellent test medium—genuine medium. In a quiet, unassuming way, she has done much good to her community. A large concourse of Spiritualists attended the funeral on the 8th ult., which was conducted by Mrs. Sadie Hand of Lowell, who offered the tender consolation of Spiritualism, and paid a beautiful tribute to the worth of the arisen one. ED. S. VARNNEY.

From Foxboro, Mass., Dec. 10th, 1897, JOHN CALVIN MEARS, aged 55 years.

He was a good husband, an affectionate father, a good citizen and an earnest Spiritualist. L. A. M.

From Ballston Spa, N. Y., Jan. 26th, MRS. ANNIE D. LARKIN, aged 70 years.

Mrs. Larkin was the widow of the late Dr. Lyman B. Larkin. She had been a devoted Spiritualist for a long time, and it was a great consolation to her in her declining years. A. J. S.

From her home in Texas, Kalamazoo County, Mich., Feb. 17th, 1898, Mrs. JOSEPH TOWERS PARSONS, aged 61 years.

Beside a husband she leaves three daughters, one brother and a sister. Mrs. Parsons viewed death as a return through her own organism. Hon. L. V. Moulton gave an address. L. S. BUDRICK.

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

New York Advertisements.

Amelia Summerville
Obesity Remedy.
Also good for Diabetes

and Rheumatism.

No dieting necessary. Full directions on every box.
Price \$2.00 per box, or three boxes for \$5.00.
Ametia Hammerville,
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MRS. M. E. WILLIAMS.

PSYCHO. Scientific Demonstration of the Soul's Im-
mortality, presented on Tuesday and Sunday evenings,
at 8 o'clock, and Saturday afternoons at 2 o'clock. Seance
Parlors, 222 West 44th street, New York. Mar. 6.

DUMONT C. DAKE, M.D., the World's fam-
ous Healer, succeeds when others fail. Diagnoses
by letter. Sex ages, leading symptoms, and stamp. 187
44th street, New York City. Mar. 5.


PROFESSOR ST. LEON. Scientific Astro-
loger; thirty years' practice. 168 West 17th street, near
Sixth Avenue, New York. Personal Interviews, \$1.00.
Nov. 24.

MRS. M. C. MORRELL, Clairvoyant, Business
and Prophetic Medium, 330 West 95th st., N. Y.
Nov. 20.

MRS. JENNIE CROSSE, the Psychic Re-
sponder and Healer, has removed to 11 Irving Place, Brooklyn,
N. Y. Life readings by mail, \$1.00; six sittings, 50 cents.

Send date of birth. Circles Friday evenings at 8 o'clock.
Feb. 1. 80W

KARL ANDERSON, Astrologer, returned to
129 Baker street, Brooklyn, N. Y. Consult by letter.
Written Horoscopes, \$10 to \$25. Questions answered by
writing, \$3. prepaid Nov. 6.



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SEWINGLINE ROSE

NEW, MULTIFLORA ROSES

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1 pkt. New Multiflora *Roses*. All colors.
1 " Chinese Lantern Plant. Magnificent.
1 " Capd'Azur Sweet Pea. A real gem.
Veronica. Give me 3 pks. for 40¢.
" Tree St. Gertrude's. A real, good berry.

1 bulb Double-flowered Tuberous Begonia
1 " Fancy Gloxinia. Extra fine.
1 " Giant Flowered Gladioli Childs.
2 " Spotted Calla Lily. 1 Montbreia.
6 " Fancy Gladioli. All different colors.
6 " Flowering Tulips. All colored colors. Also,
Our Great 1888 Color Plate Catalogue and
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Dr. Fred. L. H. Will

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FROM lock of hair by DR. E. F. HUTTENFIELD.
Lock of hair, name and age. Address. Write to
FIELD, Strauss, N. Y. D. Huttenfield at 210 Hotel
Hotel, 20th street and Broadway, N. Y., once in four
Next date Thursday, March 24th. Jc

OLD AND NEW
PSYCHOLOGY
BY W. D. COLE

BY W. J. COLVILLE,
Author of "Studies in Theosophy," "Dashed Across
Rocks," "Sundry Questions," and Numerous
works on the Psychological Problems of the Ages.

The author says in his introduction: "The writer
has no claim to having written a complete or exhaustive
treatise on theosophy, but simply has undertaken to pre-
sent as popularly as possible, some of the results
of his comparative study of theosophical literature."
In the form of twenty-four distinct lectures, recently
given in New York, Brooklyn, Boston, Philadelphia and
other prominent cities of the United States, have come
out in this work.

As the author has received numerous inquiries for
parts of the world as to where and how these lectures
can be read, he can now give the following list of lec-
tured and authoritative answer to all these kind and
needed questioners.

Throughout the volume has been to
Increased interest in the workable possibilities of a
of human nature, thoroughly optimistic and, at the
same time, thoroughly realistic.

CONTENTS.

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 A Relation of the Human Will.
 The Human Mind and Its Practical Value.
 Memory: Have We Two Memories?
 Instinct, Reason and Intuition.
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Banner of Light.

BOSTON, SATURDAY, MARCH 5, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for March, J. C. F. Grumblin. Singing, the Ladies' Quartet, J. C. F. Grumblin, J. H. Hatch, Jr., Secretary, 77 Broadway street, Boston. Dr. W. H. Amos, Conductor.

Boys' Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children, J. H. Hatch, Jr., Conductor, A. O'Brien, Armstrong, Clerk, 17 Derby street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 4 o'clock—in Gould Hall, 8 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity"—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10 A. M. and 7 P. M. The continuity of life is being demonstrated through different phases of membership. Next Sunday at 2:30, lecture through a trance speaker. Wednesday evenings, at 7 P. M. social, conference and phenomena. Other meetings announced from the platform. A. H. Roberman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday School meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Superintendent; A. H. Roberman, Sec'y.

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

Appleton Hall, 92 Appleton Street—Palm Memorial Building, side entrance—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 10 A. M. and 7 P. M.

The First Spiritual Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 241 Tremont street. Mrs. Mattie E. A. Hatch, President. Carrie L. Hatch, Sec'y, 118 Broadway street, Dorchester.

The Ladies' Spiritualists' Industrial Society meets at Dwight Hall, 514 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, 514 Tremont street, at 7 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk, 9 Bosworth street, Boston.

Maple Hall, 616 Washington Street—Meets 11 A. M. and 7 P. M. Tuesday, social at 8 P. M.; Wednesday, 11 A. M. and 7 P. M.; Friday, 7 P. M. Mrs. Gilliland, Conductor.

Commercial Hall, 604 Washington Street—Meets Tuesdays and Thursdays, at 8 P. M. Sundays at 11 A. M. and 7 P. M. Mrs. M. A. Brown, President.

Holls Hall, 789 Washington Street—Meets every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Good Templars Hall—Johnston Avenue, Charlestown Park—Sundays, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Conant's Test Circle every Friday P. M. at 2 P. M. in her rooms, BANNER OF LIGHT Building, 82 Bosworth street.

Ellysian Hall, 724 Washington Street—Meets 10 A. M. and 7 P. M. Tuesday and Thursday afternoons at 2 P. M. N. P. Smith, Chairman.

Ellysian Hall, 820 Washington Street—Sundays, 11 A. M. and 7 P. M.; Tuesday, social at 8 P. M.; Wednesday, 11 A. M. and 7 P. M.; Friday, 7 P. M. Mrs. Gilliland, 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.

at 11 o'clock. Treatments given by Mr. Kimball, Mrs. Guterrez, and Mrs. Lewis. Mr. Steadman opened the three sessions by invocation. Afternoon, Mrs. Guterrez, Chairman. The following mediums took part during the afternoon and evening: Mrs. Kimball, Mr. Kimball, Mrs. Graves, Dr. Huot, Little Annie Kitzler, Mrs. Robertson, Mr. Stiles, Mrs. Knowles, Mr. Cohen, Dr. Tripp, Mr. Steadman, Mrs. Davis, Mrs. Tracy. Mrs. Guterrez gave a short address. Services Sunday evenings at 7 o'clock. BANNER OF LIGHT for sale.

COMMERCIAL HALL, Mrs. Wilkinson, President—Sunday morning session opened with song service, led by our organist. Invocation from Mr. De Bos; developing circle conducted by Mrs. Wilkinson and Dr. Hall; those who assisted were: Mrs. Woodward, Mrs. Deery, Mrs. Mellen, Mr. Cohen, Mrs. Nutter, Dr. Tripp; good remarks from Mr. J. Latham; Mrs. Pierson and Mrs. Shelton gave fine musical selections.

Afternoon service opened with a duet by the Jubilee Singers, followed with song service; devotional exercise by our Chaplain; Mr. Scarlet delivered the opening address; mediums who took part: Mrs. Mellen, Mr. Sargent, Prof. E. H. Littlefield, Mrs. Wilkinson, Mrs. Fish, Mrs. Nutter, Mrs. Peak. Evening session opened with the usual religious exercises; remarks and tests by Mrs. Abbie N. Burnham, Mrs. Annie Cunningham, Mrs. Annie Hanson Kibble, Mrs. Knowles, Dr. Tripp, Mrs. Nutter.

BANNER OF LIGHT for sale on Thursday and Sunday.

THE BOSTON PSYCHIC ASSOCIATION—L. L. Whitlock writes—met at Red Men's Building last Sunday, at 2:30 P. M. H. D. Barrett, editor of the BANNER OF LIGHT, made the opening remarks on "Medical Freedom in Massachusetts."

He claimed that all people had the absolute right to employ the physician of their choice, and that no man or woman should be compelled to fight to heal, and especially from the fact that they were graduated from a certain school or in some form of medical practice.

Mr. Barrett is doing a grand work against this bill, and every Spiritualist should do all in his power to hold up his hands.

Prof. A. E. Carpenter and several others spoke on the subject.

Next Sunday afternoon at the same place and hour Prof. Carpenter will make the opening address on "Our Psychic Relations," followed by others. Admission free.

HARMONY HALL—"N. P. S." writes: Morning, conference and tests. Those taking part: N. P. Smith, Mrs. A. Woodbury, Mr. N. Wright, Mr. C. Marston.

2:30 P. M. Mr. J. Hilling, Mrs. E. J. Peak, Mr. T. Jackson, Mrs. Haven, Mr. George B. Catter gave tests and readings. Mrs. Mary F. Lovering and Mr. F. E. Huxley sang "Home Over There."

7:30, Father Quint, opening address: N. P. Smith, delineations; Mr. A. W. Thayer and Mrs. A. Hanson Kibble, recognized tests; Dr. H. F. Tripp, psychometric readings. Mrs. M. F. Lovering, pianist.

THE LADIES' LYCEUM UNION—writes Mrs. Abbie F. Thompson—met as usual in Dwight Hall Wednesday evening, Feb. 23d. Supper served at 6:30. It being Young People's night, they devoted it to what they called a "dance party—one of the largest of the season. The prizes were elaborate, and everybody enjoyed themselves until 10:30 o'clock. Wednesday evening, March 2, will be devoted to spiritual exercises. All good mediums are most cordially invited to be present. Wednesday, March 9, is children's night. Those who attend that evening know how interesting they are. Come, and bring your friends.

BANNER OF LIGHT on sale.

ELYSIAN HALL, N. M. Kneeland, Conductor. A correspondent writes: Feb. 27th, morning circle conducted by Mrs. Powderly. 2:30 meeting opened with a poem by Mrs. Kneeland; invocation, Mrs. Haven, remarks, Mrs. Davis; tests, White Pawn, Mrs. Graves, Mrs. Gilliland, Mr. Bolton. Evening session opened with music; remarks by Mrs. Gilliland, also Dr. Wesley; remarks and tests, Mr. Warner; harmonica solo, Prof. A. L. French of New York; tests, Mrs. Powderly. Mrs. Gilliland has resumed her meetings, assisted by Mrs. N. M. Kneeland.

HOLLS HALL—A correspondent writes: We held three glorious meetings on Sunday, Feb. 27th, a large array of talent taking part: Mrs. M. Reed, Mrs. Wentham, Mrs. Johnson, Mrs. Peabody-McKenna, Mr. C. Eliot, Prof. Webster, Dr. Brown, Mrs. M. Mellen, Mrs. M. Carbee, Mr. Quint, Mrs. Maggie Cutler, Mr. George Cutler, Mr. H. Warner, Mr. L. Haines, Mrs. J. Bird, Mrs. S. E. Cunningham, Mrs. A. Forrester, Mrs. Nellie Thompson, Mrs. Baker. We were pleased to see our friend Mrs. Odorine with us again. Music by Mr. George Cutler, Mr. and Mrs. Tyler, Mr. Ferguson and Mr. Cole.

BANNER OF LIGHT on sale.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes—was called to order at 241 Tremont street, Friday, Feb. 25, by the President, Mrs. Mattie Allbe.

At 3:30 a circle was held, which was very satisfactory to all. Many mediums were present. In the evening a Whist Party was held. Friday, March 4, an interesting program will be given.

BANNER OF LIGHT for sale at this hall.

MEETINGS IN BROOKLYN.

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

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Beasts free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 1101 Bedford Avenue—Meets Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7 P. M. Mrs. L. J. Weller, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 2 P. M., at Evolutionist office, 169 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Hines Sargent, Conductor.

A Religious Philosophical Conference will be held at 47 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. P. M. Holmes will preside.

Jackson Hall, 515 Fulton Street—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 8 P. M. 630 Myrtle Avenue—Mrs. B. R. Plum conducts a meeting every Sunday at 2 and 7 P. M.

BROOKLYN—A. Bishop Wellstood, Cor. Sec'y, writes: The usual Sunday evening service of the Fraternity of Divine Communion was held at Arlington Hall on Feb. 27th. A large and appreciative audience enjoyed both the musical and spiritual program. In the absence of the President, Mrs. Weller, Mrs. G. W. Wald, Vice President, presided. The speaker of the evening was the young and inspirational speaker, Mr. Jerome H. Fort. His subject was "Mediums and Mediumship." Mr. Fort brought forth many scientific facts and truths, and held his audience in close attention. All who listened to him carried away clearer ideas of both the philosophy and phenomena. At the close of the lecture Mr. Ira Moore Courlis followed with spirit-messages, names and incidents, etc., accurately given. One of the fea-

tures of Mr. Courlis' address is his beautiful and harmonious piano playing and singing. The soloist of the evening was Miss Genevieve Fortune, a prominent Brooklyn contralto, who has been engaged for the months of February and March. Her solo for the evening was "Holy City"; organ voluntary, Prof. Angus Wright; violin solo, Prof. Adolph White-law.

First Anniversary and Jubilee of this Society will be held April 31 and 4th; extensive preparations are being made for this event. The BANNER OF LIGHT is always for sale at all meetings.

BROOKLYN—Mrs. L. L. Smith, Sec'y, writes: The regular meetings of the Woman's Progressive Union were held on Sunday, Feb. 27, at Walsh's Academy, 423 Classon Avenue. Both sessions were well attended. In the last Sunday of Miss Lizzie Harlow's engagement with our Society. In the afternoon Miss Harlow spoke with rare feeling upon the subject of "A Modern Home," and in the evening delighted her hearers by the eloquent and instructive manner in which the guides answered questions presented by the audience. Mrs. May S. Pepper closed the meeting with a number of spirit-messages, which were promptly recognized. Mr. Edgar W. Emerson will be our speaker for March and April.

MEETINGS IN NEW YORK.

International Conservatory of Music, 74 Lexington Ave., one door above 8th street—The Spiritual and Ethical Society holds its meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Tuxedo," 437 Madison Avenue, corner 42d street, Sundays. Services at 8 P. M. in P. M. The Eastern Spiritual Society holds its meetings every Friday at 8 P. M.; Sundays 3 P. M., and Children's Lyceum at 2 P. M.

FIRST SOCIETY OF SPIRITUALISTS—"The Tuxedo," Madison Avenue and 59th street.—Miss M. J. Fitz-Maurice, Secretary, writes: The meetings during the past month have been fully up to their usual standard of excellence. Mrs. May S. Pepper has occupied the afternoon platform, and demonstrated to large audiences the truth of immortality.

Next month Miss Maggie Gaulle will be with us, and give convincing proof that spirits do return, while Prof. J. Clegg Wright, at the morning and evening sessions, will lecture upon questions from the audience.

Our Golden Anniversary Fair will take place on the last day of March and first two days of April, preceding the first Sunday in that month, on which the university exercises will be held. All lovers of the Cause are earnestly invited to contribute any salable article, which may be addressed to "The Tuxedo," 437 Madison Avenue.

MEETINGS IN MASSACHUSETTS.

LYNN—T. H. B. James writes: A fine audience greeted Prof. J. W. Kenyon, who was the speaker for the Arthur Hodges Spiritual Society, Sunday, Feb. 27.

At 2:30 Prof. Kenyon read a poem on "Fraternity," then gave an able lecture on "Soul Development," which elicited well merited applause at the close. Then Mrs. C. A. Sherwin gave many tests, and Mrs. E. C. Herrick, Mrs. Furbush, Pierce, Warren and Bodreau gave magnetic treatments and diagnoses to many.

At 7:30 Prof. Kenyon read a poem on "Spirit Mother," then gave by request a masterly lecture on "Bible a Scientific Book," which was well received.

Last Wednesday Mrs. J. W. Kenyon gave us a grand test of force. Next Sunday, at 2:30 and 7:30, tests, spirit-messages, healing the sick, diagnoses and remarks by many good mediums. All mediums invited to take part.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Sunday, Feb. 27, Mrs. Ida P. A. Whitlock delivered very inspiring addresses and gave comforting messages from the spirit-friends. President Kelly conducted the singing, with music by Mrs. Cross and Mr. Thomas.

Next Sunday, Feb. 28, the noted ballroom medium, will be with us. Supper will be served in the lower hall. Thomas's orchestra will furnish music.

Children's Lyceum meets every Sunday at 12:30, I. Warren Chase, Conductor.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY—Mrs. L. E. Keith, Sec'y, writes—held its regular fortnightly afternoon and evening meetings, Feb. 23d, the President, Mrs. Soper, presiding over both meetings. The business meeting was called to order at 4:30. Supper was served from 6:15 to 7 o'clock.

The evening exercises were opened with congregational singing. Mrs. Abbie N. Burnham of Malden then gave a brief but interesting address on "Psychometry," which was appreciated by the audience. Mrs. Annie E. Cunningham, in a pleasing manner, gave many recognized tests, and Mrs. Soper followed with an address and tests; Mrs. Wilkinson, after some hesitation, allowed her control to delineate in her characteristic way; piano duets were interspersed throughout the services by Miss Ada Came and Miss Alice Bonney of Cambridge, with good effect.

The next meeting will be held on the afternoon and evening of March 9, when Mrs. William S. Butler of Boston will give one of her grand concerts for the benefit of this Society. BANNER OF LIGHT on sale.

SALEM—FIRST SPIRITUALISTS' SOCIETY—A. O. U. V. Hall, Manning Block.—N. B. P. writes: J. Frank Baxter of Chelsea was our speaker and medium Feb. 27; he is one of the most magnetic mediums on the rostrum at the present time; he drew together one of the largest audiences of the season. Subject in the afternoon, "The Facts and Philosophy of Modern Spiritualism"; in the evening, "True Heroism vs. Moral Cowardice." Both of these discourses were listened to very attentively by the large number present, who were deeply interested in both of these very instructive lectures. He gave a great many spirit delineations, and they were all recognized. Mr. Baxter will occupy our platform again this season March 27, our celebration of the Fiftieth Anniversary of Modern Spiritualism.

Sunday, March 6, Mrs. Sarah B. Byrnes of Dorchester, Mass., one of the old pioneers in this grand and noble work of Spiritualism. She is acknowledged to be one of the finest lecturers on the Spiritualist platform to-day.

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 meeting of the Spiritual Progress Society, Friday evening, Feb. 25, was conducted by Mrs. L. J. Ackerman and Mr. D. S. Clark. There was a good attendance, good harmony and good results. "Serita" gave a large number of readings, none failing to be recognized. Mr. D. S. Clark gave a number of descriptive tests, all fully understood. "Straight Arrow" gave several recognized readings.

Mrs. J. Seymour will conduct the meeting of March 4. Mrs. S. C. Cunningham March 11. Mr. J. S. Scarlet has been engaged to conduct our Sunday evening meetings and Progressive Circle, which is becoming very popular.

Our meetings are at 32 Foster street, one minute's walk from electric cars.

LAWRENCE—Dr. J. H. Feagill, President, writes: Feb. 20 and 27, Mrs. J. K. D. Conant occupied our platform, and gave good practical

addresses, followed by psychometric readings and tests. On Saturday night, Feb. 26, she gave a benefit circle for our society, which was well attended, and was highly appreciated by all present.

Haverhill—Otto Henckler writes: We had a genuine treat Sunday afternoon in the presence of Dr. Hadden, who was invited on the platform, and preceded Mr. Emerson in an eloquent and able address, followed by Mr. Emerson in delineations.

In the evening Mr. Emerson was at his best; holding an audience which completely filled the hall in close attention with effective remarks and convincing delineations.

The Semi-Centennial Anniversary of the Advent of Modern Spiritualism will be fittingly observed by local Spiritualists. A grand Bazaar and Jubilee celebration will be held, beginning Sunday, March 27th, and continuing until Thursday, the 31st.

The Ladies' Spiritual Aid Society and the Progressive Lyceum Association have each elected committees to cooperate with the general committee of the Spiritualists' Union to make the event a success.

The Friday evening circle will be held at the hall at 8 P. M. Next Sunday C. Fannie Allyn.

LYNN—Mary O. Johnson, Sec'y, writes: The Social Union connected with the First Spiritual Association held its regular weekly meeting at lower Cadet Hall on Wednesday afternoon and evening, Feb. 23d.

Evening services were opened at 7:45, with the President, Mrs. M. A. Stone, in the chair. After the singing, an excellent poem was read by Mrs. Ida P. A. Whitlock. She then gave an address, with convincing occurrences that have come into her life, stating very interesting and remarkable instances of spirit power. Mrs. Lamphere then gave messages and communications, which were well appreciated. After a song the meeting closed with a few facts stated by different ones.

MARLBORO—A correspondent writes: Dr. G. C. B. Ewell gave two addresses before the Spiritualists of Marlboro, Sunday, Feb. 27.

In the evening the subject, "Liberty and Equality vs. Monopoly," brought forth strong protest against the Medical Bill now pending in the Legislature. A so-called "regular" doctor being in the audience, elicited a warm and general discussion at the close of the lecture between himself, the speaker and others on the side of remonstrance. The "regular" indeed was alone in the combat, and brought his arguments to bear on the relative merits of different modes of practice, instead of the question of liberty and freedom to all to follow that which his own knowledge or choice dictated, which is the question of the hour.

CAMBRIDGEPORT—G. A. R. Hall, 573 Massachusetts Avenue.—Mrs. L. J. Ackerman, Leader, writes: Sunday, Feb. 27, we had with us throughout the day, Mr. D. S. Clark, Mr. Scarlet, Mr. C. H. Hall, Mrs. O. R. Hatch, Mrs. Banks, Dr. C. H. Harding, Mr. and Mrs. Kimball, Mrs. B. Robertson, Mrs. Brown, of Somerville. Mr. Webster gave a poem. Mrs. Ackerman and Serita read many articles. All sirs were recognized and appreciated. We had one of the best meetings ever held in G. A. R. Hall.

Our Indian Peace Council will be Friday evening, March 11. BANNER OF LIGHT for sale at the door.

WORCESTER—Mrs. D. M. Lowe, Cor. Sec'y, writes: Sundays, Feb. 20th and 27th, Dr. Geo. A. Fuller occupied our platform. Dr. Fuller has been a favorite speaker with our people for so many years, that he is always sure of a warm welcome.

Mrs. Carrie Worring will be our speaker for Sunday, March 6th and 13th.

The Woman's Auxiliary will meet on Friday afternoon and evening of this week, with Mrs. Harriet Hastings, corner of Chandler street and Park avenue. Supper and social as usual. BANNER OF LIGHT for sale at the door.

WALTHAM—Mrs. Sanger writes: Our speaker of Feb. 20th was Mrs. Sadie Hand of Lowell. We found her to be a good, honest medium; her invocation given in rhyme was very fine. Feb. 27th Geo. A. Porter was our speaker. His address was very interesting; it being somewhat long but little time was given to test work, but the few given were very good. We wish both young speakers success in their future work.

Next Sunday Mrs. J. E. Davis will be with us. Lyceum entertainment March 10th.

WEST SOMERVILLE—C. W. Quimby, Conductor, writes: The Band of Harmony met in Unity Hall, Davis Square, Sunday, Feb. 27th, and held an interesting meeting. The following took part: Remarks and tests, C. W. Quimby, Mrs. Cutter of Somerville, George Cutter of Boston, Mrs. M. S. Putnam, of Boston, Mr. W. E. Smith of Boston, Mrs. M. E. Hubbard, all recognized. All mediums are welcome at these meetings, and we would be glad of any assistance.

BANNER OF LIGHT for sale at the door.

SOUTH DEERFIELD—The Cheerful Workers met with Mrs. Bates Feb. 10th for the annual meeting and election of officers for 1898. The following were elected: President, Mrs. Ford; Vice-President, Mrs. Wilder; Secretary and Treasurer, Mrs. Bates; Committee on Work, Mrs. Wilder and Mrs. Cobb; Committee on Music, Miss White and Mrs. Ford; Executive Committee, Mrs. Bates, Mrs. Cobb and Mrs. Hollister.

WAKEFIELD—Geo. T. Lamont writes: We had Bro. E. H. Littlefield of 797 Saratoga street, East Boston, with us last evening, and I desire to call the attention of societies to the good work done by this brother. His psychometric readings were excellent; he was assisted by his good wife, who closed the meeting with a poem, influenced by her guides.

SPRINGFIELD—M. W. Lyman writes: Mrs. C. Fannie Allen was the speaker for the First Spiritualist Society, Sunday, Feb. 27. She is to speak again March 13 for this society. Mrs. Allyn also gives psychometric readings.

Dr. William A. Hale, of Boston, lectured and gave tests last Sunday for the Church of the Spirit.

GREENWICH—Juliette Yeaw writes: A good audience greeted the regular speaker of the Independent Liberal Church Sunday, Feb. 27. Subject of discourse, "The Philosophy of Dreams." Mrs. Von Mindon closed the service with an exquisitely-rendered solo.

FITCHBURG—Dr. C. L. Fox, President, says: Mrs. S. E. Hall of Roxbury, Mass., served the First Spiritualist Society, Sunday, Feb. 27. Her addresses and tests were interesting and of a convincing nature. Large audiences were

in attendance. Everybody was attentive, and both old and young found something to take home with them. Mrs. J. W. Kenyon of Cambridgeport speaks for us next Sunday.

FALL RIVER—G. A. R. Hall.—Mrs. Ann Elbert writes: Mr. A. E. Tisdale, the blind medium, has been our speaker for the last two Sundays, and has given the very best of satisfaction; we hope at some future time to have him with us again. We were very much pleased with his beautiful singing. It has been a rare treat indeed to have him with us. He did not forget to say a kindly word for those who are to follow him, among whom are Mrs. Edna I. Webster next Sunday, to be followed in the near future by Dr. Geo. A. Fuller, Mrs. Lizzie O. Butler, Mrs. I. P. A. Whitlock, Dr. C. H. Harding, Mr. J. S. Scarlet, Mr. Oscar A. Edgerly and others.

BANNER OF LIGHT for sale at all sessions.

WINCHESTER—W. H. Borden writes: Regular meeting held at Good Templars Hall, Sunday, Feb. 27th. Satisfactory readings were given by Mrs. R. P. Fish of Boston.