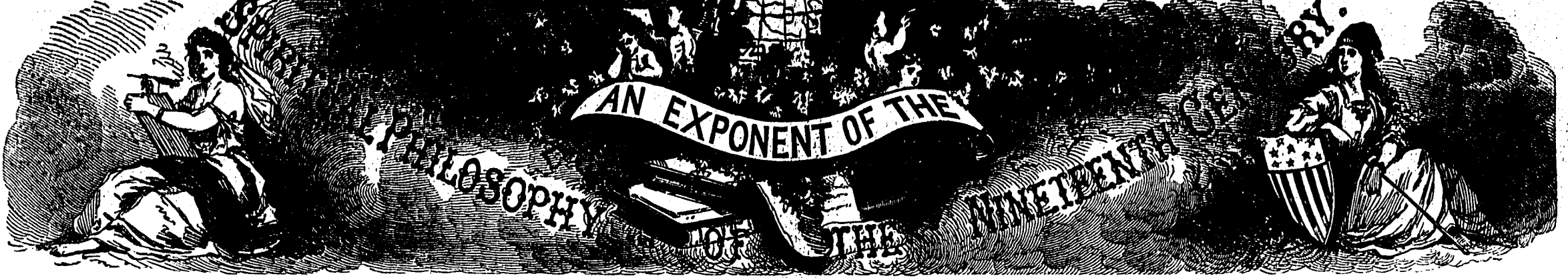


BANNER OF LIGHT.



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GRAND CELEBRATION

Of the Forty-Fourth Anniversary by the Children's Progressive Lyceum of Boston; Tremont Temple Crowded Day and Evening; Excellent Addresses by Entranced and Normal Speakers; Inspirational Poems; Music and Song.

(Reported Specially for the Banner of Light.)

The March 31st Anniversary Celebration, under the auspices of the Children's Lyceum, at Tremont Temple, Boston, proved to be a grand success. At 9:30 A. M. the inspiring strains of a fine orchestra of ten pieces, under the direction of Mr. Willis Milligan, filled the great hall with melody, and awakened echoes from the invisible choirs of ascended souls that had gathered to unite with mortals in the observances of the day.

The spacious hall was gaily decorated during the day with streamers of bunting, national flags, ferns, potted palms and rare flowers. The balconies, festooned with tri-colored bunting, bore portraits (large oil paintings) of Isaac B. Rich, Luther Colby, John Pierpont, Mrs. J. H. Conant and Mrs. M. T. Longley.

The opening remarks of the morning were made by the Chairman, Dr. J. A. Shelhamer, President of the Lyceum Association, who in fitting terms referred to the work of his Society, which is to give encouragement and aid to the spiritualistic school known as the Children's Progressive Lyceum of Boston, where young minds are taught the essential truths of Spiritualism and the laws of mediumship, and instructed in the proper method of living good lives here in order to be prepared to live useful and unselfish lives hereafter. Dr. Shelhamer then invited all earnest and sincere Spiritualists, who have the cause of the children at heart, to join the Lyceum Association, and help to carry on the good work.

At the conclusion of these practical remarks Dr. Shelhamer presented Capt. Richard Holmes, who proceeded to deliver an earnest address filled with good thoughts upon the nature of our celebration, and the usefulness of our Cause. The speaker was in his happiest vein, and seemed to be surrounded by invisible hosts of sincere souls who had drawn near to uplift and to strengthen their mortal co-workers in the field of religion.

Miss Belle Hinckley then sang one of her beautiful selections, and was followed in a forcible and choice address by F. Fannie Allyn, which was given in that lady's inimitable manner, and which of itself contained enough food for thought for many hours.

But many minds that came to the spiritual feast that day wished to be filled to overflowing, as no such banquet would be offered them for another year, and so, after Miss Marie Falls had favored the audience with one of her matchless eloquent efforts, and the sweet singer, Grace Small, had rendered a choice selection, Mrs. Sarah A. Byrnes was presented by the Chairman, and was greeted with prolonged applause.

Mrs. Byrnes proceeded to deliver the address of the morning, basing her remarks upon "The Work and Mission of Spiritualism." The inspiring intelligence claimed that none of us are perfect in understanding, in mental development and training, but that we are all students in the realm of nature, and in investigators in the great universe of Truth. The speaker defined the work of our great Spiritual Philosophy as applicable to the intellectual growth and interior unfoldment of humanity. It is not so much what we have accomplished in the brief term of forty-four years, as it is what there is to attempt and to achieve through Spiritualism in the ages that are before us. Referring to what Spiritualism had performed, and what, as finite, imperfect beings its followers had failed to do, Mrs. Byrnes reminded her hearers that Spiritualists are not young as students, as workers, as philosophers; the world must not expect of Spiritualism, in the brief term of forty-four years, all the fruition and beauty and glory of life that all the centuries back of its advent had failed to produce. But Spiritualism is in the prime of its young manhood as a philosophy and a science, and though it has accomplished already more for humanity than the past has ever known, it is only in the beginning of the grand work that it is destined to perform.

No synoptical report of this brilliant discourse can in the slightest degree do justice to the speaker or her inspirers; but those who are familiar with the platform utterances of Mrs. Byrnes can readily understand how it was that she held her audience in close sympathy with herself during the hour of this address.

Miss Edith Hatch brought the sphere of harmony very near in her rendition of a fine vocal selection, and opened the way for the ministry of angels through the inspired lips of Mrs. Kate R. Stiles, who, in an appropriate speech, in a sweet poem, and in the delivery of a recognition test of spirit presence, gave great satisfaction to all present.

Miss Marie Falls with another fine reading, "The Gipsy Girl's Lament," preceded an address of Mr. Thomas Dowling, who reached at once the souls of his hearers by his uplifting and refreshing thoughts upon the character and the purpose of Spiritualism.

Col. A. A. Wheelock electrified his audience as in thrilling tones and burning words he presented grand truths to their minds, and Dr. F. H. Roscoe gave a phenomenal delineation and descriptions of spirits that were recognized

by those to whom they were addressed, and which rejoiced the listening throng. The morning exercises were brought to a close by orchestral selections, and by allusions to the good work of the Boston Ladies Aid Society from Dr. Shelhamer.

The afternoon session was appointed at 1:45, and at that hour a large audience assembled in the spacious Temple. After orchestral music, J. B. Hatch, Jr., Assistant Conductor of the Children's Lyceum and Vice-President of its Association, opened the meeting with well chosen words of greeting, concluding by presenting Mr. Wm. F. Falls, Conductor of the Boston Lyceum, as the presiding officer of the afternoon.

Conductor Falls made an eloquent and fervent speech in behalf of the children and the Lyceum, which was received in such a manner as to show that the sympathies of his hearers were with him in all that he said and felt. Mrs. M. T. Longley, being presented, delivered a soulful invocation, after which she read an original poem written especially for this occasion:

AN INVENSARY POEM.

BY MRS. M. T. LONGLEY.

Not with the blare of trumpets,
Nor clang of pealing bells;
Not with the crash of cannon,
Nor scream of hissing shells;
Not with the shock of battle,
Nor din of clashing arms;
Not with the roaring thunder
Of warfare's wild alarms.
But like the gentle murmur of babes
That smile in play,
Like music-trills of morning
That softly die away;
Like tender whisperings of Hope
That bid the sad look up,
And drink Love's dewy nectar
From Life's immortal cup;
Truth came, in radiant beauty,
Like sunshine on the hills,
To banish frosty error,
And every fear that chills
The heart of man within him,
And steals from him the power
To exercise his reason,
Man's everlasting dower:
Truth came, and all the heavens
Shone with a wondrous light,
Truth came, and angel voices
Were heard that starry night.
And bands of souls, rejoicing,
Swept through the golden arch
That opened wide its portals
That Thirty-First of March.

Truth with her mystic signal
Declared that evermore
A bridge should span life's river
From earth to spirit shore.
A mighty, spacious causeway
For every human soul,
Where Love, the faithful keeper,
Exact no heavy toll.
And as the sign was given
There came upon the night
A burst of heavenly music
From choristers of light:
"Hail, Hail to Truth victorious!"
They sang in sweet accord;
"For Death is felled forever,
And Life alone is Lord!"

As softly as the dewdrops
That fall in pearly showers,
From out the bending heavens
Upon the perfumed flowers,
The gracious revelation
Of man's immortal state
Was brought to earth that evening
By spirits good and great;
And while electric fire
The tidings quickly sped,
"The lost are found—they live again;
There are no silent dead!"
And in that hour a wondrous force
Came sweeping from the skies,
Uplifting human beings
And hushing children's cries.
And thus the greatest victory
That life has ever known
Was won in silent combat—
Unaided and alone—
By Truth, the queen of heaven,
Who came to set us free
From Error's old dominions
Of Fear and Bigotry.
And all the world is brighter,
And human lives more true,
For all the grand revelations
Her presence brings to view;
And by her blessed message
From loved ones gone before,
We know that Life and Freedom
Are ours forevermore.

An exquisite song, by Miss Grace Smith followed this poem, after which Mrs. N. J. Willis, under the influence of her guides, gave a stirring address upon the need of educating our children in a knowledge of Spiritualism and of spiritual things.

A choice example of elocutionary art by Marie Falls; a sweet song from Miss Edith Low and a brilliant reading by Mrs. Etta Hadfield were offered, according to program; and J. B. Hatch, Jr.—who was introduced as one of the old-time Lyceum conductors—made an impassioned address, bringing out in his happy vein his love for the Lyceum Cause and his great desire to see the offspring of Spiritualists reared in the knowledge of Spiritualism and the truths of mediumship.

Telegrams of congratulation and love received from various Spiritualist societies in the West—Cleveland, O., St. Paul, Minneapolis, and elsewhere—were read by the Chairman during the afternoon; also one to Mrs. Butler, from her husband, Wm. S. Butler, who is at Indian River, Fla., full of congratulation and friendly greetings to the Spiritualists and spirits assembled at Tremont Temple on this Anniversary day.

Mrs. Falls referred to the glorious work performed by Mrs. Butler for the children and the Lyceum, in glowing terms.

Mrs. Ida P. A. Whitlock made one of the most eloquent and touching speeches of the day, alluding tenderly to the bright little faces and innocent hearts of the children, and admonishing her hearers as to their duty in keeping these children unenriched and unfettered by dogmas and creeds and superstitions.

Miss Belle Hinckley rendered a song finely adapted to her rich and tuneful voice, and Miss Grace Small also charmed the audience with her melody.

Mrs. M. A. Bagley, yielding to the control of her guides, gave spirit descriptions, with names and messages, that were recognized by persons in the audience.

J. Frank Baxter delivered the afternoon address—his remarks being full of thought and power—and concluded the exercises of this session with a descriptive and message séance, during which a number of spirits identified themselves unmistakably to their friends who were present.

During the afternoon Miss Flossie Waite recited with fine effect a poem, which had been given by a spirit through a medium especially for this young reader, entitled, "Where is Heaven?"

The Grand Lyceum Entertainment of the evening opened at 7:30 by the inspiring strains of the orchestra; after which Conductor Falls in appropriate remarks welcomed the vast audience that filled the hall.

Master Eddie Hatch now entered, and in a

most expressive manner recited the following poetical address of welcome, written for the occasion by Mrs. M. T. Longley:

Dear Friends:

With smiling face and happy heart
Your warm approval to invite
To capture you with winning art
Each Lyceum member comes to-night.
This is the hour we celebrate,
For on this date through children three
The Truth we now commemorate
Came to the earth, divine and free.
We are the favored girls and boys
That march with steady step and true;
Undaunted by old Error's noise,
We keep our banner's fold in view.
Its stars and stripes are written clear
With Love and Progress penned in light,
Sweet emblems of the highest law
That comes to set the world aright.
We are the children yet to fill
Your places in the toilers' field,
To sow and reap on vale and hill
That Truth may glorious harvests yield.
'Tis thus we greet you here to-night,
Young soldiers of a noble cause,
With hearts untouched by Error's blight;
We seek no worldly, sham applause,
But only ask that we may prove
Our Lyceum worthy of your love.

Mr. Falls then presented the Assistant Conductor, J. B. Hatch, Jr., who proceeded to direct a grand Banner March of the entire school. The scene at this point presented a brilliant appearance as the well filled groups of pupils, followed by their leaders—every member bearing a gay-colored flag and wearing a new group badge—executed the Grand March, headed by Mrs. Carrie L. Hatch, the Guardian, and Mrs. Wm. S. Butler, Assistant Guardian, of the school. The evolutions and countermarching of this procession, the lines of waving color, the new silken banners and the United States flags of the leaders, all conspired to produce a sight never to be forgotten by those who witnessed it.

At the conclusion of this Grand March the entire school filed to the platform, where seats had been provided for the mothers, and under the direction of Assistant Conductor Hatch sang with enthusiastic spirit to the tune "America"—the following Anniversary Ode, written for the occasion by Mrs. M. T. Longley:

Oh, day of blessed days,
Worthy our highest praise,
Oh, day we love!
When to the earth there came,
In words of living flame,
Truth's holiest acclaim
From heaven above!
Thy tidings sweet and grand
Brought forth through all the land,
In joyful breath;
And angel tongues again
Caught up the glad refrain
Of Life's immortal strain—
"There is no death!"
Oh, glorious day, and great,
This which we celebrate,
Oh, day we love!
For forth from earth and four
Has rolled from shore to shore:
"Man lives forevermore,
In heaven above!"
Then let our voices raise,
In songs of grateful praise,
For this best day,
While loveliness sings,
"Death hath no longer stings,
And Life, as King of Kings,
Shall reign for aye!"

During the evening choice offerings of flowers were presented to Messrs. Falls and Hatch and to several of the Lyceum scholars. A magnificent basket of choice exotics was presented to Mrs. Butler in a dainty little speech by "Baby Lou," to which Mrs. Butler replied in appropriate terms and heartfelt words.

The enset of bright flowers which occupied a place on the platform during the day was a gift to spirit "Lotela" from Mrs. Butler.

During the evening the following choice program was offered, each number of which was rendered in finished style, and received the hearty applause which it merited:
Overture, orchestra, Willis Milligan, Director; Opening Song, by the entire Lyceum; Anniversary Address, (written by Mrs. M. T. Longley), Eddie Hatch; Grand March, by the Lyceum; Anniversary Ode, (written by Mrs. M. T. Longley), chorus of one hundred voices; Recitation, (Willie Shelton; Song, (in costume), Josie Smith; Spanish Dance, Miss Louise Barlow; Song, Baby Lou; Recitation, little Carl Lee Root; Song, juvenile chorus; Recitation, little Roy Raymond Ransom; Piano Solo, Master Bertie Newton; Song, little Edie Ransom; Recitation, Grace Seales; Dance, Genie Bowen; Song, little Winnie Ireland; Recitation, (comic), Master Carl Wellington Hadfield; Song, Miss Mabel Waite; Recitation, little Alice Ireland; Song, Miss Maude Bourne; Mandolin Solo, A. D. Coule; Song, mixed chorus from the Lyceum; Recitation, Miss Aimee David; Song and Dance, little Aimee Barbier; Recitation, Miss Mabel Harlow; Piano Solo, Miss Blanche Houston; Recitation, little Winzola Pratt; Violin Solo, Viggo Arntzen; Dance, Miss Louise Horner; Duet, Alice and Jeppie Barnes; Recitation, Miss Flossie Butler; Selections, Columbia Quartette; Dance, Miss Flossie Waite; Song, Miss Jessie Harcourt; Recitation, Master Wesley Higgins; Song, Miss Belle Hinckley; Piano Solo, Misses Helga and Elma Arntzen; Grand Organ Selection, Prof. Morris; Song and Dance, Aimee Barbier and Hattie Forsyth; Duet, W. H. Steadman and Prof. Le Claire; Quixote Solo, Prof. R. M. Plalsted; March, Orchestra, Willis Milligan, accompanist.

Greenfield, Mass.

Mrs. Newton Reynolds of Troy, N. Y., lectured before our society Sunday evening, March 27th, and on Tuesday evening, 29th, gave us an excellent Anniversary address.

The controlling influence purported to be Mrs. Leah Underhill, one of the original Fox sisters.

The descriptive tests given by Mrs. Reynolds at the close of each lecture were good, and most of them fully recognized. JOSEPH BEALS, Greenfield, Mass.

Brooklyn, N. Y.

On Thursday, March 31st, W. J. Colville lectured in Kingston Hall, Brooklyn, at 8 P. M., and in Conservatory Hall at 8 P. M., to a large and deeply interested audience. The evening meeting was peculiarly appropriate to the day. The lecture and poem were unusually fine, and held the large audience spellbound. The music was excellent, and the decorations simple but effective.

There are 8,523,828 mortgages in the United States, so Superintendent Porter says, and he ought to be good authority. Here it is: *One mortgage for every seven persons in the nation, counting men, women and children.* There will presently be a shaking up of the "dry bones" that will open the eyes not only of this nation, but of the world.—*Lincoln Beacon.*

Original Story

ON THE OTHER SIDE.

BY EMILY E. HILDRETH.

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IX.

We entered the hall, where a large assembly of people were gathered, and as I took a seat among them, my attention was attracted by a man on the stage who had the appearance of a sailor. He was addressing the audience, and as nearly as I can recall them, his words were as follows, in the simplest form of narration:

"My friends—I come here by request to relate my first experiences when I left the earth-life, and found myself in this other state of existence. What manner of man I was there, will be evident from what I have to say.

I died and passed away from earth, as all who live there do sooner or later. The first thing of which I was conscious afterward was that I opened my eyes upon a vast plain—a desert. I could see no animal, no living thing; not a tree, or shrub, or even the lowest form of vegetation; not a blade of grass, not even a lichen on the rock where my head rested—nothing but sand, gray sand everywhere, as far as I could see. I had been lying upon the sand, but rose, feeling very weary, as one does after a restless night. I attempted to walk, but my strength seemed to have forsaken me, and I was hardly able to stand. I sat down again, feeling discouraged, and trying to think how it was possible to get away from this place. A deathly faintness came upon me, and I longed for something, anything to sustain life. I thought of a glass of brandy, and wished that I had one; but there was not even a drop of water to quench my thirst. I had never comprehended until then how barren a desert could be.

I tried to compose myself to sleep again, hoping in that way to escape from my troubles; but when I closed my eyes such fearful visions came to me that I started and struggled awake again. I seemed to see before me as in a dream many of the events of my past life—things that I would have forgotten were most vividly presented, and I was quite unable to escape from their torturing presence. There recurred again and again, to my horror-stricken senses, scenes from my former life on the ocean, scenes which I had hoped and believed forever buried in oblivion—scenes in which I had acted a cruel part. I saw about me the gentle faces of many whom I had wronged. They were regarding me with the merciful pity that I had so brutally refused to them, yet the acknowledgment of this so enraged me that I struck at them with my clenched fist, and as they vanished, fading slowly away, my hand struck on a rock beside me and I awoke, crying out with the pain.

Then I cursed and swore as it had been my wont to do whenever I thought I had reason to be displeased; and as I did so the light which had been dim about me faded quite away into absolute darkness, and as this deepened and thickened, I began to feel afraid; my spirit of self-confidence and brazen bravado forsook me, and I trembled like an aspen leaf.

Hideous visions came about me in the darkness, and although I considered them as unreal, and conjured up only by my own affrighted and inflamed imagination, this afforded me no relief. I heard the howling of the wind, as upon the stormy sea, and the sand blew upon me in clouds, like a piercing spray. I had been cruel in my dealings with those who had been under my command at sea. Now I heard the voices of those poor fellows whom I had abused, and their scornful laughter at my distress rose louder than the tempest. I saw the pale, beseeching face of the woman whom I had wronged; one who had died many years before—whose death I had hastened by my brutal harshness. I remembered how I had taken her from a happy home, how wretched I had made her, and how she had died in sorrow at my harsh treatment.

I could no longer swear. I knew now that I had to pray. I groaned aloud in my distress. Then I began to regret my evil doings, and wished, oh, how sincerely! that it were in my power to make some recompense to those of whose suffering I had been the cause.

As these thoughts crowded into my mind and found a welcome there, my surroundings began to change. The scene became lighter. I was alone again, but the darkness was clearing away, and I felt less oppressed. I found a young turtle on the sand, and tried to appease my ravenous hunger by eating some of his flesh. My thirst was torturing, but there seemed no means of quenching it. I looked in vain for water, and as there was now sufficient light for me to see about me, I determined to make some effort to escape from this desolate place. I thought I must have been wrecked upon some strange shore, and washed by the waves far away from the beach—for it had not come to my thought at all that I had entered the spirit-world.

As it grew lighter I saw the ocean in the distance, and with a glad heart I crept slowly toward it, hoping that some vessel might pass, and that I could make signals to attract attention, and so be taken away from this barren spot. When I came near the beach I mounted a high rock, and gazed anxiously over the wa-

ters, but seeing nothing to gladden my heart or with the least hope of escape, I fastened a portion of one of my garments to an overhanging rock, with the depressing hope that it might attract attention to the spot after I should be dead, for I fully expected to die of starvation.

I sat down upon the rock, fixing my eyes upon the angry sea, and feeling certain that I had been wrecked. Yet I was unable to remember my last voyage. I concluded that I must have received some severe shock which had destroyed my memory on that point. I remembered having been very ill some time before, in the city of A., but still it did not occur to me that I had died, for my surroundings were not strange or sufficiently unfamiliar to cause me to suppose that this was any other life than that which I had been living on the earth. Beside, I was dressed in my own sailor clothes—or so it appeared—and I even found my hat, which had been washed ashore.

The sky attracted my attention by its peculiar appearance. It was not cloudy, yet there seemed to be a heavy, smoky atmosphere, which was gathering about me, and lowering so that I could not see very high up. I was oppressed and low-spirited, suffering from such burning thirst that I thought I must die unless relief should come soon. I lay prostrate upon the rock, wishing that death might come quickly. Silently and earnestly I prayed that God in his great mercy would forgive my sins, and receive my spirit. I shed tears of agony as I thought of my past life, and these tears seemed to bring help and healing; for I rose to my feet feeling calmer and better.

The sky had cleared, and although the sun did not shine, it was light. I looked up into the clearer blue above me, and far over the brightening waters, and far in the distance I saw a large ship. She seemed to be making great headway, and was, I thought, approaching the place where I was, but not yet sufficiently near for me to feel assured. As I anxiously watched her movements, I found myself praying that I might be seen and rescued. I made all possible signals, climbing upon the highest rock, and waving a piece of white cloth held high above my head. I thought by the movements of the ship that I had been seen; yet I dared not be too hopeful. As I watched in an agony of suspense I became aware that she was really coming nearer, for I could distinctly see what a beautiful vessel she was, somewhat like a brig. I scanned her flag most curiously, to discover if possible to what nation she belonged; but was unable to determine, as the flag was of pure white, without motto or device. Soon I was able to distinguish the forms of men on board, but even then could not discover their nationality. They were entirely strange to me, but I had evidently attracted their attention, and while the ship lay to, a boat was sent out to bring me. The sea was calm, and as they neared the shore I noticed the boat. What a beautiful one it was! It seemed to fly through the water, and in it were two manly forms. I could see that they had long, flowing hair and beards, and wore loose garments, like frocks, girded at the belt with a strong cord.

I came down from the rock, and waited most impatiently on the beach for their arrival. As they came near I recognized one of the men as an old acquaintance—a sea-captain with whom I had been familiar. But I had heard of his death long before, and as the boat was landed, and he sprang out with a hearty greeting for me, I was both surprised and pleased, and said, as he took my outstretched hand warmly in his own:

"I am glad to find that the report of your death was not true!"

He smiled, but made no other reply. Then, as we stepped into the boat, I said, with a grateful sense of what he was doing for me:

"You are just in time to save my life, friend!" and he smiled again, but did not speak.

My attention was attracted to the boat, and I thought it strange that we were moving through the water at so rapid a rate and yet no one was rowing. I could see neither oars nor sails, nor was there any visible means of locomotion. I asked for an explanation of this, and was told in the way that the questionings of children are often answered that I should know all in due time.

This did not quite satisfy me, but we were soon on board the ship, and I was taken by my friend to the cabin, where a bountiful meal was prepared; and oh, how I did enjoy it! Food had never before tasted to me like that. I thought my famished condition was reason enough for this. When I asked for wine, however, I was told that water was better for me, and indeed I found it so, for I had never taken so invigorating a draught as I found there. After eating, I lay down to rest, for I was weary, and I slept long and soundly.

I dreamed in this sleep of my friends at home. I saw my sister, and seemed to be at her house. I heard her speaking of my death, and could not understand why she should do so. I said: "Here I am. Do you not see me? I am not dead! What is it that you mean?"

But she neither saw nor heard me, and after many vain attempts to attract her attention I began to think that I must have died after all, and yet how could it be?

Just then I awoke, and found myself still in the cabin of the ship, and my old friend was there. He was taking the reckoning of the ship, and after looking at him very earnestly to assure myself that this was really he, I begged him to explain to me if it were true that I was now in the spirit-world.

He replied that this was the spirit-world where we now met; that I had left the earth-life two months before (as time is measured there); that I had found myself alone at first, and had suffered some punishment in consequence of my wrong-doing on earth; but that now, being truly sorry for my past errors, I was to be carried to a place where every opportunity for improvement that I desired would be offered to me. He told me also that this ship, of which he had the command, was one of a fleet sent out to pick up poor sailors whose lives of sin and folly stranded them upon strange and barren shores in this spirit-world.

This seemed to me such a worthy work that I at once requested to be allowed to join with him in it, and I am now finding both pleasure and profit to myself in this work for others."

As he ceased speaking he vanished from sight. Where or how he went I am unable to tell.

Very soon, however, I saw that another person was standing in the same place, and heard him addressing to us the following words, which I repeat as well as I am able from memory:

"I have requested the privilege of coming here to relate some of the incidents which attended my entrance into this spirit-world; for I am sure that they may be of service to some who know how to find ways of communication with those who are still in the earth life."

When I lived there upon earth I knew nothing of a future existence. I had indeed heard it spoken of, but my thoughts were always occupied with ways and means of making money. Golden riches and the power which could be bought with money seemed to me the only things worth living for; and all my energies were expended in that direction. I left neither time nor felt inclination for anything because that was advantageous to me in my business relations in the city where I lived. A man who was known to attend church held a somewhat better position socially than one who was known to remain outside, and so I was careful to be seen at church; but I did not believe what I heard there. On this account it has been very difficult for my eyes, so long accustomed to darkness, to become able to endure the light of this other life. I have been like a blind man, who, in recovering sight, is obliged to remain long in a darkened room, becoming gradually accustomed to the light.

When I left the earthly state I was for some time unconscious. I either slept, or else was really dead to all surroundings. But at length I awoke in a strange place. I was in a dimly lighted room, where I could see neither window nor lamp, and yet there was light enough for me to discern all my surroundings. The first thought that came to me was that I must be in a prison. I rose, for I had been lying on a rude seat or bench, and felt relieved that I heard no clanking of chains, for I secretly expected it, but had the great satisfaction of finding myself quite free from outward fetters. I walked about the room, examining all there. Beside the bench was a coarsely-furnished bed and a glass of water on a little table near its head. Under the bed I found an old trunk, and drawing it out opened it, for it was not locked. You may imagine my pleasure at finding it filled with gold. This I turned out upon the floor, first looking carefully about me to make sure that I was alone and unobserved. I sat down and counted the pieces, but soon became aware that the more I handled and counted, the more there was remaining, and that, instead of diminishing, the amount seemed rather to increase, until I became so bewildered that I was unable to count any more. I felt very strangely; I had always desired to have a large amount of money, but now that I had my wish fulfilled I felt neither satisfaction nor happiness. Indeed, I was greatly distressed, for I could not replace half the gold in the trunk, and was in constant fear lest some one should come and rob me of the treasure that I could not conceal. As I wearied myself counting, and trying to conceal all this vast wealth which had come to me (for I had no other thought than that it all belonged to me), I was reminded of the old tale of "Fortunatus," and a feeling of pity for him seemed to take the place of the envy which I had always cherished.

All this time the little light in the room continued to grow more and more dim, until at length it faded quite away, and I was left in total darkness. My misery I cannot describe. It was not for myself, but for the fear of losing my money. The darkness itself seemed taking it from me. I got down upon the floor and sat upon the heap of gold, but it gave me such a chilling sense of cold that I could not remain there. I felt as if I were freezing to death, and thought I would willingly give a handful of the gold for something warm to drink. I thought of the glass of water which I had seen on the table, groped my way to find it, but, in reaching for it, I overturned it, and then felt more miserable than before. I wanted light; I wanted fire; I wanted clothes; I wanted food; I wanted for every comfort. I had the means to get them all, and yet was unable to do so. And then, for the first time, I felt that gold was useless—that wealth of money alone was valueless. This consciousness, once admitted to my thought, became absolutely overwhelming and intolerable.

I sat upon the bed and thought how foolish I had been all my life. I had not the slightest idea of being dead, or in any other life than that with which I had been acquainted. I resolved that, if I could only find my way home again to my family, I would be more generous to them than ever before. How happy I could make them with all this wealth which was now mine! How much I would do to help and to cheer the poor and the unfortunate! How blind I had been to the worthiest uses of money! The sense of my miserable selfishness became unendurable. I was shivering with cold, and tried to cover myself in the bed; but oh! horror of horrors, the very bed was filled with gold! It seemed freezing me to my very heart as it touched me. I could bear it no longer, and in the cold and darkness I wept like a child.

How long I had been in this condition I do not know, whether it was for hours, or for days, or for years; but my heart was softened, and I

was thoroughly determined to take a different course, and to make my life a more useful and helpful one to others. Suddenly I became aware that some light was creeping into my room. This made me so happy that I rose hastily, and as the light steadily increased, I soon found my way out into the open air and warm sunshine. I was so glad to escape from that place of horrors that I actually ran for several miles, wishing to get as far as possible from it, yet realizing all the time the absurdity of so doing.

I, however, met no one, and at last sat down to rest. The exercise had warmed me, but I felt hungry and thirsty, and looked about for some house or store where I could get something, but there was not a building to be seen.

[To be continued.]

The 44th Anniversary.

Exercises in Commemoration of the Advent of Modern Spiritualism, held in Norwich, Ct.: Boston, Worcester, Salem, Newburyport and New Bedford, Mass.: Providence, R. I.: Saratoga and Brooklyn, N. Y.

Specially Prepared for the Banner of Light.

Norwich, Conn.

The Forty-Fourth Anniversary was celebrated by the Norwich Spiritual Union Sunday, March 27th, before audiences that crowded Grand Army Hall to its utmost capacity, there being a lively demand for standing-room even.

The exercises were opened by the Children's Progressive Lyceum, numbering fifty or more children, divided into six groups, with three groups of adults. This Lyceum is but three years old, and reflects great credit on its officers and leaders, and from the growing interest manifested in it we do not hesitate to say that it is destined to increase rapidly in numbers, and become a most valuable auxiliary to the Union.

The exercises yesterday were exceedingly interesting, and would have reflected credit upon a much older organization.

A series of original essays, descriptive of "The Advent of Modern Spiritualism," written by M. W. Beebe, one of the leaders, for his group, were effectively recited, each member rendering one stanza.

The Lake group, under the leadership of Mrs. J. A. Chapman, presented a very beautiful floral exercise entitled, "The Ladder of Progress." Two uprights with an arch over the top covered with evergreen, the arch bearing the word "Progress" beautifully executed with flowers, were placed upon one corner of the stage, and the route of the procession, the ladder, made of evergreen and lovely blossoms, were added one by one by the different members of the group, each reciting an appropriate stanza, until there was but one round necessary, the topmost, which was added by the leader, and the ladder stood complete, a thing of beauty, which called forth the admiration and applause of the audience.

Taking the exercises together they were exceedingly interesting, and made a fitting and beautiful introduction to the remaining services of the day.

The rostrum was beautifully decorated with Easter lilies, palms in pots, and exquisite cut flowers.

At the regular services of the afternoon and evening a fine orchestra furnished instrumental music of a high order, and a male quartet gave exceptionally fine renderings of admirable selections.

The Anniversary address was given by the writer in the afternoon, of which the following is an abstract.

We have again reached the season when, by common consent, all over the land, those who have accepted the beautiful philosophy based upon the fact of spirit-communication, unite to celebrate the anniversary of the advent of that power which, forty-four years ago, in the house of a humble mechanic in western New York, demonstrated in the simplest manner possible the grandest, most glorious facts of human existence—namely, the continued life of man beyond the grave, his power to revisit the scenes of his earthly experiences, and demonstrate his presence and identity by positive and indisputable tokens and signs thereof. Less than half a century has elapsed, and what are the results? Why, those raps, so obscure in their origin, that first demonstrated the presence of an unseen intelligence from the realm of spirit in that humble home of the Methodist blacksmith, have echoed and re-echoed around the world, and have awakened in millions of hearts glad responses. This has been accomplished in the face of unparalleled opposition, scorn and contempt.

Unprecedented in the history of any great religious movement since the world began has been the growth and progress of this power, this influence known as Modern Spiritualism. In the face of unparalleled opposition, with the whole power and influence of the church against it, with scientists, atheists and materialists arrayed in antagonism to it, against the anathemas of pulpit, press and bar, it has gone on, irresistibly conquering and conquering, its progress not even retarded by all this fierceness of antagonism, until its mediums are numbered by thousands and its believers by millions, the world over. Its converts have been drawn from all classes and all professions. We can name over by the hundreds, in the Old World and the New, names illustrious in science, art, in philosophy and religion, who have become converts to it, and women also who have attained brilliant reputations in the world of letters, while the common people have received it gladly as a gospel of light, life and joy.

England, France, Germany, Russia, Sweden, Spain are alive with it, and papers and magazines devoted to its philosophy and its interests are published in most of these countries. In France, the works of the late Allan Kardec have had an enormous sale. Even in Spain, intolerant as that nation has ever been, Spiritualism is making rapid ground, and several papers are published there devoted to its literature. All these foreign magazines and papers bear united testimony to the rapid strides our Cause is making throughout the Old World. We have no hesitation in declaring that, notwithstanding the ridicule and contempt and bitter opposition it has been compelled to work its way against, it has made more converts than the great quarter of a century that the churches have made during the past three hundred years.

On an anniversary occasion like this it seems fitting to make the special truths demonstrated by Spiritualism the theme of our thoughts.

Right upon the start it demonstrates the grand fact that every human being has an immortal element within him that the physical change, the chemical process called death, cannot touch, has no power over, whatever element called spirit is surely destined to live forever, and is forever to retain its identity, its individuality.

This fact the phenomena of Spiritualism thoroughly demonstrate, and outside of these phenomena there is no possibility of demonstrating it. Outside of Spiritualism the immortality of the soul must remain forever a supposition, an inference, a hypothesis; but the return of one spirit to his individual body, proofs that it has tripped over death, and remains unchanged in full possession of all the faculties, powers and attributes it possessed while in the physical body, removes it at once from the realm of hypothesis and gives it place among the eternal facts of the universe.

This we claim has been done, and that the cardinal truth of Spiritualism has been scientifically demonstrated to the world as any fact of physical science, and that by means of this demonstration, and the communications growing out of it, we have had revealed to the basic principles of Spiritualism. They are, simply stated:

- 1st, Man is a spirit.
- 2d, Spirit is eternal.

3d, Spirit after its release from the body can return to earth and make its presence known through intelligent communication.

This is the living power brought to us by living spirits from the invisible realms of spirit, and it is as old as the soul of man, and the anniversary we celebrate to-day is simply the anniversary of one of its modern methods or phases of manifestation.

We claim that Spiritualism rests where all science rests—upon the bed-rock of demonstrated facts, upon eternal verities. These facts are the beginning and end of Spiritualism, and they have demonstrated to us the truth of eternal life beyond the shadow of a doubt, so that faith is no longer needed.

But the churches call us bad names. They call us infidels, atheists. They sum up all of moral turpitude in the one withering word—*Spiritualist*. You will hear it pronounced in every community with all the accents of scorn and contempt that can be conveyed to it. Well, we are quite content to be infidels to the unreasonable and absurd doctrines and statements which the churches themselves are beginning to revise, and we are proud to be atheists to the God of John Calvin and Jonathan Edwards. We wish to impress thoroughly upon your minds that the grandest feature of Spiritualism is that it is based upon no theories, no speculations, no myths or traditions, but upon facts; and one of its chief glories is that it draws no lines of limitation around the glorious empire of free thought, giving to all unlimited freedom in matters of opinion.

We have Spiritualists of every shade and degree of opinion. Even as in the other life, the spirits who still cling to their traditional views still believe in the different forms of creedal faith, so here we have Spiritualists who cherish all these diversities of doctrine; and we repeat that one of the crowning glories of our movement is that it leaves every individual free to believe whatever appeals to his reason as worthy of belief.

Those persons who accept the fact that the spirit of man triumphs over death and the grave, and can and does return from the other life, with the power and ability to make known his presence, and hold intelligent communication with those still in the fleshly body, are Spiritualists, no matter what else they may believe or disbelieve.

During the forty-four years that have elapsed since the advent of Spiritualism in its modern form, humanity has made more progress than in any three hundred years preceding it. Under the influence of the beneficent influences that have been pouring into our atmosphere from the spirits who still cling to their traditional views, old things are passing away and rapidly are all things becoming new. The wintry night of creedal theology is surely passing away. The spirit of the age is compelling the sects to re-state their doctrinal beliefs, and it will not let them rest until they sweep out of existence the mummied dogmas of past ages based upon the speculative opinions of human brains. A powerful influence from on high is to-day moving and molding the masses all unknown to themselves. They know not what it is, but they feel its influence, and they are being freed from the old doctrines of Church and State less and less satisfactory all the while.

The new gospel whose advent we celebrate to-day gives us knowledge in the place of faith; gives us demonstration in the place of theory; gives us a basis for our hopes as broad as the universe, founded upon natural laws which are forever harmonious with reason, and it is endorsed by the experience and demonstrated by the facts of life. Nothing can be surer, nothing more positive.

And where do we find ourselves, as Spiritualists, on this our Forty-Fourth Anniversary? Are our battles all fought, our victories all won? By no means. We still find ourselves in full sympathy with all who have been fortunate enough to recognize truth before it has become popular. We are still subject to all the forces that help to urge it forward, and promise among these are public clamor, ridicule, contempt, bitter opposition, all in active employment still. But as an offset to all this we find that we can claim as believers in our beautiful gospel and as advocates of our faith every earnest, religious mind that has left us any record of itself; for each one gives us an experience of spiritual things that proves a trust in the power that unites the spiritual world with this.

I believe it to be our duty as it is our debt to study this power in its every possible manifestation, and its simplicity as a law and its universality as a gift of grace.

No amount of opposition or ridicule, no mountebank shows of fraudulent mediums, no exposures of wandering charlatans, no unfaithfulness to the high principles of morality and duty on the part of its professed advocates can much affect this study or turn our earnest mind from its purpose. Truth goes marching on, and what the world needs it will have. It needs the comfort of Spiritualism. It needs its subduing, restraining influences, and needs have them spite of all opposing influences and powers.

What the grief-stricken mourner at the grave wants is not a picture of golden streets or of winged saints with golden harps or the stately platitudes of bygone ages, but an angel at the sepulchre saying: "Thy beloved is not here, he has arisen," and then that beautiful presence which through the golden light of love reveals the life beyond the grave, the upper chamber and above the veil of life as the angels sent to minister to those who need their ministrations.

The above address was supplemented by one of the finest exhibitions of platform tests by Mrs. E. C. Kimball of Lawrence, Mass., that it has been my good fortune to witness. For more than an hour she held the rapt attention of the large audience as she rapidly delineated the scenes that passed before her spirit-vision, giving names and details with remarkable clearness.

In the evening the hall was again packed to its utmost capacity. The subject of my evening lecture was "The Crucifixion of Truth." I drew a rapid historical sketch of the successive progressive movements of the ages from the days of the Nazarene down to the advent of Modern Spiritualism; showed how each had been compelled to encounter a storm of opposition, the truth itself being established only in many cases, of its advocates.

In the fullness of time, through the progressive development of the ages, came the grand consummate revelation of all time. It was not possible for any other age than our own. Toward it had each successive advancement of truth pointed from Roman Catholicism to Protestantism, and all the advancing sects of the past, from the narrowest, most bigoted, to the broadest, most liberal Unitarian, Universalist or Free Religionist, have been the heralds and prophets of this new revelation, the glorious revelation of Modern Spiritualism, which not only asserts the absolute oneness of the spiritual with the natural, but demonstrates actual communion between the two.

Again and again in the Old World, through the long dark ages when priestcraft and superstition ruled, when ecclesiastical and worldly despotism held iron sway, had the attempt been made to establish between the two spheres a spiritual telegraph, over whose glowing wires might flash messages of undying love from the bright denizens of the immortal realms. But so dense was the spiritual darkness and ignorance that shrouded the earth, each successive attempt was a failure, until, through the advancing steps of progress, and the clearing of the path, the light of truth was reached that made possible the successful establishment of open communication.

I then pictured the scene in that humble home at Hydesville, when for the first time since time began, through a clear, distinct, systematized and scientific method of telegraphy, the disembodied spirit of man communed with the embodied.

Then I portrayed the insult and persecution, the bitter scorn and contempt heaped upon that poor, despised family, and finally, as the old mother told me, they were forced to anguish of soul to beg and entreat that the bitter cup might be taken from them, that the spirits would withdraw from them. Even the lives of the children were threatened by an angry mob in the city of Rochester.

Very soon the charge of impetuosity was started, and then for years we had the law-suits, the courts of the land, the savants, the jurists, the theologians, all taxing their wits and laboring their brains to prove either that men have no immortal souls, or that, having them, they are of no earthly use after they have passed out of the physical body through the process of death.

Many were the doughty Goliaths who rose in their might to slay this stripling. The Buffalo M. D. proclaimed their brilliant discovery that "slipping knagings" and "creaking toe-joints" produced all the manifestations. Then it was discovered that electricity, regulated and controlled by a sort of unconscious intelligence in the circle, caused all the sounds and movements. This was the final settlement of the question, and pulp and press trumpeted to the world that the mystery was explained. Electricity had been performing all these antics.

But most unfortunately the manifestations would not conform to any of the known laws of electricity, and the most delicate tests known to electricians failed to detect anything like electricity, even when the most powerful manifestations were taking place. So the spirits would not be controlled by electricity.

Then the great Faraday came to the rescue with his brilliant discovery that the movement of tables and other bodies was caused by the involuntary contraction of the muscles of the medium. Great was the rejoicing over this brilliant discovery, about the triumph was won from Church and State over this death-blow to Spiritualism; but ere it had died upon their lips, it was found that these persistent forces would not conform themselves even to the renowned Faraday's scientific explanation. The manifestations took place with power, with greater force even, when the medium was in no way connected or in contact with the object moving. Thus it was demonstrated that the power did not lie in the muscles of the medium moved by involuntary contraction.

Then came Rogers and Dods, and the great Malan, with their theories of "automatic brain action," "involuntary power, unconscious action proceeding from brain-centres," and from "nerve-centres," and Od Force. Rogers published the most powerful argument against the supermundane origin of the phenomena, and yet in one year after the publication of his work he was a strong, earnest Spiritualist, and died one.

And now that scientists and philosophers have pronounced the clergy to be in the wrong, to the rescue, for the manifestations, as if in very defiance to the wisdom of the age, began to take on new and still more baffling forms. Slain by medical science, by physical science and by philosophy, Spiritualism rose with tenfold power in new and more striking phases of manifestation, and in spite of the opposition arrayed against it, was rapidly forcing the world to a belief in its supermundane character. Something must be done. So the clergy called a convention in the city of Brooklyn more than thirty years ago, and really gave careful study to the facts and phenomena that came within their observation, and were forced to say that "No other hypothesis than a spiritual one will cover the ground of these strange manifestations." But they were of the devil. Now the thing was settled forever, and the opponents of Spiritualism were furnished with an unending supply of ammunition for all coming time. The clergy have worked this card faithfully and will ever sin.

But still the blessed spirit has worked on, giving to the world their grand revelations of truth regarding the spirit of man. And still the crucifixions of truth go on. Many a poor medium has had to bear a heavy cross up the hill of Calvary, and suffer the crucifixion of every sensibility of a nature that through the very law of mediumship must of necessity be endowed with the keenest sensibilities. The unwritten history of the sufferings that spiritual mediums have undergone since the advent of Modern Spiritualism, would fill volumes whose perusal would draw tears from a heart of stone.

But, thank God, principles live on, spite of the cross and the death. So will it ever be. Spiritualism, so many times "exposed" and "explained," so many times killed, continues to interest and convince the world of the reality of its spiritual origin and destiny, while the exposures and the explanations take their life among the things that are not.

But I am trespassing beyond warrant upon THE BANNER'S space. Each lecture was supplemented by a poem bearing upon the subject matter which I regret my inability to reproduce.

At the close of the evening lecture Mrs. Kimball gave another remarkable illustration of her powers as a test medium, which closed a day memorable in the history of the Norwich Spiritual Union. DR. FRED. L. H. WILLIS.

Norwich, Conn., March 28th, 1892.

The Helping Hand and Veteran Spiritualists' Union, Boston.

The Forty-Fourth Anniversary of Modern Spiritualism was celebrated at William Parkman Hall, Boston, by the Veteran Spiritualists' Union and the Helping Hand Society, on Wednesday, March 30th, afternoon and evening.

At 2 p. m. a large audience had assembled, and at which the meeting was called to order by Mrs. John Wood, President of the Helping Hand, and one of the Trustees of the Veteran Union—who in a few well-chosen remarks declared the purpose of the meeting, and presented Mr. John T. Lillie for a vocal selection. Following Mr. Lillie came Mrs. Alice Waterhouse of the Ladies' Aid, whose words of greeting and of good-cheer brought sunshine to each heart.

Mrs. M. T. Longley voiced the sentiments of the Veteran Union in love and fellowship to humanity and in behalf of its purpose to defend Spiritualism and to protect mediumship. This lady referred to the work of the Spiritual Lyceum in training young minds in a knowledge of the truths of immortality, and in regard to the duties and responsibilities of the present life, and also dwelt upon the memory of ascended workers, who in years past battled bravely for the Cause of Spiritualism, saying that such names as Henry F. Gardner, A. B. Child, William W. Jacobs, and A. C. Conant and many others, would ever be connected with the history of Boston Spiritualism.

Following these remarks came an able and brilliant address by the Hon. Sidney Dean upon "Character Building." I am busy building my character, said the speaker, according to my highest convictions. It may not be in accordance with your opinion, but I am not building for you, I am building character for myself, to outgrow the ages. We are not to stop the spirit-world to do our work; we must build our own characters and make our own future. No abstract can do justice to this noble speech, which was received with hearty applause. Dr. H. B. Storer, President of the Veteran Spiritualists' Union, gave a brief but eloquent address upon the "Needs and Work of the Times," also upon "The Mission of the Veteran Spiritualists' Union, and the Good it has Already Accomplished in Assisting Needy Mediums, and Others." Jacob Edson and Mr. T. Dole, prominent officers of the Union, were presented, and their good words received with applause. Dr. Richardson, Vice-President of the same Society, made felicitous remarks, and Dr. C. F. Ware of Bucksport, Me., an eloquent address appropriate to the day and the occasion.

Mrs. M. E. Thompson, formerly of Rookland, Me., became inspired to utter helpful truths in burning words, and Mr. Longley rejoined the hearts of his listeners by a rendition of his popular song, "Only a Thin Veil Between Us."

Mr. Lillie, accompanied on the piano by Mrs. L. C. Clapp, favored the audience with several fine selections during the meeting.

A period of social conversation followed the above exercises, after which a bountiful supper, served in the banquet hall of the Helping Hand Society, was partaken of by a large number.

In the evening, at 7:30, Mrs. John Wood opened the exercises by presenting Mr. Lillie for a song, at the conclusion of which this lady introduced Dr. Storer, President of the Veteran Spiritualists' Union, as Chairman of

the evening. Dr. Storer then proceeded to deliver a fitting address on the work of Spiritualists in general and upon that of the Veteran Spiritualists' Union in particular, presenting Mr. Twitcheil, one of its officers, as a faithful exponent of the society's mission. Mr. Twitcheil, in a speech of twenty minutes, gave voice to many spiritualizing thoughts and helpful suggestions, and was followed by that well-known Spiritualist, Eben Cobb, whose remarks were replete with matter of interest and instruction.

Dr. Storer stated that Mrs. Longley had expressed her sentiments in the afternoon meeting, but he felt to call upon the spirit-world to voice some thought through that lady's organism on this occasion. In response to this invitation, Mrs. Longley, under the control of Dr. S. B. Brittan, gave utterance to soulful thoughts and truths, which were listened to with profound attention. In his address Spirit Brittan pronounced himself a Veteran Spiritualist, and a member of the Veteran Spiritualists' Union, on which he declared to be an organization in idea and purpose of the New York Alliance and of the Secular Press Bureau, and predicted great success and usefulness for this new organization. The spirit concluded his theme with a telling description of a special experience he had encountered in the other life—illustrative of the truth that we not only build our characters here, but in the process also build our future homes—which was received with manifestations of hearty approval. Miss Lucetta Webster favored the audience with the recitation of "The Angel Church," and responded to her encore with a humorous reading.

William H. Banks, Clerk of the Veteran Spiritualists' Union, read a copy of the duly signed and attested will of A. C. Williams of Kansas, who bequeaths property of about two thousand dollars' value to the Veteran Spiritualists' Union. Dr. Storer expressed the hope that others would do likewise, that we may carry on the good work of providing for our suffering and destitute. Mr. Wiggins of Salem was inspired to make a stirring address. Mr. James Lewis made a brief address appropriate to the occasion, and Edgar W. Emerson gave a number of spirit-communications, to the gratification of all. Mr. Lillie—accompanied by Mr. Boice—rendered the singing of the meeting with fine effect.

In the hall below a fine exhibition of the historical collection of the Union was open, free to all visitors, and was to continue to be during the remainder of the week. This collection consists of photographs of mediums and others, paintings produced by spirits, slates written upon without mortal contact, and a large number of rare articles connected with the history of mediumship, presenting a remarkably fine exhibit that Spiritualists will do well to study. Each article has been classified and ticketed by John S. Adams, the Historian of the V. S. U., who deserves great credit for the amount of time and labor he has put into this work.

In addition to, and after the above was in type, a report of the evening's proceedings was received from Mr. W. H. Banks, the efficient Clerk of the V. S. U. We append the closing paragraphs:

Edgar W. Emerson gave tests, in which he announced as present Dr. H. F. Gardner; C. G. Helleberg, late of Cincinnati, one of the early members of the V. S. U.; Chauncey Barnes; Thos. Valentine of Springfield, Mass., with whom came Erskine Allen, formerly Master Armorer of the same place; Dr. I. P. Greenleaf; Samuel Williams of Neponset, with his wife Susan; Laura C. Kendrick reported as still "on duty"; Dr. Pike "looks up," he said; Uncle Joe Bailey and Sophia came to Mr. and Mrs. J. M. Ordway, who were present; Lucia Sampson; Fanny Burbank; Rosa T. Amedey; Aunt Mary Stearns; Bro. Henry Wood.

The Museum of Phenomenal Productions was a surprise to every one in the extent of the collection. It was a grand exhibit, and was shown free. Our Historian is deserving of great credit for securing in such a short space of time such a large collection.

Mrs. John Woods, Mrs. Pope and Mrs. Trask are deserving of thanks as custodians of the same for several days. We must now secure a permanent place for our Museum, to which accessions will frequently be made, promises of many from individuals in this country and Europe being already received.

Worcester, Mass.

The Forty-Fourth Anniversary was celebrated by our Society on Sunday, March 27th. The Lyceum gave a fine program in the morning to a large attendance.

In the afternoon the following persons contributed to the exercises: President Woodbury C. Smith, highly interesting remarks on "Man's Progress"; Miss Florence Nichols, poem; Mr. T. R. Johnson, paper on "The Progress of Spiritualism"; Mr. Abbott, essay on "Spiritualism Past and Present"; Mrs. Jennie J. Chan, remarks and tests; Mr. Fred L. Hildreth, poem; Mr. Levi Wiggins, remarks; Mrs. Fred L. Hildreth, remarks and poem; Dr. Julia A. Spaulding, poem. Fine selections by the quartette interspersed the exercises. Dr. Fuller gave the benediction.

In the evening, after song by a quartette, Dr. Fuller read an Anniversary poem, written by Mrs. Georgia D. Fuller. The congregation then united in singing the following hymn, written for the occasion by Mrs. Mary Woodward Weatherbee, entitled "The New Light," to the air, "From Greenland's Icy Mountains":

Oh world, of God's world of beauty;
Oh world, life's world of light;
Where love is sweetest duty,
The star of earth's long night.
There comes a voice from higher
The farthest heaven hills;
The Druids' island calls;
Where Jesus' temple fills:
From Judea's cloud-capped altars;
From Babylon's towers;
A voice that never falters:
"Oh world, where is the sign?"
The light upon the hill-tops,
For stormy life is here;
We drift in shoals and thousands,
Nor can the harbor see.
It comes, the cry unceasing:
"Oh world, where is the light?"
That mystic wand releasing
From error's darkest night,
Where is the peace and truth,
For every troubled soul,
As each day's sun declines,
He hears the final goal?
Have you not heard the story,
Oh pilgrim on your way,
How like the sea of glory
Surge the opening day?
Behold, new life is here,
Upon earth's waiting souls;
A glorious Easter morn;
As on the anthem rolls.
Say not the soul is sleeping,
The spirit in its cell;
The body still in keeping,
Gained Resurrection Day;
Or, as a shade disconsolate,
In gloomy realms of air,
Alone, unloved, if plied,
In darkness and despair.
Say not He's in the distance,
This God in every breast;
For love is His existence,
By tenderness expressed.
Now, when the day is dying,
Doth God not know His own?
Yes, quickly Love reappears,
Four dead are made alive.
Gone, not in ways uncertain,
As travelers unprepared;
When death drew back the curtain,
With love they homeward fared.
"Tis this that brings the dawn,
Soul, face to face with God;
Spirit, in sweet communion,
Makes God thus understood.
Dr. Fuller, speaker of the evening, took for his theme: "The New Era, and What it has Accomplished." It was handled in his best vein, and was aptly applauded. The attendance was very large, and the celebration passed off in the best manner for years. Thanks are due home talent for services generously given.
GEORGIA D. FULLER,
5 Houghton street. Cor. Sec'y.

New Bedford, Mass.

The First Spiritual Society of this city celebrated the Forty-Fourth Anniversary of Modern Spiritualism Sunday, March 27th. Mrs. N. J. Willis of Cambridge gave an eloquent Anniversary address at 2:30. Mrs. Carrie F. Loring of East Braintree followed with descriptions and delineations, all being recognized as correct.

The evening exercises were of an interesting nature, opening with a song by Dr. F. Wood, followed by singing by the congregation, and a violin solo by Miss Spencer. Subjects from the audience, "The Outlook for Liberal Thought for the Next Fifty Years," and "Spiritualism, What is it?" furnished the material for a powerful and interesting discourse by Mrs. Willis, grand in its teachings and

entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to the office.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Beesworth Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualistic Books, at Wholesale and Retail.

Books sent by Express, must be accompanied by bill or cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by P. O. Order for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail for express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for forwarding the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of independent free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 9, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER. LUTHER COLBY, EDITORS.

Communications for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

Specimen copies will be furnished gratuitously to canvassers and to those who wish to utilize this paper.

COLBY & RICH, Publishers.

The Anniversary!

All religions have their way-marks, their feasts and observances—their anniversaries. In the spring-time the Jews celebrate their Passover; the Catholics their Easter; the Christian the Resurrection of Jesus. All of these are anniversaries, and the Spiritualists have just celebrated their anniversary, which is becoming a real celebration—the anniversary of the first interpreted sounds from the so-called dead. This, too, occurs in the spring-time, when nature is emerging from its bondage and silence into glorious life and vigor. Is this coincidence or is it the result of some law? Nature is a great revealer. Is she the source and spring of higher laws? or is she the result of the higher spiritual laws? It matters not which philosophy we receive, she interprets for us the spiritual. In her awakening we behold the veritable resurrection.

Henry Wood says in *The Arena*, "He who sees God in Nature feels the ecstatic thrill of the Infinite Presence. The visible universe becomes to him a repository of mystery, harmony and sanctity." Who does not feel this on a spring morning, when we can sense the life in all things. In every leaf and unfolding bud there is a sense of an Infinite Power. Something stirs even the rocks. The music of a universe is sounding. Even the senses of taste and touch recognize Infinite life.

It is not strange, then, that man in his spiritual nature should be touched at this season, and respond to the great revelation. He seeks to give voice to his aspirations, and there come to him answering chords in revelation, which is simply recognition. All the laws of nature must be inherent in man; what he calls revelation is simply the sense of the law in himself. Thus when nature shows the constant transformation of continued progressive life, and there comes a recognition of the great law of resurrection, then we are accustomed to say we have had a revelation. If nature could have taught us before, surely she would. One has to be ready for truth, or else it passes like the glory of the morning to one in deep slumber.

Some of us have come to accept the fact of spiritual law operative in a natural world, and we are happy in the revelation. We still sigh for more knowledge—greater light. It is waiting our recognition. In our own natures lies the key to this knowledge. Nothing can be sure to us that we do not know in ourselves. The mere fact of spiritual presence will be only a delusion unless we feel in ourselves the possibility of such presence, and know that within us abide eternal love and unending aspiration.

Spiritualism's grand Festival in the spring is appropriate and significant. Let us, however, remember that it is not the external fact of spiritual communication that makes the glory of the modern revelation, but the conscious nearness of the Divine expressed as love, sympathy, fraternity, equality, the undying attributes of the human spirit.

We are pleased to observe that when *The Summerland* spiritualistic paper copies original matter from THE BANNER, it gives due credit thereto. Some other spiritualistic papers, it is to be hoped, will make a note of this fact and do likewise.

We shall print next week a grand poem entitled "Gardens of Thought," which has been written specially for our columns by Wm. Brunton.

Spiritualism and the U. S. Census.

Since the advent of Modern Spiritualism several attempts have been made to form an estimate of the number of Spiritualists in the United States. As far back as a third of a century, at a church convention in Baltimore, it was authoritatively stated in connection with enumerations of the adherents of each of the various religious beliefs, that the Spiritualists in this country numbered eleven millions. This may have been an exaggeration; but it was so stated by those who have seldom if ever been known to overestimate the number of those not of their own faith. Whatever the number may then have been, no one familiar with the subject will deny that it has largely increased every year since then. Notwithstanding this, no mention of the Spiritualists as a body has been made in the United States census until the one now approaching completion. Many attempts have been made to obtain statistics that should place them in a measurably fair light before the public; one of these was designed for the census of 1880. But the methods adopted failed to secure the desired result, and it was not until last year that a plan was devised that proved in any degree a success; even that gave indication of being a failure until Dr. H. K. Carroll, a special agent for gathering statistics of religious bodies for the Eleventh Census, addressed a letter to the senior editor of the BANNER OF LIGHT, in which he said:

"I have made several ineffectual attempts to get a list of the organizations of Spiritualists in this country. The list I have obtained in this way is a very short one. I do not want to have an incomplete representation of this religious body in the Eleventh Census. I am willing to pay a moderate compensation to any one who will undertake the work of gathering full reports of all Spiritualistic congregations or organizations. I write to you, as the editor of the oldest paper devoted to what is known as Modern Spiritualism, to ask whether you can give me any assistance in this matter."

This plan appeared to us to be a feasible one, for the reason that it did not propose to make an enumeration of individuals, but of organizations, their names, locations, number of members, etc. We therefore suggested to a gentleman connected with this office (John S. Adams), whose experience of forty-three years with the subject, and the exceptionally fine facilities he possessed for obtaining the desired information, to write to Dr. Carroll. He accordingly did so. The requirements and terms proved satisfactory to both, and Mr. A. immediately began the work by mailing Census blanks to more than fifteen hundred prominent Spiritualists, covering every State and Territory, accompanied by a printed slip explaining what was wanted, and impressing upon the minds of those who should receive them the importance and desirability of having every section well represented.

It soon became apparent that this move involved a large amount of correspondence. Some required further explanations; many failed to give all the information asked for; others reported no organization, while the apathy of some led them to make no returns whatever.

The number of members of the organizations given in the returns, and mentioned as such in the recently-issued bulletin of the Commission, give but little indication of the number of Spiritualists in their respective localities; this was frequently alluded to by those sending them. A large majority of believers have no connection with any Spiritualist society. Having all their lives attended some one of the churches, after becoming Spiritualists they continue to do so, while an equal if not larger number are known to be Spiritualists only to their most intimate friends, and often not to them. A New York correspondent of one of our leading daily papers reported not long since that within a radius of fifty miles of the City Hall there were fifty thousand Spiritualists; and a well-known member of Plymouth Church, Brooklyn, wrote to Mr. Adams: "More than a third of our congregation, numbering three thousand, are Spiritualists, while in Dr. Newton's and Mr. Collyer's churches there are hundreds." These fifty-two or more thousand are represented in the printed census as less than two thousand. Rochester, N. Y., reported but two hundred members of its Society, while the same correspondent stated the number of Spiritualists in that city to be from eight thousand to ten thousand. In Detroit, Mich., only one hundred are given in the census as members of an organization, while Mr. A. was informed that there are two thousand Spiritualists not attached to any. This rating holds good over the whole country. The discrepancy between the showing of the census and the actual number of Spiritualists is, as our readers will see, attributable to the limitation of the census to those affiliated with a local organization.

We have already indicated the chief reason why the number of individuals attached to the latter is so small. While, therefore, the Eleventh Census furnishes no data upon which to base a fair estimate of the number of Spiritualists in this country, we have reason to congratulate ourselves that we are represented therein at all.

The value of the statistics given of the various religious bodies is augmented by brief descriptive introductions, showing the origin, history and peculiarities of each. The following introduces those of the Spiritualists:

"What is known as Modern Spiritualism began with 'demonstrations' in the Fox family in Hydesville, N. Y., in March, 1848. The same phenomena had been common in Shaker communities before that date, and, indeed, in almost all ages and among many different peoples; but it was then that these demonstrations, generally in the form of rappings, began to be interpreted as communications from the disembodied spirits of men and women who had, in the ordinary course of nature, passed away, but whose spirits were still in a living and active state. From this time individuals began to investigate these spirit-manifestations, circles began to be formed, mediums were discovered, lecturers recognized, and a literature established.

Spiritualists claim that the miracles of Christ are explained by the central doctrine of their belief, and they regard the demonstrations of Spiritualism as establishing by evidence the fact of a future life. They do not hold that God is a personal being, but that he exists in all things. Eternal progression is the law of the spirit-world, and every individual will attain supreme wisdom and unalloyed happiness.

A few Spiritualist societies employ permanent speakers, but usually they appoint lecturers for limited terms, varying from a week to several months. A large proportion of the lecturers are mediums, who are believed to speak under the influence or direction of the spirit who guides or controls them. They follow the scriptural injunction: 'Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.' When a lecturer appears before an audience, therefore, he asks that a subject be given him, and when he receives it he begins to speak upon it without hesitation. Summer gatherings or camp-meetings, which continue from one to ten weeks, have become prominent among the

Spiritualists. In 1891 twenty-two such meetings were held.

The Spiritualists report 324 organizations, with 30 regular church edifices, not including halls, pavilions, and other places owned or occupied by them. There are 45,000 members, and the value of the property reported, which includes camp grounds as well as church edifices, pavilions, etc., is \$573,000. Not many of the halls are owned by them. There are members in thirty-six States, besides the District of Columbia and the Territories of Oklahoma and Utah. Among the States Massachusetts has the greatest number, 7,345; New York stands second with 6,351, and Pennsylvania third with 4,500."

Alive in His Coffin.

We have information from Bethlehem, Pa., that Eli Cole of Kalleen, near there, aged eighty-one years, apparently died March 28th, but when the undertaker put the supposed corpse in the coffin, it uttered a groan, and it was found that it was a case of suspended animation. Mr. Cole vividly described his gruesome feelings while being prepared for burial. He lingered three days, dying on the 31st from prostration produced by brooding over his terrible experience. Hundreds of such cases have occurred wherein persons have been buried alive, not having come out of the trance before being entombed. A number of exorcinated individuals have given us graphic accounts of their terrible sufferings prior to leaving their bodies through lack of air. We remember of a case that occurred in New Orleans many years ago when a spirit communicated with us giving the information that he was entombed alive, was conscious while the funeral services were going on, but had no power to manifest the fact. It seemed, he said, an age before his spirit was liberated from the body, after consciousness returned, through being done to death by want of air, notwithstanding that the time was very brief before he met his friends in spirit-life. Undoubtedly Mr. Cole had similar horrible sensations while in a like condition, but through great effort recovered sufficiently while the undertaker was placing him in the coffin to show he was still alive; but the terrible ordeal was so great upon his nervous system that he passed away three days after.

Our Foreign Exchanges.

THE BANNER exchanges with quite a number of French, Spanish, Italian and German Spiritualistic Magazines, and other papers devoted to the Cause; besides, we are often in receipt of new books by talented writers upon the subject of MODERN SPIRITUALISM, from which sources we occasionally publish translations of much interest, showing the rapid progress of the Spiritual Cause in the old world.

For this purpose we have secured regularly the services of Mr. W. N. EATYB, a competent teacher of the above languages in this city.

We would here state that we recently engaged Mr. Eayrs to make a lengthy review of a new work by M. LEON DENIS, entitled "Après La Mort" ("After Death"), which we published Feb. 27th on our first page. How well Mr. E. performed this service our patrons already know.

We will forward a copy of THE BANNER containing this able review to any address on receipt of a two-cent postage stamp.

How to Help the Banner.

First: Solicit your newsdealer to display it on his stand or in his shop window.

Second: Get him to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any unsold.

Third: Take a few extra copies and circulate them among your acquaintances. On your request we will send you back number sample copies free.

Fourth: Leave a copy occasionally where it will be picked up—in the train, in the factory, in the hotel, the store and the barber shop.

A little effort on the part of our friends in this direction would unquestionably produce beneficial results.

Notice to Questioners.

We would inform those of our readers who have sent questions for consideration at our Circle-Room that all queries suitable for presentation are considered in due season—but as each must take its regular turn, it may be some time before those who have sent them may see their questions answered in our columns.

We learn from *The Summerland* that Dr. D. J. Stansbury, who resides in Oakland, Cal., has very much improved in health under the genial climate of that city. The correspondent holds out the hope that the Doctor may continue to improve, as he is too valuable an instrument of the spirit-world to be allowed to remain idle. We also hope he may speedily recover. No matter who may assert to the contrary, we know that Dr. Stansbury is a bona fide medium, as we have repeatedly tested the manifestations in his presence, accounts of which have appeared in these columns.

"Howard," in the *New York Recorder* of March 30th, alluding to the late controversy between Mrs. H. W. Beecher and Mrs. I. Beecher-Hooker, wherein Mrs. Beecher asserts that her husband was not a Spiritualist, remarks:

"That depends. I know he [Beecher] was very greatly interested in the subject, and with three esteemed and trusted members of his church talked long and earnestly about it. When table-tipping was the rage he repeatedly tried it; but his bump of humor, coupled with his strong common sense, found more fun than comfort in the rappings. That the great preacher saw visions, he fully believed."

Now that *The Better Way* of Cincinnati has moved into its new quarters, 206 Race street, its editor—our whilom correspondent, Mr. A. F. Melchers—after emphasizing the event in a double-column of briefer type, says: "We feel like the proverbial rooster that screeches victory after a bitter campaign." Good! We congratulate you.—By the way, it is being mooted about the "Hub" just now that the Hon. Sidney Dean of Warren, R. I., is soon to become editor of the *B. W.* agreeing to serve two years. Is it a fact, Bro. Melchers?

W. J. Colville will shortly be in Washington, D. C. See announcement, "Arcade Hall," elsewhere.

In the conscious nearness of the spiritual world we learn our highest lessons of Infinite Beauty.

An article entitled: "An Ex-Senator Pays Tribute to the Seeress of Nashville, Tenn.," was put in type for this issue, but the press of Anniversary matter will prevent its appearance till next week.

Rural Distribution of the Mails.

In his annual report the Postmaster-General recommended a "free delivery" of the mails in the country as well as in the cities, and stated that it had paid financially in the smaller cities and towns. A movement has been made to reduce letter postage to one cent, in view of the encouraging fact that the deficiency in the post-office department is steadily growing less. So that the only practical question in the case is how to increase the efficiency of the postal service and at the same time diminish the charges for such service. The urban population of the country has only been considered thus far; now comes up the very just proposal that the farmers, the miners, the real workers, the producers of the country, shall receive their share of consideration in distributing postal benefits. Ever since we have had post-offices this most important and least cared-for part of our population has been obliged to trudge off to the distant post-office on foot, or harness up for a long drive, whatever the weather or the state of their health or the pressure of work.

It seems almost needless to enumerate the disadvantages or recite the troubles imposed upon the people of the rural districts by the system of letter delivery as it now exists. It is full time that they were removed. The residents of the smaller cities and of villages are as much entitled to the prompt and regular delivery of their letters to them, as are the residents of the large and important cities. There is no sufficient reason for any such discrimination as is now made. And this is, of all others, the very time, on the eve of holding the great political conventions of the country, to agitate the subject everywhere, that it may be brought impressively to the attention of the people and move them to united action. The matter is one that, rightly considered, has very much more to do with the unification of our entire people than is generally thought. Close and constant intercommunication of the people, in country and city, is of all things essential to the combination of their interests and the union of their sympathies. Let the people take the subject up for themselves, and press this matter as a right to which they are entitled.

Too Late for Use.—As announced, last week THE BANNER forms for this issue go to press one day in advance: Hence many local and other reports either have failed utterly to reach us, or have arrived at so late an hour that only a mention can be made of them. Among the latter are the subjoined:

NEWBURYPORT, MASS.—Dr. J. P. Thorndyke of Haverhill was the speaker last Sunday. Mrs. Carrie F. Loring of Braintree is engaged for April 10th.

LAWRENCE.—Mrs. A. E. Cunningham of Boston gave platform tests on the 3d. She will speak there again last Sunday in April.

CAMBRIDGEPORT.—H. D. Simons states that the Spiritual Society had the pleasure of listening to Joseph D. Stiles March 27th; April 3d Mrs. W. H. Corey of Watertown gave tests. Sunday, April 10th, Mrs. Carrie E. S. Tving will be there.

NORWICH, CONN.—Mrs. J. A. Chapman, Secretary, writes that "Mrs. E. Clarke Kimball of Lawrence, Mass., one of the best platform test mediums on the spiritual rostrum, occupied the platform in Grand Army Hall, Sunday, April 3d, afternoon and evening." Next Sunday Mrs. Kate R. Stiles of Boston will be the speaker.

Bad Food the Cause of War.—Senator Manderson, in a Senate debate, charged the Indian Office with trying to force the Indian Agent at Pine Ridge to accept and issue to Indians one hundred and twenty thousand pounds of bacon which the Agent declared to be unfit for food. The Indian appropriation bill was being considered, and the proviso directing the President to appoint army officers as Indian agents, whenever vacancies should occur in the civil service, was under discussion. It was openly and repeatedly alleged in the debate that Indian wars are generally precipitated by bad food issued to the Indians. Had this bad bacon been issued to them, to their disgust and discomfort, we might have had as the result an outbreak on the northern border of Nebraska, very similar to the one that occurred a little over a year ago. It is this continual cheating of the Indian that undermines his confidence in the government and its agents, and drives him to revolt as surely as he is made to feel that he is being persistently imposed upon.

The Wife of Columbus.—Very few people think about the wife of Christopher Columbus. He had one, however. She was a Miss Palestrello of Lisbon, whose father achieved distinction as a navigator. A part of her marriage dower was a large collection of valuable charts, journals and important memoranda. She showed wonderful interest and enthusiasm on the subject from her childhood. Lisbon was at that time the centre of speculative and venture some ideas and schemes in the line of geographical discovery. She was finely educated, and was widely known as a brilliant woman, who was constantly urging her husband on in the path which finally brought him the fame he will never cease to enjoy in history. When a girl she made a number of hazardous voyages in unfamiliar waters with her father, and afterward made many geographical drawings, some of them being used to great advantage by Columbus after she became his wife and he had set out upon his more important wanderings on the great deep.

"THE SUNNY HOUR" is the name of a New York monthly, edited and published by Tello d'Apéry, a boy fifteen years of age. It is now in its seventh volume. It is charitable in its aims, and has established and successfully conducted a "Barfoot Fund" for the purpose of supplying "the very poorest poor children" with shoes and stockings. Tello was twelve years old when he commenced *The Sunny Hour*, and it has been the means of sending many a ray of brightness on others' gloomy paths. It has been pushed with a remarkable amount of energy, and there is not an author of note in the world that is not among its contributors, including Sir Edwin Arnold, Justin McCarthy and the Queen of Roumania. The Khedive of Egypt subscribed for one hundred copies. Its address is 18 West 14th street, New York City.

Pourquoi La Vie.—The state of the public feeling in relation to any question is pretty clearly indicated by the demand for the literature of the subject. We should judge, therefore, that in the Old World, and particularly in Europe, a great movement in the direction of the Spiritual Philosophy is going on. The *Monteur* of January last gives some indications of the extent to which the public is interested in the subject. M. Leon Denis has just published the nineteenth edition of his valuable little book, "Pourquoi La Vie," and already his "Après La Mort" has reached its fifth edition in France; and translations have been made into four different European languages.

We are in receipt of—and shall print at the earliest opportunity—an essay on "PSYCHIC PHENOMENA," which G. W. Kates has prepared for our columns. In the course of his letter transmitting the same this veteran worker for Spiritualism says:

"Accept compliments of the season. This is our glad New Year time, and the Spiritualists will have spiritual feasts. Here [Pittsburgh, Pa.] we shall do our utmost to enjoy the celebration. As Spiritualists we should endeavor [in view of the peculiar attitude assumed toward our belief by modern psycho inquirers] to defend our Cause, lest we be relegated to the rear, and others reap the coming benefits that shall surely bless all who seek."

A Medical Law Declared Unconstitutional.—A Richmond, Va., dispatch to the daily press states that the medical board of Virginia recently brought complaint against Dr. R. C. Flower of Boston, alleging that he had no right to practice under the laws of that Commonwealth. The case was bitterly contested, and after a week's hard fight the high court of Richmond decided that the medical law of Virginia under which complaint was brought by the board of doctors was unconstitutional, and that Dr. Flower had a perfect right to practice there.

The Banner Endorsed.—The Gardner (Me.) *Home Journal*—a paper whose pronounced literary merit and sterling character are matters of household knowledge in the "Pine Tree State," will please accept our thanks for its kind words, good wishes and practical recommendations concerning THE BANNER, which we print on our fifth page.

NEWSY NOTES AND PITHY POINTS.

APRIL DAYS.

The days of April, they are dear, so dear,
To hearts grown weary of the winter cold,
Longing for sunny skies all blue and clear,
For birds to pipe and blossoms to unfold.

Hon. Sidney Dean of Warren, R. I., made a call on his way to lecture in Haverhill, this State, Sunday before last. In the course of his conversation he remarked:

"You have a remarkable artist medium in this city whom you know nothing about. I have had a sitting with him recently, and got a perfect likeness of my first wife."

"It is indeed remarkable," we responded, "that such a spirit-artist should reside in our midst and we have no knowledge of the fact. What is his name?"

"Jones," was his reply.

"Oh!" we said, "he is well known to us in the artistic line. We have been acquainted with him for several years, and are glad to know that his guides can give true likenesses of exorcinated friends."

If I were a young man I should ally myself with some high, and at present unpopular cause, and devote my every effort to accomplishing its success.—John G. Whittier.

New Orleans has been visited by two disastrous conflagrations, which occurred April 3d, destroying property amounting to \$3,000,000!

In the coroner's office in this city, according to *The Sun*, there are three barrels of pistols used by men and women with which to commit suicide—fruits of the tree of Christian civilization.—*Twentieth Century*, New York.

CHAMBERLIN MEMORIAL.—The Committee in charge of the arrangements for the Memorial Meeting to the late Edwin M. Chamberlin—labor reformer—announce that it is to be held in the Melancon, Tremont Temple, Boston, Thursday evening, April 7th, (Fast Day), at 7.30. The program will consist of music and addresses. Admission free.

WHERE HE DREW THE LINE.—"I do not object to the hash at all," said the funny man at the boarding house. "I rather like it. I could stand it three times a day as long as they call it hash, but when they take to dropping in a few raisins and calling it mince-meat, I must utter a solemn protest."—*Fall River Herald*.

Never was the standard of tasteful china and glassware for the American home higher than now, and no furnishings make more commendable display for the money than china and glass at modern values. Jones, McDuffee & Stratton's annual clearance sale occurs this week and next.

"Well, little boy, what is your name?" "Shadrach Nebuchadnezzar Jones." "Who gave you that name?" "I don't know. But yer betcher life if I find out when I gets me growth they'll be sorry for it."—*Life*.

The place of holding the National Prohibition Convention has been changed from St. Louis, Mo., to Cincinnati, O. It will take place at Music Hall, June 20th and 30th. The Prohibition party now has over three hundred newspapers advocating its cause.

The prospectus of the BANNER OF LIGHT of Boston, Mass., appears in today's paper. THE BANNER is devoted to Spiritual Philosophy, and is read with interest by all those who are seeking light on this important question.—*The Blunt Advocate*, South Dakota.

Dr. Weir Mitchell, so says *The Record*, has rather improved on Solomon's varieties of fool, if such a remark may be made of the "wise man." Dr. Mitchell classes them as:

The foolish fool.
The fool who is a good fellow.
The ass fool.
The fool fully endowed with obstinacy.
The mule fool.
The middle-aged woman fool.
The hysterical fool.

Choice specimens of each class in the above schedule annually make their bow to the public, through the columns of the daily and weekly press of the country, in editorial, reportorial or correspondential diatribes against the Spiritual Dispensation. But the Cause survives!—and why not?

A whining, complaining spirit savors of doubt and distrust of heaven's goodness, while a pleasant smile and a cheerful word diffuse joy and gladness to all around.

Emperor Maximilian, of Germany, ordered a suit of clothes from his tailor four hundred years ago, and the bill has just been put into court. Monarchy has its advantages, after all.—*Ez*.

So serious has the plague of gophers and certain rodents become to farmers in some parts of the West, that the Department of Agriculture proposes to bring a few specimens of the mongoose to the United States with a view to exterminating the pests.

It is a sublime thought that civilization is governed by a fixed and eternal rotary motion as much as are the myriad worlds upon which, as well as ours, it may be working out the economies of the universe.—*Ez*.

Good Cooking

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gall Jordan's "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

On Thursday afternoon, March 31st, the impressive service for an aged person was read for the first time on the occasion of the funeral of Brother Amasa Bird of Dorchester, a steadfast adherent to our beautiful faith. Bro. Henry Lemon recited and sang the service from the manual just issued by the Veteran Spiritualists' Union. The little assemblage of friends were deeply moved, and the utility of the service for such occasions was most satisfactorily demonstrated. Brother Bird had attained the ripe age of sixty-seven years, and has gone to rejoin the partner of his earthly joys and sorrows after a lengthened term of lonely waiting. Mr. Jacob Edson paid a touching tribute to the character of this good brother, who has passed from a life of many cares to the bright haven of rest. Devoted, earnest, upright and loving, he has left the rich legacy of an unstained name upon the mortal record, and gone on to reap the reward of the faithful custodian of earthly opportunities.

Anniversary Meetings.—THE BANNER devotes the present week much space to accounts of meetings held in Boston, New York and elsewhere in commemoration of the advent of Modern Spiritualism—to which narrations attention is called.

We have also received—and shall print as rapidly as space permits—similar reports from friends in Pittsburgh, Pa.; Brooklyn, N. Y.; Cleveland, O.; Port Huron, Mich.; Springfield, Mo.; Boston, Haverhill, North Scituate, Mass., and other localities.

THE BANNER acknowledges friendly calls of late from friend J. H. Cottrell (who at eighty-six years is one of the most active men we have ever seen); Mrs. Rose Shepard Little (the popular speaker for the Boston Spiritualist Temple); W. D. Bartlett (an old townsman from Amesbury, Mass.); Mr. B. F. Randall of Fall River; Wm. Foster, Jr., A. B. Gardiner, Providence, R. I.; and Henry Lemon, of Boston.

Rev. Mr. Hale of Boston celebrated last Sunday the three score and ten mark of his life. He received many friends and many presents. He is a grand man. There are not many on earth as good. Although a minister he is not a bigot.

On 4th, that Dr. A. H. Richardson of the Charlestown District, Boston, who is an excellent healer, intends soon to enter into the bonds of matrimony.

Our thanks are tendered to A. B. Gardiner, Esq., Providence, R. I., for a choice donation of flowers for our Free Circle-Room table.

Nothing is more calculated to promote health and comfort than a properly heated and ventilated home; the "Victor" steam and hot water heaters, manufactured by the Richmond Stove Co., Norwich, Conn., are unsurpassed for efficiency and economy. If you are building a new house, or are in need of a new heating apparatus, you will do well to examine this system, and in adopting it save your money and your health and add to your comfort.

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 10 North Street, every Tuesday and Friday afternoon, 7 to 9 P.M. Longley occupying the platform; J. A. Bell, Secretary. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritualists Society. Lecture every Sunday at 11 A.M. School at 11 A.M. Wednesday evening social service, 7 to 9 P.M. Tuesday, 7 to 9 P.M. Carley Peterson, speaker. T. H. Dunham, Jr., Secretary, 717 State Street, Boston.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services every Monday and Tuesday, 7 to 9 P.M. Public cordially invited. William Joyce, President; L. C. Clapp, Secretary.

The Helping Hand.—To the Boston Spiritual Temple meets every Wednesday at 8 o'clock; supper at 6 P.M. Place. Business meeting at 8 o'clock; supper at 6 P.M. John Woods, President; Mrs. L. C. Clapp, Secretary; Mrs. C. F. Pratt, Treasurer.

Eagle Hall, 616 Washington Street.—Sundays at 11 A.M., 2 1/2 and 7 1/2 P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.—Sundays at 10 1/2 A.M., 2 1/2 and 7 1/2 P.M. Eben Cobb, Conductor.

Children's Spiritualist Lyceum meets every Sunday at 10 1/2 A.M. in Red Men's Hall, 616 Tremont Street, opposite Berkeley. J. A. Sheehan, President; Wm. F. Falls, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Hall, Room No. 8, 10 North Street, at 7 1/2 P.M. J. B. Storer, President; Moses T. Dole, Treasurer; Wm. E. Banks, Clerk, No. 71 State Street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington Street. Organized 1891; incorporated 1892. Business meetings Fridays at 4 P.M. Public social meetings at 7 P.M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week. Devotional Circle at 11 A.M.; speaking and tests 2 1/2 and 7 1/2 P.M. J. E. Hall, Conductor.

Independent Spiritualist Club meets every Tuesday at 8 P.M. at Irving Hall, Washington Street, corner of Boyer. Interesting exercises at 8 P.M. T. G. Wellington, President; W. W. Russell, D. D. S., Secretary, 2 Park Square, Boston.

Commercial Hall, 604 Washington Street.—Corner of Kneeland. Spiritualist meetings every Sunday at 11 A.M., 2 1/2 and 7 1/2 P.M. Thursday in Bathhouse Hall, at 3 1/2 P.M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A.M., 2 1/2 and 7 1/2 P.M. Every Tuesday, at 2 1/2 P.M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

Dwight Hall, 514 Tremont Street.—Meetings every Sunday at 11 A.M. and evening. Developing Circle in the morning. Mrs. Dr. H. Hall, Conductor.

K. of P. Hall, 241 Tremont Street.—Sundays meetings as usual, 10 1/2, 2 1/2 and 7 1/2; also on Mondays at 10 1/2 Washington Street. J. Edward Bartlett, Chairman.

The Ladies' Spiritualist Society meets every Tuesday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker Street, Charlestown.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pligrin Hall, Hawthorn street, afternoon and evening of the first and third Tuesday of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

The Cambridge Spiritualist Society holds meetings Sunday evenings in Odd Fellows Hall, 545 Main Street. H. D. Simons, Secretary.

Boston Spiritual Temple, Berkeley Hall.—A large audience convened at this hall last Sunday to listen to the Hon. Sidney Dean, who occupied the platform morning and evening. The morning lecture was philosophical, argumentative, analytical. The speaker commenced with personality and consciousness as the only known basis of a true selfhood. Under consciousness is a knowledge of one's self, he considered the matter of the mind, and the unmeasured scope of its powers—the mind, or the power which consciously reasons—is individual; not a thousand and one individualities so mixed as to form a human conglomerate, but a unit, individual character, builded according to some law as may be seen in human existence. Through paternal and maternal heredity, said the speaker, we receive certain traits; but these, through the slow movements of elapsing years, become assimilated, accepted, worked out through the character of selfhood, in general features of the web and woof of the nature or character, and are made parts of the conscious personality—that strange power, Memory, embalming them.

Others have been building character also. Those with whom we have been in contact, directly or indirectly, have been assisting us to build ours. By a study of the great law of unities, remarked the speaker, I am convinced that the conscious individual, whoever or wherever he be, is the exact centre of all the forces, laws and operations of this strange universe into which he is cast. In other words, that the universe, seen or unseen, is a unit of being and action from the exact standpoint of the individual consciousness.

We think and we feel. The thinking is done in the silence of the interior life. This thinking power is among the most wonderful of the whole organism. It has its laws, and they seem to be imperative. These laws seem to be in the thinking nature, and not exterior to it; and these laws conform, in general features, to all other observed laws in the realms of personal consciousness. The law of cultivation embraces mentality, as it does nature's works. The speaker illustrated by the successful florist and agriculturist.

What do I mean when I say myself? My thinking and reasoning powers have been drilling at that problem for more than a half century. I call it the ego, the me of my own personality. Not yours, but mine. It is not cognizant to my physical senses. Its spirit—not matter—the real germ out of which I have first evolved, and then builded personal character. And this ego is the immortal man within me. When it says think, reason, decide upon some given subject, the thinking and reasoning machinery is at once set in motion.

Cultivation is the law of the mind. Do your own thinking, gather information from all sources, but think for yourself. Earth is the intellectual training field. When we leave it we should bear with us a trained intellect as well as a pure, self-reliant, untroubled heart, for there is a higher work for us on the immortal side of life. But we are conscious of another department of our nature. It is more wonderful, even than the intellect and intellectual processes. It is the emotional life. Here is the seat of the seat of the personality, the real, conscious life of personal being and character. It is the sphinx of being, the apotheosis of all sense and human life; the living, spiritual, eternal ego, beyond even the power of mental analysis to define, the real germ out of which the king and director of life; the artist of lights and shadows. It is to the observed nature what God is to the universe; what life is to all the varied departments. It is the fountain and seat of emotion, the imperial chamber of the mind, the seat of all the discriminating choices—and all senses, merged in one great spirit-sense, voice its being.

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and good instructor, Mrs. M. T. Longley, who was called away to attend a funeral in a distant part of the State. Lyceum meets every Sunday morning at 10:40 at 514 Tremont Street.

Eagle Hall.—Wednesday afternoon, March 30th.—F. W. Mathews, Conductor, writes—exercises opened by song, Mrs. Carleton; followed by remarks by Dr. Fernald and tests by Mr. and Mrs. Anderson, Drs. Coombs, Emerson, Bartlett, Mrs. Burt and Newman. Sunday, 3d inst., 11 A.M., the usual test, developing and healing circle was well attended. 2:30 P.M. Mrs. Smith made opening remarks, followed by Mrs. Burt, Bell, Newman, Howe, Anderson and Mrs. Chandler-Bailey; also Mrs. Toothaker, Emerson; services interspersed with vocal music by Mr. Anderson and Mrs. Will Carleton. 7:30 P.M. remarks by Dr. Mathews; tests by Mrs. Chandler-Bailey, Mrs. Newman, Mrs. Chase, Mrs. Bell and Dr. Coombs.

Bathhouse Hall.—Sunday afternoon, April 3d, services were introduced with vocal music by Mrs. Mary F. Lovering, remarks by the Chairman; tests and delineations by Mr. McKenzie, Mrs. Dickinson, Miss Hanson, Mrs. J. K. D. Conant, Mr. Anderson—the latter closed with song, Mrs. Anderson piano accompanist.

The evening services consisted of remarks and psychometric readings by the Chairman, Miss Hanson; Mrs. Martin, Mrs. Bell, Mr. Emerson and Mr. Albion. Facial readings by Mrs. Fannie Stratton. DR. N. P. SMITH, Con.

Ladies' Aid Parlor.—The developing circle was well attended on the morning of the 3d inst.—so Conductor J. E. Hall writes. Congregational singing, remarks by the Chairman and Miss Hattie Smart, the reading of a poem by Mrs. M. A. Brown (also tests by the same lady), and readings by Miss L. E. Smith and Mrs. C. H. Hall, constituted the afternoon services.

Miss Hancock, the Chairman, Mrs. Hall, Mrs. M. W. Leslie, and others took part in the evening.

FOR DYSPEPSIA USE HORSFORD'S ACID PHOSPHATE. Dr. J. J. McWilliams, Denison, Ia., says: "I have used it largely in nervousness and dyspepsia, and I consider that it stands unrivalled as a remedy in cases of this kind. I have also used it in cases of sleeplessness with very gratifying results."

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Broadway Hall, 290-291 Fulton Street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second Street. Meetings Sunday evening at 7 1/2 o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10 1/2 A.M. and 7 1/2 P.M. W. J. Rand, Secretary.

The People's Spiritual Conference held every Monday evening at 8 o'clock in the Parlors 101 Lexington Avenue, three doors above Franklin Avenue Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 P.M. Mrs. Mary O. Morrell, Conductor.

The Woman's Spiritual Conference meets at parlors 101 Lexington Avenue, three doors above Franklin Avenue Station, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McOutehoun, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 431 Franklin Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Laconics. NO. XI. BY TYPHO.

He who seeks notoriety Is the bane of society.

Those who do things on impulse without adequate forethought often fail to successfully carry out plans.

Those who constantly overload their stomachs with rich food finally wind up with dyspepsia.

We want a statesman for our next President—not a politician.

A grave subject—Cremation.

As mammoth syndicates cover the earth, Is it not quite time we had a new birth— When Justice and Right shall take their place, And thus forever wipe out our utter disgrace?

Avarice cankers the soul.

Thin or gray hair and bald heads, so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

RHODE ISLAND.

Pawtucket.—We have opened a new hall here, and held our first service therein on Sunday, March 27th. Our speaker was Mr. J. S. Scarlett, of 36 North Main Street, Providence, R. I., whose control took for his subject "Is Spiritualism a Religion?" treating it in a masterly manner and giving general satisfaction. As Mr. Scarlett has a few vacant dates, societies would do well to communicate with him. S. K. DORN, Pres.

For Over Fifty Years Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

With its number for March 12th the BANNER OF LIGHT completed its seventeenth volume and thirty-fifth year. Now is a good time to subscribe. It is a large quarto, printed on the best of paper, and is one of the best edited and best printed papers that comes to our sanctum. The price has been reduced to \$2.50 per year. It is the ablest exponent of Spiritualism published, and is an undoubted advocate of all great reforms. Colby & Rich, publishers, Boston.—Gardner (Me.) Home Journal.

Lowell, Mass.—The First Spiritualist Society was addressed on the 3d inst. by Dr. Drisko of Lynn, who also gave tests to the great satisfaction of all.—Next Sunday Mr. Oscar A. Edgerly of Newburyport will occupy our platform. E. PICKUP, Hon. Sec'y.

Read all the advertisements of spring medicines, and then take Ayer's Sarsaparilla.

London Barber to American Tourist.—There is a quantity of dust in the hair, sir. "American Tourist—"You don't say! Well, give me a good shampoo."—L. B. "Ho! I don't mean in the 'air of the 'ead, I mean in the hair of the hansomphere."

There are in the United States 11,000,000 voters.

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

Mrs. H. W. Cushman has removed to 10 Walker Avenue, off Walker Street, Charlestown District, Boston, Mass.

Mrs. Edith E. R. Nickless, lecturer, closed her three months' engagement with the First Spiritualist Society of Los Angeles, Cal., on March 27th. She has been engaged to lecture for the Spiritualists of San Diego, Cal. All communications for Mrs. or Dr. J. H. Nickless should be addressed to San Diego, Cal.

J. Frank Baxter will occupy the spiritual platform at Watertown, N. Y., the first three Sundays in April.

Mrs. Ada Foye, the gifted medium for public tests, and a speaker whose voice is the interests of truth has been engaged to lecture for the Spiritualists of Kansas City, Mo. (See report of anniversary exercises, eighth page.) She has now concluded her work there, but will return in July, when she will officiate on the Sunday afternoons of the entire month at Wing's Hall.

Bishop A. Beals speaks in St. Paul and at Minneapolis, Minn., during the month of April, and can be addressed at 323 13th Street, that city.

W. J. Colville's very successful season of work in New York, Brooklyn, Newark, N. J., and Hartford, Conn., will be brought to a close next week. He speaks in those four cities as follows: Brooklyn, Kingston Hall, Kingston and Atlantic Avenues, Tuesday and Thursday, April 12th and 14th, at 3 P.M. New York, Union Square Hall, Wednesday and Friday, April 13th and 15th, at 3 P.M. Newark, N. J., Orator Hall, Wednesday and Friday, at 10-15 A.M. Hartford, Conn., Unity Hall, Saturday, April 17th, at 2:30 P.M. Mr. Colville's address till April 16th is 52 West Twelfth Street, New York.

G. W. Kates and wife will accept week-night or Sunday engagements during April, contiguous to Philadelphia. They are also disengaged during May and June. Would like to have calls in the East for any dates. Address them 2234 Frankford Avenue, Philadelphia, Pa.

Mrs. Dr. Mary A. Charter will arrange with societies for platform tests, etc., on

[Continued on seventh page.]

street, Detroit, Mich.

Banner of Light.

BOSTON, SATURDAY, APRIL 9, 1892.

The First Society of Spiritualists, New York.

Commemorative Services of the Forty-Fourth Anniversary of Modern Spiritualism - Addresses, Instrumental and Vocal Music.

(Reported for the Banner of Light.)

The First Society of Spiritualists celebrated this event at Carnegie Music Hall, on Sunday afternoon, the 27th of March. As has been the custom of this Society in years gone by, special pains were taken to have everything connected with the commemoration in consonance with the time and the occasion.

The exercises were opened with a grand duo for violin and piano, by Prof. J. Jay Watson and Miss Annie A. Watson.

"In sweet music is such art;
Killing care and grief of heart."

Henry J. Newton, President of the Society, made the introductory remarks.

REMARKS BY MR. NEWTON.

Friends, we have convened on this occasion to celebrate the Forty-Fourth Anniversary of the Advent of Modern Spiritualism. In contemplating what it has done in its brief career among men, what it is doing, and what there is yet for it to accomplish, we are bound to perceive and fully realize that it is by far the greatest gift yet bestowed by infinite love and wisdom and omnipotent power upon earth's finite children. It gives us facts for faith, knowledge for hope, and the heavenly light of immortality for the gloom and darkness of despair, the legitimate offspring of reason, ennobled as it is by so-called scientific facts. Whatever may be or may have been the opinions of individuals in reference to its origin or purpose, whether expressed singly or collectively, the great fact remains that it is in the world in all its parts, and silently gathering force and energy with every revolution of the planet to press forward its work with relentless force and power; and this in this part of the nineteenth century, a period of time unrivaled in human history for intellectual illumination.

We hear complaints from the churches on every side of the spread of skepticism and scientific materialism. There is no question but that this is true; and the cause is plain. This great intellectual illumination, shining with its full strength upon and into the darkness of mythology, the myths and superstitions of popular theology, causes them to fade away and disappear. Superstitions of every kind are dissipated by the light of reason. Spiritualism has no conflict with either science or reason, and it came when it did because humanity needed it. The time had come in the development of the race when it was not only needed, but when for the first time in its history it was possible for it to come as a permanent institution, to be studied and understood. It came as positive and realistic as the foliage comes out in the springtime, simply because, like the foliage, it was nature's time, and all efforts to stay its onward march must result in failure, because it is the result of the operations of immutable law; and to-day Spiritualism is the hope of the world. It is a great light dissipating the gathered gloom and mist of all the past ages.

ADDRESS BY MRS. MILTON RATHBUN.

Upon the horizon of Modern Spiritualism we discover, with nearly the precision of mathematical regularity, the cloud "no larger than a man's hand," which suddenly assumes proportions of magnitude and importance, calling our attention either to some new phase of phenomena or to some new tenet of the philosophy of Spiritualism, and compelling us to note by the way both the rapid advancement of the Cause and an increase of the number of its adherents.

It is well to meet once a year to celebrate the advent of this New Dispensation, which came unbidden, unsought, finding no welcome or recognition awaiting it, but meeting with opposition of every kind, from the cultured arrogances, voiced by the educated, to the demoniacal frenzy of the ignorant rabble bent upon destroying this, their friend, bringing to them the priceless boon of freedom, the indubitable proofs of immortality, the only true comfort in adversity or affliction. All people joined hands in persecuting this old friend in a new guise, until it would seem to have received its death-blow. But no. It grew stronger under the buffeting of opposition's waves, and patiently waited but a brief period to enlist a loyal few who suffered the martyrdom we happily escape.

Steadily, year by year, the onward march is accomplished. Each anniversary day brings to our waiting hearts more of gladness, more of satisfaction than the preceding one, because our triumph is greater. Public opinion yields slowly and grudgingly, it is true, but the gain is sure. The pulpit and press are content with an occasional taunt or misrepresentation, while in former years much strength, strength, labor and ink were wasted in attempting to convince the masses that Spiritualism is all evil, and that there is no good in it or of it.

Spiritualists have not only strengthened in numbers, but also in character, having now the courage of their convictions, where once they worshiped secretly, or openly only when with their own kind. We refer to the majority, not to the brave minority, who let their light shine at all times, never "hiding it under a bushel." So quietly yet so steadily has Spiritualism advanced, that, to the best informed, its actual standing to-day compared with that of yesterday is a glad surprise, while to us, sleepy laggards, its rapid strides are a source of amazement, whenever we rub our eyes, unstop our ears, or strive to take a comprehensive view of the situation. The onward march has been steady and rapid. We predict for the future even more marked advancement, until this knowledge, already possessed by millions of human beings, shall become so widely and so generally diffused that by it the entire human family shall become enlightened.

Although Modern Spiritualism has not completed its first half century, it has grown to such magnitude that its power is felt and acknowledged in all lands, by peoples of all classes. High and low, rich and poor, the educated and the ignorant, yield their homage to this heaven-born Cause, which has brought so much of benefit to us that we can never sound its praises loud or long enough to satisfy our desire to let the whole world know that we have indeed found a Savior willing and anxious to redeem all mankind.

Many argue that it is unnecessary, and even unwise, to disturb the serenity of the self-satisfied, or of those so busily engaged with material affairs that they plead they have no time for spiritual thought or deed, by presenting to them the claims of Spiritualism, that they are bound to be finally saved, and it matters little whether they are enlightened or developed, spiritually, while on the mortal side of life. While this argument is acceptably seductive, because it relieves one of much responsibility, we deem it a dangerous one, and productive of great harm in blocking the wheels of progress, and in hindering or preventing the much-to-be-desired preparation for our entrance into the Higher Life.

The teachings of our spirit-guides and friends, who return to lead us from the material into the spiritual, all tend to impress us with the importance of the unfoldment of our spiritual natures; for we are repeatedly assured that we shall go naturally, in accordance with law, into that state, condition or sphere for which our sojourn in earth-life shall have fitted us. If we are developed spiritually to bear the light, happy are we. If, on the contrary, our spiritual eyes have remained closed, we shall enter into darkness until we become sufficiently developed to seek the differing degrees of light in our path of progression. If this be true, how important that we at once become on the alert, watchful for every opportunity and every channel for spiritual unfoldment. In our anxiety to acquire the material we become hard-hearted, not only toward our fellow mortals, but toward those who come from their spirit-homes in love, pleading for recognition and the privilege of doing us good. In

our greed we become indifferent to the promptings of our higher natures, and impatient when approached upon the subject of spirituality. We stifle our convictions, our aspirations, neglect our opportunities to do good unto others, although aware that by doing good unto others we shall gain true happiness, and "that peace of mind which passeth all understanding." We contend that it is all-important that our lives are regulated both with regard to this world and the world beyond the event called death. We must not ignore or neglect the demands of our physical existence; nor can we safely avoid the claims of the other life, or the preparation for it. It is altogether unsafe, as well as unkind, to turn a deaf ear to the counsels of the wise and progressed, who come from spirit-spheres on their missions of bringing "good-will to men," and to promote harmony, which leads to "peace on earth." While it is just and right that we industriously follow our earthly pursuits, in order to gain not only the necessities of life, but luxuries also, it is neither just nor right to stifle the calls of our spiritual nature for time and attention to its needs. Nor can we afford to overlook our opportunities for relieving distress, dispelling ignorance, dethroning arrogance and tyranny, and doing whatever in us lies to better the conditions of earth's denizens. When we are well fed, comfortably clothed and housed, we should not forget that many thousands are not so fortunate. When we have gained a position of comfort, fame, opulence, or any of the much-sought conditions of earth-life, if we are honest and worthy of the position we shall be willing, yea, anxious, to reach out a helping hand to the strugglers behind us in the race.

The arch enemy to progression in the form of philanthropy or benevolence is selfishness, which, when joined to ignorance, is a formidable foe indeed, compassing and hedging us about until we are baffled at every turn. Selfishness must be vanquished at whatever cost. Now and then we plume ourselves upon a good word or kind act bestowed upon some unfortunate, and becoming self-satisfied, remain in this comfortable mood until we are prompted to analyze the motive back of the word or deed; and we then find that we have only obeyed the dictates of our selfishness, hoping for sugar-plum rewards in the form of praise from our friends and the flattery of the world.

Humility is a pearl of great price worn by few. It is within the reach of all, yet not easily attained. It is spurned by the ignorant, it is despised by the self-satisfied and egotistic; it is feebly desired by the half-awakened; but it is eagerly sought and surely found by the earnest seeker after truth; it is worn by the victor over selfishness and adorns the wearer. Another gem of great value is charity. Without charity our characters are lacking, and we cannot be counted among those whose merits are upon every tongue, if we possess not, to a great degree, this much-to-be-desired attribute. Charity is not puffed up, but is long-suffering and kind. If we wear charity upon our armor in the battles of life we shall win, and shall daily add fresh laurels to our stores of treasures. If we dwell in charity and humility, striving for the best good of others, the shafts of bigotry, superstition and ignorance cannot harm us. Even the poisoned arrows of selfishness, jealousy and the thoughts of the evil-minded, will fall short of the mark, and we shall go on to conquer and to the attainment of a permanent victory.

Our duty, then, is plain. From this anniversary milestone to the next, and the next, and on and on, until we hear the summons "Come up higher," must we diligently work for the present and the future. We must care for the physical part of our existence as well as the spiritual; it is well that we take and appreciate whatever of joy and true pleasure is thrown across our pathways. Adversity we must meet, and bear the discipline it brings. We must keep in mind that this life is but a span, a term of probation. While struggling in earth existence we are but crossing the vestibule of the temple of the Great Hereafter. If we are cast down, betrayed, baffled and even trampled under foot, we can afford to be patient, yea, happy; for soon we shall reach the portal opening into life eternal, where we shall find the same willing helpers who have striven to reach and aid us here. How rarely do we accept their kindness or permit the fulfillment of their earnest wish for our good. In our selfishness we grow cold toward those who are endowed with the gift of mediumship, and who would, if permitted, lift the veil between the two worlds, and give us glimpses of the life beyond. We are oftentimes unkind in thought, lacking in sympathy, with our hands tight upon our purse-strings, little caring for the unhappiness of these cup-bearers standing between us and our loved ones, the loved ones whom we also treat with indifference and disdain, because of our disloyalty to those chosen medial instruments who bring to us "good tidings of great joy."

Let us, then, seek to uproot and cast out selfishness; let us take on humility and abide in charity. Let us show a practical interest in our Cause by contributing of our means for its maintenance and advancement. Let us be honest, kind, earnest, loyal, industrious, courageous and hopeful. Then, when next we meet to commemorate the advent of Modern Spiritualism, progress, benevolence and joy shall be marked upon our countenances, and our hearts shall throb with love for all, of whatever nationality, color or sex. We shall have thrown off selfishness and acquired a degree of happiness of which to-day we can but dream or imagine.

Is not such a consummation devoutly to be wished? Shall we cling to earth's clouds while such possibilities are before us? Nay, nay. Let us rise in earnest endeavor to reach the goal of satisfaction and happiness within our achievement. Blessed are those so wise as to earnestly see what the future holds of good in store. Surely we have halted, rested, wasted our opportunities and our substance quite too long. Let us spend the remainder of our earthly days in honest industry, tending toward the good. When we lay down life's burdens, our feet shall lightly tread the "dark valley," if beyond the shadows we catch a glimpse of the glory awaiting us, as rewards for faithful stewardship during earth's pilgrimage.

And when "the boatman comes with muffled oar" to ferry us over the river called Death, if we have done our life-work well we shall welcome him with a glad cry and outstretched arms; for on the further shore will stand our dear ones who went out taking our light of the world with them, those for whom we have mourned—the precious child, the dear wife or husband, the loving, tender mother, the kind, benevolent father, the dear old grandparents, the many friends bound to us by ties of love and kinship—oh, what a glad reunion, if we can go to them with clean garments and clear vision! But if our garments are dark and soiled by avarice, crime, doubt, ill-will, selfishness and greed; if our vision is dimmed by materiality which has obscured spirituality, if through the gate of death, where we must leave all material gain, we pass empty-handed, blind and desolate, how sad will be our lot. Remove will gnaw at our vitals, and we shall agonize in our poverty and wretchedness. We hear a voice saying, "Before you are two pictures—will you choose?"

Following the address a song was given by Mme. C. Bildeaux.

ADDRESS BY MR. LUCIUS O. ROBERTSON.

In the traditions, history and religions of the human race, in its progress out of the barbarism and darkness of remote ages we find recorded the Spiritualism of those times, crude and misunderstood, but still the record and evidence of exalted human beings, striving to make their impress upon embodied humanity. These efforts and their source were understood by a few, but the many were not unfolded intellectually, morally or spiritually enough to comprehend. A principal difference between Modern Spiritualism and what preceded it is that in earlier days and ancient times men viewed the phenomena and communications as supernatural, miraculous, and the specific act of the Almighty, or his absolute will exerted through beings higher and better than humanity. Those messengers or angels were deified and worshipped as gods, or viewed with such awe and terror as to unfit the mind of the recipients of their visits to properly consider and weigh what was given.

There seems to have been little recognition of the human mediumship in spiritual phenomena, physical or mental. Where recognized, the medium or instrument was exalted upon a pedestal as favored of God, nobler and more worthy than those among whom they lived, not infrequently glorified and worshiped before and after death.

Modern Spiritualism dates its advent from March 31st, 1848. Prior to this date the Shakers had wonderful phenomena, which the spirits urged them to bring before the world, warning them that the purpose was to enlighten mankind, and if kept hidden and not utilized for the uplifting of humanity, their presence would be withdrawn. This was actually the case about the time of the Rochester knockings.

Andrew Jackson Davis also was developed as a medium sometime prior to 1848, through mesmeric experiments, and attracted much attention. But the effort to intelligently comprehend and scientifically analyze the phenomena, to establish a code and system of communication, seems to have begun with the Fox children. It was then perhaps more fully realized than ever before how human and natural all these things were: Men and women, who once lived upon this earth, striving to attract attention by the exercise of a natural power not then well understood. Magnetic power furnishes the key to explain all the genuine manifestations of wonder-working power in all ages. By this power the spirits of our friends and the ministering angels from the higher realms of wisdom and enlightenment reach and act upon the sensitive among us, and thus influence all mankind. These efforts to impress humanity came from all grades and spheres of spirit-life; yet nearly all communications bear the impress of a desire to do good and help mortals to a knowledge and comprehension of the continuity of life beyond the grave. From this small but practical beginning progress has been wonderful. Millions of people throughout the world—fifteen millions in this country—have accepted the facts of Spiritualism, and are living in its beneficent light, allied more or less closely with its people.

The overshadowing influence of myriads of purified and exalted beings upon humanity in the last forty-four years has accomplished what ages have not done in the past. Religious opinions have been greatly modified and changed in creed and dogma, clergymen and laymen have very largely abandoned the narrow views and superstitions of the past, and are coming forth into the broad, sympathetic life of wise altruistic teachings. And what of all this? Why not be content with one world at a time? Those who say this do not know what life is. The thing is impossible. The two worlds are interwoven by every heart-throb, every emotion of joy or sorrow, every ray of light or shadow of darkness, by every sin and every noble act. This life is the lowest grade, the first step in our school of experience, and our exalted friends are our teachers and guides, helping us to learn the lessons of life, and pointing us to the grade above, the goal we seek. They serve us faithfully and well, watching and guarding our footsteps with loving and patient care, infusing new strength and hope into our weary hearts, stimulating our love for knowledge and unfolding new truths to us as we show our capacity to receive them.

It seems to me that the guardianship and guidance of the angel-world is as complete, and their disinterested love as perfect as that of a true mother for her babe, a true father for his child. When the human heart is touched by sorrow, worn and weary with sin and its burden of woe, and turns in its anguish to find hope and light in its darkness, then our loved ones come and extend helping and guiding hands. The doors of heaven are opened and light shines forth. Words of encouragement into our fainting souls are breathed: "Come, ye weary and heavy-laden." However weak we are, however much we stumble and fall, patient, loving help is given. We are lifted up, again and again the beacon-light is pointed out. No words of reproach or chiding, only of love, hope and promise.

The soul that longs for light and has desire for a better life, a clearer vision of duty and love, will receive it. "Knock, and it shall be opened unto you. Seek, and ye shall find." This light, this angelic communion and guidance is ours only so far as we give it to others who are less favored than ourselves. God's law, nature's law, is that by giving we shall have more abundance; by withholding, the little we have shall vanish. Let every one grow into the full realization of the truth of universal brotherhood. We are all the children of the Infinite Life, and in so far as we receive this fact and become unselfish in our purpose we are in harmony with the perfect law of life, which is God. Happiness comes to all through unselfish love and devotion to good and truth.

This, my friends, is the message from the spirit-world; this is the chant of the angels; this is the true mission of Spiritualism to mankind. It is the growth and unfoldment of humanity. It is the opening of the pearly gates of heaven that the benighted wayfarers may see that the narrow confines of material things are not all of life. What a vision, what a view of eternal possibilities; the human soul moving onward and upward, growing in knowledge and power and love through all the infinite ages of eternity; always approaching, but never reaching the infinite source of all things, God. Eye hath not seen, ear hath not heard the glorious things in store for those who by patient effort, by honest purpose, in humility and in love, climb the heights eternal, and gain the power to comprehend universes as well as worlds, to visit the remoteness of infinite space and hear the sweet music of the spheres, the harmony of all things.

"And sometimes they are led through heavenly spirals
From universe to universe, and see
Those paths of light that wind in burning gyres
From suns and systems through immensity.
And sometimes they are led where melody
Flows through Celestial Heavens, and wells its tide
Of luminous joy to feed the flaming sea
Of solar heat, whereby all suns are dyed.
In rising round, and all their worlds beatified."

Prof. Watson played a violin solo, variations on the favorite Scotch air, "Auld Rosin the Bow." Prof. Watson remarked that the violin he held in his hand was the famous one owned by Ole Bull. It was made in 1816, and said to be the finest violin in existence. If the Professor had not made this remark it would have been readily observed that he had an exceptionally fine instrument. In response to the applause the Professor played a hymn composed by Ole Bull. It was a delightful composition, and was artistically played. Then followed a song by Mme. C. Bildeaux, when Mr. Walter Howell addressed the meeting in part as follows:

REMARKS BY MR. HOWELL.
There are periods in our history when it is natural to take a retrospective glance, and on an occasion like the present, when celebrating the advent of Modern Spiritualism, it is not inappropriate to remind you that though we enjoy to-day a phase of manifestation and spirit-communication under the nomenclature of Modern Spiritualism, yet Spiritualism is by no means modern, for man is a spirit, and therefore Spiritualism is contemporary with humanity, and if God be spirit, Infinite Spirit, then Spiritualism is a coeternal gift of God, and therefore is everlasting. Although in our senses and meetings we enjoy manifestations of spiritual power, and they have their effect through the mental, moral and spiritual, as they are intended to do, then lo! the starry heavens that bend above

us at night, the field scattered with buttercups and daisies that bend their silken petals to the glorious sunlight of the morning, the dewdrop that glistens on the petals of the flower, the bird that warbles sweetly in the branches of the trees, the cattle that low on the hillsides, the lambskins sporting in the meadows, and man as he walks to and fro on the earth—are all manifestations of spiritual power, and the vast universe is one gigantic séance displaying the presence of the Infinite Spirit.

Every age, every nation, all peoples, have had their spiritual experiences, their revelations, their inspirations, and they mark special epochs of different spiritual dispensations. India, Egypt, Greece, Rome, ancient Britain and modern America, all have had and are enjoying to-day spiritual conditions. The world is full of Spiritualism, had we but the eye to see it.

Following the address Prof. Watson and Mr. Edward Murphy played a duo for violin. The President then announced as the last speaker Mrs. Cora L. V. Richmond, saying that she would speak in a trance condition, not being conscious of what she was saying. She spoke, in part, as follows:

REMARKS BY MRS. RICHMOND.

When the baby was born nobody knew what to call it. It had not been expected; there had been no prophet to announce its coming, unless it was Mother Ann Lee, of the Shakers, and she was not an appointed prophet. No prophecy had been made by seers or kings, and no wise men came up out of the East with gold, jewels and precious stones to lay at the feet of this new-born babe. As the child came into existence, men of science pressed their heads, and said, "It is but another trick; it has no existence." Theologians came and heard the sounds, heard the voices through the messengers, heard the children speak beyond their years, and they said, "It is another trick of Satan to lead men astray." Finally men of science took a new turn, and investigated the matter somewhat, saying, "It is an undiscovered law of nature," and stopped there. But the child grew. Some who professed to aid it, did so to obtain notoriety. But we passed through this age, when it was discussed whether Graham bread was the proper food for man, whether women should wear short or long hair, whether the bloomer dress was a suitable costume, and whether the laws upon marriage should be abolished. We passed through that period, and survived. It. Spiritualism served as a vehicle for anything but the one thing it came to announce.

Mr. Beecher is credited with having said, "If a man at the age of forty years has not earned a home, then he might as well say his life is a failure, even though that man earned but a dollar a day." Spiritualism has not any home; it is forty-four years old; it has not any church; it is not accepted in the halls of science, as old as it is, but it has a home as vast as the heavens, and the hearts of humanity dwell therein. During all the while that Spiritualism has been here, every body celebrates the Anniversary of the Advent of Spiritualism from the date when it came to them.

Immortality has been demonstrated over and over again since man began to think. Religion has been in the world ever since man began to pray. Phenomena akin to those of Spiritualism have accompanied every religious outpouring the world has ever known. There are plenty of people in the world to-day, not professed Spiritualists, who can reason you into or out of Spiritualism. There is a process of reasoning going on in the world that can take both sides of the question, and prove either side. All this is possible. The scientific method of demonstrating immortality from the time of Socrates to the present day is in a philosophical mist. Whenever you have received a message for the first time from a loved one whom you had mourned as dead, that is the beginning of your Spiritualism. You celebrate that day forever and ever in your hearts. The moment the space has been bridged over, that moment you begin to let in new light, and whatever the atmosphere may have been, the medium through whom that first message came, that one is cherished in your heart of hearts forever. There is not a medium in the world at the present time who has not demonstrated the presence of somebody's loved ones who have gone before.

Spiritualism is now beyond the period of being assaulted, beyond the prophecy that said this child would not live, while science has taken a new light, and comes round to investigate Spiritualism by the door of psychic research. This is a door that leads to Spiritualism as well as any other, and no one ever ventured to question concerning the manifestations from the unseen realm without landing safe and sound in the very midst of Spiritualism.

A great crop of physical healers, mind curers, faith curers, alleged Christian Scientists, as well as Spiritual Scientists, have sprung up from the seeds that Spiritualism sowed forty, thirty-two, twenty-five, twenty years ago.

When Dr. J. R. Newton, the healer of the sick, was in New York City, Mr. Chairman, twenty-five or thirty years ago, Bishop Hughes was so startled by the numbers who went to the Doctor to be healed that the Bishop gave a special dispensation to one of the priests of the city to heal the sick publicly. Why? For fear that Dr. Newton, the healer, might take away from the papal flock—since miracles in modern times are not denied by the Roman church. Thousands of spiritual healers have been passing on from year to year manifesting their powers; but you see they have denounced spiritual healing, it would not do to call the thing by that name. So long as Spiritualism is the thing that the name represents it will be called by that name in the world.

No one more than ourselves can possibly respect the records of the past of the Spiritualism in the world; no one more than ourselves can know the strong foundation upon which these religions rested through the records of truth, and no one has greater reverence for the truth so recorded than ourselves. The time is now, and is more and more manifest, when theology will depend more upon Spiritualism to demonstrate the manifestations recorded in the Bible than Spiritualism will depend upon theology. The time is coming when the theologian will have to turn to Spiritualism as his only refuge, and so show to the people these things to be true, that the materialist, the seer and the agnostic declare to be impossible.

Can any one deny that the time was ripe for Spiritualism? Can any one say that the world was not in great hunger for this new manifestation of the bread of life? Without churches, schools, colleges or universities that train priests, Spiritualism is the high priest in the world to-day. Spiritualism is the interpreter of the new science of life in man's nature.

Mr. Richmond's address closed with a poem on "King Death and Queen Life."

Society of Ethical Spiritualists.

A notice which came to hand too late for use last week stated that this new organization would celebrate the Forty-Fourth Anniversary at 44 West 14th street, on Sunday, April 24, at 2:30 P. M., on which occasion a choice program of music—vocal and instrumental—addresses, etc., would be presented, to be participated in by Mrs. Helen T. Brigham, Judge A. H. Dailey, W. C. Bowen and others.

Kansas City, Mo.

Wing's Hall was filled to its utmost capacity March 23d, the occasion being the first of a three-days' celebration of the Forty-Fourth Anniversary of Modern Spiritualism. Capt. W. Winget, President of the First Spiritual Society of Kansas City, presided, and was assisted by an instrumental and vocal duo by Mr. and Mrs. G. W. Langdon, after which Capt. Winget delivered an address of welcome.

The anniversary address was delivered by Mrs. Ada Foye of Chicago, who, during its delivery, said: "The preachers say we are possessed of devils. If they have faith in Christ, why do they not cast these devils out? The trouble is the clergymen send the good people to a heaven and lead to a hell so far away that no wonder the preachers do not believe that departed can return from either place. Humanity asks for light, and the answer comes not from the churches, but from the loved ones on the other side. Don't wait to be an angel by and by; be an angel now. The good in Spiritualism will make us happier and wiser and better."

After the singing of "America" by the audience, Prof. T. C. Buddington read an original poem entitled "The Polar Drift." Mrs. G. W. Langdon rendered with excellent effect "The Last Rose of Summer," and the exercises closed with remarkable platform tests by Mrs. Foye, which satisfied all those who received answers. The afternoon services Dr. L. Mann Hammond read an essay, Mrs. B. C. Ely a paper, and other in-

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Apr. 8.

teresting exercises followed. At the evening meeting Mrs. M. N. Baker read a poem, Mrs. Foye gave tests, and Dr. J. E. Mikeswell exhibited independent slate-writing. Excellent music was given at all the services.

At the afternoon session of the second day Mrs. L. M. Hammond read an essay on "The Physical and the Metaphysical." Mrs. Ada Foye delivered an address, and gave the audience permission to ask questions. This opportunity was availed of by many, and all the questions answered by Mrs. Foye. Mrs. S. C. Ely read a paper, entitled "The Orthodox Mother in Bereavement." Excellent music was furnished by Mrs. G. W. Langdon and Mrs. Alice Childs. At the conclusion of the regular program Horatio Gates delivered a brief address congratulating the Society on the advance already made, and predicting a glowing future.

The evening meeting was the best of the series. The hall was crowded to suffocation, evincing an intense interest in the subject.

Mrs. M. N. Baker read the Anniversary poem, which was vigorously applauded. Mr. and Mrs. F. L. Oviatt sang a duet, and Mrs. Foye then gave remarkable platform tests. Many investigators were present, and they all were mystified and astonished at the phenomena presented. Dr. J. E. Roberts of the Unitarian church was present, and being invited to investigate what was going on, he did so, and confessed himself astonished and unable to offer any hypothesis for the manifestations.

Mrs. G. W. Langdon repeated, by special request, "The Last Rose of Summer," after which Dr. J. E. Mikeswell gave a paper on "Independent Slate Writing." Mr. and Mrs. W. H. Stewart sang a duet, and Dr. Bowker closed with a brief talk.

On the afternoon of the last day Mrs. H. M. Clark read an essay and Mrs. Dr. C. J. Parker a paper on psychometry. In the evening Prof. Buddington read a poem and Dr. J. E. Roberts Buchanan delivered the closing lecture, his subject being, "The Harmony of True Science and True Christianity, and the Scientific Certainty of Heaven."

Washington, D. C.

The Forty-Fourth Anniversary of the Advent of Modern Spiritualism was celebrated by the First Society of Spiritualists of this city together with many others of its belief at the Builders' Exchange on the evening of March 31st, with an entertainment. Over 500 cards of invitation were issued.

In the first part of the evening a musical program was offered. Mrs. Jennie Hagan-Jackson gave a short talk, in which she briefly told the history of Modern Spiritualism, and in conclusion read an original poem composed for the occasion.

Mr. H. Altimus then gave a pleasing vocal solo, and was followed by Miss Hart in a duo of recitations; Master Julius Burnham gave a violin solo, and a solo by Mrs. Phillips was one of the happy numbers.

This was followed by the event of the evening, spiritual tests by Miss Maggie Gaule. Through the young lady many messages were received from absent and departed friends.

A selection by the orchestra closed that part of the program, and the remainder of the evening was spent in dancing. Alluding to this event the Washington Post says: "In all the Forty-fourth Anniversary was one long to be remembered by those present."

Rochester, N. Y.

The First Spiritualist Fraternity, at its meeting held Sunday, 28th ult., in Knights of Honor Hall, Market street, was acceptably ministered to, in remarks and tests, by Dr. George F. West.

On the 31st ult. the Forty-Fourth Anniversary was celebrated by this Society in Odd Fellows Hall, North Clinton street, which the following is the program:

Instrumental duet, Mr. and Mrs. Murray; introductory remarks, President; address, Dr. G. F. West; vocal duo, Mr. and Mrs. Murray; recitation, "There is No Death," Master Jessie West; a story, Mr. Preston; recitation, Miss Webb; musical selection, Mr. and Mrs. Murray; paper on "Modern Spiritualism," H. Eaton; recitation, Miss McKoon; essay, "Two Frequently Asked Questions," Mr. Murray; song and chorus, "Good Night," Mr. and Mrs. Murray and Miss Armitage; supper.

A very pleasant evening was spent. The Society intends to hold its meetings for the future in the Odd Fellows Hall, at 7:30 P. M. on Sundays.

H. EATON, President.

3 Thomas Park.

Cleveland, O.

The Forty-Fourth Anniversary was duly observed. In the morning addresses were made by Hudson and Emma Tuttle, supplemented by brief remarks by others.

In the evening an athletic gymnasium entertainment was given. Mr. and Mrs. Tuttle presided in the exercises. A full report of all the proceedings, morning and evening, will appear in an early issue of THE BANNER.

CLEVELAND NOTES, from our regular correspondent, Thomas Lees, are unavoidably deferred until next week.

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