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NO. 5

Banner of Fight.

BOSTON, SATURDAY, APRIL 6. 1895.

Letter from Mrs. M. E. Cadwallader THE NATIONAL ASSOCIATION-THE BILL BE FORE THE MASSACHUSETTS LEGISLATURE. To the Editor of the Banner of Light:

TEING requested to prepare an account of my experiences in relation to the bill "to

On Friday, March 23, having some business at the State House relative to a hearing before a legislative committee, I visited that place, and at the conclusion of the hearing I visited the House of Representatives. The courteous attendant procured me a seat in the ladies' gallery, from which place I could view road Company." the proceedings. In the course of business the Clerk of the House read a bill to regulate the observance of the Lord's day. It had al-ready passed the Senate, and was up for a sec-

ond reading of the House.

The bill has for its object the preventing of anything whatever on the Lord's day except as provided for in said bill.

Primarily it is intended to do away with all entertainments except a concert of sacred music, which is excepted, and those having in charge the giving of licenses are prohibited afrom giving a license for anything whatsoever to which admission is obtained upon the pay-ment of an admission fee upon the Lord's day. I have simply referred to a portion of the

bill, which is necessary for my purpose.

The discussion that followed was extremely interesting, though there seemed to be scarcely any opposition manifested except on the part of a member who contended that many people in the community did not attend church on Sunday, and that it was not right to prevent them from attending other places if they wanted to. He was followed by another member, who thought it the duty of the Legislature to pass the bill, because, he said, the majority of people in the Commonwealth of Massachu-setts do not know what they want, but they are not ready to accept entertainments and ex hibitions upon the Lord's day; therefore the Legislature should see that this bill was passed. At the close of the session I obtained a copy

of the bill and repaired to the office of the

My readers will ask, perhaps, "What has a bill to prevent exhibitions and entertainments on Sunday got to do with seances held by Spir

To which I reply: Have you forgotten that only a few weeks ago Mr. Keeler was fined fifteen dollars for holding an exhibition without a license? Did he not do it by advice of counsel, who said that as long as the statute read as it did he was liable? The amount of it is, that the law interprets the word séance very differently from what the Spiritualists do.

In view of the decision in the Keeler case I appealed to several of the members of the Legislature for their views on the matter.

In every instance I was informed that, in view of the above decision, the bill would apply to the séances held by Spiritualists where an admission fee was charged, though they did not think that was the intent of the framers of the bill. However, it will put within the province of any one who chooses to enter a complaint a chance to do so, and put a medium to much inconvenience, unless the bill is amended.

With this information I again appealed to THE BANNER editors. After more consultation it was decided to attach an amendment to the said bill, with the feeling that if there was no intention to interfere with the scances of Spiritualists the fact might as well be stated. The following amendment was then drawn up, with the intention of presenting it to the

House for consideration: 'Provided, however, that nothing in THIS BILL SHALL BE CONSTRUED TO INTER-FERE WITH THE HOLDING OF SEANCES, CIR-CLES, OR OTHER RELIGIOUS SERVICES.'

Being advised to see the chairman of the committee having the bill in charge, I did so, with the result of being referred to the counsel of those in whose interests the bill was first

Before so doing, it occurred to me to see what the prospects of obtaining a license for giving a seance on Sunday were, and if it was necessary. I accordingly called at the City Hall for that purpose. Mr. Hilliard, the clerk, informed me that he had no power to grant a license for any such purpose. "Is it necessary?" I asked. "I cannot say," he replied. "If you have no power to grant a license for the holding of a seance, how is it that Mr. Keeler was arrested for holding a seance without one?" I asked. Mr. Hilliard said that he was not there to interpret the law, and that as far as Mr. Keeler's case was concerned, he knew very little about it. "If you wish a li-cense for an exhibition I can grant you one, and if you say that the séance of Mr. Keeler was held to be a show or exhibition by the law it looks to me as if the bill you speak about will interfere seriously with your séances if you charge an admission fee. Why do you not give all seances free, if you hold them to be religious services?

I informed him that in my estimation a séance was a religious service, and the attending of them was the way, mainly, that Spiritualists had of manifesting their belief in Spiritualism. Spiritualists approach the séance-room with a feeling of reverence not exceeded by any religionist. It is where they can hear from those who have passed on to the higher life. No matter what outsiders may say, a séance is a distinctive part of the religion of Spiritualism,

and must be held as a part of their services.

My interview with him only convinced me that it is a pretty state of affairs when they will neither grant a license for a séance, nor promise you security in case you hold a séance without one.

In conversation with several members of the Legislature, I found an evident desire to not interfere with the rights of Spiritualists, and hoped that the matter could finally be adjusted, as some of them offered to put in the amend ment referred to, saying that they did not think that any one had looked upon the matter in that light.

To my surprise, on visiting the counsel for the society, which had been instrumental in presenting the bill, I was informed that in no case could be consent to such a proceeding; that it would be a violation of his duty to his clients if he did. "I am representing," he said,

the Watch and Ward Society of the city of Boston, and you must be aware that its members have no sympathy with spiritualistic scances whatever, and though their intention as set forth in said bill is to do away with all entertainments of a secular nature on the Lord's Day, and they had no thought of interfering with your seances, still I am sure they will never consent to your amendment. If you can get any member to introduce it, and then convince the Senate and House that it ought to pass, all right, but you will never do so. There are other amendments on that bill which ough

never to have been presented. The bill will pass as originally put in, or not at all."

I asked his opinion of the Keeler case, and suggested that it was only in view of that deregulate the observance of the Lord's cision that we felt this bill an injustice. day" now pending before the Massachusetts
Legislature, I submit the following:
On Friday March 23. having some business

Con Friday March 23. having some business sure that if the Spiritualists will carry the case to the higher court they will find themselves upheld in the free exercise of their religious observances. In fact, it has already been de-

road Company."

A lady who had been injured while returning from a séance for physical manifestations, sued the Railroad Company for damages. The Sunday law held that no one must travel on Sunday except for necessity or charity. The defense held that it was not a case exempted by law, and attempted to hold her up to derision for home Scrittleight describing a fearer for being a Spiritualist, describing a séance such as she attended to be an entertainment. The plaintiff claimed that it was a part of her religion to attend séances, and she had attended it as a religious observance. The decision

was against the Railroad Company.

That did not prevent Mr. Keeler being arrested. I remarked. He was told that if he had held his séance under the auspices of some re ligious society, it would have prevented him from being arrested, but that as an individual he had no right to take an admission fee.

The lawyer then asked me why, if we called it a religious observance, we took a fee at the séances; to which I responded that when the time came that the Spiritualists were able to pay salaries to their mediums as the Christians did to their ministers, all séances would

A minister in a Christian church is paid a salary. It is true that it is not made up from fees at the door, because the congregation subscribes a sufficient amount, which, with the collections, is used to defray all expenses. If it is necessary to make special collections it is done. A minister of the Christian church is never expected to work for nothing. The only known a medium to refuse admission to those who were unable to pay solely on that account. We have at the First Spiritual Temple free scances every Sunday night.

The lawyer then responded: "In my opinion what you lack is organization. If all your mediums will unite as a religious society, having for its object the holding of scances, then any member of that society can hold scances at any place, even if they do take an admission fee. I am willing to do all I can for you, because I feel that you are earnest, except to in any way consent to your proposed amendment.

In view of the above, what is the duty of Spiritualists? This lawyer has pointed out the way by which they can be assured of their rights, but it must come through cooperative effort. The time to organize is now! Stand for your rights. The Christians of Boston have organized for work, and unless something is done will succeed in shutting up every séance room, and will deem it their duty to do so. Since obtaining the above information from the courte ous counsel on the other side, I have been told that it will be impossible to get any member of the House to present the amendment, on the ground that it would not do, and would cause

It is impossible in the space of one article to give more than a brief outline of the work done in this direction. In the interviews held with the members of the Legislature it was made plain to me how little we as Spiritualists can hope for unless we present a formidable front. It is for the prevention of just such laws as the one about to be enacted that the National Association was organized. There should be in every State a vigilance committee whose duty it should be to see that proper remonstrance is made against the passage of such laws. This means organization. The National Association be supported by every true-hearted Spiritualist; with such support we would be

able to demand our rights, and get them.
In closing I wish to extend my sincere thanks to all who have assisted me in my arduous labors of the past week. Especially do I thank the editors of the BANNER OF LIGHT, who did everything in their power to assist me. By having the benefit of their cooperation I was enabled to do much which otherwise I would have thought impossible. I am conscious of trying to do the best for all, and therefore have appreciated the commendation of the spiritual-

istic press to its fullest extent. The above is only a brief outline of the work of the past few weeks, and this letter closes the review of my work in this vicinity. The Spiritualists of Massachusetts have able defenders in the editors of the BANNER OF LIGHT, who have taken the matter in hand and are determined to defeat the bill if possible, unless amended so as not to interfere with the rights of Spiritualists—and in this they should have the earnest support of every Spiritualist in the State. As the matter stands, the Spiritualists of Massachusetts are compelled to be married by a minister of the Christian Gospel or a Jus-tice of the Peace. They cannot employ the physicians that they desire, on account of the Medical Law, and are now in a fair way of being prevented from holding séances on Sunday evening unless the amendment suggested by the editors of THE BANNER is passed by the Legislature

With best wishes for all the friends in Massachusetts, I am,

Fraternally yours for organization, M. E. CADWALLADER.

Two little children (girls) lying dead in their father's house on Third Avenue, New York, present a case of great "mystery" to the doctors and the reporters. Last Friday they were "vacciaated." It was done by a physician of the Board of Health. Sunday morning one was seized with convulsions and died in a few hours, notwithstanding all the efforts of a competent physicaln. Tuesday morning the other child was selzed with convulsions and died at 11 o'clock. ** Dr. Sharp thinks that the vaccination may have been the cause of death."- Weekly Times (Hartford, Conn.).

He—"Do you subscribe to the theory of evolu-tion?" She (the hopeless parvenu)—"No. What are the subscription rates?"—Pacific Unitarian.

The Anniversary.

The Forty-Seventh Celebration of the Advent of Modern Spiritualism.

Commemorative Exercises held in Boston, Lynn, Worcester and Salem, Mass.; New York Cry; Providence, R. I.; Baltimore, Md., Etc.

Boston Spiritual Temple. (Specially reported for the Banner of Light by its Representatives.

In accordance with its long-established custom, the Boston Spiritual Temple Society, holding meetings at Berkeley Hall, duly observed Anniversary Day Sunday last vith varied and appropriate exercises.

The beautiful and commodious Odd Fellows Hall, situated in the same building, had been secured for the occasion, and was filled to overflow ing at the morning, afternoon and evening sessions with large and enthusiastic audiences, who manifested in a hearty and highly appreciative manner their approval of the efforts of the eloquent speakers and the talented vocalists, musicians and readers who participated.

The hall was tastefully and elaborately decorated with hunting flags and hannes the work.

rated with bunting, flags and banners, the work of Lamprell & Marble. A profusion of choice flowers and palms adorned the speaker's desk, and the platform, and on the wall back of the desk was suspended the motto, "1848—Boston

Spiritual Temple—1895."5 Great preparations have been in progress the past few weeks to make the celebration of this Society preëminently interesting and enter-taining, and to provide a spiritual feast for the Spiritualists of Boston and vicinity, who might desire to join in commemorating the grandest event in the religious history of the human race-the birth of Modern Spiritualism. The Committee of Arrangements, consisting of W. H. Banks, J. H. Lewis, Mr. and Mrs. J. B. Hatch, Jr., are certainly to be congratulated on the well-merited success which has attend-

ed their labors. The President of the Society, W. H. Banks, presided in his usual pleasing manner. J. H. Lane and Miss Pearl Buxton acted most ac

ceptably as accompanists.
At the morning session the exercises opened BANNER OF LIGHT for consultation. After reading it over carefully, Mr. Day, the editor, suggested my consulting with others, in order to see if in any possible way it could be context of the seances held on Sunday, out paying an admission fee, would do so, and out paying an admission fee, would do with a finely rendered selection by the Conder of Philadelphia, representative of the National Spiritualists' Association of Washington. She greeted the people in the name of that Association, and reminded them of a leaf from the past history of Spiritualism, when in 1854 a petition was presented at the nation's capital by Gen. Shields, which was headed by Gov. Tallmadge of Wisconsin, and signed by fifteen thousand Spiritualists, requesting that the new revelation receive the investigative attention of Congress; she suggested that the Spiritualists of Massachusetts make a similar appeal to their Legislature, asking the repeal of all laws now on the statute books which were being construed to the injury of the

> The veteran Spiritualist and worker in the Cause, the venerable II. B. Storer, was then introduced, and after the applause which greeted the announcement of his name had subsided, he spoke substantially as follows:

REMARKS OF H. B. STORER. The calendar reminds us that we have taken

forty-seven steps forward in the history of Modern Spiritualism; but the calendar cannot begin to give an impression of the change in the public mind during this period.

I have been a Spiritualist forty-five years. It began as it often begins with people who are young-by caviling. A friend of mine was publishing a country

journal. I took up the paper and read an account of the mysterious happenings down at stratford, Conn., in the home of Dr. Phelps, and without knowing the parties I sent word to my friend, rebuking him for bolstering up his paper with a sensational report. "But the account is true," he replied. "Will you come down to Dr. Phelps's with me?" I stopped and thought hard. "Yes," I said, "I will go down and help to bring him to his senses, that he seems to have lold saids in the investigation. seems to have laid aside in the investigation of this affair."

I went to Stratford, and met the old man coming to the gate. The family had gone away, but he took me back to the house and narrated what had taken place there.

Opening the door from the dining-room to the front room he said: "You see the piano directly opposite us. That piano yesterday morning, as I was seated at the table, was wheeled by an invisible force from where it was the piano with the piano yesterday where you now see it and was standing to where you now see it, and that piece of music was put up on the rack." The doctor was a very respectable-looking man, a very reverend man; I would have be-

He went on to describe to me what had been taking place in his house for a number of months, and concluded by saying that, although his children, brethren and friends had been invited to make a careful investigation, they could throw no light on the cause of the phenomena, and that he was satisfied that spirits from another world were there and produced the manifestations.

lieved him on almost any other subject.

Mr. Storer then went on to relate in his interesting way how he was sent by Dr. Phelps to Bridgeport, where there was a girl medium, through whose instrumentality raps were produced. Having satisfied himself fully that the girl had nothing to do with the manifestations. he proceeded to question the unseen forces at work, with the following result:

Then it was that my dead came back to me. Then it was that my wife, who had been gone from us about two years, spelled her name: more than that, she gave her maiden name, the number of months and days she had been away, and then came a communication from

I went away, and never, from that time to this, although I have criticised at times, have l had any doubt that the dead are with us. more alive than we are, and can join with us in a sense that makes them participators in our work. The whole human race is deathless, passing on from low spheres of development to the highest ones; and whenever those who are gone before find it possible to touch some sympathetic chord with those upon the earth they come to assist the progress of our common

humanity. There is nothing in Spiritualism that is in any sense opposed to that system of democracy in which we all rejoice. It is one great democratic saying that it was said the manifestations he federation the whole world over, and when the had deposangels come to us they come, not sent out by special act of God, but drawn by sympathetic ties to us. They come to inspire us to do the best that is in us; to do good day by day to those about us. troubling ourselves not so much about the future as about the present. Let us live in the present, and when the time comes let us go on to the higher sphere, contin-uing there our endeavors to live aright, knowing that all will be well with us if we but be true to our high calling.

After a selection by the Longley Quartet, composed of Prof. and Mrs. Longley and Mr. and Mrs. J. B. Hatch, Jr., President Banks introduced the speaker of the morning, the Rev. Moses Hull, who has ministered so acceptably to the Boston Spiritual Temple Society during the month of March. Mr. Hull was warmly greeted and after a few preliminary reasonable. greeted, and after a few preliminary remarks proceeded to discourse in his inimitable, brilliant and witty manner on "The Origin and Progress of Spiritualism." His points were well taken, and he was frequently interrupted with bursts of applause from his deligated au-dience. He said in substance:

ADDRESS BY REV. MOSES HULL.

I will take for my text the sentence uttered by that old Jerusalem Counsellor, Gamaliel:
"If the work of this council be of men it will
come to naught, but if it be of God, ye cannot
overthrow it": also a sentence of the Apostle Paul, "Ye can do nothing against the truth, but for the truth."

The fact is, when the time comes for God to let a truth out upon the world that truth is going to be born. It goes out to do a certain work, and all the work done against it does not

stop it.
In the old temples in the land of Egypt the Christians, some twelve hundred years ago, undertook to destroy the evidence of the existence of Christianity two thousand years before Christ by plastering stucco all over the beautiful things within. If you were to go there now you would find that the stucco has fallen off, leaving the work underneath as brilliant as if put there but yesterday, and the Christians who undertook to overthrow the evidence against them, simply preserved it until the world was ready for it, and to-day we have it. It is always so in the attempt to overthrow men or opinions when the time has come to bring them up.

Now we come back to the present. I note the change in the sentiments of the world in the last forty-eight years. Bro. Storer indi-cated in his remarks that the change had been just about as great outside the ranks of Spiritualism as in. It has, We expect the change in the ranks of Modern Spiritualism, but he would other infill itself in every church in all Christendom, and the whole world be leavened as it is to day with the leaven of Spiritualism.

But let us go back and look at the matter. The old saying is that the world moves. Well, it does move. Sometimes it moves slowly, sometimes more rapidly; sometimes apparent ly it moves backward, as in the Dark Ages, from the time of Constantine, the Christian. to the time of Napoleon. Since the days of Martin Luther it has moved more rapidly than for hundreds of years before: since the days of Emmanuel Swedenborg and John Wesley it has moved more rapidly still; and since the birth of Modern Spiritualism it has apparently been on a lightning express train.

A little over a hundred years ago Emmanuel Swedenborg announced that the spirit-world and this world had come en rapport with each other. "Now," he says, "look out for invenother. "Now," he says, "look out for inventions." We have had more inventions in the last hundred years than we have had in all the preceding ages; and we have had more inventions in the last forty-eight years than we have had since Noah left the ark up to the time of Modern Spiritualism. Edison and other inventors are simply copying what is to be found in the spirit world. An idea strikes them and they materialize it, never dreaming whence the idea comes; but Swedenborg explains it all when he tells us that there is nothing on earth that has not existed before in the spiritworld. Therefore it stands to reason that the more closely we get en rapport with the spiritworld, the more swiftly following each other will be the great and practical inventions.

Let us look at the world at the time Spiritualism was introduced, and compare it with the present. There is a vast change. What has produced that great change, and is carrying it

You and I, who are old people, went to church fifty years ago. We went there because we had to go there or to the place where all lost souls must go, and we thought we rather preferred the former of the two. We did n't go to enjoy religion. Religion was n't a thing to be enjoyed. It was to be endured to save you from enduring something worse in the future. We went to church, and we heard original sin, total depravity, vicarious atonement, the terrors of the burning lake, etc., etc., described in vivid language over and over again. We don't hear such preaching now anywhere—east, west, north or south. The minister, too, has lost his almost supreme power. What has produced this change?

I look back to 1848, and I see the world sleeping soundly, intellectually, spiritually, and in almost every other way. I almost seem to see the angels holding a convention, and saying, "We must wake the world up; we must scatter a few seed thoughts that will startle it." The angel-world was very wise in not giving all of Spiritualism at once. When God let the sun rise this morning it first began to gild the eastern horizon, but it comes up, and up, and up, until in its meridian strength it looks down on the lowest shrub in the lowest valley. So light comes gradually, and only one manifestation was allowed at first, but it was all that was needed to wake the world, and call its attention to the message that the angel-world

had to deliver.

These manifestations commenced in the home of John Fox, who, with his wife, were respectable members of the Methodist church. They did not know what produced the phenomena, which continued, and finally sent for the minister. He was a wise minister (they are all wise), and he at once told them it was the work of the devil. That is the wisest thing a person ever said about Spiritualism until he was ready to take affirmative ground regarding it, for if you say anything else you will be worsted as sure as you are born. If an individual were to come forward and say to an audience like this that Spiritualism is all a hum-bug, a hundred would instantly rise and say, "Sir, you are mistaken; I have witnessed the manifestations; I have heard the raps; I have seen articles of furniture moved; I have received communications from the so called dead.

Over twenty years ago a man inserted an ad-

ited ten thousand dollars in the First National Bank of that city; that he had nine friends who had deposited a like sum apiece in the same bank; that the ten men had formed a syndicate with a hundred thousand dollars, which amount was for the man who would show them the trick by which this was done. But those men and women who knew all about ti never undertook to comply with the conditions by which they could obtain the money. I have wondered why some of the impecuations mediums did not expose the trick. Various explanations of the manifestations are given by the enemies of Spiritualism, but when somebody says the devil does it that ends it, for the devil, he says, is a worker of miracles, which settles the case at once. So the ministers take settles the case at once. So the ministers take the only successful course against Spiritual-ism, because we do n't know where the devil is, and we can't hit him.

The speaker then traced the history of the movement, its marvelous growth, the high character and intelligence of its advocates and adherents, and then gave interesting accounts of the experiences of notable people who had been converted by means of the phenomena. Alluding to the present prosperous condition

of Spiritualism and its standing before the world, he spoke in highest terms of praise of the work of the spiritual press. He referred to the BANNER OF LIGHT as a paper that had upheld the Cause for nearly forty years, and to-day stands firm as the rock of Gibraltar against all that would oppose it.

Continuing, he said, I believe the higher forms of Spiritualism are yet to come. I believe the time is coming when there will proba-bly be few trance mediums, very few controlled in the world; when I, or somebody else stand-ing here, shall be able to blend with the spiritworld, be able to reach one hand up to the angel world and the other down to you of the mortal world at the same time, thus representing a true mediumship by bringing the two worlds together. I do not know of anything in the world that is proof against Spiritualism, and I expect to live to see it acknowledged by the whole world. If at that time I come to Boston to speak on an occasion like this, I expect to see seated at the back of the platform, instead of only old, true and tried Spiritualists, doctors of divinity, and as I preach Spiritualism I shall see them bowing to each other and saying, "Yes; just see what we have done!" Then I shall conclude in the words of the ancient wise man, with whose words my address begins: "It is of God, and ye cannot overthrow it.

At the close of this able discourse a violin solo was charmingly rendered by little Charlie Hatch, after which a recitation was given by Master Willie Sheldon, which was well rehave been esteemed a wild prophet indeed ceived. A selection by the Concordia Quartet who forty eight years ago would have stated and benediction by Mrs. M. T. Longley, M. D.,

THE BANNER representative noted the presence in the audience of F. Fox-Jencken, son of Margaret Fox, whose success as a rapping medium is well-known.

The afternoon exercises began with a selection by the Concordia Quartet, followed by a recitation by Mrs. M. Florence Johnson, and a

song by Mrs. Cora Simes Barker.

Mrs. M. T. Longley was the first speaker, and began by alluding to the passage of time, and particularly of the epoch since Spiritualism became known, forty-seven years ago. Great events have moved the world since that time. Nine millions of people were Spiritualists when Spiritualism was but eighteen years old. Those nine millions have increased, until now the Cause permeates every quarter of the

globe, and its influence is felt in every corner of the world. Besides the millions in mortal form, millions more are testifying to the truths of Spiritualism in the silent voices beyond the sight. Every hour of the majestic day is filled with its grandeur and beauty; and yet there are millions more to be comforted, and millions more to be freed from old creeds and old superstitions.

Spiritualism is moving grandly on, though young in its career. It is entering this place and that place, where it is most needed. The question which many ask is, if Spiritualism be true, why does it not come to me as evidence of immortal life? My answer is that Spiritualism comes to those who need it most. Some have not been fortunate enough to have received the loving message, but they have become sufficiently strong in their belief to have Spiritualism appeal to the intellect.

Mrs. Longley then explained the different forces which have produced grand results, and related how the phenomena have come in a muliplicity of ways.

The solace that Spiritualism has afforded alone compensates for the time used in its investigation. Mediumship was extolled at considerable length, for it is upon mediumship that Spiritualism rests. We cannot have spirit evidence without it. It is the foundation of this glorious structure of coming life, which we gather together to day to celebrate, and to realize what a blessing it has been to the world. Mediumship has wrought a wonderful influence in the world. As we build the structure with a foundation, so do we build Spiritual-ism. We find it firmly established. No storms can beat upon it and harm it. It is impregnable, because it is built upon a sure foundation; nothing can sweep our temple out of sight. Yet it would be half complete if it had only the foundation. Workers must set the dome. The phenomena tell us of the power, the consciousness beyond the tomb. Our friends live, and because they live ye shall live also.

Mrs. Longley spoke of the recognition of friends waiting on the other side. After the philosophy comes the teacher; the teacher may be your child, or doctor, or a sage who comes to tell you how to apply the knowledge you have attained.

In closing. Mrs. Longley prophesied great achievements for Spiritualism for the next three years completing the half-century. will then be just beginning to accomplish our work. Before that time comes I hope we shall have hospitals for our sick, homes for our wornout mediums. The twentieth century will then be nearly upon us. What will its coming have for Spiritualism? Will it enter resolved to do more for mankind, exert greater influence and impart more light from above?

Let us resolve for ourselves that we will work on, press on, make Spiritualism grander, help souls to be better and receive all the good that comes to us through our beautiful religion, which it has done, is doing and will continue to

do through ages yet to come.

President Banks read a telegram from Secretary Woodbury of the National Spiritualists' Association, extending fraternal greet

Mr. Charles Wesley Sullivan sang "The Golden Age," after which Prof. A. E. Tisdale was introduced, and for fifty minutes gave utterance to eloquent, convincing, carnest, soul-

[Continued on fourth page.]

Niterary Department.

THE HEIRESS OF GROVE HALL. A ROMANCE.

Written Expressly for the Banner of Light, BY CARLYLE PETERSILEA.

Author of "The Discovered Country," " Oceanides, A Psychical Novel," "Mary Anne Carew Wife, Mother, Spirit, Angel," "Philip Carlisle, A Romance," Etc., Etc., Etc.

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she desired.

CHAPTER IV-CONTINUED.

There was a sneering emphasis in her words, and the flashing black eyes gleamed like daggers on the lady's haughty face; but that face was set, and rigid as stone now. She returned the other's look with a haughty stare:

"It is a pity that you are not confined in a mad-house, put into a straight jacket, and whipped until you learn how to talk to those above you. Take care, for I will cause you to be put where you belong as soon as ever I reach home!'

"Will you indeed!" the woman hissed in a fierce, sibilant whisper. "You may never reach your home. Worse than the mad-house may be your portion. Try to put me there if you dare, Mrs. Maud Merideth."

She left the bedside, and confronted the proud lady until she quailed. Before another word was uttered, a knock was heard at the outer door. Dora hastened to open it. One of the coal men, from a cabin not far off, had come to watch with the dying man a few hours.

"Come in this way, Daly," Mrs. Dalton said, very glad of the interruption. "Mary, allow Mr. Daly to hold Henri's head; it will relieve you greatly, for you must be very weary. Gently, Daly-very gently; his lungs are still bleeding."

The man placed his hand beneath the pillow, and raised the nearly lifeless form, carefully wiping the blood from his lips. Mary went to the opposite side of the bed, her eyes never quitting that ghastly face.

"He will not last until morning," the old lady said; "and it is better so, poor soul! He has seen trouble enough in this wicked world."

"Some people have a way of making trouble for themselves," said Mrs. Merideth, with a toss of her haughty head.

Mr. Daly looked at her with surprise:

"Mebbe folks like what you seem to be, that never know any trouble, think so; but we poor peoples know better. We all try to steer clear of trouble, but it comes to us for all

Mrs. Merideth withdrew in silent disdain into the outer apartment. The room was dark and deserted. She seated herself by the one poor window, and stared vacantly into the thick darkness without, a world of misery in her eyes, her mouth set in hard, rigid lines. "Mr. Somerton and Alice will hear of all this," she was thinking gloomily. "Sweet little Alice may forgive her mother everything-but Mr. Somerton and the world?"

At Grove Hall they awaited Mrs. Merideth's return. It had become very dark before the even though the film of death was already ob- love. carriage wheels were heard, and soon after a hastily-written scrawl was put into Mr. Somerton's hands by one of the servants. It ran thus:

"Mrs. Merideth will not return to-night. She is staying with a sick friend. Do not be alarmed for her safety. She may not return for a number of days.'

No name was signed. Mr. Somerton questioned the coachman, and learned that a strange creature had stopped the carriagethat Mrs. Merideth seemed to know her-how he had been ordered to drive to the little cabin in the hills, and after waiting awhile, the same crazy looking woman had come out and given him this note.

"Well," Mr. Somerton thought, "she is cer eainly old enough to take care of herself, and to know her own business best; but it seems very strange, to say the least."

He concluded that he would not alarm his wife, as she was not yet quite strong, and so said nothing about the note, or the strange woman; but told her that her mother would stay for a day or two with a sick friend.

Alice said nothing, but could not feel quite at ease regarding her mother's absence.

The hours of the night wore on-very long hours to the haughty lady in the little cabin, seated by the window, and longing intensely to leave the hated spot. Occasionally she could hear the people talking in low tones in the adjoining room, but cared little what happened there if she were only away.

Her thoughts were with her loved ones at Grove Hall-with the lights and the music, and her lovely daughter at the piano, with Edgar at her side, his manly voice mingling in harmony with her sweet contralto; all the time in a half-distracted sort of way her thoughts were wandering to the next room and the man dying therein-the man she had thought dead years ago-dying there in desolation and misery, and here, so far from the spot where she had known him; and she had loved Henri, and had been his wife. It was years and years ago. Her love for him had cooled before they had been married a month. He was poor, and her marriage had been a secret one. She left Italy with her father, without saying good by, and within a year after her return to New York had married another, not caring what might become of Henri.

A little old clock on the mantel struck twelve. Ere the last sound had died away, old Mrs. Dalton raised the curtain, and peered into the

"Are you there, and still awake, Mrs. Merideth? Please to come in here."

Mrs. Merideth sprang to her feet. In her abstraction she had nearly forgotten her sur

Foundings. "I thing he is dying," the old lady said, her woice trembling with emotion.

Mrs. Merideth had expected to be summoned to the bedside of the dying man before morn-

"And does he wish to see me?"

"He has been calling for you the last halfhour; but I thought you did not care to be dis-

turbed." "Very well, Mrs. Dalton," the lady said, "you thought rightly; but I will come in on one condition, and that is that I can see the

dying man alone." The old lady seemed somewhat astonished.

but went in to tell the others. They refused at first to leave the room; but at Henri's earnest supplication they at last consented to allow the disagreeable woman the private interview

The night was dark and starless, and the wind blew raw and bleak, as Dora and her mother took this opportunity of going to the next cabin for more assistance. They wondered at Mrs. Merideth's compliance with the dying man's request; but some inward impulse, quite beyond her control, seemed urging her on. They walked rapidly, and in a short time reached the little cabin they were in search of.

A feeble light gleamed from the window out into the pitch-blackness of the night. A moment later, and they stood within the presence of the owner of the little domicile.

Mrs. Merideth entered the room of the sick man. Kneeling by the bedside, her face ghastly white, her burning black eyes dry and tearless, the mad woman still lingered; and like one gasping out his last breath, propped up among the pillows, lay Henri; but there was still some life left. As the curtain was lifted and the sound of her footstep was heard, he opened his eyes, dulling fast in death, and fixed them with a hungry gaze on Mrs. Meri-

"I knew you would come," he said in a soft whisper; "you could not be so cruel as to stay away. My spirit never could have forgiven you that! Come nearer, my wife! do n't stand so far off. Once I was foolish enough to think you loved me. Ah! I was young and credulous then; I am older now, and understand your proud, worldly heart better. Come near er, and listen, for my voice fails me. Shall I tell you why I desired this interview?"

Mad Mary had silently left the room. Mrs. Merideth approached the bedside. He clasped her hand within his own icy fingers, his large, soft eyes fixed upon her face.

"You can do as you please," she answered

"To forgive you before I die-to bless you with my latest breath! Oh! how I have loved you, Maud, my darling! falsest of all womankind: and if the dead can return-as I sincere ly believe they can-then will I return to you."

He spoke in a faint, gasping voice, the deathrattle already sounding in his throat. Frightened, but not repentant, the lady interposed:

"My good Henri, do n't-for pity's sake do n't waste your breath on me!"

scuring his sight.

die loving you, and I bless you with a dying tenderly. My dark eyed Pauline; at last I man's blessing! May your life still be a pleasant one, although through you mine has been one of torment and misery untold! May your daughter's life be as happy as your own! May had the cunning and dissimulation of one she become a pearl among women! May virtue and honor be hers all the days of her life, and may her children be happy!"

His voice died away. He took from beneath his pillow a little ebony box inlaid with pearla box of curious workmanship-and pressed it into her hand.

"Take this," he said, "in remembrance of me. It is my dying legacy to you! Do not open it until the little one born to your daughter reaches her eighteenth birthday."

His head fell back, a slight spasm contracted his features, and then they settled into a smile of ineffable peace, and his spirit had taken its flight to the land of the hereafter.

"He has gone at last!" said Mad Mary, again entering the room. "May everlasting curses rest on your black and sinful soul! It is enough to make one wish to strangle you where you stand! You had better get out of the room and the house; your presence is a desecration to the dead!"

She held up the curtain. Mrs. Merideth disdainfully passed out, a sigh of relief escaping her as she did so.

With a look of despair, Mad Mary bent over the dead man, closing his eyes, folding his hands and smoothing out the white counterpane. She had loved him with an unrequited love, until her poor brain had become crazed.

"Oh! how I wish the morning would come!" sighed Mrs. Merideth. "I am completely overcome with fatigue. Of course everything will be done that is necessary without me. I hope they will bury him as soon as possible."

The door opened; old Mrs. Dalton, Dora, and the man from the neighboring cabin entered. One glance was enough; they knew that Henri was no more. For the remainder of the night and all the next day Mad Mary sat and watched beside the dead, neither eating, drinking nor sleeping. Dry and tearless the staring black eves gazed on the face of the dead, as though they could never leave it.

When the two men placed Henri in the rude coffin, which they had prepared for him, she did not move. Despairingly she watched them as they fastened down the lid, and taking the weight upon their shoulders, bore it away. Without a word or tear she arose, and joining her mother and Dora, followed to a grave which they had dug for him not far from the

It was late in the day when they returned to | daughter of a millionaire?' the cabin—a cold and rainy day. A pouring sky drenched the black earth, and the chill blasts swept wildly through the hills.

For this reason Mrs. Merideth had been unable to return to Grove Hall. The poor shelter the cabin afforded was to be preferred to the chilling blast and pouring rain.

Mrs. Dalton and Dora had returned to the cabin, but Mary still lingered by the new made grave. The rain had at last ceased, and the stars were peeping forth one by one when Mrs. Merideth wandered forth, impatient of the time, for now she could not return home until | tinct in that silent room; and grimly waiting, daylight should come once more. Suddenly | Death stood in their midst! she came upon the form of a woman kneeling

on the cold, wet ground, and she recognized Mad Mary.

"You have come, Mrs. Merideth," she said, in a wailing voice, "to see the last of your work. But I tell you to beware! There is one that will ever be on your track-one that will never rest until ruin and disgrace are brought down upon your head, and upon the heads of

every soul belonging to you!"
The lady looked at her with fear in her glance. "Why should you wish to injure those belonging to me?" she asked. "Whatever wrong I may have done, they have had no hand in it.'

"The sins of the fathers shall be visited upon the children, and the children's children, even to the third and fourth generation," she quoted, solemnly; "and I am called to punish you, and those who come after you, my lofty Maud

She arose with the last words, and sped away like an evil spirit, vanishing in the gloom and shadow of the surrounding hills.

CHAPTER V.

HEIRESS TO A MILLION.

HE midwinter night was bitterly cold and still. The darkness was so great that one could hardly see a yard in advance. The winter night threatened to bury the earth many feet deep in snow before the god of day should again make his appearance. Hours ago a fierce and wrathful wind had piled up masses of black clouds in the west. The sun, a pale, dim ball, had melted itself away in their midst, and gray darkness had fallen upon earth and sky and river. Everything betokened a heavy storm, but the midnight was drawing near, and the snow as yet had not commenced to fall.

And on this bleak, cold January night, Mrs. Maud Merideth lay among snowy pillows on a bed in her daughter's house, dying.

The richly-furnished chamber was the same wherein she had first met Mad Mary. It was a cozy, pretty room, panelled in crimson and gold, hung with rose-colored draperies, and carpeted with a rich velvet carpet-its pattern that of trailing vines and roses.

A single gas-jet struggled with the deep shadows and solemn gloom; a coal fire burned, but rather dimly, in the polished grate, and a chill as of approaching death pervaded the room; for neither fire nor gas could take away the ghostly presence there. Shadows crouched like sprites in the dusky corners; and round the bed were gathered the dying woman's friends-daughter, son-in law and granddaughter; while standing a little apart from the others were Dr. Tremaine and Dora Dalton.

There was now no hope; all had been done that could be done. She lay now, each breath growing fainter and shorter that escaped from the pallid lips. Midnight was rapidly approaching; the lady was nearing the thither shore.

"My child!" Alice Somerton bent in tearless grief ove her dying mother to catch the faintest whisper "Darling mamma! I am here. Do you wish

to tell me something?" "Where is Pauline?"

Pauline Somerton, a dark haired, black eyed, singular looking girl, came nearer to the bedside. It was a strange, rather coarse face-a face one would not expect to find among these high-bred Somertons-that of this ten-year-old

girl.
"I am here, grandmamma."

She turned her head slowly; her glazing eyes But he never heeded her. The glazing eyes fixed themselves on that dark, youthful face, dimly sensed. May it not be that the world of were turned with fond adoration upon her, in a gaze that bespoke more aversion than

"My grandchild-my Alice's daughter, whom "I love you!" he said, with a last effort. "I I have tried to love-whom I have shielded so must leave you!"

The girl turned away her eyes to conceal a glitter of satisfaction. Young as she was, she twice her years.

"I have tried, oh! so hard, to love you," the faint, whispering voice went on. "I would have given my life, if it could have made of you a different girl. I have kept a secret since the night of your birth-a secret that I feared might blight your life, and so kept it from you - but I cannot face the hereafter and keep my secret with me. In my dying hour I must reveal all, and, Pauline, you must try and bear it bravely."

Pauline Somerton listened to her grandmother's faintly murmured words in sly wonderment. What secret was she talking of? She glanced across at her mother, and to her surprise saw her suddenly flush, then grow

deadly pale. "No one has ever heard the whole of my life's history, Pauline, not even your parents. Do not leave me, Edgar. You, too, must know all, that you may protect your daughter-that you may try and forgive me. Perhaps I ought to have told you long ago. Once I tried to tell Alice all, but my heart failed me, and I dared not. How could I tell my innocent child this wicked and shameful story!"

She looked from one to the other in piteous

appeal. The young Pauline looked curious and bewildered; Mr. Somerton, surprised and sorrowful; Alice laid her hand gently on the pallid brow and held a reviving cordial to the

"My dearest mother, do not agitate yourself," she said. "Do not tell us if it pains you; we will forgive and love you just the same, no matter what you may have done so many years

"My darling Alice, a part of the story I told you when Pauline was an infant. You remember Mad Mary, and her prediction?"

"Indeed I do, dear mother; and you have looked so careworn ever since. Is it that which has troubled you?"

"It is. I must tell Pauline; I must warn her of the terrible misfortunes that will befall her in the near future. Oh! Pauline, my child! how will you ever escape your horrible doom?" "Grandma," the girl said, loftily, but growing very white nevertheless, "do not trouble yourself about me. All such things are nonsense! I am not afraid of any horrible doom. Am I not the heiress of Grove Hall, and the

"Your pride will have a fall! Send Dr. Tre main and Dora out of the room, then come near to me-very near-for I am growing weak."

Alice Somerton, more sweet and lovely, if possible, than she was ten years ago, but looking a little anxious and careworn, dismissed the doctor and Dora, and then went to the bedside of her dying mother.

The storm gave warning that it was about to burst; the wailing wind moaned like some human creature in agony-sounding awfully dis-

[To be continued.]

Original Essays.

LIGHT, SOUND AND SPIRIT.

COUND is a sensation caused by the rapid vibrations of the air in contact with the outside of the drumskin of the ear. If the y of C on the piano is struck, the wires imdiately vibrate two hundred and fifty-eight the sounding heard of the instrument and it key of C on the plane is struck, the wires immediately vibrate two hundred and fifty-eight mediately vibrate two hundred and fifty-eight times per second. They communicate a thrill to the sounding board of the instrument and it vibrates two hundred and fifty-eight times per second. These waves spread through the air in all directions, on the same principle that waves caused by dropping a stone in a pond spread out and break upon every shore. Waves strong enough to affect our organs of hearing, produce sound and are called sonorous vibraproduce sound and are called sonorous vibrations. If we examine the string of a violin when vibrating, it presents a shadowy appearance and seems a hundred times larger than when at rest. This is due to the fact that every impression made upon the retina of the eye, lasts one-tenth of a second.

Now let us see if we can understand the mechanism of the ear. Behind the drumskin is a jointed chain of three small bones. The first is called the hammer, the second the anvil and the third the stirrup. The last bone is attached to a circular membrane somewhat larger than the foot of the stirrup. This membrane closes a hole opening into the cavity forming the inner ear. This cavity, with its beautifully arranged structures, is too intricate to admir of a description here. It is filled with a liquid in which are spread out the delicate fibres of the auditory nerve. It is very interesting to see how this machine acts when the sonorous vibrations reach it. If the key of C is struck, the wires vibrate two hundred and fifty eight times per second. The sounding-beard also without the hundred and fifty eight. board also vibrates two hundred and fifty eight times per second. The air in contact with the instrument vibrates two hundred and fiftyeight times per second. These vibrations fly eleven hundred and forty-two feet per second in all directions, and when they reach the drumskin of the ear, it vibrates two hundred and fifty eight times per second. This elastic membrane shakes the chain of bones with which it is connected two hundred and fifty eight times per second. The last bone, which is the stirrup, finally receives the vibrations from the wires and sends them into the fluid of the inner ear, where they shake the fibres of the auditory nerve two hundred and fifty-eight times per second. The brain recognizes the sensation carried to it by these nerve-fibres as sound, and the individual hears the C tone of The lowest tone that we can hear is made by

vibrations of sixteen per second. The highest, said to be so fine and shrill that nothing lives between it and silence, is made by thirty eight thousand vibrations per second. Just here we enter a field in which to indulge some interesting thoughts. We have every reason to believe that sound-vibrations do not cease at thirty eight thousand vibrations per second, but probably continue up to the almost infinite rapidity where color and light begin.

When air, vibrating three hundred and ninety six trillion times per second, reaches the human eye, a dull, red color is observed. As the vibrations are gradually increased in rapidity, all the other colors of the solar specrum appear in their regular order, with their endiess intermediate shades, until seven hun ond yield the crowning color of the spectrum—yiolet.

Between thirty-eight thousand and three hundred and ninety-six trillion vibrations per second is a vast chasm where darkness and si lence reign supreme so far as human organisms are concerned. That there are millions of sights and sounds that we can neither see nor hear because too delicate to affect our physical organs, there is scarcely a doubt.

It seems that nature, in the conservation of her energies, has made these innumerable vibrations for a purpose. We are told that in terspersed with matter is the world of spirit; the one objective and tangible, the other but spirit is here, and that to immortal ears, sound continues throughout the countless vibrations necessary to produce the highest order of light, and that the "music of the spheres" after all is not wholly imaginary? If this is so, Shakspeare was doubtless inspired when he said:

There's not the smallest orb which thou beholdest But in his motion like an angel sings. Still quiring to the young-eyed cherubim. Such harmony is in humortal souls. But, whilst this muddy vesture of decay Doth grossly close it in, we cannot hear it."

While, to mortal ears, sound ceases at thirtyeight thousand vibrations per second, such waves may speak in thunder tones to immortals, and the vast zone lying between thirtyeight thousand and three hundred and ninetysix trillion waves per second, may be truly the sphere of spirits, in which darkness, silence and death are unknown, and where the infinite swelling harmonies of the stars gladden

the hearts of our departed loved ones forever.

If the realm of spirit relates to conditions and not locality, it is easy to imagine that there may be to some extent a border-land or common ground between the mortal and immortal, and this leads up to the idea that some persons may be so wonderfully fine and sensiive in their organisms as to abide, in a measure, on the spirit-side, and be in ready communion with spirits. In the present state of spiritual development, this power seems lim-

ted to a very few. May it not be equally true that but few spirits are sufficiently strong and crude to communicate with mortals under the best possible conditions, and that this accounts for the fact that thousands who are intensely interested in this subject utterly fail to get a word of recognition from their departed loved ones? But a solitary proof of spirit-return is a proof of immortality, and, happily, if there is eternal life for one, there is for all

JOHN WESLEY DAILY.
548 Tremont street, Boston.

ORGANIZATION PLUS INDIVIDUAL EFFORT.

To the Editor of the Banner of Light:

LL sects of religionists and moral reformers are striving to disseminate their theo-In ries, and build up their Cause. This is natural, and, if they are sincere, is right.

All are engaged in what is to them missionary work. If we can judge from results, it is fair to conclude that the efforts that have been made in the cause of Christianity alone have been failures to a large extent. When moral reforms have been the avowed object, much good often results.

While there is nothing in the creedal teachings of Christianity which Spiritualists need to emulate, the antiquity and experience of those Christian sects are valuable in pointing out what to avoid, and to suggest to Spiritualists the strong points of attack. The admirable system of organization, by

which the numerous sects of Christians have been enabled to carry forward their proselyt-ing and missionary work for so many years is certainly worthy of emulation. In this partic ular Spiritualists are acting wisely by adopting the modes of organization that have been found to be successful by other classes of reormers.

No step, since the advent of Modern Spiritualism, has, to my mind, done so much to secure the permanence and the benefits to be derived from the teachings of Spiritualism, as the or ganization of the National Spiritualists' Association. Following closely upon that, and even before that, were springing up all over the country, organizations predicated upon principles of business, and permanence, heretofore unknown in our ranks, giving further evi dence, if any was necessary, that system and order are nature's first law.

After organization, what next? This is the question I want to discuss. We might go further, and still profit by the example of earnest and faithful workers in the cause of Christianity. Among their first efforts, after entering a missionary field, even before organization, is devising ways and means to secure

s home, a house of worship, a nucleus from which they send out the best influences they control to attract the curious, the inquirers.

Those familiar with frontier life know how frequently is seen at cross-roads, and in small settlements, the neat unpretending little chapel or school-house appropriated to the double purpose of teaching the young ideas how to shoot during the week, and the older ones how to distant the older than the older ones how to distant the older than the ol

APRIL 6, 1895.

tion belonging to that particular society, and in the larger cities some denominations have several. The wealth of the society is generally represented by the size and the splendor

of the edifice.

Allow me to say in passing that it is from these comfortable, attractive places of worship that Spiritualists are drawing many of their converts. Is it not right and necessary for them to make sufficient sacrifices, sufficient effort to entertain, to accommodate those that would come to them? Those that have been driven to seek the spiritual food their churches do not furnish?

This brings me to the answer of the question, After organization, what next?"

Why, of course, the building or the purchase of a suitable house or home to be devoted to spiritual purposes. The size and the charac-ter of the building should only be commensu-rate with the ability of the society to pay for, without seriously embarrassing it.

Taking for an example our contemporaries in

other denominations, none will doubt the ability of any organized society of fifty Spirit-

ualists raising the necessary means to build or buy a comfortable home of its own. This cannot be done without some sacrifices, some effort, on the part of those who are in sympathy with the Spiritual Philosophy. Here is the field for practical missionary labor. Open the doors, and make accessible the way, and spiritual influences will fill all public places, made comfortable and devoted to Spiritualism. But to suppose those who are spiritually inclined, inquirers, investigators, many of whom are regular attendants upon fashionable churches, will leave their comfortable seats and their old associates to climb two or three flights of stairs to reach a public hall, devoted to various purposes, and furnished with ordinary furniture, is to undervalue the influence of personal comfort and social surroundings-

The comfort, made apparent to Spiritualists themselves, justifies the belief that if they fully appreciated the great benefits to be derived from owning their own comfortable, if unpretending, house of worship, they would spare no effort to secure so great a blessing. Any deprivation endured to the secure of blessing. Any deprivation endured to accomplish this great object is only temporary, while the advantages are perpetual, when secured.

saying nothing of the character of the enter-

In previous appeals, I have ventured to suggest that Spiritualists in very moderate circumstances could contribute small sums from time to time by denying themselves the pleasure of visiting every itinerant medium that proposes to produce wonderful phenomena in public or private, or of denying themselves the pleasure of some theatrical entertainments or other amusements. Individual appeals to personal friends, although not Spiritualists ualists, may often touch a responsive chord.

One of the objects contemplated in the organization of the National Spiritualists' Association was to render financial assistance, as well as spiritual aid, to feeble societies who are struggling to build themselves up under adverse circumstances.

If that Association receives the support it is worthy of, the time is not distant when assistance may be looked for from that source for this class of missionary work. Twenty-five cents per annum per capita from each Spiritualist in America will place that Association in position to extend a helping-hand oftentimes when a little assistance will be of great benefit. And if we may judge by the success thus far attained, it is evident that the great mass of Spiritualists in America realize the good results that may be secured through a liberal support of the National Spiritualists' Association, and have determined to support it.

There are many arguments that might be advanced to show that providing a suitable and permanent home or place of worship is the first and most important duty for Spiritualists, as a class or society, to engage in as soon as organization is effected. That such is the fact, it is only necessary for the subject to be carefully and intelligently considered.

There are many other duties of a missionary character that will follow in rapid succession. But in order to advance successfully, it should be done systematically, and must have a head and a home. E. W. GOULD. St. Louis, Mo.

A Pound of Facts

Is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. Infant Health is a valuable pamphlet for mothers. Send your ad-dress to the New York Condensed Milk Company, New

A COMMON TALE.

Two boys were born in the selfsame town, On the very same bright day; They both grew up as business men, Each choosing a different way.

One of them hung some goods outside, But never used an ad;
He said the people would find his store If they wanted the goods he had, He had some trade, but not enough

And thus he saved a tidy sum By doing his own work. The other published well-made adv's, And gave them good display,

Described his goods, with price attached, In the papers every day. Ere long the one gave up his place And took a smaller room; The other built a splendid block, Because of a business boom.

To feel the need of a clerk,

At last the one "went to the wall"-It is a common tale—
And the other bought his goods, and made
A "Special Bankrupt Sale."

This story I need not prolong-The end is not surprising-It shows that business now-a-days
Depends on advertising.

M. P., in Printer's Ink.

> A Positive cure for Coughs, Bronchitis and all affections of the Throat, Lungs and Chest,



Adamson's **Botanic** Cough Balsam



It loosens the cough, clears the lungs, allays irritation and leaves the organs sound and well.

Prices, 35 and 75 cents a bettle. Sold by all Druggists.

TO OUR FRIENDS:

Do n't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

mmmmmmmmmm

Spiritual Phenomena.

Deathless.

" There is no death! What seems so is transition; ... The gateway of the life elysian, Whose portal we call death."

O sang the Poet, expressing as a hope what some of us now know to be a truth. We who once were enveloped in dark-

ness, but who have seen a great light, are commanded to illumine the minds of those who grope among the shadows; for this reason these lines are written, at the request of many friends.

For nearly fifty years immortality was to me but an idle dream, although for a portion of this time I was a so-called "minister of the gospel," and "Spiritualism" was but a syno nym for fraud.

"A pebble on the streamlet cast has changed the course of many a river;

A dewdrop on the baby plant has shaped the giant oak forever."

Such a little seeming chance—a casual glance at a little card on a tree at Ouset Bay-led us among entire strangers to a materializing séance, where from the cabinet came the form of a very dear friend, long in spirit life, who embraced and talked with us as in the days of the long ago. Since that experience, and probably inspired by it, my wife, my wife's sister, my three brothers, my father and mother-all in the spirit-land-have one or all come to us daily through the mediumship of our twin daughters, cheering and advising us, writing their messages by the "ouija" or "talking-board." We prize these communications most highly, and should miss them if taken from us, much as we would miss the sun were it banished from the skies.

A few years ago my spirit wife told us that our eldest daughter was sent into the world to do much good as a flute musician, as well as a singer; that one of our twin daughters was destined to be a great organist; that the other was to be a great singer and violinist, and that we must at once secure for them the best possible instruction along these lines.

Our astonishment was very great, as we had never even dreamed that they possessed any talent in these directions; but we obeyed the heavenly voices, and the inspiration has come to our girls-for they have already attained to considerable musical eminence, exactly as foretold by our spirit-friends.

I can almost see the incredulous smiles on the faces of many as they read the following words, but as we know them to be true, I must up and floated across the room to the side of my sofa, dropping there with a heavy thud. write them, in the hope that they may inspire some "doubting Thomas" to leave his "slough of despond."

On Monday evening, March 25, 1895, Mrs. C. B. Bliss of 121 West Concord street, Boston, came to our house in Roxbury, and there in the presence of our family and two of our neighbors of much prominence in society, clearly demonstrated that she is one of the most wonderfully gifted ladies in the world, and gave proof that would be taken conclusive in any court, that our friends, who have passed from earth, still live.

my wife, who passed away many years ago, my wife's sister, who followed her one year ago, my brother now in spirit life two years, my brother's wife, long in the heavenly land, a non-relative friend, and other forms not previously known to us.

They were distinctly, unmistakably recognized by us all; they took us by the hand, they gave us words of counsel, and then vanishednot behind curtains, not through trap-doors, but into the air, from whence they came.

Strangest perhaps of all, our house maiden, much against her will, was led by unseen hands from her chamber to the parlor, when at once a very dear friend of hers who passed from earth-life many years ago in Ireland, came to philosophy."

her in Irigh costume was at once recognized. Dreams have ever mystified the sage and her in Irish costume, was at once recognized. and spoke audibly to us all.

There was no possible chance for deception or hallucination, and we all say with great thankfulness:

Out of the darkness cometh a light, Out of the silence cometh a voice: And all the heavens grow strangely bright, And all our souls supremely rejoice.

We have felt the touch of the "vanished hand," We have heard the sound of the "voice that is still;" They have come to us from the better land; Their heavenly thoughts our spirits thrill

JAMES H. Foss. Roxbury, Mass.

A Great Infiltration

Of Spiritual Truth is at present continually going on in every department of human thought; and the phenomenal facts which Mcdern Spiritualism brings in its train, crop out ever and anon as to recital-in the most unexpected quarters. In many cases the account is preceded, illustrated or terminated by grotesque explanations or a great straining at obscure terms, each and all intended to lift up (?) the story from the level of spiritual inquiry per se-but the facts remain, the truths are stated, and the increasing knowledge of the community will one day enable people to believe that the phenomena are produced by what the forces enacting them have from the first claimed, i. e., the enfranchised spirits of those once dwelling on the material plane of being. The latest example of witness borne to the truth of what is above averred, appears in the columns of the staid and conservative Boston Daily Advertiser, of March 22. Its appearance in that paper may be really regarded as taking rank (almost) with an old-fashioned "miracle"

An Experience

RELATED BY MISS WETHERELL OF LYNN. She Received Commands from an Unknown Voice While on a Sick Bed in 1886, and was Able to Obey Them in an Extraordinary Way-A Table that Floated in the Air.

To the Editor of the Advertiser-One hundred years ago the German philosopher, Immanuel

Kant, wrote: "It will be proved in the future, I do not know when or where, that also in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world, that it produces effects in them, and, in exchange, receives impressions from them, without, however, becoming hu-

manly conscious of them so long as all stands

One day in the spring of 1886, when lying upon a sick bed, and, like most people who have suffered a long time, earnestly thinking upon the mystery of death, I heard a voice, so close to my ear that it might be called within, say: Place your hands upon the table for a demon stration of spirit power." I was startled; my hands were sick hands; I was not a Spiritualist, and I said "no"; but the suggestion had been dropped into my mind and would not be stilled; and in six weeks, when able to move about the house, one of my first acts was to draw a table to my chair and place my hands lightly upon its surface; after a few moments of quiet sitting I felt a quivering motion run along its top—"the result of trembling nerves," I said, and as the position tired me I moved

The next day I repeated the sitting, and again the trembling of the wood accompanied by a slight oscillation.

On the third trial the table rocked gently from side to side. The fourth and fifth at tempts brought no greater results, and I gave up the sittings for a time. One week later, when alone, I again heard the voice, and the suggestion that my mother sit with me. placed the table in the middle of the room; a bright light was burning overhead. My mother and friend took their seats at the ends of the table. The couch on which I reclined was four or five teet away. My mother, a devout Methodist, began singing a religious hymn; and immediately the table began to sway from end to

A name came to my mind of a dead friend, who, I thought, might be the moving power. I did not speak it, but asked if the power could lift the table from the floor. Immediately the table cleared its legs from the carpet, rose straight up a foot or more, and fell back. Then I said: "If a disembodied spirit is at work here please lift the table three times in quick succession." Three times the table came up a good foot, and fell back as before. Now the alphabet was run over aloud, I holding men-tally the name of my departed friend, and to my surprise and joy the table rose and fell to the twelve letters composing the name of my dead acquaintance.

Pleasurably excited, I still wanted more evidence, and requested my mother and Mrs. B. to remove their hands from the table, leaving but the tip of one finger each on the top; also to stand as far away as possible, that its legs could be plainly seen; also have free chance to move my way. Now the table was a broken one, and when lifted in the ordinary manner by muscular effort, had to be taken by its legs, as the top simply rested on the supports. The question was put: "T."-the name spelled out "can you not bring the table to the couch?" The ladies had one finger each on its top, and were standing well away from its sides.

For a moment a great creaking and straining of wood was heard, then the table rose straight

the creaking and straining sounds, then that old disjointed table with but two finger tips lightly touching its top surface, gave a jump like a little child and stood upright on the covering of my couch. I drew myself away from it, arose and called my father from a room above. He came in and watched the table move slowly off the sofa, saw it suspended in the air in contact with naught but the finger tips of my mother, saw it float across the room

and there drop heavily to the floor.

An electrician, to whom I related the circumstance, said: "I know nothing in electrical science that would cover such an exhibition.'

from earth, still live.

Yesterday I read from Prof. Huxley's treatise on "Order of Nature" the following: "If a feet from us, and while in a trance sent to us piece of lead were to remain suspended by it selt in the air the occurrence would be a miracle in the seuse of a wonderful event, but no one trained in the methods of science would imagine any law of nature was really violated The year following the one in thereby." which this experience of mine took place, brought me many of similar nature; then the character of the phenomena changed, and for 'clairvoyant" visions dazzled and puz a while ' zled my brain. To see the form, feel the personality, receive the name of an individual, a stranger, independent of the senses, dead, or in the body; to have these eccentricities of the brain verified by data of sufficient importance to make them scientifically correct, justifies the recipient, be he orthodox or otherwise, in agreeing with Hamlet in his admonition to Horatio-"There are more things in heaven and earth, Horatio, than are dreamt of in our

scientist alike; that "coming events cast their shadows before" is commonly accepted; that they cast not only their shadows, but their counterpart as well, is not so easily believed. One Thursday in March of last year I dreamt that a young man, Mr. B., who had moved from Lynn to New York in January had re-turned on a visit. I dreamt he was accompa nied by a stranger, a tall, slim individual; I saw the form of Mr. B. enter the door of my home covered with snow, I heard him laugh as he shook himself, and say something about the big snowstorm. In the morning I related the dream to my family with the remark: may see Mr. B., but not in a snowstorm."

The readers of this will remember the exceptionally warm March of '94, how gardens had been made, winter clothing thrown off and dreams of summer began; the "weather bureau" was silent as to predictions of snow: Friday and Saturday following my Thursday dream were very balmy. Sunday morning early as 7 o'clock I was awakened by a commotion in the lower hall of the house. I heard a quick running over the stairs, exclamations of surprise and delight; then I remembered my dreams, and arose and drew my curtain, and lo! the earth and air were white with a heavy

Later I was told that Mr. B. had come, unexpected by his sister or any member of our family. "Did he come alone?" I asked. "No.

he was accompanied by a stranger, Mr.
"What was the latter's appearance?" "He
was a tall, slim young man," was the reply.
Prof. Houston, in a paper read before the
Franklin Institute, in which he endeavors to correlate the phenomena of thought with grosser physical phenomena says: "An active brain may be regarded as molding the ether around it into thought waves, that are spread-ing out from it into all directions; assume that the cerebral radiations partake of the nature of thermal, luminous, electric radiations, and the following explanation of thought-transference is not improbable.

My acquaintance, Mr. B., was thinking of coming to Lynn at the time of my dream. He held the thought of his friend, the tall young man, coming with him; his mind was directed to my home, where his sister resided at the to my home, where his sister resided at the time. My brain, in the state of sleep, was passive and more receptive by reason of my illness, and perhaps lack of what Prof. Houston suggests as the "shield which protects the nerve-centres from the effects of cerebral radiations."

Prof. Houston's hypothesis is an interesting

This little work is the second purporting to come from dilum by whose hand Mr. Haven has been enabled to pen dium by whose hand Mr. Haven has been enabled to pen dium by whose hand Mr. Haven has been enabled to pen this, and the former work. Mrs. Carrie E. S. Twing, has medium, a popular speaker, writer and import for the Grange, the Woman's Christian Temperance Union, Woman Suffrage and for the cause of Modern Spiritualism.

Pamphlet, pp. 44. Price 20 cents.

For sale by COLBY & RICH. sive and more receptive by reason of my illness, and perhaps lack of what Prof. Houston suggests as the "shield which protects the

one, and suggests an explanation of part of my dream. But what of the snowatorm, of which neither Mr. B. nor I knew no more than did the "weather bureau" at Washington? Lynn, March 18. ELLEN F. WETHERELL.

April Maguzines.

THE ATLANTIC MONTHLY opens with a further continuation of that remarkable production by Elizabeth Stuart Phelps, "A Singular Life," which is now finding publication in this magazine-a tale wherein theology and romance walk haid in hand through a crowd of reader-witnesses whose hearty appreciation is marked by the tears and smiles which pass over their mental countenances like cloud and sun-bursts over the August fields of grain; "The Seats of the Mighty," by Gilbert Parker, (another installment of which is given.) will continue to hold the interested attention of all readers of the Atlantic till its very itest word; it is indeed a wonderful feat for a monthly issue now-a-days, to run at one and the same time two serials whose value individually is each month worth the price of the number; the fiction-clothed sketch of French history, "Gildou's Pity," by Grace Howard Pence, is concluded with grewsome power; the Atlantic's memorials to Robert Louis Stevenson, by Copeland and Wister, are touching and apposite; other sketches, poems, etc , with the usual departments, join harmoniously in the upbuilding of a sterling whole. Houghton, Mifflin & Co., publishers, Boston, Mass. THE CENTURY .- This number has almost as much

variety in topic as in the number of its articles. History is treated of by Prof. Stoane in Napoleon's Life, naval warfare by Molly Elliot Seawell's article on Paul Jones, invention by T. C. Martin's paper on Tesla's recent work, the drama by a note on Mme. Réjane, with portrait, music by Henry T. Finck's biographical sketch of Stavenhagen, statesmanship by Noah Brooks's article on Lincoln's reëlection, art by Cole's engraving in his Old Dutch Master series, religious and educational interests by an article by Lyman Abbott on "Religious Teaching in the Public Schools," travel by a paper by Miss Preston, "Beyond the Adriatic," fiction by Mr. Crawford's and Mrs. Harrison's serials, and by three short stories, piblic questions by various papers in the departments, and poetry by contributions from Florence Earle Coates, Maurice Francis Egan, Henry A. Beers, Louise Chandler Moulton, Rubert Underwood John-8 m, and others. It is evident that The Century has spared no expense in the illustration of the various subjects.

THE MAGAZINE OF ART .- A lively and intense interest is at once awakened in the current issue by the charming frontispiece, "The Nursery," one of the best photogravures that the managers could possibly acquire. A child and four lambs turnish the principal parts of the sketch. "Invading Cupid's Realm," is another full-page illustration, as are also a study by Herkoner, and "Reimer Ansloo and his Mother," copied from Rembrandt. Claude Phillips writes on the winter exhibition at the Royal Academy. F. G. Stephens describes, in a third paper, Mr. Yerkes's collection at Chicago. W. J. Lawrence on "Art in the Theatre' writes of "Phillipe Jacques De Loutherbourg." Mr. Dibdin describes "Manxland." "Recent Architectural Sculpture," is by Reginald Blomfield. "The Chronicle of Art" is up to date in current topics and freshest illustrations. The Cassell Publishing Co., 31 East Seventeenth street, N. Y.

ST. NICHOLAS.-In this number, stories, poems and pictures cover a wide field, as usual. Annie Matheson tells a "Fairy Tale Without a Moral." Virginia Yeaman Remnitz has a true story, "Two Little Amercans at the Court of King Christian IX." "The Black Duck" is a story told by Virginia Woodward Cloud. A cruise "Along Newfoundland and Labrador," and the occupations of the people in that desolate region, are described by Gustav Kobbé. Prof. Brander Matthews furnishes a genial criticism of Henry Wadsworth Longfellow for his series of sketches of great American authors. Naturalist W.T. Hornaday gossips about "Wild Mice, Rits and Gophers." There are four serials, each of which has an interesting installment. They are: "Chris and the Wonderful Lamp," by Albert Stearns; " A Boy of the First Empire," by Elbridge S. Brooks; " Jack Ballister's Fortunes," by Howard Pyle, and "Three Freshmen: "Lift it up," I cried, "on to the sofa;" again Ruth, Fran and Nathalie," by Jesse M. Anderson The Century Co., Union Square, N. Y.

> For the Banner of Light. TRIUMPHANT THROUGH ENDURANCE.

> > BY NETTIE M. RANDALL.

All our trials make us stronger, As we journey on life's road; Cheer up, faint heart; never falter-Do not sink beneath your load.

Keep your head above the current Of the cold on-rushing tide: Though this world is full of sorrow. There is much of joy beside,

Joy for every one who seeks it-For you do not seek in vain; What would earth be if 't was always Brimming full of sin and pain?

What would be the use of living If our hearts were always sad? If we never saw the sunlight, Or a thing to make us glad?

If our lives were spent to weeping, And our hearts were wrung with pain, And we always sat in darkness, We would never see again The pure light that God has given us,

Or the earth in all its splendor, If we steeped our hearts in gloom. . But remember, every trial

Or the flowers in perfect bloom,

Has a purpose oft unguessed; We must keep our banner floating, And must leave with God the rest.

Thus we'll learn a precious lesson, And our hearts will be aglow, With the light and love of heaven, Praising God as on we go! New Bedford, Mass.

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WEAK NERVES EPIDEMIC.

Weak Nerves Will Surely Break You Down.

Nerves Are the Very Foundation of Strength and Endurance.

If Your Nerves are Weak, Lose no Time in Getting Them Strong.

You are growing older every day, and if you do not wish the unpitying years, as they roll on their relentless way, to rob you of your hopes and joys, your pleasures, your ambitions, your very strength and energies,

keep your nerves strong and vigorous. It is the nerves which soonest wearout. You thoughtlessly use them up in work, pleasure or dissipation, and suddenly wake to find yourself broken down-that only your body remains, bereft of strength, energy and power, a mere wreck of what you were, and with only dreariness, pain, weakness, and discontent your future portion. Then you realize the immeasurable depth of bitterness in Longfellow's lines:

> "Oh, sudden thrills of fire and frost! The world is bright while ye remain, And dark and dead when ye are lost."

Health, hope, happiness-everything is dependent upon strong and vigorous nerves. It is weak nerves which give to the young fits, convulsions, hysteria. St. Vitus's dance, and the myriad nervous affections of youth. It is weak nerves which make women constantly tired, irritable, nervous, dispirited, draggedout and miserable. It is weak nerves which conquer men in their struggle for mastery in the world, which render them nerveless, strengthless, powerless, with dull-feeling head, shaking, shattered and unsteady nerves, without appetite or good digestion, enfeebled from sleepless nights and wretched and discouraged from trying days. It is weak nerves which make age a curse instead of a blessing-a body, a casket from which every power and energy has fled, leaving only weakness, despair and utter weariness.

If there is any advice which above another should sink into the heart it is the admonition to keep your nerves strong. Hence the words of Mrs. Eliza E. Clements of 126 Bright street, Indianapolis, Ind., should have weight with every one:

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Secretaries and Committees are invited to send in such accounts from all localities-East, West, North or South! We will give their re ports publication—as in years gone by—as fast as space is available.

"A Hazy Impression" About Sun-

Among the many other vain and illusory devices to compel other people to become better, at least outwardly, that are all the time hatching in the heated incubator of the exclusively righteous class of our fellow-beings, is the one to enforce the pharisaical observance of Sunday as the Sabbath, the Lord's Day above all other days, and the one day in seven when the self-righteous shall dominate entirely. Mr. Gladstone has just published an article in Mc-Clure's Magazine to help forward the pretensions of those who claim the right to make Sunday their own by the enactment of law. arguing that with a true Christian the question is not "How much of the Lord's Day shall we give to his service, but rather how little shall we withhold?" He goes on to tell what the strict observance of Sunday has done to prolong his years. A reply by Rabbi Bien of Vicksburg, Miss., in the Times Democrat of New Orleans, completely silences the churchpolitician of England by showing that the Biblical Sabbath is Saturday, and not Sunday, which is a pagan day entirely and no other.

The Massachusetts clergy, aided by the Governor, are just now doing all in their power to bring back Puritan rule to the State-to revive certain ancient (but quiescent) statutes, and add some new ones for the restriction of their neighbor's liberty of conscience.

It was no other than Roger Williams, the Baptist, who was driven out of the Massachusetts colony by this same persecuting spirit of Puritanism, who laid down the broad principle that "THE MAJOR PART SHALL RULE IN CIVIL THINGS ONLY." A compulsory Sabbath observance is nothing less than a persecution. For the majority in any community to say to the minority: "Because we have agreed to observe a certain day in a prescribed manner, therefore you must do the same thing, and if you break through the regulations enjoined we shall fine or imprison you," is insolent, bold and persecuting; an assumption of infallibility; a claim to the right to take charge of the consciences of all others, and a threat to punish disobedience with fine and imprisonment. Every one certainly has a right to acknowledge and worship God or not, and no one else has a right to call him to account. He has a right to do it when and where it seems to him proper, and to deprive him of it is odious tyranny. We should resist such a wrong as earnestly as if it were an attempt to reduce us to domestic

Suppose the Seventh Day Baptists and Jews in any State were to become a majority, and let them consecrate Saturday as the Sabbath, | Cadwallader, for which our earnest thanks are | ing place in Horticultural Hall. Beautiful potand let a man be stoned to death for gathering returned to her.

wood on that day, as was the Jewish law, what would the rest of the people of that State think of a law like that? Is the wrong we inflict on others any less than the same wrong would be if it were inflicted on ourselves? Moreover, if it is right to punish the desecration of the socalled Lord's Day, it is scripturally right, too, to punish the breach of every command recorded in the Old Testament. What a harvest of persecutions this principle would summon up and whiten. The principle, if once adopted, would justify every idolatrous government on earth in punishing Christians for not conforming to its practices. A man might thus be persecuted in different countries for not keeping every day in the week as a Sabbath, and for not worshiping everything, however puerile, horrible or diabolical, which a local majority had deified.

Christ himself renounces the principle of force in sustaining his kingdom: "My kingdom is not of this world," said he. While Mr. Gladstone does not openly plead for the legally enforced observance of Sunday, he evidently means to be taken as helping the Sabbatarian cause by showing that Jesus did not violate the fundamental idea in substituting Sunday for Saturday-or if not Jesus, then the early church after him. He labors to prove that the change was in perfect harmony with the Sabbatic idea, and was in God's thought when he instituted the Sabbath. That is just what his essay amounts to. When early Christianity, in order to extend its power, made its compromise with the outlying pagan world, and adopted so much of the pagan superstitions and deities, merely giving to them new names and changing the Jewish Sabbath into the pagan Sunday, the idea that God had it in his thought from the beginning that such a change was in perfect harmony with "the Sabbatic principle," is a good deal too much to impose on human credulity. All that Mr. Gladstone has to say on the subject is of no value or interest to any one who is informed on the Sabbath ques-

He does not touch the origin of the week and of Sabbaths; if he quotes, it is only stale and unprofitable, as if it were matter drawn from the armory of an itinerant preacher. He omits all reference to the lunar origin of the week. He does not hint that other nations than the Israelites had their Sabbath, too. He does not appear to know that the Jewish Sabbath was originally a moon festival, and that both it and the week were borrowed from the Babylonian Assyrians during the captivity; or that we of the West took our Sabbath from the same source by way of Egypt through Rome. He is forced to admit that there is "a hazy, but still practical and by no means superficial, impression that in some way or other it (Sunday observance) has to do with the original command delivered through Moses." So that, speaking logically, men may be fined and imprisoned for paying no regard to Sunday laws that a part of the religious community have a "hazy" impression are somehow connected with a law said to have been given by a God for the governance of certain ancient tribes on an entirely ceeds to import into the changed day an entirely different meaning.

Medical Law for Maine.

The absence of the late A. S. Hayward from among us is felt at the present time with special force in the stubborn contest with the medical monopolists in the different legislatures. It is to be said to his great credit, that while he lived in mortal form he for years successfully kept the allopathic wolf from the Liberal door (medically speaking). Not a statute demanded by the regulars to be recorded on the book was passed while he lived to prevent it with his sleepless activity. Not one was ever enacted until after he was taken to other scenes of usefulness

Especially did the Maine medicos feel the brunt of Mr. Hayward's fearless opposition; and since he has been removed from mortal sight they have sought-in season and out of season-to get a "protective law" for themselves, passed by the "Dirigo" legislature. They have just obtained it. The new law provides for a State board of registration "to regulate the practice of medicine and surgery." It consists of six persons, of the Governor's appointment, who are to be graduates of legally chartered medical colleges, but none of them belonging to the faculty of any medical college. Now we have it clear and straight. Under this law the practice of medicine and surgery is strictly "regulated." Six graduates of legally chartered medical colleges have in their hands the entire control of the healing practice of Maine, and the outcome will be seen in after years.

Moses Hull

Made us a pleasant call on Monday morning, April 1. He was then en route to his next engagement, which will be at Columbus, O., during the month of April. While there his address will be at 754 Oak street.

We wish this eloquent and erudite apostle of the Modern Truth the widest success. His engagement just concluded in Boston has been a veritable ovation, and the good wishes of our people follow him toward the West.

Giles B. Stebbins, in September next, speaks for the First Spiritualist Society of New York City, and would like to make engagements for October and November in his native New England. He can be addressed 143 Pitcher street, Detroit, Mich. Here is an opportunity to listen to one of the Spiritualist veterans of which the friends in Boston, in Massachusetts, and in New England generally should avail themselves. Mr. Stebbins is a deep thinker, an able writer, and a platform speaker whose voice should be heard more frequently in all parts of the country. We trust that those having in charge Spiritualist meetings will address him as above.

We are deeply grateful to the many who, at the celebration of the Forty-Seventh Anniversary of Modern Spiritualism in Boston and vicinity, said good words for the BANNER OF LIGHT and its efforts to help the grand Cause we so much love.

Dr. F. L. H. Willis called at THE BAN-NER office Tuesday, April 2, being then on his way homeward to Rochester, N. Y., after a long and successful engagement in Providence, R. I. We wish this genial gentleman every good fortune.

The table at the BANNER OF LIGHT Circle was adorned on Friday, March 30, with a choice bouquet of roses—the gift of Mrs. M. E.

The Anniversary. [Continued from first page.]

stirring words in favor of Spiritualism and its truths. He spoke very rapidly and over a large field of thought, although "If Spiritualism be True, what has it Done?" was his theme. The review which the speaker gave of the marvelous power of Spiritualism elicited marked attention and draw forth great applicate. attention, and drew forth great applause.

Miss Bertha Johnson, granddaughter of Moses Hull, gave a violin solo with great acceptance.

Mrs. May S. Pepper followed with delineations, which were many and various in character, nearly all of which were recognized. Mrs. Pepper made friends at the outset in the genial and honest manner in which she explained her work. Some fine tests were given, and applause followed applause as names and events were presented. Not a little merriment was occasioned at times at some of the personal allusions, which Mrs. Pepper often attempts to avoid giving, but which the persons for whom they were intended insisted upon hearing.

The afternoon exercises were brought to a close by the Concordia Quartet singing "The Vacant Chair.'

The evening exercises were particularly interesting, a long and varied program being presented, consisting of a selection by the Concordia Quartet; invocation by Mrs. M. T. Longley, M. D.: violin solo, Charlie Hatch; reading, "How Salvator Won," Miss Lucette Webster; selection, Longley Quartet; recitation, Willie Sheldon; song, Charles Wesley Sullivan violin trio, the Misses Bertha, Pearl and Ollie

The following Anniversary Poem, written by Mrs. M. T. Longley, was finely read by Eddie W. Hatch:

A giant, full of strength and might,
Came to the world one day,
A marksman bold, arrayed in light,
Equipped for every fray
With Superstition, Fear, or Doubt—
Such were the fees he sought;
The enemies he put to rout,
His weapone—Truth and Thought His weapons-Truth and Thought.

And wheresoe'er those weapons bright Discharged their mighty power, Old creeds and dogmas faded quite From human souls that hour.
The priesthood scowled, but angels smiled. For Ignorance was slain. And not one soul, though once beguiled, Could be enthralled again.

Out of the heavens there sprang a light, And all the air grew sweet
With myriad voices through the night,
Which did this song repeat:
"There is no death! There is no death!
But Life is Lord and King.

The sour renews its vital breath, Let earth, rejoicing, sing. The glad refrain "There is no death!" Resounds from shore to shore, And men and angels in one breath Proclaim it evermore.
And as its cadence fills the air Old Error slinks from sight, While Truth is planted everywhere, And all the world grows bright.

The century now growing old
With mighty deeds is wrought;
We're nearing now the age of gold— Age of Progressive Thought.
The century in triumph glows
()'er wondrous things achieved,
The banishment of slavery's woes
The black man's wants relieved.

The dawn of woman's era, too-Her place has been defined; Old fossils have retired from view; Not Money now, but Mind, Is monarch of the world to-day, And leads it grandly on, While Art and Science line the way With victories nebly won

Our giant set the world aflame In eighteen forty-eight; From heaven's eternal heights he came, With tidings good and great.

And at his touch the weak grows strong; Great questions spread afar; Justice demands now right from wrong Life's doors are set ajar-

Till Nature's mysteries are revealed, And law and order shown; Science her wondrous tomes unsealed To make her secrets known. And though the century is rife
With grand achievements wrought, The knowledge of immortal life
To earth by angels brought March thirty-first in forty-eight, Of all grand things is truly great.

President W. H. Banks, who occupied the chair, introduced Mr. Hull, whose discourse was a continuation of that of the morning. Mr. Hull's theme was the "Mission of Spiritualism," and in connection with the announcement of his subject he made use of the passage from Matthew: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He gave a brief treatment of Christianity

saying that it had eclipsed what went before it, but there was a grander and a broader dispen-sation which had come to take the place even of Christianity, the better features of which, however, would be retained in the new faith. The speaker's remarks were to the effect that the expression of the inspiration which was given to little Palestine in the Bible was inadequate to satisfy the religious longings of the people of this great country. There was a different and a much more enlightened civilization now than existed at the time of the events

related in the Bible. The exhortation of Moses as to keeping holy the Sabbath day did not apply to the people of the nineteenth century, when it was impossible to close up the great institutions of the

world on Sunday. No religion on earth to day, said the speaker, has such a hold upon the popular heart as has Spiritualism. Nothing has a place in the estimation of the people which does not recognize some form of Spiritualism. Books of stories and of poems with Spiritualism left out are for the most part uncared for. The ministers of theology, in order to prevent the people from going to spiritualistic meetings, are preaching more and more liberal sermons every day. They are falling over one another in the endeavor to get away from those old doctrines which had been the foundation of the church Everywhere they hear the cry that Protestantism and Orthodoxy are going down, so that to retain their congregations, the churches are compelled to keep away as much as possible from Orthodoxy.

Speaking of Spiritualism upon the stage, Mr Hull said he was wicked enough to go to the theatres once in a while, and he was free to confess that he had obtained better lessons in the theatre than he ever got in the church.

He kept his audience in rapt attention by describing a performance of " The Rag-Picker in Boston in 1863, in which Maggie Mitchell took part, and which depicted a form of Spirit

There are fifteen million Spiritualists in the world, said the speaker, and there is not a vil lage or a hamlet in which one or more mediums do not live. And who are these fifteen million people? Are they all fools? He admitted that the Spiritualists have their share of fools, but that they are all such is unworthy of attention. The greatest thinkers of the world are Spir-

itualists; the great lawyers, the most eminent scientists. Joseph Jefferson and the best President that the United States ever had were Spiritualists. The Spiritualists were the happiest people on earth, and, he helieved, the best

people on the earth also.

Mrs. May S. Pepper was as successful in the evening as she had been in the afternoon in her marvelously accurate descriptions and tests, prompt recognitions following on the part of amazed and grateful recipients. A selection by the Concordia Quartet, and benediction by Mrs. Longley, brought to a conclusion one of the grandest and most auspicious Anniversary celebrations of the many which have been held by the Boston Spiritual Temple Society. Mrs. A. H. Luther, who has been engaged by the Society for the month of April, will occupy the platform at Berkeley Hall next Sunday.

The Children's Progressive Lyceum.

The important era in the history of Spiritualism was appropriately observed by the Children's Progressive Lyceum, the exercises takted plants, rich in flower and foliage, and sev-

eral bouquets graced the platform, and a large oil portrait of Luther Colby occupied a position in front of the speaker's desk. Those who were aware of Mr. Colby's love for flowers thought the presence of his portrait most appropriate.

The morning exercises were presided over by Dr. J. R. Root, and began with a duet, "For-ever with the Lord," sung by Misses Eastman and Cushing of the Nillson Quartet. Mr. Charles T. Wood, Conductor of the Lyceum, offered the invocation, after which Miss Thomp

son of the quartet gave a contralto solo.

Mrs. Sarah A. Byrnes was then pleasantly introduced by Dr. Root, and took for her theme "The Welfare of Our Children." She said that all are aware that time does not wait for us, and what we do we must do promptly. Our example should be of such a character that our children will accept it; and while we, as Spiritualists, believe fully in our faith, we must remember that Spiritualism is not the only thing; its influence is the underlying principle, and to that influence we should always tend. It is our duty to see to it that our children enjoy this beautiful, outreaching influence; and to the end that it may be accept able to them we should live moral, helpful

Mrs. Byrnes spoke of the influence of the child, alluding to the advent of Spiritualism through a little child, and then passed on to speak of immortality as the crowning glory of the coming of those tiny raps down in that New York home. When we look back over the period of the forty seven years it seems a long time to man, but it has been most valuable to us, as showing the power of the grand religion which is now so clear to our vision. We have vantage ground over our Christian brethren, in that we have demonstrated what they have failed to demonstrate; namely, the continuity of life. We have answered all their questions on that subject, and shown them greater truths than they have been able to present.

It is twenty-seven years since the first Anniversary was observed, and many have been the changes in that time. Thousands have embraced our beautiful religion, and have felt its comforting influence. Thousands and millions will embrace in the time to come.

Mrs. Byrnes spoke at length on the duty of parents to impress spirituality as well as morality and immortality upon their children, urged the claims of the Lyceum, paid glowing tributes to those who are striving to teach the youth the right principles of a life here for the home beyond, and closed with placing Spiritualism far above all other religions of the present day and generation.
Miss Eastman sang "The Mission of the

Rose," which closed the morning exercises.

The afternoon exercises opened at 2:30 with a selection rendered by the Nillson Quartet. Invocation was offered by Mr. C. T. Wood, the Conductor of the Lyceum, who introduced Rev. T. Ernest Allen of Grafton, the able Secretary of the American Psychical Society, who took for his subject "The Spiritual Reformation; or Christianity Reconciled with Spiritualism." [The full text of his address will appear hereafter in THE BANNER.—Ed.]

The subject was ably treated in the form of a dialogue, supposed to take place between the spirits of Socrates, Theodore Parker, John Stuart Mill and William Denton, in which the particular views of each were expressed from their standpoint, as modified by the events which have transpired since their departure

This discussion was also participated in by W. Stainton Moses, and the different lines of argument were carefully attuned to the sup-

posed present views of the individuals named: The summing up being designed to show that the Christian religion had passed through many stages of modification and change, so that the advanced thinkers selected for instance from progressive Unitarians were really not at all antagonistic in belief and idea to the generally adopted ideas of Spiritualists. As the Bible itself is one of the strongest

and most substantial supports of the claim that spirit-communion has always existed, and with the "new birth" or expression of Mod-ern Spiritualism added to it, it would seem that we had the basis and promise in the reconciliation of the two factors of a bright and glorious future.

The evening exercises opened by selections given by the Nillson Quartet, after which the following program was charmingly rendered Anniversary address, Daisy Hereford; readng, "Spiritualism, Past and Present," J. II. Nolen; song, Gracie Scales; recitation, Carl Leo Root; song, Winnie Ireland; violin solo, Richard Henry Crosby; recitation, Flossie Bethune; duet, Mabel and Irene Harlow; reading, Mabel Warnock; mandolin solo, Professor Cooles; reading, Mark Adams; tableau, "Seven Ages," Helen Higgins, Elousia Hartmann, Mabel Warnock, Genie Bowen, Lizzie Nolen. Grace Dyer, Flossie McNaughton and Mark Abrams; song, Floyd Sibley; selection, Nill-son Quartet; solo, Mabel Waite; song, Baby Lou and Lila Mackintire; duet, Evelyn and Jessie Smith; song, Baby Lou; reading, Geo. Lang; song, Lila Mackintire; reading, Marion Fowler; selection, Nillson Quartet; dialogue, "Spiritual Tree of Life," Newell B. Austin, Elmer B. Packard, Ernest L. Porter, Bertram E. Kellogg, Frank R. Hall, George S. Lang and Albion R. Waitt.

The time occupied was two and one-half hours, with no waits, and was one of the most commendable and truly elevating entertainments which the Society ever put before the

Much praise is due to Miss Mabel Warnock. who ably assisted the committee and officers in the rendering of the program. The hall was filled, and the audience seemed delighted with the evening's entertainment.

The Committee of Arrangements consisted of Mrs. W. S. Butler, Mrs. C. T. Wood, Mrs. C. M. Daisley, Mr. C. T. Wood and Mr. J. A. Shel-

The Helping Hand and Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

The Helping Hand Society and Veteran Spiritualists' Union united in the celebration of the Anniversary at Gould's Hall, No. 3 Boylston place, Wednesday, March 27.

The afternoon meeting opened with a piano solo by Mrs. Ellen F. Burnett, followed by a trio by Mrs. H. V. Tennie, alto, Charles W. Sullivan, tenor, Mrs. Mary F. Lovering, soprano and pianist.
Mrs. N. J. Willis gave the opening address.

which was a comprehensive review of the work for the past forty-seven years; Miss M. F. Wil lis recited an original Anniversary poem, which was heartily cheered, and after a song by Mr. Charles W. Sullivan, the session closed with congregational singing.

At the evening session the hall was crowded. Dr. Storer was present, but on account of disability he called Vice-President Eben Cobb to the chair, who gave a hearty welcome to all present. After a piano solo by Mrs. Burnett, Mrs. Mary T. Longley gave the opening address, remarking that, although we speak of Modern Spiritualism, yet Spiritualism dates far back of the advent of what we call modern. She said that we can count much of pleasure

and a fund of knowledge which we have obtained during these forty-seven years. An influence, she said, is going out from the socie ties represented here that is very remarkable Since a year ago many have passed on, others are coming forward to fill their places, and as we enter upon another year's work we should determine to hold the standard of truth higher than ever before. She referred briefly to the need of a Mediums' Home, hoping that

something might be done during the coming year to meet such a demand. A jubilee song was finely rendered by Mr. Charles W. Sullivan and Mrs. Gill, which was loudly encored. At this point J. B. Hatch, Jr., read the fol-

lowing telegram: "WASHINGTON, D. C. To J. B. Hatch, Jr.: Anniversary greetings from the National Spiritualists' Association, to the Helping Hand Society. Unite to defend the right.

FRANK B. WOODBURY."

Dr. H. B. Storer was called upon, and said that he was glad to speak in favor of Moses Hull, who, after years of persecution, had come to be one of the best teachers of spiritual truth upon the platform, remarking that never man spake like this man regarding the Spiritualism

of the Bible, and hoping that we should each and all individualize ourselves, and help to do

and all individualize officeries, and help to do a greater work the coming year.

Mrs. S. Dick recited that beautiful poem,
"Over the River They Beckon to Me," adding that many have left us for the better land, and join with us in this celebration. We are glad to witness the downfall of bigotry, and the uprising of the people to investigate our beauti-

ful philosophy.

Miss Lucette Webster gave, by special request, "Maria in Heaven," followed by "Jo-

quest, "Maria in Heaven," followed by "Jo-siah's Story."
Mr. J. Frank Baxter favored the audience with an Anniversary Song, assisted by Mr. Charles W. Sullivan, "Ring the Bells."

Mr. Baxter read an essay, giving a grand review of the early conflict of the theological world with which the advocates of Spiritualism had to contend, predicting the final triumph of truth over bigotry and superstition.

A violin solo, very artistically rendered by
Master Charlie Hatch, accompanied by Mrs.

Burnett, was received with applause.
Mrs. N. J. Willis spoke of her pleasure to

unite with those who have enlisted under the banner of Truth. We have received abundant proof that the religion of Spiritualism stands above every other form of religion, because it gives us knowledge. Spiritualism will lift every soul, and assure it of immortality. An infinite trust has been given us, and we must try to lead humanity forward. We must utilize Spiritualism, and we shall have the assistance of the loved ones gone before.

The Longley Quartet sang very finely that beautiful song of Mr. Longley's, "Love's Gold-Willie Sheldon of the Lyceum gave several

recitations, which were finely rendered.
Mrs. M. E. Cadwallader gave a very interesting address, touching upon some of the dangers which threaten our Cause, and the vast importance of unity of action on the part of all

Spiritualists to avert these manifest dangers. Mr. Fuller of Newton spoke very earnestly of the past, present and future of Spiritualism.
The meeting closed with "America," in which all present joined heartily.

F. ALEXIS HEATH.

First Spiritual Temple,

[Exeter and Newbury streets.] To the Editor of the Banner of Light:

Last Sunday, the Forty-Seventh Anniversary was observed as follows: At 11 A. M. séance for full-form materializations through the mediumship of Mrs. C. B. Bliss. At 2:45 P. M. discourse through the medium-ship of W. J. Colville, and at 8 P. M. séance for full-form manifestation through the mediumship of Mrs. Hattle Stafford Stansbury. The manifestations of spirit power both morning and evening were of unusual interest. Many of the forms were recognized by their close resemblance to their mortal expression, which was noted and commented upon by the large audiences. The séances, seemingly, should settle the fact of full-form materialization. The lecture through

Mr. Colville was able, and very appropriate.

Next Sunday, April 7, at 11 A. M., physical manifestations, at 2:45 lecture by Mr. Colville, and at 8 P. M.

physical manifestations. A correspondent writes: On Sunday, March 31, W. J. Colville resumed his position as lecturer at the Temple, Exeter and Newbury streets, at 2:45 P.M. when the commodious edifice contained a large audi-

ence for appropriately celebrating the Forty-Seventh Anniversary of the Advent of Modern Spiritualism. Anniversary of the Advent of Modern Spiritualism.

Precively at the appointed time for opening the services the grand organ, under the skillful touch of Geo.

H. Ryder, gave forth a pealing march of jubilation, which gradually modulated into the prelude of a lovely song exquisitely rendered by Miss Dodge, whose sweet soprano voice is constantly increasing in depth of tone and fullness of expression. Beautiful white lilles adorned the desk, and as the speaker pronounced a touching invocation after reading one of O. W. Holmes's finest poems, the graceful flowers appropriately sugfinest poems, the graceful flowers appropriately sug-

gested the tenor of aspiration.

The text for the lecture was from the poem "The Chambered Nautilus," the stanza commencing with the majestic lines, "Build thee more stately mansions, oh! my soul, as the swift seasons roll."

oh! my soul, as the swift seasons roll."

As a special report of this eloquent and stirring address has been made for The Banner, no abstract is offered this week. Suffice it to say that the listeners gave their rapt and sympathetic attention to one of the strongest and broadest pleas for mental and spiritual liberty ever pronounced from that platform.

It was not a mere commemorative oration in celebration of a past event of moment to mankind, but a forcible, practical appeal for such application of the teachings of Spiritualism in everyday life, as would

teachings of Spiritualism in every-day life, as would soon lift the world to a vastly higher plane of peace and happiness than it has hitherto attained. The poem following the discourse was unusually nelodious, and formed a beautiful ending to the im-

pressive exercises On Monday, April 1, 8 P. M., W. J. Colville commenced a new course of Monday evening lectures in the lower audience-room, taking "Psychometry" as the special theme.

In the course of his remarks the lecturer alluded to a recent article in The Banner by Dr. J. R. Buchan-an, and endorsed fully the views of that distinguished

The cause of a seeming disagreement between W. J. Colville's teachings in the Questions and Answers de-partment of The Banner and the views of Dr. Buchanan appears to have been due to an unintentional omission of a sentence in the manuscript furnished by W. J. Colville to the editors of that journal.

Instead of letting the bald assertion go out to the world that there re only two phases of psychometry, namely, impressions gained from contact with objects by a sensitive person, and impressions received from unseen intelligences, the full report of the answer would have contained the additional statement, "as commonly understood by those who have not penetrated into the deeper arcana of the subject."

Many questions are always asked and answered after the Monday-evening lectures, thereby making them very interesting and profitable to all earnest students of psychic science

On Friday, April 5, Mr. Colville will give a brief address at 8 P. M., on "Mind-Reading," to be immediately followed by experiments in this interesting section of the psychical domain, by Chauncey Palmer

Mr. Palmer is a very expert illustrator of this fascinating phenomenon, and all who attend are sure to nating phenomenon, and all who attend are sure to be interested, and possibly editied also.

On Sunday next, April 7, Mr. Colville's lecture at 2:45 P. M. will be on "Surprises in Heaven."

On Monday, April 8, at 8 P. M., "The Law of Vibration" will be the topic. Everybody is cordially invited to all these meetings; there is no charge for admission at any time. Voluntary offerings are taken for current evaposes.

America Hall, Boston. To the Editor of the Banner of Light:

for current expenses.

We had three glorious Anniversary meetings on Sunday last, and our hall was completely filled at each session. The following took part during the day: Eben Cobb, Mrs. Alice Waterhouse, Mr. J. B. Hatch, Sr., Dr. C. Huot, David Brown, Mrs. Butler, Mrs. A. P. McKenna, Mrs. A. Howe. Mrs. A. Forrester. E. J. Peak, Mrs. S. C. Cunningham, Geo. F. Slight, Miss G. M. Hughes, Mrs. F. Bird, Mrs. B. Robertson, Mrs. M. Leslie, Miss L. E. Smith. Mr. C. Hardy, Mrs. E. Shackley, Mrs. Saunders, Mrs. M. Robertson, Father Locke. An original poem by Mrs. M. Robertson on the Forty-Seventh Anniversary was delivered. Seventh Anniversary was delivered. Music by Mr. L. Baxter, Mrs. Peak. Mrs. Saunders, Mrs. Lovering, Mr. L. Huxley, Prof. Peak, Father Locke with an original song.

Eagle Hall, 616 Washington Street.

To the Editor of the Banner of Light: Wednesday afternoon, March 27, solos by Mrs. Carlton, Mr. Anderson; remarks, tests and readings, Mrs. M. Knowles, Mrs. H. C. Clarke, Dr. Willis, W. S. An-

derson, E. H. Tuttle.

Sunday, March 31, the three sessions were well attended. Anniversary services were held, Mrs. M. E. Pierce, Mrs. J. E. Wood, Mrs. J. E. Davis, Mrs. O. M. Robbins, Mrs. H. C. Clarke, Mrs. M. E. Saunders, Mrs. F. Stratton and E. H. Tuttle taking part in appropriate remarks tests and readings: noem, Mrs. Mrs. F. Stratton and E. H. Tuttle taking part in appropriate remarks, tests and readings; poem, Mrs. Clarke; mental questions answered by Mr. Tuttle; musical selections, Mrs. Carlton; plano solos, H. C. Grimes.

HARTWELL.

Elysian Hall, 820 Washington Street,

To the Editor of the Banner of Light: Our circles and meetings on Tuesday, Thursday, Friday and Saturday were eminently successful. Fine tests were given by Mrs. Hutchins, Mr. Harrington, "Cyrus," the Persian, Dr. Mathews, Dr. Thompson, L. F. Thayer, Mr. McLane, Mr. Hersey, Mrs. Friedrick, Mrs. S. C. Cunningham, Mr. Lathrop and others. Wednesday afternoon we held a special all-voul's spiritual circle. A beautiful poem was given by a visiting medium, and fine tests by "Rosebud," "Wild Rose" and others.

medium, and fine tests by Moscour, and others.
Sunday we celebrated the Anniversary in three interesting sessions. The circle and meetings were well attended, and "Wild Rose" gave three highly commended addresses on Modern Spiritualism. Many tests by Mr. Latbrop, L. F. Thayer, Harvey Redding and "Cyrus," were fully recognized.

W. L. Lathrop.

Harmony Hall, Boston,

To the Editor of the Banner of Light:

Tuesday and Thursday meetings were well attended. Mediums who assisted were: Mr. White, Mrs. Lamb, Mrs. Hatch and others.

The delebration of the Forty-Seventh Anniversary of Modern Spiritualism at this hall was a grand success. The "auget-world" indeed sent its messengers to assist, and the tests given this day were grand, and well recognized; addresses were brief and to the point. Those present who assisted were: Mrs. J. A. Wood, Mrs. Chapin, Mrs. Charter, Mr. White Mr. S. H. Neike, Mr. W. B. Wood, Miss S. B. Lamb, Mr. Martin, Mrs. French of Port Harbor, Mrs. Barrett, Mrs. C. H. Clark and others. Music was extra fine, and furnished by Miss Badie B. Lamb, vocalist and planist; Mr. Ernest Hoffmann, violin soloist; Mr. Charles Weber, zither soloist, S. H. Neike, basso.

JAMES HIGGINS. JAMES HIGGINS.

First Spiritualist Society of New York

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary exercises were opened on the evening of March 30, by a gathering of distinguished mediums and well-known Spiritualists, at Adelphi Hall, under the direction of Mrs. H. J. New Adelphi Hall, under the direction of Mrs. H. J. New ton, who presided. In her beautiful opening address she spoke of the Anniversary of the birth of Spiritualism at the Hydesville Bethlehem as our Christmas, where the child was born that has brought such vast joy and consolation to thousands of hungry souls. "No star was there to point the way to the manger, but a bright light from the angel-world shone upon the humble home of the three sisters, the instruments of the wise spirits for the first revelation that should lighten the burdens of humanity in the coming ages of the world."

the world."

Mrs. Gridley made an inspirational address, during which she saw the three Fox sisters again united in their spirit home, and scattering upon us the seeds of love and gladness. The Easter of the Christian world cannot be more full of promise than this day, our Easter, is to us, with its different phases of mental and physical manifestations, the greatest of which is the intelligent, etherealized form to the passage of which these walls afford no obstruction.

Mr. H. J. Newton in a short address said: "Whatever people may say or think about Spiritualism, it is acknowledged by both foolish and wise that it is in the world. The Orthodox admit this, and say the devil brought it; if he did, we will have to call him a good fellow. Science has made successful war on dogma, and it will pass away."

After the singing of a lively song by Mr. Wallace,

fellow. Science has made successful war on dogma, and it will pass away."

After the singing of a lively song by Mr. Wallace, J. Clegg Wright was inspired by an Itish spirit, who spoke of the ancient glory of his birth-land, and predicted that at a not far distant time the soil of Ireland would again be in the possession of its native born children. Then came Mr. Wright's grand control, George Rushton, the philosopher, in striking contrast to the previous spirit, and poured forth his splendid epigrams. Rushton says that he knew Benj. Franklin in Parls, and that Franklin, with his scientific knowledge, and himself, were the organizers and managers of the Hydesville rappings. They believed that the time had come when the mediums would be safe, but the events showed that it was a narrow borderline. According to the quality of your aspirations will be your mediumship. The study of man is the greatest study in the province of mental culture. Nature will kill the misfit nations. Why coes it take thousands of generations before the human intellect can recognize natural law? Because when the child is born its mind is empty. Heredity assists, but the environment governs. It was hetter to be born in is born its mind is empty. Heredity assists, but the environment governs. It was better to be born in Rome during the first century than in Great Britain. Saracenic civilization made the Reformation possible. The Saracens taught the Christians good manners. The false can sustain a civilization until the true can be realized. A man never comes to Spiritualism until his knees are broken in unanswered

alism until his knees are broken in unanswered prayer. Better days are coming to your land financially, socially and intellectually, and Paine's aspirations for it will be realized.

Luther R. Marsh came from his country home to participate in the Anniversary. His leonine face and his cultivated, antique language are a pleasure to see and to hear. He spoke of missing by recent death his coëval friends, R. W. Flint and John O'Sullivan, Ex-Minister to Portugal—both good and wise Spiritualists, born in the same year as himself, 1813. Through Flint's mediumship he had received, years ago, an article to be added to his address before "The New York Historical Society," on the history of the alphabet, which he verified by reference to philological works, but which at the time neither he nor the medium knew anything about; it gave the numbers of letters in the Greek alphabet at different periods, and was found to be absolutely correct.

was found to be absolutely correct.

Mr. Marsh defined a Spiritualist as a "believer that the mind survives the disintegration of the body at death, and can return and manifest its identity;" that however much thinkers may differ in their belief as to a Personal God, in which he believes, or as to the Divinity of Jesus Christ, to which doctrine he still askinguidessentials. acknowledges allegiance, so long as they hold to the bellet above defined they are Spiritualists. He ac-counts for the wide difference of opinion on these and other doctrines among spirits and Spiritualists by the fact that the spirits of lower planes cannot see or know the things of the higher planes, but that the highest spirits can come back to mortals and teach them things not known in the lower spheres of spirit life. Mr. Marsh said if any one can give a better theory than this for these discrepancies in belief, he

would like to hear it. Mr. Marsh announced the presence in the audience of his private medium, Mrs. Hiler; her son John gave

Mr. Emerson gave a number of his full-named descriptions. I have seen a great many of these without a failure or error. It would seem as if exactitude

out a failure or error. It would seem as it exactitude can be achieved by certain mediums.

Mr. Marsh spoke of having a number of parafine molds of hands and faces, impressed in melted paraffine, and then filled with plaster, which had been made in Paris and presented to him by Mrs. Wallace; they were kept by him in his gallery of "precipitated pictures" at his country-seat at Middletown, N. Y.

Mrs. M. E. Williams, Mrs. Cadwell, and fifty other and the part mediums were present but, there was not of our best mediums were present, but there was not

time to hear from them.

Mr. Marsh spoke of having a communication that afternoon through Mrs. Williams, from a friend of his youth, but whom he had not thought of for many years. The Anniversary celebration was continued Sunday afternoon at Carnegie Hall. JAMES B. BROWN.

[The report of these Anniversary exercises at Carnegie Hall will be given next week.—ED.]

(An account of the observance of the Anniversary by the Spiritual Thought Society having arrived too late for publication in this issue it will appear in BANNER of April 13. Mr. Fletcher lectures next Sunday evening as usual.—ED.]

Worcester, Mass.

To the Editor of the Banner of Light:

1

The Progressive Lyceum celebrated, March 31. the Forty-Seventh Anniversary of Modern Spiritualism with the following program: Song, "Happy Greeting to All"; Silver-Chain Recitation," This World is What we make It," and Calisthenics, Lyceum; "Our Lyceum," song and representation by eight members, under direction of the Guardian; song by Flossie Isaacs; recitations, "What I Love," Benny Nichols, and "Little Mary's Wish," Ida Yates; piano solo, "May Bells Ringing," Flossie Isaacs; readings, "Onward," Bertie Yates, and "Human Progress," Mrs. Dello Barlow: harmonica and quitar duet Frank Bur. ward," Berlie Yates, and "Human Progress," Mrs. Delia Barlow; harmonica and guitar duet, Frank Burgess and F. L. Hildreth; recltations, Willie Barlow, and "The Two Mysteries," Bertie Clapp; song. May Yates; recitation, "Little Jim's Last Morning Call," Frank Burgess; Musical Calisthenics—members under direction of the Guardian; song, "When the Mists have Cleared Away," Mabel Woodward; recitation, "In School Days," Bertie Ray; piano solo, "The Bird's Message," Hattie Smith; reading, "What do You Teach the Children?" Hattie W. Hildreth; song, Robert Fisher: "descriptive song," Bertie Fisher: reading, "The er; "descriptive song." Bertle Fisher; reading, "The Woodland Idyl," M. E. Adams; plane and guitar duet, "La Madonna," Hattle Smith and F. L. Hildreth; reading, "The Dawn of a New Era," E. H. Hammond; "Grand March," Lyceum, and song, "The Band of

Ulberty."

Our hall was beautifully decorated—an evergreen arch over the platform, and a profusion of fragrant flowers. A glorlous day and a good audience served to make the celebration a complete success. Let us hope our spirit-friends enjoyed it as much as we. Our thanks are due Bro. Hammond and Sisters Bar-

low and Weeks for the arch.
F. L. HILDRETH, Conductor. The Forty-Seventh Anniversary of Modern Spiritualism was duly observed March 31 by friends and members of the Association. A stirring address appropriate to the occasion was given by Mrs. N. J. Willis of Cam-

bridgeport.
The speaker for April 7 will be Mrs. Carrie F. Loring of East Braintree.
D. M. Lowe, Cor. Sec y.

Lynn, Mass.

To the Editor of the Banner of Light:

The occasion of the Forty-Seventh Anniversary of Modern Spiritualism was observed in a very marked and appropriate manner on Sunday last, March 31, by the Lynn Spiritualist Association. The commodious Cadet Hall not alone was required, but the large banquet hall below.

A large audience assembled in the afternoon, and was greatly interested in the varied program offered, lasting from 2:30 till after 4 o'clock. The opening number of the afternoon was a grand song, "Hali This Day!" played and sung by Mr. J. Frank Baxter. It was followed by Mrs. M. C. Chase, the President of the Ladies' Ald connected with the Association, in a second invocation. Then came an original page. isoulful invocation. Then came an original poem from Mrs. Stone of Swampscott. Mr. Baxter sang a new Anniversary Hymn, entitled, "For This we Hold

Mr. James Kelty, the worthy President of this Assomr. James heity, the worthy rresident of this Asso-ciation, then proceeded to make a very telling in-troductory speech, reviewing the experiences of Jesus and his immediate disciples; he instituted happily, parallels through the mediums of to-day, and called lattention to the increasing powers and entirely new phases, saying how forcibly he was reminded of the

words of Jesus to the effect that the things he had done should be done by others, and even greater things. He closed by proclaiming Modern Spiritualism a blessing and a benediction.

Mrs. M. O. Chase followed him with brief but timely remarks, and then Mr. Baxter was introduced for the special address. His discourse occupied just twenty minutes, was full of meat, was greatly appreciated by Spiritualists, and thoroughly applauded by all.

After this address, for one hour or more, Charles S. Dennis, one of nature's gifted healers, exhibited his ability to heal. He said he was not there to talk himself, but would let his audience talk for him, as they would, either favorably or otherwise, after he was through. He then called for any who were suffering, and without one failure performed marvelous cures, if human appearances and testimony meant anything: human appearances and testimony meant anything. A child cured of deafness so as to hear a watch tick a man with headache relieved in one minute, a lady with lame wrist of eight weeks' standing, quickly cured, a lady whose head was drawn, and nervously drawing further to one side, almost instantly cured and a dozen others.

Miss Annie Foster Larcom of Beverly played most artistically the cornet, accompanied by her sister on the plane, closing the afternoon services with one of her solos.

Supper was served at five o'clock in the banquet

Supper was served at five o'clock in the banquet hall, and the half-dozen long tables were closely filled by the numbers who partook.

At 7:30 o'clock in the evening Cadet Hall was crowded. A plano solo was the opening number by Miss Ethel Frost; an invocation followed by Mrs. Chase; then a recitation by Miss Lila Garland; and after, a vocal selection by Miss Amy Adams. These were all representatives of the Lynn Children's Lyceum, and they acquitted themselves finely and well merited the applause they received.

Then for one hour Charles Dennis again performed his part as a healer, to the astonishment, and in some degree to the amusement of the criticising audience. This part was followed by Miss Larcom and her sister

degree to the amusement of the criticising audience. This part was followed by Miss Larcom and her sister again, with a cornet and plano-selection, which was enthysiastically accepted.

Mr. J. Frank Baxter followed with the Anniversary address of the day. He occupied only one-half hour, but he never gave a better address in Lynn—and he has given many and most satisfactory ones—than on this occasion. He dwelt particularly on the constructive work of Modern Spiritualism, as he reviewed its forty-seven years' development and influence. No synopsis would do it justice. The close attention and hearty applause showed the worthiness of this discourse in the estimation of the people. Then, after an original Anniversary song by Mr. Baxter, he gave a descriptive séance for over half an hour, and of this it must be said, never could be audience more interit must be said, never could be audience more interested, and certainly never in Lynn did Mr. Baxter better exhibit his mediumistic powers. Not only descriptions were given, but accompaniments of absolute the same accompaniments of absolute the same accompaniments. lute tests—grand proofs of the interference of excar-nate spirits.

A glorious day gloriously celebrated was the verdict of the hundreds who were out in attendance.

Mr. Roscoe of Providence, R. I., who is a favorite with many in Lynn, will be the speaker for this Association the next two Sundays.

SAGAMORE.

[T. H. B. James sends report of Anniversary services held by "The Spiritualists of Lynn" Society last Sunday at Clerk's Hall, Summer street, which will appear in the next number of The Banner—

Salem, Mass. To the Editor of the Banner of Light:

Sunday, March 31, we celebrated here the advent of Modern Spiritualism at Cate's Hall. In the afternoon the services were conducted by the children connected

the services were conducted by the children connected with the Lyceum, consisting of recitations, songs and musical selections; after which there was an experience and fact meeting held—also remarks by Mrs. M. E. Cadwallader of Philadelphia, Pa.

In the evening Mrs. Cadwallader again addressed the audience in a very earnest and sincere way, going back to the time of the "Rochester Knockings," and traversing the ground up to the present time, showing the growth and the increase of interest in Spiritualism, and calling on her hearers to be true to the trust given them by their spirit-guides and helpers. Mrs. Cadwallader seems to be very earnest in her work for the Cause of Spiritualism, and takes with her the kind wishes of many friends in Salem.

wishes of Spiritualism, and takes with her the kind wishes of many friends in Salem.

The exercises of the evening were interspersed with recitations by Miss Susie Bailey of Canada, who is a very fine clocutionist, also Miss Alice Thorner of Marblehead and Miss Mabel Whipple of Salem, who rendered their selections very finely. The singing, under the leadership of Miss Amanda Balley, was excellent. Altogether the exercises of the day passed off in a Altogether the exercises of the day passed off in a very creditable and pleasing manner.

Next Sunday our platform will be occupied by Ida

P. A. Whitlock of Boston.

MRS. G. R. KNOWLES, Sec'y.

Rockland, Mass. To the Editor of the Banner of Light:

Dr. H. F. Tripp of Onset was with us Sunday, delivering two inspirational lectures appropriate to the Forty-Seventh Anniversary, each lecture ending with a test séance, tests being promptly recognized Next Sunday we expect to have Mrs. Hattie C. Mason of Boston.

Providence Spiritualists' Association. To the Editor of the Banner of Light:

The Providence Spiritualist Association celebrated the Forty-Seventh Anniversary of Modern Spiritualism, at Columbia Hall, 248 Weybosset street, Saturday, March 30. The hall was decorated with flags and bunting, the platform with ferns and cut flowers. The audience was large in attendance, and took a

deep interest in the exercises.

The Vice-President, Alexander Proctor, called the meeting to order. The exercises commenced by singing, after which the Vice-President made remarks of welcome; several speakers were present, who occupied seats on the platform, many of whom took part.

The Children's Progressive Lyceum took the first part; among those to recite and sing were Miss Mattie Reynolds, Miss Grace Darling, Florence Keynon, Mamie Seward, Master Everet Aldrich, Miss Ethel Reynolds, Miss Flossie McDougal; eighteen children took part in Lyceum maxim.

Reynolds, Miss Flossie mcDougar; eighteen children took part in Lyceum maxims.

The first speaker, Mrs. Mary L. Conklin of Worcester, entertained the children. Miss Lizzie Harlow of Haydenville, Mass., spoke on "Spiritualism as a Religion." Mrs. Susan B. Johnson made remarks on ligion." Mrs. Susan B. Johnson made remains ou "Development of Mediumship." Master George Porter, under control, took for his subject, "Forty-Seventh Birthday of Modern Spiritualism." Miss Sarah D. C. Ames, See'y, read a letter of greeting from the National Spiritualism's Association, and, after the sing-The evening session commenced by singing "Re The evening session commenced by singing "Rejolce," after which an invocation was offered by Master George Porter. Moses Hull, amid great applause,
announced his subject as "The Rise, Progress and
Mission of Spir tualism," from the 6th chapter of
Matthew, 14th verse, "Let your light so shine before
men that they may see your good works and glorify
your father in heaven." He held his audience from
first to last, was gloquent and lett a good impression. first to last; was eloquent and left a good impression. After a solo by Mrs. Lapham, Mrs. Sarah E. Humes gave several tests which were recognized.
WILLIAM H. WHITTUM.

St. Louis, Mo.

Exercises commemorative of the Forty-Seventh Anniversary of Modern Spiritualism were held March 27, in Howard's Hall, which was filled to overflowing. Beautiful flowers and potted plants were attractively arranged, and an instructive and highly interesting lecture was given by Mr. F. A. Wiggin, together with choice solos and inspiring music by Mr. Maxham and

It is very gratifying to note the change of attitude toward Spiritualism by the secular press. Spiritualism is no longer a theory, but an acknowledged fact. Let every believer take renewed courage, and place our banner, whereon is inscribed truth and progress, at the forefront. Many of the prominent dailies, which have hitherto striven to hinder our progress, are now inclined to give us a hearing. Never before has the star of truth dawned on a more auspicious morning Keep its light shining with undimmed brilliancy till it shall illumine the pathway of all to the other shore, where progressive spirituality shall advance throughout the endless ages of eternity.

Baltimore, Md. To the Editor of the Banner of Light:

Last night (28th) the Religio-Philosophical Society of this city celebrated the Forty-Seventh Anniversary of Modern Spiritualism in Dushane Post Hall, with a good audience. The hall was decorated with potted plants, etc., and two fine bouquets adorned the front of the stage. The program was an excellent one, and called forth praise. After the silver-chain recitation, the presentation of medals was in order. Master Edward McClennen, Miss Edna Lappe, Miss Mary Rochell and Bessie Schott were remembered. The recipients were taken totally by surprise, as they were not aware that they were to be the fortunate

ones.
After a selection by Mrs. Wahle, Mrs. Ida P. A.
Whitlock of Boston, our present speaker, made the
Anniversary address in her usual style and vigor.
Too much cannot be said in the favor of Mrs. Whitlock. She has been with us since Feb. 1, and during that time has certainly worked hard to advance the

that time has certainly worked hard to advance the Cause in our city.

Sunday (31st) terminates her engagement for the present. We shall have her in October.

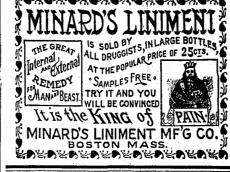
Miss Maggie Gaule was our next speaker. She gave a few convincing tests, all of which were recognized. The mere mention of her name called down a storm of applause. Mrs. Whitlock favored us with a solo, accompanied on the plano by her daughter, Miss F. Pearl Bryton, an accomplished musician; after a recitation by Miss Gertle Gauss, Prof. J. K. Hoffman gave a cornet selection; Miss Bryton again favored us with a very difficult plano selection; Miss

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Edna Lappe, Miss Mabel Gauss and Mr. Albert Wahle each rendered selections. Mrs. Whitlock and Miss Gaule both received handsome bouquets. Dancing

traine both received handsome bouquess. Dancing followed, many participating.

Taken altogether, our Anniversary was a decided success, financially, socially and otherwise. Many were present who had never attended a Spiritualistic Anniversary, and were agreeably surprised and pleased.

D. FEAST, Vice-President. plea sed. D 431 Sou'h Payson street.

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Discontinued.

Owing to circumstances over which we have no control, the SEALED LETTER DEPARTMENT which has been conducted by THE BANNER for nearly twelve months past is hereby, and from this date, discontinued.

We received a farewell visit from Mrs. M. E. Cadwallader on Monday P. M., April 1; she was then on her way to Washington, D. C. She wished to thank THE BANNER and all the friends in Boston and vicinity who have extended her such kindly sympathy during her stay in Massachusetts. Mrs. Cadwallader has accomplished much good work in legislative and other matters hereabout; and we wish her the fullest measure of success wherever her indefatigable spirit shall feel called to labor.

Bro. Snipes sends us the Anniversary report of the New York Psychical Society, which will appear in our issue for April 13.

At the present time nearly every Spiritualist is familiar with the planchette. Very few, however, know how it really came into existence. We are informed that Mr. John Kirby, son of the eminent physician, Prof. S. R. Kirby, of New York City, saw in a vision at night some time in the sixtles the form of a strange three-cornered board, with wheels and pencil. He had one made, calling it the Kirby planchette, and placed it in his store on Broadway, New York City. It immediately attracted attention, and created a perfect furor and excitement. It was in great demand. Mr. Kirby's only sister, Mrs. E. F. Ransom of Buffalo, N. Y., who is seventy one years old, is now in Boston, under the medical treatment of her step-son, Dr. Dumont C. Dake, 144 Chandler street. Mrs. R. has been very ill with La Grippe, the effects of which caused serious complications-with partial paralysis of left side. Attending physician considered her case a hopeless one. Dr. Dake had her brought to Boston, where she is rapidly recovering under his treatment. Another instance of cure by a liberal in medicine for Allopaths to take note of.

FLORIDA HIGHLANDS .- Fertile and healthful; colony now forming to locate there. Send stamp for illustrated descriptive book to JAMES H. FOSS, 1 Wabeno street, Roxbury, Mass.

On our seventh page will be found the report (by F. A. Heath) of a meeting held by the Helping Hand Society, in honor of Moses Hull, at No. 3 Boylston Place, Boston.

Charter is having good success as a medium. She will make engagements at her home, 486 Tremont street, Boston, Mass.

Spring, more people get sick and more invalids depart for the next sphere before they should, than during any other season of the Several obituaries that have come to hand just must wait till next week for insertion.

INDIANA.

Indianapolis. — George Lieberknecht writes in commendation of the work of Mrs. Kate R. Stiles in that city during the month of March. His favor will

long-tested and thoroughly reliable AL-TERATIVE COMPOUND and BLOOD PURIFIER, which will build up the sys-After the Grip, dipththeria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor

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Dr. F. L. H. Willis may be addressed at Alexander street, Rochester, N. Y. Ja.5.

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Wanted—address of all Mediums and their phase of mediumship; also name and location of every Society and Lyceum, with addresses of Presidents and Conductors and Secretaries of same. Donations of books for the N. S. A. Library are respectfully solicited.

FRANCIS B. WOODBURY, Secretary.

Jan. 19.

MMMMMMM

Spring-Time Diseases.

year.

During the passage between Winter and

Such being the fact, it is the duty of every

person to prepare his body to resist the de-bilitating influence of this change by tak-

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tem and prepare it to resist the encroach-

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Being desirous of largely extending the circulation of the **Banner of Light**, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the **Banner of Light**, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in **The Banner** or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

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Apr. 6.

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speaker.
The files of the spiritualistic and secular press have been The mes of the spiritualistic and secular press nave been placed at his disposal, and every item bearing upon his subject has been carefully gleaned by the author. From piles of letters that have generously poured in from every hand Mr. Barrett has culled those best calculated to forward his work, and has made a general digest of the others.

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OUTLINE OF CONTENTS. Parentage; Place of Birth; Childhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends

Hopedale; Mr. Scott in Massachusetts; Removal to Wisconsin; The Ballou Family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou. Ouina.

Other Controls: The Guides. Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gales Forster; Sarah Brooks; Horace H. Day; Removal to New York City, 1856; Philadelphia; Boston; Baltimas

NEW YORK CITY CONTINUED. Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Mead-ville, Pa., 1864; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julien; Gen. N. P. Banks; Nettie Colburn May-nard. England; Robert Dale Owen; George Thompson; Countess of Calthness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

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SPIRIT

Message Bepartment.

SPECIAL NOTICE. The Spirit Messages published from week to week uder the above heading are reported verbatim by Miss IDA L. SPALDING, an expert stenographer.

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

This our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our scance-table, the reasons for which were stated in cur editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

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SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Jan. 4, 1895.

Spirit Invocation. Oh! thou Divine Father, Paren of all good, we would in vite the presence of thy bright ministering angels at this hour, that some word may be spoken which shall bring comfort and consolation to the hearts of mourning ones. We would ask at this time that all envy may pass from our hearts, and charity take its place. We thank thee, our Father, for life and its disciplines, which bring us nearer to thee and to the loved ones who have passed on, though we often feel while upon the earth-plane that our burdens are hard to bear. We ask that thine angels may be sent from home to home, bearing tidings of great joy, teaching the grand truth of the immortality of the soul and of the conditions of spirit-life. And we thank thee, our Father, for spirit-communion, and we ask that the doorways between the two worlds may be kept open wide. Our Father who art in heaven and on earth, knowing our hearts are open to thine inspection, we ask thee to forgive all thou hast seen amiss in the past of our lives, even as we forgive those who despitefully use us. We ask that the returning spirits may at this hour present evidence that shall be convincing to their earthly friends of their continued life and love.

We would ask for thy blessing, our Father, and thy bened'etion to rest upon all humanity at large, not only at this hour but evermore. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Horace Treat.

I have asked on several occasions if it would be possible for me to speak from this platform, and I have always received the answer, "Yes, when there is an opportunity." To day I have kindly been invited to send a message to my earthly friends, and I do so, hoping it may give comfort to some loved one. I speak not wholly to my kindred to-day, but to all who may care to hear from me.

My religion is, and it should be the religion of mortals, to have justice, honesty, integrity and charity, and this I would say to the whole world. Do not think for a moment that I lived that life as I could wish I had, but it is my advice, through what I have learned since pass-

I little understood that we could come on to the earth-plane and communicate in this way, when I passed out of the material form so suddenly. I have no memory, except of hearing a erash, then all was over seemingly to me. I could not realize then I had passed out of the form, and was what mortals are educated to call dead, even when I looked upon the familiar faces of those whom I knew had been called dead. Soon, however, it was made plain to me that I had passed out of my material form.

In Bridgeport, Conn., I was well known, and I have tried on many occasions to make the friends know I could come back to them; but, Mr. Chairman, you realize that it is an impossibility for mortals to comprehend all. When you have tested spirit-life for yourself, you will comprehend these things, but you never can fully while you dwell in the flesh. Therefore, we are charitable on that point, and find no fault. I well remember, when in the form, of hearing people speak of spirits, and of their returning and communicating with their friends in earth-life, but my education was far different in my earlier days.

For nearly half a century I was upon the earth-plane. I cannot state the exact number, for sometimes a cloud passes over the brain when I return to friends here, I went out so suddenly. I well remember of hearing it said at that time, "He is dead!" Dead! No! I went out from the effects of a fall, and I have often thought, "How little do we know when or where we are safe." I don't know but what we are just as safe upon the water as upon the land. I have one word further to say, Oh! mortal friends, be careful what you utter. We know the thoughts will come unbidden, but it is not always best to express them. Be tender of the feelings of others, as our Father in heaven is tender of his children. I will not speak personally, for I would say I love all humanity. but I cannot say I sanction all their acts. We leave judgment with the Father above.

Horace Treat. Henrietta Weston.

Dear friends, how sweet it is to be privileged to speak in this Circle-Room, where I have been a constant visitor.

First, I will speak to you, dear sister, knowing of the trials you and yours have had to endure. In a little while, for the years flit quickly by, we shall clasp hands on that bright shore where no good-bys are known. I have realized all the changes that have come. Sarah, I have known more than it is possible for mortals to form only a faint idea of. I would say to you, Have courage a little while longer. I will re-Have courage a little while longer. I will re- | you to get well, reader; you can either accept or reject turn to loose the latch, that you may come to us, | it; which will you do?

not to remain for a year or two, but for all eternity.

Now a few words to you, Lizzie, for I know you often in memory go back to the time when we chatted so pleasantly together, and placed stitch after stitch, for we felt we must do so in order to sustain ourselves here in the mortal: yet those were pleasant days, and their memory is sweet. I often find you when alone, and Doctor is away, in a deep reverie. You go back in mind, and think how pleasant it was when you and Net (as I was usually called) would chat away, and then stitch away as fast as we could. Certainly I recall those days with pleasure also. I know, Lizzie, you often think

Why is there so much injustice here upon the earth-plane?" I would say to you, dear Lizzie, you must not look for justice with every mortal. Sometimes discouragements come to you, but it is only for a short time, and there is bright sunshine back of the clouds. I know I had my share of clouds in mortality. However, I will not go back to the past, but will try to go on, for this is what progression means. Lizzie, take courage! Abbie and George send love to you and Doctor.

How gladly would I speak to you, Horace. I have known of the changes you have passed through; you came near to the gate, almost looked in then was drawn back for a little while longer. I am very much pleased to know you made the change—not only for one to be with you, but for the home also. Do not think for one moment it makes any difference to me.

I bring the warmest greetings to you all, asking that each one will try to learn a little more of us and the laws by which we are gov erned. I do not say I understood them when dwelling in the mortal, yet in the period since I passed on I have made some progression, for it is a life of learning.

In the streets of good old Boston I have walked many, many times, and I recall many hours that I have enjoyed here; but I would n't return to stay. How grand, how glorious it is to know we are free-born spirits, and can go wherever we desire-our wishes are gratified, our needs supplied. Then trust in the great Father and Mother God.

Where so much uncharitableness is shown, I have only sympathy and pity, for how can you get communications from your friends if you have no true mediumship? I would speak today earnestly in favor of true mediumship, for medial instruments are the wires that we are dependent upon, as much as you mortals are dependent upon telegraphic wires to communicate with distant friends.

I would say, dear ones, there is a day coming when you will meet the consequences of your lives; then let them be pure as possible. Henrietta Weston, of Boston.

Morris Marks.

I was told if I came into this Circle-Room and spoke a few words I would grow out of that feeling that overshadows me to-day. I wish I could speak as well as that young lady did, but I can't. I passed on in a different way-in an unguarded moment I went out. Although I am now glad I am freed from the trammels of clay, I cannot for a moment think of the last few months of my life on earth.

In the mortal I thought much of what is called this world's goods. I was an importer in New York. It don't matter anything about that now.

I do not understand just how to speak, for I have never controlled a human organism before—this is my first attempt, Mr. Chairman.

I find spirit-life is a life of progression; and no matter in what condition one may find himself when he first enters the other world, he has all the opportunity he can ask for to improve his surroundings.

Morris Marks, of New York.

Andrew Anderson.

I have noted a great many times, when I have been a part of the assembly here, how the faces of those who were reporting would light up as they were speaking. It is n't always just the kindred that we want to reach, for often we desire to say some word that will do others good. We are all relatives, in one sense, for we are all the children of the universal Father, but mortals seem to realize that relationship very little.

I have been into the halls where spiritual meetings are held a great many times, for the law of attraction draws me there. I often visit the meetings in Cambridge.

I am pleased to say that I feel I can be of some assistance to those here upon the earthplane, for it is a part of our mission to help others all we possibly can.

Andrew Anderson. I was well known in your city, Mr. Chairman, and in Cambridge.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles through the mediumship of MRS. B. F. SMITH; they will

appear in due order on our sixth page:

Jan. 4 (Continued).—William A. Brown; Lucy Ann Holden: Ethel Parker: Mary Merrill.

Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perham; John Wooster: Jas. J. Burke; Elien A. Sloan; John H. Leigh; Hannah E. Markham; Homer W. E. Metcalf.

Jan. 18.—Benjamin Goodspeed; Hannah Huise; Irving Whitter; Stephen A. Davis; Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Stalr; Jacob Titsey; Jacob Worthen.

Jan. 25.—Walter Wood: Charles Winkley: Lizzie C. Beed:

Jacob Worthen.

Jan. 25.—Walter Wood; Charles Winkley; Lizzle C. Reed;
Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George T. Smith.

Feb. 1.—Chester A. Merrifield; Willie Hawkins; Rev. Samuel S. Kelly; Samuel Prentiss; James H. Ewings; Alice
R. Dearborn; Robert J. Campbell; Artemas L. Ford; Annie

R. Dearborn; Robert J. Campbell, Artenna L. S. Loulse McIntyre.

Feb. 8.—Henry R. Sherman; Eben Cox; Mrs. Thomas S. Simonds; John Wm. La Croix; Almon Humphrey; Bessle Newton; Herbert P. Damon; Alex Vogile; Alec Clark.

Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Searles; Cutting Pettengill, Jr.; John Rankin; Alice Furness; Thaddeus Richardson; Maria Jane Olsen; Evelyn

ness; Thaddeus Richardson; Maria Jane Olsen; Evelyn Hardy.

Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Tutt; David Waterhouse: David Trafft; Rosle Miles; James Lefavor; Mary Isabelle Fogg; Hiram Abbott; Nellie Olsen.

March 1.—Jacob Smith; John Ruddlesin; Adeline Bishop; James M. Palmer; John Meers; James H. Mattheson; Lot tie F. Johnson; George Folsom; Geo. L. Bibbs.

March 8.—Isaac N. Tucker; Lulu Gates; Summer E. Garfield; Kirk Smith; Jesse Plummer: Amanda Putnam; Lucy S. Holbrook; Joseph Wood; Mancy Cutter.

March 15.—Charles Douglas; Mrs. Florence Wilson; Freeman H. Persons; Hannah Eliza Rosf; Charles Cooper; Fannie Clark; Harriet Allen; Annettie Holden; Margaret Thayer; Dr. John H. Currier.

March 22.—Rev. Simeon Bowles; George F. Gardner; George C. Spaulding; Polly Withem; James F. Senter; Col. George M. Atwood; Nancy Harrington; Hannah Sargent.

March 29.—Dr. Calvin Seeley; Bertha M. Prouty; Robert M. Thomas; Elizabeth M. Langley; Roswell W. Silsby; Artie Grubert; Ida C. Cleaver; Dr. James Howarth; Mary A. Miller; Nason Nickerson.

Everybody Talking About It.

Everybody is talking about the great free offer of Dr. Greene's, the most successful specialist in curing nervous and chronic diseases, and who discovered that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy. He makes a specialty of treating patients through letter correspondence, and all who accept his offer are astonished at the marvelous success of this method. His office is at 34 Temple Place, Boston, Mass., where he receives and carefully examines every letter sent to him by persons describing their cases and telling him their symptoms. After thorough ly studying each case he answers the letter, explain ing the cause of each symptom and telling a sure way to get well and strong. He makes the patients under-stand exactly what alls them, and tells them all about their complaint, and all this is entirely free of charge.

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ANSWERS TO QUESTIONS

OIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

OURS .- [By C. A. Potts, Camden, N. J.] In THE BANNER of Feb. 9 there appears a spirit message in a little pirit amed Annie Strout, in the course of which a little i irl i amed Annie Strout, in the course of wleth she says. When I be a lady I'm geln' to be a teacher, 'cause my teacher said so, if I was very, very carretul, aud learn my lessons well every day." Our own, terrestrial definition of the word "day" implies light and darkness of about qual ouration each; and, as Scripture, in referring to our future state, says "there shall be no night there," how are we to understand the exact meaning of the young spirit in the clause as quoted from her message?

Ans.—In the states or spheres of the spirit ual world directly connected with the earth, there are distinct periods of time portioned off for special work, such as teaching and receiving instruction; and it must furthermore be remembered that the spiritual states directly con nected with the earth are not outside but within this solar system, and also within the very atmosphere of the planet earth.

Though what the Scriptures say concerning heaven is perfectly true, both in a figurative and in a literal sense, concerning absence of night, the new heavens into which no darkness can enter are not the so-called heavens immediately surrounding a planet. Heaven is used in the Bible very often, simply to designate the subjective side of any state. Heaven and earth are the within and the without; and as the old heavens are not to endure forever, any more than the old earths, language descriptive of a local heaven expressing a limited degree of spiritual attainment does not refer to the higher or grander heavens which are described later on in the same narratives.

On dropping the carnal envelope, every spirit is ushered into a state for which that spirit is exactly prepared. Children who pass out of the flesh in a state of intellectual immaturity are educated in the spirit-world, just as the message quoted would indicate. They have their teachers and are instructed, principally by means of object lessons, while maturer students are gathered under the guidance of capable professors in halls of science and philosophy. There are colleges in spirit-life and regu- erous-hearted: lar systematic instruction given in them to those who require it and are attracted thither. The further advanced spirits are, the less they need external modes of teaching; and when they have learned to acquire mastery over conditions about them they can, by act of will, shade themselves from intense light and enjoy the invitation to repose offered by comparative darkness whenever they desire it.

To the really advanced dwellers in the spiritual world, there can be no darkness anywhere, for they radiate light from their own forms, and their robes are luminous.

Days in the spirit world are often alluded to by communicating intelligences as periods marked off for convenience's sake, so that definite work can be done in harmony and with a befitting sense of order. Darkness is impossible except it be induced by moral and mental gloom which casts a shadow.

Q.-[By L. H. Edson, Belvoir, Kan.] Is not spirit communication, or spirit influence, the very foundation of all religious worship? If there is a God, does he not act through his laws, which are unchangeable, and not by special providences?

A .- We think it may fairly be claimed that the above propositions can be scientifically and historically substantiated, to a great extent at least.

All religious systems contain a very large spiritualistic element, which, were it eliminated, would leave nothing but their ethical and ceremonial features. The idea of God lies beyond all spiritual influences that can be limited or described. The ancient Jews were all Spiritualists, and the prophets among them had a transcendental conception of Deity beyond all the angelic messengers whom the common people mistook for the Supreme Ruler of the universe.

The Divine Architect of the universe, as acknowledged by ancient and modern Free Masonry, is a super spiritualistic conception that in no way interferes with the fullest accept ance of all that the word Spiritualism usually stands for.

We most positively teach that any assumption to the effect that God sets aside his own law to produce effects upon his children is puerile and ridiculous. The one true God, who is death. the soul of universal law, works unchangeably through its agency. Order is never frustrated, but all that people regard as special providences are included in universal providence, which extends to everything, for law operates everywhere.

"No man hath seen God (the Eternal Infinite) at any time"; but angels, as divine messengers, were commonly welcomed by patriarchs and prophets of old. Every so called contradiction in every spiritual revelation ever made to mankind is resolvable into harmony when sufficient knowledge of law is in the commentator's possesssion.

Q.—[By W. H. Wallace, et al., Lowell, Mass.] May not some of the marvelous, so-called, sleight-of-hand performances of magicians be attributed to spirit power, or to the assistance of spirits?

A.-We do not deny that some sleight-ofhand performers are possessed of some degree of mediumship, and are, to a limited extent, assisted by spirit-power; but this does not properly apply to those conjurers who use paraphernalia which they carry with them like stage scenery, from town to town, making it necessary for them to exhibit only in places which they have prepared for their own use.

Some traveling show people have exhibited clairvoyance and other phases of mediumship

wise to point to such exhibitions as public

demonstrations of spirit-power. The great distinction between legerdemain and real mediumship is that the former demands apparatus, and the latter does not; and further than this, no matter how many phenomena may be produced, it is the intelligence expressed through them which is the crucial test of their spiritual origin.

Q.—[By H. A. Stiles, Middleton, Mass.] Is the term Christian Science, as applied to the healing of the rick, substantially the same as that practiced by Dr. J. R. Newton in his day, and similar healers at the present day? If not, what is the difference?

A .- The term Christian Science, as we have stated in replies to previous questions through these columns, is used in two ways: First, by those who profess to adhere strictly to the views of Mrs. Eddy, who claims to be founder of the denomination known as Church of Christ (Scientist); and, second, by those who claim that the works attributed by the evangelists to Jesus and his apostles are carried on to-day through the operation of the same law which regulated their occurrence eighteen centuries

Dr. J. R. Newton's career is well described in "The Modern Bethesda," wherein the statement is made that Dr. Newton believed himself to be a medium for Jesus of Nazareth, through whose spiritual influence the claims of healing were thoroughly substantiated. Dr. Newton's work was not that of the simple magnetist or mesmerist, nor was it confined in any way to hypnotic (sleep-inducing) mental activity. The versatility of this remarkably gifted man's work was one of its greatest charms.

As we regard all healing power as essentially the same, we are not involved deeply in any of the controversies between conflicting schools of operation. All healing energy is spiritual, and no matter whether it comes from its parent source in Deity through the agency of one instrumentality or another, it is the true elixir of life, which can never be found anywherehowever diligently men may seek it-except in spirit per se, which is both life and life-giver. An extraneous force may quicken the centres of vitality within a patient, and thus in a sense one person may heal another, but the real work performed in every instance is by the spirit rightfully owning the organism taking more complete possession of its own material structure.

Dr. Newton's singular fearlessness and unu sual confidence in the power which operated through him had very much to do with his success, and were great aids to his patients, en abling them to conquer fear.

Banner Correspondence.

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

Nebraska.

EWING.-Mrs. J. Hewitt Broaddus, Local Relief Agent, in a recent communication, informs us that the need of help for the faminestricken people there is rapidly increasing. The following extract, taken from the Ewing Advocate, tells the sad story of extreme desti tution, and makes an appeal for aid to the gen-

"We dread the next three months more than the winter that has passed. The number of applicants have increased tenfold since we began to distribute. The bright sunshine of spring mocks us with the warning that it is seed But where is the seed? Not one farmer in ten has seed to plant, or feed for his horses through the farming season. If we cannot get seed, our last hope will sink behind the dark clouds of despair and dread.

Our labor is hard and our duty an unpleasant one, but we cannot turn away from the pleading faces of our neighbors when we know that the noble people of the East will render

it possible for us to prevent suffering.

Death is never a welcome visitor, but when he comes in the form of starvation human language fails to describe his terrors.

Help us to cast the bread of charity on the broad waters of want, and your reward will come like the sunlight of heaven. Send contributions to Mrs. J. Hewitt Broaddus, Local Relief Agent for Nebraska Sufferers, Ewing, Nebraska.'

LINCOLN.-Dr. P. S. George, Secretary State Spiritualists' Association, 1901 S street, writes: "I wish to call the attention of the many Spiritualists in this broad land to the fact that a sister in the Cause, Mrs. H. Boyds. ton of David City, Neb., is at the present time in a destitute condition. I am personally acquainted with her, and know her to be an honest and worthy advocate of our Cause, whose poor health renders her almost an in-The county authorities, I understand, have been urging her to take up her home at the County Poorhouse, or some other institution of like character, on account of her physical and financial condition; but I feel that we as Spiritualists ought to do something in the way of helping our sister. Mrs. Boydston is

about forty-five years of age, and a widow.
I will head the list of donations by giving her free medical treatments. I know in these times of depression the calls are many for charity, but I feel this is a most deserving case, and one that should be looked after at once. Those wishing to aid this lady can send their donations direct to her at David City, Butler County, Neb.; or, if sent to me, I will forward to her, get receipt, and mail same to donor.

Massachusetts.

LAWRENCE.-Abbie N. Burnham writes: 'Monday evening, March 18, Dr. D. S. Baker, seventy years of age, met with a sad accident by falling down stairs, resulting in instant

He was an entire stranger in Lawrence, havng been in the city only a short time. The past few years he has attended Boston Hollis Hall meetings, where he was welcomed as a good speaker; was well educated and highly re-

Thus far it has been impossible to obtain any information concerning his relatives or home. Dr. C. A. Stevens, President of First Spiritualist Society of Lawrence, very kindly took the matter in charge and arranged the funeral services at Mr. Colby's undertaking rooms, where the body was taken at the time of acci-

Mrs. Abbie N. Burnham made remarks; ap propriate music was sung, and there were several floral contributions."

NORTH SCITUATE.-D. J. B. writes: "At the North Scituate Children's Progressive Lyceum on Sunday, March 24, the following officers for the year ensuing were elected: R. Floyd Clapp, Conductor; Hattle Seaverns, Guardian; M. C. Morris, Secretary; A. A. Seaverns, Treasurer; John Nott, Watchman; Abbie A. T. Dick, Librarian and Musical Director; George Clapp, D. J. Bates, Guards; George S. Bates, Clara Litchfield, A. A. Seaverns, Silas Newcomb, Kilburn B. Merritt, Sarah J. Marsh, Cora New-comb, Mary E. Wilder, Leaders. The Lyceum is well equipped for future service, numbers fifty members, and is out of debt."

Texas.

FLATONIA.-F. P. Yeager writes: "The also; but their performances are of so complex | First Spiritualist Society of Flatonia has been and mingled a character that it would be un- organized, and the following officers have been

elected to serve one year: President, R. O. Faires; Treasurer, A. Eldelbach; Secretary, F. P. Yeager; Trustees, R. O. Faires, R. N. Tynor, Mrs. D. Eldelbach. We hold regular seances every Saturday night."

District of Columbia.

WASHINGTON.-"Occasional" writes: "On the evening of March 19, the friends of Drs. T. A. and M. Cora Bland filled the ample parlors of their home, to listen to a lecture on Psycho-Physical Culture, by Dr. Cora Bland.

This lecture is introductory to a course of practical instructions in body building and health culture. The central thought is, that man is a spiritual being, who builds a physical machine for use during his earth life, that here-tofore the construction of the body has been almost wholly under the supervision of the sub conscious faculties, and that these have been thwarted in their work in various ways by the imorant and sometimes vicious action of the external consciousness (the intellectual faculties).

The lecturer maintained that perfect cooperation of the sub-conscious and intellectual faculties, guided by the moral sentiments, is essential to the true development of a human being; that development depends upon exercise; hence a correct system of physical training of the va-rious organs of the body is absolutely necessary to the highest functional attainment, as well as beauty of form and feature, health and

The system of instruction which Mrs. Bland has evolved is a synthetic correlation of the best features of all the popular systems of physical culture in vogue.

The lecture was listened to with close atten-

tion, and followed by appreciative remarks by various members of the cultured audience. It being generally known that the Drs. Bland will break up their home and leave for Boston very soon, to remain until late in the fall, some

of the speakers made this an occasion for re-

viewing the many meetings that had been held in these parlors in the interests of humanity on various lines. Dr. Kent, of the People's Church, spoke touchingly of the fact that not only had the cause of justice to the Indian been often advocated here for many years past, that these parlors had been the home of the Phrenological Society, of the True Commonwealth Club and

other progressive institutions, but that they were also the birthplace of the People's Church, now grown to be one of the great institutions of the city.
Mr. J. K. Miller, for many years secretary of the Unity Club, spoke eloquently of the home of the Blands, as a fountain of thought and

progressive ideas, where those hungering for truth could always find nourishment and refreshment Prof. Hart's orchestra delighted the audience during the evening with a number of musical selections of a very high order.

Connecticut.

NORWICH.-A correspondent says: "Harlow Davis spoke in Grand Army Hall the 17th ult. before a large audience. The Evening Record in reporting him, says:

'Mr. Davis came to this city an entire stranger, and by his work convinced even skeptics who were present that he possessed most remarkable powers. Several startling and convincing "tests" were given directly to the people in the audience, who responded to the correctness in detail. In some instances the medium related conversation that had been held between parties during the day, as well as giving names, messages and descriptions of the so-called dead. Mr. Davis is a fine looking young gentleman of pleasing address.'

The quartet rendered appropriate selections, and the solos of Mrs. Tracy C. D. Crocker were heartily appreciated.

The Reviewer.

Moses Hull's New Book.*

With an unusual amount of interest, the great body of Spiritualists throughout the English reading world have waited the advent of this recent addition to literature. This interest was enhanced because of more reasons than one. In the first instance it has always been acknowledged, by those competent to judge, that Mr. Hull is, of all men, the most able to prove Spiritualism by the Bible. He has made of the ancient book a careful examination, until his brain has become permeated, if such be possible, with Biblical Spiritualism. Starting with the fact of competency, we are bound to admit that writer and subject have a most befitting analogy.

Dealing with the book on its merits, and in that way only are we to discuss it, we find it very complete and remarkable. We use these terms advisedly, and without any qualification whatever. We will not say that Mr. Hull could not have added much to its pages, but such additions would have been unnecessary, though they might have satisfied the author, in that they would have afforded him still greater opportunity to have given of the great fund with which his mind is stored. As it is, he has ably presented his subject, and that, too, to the satisfaction of any fair minded reader. As to the extraordinary work that has been done, much might, though little need be said. The effort speaks for itself. It is remarkable in that it takes a routine course, follows in detail every point, and comes out in good order and to full satisfaction.

It is fortunate for the present generation that Mr. Hull lives to produce a work that makes the Bible doubly valuable to Spiritualists, in proving that the so-called sacred writers were believers in the faith now being accepted in these days. The result will be that many persons who have looked upon the Bible to reject it, will now read it in its new interpretation by Mr. Hull.

While the entire work is interesting and conclusive, the part which treats of Jesus in the Gospels, the Acts of the Apostles and in Paul's writings, is replete with instructive and convincing data in favor of Spiritualism. It is refreshing to the student to see how grandly the author handles the miracles and sayings of him who made Christianity possible, and whose history so often proved Spiritualism to be true. Really, the life of Jesus is beautified to the spiritualistic conception by this valuable addition to religious literature.

In many parts of the work choice, eloquent passages appear in elucidation of the thoughts Mr. Hull advances, so that we have authenticity, ability and beauty of language to commend the new book to the patronage of a generous constituency.

It is a grand work to put into the hands of all classes of people—the young, middle-aged and old, the rich and the poor, the learned and the ignorant. None are so young but that they can comprehend its significance and bearing: the unlearned on read it because of the ing; the unlearned can read it because of its simplicity of statement, while the finest literary genius of the present day can dig deep into its pages, and ponder over the great truths which are therein set forth.

Mr. Hull can feel proud of his work, and need never be ashamed to put it beside any of its kind and class. A fine portrait of the author accompanies

*ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM, or a Concordance of the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. By Moses Hull. Cloth, pp. 385. Chicago: Moses Hull & Co. For sale by Colby & Rich, Boston.

Beception to Moses Hall By the Helping Hand Society, Boston. To the Editor of the Banner of Light:

There was a large gathering at the last regular meeting, every available space being occu-

In the absence of the President, Mrs. C. A. Pratt, who has been obliged to cross the ocean for her health, the meeting was in charge of Mrs. Frances J. Piper, Vice President. After a bountiful supper and an hour of so-

olal converse, the evening's entertainment opened with "Bringing in the Sheaves," led by Mrs. Mary F. Lovering, planist, and joined in most heartly by the entire audience.

William H. Banks, President of Boston Spiritual Temple, was the first speaker all discontinuous descriptions.

trial Temple, was the first speaker, alluding briefly to the success of the work done by Mr. Moses Hull during the present month, and gave notice that he was engaged for two months

Mrs. Johnson, a daughter of Mr. Hull, gave a very fine recitation, which was heartly

Charles W. Sullivan followed with a song, "The Flag of the Free," and receiving a hearty

encore he gave a character recitation.

Mrs. Longley then extended a kindly greeting to the guest of the evening, adding that the greatest of all heroes are those who stand fearlessly for the standard of truth, however unpopular the truth may be.

Another daughter of Moses Hull, Mrs. Jahnke, gave several very interesting recitations, which were received with unbounded applause.

After a selection by the Longley Quartet, Mrs. Alice S. Waterhouse added her greeting

and words of welcome to Mr. Hull and family.

and words of welcome to Mr. Hull and family.

Mr. James H. Lewis gave one of his charac
teristic speeches, saying that between Moses
Hull and Robert Ingersoll the churches of Boston hardly know what to do to counteract
their teachings. Theology is in danger.

Mr. Hull, on being introduced, opened by
singing "The Beautiful Hills on the Evergreen Shore." Miss Minchen made a fine recitation, after which Mr. Hull gave expression
of his gratitude for this manifestation of kindness and appreciation. ness and appreciation.

He said that when everybody was joining in their congratulations it was always best to look out for our laurels. There have been en-emies to contend with, and it is a fact that

troubles make us stronger.

Mr. Hull related some of his experiences in Boston twenty years ago, and showed very plainly the difference between his reception now and then, adding that he hoped to be wor thy of the praise bestowed upon him by the

people of Boston.

His remarks were very interesting, and list His remarks were very interesting, and use ened to intently, but space in your valuable paper forbids a more extended report of them. The meeting closed with "Shall We Gather at the River?" all going away heartily pleased. F. A. HEATH

In Memoriam.

MELISSA A. JAMIESON (says the Mosca Herald) was born in Albion. Mich., the 8th of May, 1838, reaching the age of fifty-six years ten months and two days, departing this life March 10, 1895, at her home three miles west of Mosca, Col. In 1856 she was married to W. F. Jamieson, by whom she has had eight

Nearly all her life she has been more fond of travel than her husband, and no fatigue did she bear more cheerfully than that induced by a journey.

She did not merely believe in a future life—she was

a Spiritualist, and knew to a positive conviction, according to the claims of Spiritualists, that after the sufferings of her fragile body here she would live in a spiritual realin, where she would welcome her agnosthe husband, who has been in doubt many years con-cerning that sphere of existence where knodred minds will dwell in harmony forever, advancing in knowl-edge and happiness. He says if there is a future life he is satisfied that her beautiful philosophy is true. On many occasions she and her husband have conversed together upon the question of the future; she often declared that the spiritual experiences of her husband, years ago, were sufficient for her. She asked no better proofs; but in addition she was pos-sessed of deep spiritual intuition that gave her un-bounded comfort.

The conversations were always in love for the trath and for each other. As Mr. Bridgman remarked at the services, "One look upon this sweet face, smiling in death, should satisfy all who see the sleeper that she was the soul of sincerity and the very embodiment of charity; angel while she lived here, and surely no less loving and angelic in the spiritual world, where there are no grievous partings; where world, where there are no grievous partings; where Spiritualists hold she is now free from pain. Her body we bury. Her spirit is conscious, victorious over death."

In no sense was she a believer in Orthodox theology. She was too kind, too loving, to believe that.
Their two daughters reside in Michigan, have been married several years, and are so comfortably situated in good homes of their own, surrounded by their happy-voiced children, that no amount of persuasion could ever induce them to follow father and mother to what is commonly considered by Eastern people the "wilds of Colorado."

The oldest son, Claude, is a printer in Michigan, Clarence has been for eight years in the employ of a physician in Chicago.

Harry Jamieson, another son, is growing an orange and wainut grove near Los Angeles, Cal.

Percy, the youngest, is at school in Missouri.

And this is the common history of scattered members and families as they reach the estate of manhood and womanhood. There are few exceptions, strive as we will to keen the loved ones near and the tamily

we will to keep the loved ones near, and the tamily unbroken. Death, at last, will frustrate our efforts to preserve family union. But there is one thing which donquers "all-conquering death," and that is love.
The absent ones are loved as intensely as if they were present. The dear departed just gone from our mortal sight is still loved by husband, sons and daughters -an undying love.

—an undying love.

Mrs. Jamieson was passionately fond of music, painting and the drama, and in her travels with her husband was always ready to attend opera or theatre, for they both got good out of them.

Of her it was said by Mr. Jamieson, who dedicated one of his booklets to her three years ago:

"TO MY WIFE.

"Sunny with hope; cheerful amid life's burdens and discouragements; my best friend, never failing; companion of my youth, who has brought me joy for thirty-five years of married life—and without whose presence and sympathy existence would be shorn of its chief charm, I affectionately dedicate this volume." And his condition of bereavement is now actualized. TO MY NEIGHBORS.

Your laving attentions to my wife during her long tilness brought peace to her heart and mine. Her pathway toward the great future (whither we are all hastening with the speed of time's swift flying feet) was strewn with the flowers of joy, sympathy, humanitarian help by your neighborly hands.

Your words of comfort, and your practical assistance to me in my dark hour of bereavement, I shall remember as long as life lasts.

W. F. JAMIESON.

A SPIRITUALIST?

OR,

OR,

EVELLIONS REVELLIONS From the Life of a Trance Medium.

BY MRS. NETTIE COLBURN MAYNARD.

Passed to Spirit-Life.

From the Old Ladles' Home in Worcester, Mass., on Sat surday morning, March 2, MRS. EMMA A. WILLARD. She had been in falling health for a long time, but at the last she was stricken with paralysis, and lived only a few

This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Gabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American His tory, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINOOLN."

Cloth, 12me, Illustrated, pp. 264, \$1.50; Paper 75 cents.

For sale by COLBY & RICH. Active was an old Spiritualist, and a subscriber to the BanMer of Light for many years. She will be kindly remembered by old campers at Lake Pleasant.

It was her oft-expressed wish that Dr. George A. Fuller
should officiate at her funeral, but through some misunderstanding Dr. Pickies of Trinity Methodist Church conductde the services. The floral tributes were numerous and
beautiful, and many friends convened to pay the ir last tribstee of respect to this worthy sister, who firmly believed
that dying was but going home to be reunited with children
and friends gone before.

Mrs. D. M. Lowe.

March 24, MRS. ADELAIDE H. COBURN, widow of Franci. C. Coburn of Springfield, Mass., aged 69 years.

Colence is unable to explain the mysterious perform ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astoniahed at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communication from deceased relatives or friends.

The Planchette is furnished complete with box, pencified and directions, by which any one can easily understand how to use it. C. Coburn of Springfield, Mass., aged 69 years.

She was an ardent Spiritualist, a firm friend of the BANNER OF LIGHT from its earliest years, and a medium in private life of excellent qualities and abilities. She was a visitor for years at Lake Pleasant Camp-Meeting, where she was well known and beloved by those who knew her. It has been my privilege and pleasure of late years to meet her in her home, and I have ever found her true to her calling. In her recent sickness her angel friends were with her, and today she is with them, realizing the grand truth that there is but a "thin veil between us" and those who go to the realms of rest.

From Rockford, Ill., March 16, MRS. OLIVIA C. SIMONS aged nearly 87 years.

Her birthplace was Piermont, N. H., but the greater part of her life was spent in Lebanon, N. H. Previous to settling in Rockford she with her husband, Hiram A. Simous, spent several years in Kentucky, near the home of her eldest daughter, in Oldham County.

She was one of the first to accept the truth made manifest through spirit comm mion, not ignoring the first tiny raps, and she knew she should meet all those who had preceded her to the better life.

(Obituary Notices not over twenty lines in length are pub-Kshed gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on a neer age make a line. No poetry admitted under the above heading.)

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Apr. 6.

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DIRECTIONS.—Place the Board upon the laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily at dreely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the foreleg or pointer.

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Nov. 10.

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Jan. 20.

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only aim being, in the words of its motto 'Light!' More Light!'

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Yeb. 18.

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Apr. 6.

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Mr. and Mrs. Osgood F. Stiles, D EVELOPING, Business and Test Mediums. Development of Mediums a specialty. Hours 9 to 5. Circle Sunday at 7:45 P. M. 22 Milford street, Boston, Apr. 6.

GEO. B. EMERSON will cure all diseases from any distance. Ten exercises, \$5; thirty do., \$10. Address \$0) Shawmut Avenne, Boston - Extract from editorial from Banner: "G. B. Emerson is continually receiving evidence of cures made at distance."

Apr. 6.

M. A. CHASE, Business, Test and Medical Medical Medium, 66 Pleasant street, Suite 3. Stitings daily. Seances for Tests, Psychometry, Mental and Writing Questions Sundays at 10:45 A. M. and 7:30 r. M.; Tuesdays at 8 r. M.; Fridays at 2:30 r. M. Will go out to hold meetings. Apr. 6. MRS. THAXTER,

Marshall O. Wilcox,

MAGNETIC Healer, 8½ Bosworth street, Room 5, Boston, Mass. Office hours, 9 to 12 A.M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Apr. 6.

Mrs. S. S. Martin, 474 SHAWMUT AVENUE, Boston. Sundays and Thursdays at 2:30 P.M.; Tuesdays at 8.

Mrs. A. Forrester, TEST, Business and Medical Medium. 400 Tremont st., Suite 2. Hours, 10 A. M. to 5 P. M. Med. Vapor Baths. Mar. 30.

Dr. Addison Crabtree, 131 TREMONT ST. Diagnosis and Cure of Diseases
Feb. 2. Send stamp, age and sex.

Mrs. C. B. Bliss. 121 WEST CONCORD STREET, Boston. Friday and Sunday at 8. Wednesday and Sunday afternoon.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. m. to 9 P. m. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. Mar. 30.

Mrs. Fannie A. Dodd, MAGNETIC HEALER and Test Medium, No. 233 Tremout street, corner of Ellot street, Boston.

Apr. 6. Mrs. A. E. Cunningham,

247 Columbus Avenue, Boston. Mar. 2.

Miss Helen A. Sloan, MAGNETIU Physician. Vapor Baths. No. 178 Tremont Feb. 16.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. MRS. DEFORREST, Scientific Massage, 241
Tremont, street, Boston, two flights front.

4w*

MRS. J. M. CARPENTER, No. 2 Stanmore Place, off Warren street, Roxbury Dist., Boston.

MRS. H. DEAN CHAPMAN, Inspirational and Magnetic Medium, Hotel Hoffman (Suite 18), 212 Columbus Avenue, Boston. Take elevator. 2w° Mar. 30. SEER MISS J. RHIND. Business Letters answered. Send handwriting. \$1. Circles Thursday at 3 and 7:30 P. M. 1064 Washington street, Boston. Apr. 6. MRS. MORSE, Magnetic Healer, 1734 Wash-ington street, Boston. Hours 10 to 4. Apr. 6.

R. FRED CROCKETT, 314 Shawmut Ave-nue, Boston. 3w* Mar. 23.

FOR SALE,

A T Niantic camp grounds, two-room Cottage, one of the best lots there; water front; but a stone's throw to every object of interest, speakers' stand, etc., etc. Price \$130, cash. Address R. S. TATE, 24 Cross street, Waltham, Mass. Mar. 23.

FOR SALE—At Onset, cottage on Fifth street, near Longwood Ave. Inquire on premises, or address DR. C. D. KING, Onset, Mass., Box 288. 4w* Mar. 16. WOULD YOU UNFOLD YOUR PSYCHIC VV POWER and assert the mastery of self? Write for pamphlet. URIEL BUCHANAN, Ph. D., Marionville, Mo. Mar. 30.

Truth. A NOVEL.

BY LOUIS DE VILLENEUVE.

This remarkable story is replete with psychic incidents and occult marvels, as well as sound scientific information. Couched in eloquent diction, abounding in high moral sentiment, attractively presented in the course of a tale of thrilling adventure, it promises to be one of the great literary successes of the present sesson.

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J. M. PEEBLES, A.M., M.D.

C. E. WATKINS, M. D. San Diego, Cal.

A LL who are sick, and who are dissatisfied with their present treatment, we would be pleased to have you consult with us before giving up to dark de-pair. If you will send age, name in full, leading symptom and two 2-cent stamps, DR. C. E. WAI KINN will diagno e your care free of charge by his wonderful gift. Please remember that DR. O. E. WATKINS is the only one in the world that has the gift of diagnosing disease by independent state writing that is esdored by the spiritual press, and his cures of close to ninety ner cent, out of a possible hundred the past year prove that he can cure disease as well as he can describe it. DR. J. M. PEEBLES has for years been known as one of the best educated and successful physicians of the age, and his wonderful knowledge of chronic disease and his ability to cure the same are acknowledged by all. Thus two highly gifted physicians are now working together because they believe they can accomplish more good. They have a beautiful Health Home, which is now open to Patients, where everything is managed for the conifort of their patients. Terms for a course of treatment at their Home will be made known on application. If you who read this advertisement are sick, write them, and they will tell you bonestly if they think your case is curable or not. Send age, name in full, leading symptom. Ind receive a diagnosis free; enclose two 2-cent stamps, and you will also receive a number of their paper, Life and lleatth, free.

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DRS. PEEBLES & WATKINS,

San Diego, Cal.

We wish to hear from those who are poor as well as the feb. 9.

New York Advertisements.

John Wm. Fletcher,

CLAIRVOYANT PSYCHIC, 108 W. 43d street, New York Chy. Hours 10 to 4 daily. Public Séance Thursdays, 8 P. M. Lecture and Psychical tests, Sunday, 8 P. M. Endorsed by Florence Marryat, Alfred Russel Wallace, and the Spir-tual Press. Mrs. M. A. Faron,

172 WEST 124TH STREET, corner 7th Avenue, New York, gifted with marvelous healing power, cures when doctors fail. Tumors, Asthma, Catarrh, Rheumatism, Neuralgia, Milk Leg and all Swellings. Chronic disease a specialty. First-class city reference. 4w Mar. 30. Florence K. White,

47 EAST 44TH STREET, New York City, Trance and Business Medium. Clairvoyant Medical Diagnosis. Terms \$2.00. Sunday Séances 8 o'clock. Will go out for platform work. Apr. 6.

Dr. J. R. Newton STILL heals the sick through Magnetized Letters by MRS. NEWTON. Address MRS. J. R. NEWTON, P. O. Station J, New York City. 13w* Feb. 16.

Harlow Davis,

BUSINESS Test Medium and Medical Clairvoyant. Test Circles Tuesday event gs. 211 East 14th st., New York.

PHEBE A. F. DUSENBURY,
MAGNETIC Physician, 68 W. 65th street, New York, gives
correct Clairvoyant Diagnosis. Has had the most experience of any healing physician in the city. 4w Mar. 30. J. W. FREE, 120 Broadway, Now York, Room 58, 3d floor. Partner wanted. Special Bargains to Ladies and Gentlemen. Write or call for particulars. STENOTYPE. 13w Feb. 2.

Mrs. Stoddard-Gray and Son, De Witt C. Hough.

The Materializing, Physical and Mentanis hold
séances Sunday, Wednesday and Friday evenings, Saturday at 2 o'clock, at their residence, 323 West 34th street,
Private sittings by appointment.

Apr. 6.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evening 336 West 59th street.

Mar. 2.

DORDERLAND AND METAPHYSICAL Magazines and Inspirational Music for sale. H. TOW-ER, 68 W. 65th street, corner of Columbus Ave., New York. Mar. 9. BERTHA E. ROBINSON, Magnetic Healer, 260 W. 43d st., New York. Patients seen by appointment.

Clairvoyant Examinations Free BY DR. E. F. BUTTERFIELD. Enclose lock of hair and stamp. Address DR. E. F. BUTTERFIELD, Syracuse, R. Y. DR. BUTTERFIELD will be at the CONTINENTAL HOTEL, 20th street and Broadway, New York City, once in five weeks. His next date is Thursday, April 4. Feb. 16.

DR. F. L. H. WILLIS May be Addressed until further notice.

No. 243 Alexander Street, Rochester, N. Y. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all the forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes.

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KIDDER'S PASTILLES, Price Society by mail. STOWELL & CO. Oharlestown, Mass FREE.

SEND two 2-ct. stamps, name, age and sex, in own hand-writing, and I will diagnose your disease free. P. L. PECK, No. 3 Taylor street, Portland, Mc. 13w Jan. 19. Send you a FREE Clairvoyant diagnosis of your disease if you will send me a lock of your hair, name, age and sex. DR. MME.

LEE BAGLEY, OMAHA, NED. 13w Feb. 9. CONSULT MISS LOTTIE FOWLER, gifted U Test Medium. Answers Business Questions by mail, 11. Enclose stamped envelope. 326 Courtland st., Baltimore, Md.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

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Unscrew the end of nickel-piated cylinder charm; write your name and address on the slip of paper, and the name and address of a relative or friend on the opposite side; roll up the paper and insert in inner tube and screw it fast. It is then ready to be worn on the key-ring or as a charm; and in case of accident or death among strangers, the wearer may be ident. Set and returned to his friends. No traveling person should be without it.

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Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Congais, code, whooping Cough, Sore Throat, Hoarseness, Influence, Bronchitis, and Inflammation of the Lungs. It is tree from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases, likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PUBLIFIER IS TRULY UNBIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DE. M. H. GARLAND, 322 Maple street, Englewood, Ill. Price, per box (one-fourth pound), 35 cents, postage free. For sale by OOLBY & RICH.

Banner of Bight.

BOSTON, SATURDAY, APRIL 6, 1895.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Feltows Building, 4 Berkeley street.—Sundays at 10½ A. M. and Ny F. M. Speaker for April, Mrs. A. H. Luther. Wm. St. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney dreet, Savin Hill.

Brist Spiritual Temple, Exeter and Newbury Sreets.—Sundays, meetings for children and investigat-ers at 11 A.M. Lectures at 2% P.M. Wednesday evenings, LTM. sociable, conference and phenomena. Other meetings announced from the platform.

First Spiritualist Ladies' Aid Society, 241 Tremont street, meets every Friday. Business meeting at 4 P.M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P.M. Mrs. Carrie L. Hatch (74 Sydney street, Borchester), Secretary.

Weteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7% P. M. Dr. H. B. Storer, President, 406 Shawmut

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. At welcome. Charles T. Wood, Conductor. The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P.M. Supper at 6. Entertainment in the

Bagle Hall, 616 Washington Street.—Sundays at Il A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Bathbone Hall, 604 Washington Street, cor ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commercial Hall) Thursday at 2% P. M. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meetings are field every Sunday at 11 A.m., 2% and 7% P.m.; Tuesday and Thursday at 2%—and at 7% P.m. in ante-room; Friday at 2%, and Saturday 7% P.m. W.L. Lathrop, Conductor

Society of Spiritual Endearor meets every Tuesday even ing at 7½, in hall. T. Klernan, President.

America Hall, 734 Washington Street.—Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, and music. Eben Cobb, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont's reet. Mrs. M. J. Davis, President. Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Neike, Conductor.

The Boston Psychic Conference holds meetings at Hollis Hall, 789 Washington street, corner of Hollis, every Sunday, morning, afternoon and evening, for the study of all classes of psychic subjects. L. L. Whitlock, President.

Society of Spiritual and Ethical Culture, Montgomery Hall, 735 Washington street.—Meetings Sunday II A.M., 2½ and 7½ P.M.; Tuesday and Saturday at 2½ P.M. Mrs. M. A. Wilkinson, Conductor. Hiawatha Hall, 241 Tremont Street.—United Spiritualists of America (incorporated), Sundays, at 2½ and 7½ P. M. Mary C. Weston, President.

Chelsea, Mass.—Spiritual meetings every Sunday: Developing circle 2%, meeting 7%. 196 Division street. 196 Chestnut Street—Sunday evenings. E. S. Wells, Con-

Hiawatha Hall .- Mrs. M. C. Weston, President, writes: The United Spiritualists of America met in this Hall, the following exercises being presented: Invocation by the chaplain, Mrs. Wheeler; remarks by the President, M. C. Weston; violin solo, Miss Zigler; song, Annie Swartz; address by Mrs. M. A. Thompson of Onset; reading, Miss Bertha Judkins; remarks, Mr. Titus; piano solo, Alice Reynolds: remarks, Mr. Neal and Mr. Moody; address, Mr. Varcoe; song, Mrs. Frederloke; remarks R. I. Rowtall and Jennia Meal and Mr. Moody; address, Mr. Varcoe; song, Mrs. Fredericks; remarks, E. J. Bowtell and Jennie Rhind; solo, C. W. Sullivan; remarks, Rufus Fuller; zither solo, Mr. Fredericks; reading, C. K. Harris; tests and readings, C. A. Smith; remarks, L. L. Whitlock; original poem, Mrs. Bates; remarks, C. D. Fuller.

In the attention Prosident Wester review in improve

In the afternoon President Weston gave an improv isation. The services closed with a solo by Mr. Lord, and benediction by Ex-Chaplain Erwin. The Conductor was Mr. Bemis.

Rathbone Hail, 694 Washington Street, corner Kneeland .- N. P. S. writes: Thursday, March 28, at 2:45 P. M., N. P. Smith, Chairman, made remarks and gave psychometric delineations; Mrs. E. A. Mason gave tests; Miss Annie Hanson, invocation and readings; Mrs. S. C. Cunningham, Mrs. A. Woodbury, readings; Mrs. M. F. Lovering sang.

Commercial Hall, 694 Washington street .- Sunday, March 31, 11 A. M., Miss A. Hanson made remarks and gave tests; Mrs. Anna of Lynn, psychometric delineations. 2:30 and 7:30 P. M., Miss Annie Hanson gave tions, 2:39 and 7:30 P. M., MISS Annie Hanson gave readings; Mrs. O. A. Robbins, Mrs. Anna of Lynn, Mrs. A. Woodbury, readings. Rev. George Vaughan gave an address on "Spiritual Progress and Growth of Spiritualism" and recited an original poem on the Anniversary; N. P. Smith gave a short address; Mrs. Anniversary; N. P. Smith gave a short address; Mrs. C. H. Clark recited a poem, and gave several readings; N. P. Smith, readings; Mrs. E. F. Howe, interesting remarks, Mrs. Nellie Sawtelle and Miss A. E. Perkins sang afternoon and evening.

Montgomery Hall .- "B." writes: Saturday, opened with song service. Mrs. Carlton, organist, Mrs. Pratt, Mrs. Golding, Mrs. See, Mrs. Cunningham, Mrs. Clark, Mrs. Cadwallader and Dr. C. M. Saunders taking part.

Sunday afternoon Miss Brehm, Mrs. Ada L. Pratt Mrs. Emma R. Golding, Miss Laidlaw and Mrs. Wil-kinson furnished the opening exercises, after which an address was made by Mrs. Ricker, followed by Miss J. Rhind, Mr. Fuller, Dr. E. M. Saunders, Mr. Thayer, Miss Annie Hanson and Miss Laidlaw.

The evening service was engaged in by Miss Laid-law, Mr. Todd. Mrs. Wilkinson, Mrs. Wright, Miss Lulu Richards, Mr. Jackson, Mrs. Branch, Mrs. Josie Burnham, Mrs. Nutter, Father Locke, Mrs. Haven and Mr. Hardy and Mr. Hardy.

The Home Rostrum (21 Soley street, Charlestown, E. M. Saunders, President.)-"C. B." writes: March 26 a large audience was present. On the 28th Anniversary exercises were held afternoon and evening. Mrs. Robertson took part in remarks, tests and Applyersary Poem: Dr. Huot, Mrs. Buck, Mr. Thayer, and Mrs. Nettle Holt-Harding, remarks and tests.
March 31, Mr. Thayer was interesting in remarks,
tests and psychometric readings; Mr. Thompson gave
a poem; Chairman, tests and remarks. Mrs. Nellie
Carlton and Mrs. Armstrong, planists.

Boston Psychic Conference. - A correspondent writes: On Sunday several well-known mediums and speakers were present, among whom were Mrs. Belle Robertson, Mrs. Chapman, Miss Smith, Dr. Fuller, Dr. Leighton, Mrs. Dyke, Mrs. Campbell, Mrs. Saunders, Mrs. Morris, and others. The subject under consideration was, "What Has Modern Spiritualism Dense for Humanity?"

Note that Modern Spiritualism Done for Humanity?"
Next Sunday morning the subject will be "Astrology," with opening remarks by Mrs. Carbee.
The afternoon subject will be "Mind Reading," at which time Chauncey Palmer will take part.

The Ladies' Spiritualistic Industrial Society-writes S. E. Appleton-met as usual Thursday afternoon and evening, March 28. Business meeting at 4, President Davis presiding.

The dance in the evening was well attended and

much enjoyed by all.
On April 18 this society will hold a "Patriotic Lamb Supper" and sociable.

RHODE ISLAND.

Previdence.—Sarah D. C. Ames, Sec'y, writes: The Providence Spiritualist Association at Columbia Hall, 248 Weybosset street, held services Sunday, March 31. After the opening of the Lyceum, recitations were given by the children, and Mrs. Mary L. Conklin of Worcester, Mass., talked to the children, giving them much good advice and relating experiences in spirit-life.

nees in spirit-life.

In the afternoon a conference was held, the follow ing taking part: Mrs. Delia Smith, Miss Mary A. Goodrich, Mrs. Susan B. Johnson of Boston. Mrs. Mary L. Conklin, Mrs. Sarah E. Humes, followed with

tests that were well received.

The evening lecture was by Mr. Colville. [An ac count appears in another column.—Ed.]
Sunday, April 7, Mrs. C. Fannie Allyn of Stoneham,
Mass., will be with us, at 2:30 and 7:30 p. M.

CALIFORNIA.

Sacramente.—Mrs. Marks writes: Our city was agreeably surprised Sunday, March 24, by Mrs. Maggie Waite of San Francisco holding a test séance at the Castle; her reputation as a test medium had preceded her, and the hall was crowded. To say her tests were marvelous and accurate in every instance would but feebly express it. [Mrs. Waite was to celebrate the Forty-Seventh Aunniversary at that place on Sunday, 31st uit.] on Sunday, 31st ult.]

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or Eaglish, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this aper, W. A. NOYES, 329 Powers' Block, Rochester, N. Y.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avanue, opposite South Tenth street. Meetings Sunday evenings \$ 0'clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1824 Bedford Avenue (near DeKaib Avenue), ever; Sunday evening at 8 0'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss frene Mason, General Secretary.

Psychical Society, Jackson Hall, 515 Fulton street, Monday, 5 P. M. Prominent speakers and mediums. Au-gusta Chambers, President. Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue, Meetings Sunday at 3 and 8 p. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided

The Woman's Progressive Union-writes E F. K.-has enjoyed a feast in being able to have with t Edgar A. Emerson. Every seat in the hall was taken, and every one of his numerous tests were acknowledged, they being clean-cut, and to the point.

The Society has been very successful in its work, adding many names to the list of membership, and intends to open a still larger field of work in the com-lng fall, by holding Sunday night meetings, and will open with J. Frank Baxter; others will follow, as Dr. Roscoe, Miss Maggie Gaule, these having been en-gaged for the season of '95, while others will follow

luring the season of '96.

Every Friday evening of the week will be devoted Every Friday evening of the week will be devoted entirely to the social part. The ladies will have supper ready from six to eight o'clock, so it may be available to all. After supper entertainments of various kinds will be given, and home talent in mediumship will be solicited on the platform.

We intend to have a new hall, both for Friday as well as Sunday evenings, the Sunday hall with a seating capacity of five hundred.

Extinc Greene has and will continue to sell spir-

father Greene has and will continue to sell spiritual papers at all of these meetings, and will endeavor to unfurl the BANNER OF LIGHT to those in search of good teachings on all important points and questions. tions pertaining to spiritual thought and philosophy.

MEETINGS IN MASSACHUSETTS.

Newburyport .- "Lincoln" writes: The Anniver sary of Modern Spiritualism will be celebrated in this city on Sunday, April 7, in Fraternity Hall. Mr. Tis dale, the blind medium, will deliver the lecture, and Dr. Wm. Franks of Lynn will give tests. A grand meeting is anticipated.

The Spiritualists' Independent Club has inaugu-

The Spiritualists' Independent Cito has inaugurated a facts meeting, the first of which was held on Sunday evening, March 31, in its hall at 59½ State street. Mr. William Woundy, late of Lynn, took charge of the services, and made a brief address. Mrs. Hattie C. Webber related personal experiences, Mrs. Hattle C. Webber related personal experiences, and under control uttered words of comfort and cheer. Mrs. Wm. Poole and Mr. F. Petts also related personal experiences in the phenomena of Spiritualism, and the latter sang beautiful songs.

These meetings will be held when there is no meeting in Fraternity Hall. The organization of a Children's Lyceum is being strongly agitated.

Stoughton .- Mrs. Geo. E. Morse, Sec'y, writes: March 31 William A. Hale, M. D., of Dorchester again occupied our platform in the evening.

The entertainment given March 27 by Dr. Hale in behalf of our Society netted the treasury quite a sum. The Society is grateful for the interest shown it by those who come among us from time to time. Sunday, April 7, Mrs. Sarah A. Byrnes of Dorchester will speak from our platform, in the evening only.

Lawrence.-Dr. C. A. Stevens writes: Sunday, March 31, Mrs. Agnes Locke of this city was with us in the afternoon, and gave many excellent tests of

spirit return. Mrs. Lizzie Butler of Lynn occupied the platform in the evening. Her lecture was interesting, and her

psychometric readings and tests were recognized and Mr. W. J. Colville will be with us on Sunday, April 7.

Quincy.-Henry Chubbuck, Chairman, writes: Our meetings have been quite well attended, and an increased interest is manifest. Mrs. S. Dick has been the speaker the last month. Appropriate Anniversary services were held Sunday evening, March 31. She will speak again April 14. Mrs. Buck will speak and give tests Sunday, April 7.

Fitchburg .- Mrs. E. O. Pierce, Sec'y, writes: F. Alexis Heath of Boston occupied our platform March 31, giving two interesting lectures-each being fol lowed by recognized tests. - April 7 Mr. F. A. Wig gin will be with us.

Cleveland, O., Notes. To the Edltor of the Banner of Light:

Just a few items of spiritualistic affairs in this city -before which are published by you we shall have celebrated our Forty-Seventh Anniversary. Not a "Union Celebration," as hoped and striven for, but each society to observe separately and in its own reasoner, better so then not at all

each society to observe separately and in its own manner; better so than not at all.

Marquerite St Omer of London, Eng., whose home is now in Norwalk, O., made her first appearance in this city on Sunday, March 3, under the auspices of the Children's Progressive Lyceum, in Weisgerber's Hall. As it is in Cleveland musical circles, so is it in spiritualistic: the audiences as a rule are not enthusiastic over strangers, but the very genial and pleasant medium was greeted by a fair attendance, and made many friends while here. While not possessing great oratorical powers, her psychometric tests were many and excellent, and above the average. Miss St. Omer occupied the rostrum two Sundays, and held a free week-day séance for the benefit of the Lyceum; she also gave many private sittings,

and held a free week-day scance for the benefit of the Lyceum; she also gave many private sittings, which were highly successful.

John Randall, the type-writing medium, and manager of Mrs. Effic Moss's materializing scances, generously gave a public scance in Weisgerber's Hall, Sunday, 24th ult., for the benefit of the Children's Lyceum, which proved a financial as well as a phenomenal success-Mr. Randall succeeding in giving eighteen or twenty type-written spirit-messages to their friends in the audience. While public scances for neychic phenomena as a rule are not convincing their friends in the addience. White public scances for psychic phenomena as a rule are not convincing to the skeptic, many get started on the road to investigation through them that would not probably otherwise. The Lyceum is certainly under great obligation to Mr. Randall for his kindness, as it also is to

tion to Mr. Randall for his kindness, as it also is to Mrs. Effic Moss for past favors.

William A. Mansfield, M. D.—This well-known medium for independent slate-writing and other physical manifestations is now a full-fledged Homeopathic doctor, having graduated with honor Tuesday, 26th ult. The doctor, during his medical studies in Cleveland the past winter, has done much good work with his mediumistic powers—notably in the case of Dr. A. O'Leary, the public lecturer on physiology and hygiene, a materiali-tic agnostic. The evidence given to the doctor through Mr. Mansfield was so positive hygiene, a materialistic agnostic. The evidence given to the doctor through Mr. Mansfield was so positive and conclusive in its character as to the genuineness of the phenomena that Dr. O'Leary openly admits the fact of "Independent writing," though he is not yet prepared to accept the spiritual hypothesis.—I might here say that Dr. O'Leary, who is well-known in Boston, has just published in Cleveland his latest work, entitled "Demology"; the writer will be pleased to send a prospectus of its contents to any one requesting it.

work, entitled "Demology"; the writer will be pleased to send a prospectus of its contents to any one requesting it.

A Stanch Methodist Converted—Mrs. Sarah Erb, of Bear Lake, Mich., who came to Cleveland last week for the express purpose of investigating the claims of Spiritualism, received the proof-positive through Mr. Mansfield, and also corroborative evidence at two of Mrs. Moss's materializing séances. This new convert designated her sof urn in Cleveland as "The happlest work of my life."

W. J. Colville.—On rather a short notice, this distinguished psychic made his appearance here, Sunday, 24th ult., en route from Lake Helen Camp meeting, Florida, to Boston. A highly intelligent audience greeted him in Weisgerber's Hall, and instened to one of his very efficient and remarkable addresses. Prof. Geo. W. Oles of N. Y., the violin virtuoso, shared the honors of the occasion with Mr. Colville, and a more delightful evening could hardly be conceived. The counter-attraction was Prof. Fiske of Harvard, at the Church of the Unity, who drew largely from our regular patrons, or Weisgerber's would not have held the people. The West-Side Society was disappointed that Mr. Colville did not arrive in Cleveland in time to speak there as advertised.

Pressed to Stripte Julie — Mrs. Anna M. Divon March

there as advertised.

Passed to Spirit-Life.—Mrs. Anna M. Dixon, March
9, in the 86th year of her earth-life, a perfectly natural
transition, being through old age and not disease. The
arisen sister has been known here as a Spiritualist for forty years. Unwavering and consistent during an in-dustrious life, she was ready for the great change, All the family, except one daughter, are Spiritualists, Napoleon B. Dixon, her son, being conductor of the West-Side Lyceum.

West-Side Lyceum.

Transition of Samuel Russell, Sr.—"Father Russell," one of the most widely and favorably known of our active workers in Cleveland, passed to the higher life, Tuesday, March 26, in the seventy-ninth year of his age. This stanch supporter and advocate of the Cause in this city, especially as a worker in the Children's Progressive Lyceum, will be greatly missed from the work therein, as well as in social circles; as Mr. Russell and the various members of his large family have furnished by far the larger part of the music, instrumental and vocal, for public meetings and funerals the past 25 years. Farther mention of his good work, together with the funeral services, will be given later.

Letter from W. J. Colville.

To the Editor of the Banner of Light: I enclose alippings from two Florida news-

I enclose dippings from two Florida news-papers, the longer one from Jacksonville Citi-zen, and the other from Florida Times Union, to show how pleasantly the local press alluded to lectures delivered avowedly in connection with Spiritualism. [Will be used later.—ED] Had I been able to prolong my visit in the South I should have surely found a large and ever-increasing field of work in the smaller towns as well as in the larger cities, as the people in that district are surely awakening to genuine interest in spiritual and reformatory matters.

From Jacksonville to Cleveland, Ohio, was quite a long jump, and the difference in climate is decidedly noticeable, though in the latter city it is not extremely cold. Owing to a ten hours' delay on the Southern railroad I was compelled to wait seven hours at Chatta-nooga; and as I retained pleasant memories of Mt. Lookout, which I visited in the summer of 1887, I embraced the opportunity of ascending that historic site (conveniences for doing which are now abundant), and could scarcely believe my eyes when I saw the improvements which seven and a half years have wrought.

Though the place was always picturesque, and the natural advantages numerous, the hotel accommodations and means of transit were execrable. To-day the car facilities are almost perfect; and besides many beautiful cot-tages of all shapes and sizes, the magnificent hotel on the highest point of the mountain is one of the grandest and best conducted hostel-

ries I have ever entered.

If the Spiritualists of that district hold a Camp-Meeting the coming summer on that superb elevation, they may indeed truthfully in vite the public from all sections of the conti nent, and even visitors from other lands, and tell them that nowhere will they be better provided for, and nowhere are they likely to breathe purer air and behold grander scenery than on the summit of Lookout Mountain.

Concerning matters of moment in Cleveland. I have to say that, so far as I can judge from a very brief visit, the public interest in progress ive thought of every kind is greatly on the in-

The Unitarian Church employs two able women as its pastors, and engages such distinguished scholars as Prof. John Fiske to deliver special lectures to crowded audiences.

Thomas Lees is active as ever with his good sister, Miss Tillie Lees, and so are Mr. and Mrs. Black and many other faithful workers in the cause of Spiritualism and general progress. Weisgerber's Hall is one of the best in the city, and does much credit to the managers of the Progressive Lyceum, which meets in it every Sunday at 10:30 A.M. Lectures are given at :30 P. M., in connection with very fine music

There is a very large and flourishing Society in another part of the city, which meets at 3 P. M., and which is, I understand, largely composed of progressive young people.

That delay of ten hours of the Southern train, prevented my addressing the many friends in that part of the city, but home tal-ent there is abundant and brilliant, so with Mrs. McCashin and other well-known and able workers to address the meeting, the large audience was well repaid for attending.

In addition to public work it was my excellent fortune to be invited by Mrs. Pettengill and her family to give five evening lectures at their beautiful home on Euclid Avenue, in the centre of the choicest residential section of the city. From fifty to seventy five cultured ladies and gentlemen attended, by invitation, each evening, and as exquisite music and every artistic grace added to the occasion, it is fair to say that the best possible conditions were afforded for inspirational speaking.
Altogether my experiences in Cleveland this

season have far transcended those of past seasons, though I have many pleasant recollections of the Forest City.

The following circular announcement, headed "Spiritualism and Art," served to call out large and most sympathetic audiences to the six lectures thereby advertised:

"Yourself and friends are hereby respectfully in-"Yourself and friends are hereby respectfully ininvited to the Spiritual Literary and Musicale, that
will be held in Weisgerber's Hall, Sunday, March
24, at 7:30 P. M. Admission 25 cents. This unusual
double event will prove a rich treat to all true lovers
of science and art. W. J. Colville, the distinguished
inspirational speaker of international fame. Prof.
Geo. W. Oles of New York, one of America's most
celebrated violinists. Mrs. Bertha Wilson, accompanist."

Yours sincerely, W. J. COLVILLE.

W. J. Colville's Work.

W. J. Colville lectured Sunday evening, March 31, in Columbia Hall, Weybosset street, Providence, R. I. at 7:30, to a crowded and enthusiastic audience.

I., at 7:30, to a crowded and enthusiastic audience. This lecture closed a two-days' celebration of the Forty-Seventh Anniversary of Modern Spiritualism.

The floral decorations were superb, and the music was very sweet. Alluding to the combination of four and seven, the speaker said: Let four remind us of the square denoting perfect equity, and may seven suggest that perfect quality which should characterize our work, whatever it be, no matter though our talents be ten in number, or though we are at present consciously endowed with but one talent.

The First Society of Spiritualists in Providence certainly deserve to be congratulated upon the admirable manner in which they conducted their Anniversary exercises, both on Saturday and Sunday; and as to the decoration of the hall, it reflected the very highest credit upon the tasteful, artistic committee who took the affair in charge.

Mr. Colville's two courses of lessons in Spiritual Science opened auspiciously at 18 Huntington avenue, Monday, April 1, at 2:30 P. M., and at 105 Monroe street, Roxbury, Tuesday, April 2, at 3 P. M.

In the former place they are continued Mondays, Wednesdays and Fridays through this month, and at the latter address on Tuesdays, Thursdays and Saturdays, at the same hours.

W. J. Colville lectures in Lawrence, Mass., Sun-

urdays, at the same hours.

W. J. Colville lectures in Lawrence, Mass., Sunday, April 7, at 7:30 P. M. He can be engaged for week-evening lectures within easy reach of Boston.

Address care of BANNER OF LIGHT.

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For the Banner of Light. FRIENDSHIP.

BY JOSIE E. STEVENS.

What is friendship? "Affection, strong attachment, aptness to unite." Webster so defines it. How do we find it by experience as a rule? A form only of affection so long as we are influential in behalf of so-called friends, charitable with their faults, kind to them upon all occasions, under all circumstances.

Years of faithful service, a life's devotion, perhaps, swept away by a single stroke of adversity, or a thought expressed by a single mind.

Friends, do we as a rule guard our friendships with consistent care? Are we not largely responsible for what they really are? Can we demand of another, either in friendship, love or truth, a greater degree than we ourselves possess? Are we not chiefly to blame for expecting of and in others that which we can never call forth or give in return?

If a "friendship" is one to stand the "storms of life" as well as the sunshines, clearing the 'shadows" away from every turn in life's pathway, it will bring brightest cheer mid every gloom. Seeing no evil, only the truest, purest, best; lending a helpful hand to all who are battling with hardship or struggling with fate; striving for the right, seeing no star of hope, fearful of failure, but determined to win success in their chosen field of labor; replete with noble plans, high aspirations, heroic endeavors to gain the wished-for result, which brings them to the top of the ladder, there to attain the "excelsior" of their soul's desire.

True friendship, which is "strong attachment," is the cheering voice, the willing, helping hand, ready alway to assist the needy, worthy souls or speak the strong, encouraging words.

"Aptness to unite" - honesty of purpose, purity of character, courage to speak the truth upon all occasions. Dare to do right; to be true, no matter what others may say of you, is a virtue rarely possessed.

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same week, must reach this office b Wonday's mail.]

E. J. Bowtell, No. 12 Dover street, Boston, will answer calls to lecture and give psychometric readings wherever his services are desired. Address as above. Mrs. May S Pepper of Providence, R. I., called at this office on Monday last, and during her brief stay afforded the editor. In an impromptu and unexpected manner to herself, an example of her remarkable gifts as a test medium—the name and relationship of a spirit-friend of his, with description, being acquarately given. Mrs. Pepper's engagements are as fol lows: Sunday. April 7, Haverhill. Mass.; 14, Lynn; 21, Brockton; 28, New Bedford: May 4, Hartford (Ct.) Convention; 5, 12, Meriden; 19, Stoughton, Mass.; May 24, Brooklyn, N. Y.

Rev. J. C. F. Grumbine's address for engagements concerning readings, lectures and classes in psychometry is, during April 2020 Olive street, care Miss Bivens, St. Louis. Mo. He lectures on a return engagement, before the First Spiritual Association, in St. Louis, Mo., going again to Rochester, Ind., on a return engagement in May.

Harlow Davis lectured and gave tests at First Association Hall, Philadelphia. Pa., Sunday, March 31. He will leave for London and Paris. on June 1, 1895. Societies in Europe desiring his services can address him at 154 West 16th street, New York City. Mr. J. Frank Baxter's address for April will be 131

North Meridian street, Indianapolis, Ind. He will serve the Spiritualists of that city on the Sundays of this month. Mrs. M. Knowles, inspirational speaker and test

medium, spoke in Fall River March 31. Will speak in Lowell April 14. Has open dates. Would also like engagements for camp meetings. Address Mrs. M. Knowles, 187 Dorchester Avenue, Dorchester, Mass. Mrs. Juliette Yeaw has at her disposal April 14, a

Mrs. C. Fannie Allyn lectures in Columbia Hall, Providence, R. I., Sunday, April 7, at 2:30 and 7:30 P. M.

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San Antonio .- C. W. Newnam writes: Spiritualism has been enjoying a refreshing start in this city during the past two weeks. Mrs. I. A. Hinsdale of Fort Worth, Texas, has been with us and delivered a series of lectures on the subject of Spiritualism, which were well attended and highly appreciated. The dally papers devoted a large amount of space in referring to her great work.

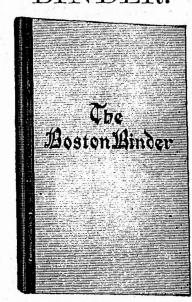
Mrs. Hiusdale is making a tour of the State, under the auspices of the State Association, more particularly to awaken interest in our camp-meeting to be held in the fall. She is a foreible and eloquent speaker, and did good work for the Cause in this city Our local society is growing in numbers and interest, and we hope to secure several good speakers during the spring and summer. We have several good local mediums who are doing good service in demonstrating the truth of a continued existence after laying aside the mortal and taking on immor-Moses Hull's Encyclopedia has been received in this city, and is regarded as a very valuable work.

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As many of our subscribers have expressed a desire for some form of a binder in which they can preserve the weekly issues of THE BAN-NER, we have arranged for one that is strong and durable, and will admirably answer the

The covers are flexible, and will easily hold fifty-two numbers—or a complete year's issue of the paper.

The engraved heading of the BANNER OF LIGHT is printed across the face in place of "The Boston Binder," as in above cut.

Binders the quality and size of the one we now offer usually sell for 50 cents and upward, but by purchasing a large quantity at one time we are enabled to supply them to our patrons by mail, POSTAGE FREE, for

Only 35 Cents.

The Binder is also included, the same as Books and Pamphlets, in our offer made in another column to our subscribers for securing new subscribers to the BANNER OF LIGHT.

MEETINGS IN NEW YORK.

Adelphi Hall, 52d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway. The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 18% A.M. and 7% P. M. Afternoon meetings for facis and phenomena at 2%. Henry J. Newton, President.

Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 3%—at 330 West 59th street. Mrs. Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 48d street.

- Meetings Sunday evenings. J. W. Fletcher, regular speak.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hail, 35 South Sangamon street, every Sunday at 10%, 2% and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony, Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, the and Callowhill streets. President, J. C. Steinmetz; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P. M. Lyceum at 2½ P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P. M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society, Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M.
M. O. Edson, Pres.

Second Seciety—"Progressive Spiritual Church"—meets every Sunday, 7½ P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres