

BANNER OF LIGHT.

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NO. 6.

For the Banner of Light.
EASTER.

Then arose the consolation
That the whitest life can give;
He imparted exultation—
In the thought we all shall live!

Death is but the sun returning
To broad fields now hid from sight;
There the stars of spirits burning,
Still rejoice in deeper light!

Nature works a like unfolding
In the wonders now we see;
Wisely we hear change beholding—
In the grass and budding tree—

Might believe the holy message
As a fact of law divine,
And accept the pleasing presage
That our souls to good incline;

Yea, within the heart abiding
Is a consciousness of this—
Feeling death is no dividing
Of our hopes of endless bliss,

But advancing as a flower
From the sod to sky above,
In death's opening golden hour
We perfected are by love!

Easter fills the world with gladness—
Making truth so dear our own,
Driving from our hearts the sadness
That about the grave has grown!

WILLIAM BRUNTON.

The Anniversary.

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

Commemorative Exercises held in
New York City; Boston, Worcester
and Lynn, Mass.; Brooklyn, N. Y.;
Chicago, Ill.; Pittsburgh and Alle-
gheny, Penn., Etc.

The New York Psychical Society.

The Forty-Seventh Anniversary of the advent of Modern Spiritualism was celebrated by this Society on Wednesday evening, March 27, with fitting oratorical, musical and phenomenal talent.

After appropriate and hearty singing by the crowded audience, which more than filled the hall, and the opening remarks of the President, he introduced the spiritualist Herbert Spencer, Mr. J. Clegg Wright, who spoke in part as follows:

The question remains unsettled in many minds, "Is Man a Soul, or, Is Man a Soul?" We call a soul that entity which under certain states has capacity and attributes of intelligent consciousness. When man was ignorant he believed. When the priests told him that there was a world beyond the grave he believed it; he believed it because he was ignorant. Had he known more he would have had no faith in priests of any kind. A man who assumes to know about another world, and proclaims the fact that he is a divinely appointed messenger, to say the least is sadly mistaken in his mission. The human mind cannot know anything about a spiritual world. We cannot know it, we cannot sensuously get there; the province of human study and investigation is in the domain of matter. We can experiment with matter, and we can experiment with matter to find spirit. We have always to bring matter into the problem. Whenever we see a ghost it is matter; we cannot see a ghost only in matter state; it must have length, breadth and thickness. There must be resistance, something occupying space. This presentation can only be a phenomenon, the spirit is still eluding us, the soul-man is behind the scenes.

You see my body, but my body is not I; you cannot see me. I am articulating; you cannot see the attributes of my mind, only as they are presented in what I do. When a spirit tips a table you infer the presence of a spirit from what the table does. When you see a so-called materialized spirit, you infer the existence of the soul behind it; you do not see it; you get no more evidence there of the existence of a soul than you get of the existence of my soul by seeing my body. My body is the product of certain states and conditions, regulated by my soul; the materialized form is the manifestation of what the soul has manufactured, not the soul itself, but what the soul has done. Sometimes it manufactures a good likenessable sort of a body, a body that we can recognize as having the similitude of somebody we have known; but that is the manufactured article; it is no more than a painting; it is perfect according to the conditions of perfection under which the workman works, the soul being the workman.

So, then, you never saw me; you never see the actual ghost; you see only what the ghost has been doing, what it has made, how it has succeeded in the experiment; hence we are left always in the study of our phenomena either to a deduction or to an inference. In this state of consciousness we never get at the soul of man.

When I am dead (I am now speaking in a complex sense), when my body is dead you may cut it to pieces, but you cannot find the soul. I have been present scores of times when bodies have been cut up, but I could never find a soul. With the microscope I could find brain cells; but do you know that an average brain contains about six hundred million cells, little pigeon-holes, into which these sensations, feelings and emotions are put, and that without this brain I could not talk to you? It is because I have this machinery that I can talk, that I can receive an inspiration. If I had no optic nerve I could not see; and yet the optic nerve does not see, but it telegraphs simply a sensation to my soul. My soul sees the form of the lady before me; well, that is not accurate; my soul does not actually see this lady, but it sees a picture of the lady only—a picture that has been set up in nerve movement. The waves of light strike upon my eye and set up a certain kind of motion, and that motion is the reality of my sensation.

Now if we see a man at work, it would be very interesting to see him internally. If I could look into this man's brain, sitting here writing down what I say—if I could see the brain at work—there would be an agitation going on there, like what would be going on if I had a bag of peas and began to shake them up; the molecules of the brain-matter would be in a state of agitation, and a certain kind of agitation will stand for the letter A, and another form of agitation will stand for the letter B,

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etc. Now this man out there in spirit—Nature, can shake up the bag of peas exactly in the same way that the thoughts are being shaken up just now in this head; there will be a corresponding picture presented to the consciousness.

When a clairvoyant comes here and says he sees a spirit down there, he does not; but what he does see is a certain state of nervous agitations set up, which in their complexity are finally made clear to the receiver. That is clairvoyance, an artificial interference with nervous action, and in a variety of ways the nervous system can be operated upon artificially. The power that lifts and tilts the table when exercised on the nervous system may produce hallucination of sense, of feeling, of imagination; but the difference between hallucination of this kind and hallucination produced by disease is this: the latter has no coordinating intelligence behind it, but is the product of a diseased state of nervous action.

A man with a weak pneumogastric nerve, a weak digestive function and a very sensitive temperament, will be likely to see specks before his eyes, moving bodies, but they are not there; that is a hallucination of sense. In all clairvoyant manifestations there is a certain coordinating intelligence behind; that is, the manifestation can be verified. A clairvoyant says there is a spirit-man down there; he says his name is Joe, and he knows you. You identify Joe; the identification of Joe is a demonstration that it is not hallucination of disease, but that there is an actual operating intelligence and personality there. That kind of evidence is no stronger than the message that is spelled out through a table. The kind of evidence that you get must be recognizable evidence; that is, the contents of the mind of the spirit must be independent of the contents of your mind, must be independent of the contents of the mind of the medium, and then the only inference you can possibly draw is, that the intelligence communicating with you is an independent personal intelligence. Any evidence short of this cannot convince an intelligent mind; so that you have always two things to demonstrate: first, the independence of the intelligence (and you have to do this by proving that the mind of the sitter did not have the intelligence in it), and that the mind of the medium did not have the intelligence in it, and any evidence short of that does not sustain the inference that man has a soul.

Prof. W. F. Peck next addressed the audience, and said in part: We are gathered to-night for the purpose of celebrating in a measure the Forty-Seventh Anniversary of the Advent of Modern Spiritualism. When taking a journey or accomplishing a task, it is well always to pause occasionally and glance backward, so we may know what we have done in the past, how much we have accomplished, and thus be enabled to calculate to some satisfactory degree, perhaps, what we are doing in the present, and what we may expect to do in the future. And so on occasions of this kind it is well to look back on the path we have trod and ascertain what we have accomplished.

It is now, as you know, very nearly forty-seven years since a little girl lay upon her humble little cot in a very humble, modest little dwelling in the little village of Hydesville, New York State, and listened to those little taps, taps, upon the headboard of her bed, and upon the walls, the furniture, and all about her; raps which were simply signals from another world, from the inhabitants of another world striving to get into communication with the intelligence of this world.

Oh! what has been accomplished since that time? Those of you who can remember as far back as that will remember what intense excitement was created by those little raps, by the manifestations occurring in the presence of the Fox family. You remember that hundreds and thousands of people were attracted to that little cottage, anxious to hear the raps; and it was not confined by any means to that locality; on the contrary, it began to spread; there was something contagious in it. The raps began to be heard in many different residences, and circles were formed in those different families; rappings and table-tippings became the fashion; indeed, all classes of people became interested. Why, even the ministers (and they are the last people in the world to accept anything new) were at first inclined to accept it, so long as the messages received from the other side conveyed no other intelligence save that the dead were alive, save that our beloved, from whom we had parted at the edge of the grave, were not dead, but still lived; so long as these messages confined themselves to that fact, demonstrating the truth of a future life, why, these ministers were willing to accept it, and they had no objection whatever to offer; but when after a little it began to be noised around that the spirits were not "Orthodox," that the communications received from the other side of life, or river of death, did not confirm the doctrines of Orthodoxy, at once the ministers began to shrug their shoulders and lift up their ears, and cast about for some means whereby to battle against this new manifestation from the other side.

When the raps came upon the table, and by that means gave evidence of intelligence coming from beyond, they very naturally inquired in regard to the future life. Asked if they had seen God? No, no, none of them; and naturally they concluded that they must be in the other place. Asked if the spirits had seen the devil? No, no. What? Are you in heaven? No; do not know anything of the heaven of the Christians, the walled city with its streets of gold, etc. Did they know nothing at all about hell, that fiery lake of brimstone inhabited by the devil and his confederates? No, they had seen nothing of the kind, and at once the ministers of course took alarm. Why? Because if you kill the devil there is no more use for the ministers; if you abolish hell the churches will soon be depopulated almost, and something must be done to preserve these cherished institutions to the people; and so the ministers dived into their Bibles and began to seek for statements there against the spiritual phenomena, and they dug out certain phrases and expressions, such as "Thou shalt not suffer a witch to live," and others against necromancy, and those having familiar spirits; and armed in this way they began to restrict and to wage unceasing warfare against Spiritualism.

And I want to say right here, I believe, and think you will agree with me that if the spirits had only been Orthodox, if those who came back to communicate had only confirmed the teachings of the Orthodox church, I tell you every minister to-day would be holding "circles" as regularly as their prayer-meetings, and would point to the evidences from those

circles with more satisfaction than he does to-day to his Bible. But, inasmuch as they did not teach Orthodoxy, of course the ministers would not accept it (although a great many did), and were in the position of those who were so Orthodox that they could not accept anything new, but did very little indeed to prevent the spread of Spiritualism.

It was the inauguration of a grand new era. Did you ever stop to think that the inception of Modern Spiritualism was also the beginning of one of the most remarkable eras of progress in every other respect? Look back forty-seven years ago, to that decade between 1840 and 1850, and you will see that then began some of the most wonderful inventions, some of the most remarkable beginnings in the way of progress and reform that this world has ever seen.

The woman suffrage movement is just exactly as old as Modern Spiritualism, forty-seven years old; and so with many other important advances, thus showing to my mind very clearly that the advent of Spiritualism was the beginning of an era—a plan from the infinite beyond to bring about a great revelation in this way; and since then Spiritualism has marched right along, side by side and shoulder to shoulder, with all the other reforms, with all other progress and invention.

Invariably you find this to have been the case—that in the forefront of every one of these reforms has been a Spiritualist; our people are reformers, always ready for reform, and there is no reform known that did not contain a large number of believers in Spiritualism. Historians have noted that every six hundred years there has been an epoch, an influx or spiritual manifestation, when an avatar or savior has been born that for thousands of years before Christianity some wonderful man was born, or some wonderful epoch began. Go back to twelve hundred years before Christ, and you come to Krishna, and six hundred years after we have Salvaana, six hundred years later we have Christ, six hundred years afterward comes Mohammed, then six hundred years later Ghangis Kahn, and eighteen hundred years after Christ we have Modern Spiritualism.

It seems to me that we have a great deal to be thankful for that we were born in this era. We are a great deal better off than if we had been born several thousand years ago; not that I do not think we existed in the past eternally, as well as eternally in the future; not because I believe in reincarnation.

Just here I want to say a moral: Some of you know that I have a particular hobby, to which Bro. Snipes referred when he spoke of my sociability—a desire to get all mankind together as closely as possible. I believe in the religion of love, in the religion of humanity, and I believe the greatest work that Spiritualism has to do (of course it is a wonderful thing to have revealed positively the fact of a future life) is to promote the solidarity of mankind, to make them realize that the welfare and happiness of all men should be the object of every lover of the human race.

We can but recognize the fact that our interests are intimately interwoven, that the welfare of one should be the care of all the rest; indeed, you cannot injure one member of the human family without injuring all.

Spiritualists also should cultivate the knowledge they receive from the future life, and permit it to bear fruit until they no longer shall be compelled to go to others in order to get the evidence, but should develop their own spiritual natures until they can come into harmony with the spiritual spheres, and no longer need any one else to stand between them and the spiritual world.

The distinctive comparison between the mental and temperamental natures of the two speakers was noted and appreciated, the one as much for his metaphysical weight as the other for his social elasticity.

Brief remarks were made by Prof. Ames, Mrs. Willis and Mrs. Potter. Mr. Scott, a New York editor, read from memory the pathetic history of "Ostler Joe," and his generous forgiveness of his traitor wife just before her death. Mr. DeLeon Myers sang a romantic ballad, accompanied on the piano by Mr. Hands.

Mr. John Moore left a sick bed to celebrate at the same time the anniversary of his landing in America one year ago; and he was not sorry he came. Lastly and reservedly came Mr. Wallace, who good-naturedly spoke of his Celtic institutions. He, too, lacked only one week of his first anniversary of his stay in New York, in which time he hoped he had done much good. He had met with criticism and unjust accusations, but not one of us is perfect. Mr. Wallace then hurried from one to another throughout the audience, giving names, relationships and messages, involving places, incidents, etc., with astonishing rapidity and accuracy. The writer noted that he gave thirty-six names of spirit-friends, to say nothing of their associations and minute communications, after which the audience was dismissed at a late hour, and in a spirit of mutual good fellowship and congratulation.

J. F. SNIPES.

Spiritual Thought Society, New York City.

To the Editor of the Banner of Light:

There was a large attendance at Mr. Fletcher's lecture, upon "The Anniversary of Modern Spiritualism, and What it Portends," Sunday evening, and from the beginning to the close there was the most interested attention to the inspired words, as they pictured the growth of this great and important movement.

Spiritualism came to answer the question of "After Death, What?" to take the sorrowing heart across the borderline that separates the known from the unknown, the real from the unreal, and bring us face to face with a continuation of life's purposes. It was placed in antagonism with Christianity, because it attempted to show the origin and destiny of the human soul, and to connect the life hereafter with all the natural outworkings of to-day.

Theology had itself given the only explanation of the phenomena of life, and based its conclusions upon its own assumed authority; while Spiritualism founded its philosophy upon an array of facts that to-day furnish the only evidence of the soul's continued existence.

Forty-seven years ago Spiritualism found the world shrouded in spiritual darkness; total depravity was the inheritance of all mankind. Vicarious atonement, the one great point around which the possibility of human happiness revolved; but to-day all that is known of the hereafter has been learned at the shrine

of Spiritualism, whose teaching runs through all grades of advanced thought. Its gentle hand lifts the veil that falls between the two worlds; its kindly voice breaks the dreaded silence, and brings to the whole world the knowledge, the proof, that death is but the ushering in to a fuller, better, purer and higher life.

Its work has not been confined to the outside world. Nowhere has the power of Spiritualism been more strongly felt than in the Church itself, whose creeds, still remaining unchanged, have long since become obsolete.

This is our New Year's Day, and I wonder

I had more time, that Spiritualism was bound to come to the world on March 31, 1848. It had been so predicted; the different churches had different ideas about it. I know the Adventists went upon the tops of houses on that night; they had interpreted the message to mean the world was to come to an end, and they were very much surprised when it did not; the Lord did not come on the 31st of March, but we got the first message from the other side, which was the New Dispensation, and since then it has gone on and on, and has made more converts than any other religion in the same length of time.

There is hardly a minister at the present time who does not make his sermons over; he leaves out the cloven foot, is careful to leave out hell, and he gently works in Spiritualism instead, and thus Spiritualism is felt in all classes of religion.

This is our New Year's Day, and I wonder



ISAAC B. RICH,



JOHN W. DAY,

PUBLISHERS AND PROPRIETORS OF THE BANNER OF LIGHT.

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and whose teachings have become so modified as to be scarcely recognizable. In literature its presence is everywhere manifest, while in society, under the many guises of Mental Science, Theosophy and Occultism, it is silently, surely and happily doing its work.

Move on, then, bright star of hope. Dispel the shadows of error and doubt, illumine the pathway of the world and bring all mankind into a fuller knowledge that God is within the heart, and that heaven and happiness come from fulfilling his behests.

Mr. Fletcher then introduced Mrs. Helen S. Palmer of Portland, Me., who is briefly sojourning in New York at the present time. She responded in a most eloquent manner, and revealed the fires of inspiration that in the days of old flared her among the very first exponents of the Spiritual Philosophy, and burned with force and power. Rarely has a more beautiful epitome of spiritual truth been heard.

Mr. Fletcher then gave a large number of tests, which were all recognized, and the audience fled out, each with a BANNER OF LIGHT in hand, feeling they had done something to celebrate the Spiritual Easter.

Mr. Fletcher's work is unique. He seems to appeal to a class of minds outside of the movement, who are alive to the mighty truths he teaches with so much force.

He will shortly remove to new quarters, 1541 Broadway, and open a complete line of Spiritual and Occult Books, together with all the leading journals and magazines of the day.

J. H.

First Spiritualist Ladies' Aid Society, Boston.

To the Editor of the Banner of Light:

The Anniversary exercises of the First Spiritualist Ladies' Aid Society were held at 241 Tremont street, Boston, Friday and Saturday, March 29 and 30. On Friday, at 2:30 o'clock, Mrs. Barnes, President, called the meeting, and welcomed all to the new hall, as well as to participate in our Anniversary exercises. The meeting was formally opened with a duet by Miss Amanda Bailey and Mrs. Hall of Salem, Miss Ellen Burnett, accompanist. Dr. A. H. Richardson was the first speaker, and spoke of the early days of Spiritualism, relating what a struggle it was to keep alive the belief in spirit-world. Now we are able to celebrate for two and three days at a time, and no one to molest us.

I have come a long distance to celebrate with you, but I am glad to be able to do so. I believe we will be in heaven this afternoon, for we will be in harmony—which is heaven.

The Ladies' Aid Society could not have found a more auspicious time than this to dedicate its hall; the spirit of love and good-will is pervading the atmosphere, and it will be a benediction to them.

A song by Miss Amanda Bailey then followed, much to the delight of her hearers.

Mrs. Carrie F. Loring then made a few remarks, saying it was with a great deal of pleasure that she responded to the invitation to be present to-day, and as she realized that it is forty-seven years since the beautiful thought of Spiritualism has dawned upon the mind of man, she could but rejoice what a beautiful belief! To-day there is rejoicing in thousands of homes in the land. Spiritualism brings comfort to the weary and strength to the weak; I think of the Ladies' Aid every Friday, and always wish it success. Let us remember that with good deeds and noble thoughts we can clothe ourselves with spiritual environments, and make for ourselves a place in the spirit-world that will be a benefit to us when we pass over to the other shore.

Song, "Shadow Land," was then sung by Miss Amanda Bailey, after which Mrs. M. A. Brown gave a reading, "The Drinking House Over the Way."

Moses Hull was then introduced to the audience, and complimented us upon our change of hall. He complemented our celebration to church occasions, explaining why Easter was celebrated, and why they celebrate Christmas—not because Christ was born on that day, for all Christians know he was not, but because the sun was born on Dec. 25. Mr. Hull quoted passages in the Bible to corroborate his statement. He said we know what we celebrate.

I can show you by reference to the Bible, if

what we can swear off from. Let us make resolutions, and let us try to keep them. Let us speak evil of no one during the new Spiritualist year. Cannot we resolve to be more spiritual? I am willing to pledge myself to be a better man, a more just, more liberal man. Let us all pass this resolution in our minds, and let us try to carry it out. We will be benefited by it more than we know. If we fail, let us try again; let us put our hands on our mouths when we go to speak against any one; let us support our mediums, when they are doing the best they can; if we can lead those who are doing wrong to a better understanding of the spirit-world, we will gain much. Let us resolve we will do more for Spiritualism than in the past year; that we will try to learn more, grow more spiritual in all our thoughts. I want to grow to be a better man. What am I here for, if not to try and grow better?

I am glad you are dedicating your hall on this, the New Year's Day. As we believe thoughts are things, so we can fill every point in this hall with good and grand thoughts, and every one that comes into it will feel a benefit from them. When we come into this room let us have pure thoughts and high aspirations, let not a child can come into it without receiving a blessing.

A duet by Miss Amanda Bailey and Mr. Penhall of Salem, "Is Life Worth Living?" was then sung.

Mrs. A. E. Cunningham made brief remarks, and the exercises of the afternoon closed with a trio by Miss Bailey, Mrs. Hall and Mr. Penhall.

The evening session opened with a song by the Longley Quartet, after which the first speaker of the evening was our good worker, Mrs. N. J. Willis, who said: We have gathered again to commemorate the Anniversary of Modern Spiritualism, and to dedicate this hall. Truly you have dedicated this room to the spirit-world, and while you rejoice in the truths which the angels have demonstrated to you, still let us pause as Spiritualists, and think how we ought to dedicate but these walls? Methinks it is better to dedicate ourselves.

Spiritualism has come to give benediction to the whole world; it comes to teach you of harmony, and all the noble qualities of life; it has gathered into its ranks the noblest and most thinking class of people. Let us see to it, then, that we keep wide awake; let us protect our institutions of learning; let us remember that we are progressing, and let us keep to the head of the ranks of that progress.

We were then favored with a vocal selection by J. Frank Baxter and Charles W. Sullivan, entitled, "Anniversary Day," after which Miss Nellie Wood, from the Emerson School of Oratory, favored us with a choice reading, "He and She," by Arnold, which was well received. A violin solo by Charlie Hatch, accompanied by Miss Burnett upon the piano, was well rendered.

A few remarks by Mrs. Weston, also brief remarks by Mr. Fuller of the United Spiritual Association, a song by Miss Bailey, Mrs. Hall, Mr. Penhall and Charles W. Sullivan, were all well received.

Mr. Hull spoke briefly, and paid a loving tribute to Achsa W. Sprague. A song by Mrs. Hatfield C. Mason and an address by J. Frank Baxter followed.

Mr. Baxter said: At different stages in the advancement of races, nations and men, there come those quickening periods which revolutionize affairs, change the current of thoughts and elevate all life. I do not believe I mistake nor misstate when I, in calling attention to Modern Spiritualism and its effects the past forty-seven years, see in it one of those great evolutionary and revolutionary epochs, and declare it to be distinctively the spiritual era of history.

In the onward speed and influence of Modern Spiritualism we have all, with no exception as to condition, character, race, color, persuasion, opinion or taste, during this era gathered such an impetus as will insure us inevitably swift progress in the line of our destiny.

The church has ever based its belief in immortality solely on the traditional and really doubtful story of the life, death and resurrection of Jesus; but the Spiritualist founds his belief—not to better say knowledge—of immor-

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Literary Department.

THE HEIRESS OF GROVE HALL.
A ROMANCE.

Written Expressly for the Banner of Light.

BY CARLYLE PETERSILEA,

Author of "The Discovers Country," "Oceanides, A Psychological Novel," "Mary Anne Carey: Wife, Mother, Spirit, Angel," "Philip Carlisle, A Romance," Etc., Etc., Etc.

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CHAPTER V—CONTINUED.

"The first part of my story, Alice," began the dying woman, "belongs to you. Years ago, when I was a young, ambitious, proud-spirited girl, traveling with my invalid father in Italy, I became acquainted with a young Italian artist. I had been visiting a picture gallery; this young man was the person employed to show the pictures to visitors, and give all necessary information concerning their origin. Many times I visited this same gallery, for the handsomest and most engaging man I had ever met was this dark-eyed artist, Henri. We were both so young, and he so ardent, and we loved each other, oh, so dearly! He begged for marriage; although I loved him so much I could not bear the thought of a marriage with him, for I was intensely proud, and he was poor, and of lowly birth. But there came a day when love conquered all things, and I agreed to a secret marriage. Oh, how happy was Henri then! We were married in a little out-of-the-way chapel, and I returned home, my father being none the wiser. We met each other often after that, but I soon tired of my plebeian husband, whom I was ashamed to acknowledge before the fashionable world in which I moved; and when my father, not feeling as well as he thought he ought, proposed returning home, I gladly consented, knowing that Henri could not follow me. He had told me that he was penniless, and there were helpless female relatives depending on him for support. You remember Mad Mary, Alice, whom you once caught a glimpse of as she was leaving this house? Well, she was one of those relatives; made mad, so she avers, because he failed to return her love, and loved me instead. That woman has cursed me and mine with a terrible curse! And Dora—who do you suppose Dora is? She is none other than the sister of Mad Mary; and both are the cousins of Henri."

The faint voice ceased an instant. Alice Somerton had knelt by the bedside and hid her face in the counterpane. The fluttering spirit rallied, and resumed:

"I have reason to think that Dora is not the friend she seems; I have reason to think there is a fearful secret existing between her and Mad Mary; and it must be they are planning some terrible revenge. On your head, Pauline, that vengeance will surely fall. Beware of them both, as you would of some poisonous serpent. Some inward prescience tells me that they will bring awful sorrow upon you."

"And you think this crazy tramp and this low servant girl can bring me to bitter grief?" Pauline said, with flashing eyes and a proud, defiant toss of the head.

"I feel assured that they will—but there is more yet to tell, Pauline: on the night of your birth Mad Mary came to this house and predicted your future. I had looked her into the little study, but when I went to open the door in the morning she had disappeared—how, I never knew; but she had left your life written out in full. Since that night my life has been blighted, my heart has been broken. Your future is to be one of unutterable horror. Oh! Pauline, beware of Mad Mary!"

The girl looked contemptuously at the pale, agonized face. The dying voice was growing weaker every moment now; the breath came in panting gasps; it was near midnight—the tide was all but at its lowest ebb.

"Pray, what had she to say concerning my future?" the girl asked haughtily.

A spasm of anguish passed over the dying face; the eyes started from their sockets; the death-rattle sounded. With a terrified cry Alice lifted her mother's head in her arms.

"Quick, grandma! the papers! where are they?"

"Here—under my pillow!"

Pauline drew them forth, together with the little ebony box. The clock struck twelve. The awful death-rattle sounded once more.

"Beware of Dora and Mad Mary!"

She spoke the words clearly and distinctly, but they were the last she ever uttered. With that warning on her lips, her head fell heavily back; she turned her glazed eyes on the daughter who had been all in all to her, and with that last look of love her soul passed on.

Not far from Grove Hall, that same cold, bitter, midwinter night, a little miserable garret at "Five Points," New York, was occupied by two persons that have much to do with the thread of our story. There was an apology for a bed in one corner, and a wild, white face looked up from the dingy pillow, muttering strange, incoherent sentences; and one could hear the words: "Spirits of air, fire and water—help me now to complete my revenge!" and then the great staring eyes would close, the hands be grasped tightly, and the breath hissed out between the clenched teeth. On a little pallet of straw near by, partially covered by a thin ragged counterpane that was insufficient to hide the supple beauty of shapely limbs, incomparable form and fair, innocent beauty, lay sleeping Mag, the protégé of Mad Mary. The most forlorn-looking child in all the great city—and the prettiest—invested with a magic halo like that of an angel, Mag shrank like a delicate flower away from all that was coarse or vile; the little feet were bare the greater part of the year; her long bright waves of sunny hair floated like a shining cloud around the slight airy form. The pale spiritual face, the lovely pleading violet eyes—oh! surely Mag Rag (as the children of the neighborhood called her) was the loveliest creature!

Morning came at last; the golden sun peeped in through the dingy attic window. Mag awoke, and sat up, rubbing her eyes and tossing back the wealth of sunny hair. Arising, she rapidly donned her few dilapidated garments and then cautiously approached the bedside of the still sleeping woman.

A look of anxiety crept into those tender, violet eyes, as she gazed, for she could not help noting how pale, haggard and drawn was the face that lay there. Hastily wrapping herself in an old shawl, and winding about her head a

ragged scarf, she took a basket of oranges from the table, made her way down the rickety stairs and out into the cold street. She did not stop until she came to one of the principal thoroughfares, then pausing upon the corner she held out her basket, and in a low sweet voice begged each one that passed to buy "nice sweet oranges."

"You ought not to be out this cold morning, Miss Maggie," a tall young man said, sauntering up to her. "Those pretty feet of yours are nearly bare, and you will not take the gift of a pair of new shoes."

Said another young man, standing near by: "Her face would be a fortune to her anywhere if she were a mind to have it so: There's many a rich young man who would make a lady of her, instead of her standing here in the cold selling oranges."

Maggie turned her blue eyes on the speaker scornfully.

"I earn my living honestly, at least," she said.

The first speaker curled his lips sneeringly. "Will you leave me, or must I go to some less-frequented street to sell my oranges?"

She looked at them again with soft, pleading eyes, then glided swiftly past them down a more retired street, where she might stand for hours without selling an orange. The girl paused an instant, uncertain where to go; then drawing her shawl more closely about her graceful form, she flitted rapidly on. The city clocks struck ten. A cold storm had already set in; a raw wind was blowing from the north-east, and now sleet and snow were falling rapidly. Still the girl had not taken a penny; but at last, just as she was despairingly starting homeward, a gentleman purchased a dozen oranges. A bright gleam of joy lighted up the pale, delicate features of the child, as she sped back to the miserable room and its strange occupant.

It was the poorest and vilest quarter of the great city—among reeking smells, horrible sounds and disgusting sights. The house was tottering to decay—a dreadful den by day and by night—thronged with the very scum of New York streets. Up and up the long stairway she flew, paused at the door, opened it and went in.

The room was just as she had left it. Mad Mary was still in bed. The scene was miserable in the extreme. The opening of the door and the entrance of Maggie aroused the woman from the stupor into which she had fallen. She opened her black eyes and looked wildly at the girl.

"Is it you, Maggie?"

"Yes, Aunt Mary, I have come at last! No one would buy this morning, or I would not have left you so long alone."

The wild eyes of the sick woman lit up with a sudden flame.

"But you sold some at last? What have you there for me? I am weak with hunger! If I could have something strengthening I think I might get up once more."

"Yes, auntie; a gentleman bought a dozen. See what I have brought you!"

"Oh, Maggie! I fear your food has come too late!"

The girl, with a heart-breaking sigh, lifted the sick woman's head from the pillow.

"No, auntie—no, no! You will get well and strong again. I will hasten and prepare you a cup of tea; please drink it, auntie dear, and you will get better."

"I shall never be any better in this world! I hear my demons calling me now! I shall never live to see the dawn of another day! It is well that you have returned so soon, for this is the last day that you will be troubled with poor demented Mad Mary!"

The orange-vender buried her face in her hands with a low cry. The dying woman made a last effort—after drinking a little wine sat up in bed and laid her feverish, wasted hand on the girl's head.

"Grieve not, but listen, little one. I have much to say to you before I go. I feared to die before you came; and even in my grave I could not rest with the words I must say unsaid. I have a legacy to leave you, my child."

"A legacy?" The girl opened her wide blue eyes in great surprise.

"Even so. Not of lands, nor houses, nor gold; but something that to me is more than all these—a legacy of hatred and revenge!"

"Oh, Aunt Mary!"

"Listen to me, child, and my dying malediction rest upon you if you do not obey me, and carry out my plan of revenge. You have heard of Grove Hall, and the Somertons?"

Maggie's face brightened perceptibly. "Yes, Aunt Mary, often from mother Esther, ere she died—from you many times since. Was it not her last command to me not to cherish evil thoughts against those people? Did I not promise her on her death-bed two years ago? Do you think, dear aunt, that I forget?"

"You are an ungrateful girl! You know the cruel story of desertion and wrong done to one who was dearer than life to me—Henri? You know the prediction I made to Mrs. Merideth, on the night of her granddaughter's birth? I command you, Maggie, to see that that prediction is fulfilled!"

A shiver shook Maggie's tender frame; her fair face blanched.

"You ask a terrible thing, Aunt Mary," she said, slowly. "Oh, I cannot do your bidding, and I do not hate them. I will promise one thing, however—to do all I can to make them repent of the wrong they have done to you and yours!"

"Well, then, promise me this! That granddaughter of Maud Merideth's is about your own age—go there and live in some capacity or other, I care not what, so that you set yourself up as a foil to her beauty, to incite her to anger and jealousy and all the evil propensities born within her. Ah, I see the end! My revenge is sure!"

"I will go," the girl said solemnly. "I can

promise that, but I need not do anything wrong or wicked. Vengeance may fall upon the young heiress of Grove Hall, but mine shall not be the hand to inflict it. I will go, Aunt Mary—I will keep my promise."

Mad Mary pressed her hand; she was too far gone for words. The film of death was in her eyes—its gray shadow on her face. She strove to speak, but only a husky rattle came. There was a quick, dreadful convulsion from head to foot, then an awful calm.

Maud Merideth died shortly after midnight; and in the distant city Mad Mary, her outcast rival, died that same day before noon.

The dawn of another day crept sullenly over the hilltops as Alice Somerton arose from her mother's deathbed; a sullen day of wet and gloom; a leaden sky, a drrenched earth; no sound to be heard save the ceaseless drip, drip, of the melancholy rain; for the storm of the night before had turned to rain and half frozen sleet.

White and stark and rigid, the late Mrs. Merideth lay in the awful majesty of death. The doctor, the nurse and Dora Dalton sat, pale and sombre watchers, in the death-room. More than an hour before the youthful Pauline had been sent to her room, complaining bitterly that she had been kept up so long. It was the doctor who now urged Mrs. Somerton to follow her.

"You look utterly exhausted, my dear Mrs. Somerton," he said; "pray retire and endeavor to sleep. You are not able to endure such fatigue."

Mrs. Somerton rose wearily, pale and tearful. "I am worn out," she faltered; "I think I will lie down; but I feel as though I should never sleep again."

She quitted the room, but not to seek her own. Outside the death chamber she paused an instant, and her lovely face suddenly lighted up as that of an angel on saving thoughts intent.

"Now is my time," she said, under her breath. "A few hours more and it may be too late. She is asleep now, and has not as yet read the papers, nor examined the contents of the box!"

She flitted away, pale and resolute, into her daughter's room. It was warm and cozy; with in a satin and lace-curtained alcove stood the bed, draped in spotless white; Mrs. Somerton closed the door softly, and with bated breath approached it.

"It is well she did not lock her door, or I could not have accomplished my purpose. Now for my dear mother's secret! No fortune telling jugglery shall blight my dear girl's life while I can help it; yet she is not at all superstitious."

Without making the slightest noise, she approached the sleeping girl, until her hand almost touched the pillow.

"They must be here," she murmured; "surely, surely I can find them."

For a second or two her hand moved softly around under the pillow; but in vain; then her glance fell on a small table that stood near by; she turned to it eagerly, confident of finding what she sought there; nor was she disappointed. Grasping a little silver knob, she drew forth a tiny drawer, and within it lay the papers and the box.

Mrs. Somerton barely repressed a cry as she saw the papers and the little ebony box; hastily she took both out closed the drawer, and then stealing softly from the chamber, went directly to her own room.

Panting with weakness, she sank into a seat, closely clasping her treasures. In a few moments she regained her composure; then she took up the little quaintly-carved box.

"Mother was very choice of this," she thought. "What can it contain?"

She pressed a spring; the lid flew open, revealing a large gold locket set with brilliant-cut stones. In one of the compartments it held two pictures, one in either side: A girl's face of exquisite beauty; proud and haughty as the face of a queen, looked up at her, fresh and bright as it was thirty years before. No need of asking to whom the face belonged: "My peerless mother!" She knew it at once, and tears of bitter grief rolled down her pallid cheeks as she thought of that mother now lying dead in the room below.

"And all those years she has carried a secret sorrow," she said in an awed tone, "while for my sake she pretended to be happy. Yes, she was beautiful as a dream. I will keep this as a sacred treasure. Who can tell what blessing it may bring me yet?"

Who indeed! She turned the locket in her hand, and started as the dark starry eyes of Henri, the Italian artist, met her gaze; then she lifted a folded paper and looked curiously at the superscription: "To my darling Alice, when I am no more."

"Pauline shall never see these things," she said sadly, unfolding the paper. "Now I shall fully understand mamma's secret."

She glanced at the packet still lying in her lap; in her eagerness she had almost overlooked it. "Ah! I will read this first," she said. There, nicely written in fine clear letters, she read the fate of Pauline Somerton.

The morning wore on: noon came; the house was as still as a tomb; Dora Dalton ventured to tap at her mistress's door with a cup of coffee. There was no response.

"She is still asleep," thought Dora, and turned the handle. But at the threshold she paused in alarm. No; Mrs. Somerton was not asleep; she was lying prone upon the carpet, pale as her dead mother, the papers tightly grasped in her hands, and a look of agonized horror frozen on her gentle face.

[To be continued.]

[True Enough!]

We have seen an interesting account of the newest conjuring rapping-table. The more the better. This much-improved table requires a hollow foot containing a Leclanché element battery, connected with a system of ingenious wires and springs and an electro-magnetic coil. The thing is worked from the top of the table by the hand, which has to be placed on a prepared disc in order to make and break contact. The wires can be so arranged as to communicate with a transmitter in a distant room.

What trouble these clever people take for nothing! Did any one ever doubt that a table could be made that would produce raps? We hope it will amuse the children.

We have heard "raps" on palings by the roadside at a minute's notice; on drawing-room vases; on window-panes; on a table at a restaurant; on the rock of a cliff; on a book held by a child. Do these ingenious people think they are really "exposing spirit-rapping"? We can only say, in the words of the immortal collier who, on being asked how he could smile while his wife hit him, replied, "It pleases me, and it don't hurt me."—*Light, London, Eng.*

[A Good Child]

Is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant food; so easily prepared that improper feeding is inexcusable and unnecessary.

The Clock Struck Seventy-Eight.

To the Editor of the Banner of Light:

TO-DAY, April 5, is the anniversary of my advent into this "sinful world." Perhaps some of the "good" people may have thought my parents were guilty of a grievous sin in permitting my advent, seeing that all my life I have been antagonizing straight-laced Orthodoxy and its blighting dogmas—dogmas which have been as so many upas shrubs, distilling mephitic poison. Be this as it may, free thought, with reason as the polar star, has ever been my guide.

At the age of seventeen I became publisher and editor of a newspaper in my native town, and soon found that the sleuth-hounds of bigotry were on my track, sinuously seeking to injure my paper and business. Little coterie at the stores and shops would have me under discussion, querying whether it was proper to support an "infidel." My paper was scrupulously a newspaper, discussing politics and current events with candor and fairness.

I had nothing to say on religious matters, because, catering to the public at large, my private opinions on theology had no business to be aired in my paper published for the general public. Sectarianism had its organs; there was no reason, therefore, why I should stir the bitter waters. If I had anything to say I used the columns of *The Boston Investigator*. The hounds knew that, which made them bay the louder. After three years of this warfare I sold my plant and paper, more impressed than ever with the fact that the then popular religion was the foe of mental liberty and the rights of conscience. But things have changed; the teeth of Orthodoxy are blunted; the Sampson of bigotry has, in a large measure, been shorn of his locks. Grand prophecy of a better time coming! It is the herald of the Religion of Humanity, the solidarity of the race, the melting and welding of dogmas and creeds into the golden ingot of truth, purified from the dross of the ages.

At about 5 o'clock, I reached another milestone in my mortal journey. The life-clock struck seventy-eight; the tones were silvery, but nearer, clearer, louder than ever before. I was reminded of the incessant roll of the years, each succeeding one seeming to shorten as age creeps on and the physical is being prepared to let me out of my cage.

—When angel hands
Shall close on earth my aching eyes,
And wait my soul to enter lands
And more ethereal skies!

I paused, and was lost in thought. I saw back, back into the dim and misty days of my childhood, into that lullaby-land which comes only once in a lifetime. I was in the red house under the hill, seated in a little chair by the side of my mother, before the open fire, her hand on my head, again having a communion of soul. The Newfoundland dog, Pomp, was stretched by my side asleep. Pomp and I were fast friends; I have never forgotten him, and I think he has not forgotten me. Pomp "died" and was buried; I did not think about his dying as much as I have since. He had no articulate speech, yet there was a talk in his bark, a speech in his eyes and the wax of his tail. There was a great deal of the good side of the human about him—nothing of the bad. He had affection—more, even, absolute love; and many traits which made him worthy of immortality.

If all men are immortal, I am sure my dog must be, for he was infinitely better than some men I have known. So I believe one of these days Pomp and I will meet, and have a romp as of old.

So of my other pets, I think they'll find a place in the future life. My father at my side tells me that he impressed me; that animal immortality is a fact. But to resume: The days spent at the red house under the hill, and amid its surroundings, were indeed sunny. Both my father and mother made all the sunshine possible for me, and memory has always cherished those happy days.

When I left the home, I imagined the old brown school-house at the edge of the village. I entered it; it was empty. It once was full of life, of young boys and rosy girls. I cast my eye over the benches, called the roll of the once occupants, but there were no answers. All had gone, all had crossed the river, and behind the veil were hidden from mortal sight. A feeling of sadness came over me for a moment. I imagined the academy, and the throngs that once were beneath its roof, but among them the reaper had been busy, and the great majority had been borne away as scholars to a higher academy. A few had been spared, like myself, bearing the whitening blossoms of age, soon

"To wear the crown of life eternal,
Walking amid the true and just."

I lingered awhile in the memories of my days as teacher. Many of my pupils had fallen in the battle of life, in the early morn and at the noon tide. Everywhere there was a vast vacuum; of those on the active stage of life when I came upon it, and of those who came on with me, all, all have disappeared; of the later generation only a remnant was left; a shadow came over me, but it soon passed away, for I recalled these lines:

"There is no death—'tis but a shade;
Be not of outward loss afraid:
There is no death—it is a birth—
A rising heavenward from the earth."

I recalled what transpired more than fifty years ago, the transition of my mother. The sad scenes were indelibly stamped on my memory, the struggles of the body battling with disease, the terrible paroxysms incident thereto, the gradual ebbing away of life, the quiescence of the final lethargy of the vital powers, the pulsating heart growing fainter, then ceasing its beats, then the ending of her mortal life. Oh! that was a blow which was overpowering. My mother was dead, soon to become inanimate dust, of no more account than so much dust to be scraped up by the roadside. So far as I could see, death ended all. I had pondered long on the ebb of life, its significance, as well as that of death. Nowhere could I get a satisfactory answer.

Nature, with its analogies, as I then translated them, was dumb; philosophy was all a negation, the Bible contradictory, and Churchianity a confusing jumble of incongruities and absurdities, in no wise lifting the thick darkness resting over the tomb and its dead. As I stood by the open grave and heard the hollow echoes of the falling dirt that was to cover and forever hide her who was the light of my life, I invoked death and a share in that nonentity which was her portion. Time wore on, but in the busy whirl of life, amid its surging billows and treacherous eddies, thoughts of my mother were ever intruding, and again I questioned as to the significance of the great problem, repeatedly asking myself if indeed the love which had been so warm and glowing, tending me in infancy, nursing my childhood and invigorating my opening manhood, was entombed in the silence of that once open grave? I revolved at the thought that such was the outcome, but could only hope that somehow and somewhere it survived. Years intervened, when an answer came, in such a manner that there was no mistaking it: I knew my mother lived, that her wealth of affection survived the body, a perennial stream ever flowing, ever to flow. Oh! what a sunburst flooded my pathway. Life seemed henceforth worth living. Cheery words she always brings, whether speaking through a medium or in a materialized form. In an interview Feb. 21, 1871, she said: "My child, I am the same to-day as I was when I held you to my breast a puny infant, and my heart throbs with a tender-born of suffering. Yet I rejoice that you have had every experience that has seemed so hard to bear. But I tell you recompense is sure and certain. I gave to earth your mortal form in grief and pain, and, my child, when you have done with earth I shall come to you and lend my strength again in that your second birth." Comforting and assuring words, such only as are born of Spiritualism.

I recalled, too, the transition of my father. But that was under far different circumstances. I then had a knowledge of the verities of Spiritualism. I had become somewhat sensitive—so much so that when I went to his funeral he met me as I entered the village, entered the carriage and rode to the house with me. Far different were my feelings when we

laid his body away than when we performed the last offices over the remains of my mother. I knew he was not dead; that his body was only a deserted tenement, and that he was still a kind and loving mother, who would never desert me or fail to attend my steps in the journey of the mortal. So has it been thus far, and so will it be till we meet in the spheres of the spirit.

As I stood at the milestone, a thousand incidents connected with my long journey came trooping into my mind. Many were pleasurable, some sad; the latter, however, mitigated by Spiritualism, are in the last analysis of little moment. Spiritualism is a mighty solvent for the ills of mortal life. Looking back over the road I have traveled, I can see that it has bridged chasms, levelled hills and filled hollows. If the Fates have been at times adverse, the battles with them have given me strength to combat even harder, if necessary, at a future time.

I know friends from the other side attend my footsteps, and throw over me their soothing, healthful influences. When worn and weary, a balm from the other life is shed over and around me. So I go on my journey with a hope and joyousness born of a knowledge that death does not end all; that this life is a school for the life that is to be—its trials, disappointments and burdens only helps, steps to the plane of the spirit, the land of beauty and bloom. I know

There'll come a time when newer life
Shall pulsate through my swelling veins;
When peace shall take the place of strife,
And loss give way to eternal gains.

So I resume my journey with a resolute heart, a buoyant spirit, in full confidence that in the providences of the Eternal Order which rules all things material and spiritual, immanent in suns, stars and human souls, all will be well. My sun is well nigh down in the western sky; soon the radiant boatman will come to bear me over the river to the evergreen shore; how soon I cannot divine. Be it longer or shorter, I am content. I will wait and still labor, and endeavor to leave the world better than I found it.

Men generally act in the sphere of selfishness, with no thought of those who are to come after. The true man, the right liver, ever has a thought on the future, and eye on the ways and means his successors may have at their command to secure happiness and push the world forward on the line of progress. He who lives and acts solely for himself and his own time, fails in duty. Reform and progress, individual and society, must be the watchwords whereby earth may be attuned to the beatitudes of the spirit-world, a millennial state more grand, more sublime, more blissful than the fanciful one predicted by the church.

Spiritualism, in its ethics and philosophy, is the world's hope. It is the key to open the portals of heaven, and to securely lock the doors of hell. It teaches the democracy of souls, the brotherhood of the race, and the eternal law of recompense and retribution. Its mission is to this—to all worlds, for in time there is to be a solidarity of the ensphered globes which nightly sparkle in the heavens.

And here comes a most important question: What is the duty of those who profess to believe in the modern revelation of an old truth—old as the race—but for centuries, I may say ages, obscured in various ways, which challenged the world's attention at Hydesville in 1848? Does not duty demand the subordination of self, the tramping under foot of base, low-born motives, especially on the part of those who are the medial instruments of the Dispensation? Is it not a duty to crucify jealousy, envy, insinuating gossipings?

If one is favored of the spirit why not be content, and with catholicity welcome into the field whomsoever may be called, or blessed, of the spirit? There is a diversity of gifts, governed by the adaptedness of the individual. Why quarrel, backbite or slander one another? Why not let each work on the line of adaptability as found and used by the spirit? and why not welcome each and every instrument? It seems to me these are pertinent questions. They cover matters of moment, serious points, vital to the progress of Spiritualism. Mediums have hardships enough without being stabbed by professed friends. If it be there a practitioner of fraud, let him or her be anathematized. If there be those who "steal the livery of heaven [the spirit] to serve the devil [greed] in," boldly and squarely state the fact, to put people on their guard. Be fair and manly, not sneakingly mean.

These are my anniversary thoughts, and herewith I send greetings to the great body of Spiritualists the world over; for we are affiliated in the cause of mental and spiritual liberty, and I trust we shall be mindful in making a logical application of our principles to all questions of practical account in the affairs of life. Perhaps the rolling year will transfer me to the Beyond, and I shall not be permitted in the body of flesh to greet you again. I hope, however, that I may, for I desire to help hand this nineteenth century to the twentieth, in a condition that the men and women then receiving it may take up and carry forward the reforms now outlined, so that the next hundred years may blossom and fruit more abundantly, and lift humanity to a loftier plane; that woman shall be enfranchised, labor freed from the tyranny of associated wealth, with labor and capital harmonized, welded into their true relations, under a government truly of the people, dispensing its blessings as equably as are the dews of the morning. As sung Gerald Masser:

"The mightiest soul of all time hovers o'er us,
Who labored like gods among men, and have gone,
Like great bursts of sun, on the dark way before us:
They're with us, still with us, our battle light on.
Looking down, victor-browed, from the glory-crowned hill,
They beckon and beacon us on, onward still,
And the true heart's aspirations are onward, still onward."
It turns to the future as earth turneth sunward."


WILLIAM FOSTER, JR.,
Providence, R. I., 12 Peace street.

Of Wonderful Value, and Free.

Tired bodies, pale and sunken cheeks, haggard eyes, sleepless nights and weak nerves, are ruining our lives and killing our people. No wonder these poor sufferers bless Dr. Greene for his great effort. He is the most successful specialist in curing nervous and chronic diseases, and the discoverer of the wonderful medicine, Dr. Greene's Nervura blood and nerve remedy. He has established a system of letter correspondence at his office, 31 Temple Place, Boston, Mass., by which all can write him about their complaints, and by mentioning the symptoms they suffer from and telling him how they feel, they will receive an answer from him, free of charge, giving a complete description of their case and telling just what ails them. He gives most careful attention to every letter, tells just what to do to be cured perfectly and permanently, and makes all understand exactly what their complaint is. And all this costs nothing. No journey and consultation in the world, and nothing to pay. The Doctor makes a specialty of treating patients through letter correspondence, and it is successful. Write him at once, reader, and you will almost certainly be made strong and well.

A recent agricultural bulletin said that farm animals in the United States were worth nearly \$2,000,000,000; there are 15,000,000 horses, 2,500,000 mules, 50,000,000 cattle, including milch cows, 42,000,000 sheep, and 44,000,000 hogs.

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The Anniversary.

(Continued from first page.)

tal life on the absolute emancipation of every spirit whose earth-form is here, that same demonstrated to him by the return of and communications and manifestations from spirits themselves.

It is true there are those who do not believe any Spiritualism is, or can be, in possession of such knowledge, and they attempt to maintain, as they assert, that Spiritualism is at best, not can it be otherwise than, a mere faith. But this alters nothing. Belief, comparatively speaking, is of very little consequence. In accordance with our experiences our knowledge stands fixed; and with different organizations of mind and body, and differing environments, and affected in our prejudices, not to say natures, by our inborn, inbred and constantly imbued education, false as well as correct, all cannot think alike, believe alike, or even, in fact, see, hear or otherwise sense alike. Born and surrounded are some, that though with eyes, ears and hearts, as others, yet they will not see, hear or try to understand what their prejudices incline to.

Thus one law, because of unhampered use of his senses and reason, what another does not know; and certain ones cannot know, certainly under their existing circumstances, what others do know. But the experiences of millions have made them Spiritualists. My experiences brought me to be one of them, and further I am thankful that I have ever had the courage to say so. Does this sound egotistical and boastful? Be it so! This is our Anniversary occasion.

It is our time of rejoicing over the glad, the glorious knowledge brought to light through Modern Spiritualism, either by those raps at Hydesville forty-seven years ago, or by manifestations since through investigations by means of the rapidly developed mediumship that has followed and outspread.

I am not a trance speaker, neither an inspirational speaker, but I have been since a child, and I am now, a medium, and I can assure you I am thankful appreciative of the freedom and the influence which Spiritualism has brought me, and I am most enthusiastic in the advocacy of its truthfulness; and thoroughly have I valued that mediumship, and do prize it ever must, individualizing me to such positive and certain as to make me ready ever to discuss its claims, to withstand persecutions too, while doing so, and leading me to give my life work to Spiritualism's holy Cause.

True, facts outweigh all reasoning. I often regret I cannot exchange places with an investigator, and let him experience through his organism what I from time to time experience through mine as a medium. But we are differently organized and circumstanced, as before instanced, and the consequence is Nature appeals to different individuals in different ways, and tastes and proclivities lead some to certain studies and others to divers and different researches. Psychologically, psychometrically and spiritually, each in accord with his constitution and mind, senses differently the "soul of things." One person observes and learns certain facts, and another certain others; then these point out to the world what has been gained of knowledge, the same to be received, it may be, or rejected, to be favorably looked upon or possibly to be scurrilously treated, to be heralded or if possible suppressed. Then discussions and investigations become rife, and eventually facts and truths are established notwithstanding bigotry persecutes and old-fogeyism has to die.

In this way have we progressed, and many are they to-day who, after careful study, have come to sense in various ways the fact that our friends whom death had some time since claimed, are dead only as to their flesh; that spirits live, retaining certain properties, qualities and faculties which they possessed here, and that they are able to approach us with methods of identification, to visit us and communicate messages. I mean simply that men and women have found, whether pleased or otherwise, that Modern Spiritualism is upon them, grown upon many, too, unawares, and that it abides now as an established fact. Millions are its believers. And yet, though through and by popularity and fashion—but I think often through envy—sneers and taunts and spit upon; and though now and then denounced, and pronounced unchristian, demoniacal and infidel, still it stands to-day as one of the most rational and firmly established ideas in the thinking world—a fact set at naught, although attempts have been strenuous, neither by no one nor by no thing.

Modern Spiritualism has overrun every portion of the civilized world. "The spirit-world," it lies around us like a cloud, "we to-day sing at least more intelligently and truthfully. Spirits survive the flesh—live—come to us. Facts are these we emphasize.

Oh! how glad am I that I cannot only rank myself with those who believe Spiritualism true, but with those who know it true. No doubts, no fears have I. I rejoice! I rejoice! Call me a fanatic, declare me a fool, proclaim me insane, think me deluded; ay, if it pleases best your disposition, pronounce me a knave; cry me what it may be you choose, I am what I am, through experiences and reason made, a Spiritualist.

Now, prizing Spiritualism as I do far above all things else, I feel I am called upon to assure all who hear me wherever I go, and particularly when called to the house of mourning, that death is not the end of life, but verily is it an event in life only; to proclaim Spiritualism as a truth, and assert that the friend gone is to be considered, as indeed he is, only journeyed to a country where we will eventually follow and join him, and that in the meanwhile we may exchange, through mediumship, our messages, as in this life our telegrams.

To tell positively the fact, to say Spiritualism is true, I am aware does not make it necessarily apparent to the addressed; but it satisfies me in my line of duty, and beside it inspires confidence and leads to inquiry, for readily one feels no one would make such positive utterance unless he was well backed by experiences and fortified with evidence.

What you or I believe may not matter much; but what we know is of vast importance. And oh! I would that each would tell us what he knows to be true, or even what he feels must be true, however much his pride might be affected or his truth clash with others' opinions or creeds.

I am glad that I can stand here to-day and say I am a free man. I am glad to stand here to-day and act the free man in openly rejoicing with Spiritualists everywhere on this our Anniversary occasion, because of the knowledge and influence that knowledge revealed to us since the resolution of those eventful and apparently chaotic sounds of March 31, 1848, to raps of definiteness and understanding.

Mr. Baxter closed with a poem.

SATURDAY SESSIONS.

Saturday, March 30, at 10:30 A. M., our exercises were opened with a song by Miss Amanda Bailey. Mrs. Longley gave a soulful invocation, after which Miss Bailey and Mrs. Mason sang.

Mrs. Waterhouse was the first speaker of the morning. She said we must not think so much of the past, but more of the present. I think we are united as a Society. I feel we have received a new baptism to-day; Spiritualism is a religion of deeds, not words; therefore we should strive to help those who are in distress and to bring them comfort, and we shall ourselves be blessed.

A song by Miss Bailey followed, after which Miss Harlow of Haydensville made brief remarks, speaking in warmest regards of our dear ardent sister, Clara H. Banks, and said that all she can do for the spirit-world at this time is to follow the instructions received from Mrs. Banks. Miss Harlow is an earnest worker, and is destined to follow in the footsteps of Mrs. Banks.

Next came a song by the Longley Quartet, and then Mrs. May S. Pepper of Providence gave some fine delineations, which were all recognized.

Beals told of wonderful manifestations he had witnessed.

Mr. Hall was then introduced, and said that the young lady who had just spoken in such loving remembrance of Clara Banks touched a keynote in his own heart: "I loved that woman, with her impulses and her inspirations. She always took the side of the oppressed, and never took hearsay for knowledge. I believe we will progress faster since so many grand Spiritualists have gone to the other shore. We organize on both sides, and certainly when those that had gained so much knowledge upon this side organize to help us after their passing out, we should be able to gain more rapidly than before.

Do we think of our own growth, which we get in our experiences from day to day? Are we determined to-day to go onward in our religion and be better than we were last year? The skeptics say the Fox girls made up their minds to fool the world just for the fun of it. They made raps and noises in various ways to fool the people; but they went on and on, and by degrees Spiritualism got a foothold, which has been on the advance ever since.

Spiritualism has now crawled into the churches. They have had a heavy load, and have had to throw their cargo overboard. They commenced with throwing over hell; then the devil, and now they are afraid they will sink; and what has done this? Those two little girls at Hydesville!

Nothing is fear against Spiritualism. That means that God is with Spiritualism. I will try and live so people looking at me can get light from me; and next year when I am here to celebrate with you, I hope to renew my resolutions."

The meeting closed with singing. In the afternoon the service opened with singing by Miss Amanda Bailey. Dr. A. H. Richardson made brief remarks, followed by a song by the Longley Quartet, after which Mrs. Dowd of Hartford, Conn., was presented, and gave tests, all being recognized. Mrs. Sarah A. Byrnes then spoke under spirit control, saying: "I give greeting to you all on this Anniversary day, the day that we pay a debt of gratitude to human souls, for we would thank the mortals at this time for the privilege of voicing our thoughts.

We have listened to messages and resolutions made at this time by human lips, and we are glad to be with you. It does you good to make resolutions, as it brings higher thoughts and aspirations. We were glad to hear your co-worker make the resolution to speak no evil in the next year.

We cannot celebrate Spiritualism alone without stopping to think what it brings forth.

Do not hug to yourself the faith, but look without as well as within, and extend your hand to your fellow-beings. We are all doing that which is within us; thoughts are things; thought is the incentive which has brought us to this hour. Forty-seven years seems a long time to your side of life, but on ours a mere trifle. What is true spiritualism? It is what we can do to help each other; it is what we can do to help man over the crude ways, and to lead him on till he realizes he is responsible for his every act. If we had bound our forces together before this, we would have been further advanced in spiritual knowledge at the present time.

Miss Bertha Johnson favored us with a violin solo, accompanied upon the piano by Miss Pearl Buxton.

Mr. Tuttle made remarks, and Miss Pearl Johnson rendered another violin solo. Mrs. M. A. Chandler said: All Spiritualists, if they are true to their convictions, are progressive. Do we realize how many spirits we are teaching when we are lecturing? I wish to say one word for the Indian. Do we realize how much we owe that race for our progress? The Indians are our messengers, and they give us strength, and I feel as though we should pay them a loving tribute to-day.

Miss Bailey gave a vocal selection, after which Mrs. Longley was introduced. She said: You have listened to many grand and beautiful thoughts yesterday and to-day, and I will not take much of your time. I am glad the speakers have tried to emphasize the fact that we must scrutinize our own inner nature, that we may make the best advances for ourselves. I am glad to hear the good resolutions that have been made; let us keep them, for we know that it is said: "Hell is paved with good intentions that have never been fulfilled."

I do not think that of the resolutions made here to-day. I believe every one present will receive a new benediction, and will be able from the thoughts that have been sent forth these two days to carry out any resolutions they may have made.

I am pleased that our good sister, Mrs. Chandler, spoke so lovingly of the Indians. I have a band of twelve, and I know if it had not been for them in years past I should not have been able to have continued my work. I thank them for the strength and guidance they have given me.

I feel at this time that I should be recreant to my duty did I not speak of him who has done so much for the Cause of Spiritualism—Luther Colby. I do not know that he is with us at this time; I presume he is not, for when in earth-life he did not seek the crowds, but preferred to do his work in a quiet way; yet I know his influence is felt here at this time, and I feel to speak for him and the grand work he has done, leaving an influence for good that can never be eradicated. I know his love and sympathy are sent to us at this hour, and his influence will be felt stronger throughout the world than ever before, and he will do all in his power to help the Cause he so nobly espoused. (Great applause.)

The afternoon session closed with singing. The evening service opened with a piano duet by Miss Ellen Burnett and Miss Lilla Fay.

Mrs. Hattie C. Mason then gave some clear delineations; Mrs. M. A. Brown gave a reading and a number of tests.

J. Frank Baxter favored us with a vocal selection, and upon receiving a recall Mr. Baxter and Mr. Sullivan sang a duet. Mrs. Burbeck of Plymouth was controlled, and interested the people, giving some fine delineations.

A song by Miss Amanda Bailey, "The Gift," was finely rendered. Miss Lucette Webster gave a reading, "Where are Wicked Folks Buried?" Then came a song by the Longley Quartet.

Mrs. Leslie was called upon, and said: We are here to lay our tribute upon the altar of Spiritualism, and to give thanks for our beautiful belief. Mrs. Leslie spoke with rare ability upon the spiritual questions of the day, after which she gave tests.

Miss Bailey, by request, sang "The Old Maid." The evening exercises closed with singing by Mr. Baxter, Mr. Sullivan, and the audience.

We wish to thank at this time the BANNER OF LIGHT for its kindness in advertising our Anniversary; also Mr. Hayward, Mrs. C. H. Wildes and Mrs. Butterfield for gifts of flowers.

We had many applications for membership, and received several donations of money.

We would thank all who so kindly assisted us at this time. CARRIE L. HATCH, Sec'y.

Norwich, Conn.

To the Editor of the Banner of Light:

The First Spiritual Union celebrated the Anniversary in Grand Army Hall Sunday, March 31.

The Children's Progressive Lyceum, under direction of the Conductor, Mrs. F. H. Spalding, held interesting exercises, consisting of music, readings and recitations. The lesson subject: "Why Do We Celebrate March Thirtieth?" met with intelligent responses from the members.

The afternoon exercises opened with instrumental music, and excellent singing by the "Rose of New England" Quartet. Dr. Geo. A. Fuller of Worcester was presented as speaker for the occasion, taking for his theme "The Origin and Purpose of Spiritualism." Dr. Fuller prefaced his address with a splendid tribute to the Fox Sisters and their place in this great movement of Modern American Spiritualism, which Spiritualists all over the land are celebrating on this day as its Forty-Seventh Anniversary.

In treating the subject he said Spiritualism is as old as humanity, for spiritual manifestations have ever existed; we find in all Bibles

the golden links of spirit communion which unite the present with all the past. But it has remained for this day and generation to interpret these manifestations with intelligence; and upon the 31st of March, 1848, was arranged a system of signals which has established communication between the two worlds from that time to this, proving beyond a doubt that man is an immortal being.

Solence at first investigated the phenomena of Spiritualism, as Saul of Tarsus approached the Christian religion with an attempt to destroy it—but was knocked down with a ray of light.

The clergy looked upon the early manifestations with scorn, derision and contempt. To-day the Church is almost ready to accept the fact of spirit communion if given under the name of "psychical research," rather than the sacred name of Spiritualism. The purposes of this New Dispensation, the desire to benefit all humanity, to wake up the sleepers in old theology to a knowledge of the light of the nineteenth century, to teach people how to live here as well as hereafter, were among the points touched upon.

The evening address, upon "The Perpetuity of Spiritualism," was a masterly effort. In opening, Dr. Fuller spoke of the value of our phenomena, which are the rock upon which we build, rising step by step to the fullness of the philosophy.

Treating Spiritualism as a religion, science and philosophy, he proved it a success in each department—it being the culmination of all philosophy, the final analysis of all science, the link between religion and common-sense, and the fulfillment of the demands of reason and human needs. Both addresses were received with enthusiastic applause.

Anniversary greetings were extended our Society by Secretary F. B. Woodbury, for the National Spiritualists' Association; also a tribute paid to our beloved sister, Mrs. Clara H. Banks, which touched the hearts of the entire audience. Dr. Fuller spoke beautifully of her life-work in all its brilliancy, power, fearlessness and loyalty to the cause for which she worked so unselfishly.

The exercises throughout were fitting the day and occasion; good audiences were present at each session. The white lilies which ornamented the speakers' desk breathed a lesson of purity.

The selections of the quartet were choice, and the rendering most excellent and heartily appreciated by the speakers as well as the audience.

Mrs. J. A. CHAPMAN, Sec'y.

Meriden, Conn.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary of Modern Spiritualism was celebrated in an appropriate manner by our Society, the platform being tastefully arranged with a profusion of flowers. The choir sang beautiful selections from Mr. Longley's book, "Echoes from the Land of Song." Mrs. Abbie N. Burnham of Boston was our speaker for the 24th, and also Anniversary Sunday. She is a pleasing speaker, and the audience showed their appreciation of her work by the closest attention.

The evening service was especially devoted to the Anniversary exercises. We entertain all our speakers at Hotel Arlington, and we feel that Mrs. Burnham made many friends in our Society, and also at the location that was her home while in our city.

Edgar W. Emerson was with us Monday evening, April 1, and gave a wonderful séance to an appreciative and very large audience.

Mrs. H. W. HALE, Cor. Sec'y P. and L. Ass'n.

St. Louis, Mo.

To the Editor of the Banner of Light:

F. A. Wiggins, the popular lecturer and psychometric reader, has just closed a very successful engagement of seven weeks here, and leaves this evening for his home, Salem, Mass. Whenever he appeared upon the public platform, or was at home to visitors at his own rooms, it was easy to note the anxiety of the people to see him. From reasonable estimates, it is said hundreds failed to procure sittings that applied for them, for the lack of time.

His great triumph here culminated last evening, at the Anniversary exercises, where many were excluded for want of room in the hall. The afternoon was devoted principally to singing, short speeches and an entertainment for and by children, in which Mr. Wiggins took part.

The great event of his engagement here was his powerful oration on Spiritualism, and its results upon the world since its untimely advent at Hydesville forty-seven years ago. This was one of the few discourses he has delivered here from manuscript.

The Anniversary exercises passed off with satisfactory results. Mr. Wiggins has given fresh impulse to the spiritualistic movement by predicting, through the influence of his guides, that the temple now contemplated will materialize within a short period. The financial question alone remains to be overcome.

Before closing I cannot do less than to express the unanimous sentiment entertained by all, whether Spiritualists or not, of the great admiration felt and pleasure enjoyed through the rendition of so many beautiful songs, with accompaniments by Mr. Maxham, the celebrated soloist, who has been with Mr. Wiggins during his whole engagement here. I trust the time is not remote when Spiritualists will realize that sweet songs are a necessity in their devotions.

E. W. GOULD.

Saratoga Springs, N. Y.

To the Editor of the Banner of Light:

Our Anniversary was a grand success, although one of our speakers, Mrs. Brigham, was not present, being ill at this time. Miss George Reynolds of Lansingburgh, N. Y., gave tests at each meeting; also Mrs. Ellsworth, a local medium. Dr. Mills also gave tests.

Our Society is very harmonious at this time, all working for its best interests. Our hall was trimmed to perfection with palms, plants, cut flowers, etc.

The music was very fine. Mrs. Randall was cheered at each session, because of her wonderful voice.

Mr. A. S. Pease in the absence of Mrs. Brigham, gave the Anniversary discourse, and all were pleased at his efforts, which were scholarly and effective. DR. W. B. MILLS, President First Society.

Lewiston, Me.

To the Editor of the Banner of Light:

Dr. Merrill being unable to attend the Anniversary meeting, the place was taken by Mrs. Edith Carville of Lewiston. The subject in the evening was "Spiritualism; Its Growth and Progress." There were quite a number of skeptics present.

Mrs. Carville is a young medium, and is worthy of more than passing notice. In conclusion, would say she is a psychometrist of wonderful power and accuracy. There was quite a good attendance, and I believe the meetings will be productive of good. This closes the meetings here for the present.

Minot Corner, Me. MRS. NELLIE AYRE.

Philadelphia, Pa.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary was celebrated by the First Association of Spiritualists at Association Hall, northeast corner of Eighth and Callowhill streets, Sunday, March 31. The program of exercises comprised a conference at 9:30 A. M., Mr. C. M. Read, Chairman; singing, "Joy to the World," congregation; reading by Mr. Harlow Davis; address by the President; selection by choir; address and tests, Harlow Davis.

At 12 dinner; 1 P. M., Conference, Mr. C. M. Read, Chairman; 2 to 5 P. M., Lyceum exercises, when a special program was presented; Louis Bailey, Conductor; Mrs. A. Fulmer, Guardian.

At 5 P. M., supper; at 6 to 7, Conference, C. M. Read, Chairman; singing of Anniversary (Continued on 154 page.)

NO NEED OF IT.

Homes Filled with Weak and Nervous.

No Need to Feel so Weak, Tired and Nervous.

Eminent Physicians Give Assurance of This Fact.

And Tell How to Overcome the Terrible Weakness.

Now is the Best Time to Get Strong and Well.

That there is no need whatever for a person to be weak, tired and nervous—the three great curses of our people—seems now a certain fact.

Eminent physicians affirm the truth of this welcome news, and ample proofs demonstrate the reliability of the information we are able so gladly to give.

It is certainly a godsend to those of our people who have weak nerves and tired bodies, who feel exhausted in strength and vitality, who cannot eat or sleep well, and who are run down and debilitated, to know positively that Dr. Greene's Nervura blood and nerve remedy is a sure invigorator and strength-giver, and will invariably make a person strong and well. Particularly is it a blessing at this time of year, for in the spring almost everybody feels languid, nervous and out of order, and needs this best of all spring medicines.

Doctors are enthusiastic in their approval and endorsement of this remedy. They heartily recommend and advise its use, and many of our best known physicians are loud in their praise of its wonderful curative powers.

Dr. B. D. Bleckford of Wolcott, Vt., one of Vermont's eminent physicians, states:

"I have used Dr. Greene's Nervura blood and nerve remedy for some time, first trying it on myself, and I found it did me so much good that I now recommend it to my patients. The fact that I have used it in my own case shows that I know what I am talking about. As a tonic and invigorant, it is the best of all to build up a person."

Dr. Robert W. Lance of South Woodbury, Vt., than whom there is no more eminent physician in the State of Vermont, says:

"I have known about Dr. Greene's Nervura blood and nerve remedy, and the good results in cases as a tonic after hard sickness and the cure of nervous fevers. They have received great good from its use. I do not hesitate to recommend it."

Dr. Willard H. Morse, F. B. S. Sec., of Westfield, N. J., the great expert on medicines, says of this grand discovery of Dr. Greene:

"The true remedy for nervous diseases is Dr. Greene's Nervura blood and nerve remedy. It acts by affecting the organs of nutrition and entering into the formation of new nerve tissue, which generates nerve force. This means the making of new nerves. Dr. Greene's Nervura blood and nerve remedy is the American nerve tonic."

The well-known Dr. Emil Neuner, superintendent physician of the N. Y. Lodge and Association Hospital, states:

"We are using Dr. Greene's Nervura blood and nerve remedy at this Hospital for our patients, with good success."

This enthusiastic endorsement by physicians stamps this remarkable medical discovery as the greatest tonic and restorative. Druggists tell you everywhere that it cures more cases than any other known remedy. In fact, it makes all who take it strong and well.

One reason which gives the people so much confidence in it is the fact that it is the discovery and prescription of Dr. Greene, of 34 Temple Place, Boston, Mass., the well-known and probably most successful specialist in curing nervous and chronic diseases, and to the further fact that he can be consulted free of charge by any one, personally or by letter.

White Cross Literature.

THE OTHER WORLD AND THIS. A Compendium of Spiritual Laws. This volume deals with man and the various influences, seen and unseen, which combine to form his character here and hereafter. It is a work of great and practical value to the lecturer and public teacher, to the believer in the occult, and to the inquirer into magnetic laws and the nature of all life. Cloth, 12mo, pp. 78. Price \$1.50.

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There is NO DEATH created a sensation because it dealt with spiritual phenomena in an intelligent and comprehensive manner. This latter effort of Mrs. Maryat, however, shows a fuller grasp of the subject, on her part, and leads the reader up to conclusions which have been reached by a mass of suggestion than clear analysis. Price \$1.00.

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OR, Outlines of Spiritual Philosophy.

BY REV. SAMUEL WEIL.

Here is a book well worth digesting, not to say to read as the ordinary book is read. At the very outset a degree of interest is created which does not abate until the last word is printed. The statements are not only convincing, but are supported by the most beautiful language, so replete with attested truth, so concise, yet voluminous enough that the skeptic, if he be generous sufficient to acknowledge himself a seeker after truth, cannot fail to accept and cheerfully adopt. If Mr. Weil's purpose was to enlighten darkened minds, and to throw a search-light upon the grand truth of Spiritualism, to raise it upon a high standard that it may be seen of men, truly he has succeeded. Every visible point in the book is so clear and so convincing that the religion of the future is embodied in this book. The work is divided into three grand parts—the facts, the source and the consequences. Mr. Weil answers many queries which have long and perplexed persons seeking light in the line of spirit phenomena, particularly in the line of so-called "earth-bound spirits"; and in endorsement of his own opinion quotes largely from this chapter. Spiritual evolution is fully treated, and new thoughts are given utterance. Cloth, 12mo, pp. 37. Price \$1.25.

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This second volume is graphically described as a "psychical novel." In this respect, this little book, and one, it differs from the more common and spiritually inspired "Discovered Country." The chief theme of "Oceanides" is the stern law of natural "affinity" existing between the male and female individuals of the human family, and the mistakes and consequent unhappiness which result on each from such mistakes."—*Emma Hardinge Britten, in the Usen Union*.

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The Book will be a valuable addition to the library of every Spiritualist in the land, as well as a powerful missionary work. It placed in the hands of those who are inquirers as to the Spiritual Philosophy and its revelations. 12mo, pp. 232. Price per copy: cloth, 60 cents; paper, 40 cents.

The Anniversary.

(Continued from fourth page.)

Hymn by congregation; In Memoriam, J. C. Steinmetz; solo, C. L. Smith; reading, Harlow Davis; selection by choir; address and tests, Harlow Davis. Closed with "Doxology"; "Great Point of Life, and Love, and Light, inspire our hearts to know the right; Let us respond to Truth's high call, With 'Peace on earth, good will to all.'"

Worcester Mass.

To the Editor of the Banner of Light.

The Worcester Association of Spiritualists observed the Forty-Seventh Anniversary on Sunday, March 31, in Arcanum Hall. The Children's Lyceum met at 11 A. M., and observed the day with appropriate and interesting exercises [a report of which by the Conductor, Mr. F. L. Hildreth, appeared in THE BANNER for April 6].

The Association met at 2 P. M., and the exercises opened with a solo by Mrs. Emma H. Plaisted, "Come in Thy Beauty, Angel of Light"; Mrs. N. J. Willis gave a fine invocation, after which Mrs. Plaisted sang "When the Dear Ones are Gathered at Home."

Mr. Woodbury C. Smith, President of the Association, then said that we had met, in union with kindred organizations throughout the civilized world, to celebrate the Forty-Seventh Anniversary of the Advent of this modern movement; that the milestones which designate our progress along the pathway of this movement are rapidly being placed in position and passed, and that but a few more will have been located before the record of the nineteenth century will be made, and the twentieth century, as we record time, will demand our attention.

The nineteenth century stands out beyond all its predecessors as unfolding the highest civilization the world has ever known; while history furnishes us with cases of a high degree of civilization along certain lines of unfoldment, there has never been a time when, in all that affects human life and human destiny, there has been so much progress as the present. One event which has contributed much to this result has been the growth and development of this nation in which we are living to-day—a nation founded upon the individual rights of man—or, as Lincoln said, "a government of the people, by the people and for the people"—a nation under whose constitution civil and religious liberty is guaranteed to all; a nation that has grown during the century from a population of 5,300,000, to nearly if not quite 80,000,000. Under its influence the arts and sciences have grown and flourished, and popular education has received and is receiving the attention which it demands. Discoveries and inventions follow one another so rapidly that we can hardly realize that there is room for more.

It was such a country and such conditions of unfoldment that rendered it possible for Modern Spiritualism to make its advent and receive recognition. It has grown from that tiny rap until it is known in all lands and by all peoples. Some may think that it has not accomplished much, to judge by the slow growth of its organized associations; but its work is not confined to these; it has proclaimed its philosophy from hundreds of platforms, and it has gone out and permeated the thought of the world, modified to a great extent the religious ideas of the age, and by proclamation of the supremacy and universality of law brought heaven nearer to earth, and made the truth of the close proximity of the spiritual and physical worlds simple and reasonable. The ages of the past have all been contributing to make the events of the present possible, and we to-day are working for those who are to come after us. The nineteenth century is building the foundations upon which the superstructure of the twentieth century is to be reared, and there is no event in its record which will contribute more to the mental, moral and spiritual growth of the people of the coming century than the advent of Modern Spiritualism forty-seven years ago.

Mrs. H. W. Hildreth, Vice-President of the Association, was the next speaker, and alluding to the presence of Mrs. N. J. Willis, said that over thirty years ago when death had come into her family and taken her precious boy, the minister could give her no consolation or tell her where her boy was. Some one sent her to Mrs. Willis, who comforted her and gave her assurance that her boy still lived, and she felt like uttering a tribute of praise to her as her savior; she also spoke of her development as a medium, and the realization which it brought to her of the truths of Spiritualism. She closed with an inspirational poem.

Mrs. Hildreth took occasion at this time to present to the Association a handsome pair of vases, which Mrs. Emeline A. Willard, a former member of the Society—and who had lately passed to the higher life—had desired to donate to the Association. They were accepted by the President in behalf of the Association, referring to Mrs. Willard's generous donations of flowers for the platform in former days when she was a member of our Society. He trusted that we would always testify to our appreciation of the gift and her former donations by keeping them in the use for which they were given.

Mrs. Della M. Lowe spoke of the return of the Anniversary, and the pleasure it afforded her to be present and join with the others in observing the day. She alluded to those who had passed to the other side since the last Anniversary, and had no doubt but they were present to aid and assist us in the good work. She spoke of the value of the teachings which are voiced from our platform, and paid a high tribute to the faithful ones who had kept the Cause before the public, and to those who had the courage to avow their convictions to the world, of the principles of the Spiritual Philosophy.

Mr. Greeves referred to the manifestations recorded in the history of all ages, and in the Bible, as being similar to those of modern times, and taking place under the same law which obtains to-day, and spoke of the great inroads which it has made into the churches; by the number of Spiritualists in the churches he thought the Cause was in some danger of being absorbed by them.

Mrs. A. A. Brown, after a few general remarks, gave descriptions of spirits she saw around many of those present—all of these tests being recognized.

Mrs. N. J. Willis was then introduced. She spoke briefly upon the subject of the day, and the necessity of Spiritualists working together in harmony, and living out their principles—thereby becoming a power for good in the world.

The evening address was by Mrs. N. J. Willis of Cambridgeport. The Worcester Spy gave it a good report. [The following is condensed therefrom:]

"Forty-seven years ago to-day came the little rapping that sounded the reformation of Spiritualism. . . . Spiritualism represents the truth so far as you or I can understand it. . . . On this Anniversary Day we rejoice in what has been accomplished by Spiritualism, but we look forward to greater achievements in the years to come."

"Every church in the land has been liberalized by Spiritualism. You know that your pastors do not dare to preach doctrinal sermons more than once a month, when before the advent of Spiritualism they preached them at least once a week."

"Spiritualism has done a great work as a substitute for medicine. We claim that the medical faculty of this country are being allowed to slowly poison the human faculty by the process of vaccination. And to-day we have another fad in the same line, but, thank heaven, it is fast being worn out. There are an infinite number of cases where the medical profession, so-called, has given up a person as being beyond all hopes of recovery; it is then that Spiritualism comes in with its good work; there are hundreds of people walking the streets to-day who owe their lives to Spiritualism in this direction."

"The success of clairvoyance and magnetic treatment has been so great that the members of the medical profession are deeply disturbed. On this account they have asked for a law to be passed so that any one who gives a massage treatment can be fined or imprisoned, unless it is recommended in the particular case by some

registered physician. Some young men who are just out of Harvard, and have not enough sense to go to work on a farm, are behind this movement. I want to ask you, Christians, if Christ came to earth to day you would have him imprisoned for healing people? The same power that he used in healing the sick woman who touched his garment is employed by Spiritualists, and yet our law-makers are attempting to fix it so that we shall be imprisoned if we use that same power in healing suffering humanity. Spiritualists should be as wide awake in this matter as are those who are working and trying in every way possible to get the law through. We do not complain of our medical men, and we propose to continue to give our treatment, regardless of fines or imprisonment. [Applause.]

"Spiritualism, unlike Christianity, gives no premium and offers no rewards. Christianity cannot exist without fear. Without the devil there could be no theology. . . . Wherever there is a human soul that is on the wrong path it has a work, and there Spiritualism goes. We believe in helping humanity so far as we can. . . . Her remarks were frequently interrupted by outbursts of applause, showing that her hearers were heartily in sympathy with her remarks."

Mrs. Plaisted sang as solos "Something Sweet to Think Of" and "Beckoning Hands." The services closed with the singing of "America." Miss Harriet F. Smith presided at the piano at each session.

The platform and desk were very elaborately decorated with potted plants and flowers. The press of the city gave good reports of the meetings. Mrs. D. M. Lowe, Cor. Sec'y.

Lynn, Mass.

To the Editor of the Banner of Light:

Sunday, March 31, the Spiritualists of Lynn celebrated the Forty-Seventh Anniversary of Modern Spiritualism at Clerk's Hall, 33 Summer street. Prof. E. F. Pierce led the singing and rendered fine selections. At 2:30 Capt. Jonas Balcom presided, and gave a very able and interesting address on the different phases of mediumship, and then told some of the many truths he had received thereby. Mrs. Dr. Dowland spoke on the "Truth of Spiritualism," and told of its work for the last forty-seven years. She said that Spiritualism has proved that immortality is a fact. Mrs. E. C. Kimball of Lawrence was then introduced. She recited a beautiful poem, subject, "Jubilee." She then gave a synopsis of spiritual manifestations in the Bible, and in the past ages up to the tiny raps forty-seven years ago. She traced the growth and effect of the Cause on society up to the present time. Her lecture was well received by the large audience. Then her control, "Izette," gave a number of spirit-names, tests and communications from spirit-friends, all recognized.

At 7:30 the President, T. H. B. James, presided. Prof. E. F. Pierce made able remarks on "Spiritism," describing the home where the first spirit-raps came forty-seven years ago. "America" was then sung, after which the President read the following telegram: "Washington, D. C., March 31. T. H. B. James, Dr. Arthur Hodges, Mrs. E. C. Kimball and all friends in Lynn: Fraternal greeting from National Spiritualists' Association. The world is our home; to do good our religion. Mrs. Luther is bombarding error here to-day. F. B. Woodbury, Secretary National Spiritualists' Association."

Mrs. Dr. Dowland responded to the greeting and its motto, "The world is our home; to do good our religion," giving a very able and interesting address, after which a vote of thanks was extended to the National Spiritualists' Association for its recognition. Mrs. E. C. Kimball recited "All in All," and followed with a short address on what "True Spiritualists and Spiritualism Have Taught for the Last Forty-seven Years," which was exceedingly interesting. Her control, "Izette," gave tests, names of spirit-friends and communications for an hour, and in every case received a ready response of recognition.

Sunday, April 14, Mrs. May S. Pepper of Providence will be with us.

T. H. B. JAMES.

To the Editor of the Banner of Light:

The enclosed letter of "Fraternal Greetings" from the National Spiritualist Association, by an unfortunate circumstance did not reach us in time to be read from the platform on Sunday last, nor until the Secretary had sent a notice to THE BANNER of the Anniversary proceedings. We desire to acknowledge its receipt, and to return to the National Society the thanks of both the Association and the Ladies' Aid—which organizations acted in conjunction upon that occasion.

MRS. M. C. CHASE,
President Ladies' Spiritual Social Aid.
April 4.

WASHINGTON, D. C., March 28, 1896.
M. C. Chase and Lynn Spiritualist Association: Fraternal Greetings from National Spiritualist Association. Dare to do right, dare to be true—you have a work that no other can do. F. B. WOODBURY, Sec'y.

Fraternity Hall, Brooklyn, N. Y.

To the Editor of the Banner of Light:

Anniversary exercises were celebrated at Fraternity Hall, 869 Bedford Avenue, Brooklyn, N. Y., Sunday afternoon and evening, March 31.

At 3 P. M., after opening the meeting with music, song and remarks, J. E. Bartlett introduced Prof. J. F. Hartmann, who delivered an address on the significance and value of Spiritualism, which forty-seven years ago came before the world in a new dress, as a philosophy and as an independent movement in society, the phenomena having always existed.

About the same time with the advent of Modern Spiritualism the Millerites expected their Christ to come, and take them to heaven. They were doomed to bitter disappointment, for which other Christian denominations held them up to ridicule.

The spirit-world being so nearly like this world, as real and as tangible, it will be as difficult to persuade spirits that they are spirits as it now is to convince bigots that there is no spirit-world.

Though the Bible is of no authority, those who venerate it should know that one meaning of Christ was the principle of mediumship, not a person; Jesus the Christ means Jesus the medium. John the Baptist means John the developing medium. Jesus became clairvoyant and clairaudient as a result of baptism, namely, a treatment for development such as mediums practice now. It had nothing in common with the religious rite of that name. The silver dove in the fine churches, too, is but a caricature of the bright spirit Jesus was flowing through the air, gracefully as the flight of a dove. One phase of the mediumship was the power of casting out detrimental spirits.

Every one is largely under the mesmerism influence of good or evil spirits and mortals, causing us failure or success, misery or happiness, or a mixture of both. It is one of the phases of mediumship to discern and correct these conditions for us, and set us free. Mediumship, then, is essential in saving mankind from their sorrows.

The speaker was followed with profound attention by the intelligent audience, as was also Lizzie Kelley Hartmann in her astounding psychometric readings, lasting over an hour, being called up a second time after having taken her seat. Each and every test, circumstance and name was recognized as correct.

Mr. Lyons gave many fine tests, all recognized, while soundly entranced. At the evening meeting the large and commodious hall was crowded. Both musical and mediumistic talent were present. "Father Greene" gave an interesting address, relating his experiences with Spiritualism.

The Turner Sisters gave instrumental and vocal duets. The Volunteer Quartet rendered several of their choicest songs.

Mrs. L. A. Olmstead gave many clairvoyant readings, describing spirits, and giving full names, with incidents, her words abounding in surprises to her hearers.

Next came Miss M. Terry, a fine medium.

who confined herself to delivering a brief, appropriate address.

Miss Terry was followed by Mr. J. E. Bartlett, whose remarkable readings and tests, with full names of spirits, were of such unusual and startling a nature as to elicit great applause as tests were recognized; not a mistake was made.

Lastly came Mrs. Hartmann, holding the attention of the audience with enthusiasm despite the late hour.

As with the other mediums, everything was recognized. J. EDWARD BARTLETT, Pres.

Brooklyn, N. Y.

THE ADVANCED SPIRITUAL CONFERENCE.

To the Editor of the Banner of Light.

The Advanced Spiritual Conference of Brooklyn held its Anniversary exercises, Saturday evening, March 30.

Prof. J. F. Hartmann opened with an interesting address, reviewing the history of Spiritualism, explaining that mediumship was universal, in all ages of the world, and among all classes of people, savage and civilized, even animals possessing mediumistic powers, as they also possess eyes and ears in common with man, man, beast and plants, alike being partakers of a future state of existence.

Some religions have taught that animals and women had no hereafter, but were created solely for man's use, thus depressing man's sympathies.

But Modern Spiritualism, founded not by a man, but by women and children, presents us with a philosophy of universal sympathy. It differs from ancient Spiritualism in being explained on scientific principles for the benefit of all, excluding mystery and miracles; and in being a movement by the people, while the ancient was undemocratic and exclusive, being tolerated only in so far as it could be made an auxiliary to the prevailing religions and governments, as is the case in China, Japan and other Oriental countries. It differs from that of savage countries in being progressive, just as civilization differs from barbarism in other fields of inquiry.

High tribute was given Mrs. Amy Post, who had been called "the mother of Spiritualism," because of her protecting care of the Fox girls; always doing something for the good of others; an Abolitionist, whose home was one of the stations of the "underground railroad," where many an African found shelter, rest and money in his flight from American slavery to Canadian protection. Moneyless reformers always found an open door, lodging, food and clothing, sometimes six months at a time.

Thus philanthropy and emancipation were associated with the birth of this movement, which comes free and independent, without dictation from church, state or social customs, making an original path for itself with astonishing defiance, that the world may receive its fullest blessings.

These moral attributes could not have been expected had the Fox girl mediums fallen into the hands of the church.

The speaker was listened to with profound attention, and vigorously applauded at the close.

Lizzie Kelly Hartmann was called to the platform, and for more than half an hour held the attention of the audience with her wonderful psychometric readings, giving, in a clear, loud voice, definite incidents of the past, full names of spirits and mortals and specific prophecies for the future.

Next came Mr. J. Viscount Moorey, who, after a brief address, gave, under control, many fine readings and tests, holding the delighted audience spell-bound to the end.

Mr. Whitney, the chairman, then proposed a vote of thanks to the Professor and his wife and to Mr. Moorey.

The hall was crowded to the door by a very intelligent class, none leaving until dismissed at an unusually late hour, and even then seeming loth to leave the place where they had enjoyed such a delightful treat.

Professor and Mrs. Hartmann are worthy mediums and take well with the people. So societies should engage their services.

EMILY B. RIGGLES, Sec'y.

New Orleans, La.

To the Editor of the Banner of Light:

The New Orleans Association of Spiritualists celebrated the Forty-Seventh Anniversary on Saturday and Sunday, March 30 and 31.

Despite a very heavy rainstorm on Saturday evening, over one hundred and fifty people assembled at the hall, 50 Camp street.

Dr. J. C. Robbins presided, introducing Mrs. E. Stevenson of Stockholm, Sweden, as the speaker of the evening.

Prof. Henry Graber favored us with selections on the tumblerism, accompanied by Mr. Victor Huber on the zither.

Mr. F. Corden White of Chicago gave tests. The audience was then dismissed, after singing "America."

Dancing was also indulged in, and a very pleasant evening was spent. The platform was tastefully decorated with growing plants and flowers by Mr. F. N. Roden.

Sunday, at 2 P. M., the annual meeting of the Association was held. The Secretary reported the addition of four members to the roll, making a total of thirty-six. The expenses during the past six months were \$504.60, leaving a balance of \$30.30 in the treasury, and all indebtedness paid.

The result of the election was as follows: Dr. George P. Benson, President; J. H. Massie, Vice-President; Wm. Brodie, Secretary; M. J. Larkin, Treasurer, and Capt. Jack Abbott, Chris. Nelson, Capt. T. J. Emmer, Mrs. J. H. Massie, Miss Annie Benson, constituting the Board of Directors.

Sunday night the new President occupied the chair, and congratulated the Spiritualists on entering the new year.

Mrs. Stevenson delivered the address, and F. Corden White gave tests in his usual impressive style.

Progress is the watchword among the Crescent City Spiritualists. Many who have held aloof from the public meetings are beginning to be seen in the hall, and instead of finding fault are sending in their applications to become members.

WM. BRODIE, Sec'y.

Portland, Me.

To the Editor of the Banner of Light:

We have been having a spiritual feast in Portland during the past two Sundays, being fortunate in having that grand medium, Joseph D. Stiles, with us.

March 24th he opened his engagement here—large audiences being present; he gave two wonderful test séances which delighted the audiences.

Friday evening he gave the Society a benefit test-séance, which netted for it a goodly sum. On the 31st we held our Anniversary services; many floral offerings were brought in, in memory of those who have passed on; and the hall presented a beautiful appearance. Back of the speaker's stand the words "Spiritualism—Its Progress, 1848-1895," were displayed in black on a white background.

At 2:30 the services were opened by an invocation by Mrs. H. C. Berry of this city, followed with a poem by Mr. Stiles; after singing Mr. Stiles gave an able lecture on the "Philosophy of a True and a Natural Life"; he then gave a very convincing test-séance.

At 7:30 Mrs. H. C. Berry again opened the service with an invocation, followed by Mr. Stiles with a poem, and a most wonderful test-séance—over 215 names being given and recognized. We hope to have Mr. Stiles with us again next season.

H. C. BERRY, Clerk.

Belfast, Me.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary of Modern Spiritualism was fittingly celebrated by the members of the Spiritual and Liberal Union and their friends at their headquarters, the 31st. At 2 o'clock Mrs. M. J. Wentworth of Knox, one of the best inspirational speakers in Maine, gave a very fine address. Her subject, "Spiritualism as a Factor in Moral and Spiritual Unfoldment," was clearly proven by her guides. She said, in part:

"As we question, do our friends still live,

[Continued on tenth page.]

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Recommend Dr. Warren's Wild Cherry and Sarsaparilla Troches

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Apr. 6.

OUR NEW 1895 FLOWER SEED OFFER.

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200 Varieties, FREE!

An Unparalleled Offer by an Old and Reliable Publishing House! This Latest Offer is a large 30-page, 80-column illustrated Magazine for ladies and the family circle. It is devoted to stories, poems, and

to introduce this charming ladies' paper into 100,000 homes where it is not already taken, we now make the following colored offer: Upon receipt of only 12 cents in silver or stamps, we will send "The Ladies' World" for three months and a large and valuable collection of Choice Flower Seeds, 200 varieties, including Choice Pansies, Verbenas, Chrysanthemums, Violets, Anemones, Phlox Drummonds, and

in addition to all the above, a packet of Choice Seedling Sweet Peas, embracing the very newest and all named varieties, including varieties of Madonna, Dorothy, Tennyson, and others. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and Magazine if you are not satisfied. This offer is reliable. Do not

confound it with the cheapenings schemes of unscrupulous persons. "The Ladies' World" is a first-class Seed House and warranted fresh and reliable. No lady can afford to miss this wonderful opportunity. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and Magazine if you are not satisfied. This offer is reliable. Do not

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

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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 13, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK

ENDING AT DATE.

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

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Isaac B. Rich, Business Manager.
John W. Day, Editor.
Henry W. Pitman, Associate Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

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

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valuable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER's publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

COLBY & RICH.

Banner of Light Publishers.

[SEE FIRST PAGE]

Isaac B. Rich has become widely known to the Spiritualists of this country and the world as the business partner of Luther Colby in the firm of Colby & Rich.

Mr. Rich was born in North Bucksport, Hancock County, State of Maine, on February 23, 1827, and to the age of fourteen received the common school education which New England has ever insured to her hardy sons. Throughout an extended and diversified life—mercantile business, equestrian pursuits, printing, etc., etc., have entered—he has ever proved himself a worthy scion of her ancient stock.

At the age of fourteen he entered the office of the *Bangor Whig and Courier*, where he remained until he was eighteen years old; he then came to Boston, and began work as a compositor on the *Boston Courier*, then under the editorial management of J. T. Buckingham. From thence he went to the establishment of Coolidge & Willey, well known for their fine book-work. From there he went to New Orleans, and from thence to Mexico. At the close of the Mexican War returned to New Orleans, and served as compositor on the *Picayune*.

He became connected at twenty-two years of age with the Old National Theatre of Boston, a prominent place of amusement. He was interested subsequently in the New National Theatre, when the Old was destroyed by fire on April 22, 1852.

June 29, 1861, Mr. Rich became connected with the BANNER OF LIGHT as Business Manager, and soon after became a member of the firm of William White & Co. At the decease of Mr. White, in 1873, the firm was changed to Colby & Rich.

His early interest in matters theatrical revived, and he became connected, as lessee, with the "Howard Athenaeum," Boston, which he conducted with marked success; and finally added to his work by leasing the new Hollis Street Theatre—(built on the site, and partially constructed of the material of Rev. John Pierpont's old church of the same name)—one of the finest theatres, as far as its cozy size will permit of the comparison, on the American continent. In addition to this theatre, he is now (with other parties) interested in various places of public amusement in Boston, New York, Philadelphia and elsewhere.

His strict attention to business, and his steadfast honor as to his agreements, are known everywhere to followers of the Thespian art, and to exorcisers of the managerial function throughout the country.

Mr. Rich is married; six children have graced his home: Clara E., Abbie M., Charles J., George P., Maud L. and Ralph E. Rich.

Mr. Rich's efforts as business partner of THE BANNER have been characterized by the exhibition of mental acumen, business shrewdness and the prompt discharge of every obligation which he has undertaken to fulfill. He has proved well balanced in discernment, "teachable in the school of experience," and a devoted friend to the Cause of Modern Spiritualism, as is fully known to the general public.

JOHN W. DAY.

John W. Day was born in Annsquam, Mass., on the 17th of February, 1838. He was

the son of Joseph and Augusta L. Day, his mother being a daughter of Rev. Ezra Leonard, who in the early days of Universalism renounced his connection with the Orthodox denomination.

Mr. Day was educated at the schools of his native town, at the High School of Portsmouth, N. H., and at Hampton Academy, where he began to prepare for collegiate instruction at Harvard University.

By reason of circumstances which he could not control, the student left his studies and entered the office of *The Trumpet*, the organ of the Universalist denomination, and when the BANNER OF LIGHT had been a month established, he engaged as an apprentice at this office.

Later he entertained views of entering the Universalist ministry, and commenced the course, but abandoned the project to improve the state of his sight. He spent two years at sea, and, at the breaking out of the civil war, entered the army, rising from the position of a private in the First Massachusetts Infantry through the grades of second and first lieutenants to that of captain of Cavalry.

After five years' faithful service he returned to the office of THE BANNER, where he has since remained, filling the positions of compositor, shorthand reporter, associate editor and now editor, and one of the proprietors of the BANNER OF LIGHT establishment.

The columns of THE BANNER speak of his ability, fidelity, foresightedness, honesty of intention and general worth, better than any tribute can bestow at this time.

Mr. Day has not circumscribed his efforts to his own paper only, but has won an enviable reputation and additional credit for the many poems which have emanated from his pen, the volume, "A Galaxy of Progressive Poems," being a collection of which any author may well feel proud.

Mr. Day is a member of the Masonic, Odd-fellow, Grand Army and other fraternal organizations, and is highly esteemed by his brethren and others in the social walks of life.

HENRY W. PITMAN.

Anniversary Souvenir.

THE BANNER the present week contains reports from many points all over the country, showing that the Spiritualists of America are as ready as ever to remember the early dawning of the grand Dispensation, which is so dear to their hearts.

Our Anniversary Number, we feel sure, will be highly appreciated by our many readers. In addition to the reports of the various Exercises, we give a grand article, bearing on the early history of the movement, and in review of Mr. Hudson's book by that old-time as well as present worker for Spiritualism, Giles B. Stebbins of Detroit, Mich.

William Foster, Jr., of Providence, R. I., tells the story of how the clock of his life recently struck seventy-eight—and many of our veteran readers will recognize in his touching reflections, feelings which have ere this arisen within their own minds.

Henry Forbes, of New York, gives utterance to his convictions concerning the difference between Spiritualism in the general abstract of the world's history, and the intelligent formulation of the phenomena and their revelations involved in and introduced by what is known as Modern Spiritualism.

Mrs. Love M. Willis of Rochester, N. Y., continues her interesting sketches on occult thought.

Rev. William Brunton has an Easter Poem, full of the true spirit of the Springtime. We have our usual installment of individual Spirit Messages; and other matters treating of divers attractive topics, are contributed by various authors.

THE BANNER also presents its readers this week—on the first page—with pictures representing its present publishers and proprietors.

This Anniversary Number is worthy of being preserved and treasured by the Spiritualists of the world as a waymark in the progressive history of our glorious Cause.

The Anniversary Reports.

THE BANNER, as always, endeavors to spread before its readers all over the country and the world a full report of the proceedings on the last Anniversary of Modern Spiritualism, as the present issue will abundantly testify. It makes up an account of the celebration of this notable event in an impressive manner that the attentive readers of THE BANNER will not soon suffer to pass out of memory. The deep religious fervor displayed, the country over, the sincerity without ceremony, the united confession of a knowledge that transcends and outmeasures faith, the joy and gladness, the rising of the spirit in its native exultation—all this made the sacred day a signal one that tokened its illustrious, its illuminated character. The perusal of the accounts of the many meetings convened on that day of days will warm the heart and kindle the emotions with a sympathetic flame. The whole scene is mapped out before the reader, and he shares in all that was said and done, as if he were himself present and participating.

The whole, attempts the representation of a fraternal union covering the limits of a wide continent. One views it as the glorious promise of what is yet to be. While every detail carries with it its own special interest, the summary is like a page of living history, the actors still playing their allotted parts. Here is gratitude to God indeed. This is worship beyond the expression of all forms and ceremonies. A fresh inspiration seems to elevate all souls as one. It forms a true pentecostal scene, when all give free and unrestrained utterance to what the spirit teaches. A great multitude joins in singing psalms over a greater than any event yet recorded in the history of humanity. We call on all believers in the new revelation to unite in a renewal of their devotion while yet in the mortal state, to the great, inspiring and uplifting Cause we have just commemorated with unexampled ardor and deepest gratitude. An anniversary for us is far more than an event in the rolling years; it is a renewal of the life of the spirit.

Premature Burials.

A. E. Olles, Esq., had an important letter in a recent number of THE BANNER on the above subject, coupled with an excellent showing up of the "regulars" in medicine, and the fallaciousness of their special claims. This letter has since been enlarged by him, and brought out as a pamphlet, which can be found on sale at the Banner Bookstore, 9 Bowdoin Street, Boston.

Among the additions made, none is more pertinent than the following extract from pages 31-32, which are hereby recommended to the thoughtful perusal of readers everywhere:

"In the opening part of this letter the reader's attention was invited to the consideration of cases of apparent but not real death, and of burials alive. We have herein also learned that all of the so-called signs of death are untrustworthy, except the dissolution of the body. In the preceding case the 'Ego' had not vacated its body at the time of its burial or entombment. While dying, the hands, feet and limbs of the person become cold outwardly, though not always perceptibly so to himself. Sensation retreats from the motor and sensory nervous systems, inwardly toward the centre and ganglia of the sympathetic system. The composite soul-spirit, the 'Ego,' then and there exists, as it were, in a more essential and concentrated state than when associated with the motor and sensory nervous systems. The 'Ego,' I myself, is alive there, and conscious of itself. It thinks, hears, hopes and fears, but has no control in the motor and sensory nerves. Outwardly the body appears to be dead, but inwardly it is alive. Not till the soul-spirit substance constituting the 'Ego' leaves the sympathetic nerve-centres and ganglia, and the silver cord—the tenuous, substantial filament connecting the soul and body—is broken, is the person really dead and the 'Ego,' the spiritual body, freed from its thrall in the 'natural body,' enters into its wide and happier sphere of conscious life."

An instance in proof of the delicacy of these mortuary conditions is found in a case reported in the *Boston Herald* of April 6, wherein it is alleged that premature embalming before death has taken place even—as claimed by the friends of David Joseph, a Hebrew pedler of Salem, Mass. The death was said to have occurred March 25; that he was embalmed, but when it came time to hold funeral services the features became flushed, the eyes began to open, an effort was made by the supposed deceased person, and his mouth muttered words which could not be understood.

An attempt was made to resuscitate the body, but without avail, and it was pronounced dead. A movement is now being made, it is said, to have the body exhumed with a view to ascertaining if Joseph was dead previous to embalming.

Prof. Wallace's Famous Lecture.

It will be well remembered that Alfred Russel Wallace delivered but one lecture on Spiritualism while he was in this country, and that was in San Francisco, where he presented two scientific lectures. That lecture, which has deservedly become a distinguishing mark in the literature of Spiritualism, was based on the familiar verse from Job: "If a man die, shall he live again?" It has been, from the time it was delivered, and is now, for sale in pamphlet form among the publications offered for disposal at the BANNER OF LIGHT Bookstore, 9 Bowdoin Street, Boston, and has wrought a widespread and deep influence on the public mind. It was stated in THE BANNER of a recent date, that it might have been constructively suggested to Prof. Wallace by what he saw at a séance given by the noted medium, Keeler, to which he made allusion in the lecture itself.

It appears that the lecture which forms the pamphlet was delivered and brought out at the urgent suggestion of Mr. Albert Morton, a highly-esteemed and truly serviceable correspondent of THE BANNER for many years. Mr. Morton at the time greatly exerted himself in making all the arrangements and affording the right conditions for its delivery. It proved to be financially successful, and Mr. Morton will always have the sincere gratitude of the great spiritualistic public for his activity in bringing about what has proved such a boon to the Cause. Luther Colby and Mr. Isaac B. Rich afterward extended Prof. Wallace an offer to lecture in Boston in the following September, but he was obliged to leave the country before that time. Thus that single lecture in San Francisco—the direct fruit of Mr. Morton's efforts—was the only one he delivered on Spiritualism *per se* while he was on our shores.

Sound the Alarm.

Spiritualists and all others who desire to hold séances, or other meetings, for which a fee is charged on Sunday, must bestir themselves and do all they can to defeat Senate Bill 174, now before the Legislature. The rumor has become prevalent that Spiritualists need not pay any attention to the matter, on the ground that the bill does not affect us. This is erroneous; the bill, if passed in its present state, we feel is intended to sweep all séances held under pay from the entire State, all reports and interpretations to the contrary notwithstanding. There is but one way to be done, namely, make a strong pull to have an amendment in the interest of séances passed, and if that fails, defeat the proposed bill. The way to do this is to have Spiritualists visit the State House, interview personally members of House where the bill is now lodged, and insist on right action. Let justice be done, and that, too, speedily.

We notice the publication of four new periodicals devoted to the propagation of the Spiritual Philosophy. They have our warmest congratulations and earnest wishes for their success:

Le Progrès Spirite, organ of the Fédération Spirite Universelle. Editor, A. Laurent de Faget. Paris. Sixteen pages monthly. 5 francs per year.

O Futuro, a weekly journal, published in Caes do Pico (Azores).

La Revelacion, a journal without fixed days of publication, in Caracas, Venezuela. Edited by M. Pacheco and D. R. Urbina.

La Revue Immortelle, a monthly. Edited by M. Camille Chaigneau, Paris, and M. Emile di Rienzi, Le Yésinet.

Prof. G. B. Ermaora of Padua and Giorgio Finzi of Milan, as a result of their studies of psychic phenomena, have just founded a monthly review with the title "*Rivista di Studi Psichici*," to be devoted to the experimental and critical study of the phenomena of telepathy, clairvoyance and mediumship.

On renewing his subscription, D. Hugo Campbell, Phenologist, of East Hamilton, Canada, states that he is much pleased with this paper. Every word of appreciation is most grateful and encouraging to the publishers of THE BANNER.

May Festival.—The Annual Festival will occur at Music Hall, Boston, this year on May 4. Two hundred children will participate in the interesting exercises. Tickets for sale at 178A (Room 15) Tremont street.

Another Patent Remedy

Is heard from through its work. (?) The New York correspondent of the *Boston Daily Standard* forwards from that city, under date of March 31, the following, concerning another instance of failure to relieve, on the part of the latest medical fad, "anti-toxine." THE BANNER is also cognizant of the case of a young boy in Boston, to whom this remedy was faithfully given by the attending physician, with the bitterest disappointment to the doctor, death to the patient and sad bereavement to the parents:

"Anti-toxine virus, the great and much vaunted cure for diphtheria, like the Brown-Séquard elixir of perpetual youth and Koch's consumption lymph, claimed its victim. In this case, also, the victim had only an occult case of the dread malady, and was on the right road to recovery without the anti-toxine. The case was an experimental one, and cost the poor girl her life. The victim was Bertha Valentine, a beautiful girl, seventeen years old, living in Brooklyn. Immediately the injection was given, the poor girl went into convulsions, and in spite of the fact that the physician worked frantically over her to save her life, she died a horrible and agonizing death."

The Past, not the Present.

There is a story in connection with a witness in a London court, an intelligent mechanic, that on being asked his occupation, answered, "I am a worm-hole maker." The judge was so surprised with such an answer that he exclaimed—"W-h-a-t!" "A worm-hole maker, please your worship." "What do you mean, sir?" inquired the judge, sharply. "Why," explained the man, "I am employed in Wardour street to make worm-holes in furniture wot Americans and country folks come there to buy as antiques." A very good name to bestow on a large part of the clergy of our time. They are of the same trade—"worm-hole makers." They work at it steadily. Their business is to take the institutions of the present age and work with all industry to convert them into "antiques." They want to see worm-holes in them, or else they cannot abide them. The new isn't right until it is all honeycombed up with worm-holes. It must be made to look old, at any rate. There must be something of the middle ages about it, or even far back of that. To stop short of Calvin would look altogether too new. Real orthodoxy dotes on worms.

A Shaky Bridge.

The address of Mr. Myers before the Psychical Research Society of London undertook to show how "all the phenomena, claiming to be obtained under spirit control," could be accounted for according to well known laws of human life. That at least is an open admission that they are not impossible. The connecting bridge he undertook to build was from subliminal phenomena to phenomena claiming to be obtained under spirit control. Beyond all the recognized groups of the human faculties, the lowest of which is the purely physical, he affirmed, lies the subliminal self, in connection with which many things happen that are out of the reach of consciousness. And it is right here that the forces of the body may be grasped and used by emotion, suggestion, and we know not what, in an entirely different and intenser way; this is the region of hypnotism, stigmatization, and possibly of spirit-control—said Mr. Myers: Whatever happens in this region of mediumship, happens as manifestations of human faculty. Even though under spirit-control, all is done from the medium or from spectators: All these fine-spun theories, intended to dodge the main facts at issue, constitute, we think, a very shaky bridge for investigators.

Taking their Own Medicine.

United States Consul Twitchell, at Kingston, Canada, reports that physicians living south of the Canadian boundary line have recently been forbidden to attend patients living in Canada. The reason suggested for this exclusiveness is that the medical education received by these United States practitioners is assumed to be inferior to that of the practitioners educated in Canada. While we will not pretend to decide that point, it is in order for us to refer to the fact with the utmost satisfaction, which we accordingly do, that it is a case of a regular doctor being obliged to swallow his own medicine. That is no more than what he ought to do. Why should our regulars seek to compel all other people to be dosed by them with what they refuse to take themselves? Pretty fellows indeed they are to set up a monopoly for legally giving people what they themselves refuse to take.

"A Silly Custom."

The Japanese, up to forty years ago, had a very silly custom. They vaccinated on the tip of the nose.

So says somebody—probably thinking that the true location for "vaccination" is the arm or limb. But THE BANNER regards this spreading of disease by law to be itself, wherever applied, "a very silly custom," as well as a dangerous one to the present generation, and a menace to those who are to come after us.

Dr. T. A. Bland of Washington, D. C., (author of that valuable medical work, "How to Get Well and How to Keep Well," the second edition of which is now for sale at the Banner Bookstore, 9 Bowdoin Street,) and Mrs. Dr. Cora Bland, his wife, have located in Boston for the current season—though they will make visits to Onset Bay and other camps during the summer.

In addition to the amount of Anniversary matter given this week and last, we have reports from SACRAMENTO, CAL.; PORT HURON, MICH.; LOWELL, HAVERHILL and NEW BEDFORD, MASS.; CHICAGO, ILL.; and other places, which will receive publication in our next and subsequent issues.

George A. Hatch, youngest son of J. B. Hatch, Sr., passed to the spirit-life April 4, after a long illness. A tribute to his memory has been received, but owing to the press of Anniversary matter, it will be laid over until the next issue.

Mr. F. A. Wiggin, assisted by vocalist A. J. Maxham, will occupy Hiawatha Hall, 143 Tremont street, on Tuesday and Saturday afternoons at 2:30, beginning next week.

It is an outrage for a minister of "the Gospel of good will," as preached by his Master, to malign the character of the President of the United States, on what appears to be only hearsay evidence. We are glad to see that the Reverend temperance bigot has been obliged, by the offended sense of the community, to humbly apologize in the press of the day.

A Grand Free Public Meeting of the Massachusetts State Spiritualists' Association

Will be held at the First Spiritual Temple, corner Exeter and Newbury streets, Boston, Tuesday, April 30, morning, afternoon and evening.

The Committee of Arrangements—consisting of J. B. Hatch, Jr., Wm. H. Banks, Hebron Libbey, Rev. S. L. Beale (of Brockton), Woodbury C. Smith (of Worcester), Mrs. Elvira S. Loring (of Fitchburg), Mrs. C. L. Hatch, M. T. Longley and M. T. Dole—will spare no pains to make this one of the grandest Conventions of Spiritualists ever held in this vicinity. Choice musical and intellectual talent will be presented. An array of some of the brightest lecturers in our Cause will appear on that occasion. Watch THE BANNER for list of talent to appear April 30 at this Convention.

The object of the meeting is threefold: To promote social union among the Spiritualists, by bringing them together for a day of spiritual and intellectual enjoyment; to stimulate increased interest in the State Association, and to solicit a larger membership to the same.

Important matters of special interest to the Spiritualists of this State will be considered at this Convention. It is hoped that they will attend in large numbers. Every one is invited. Admission free to each session.

In this connection I desire to state that the membership dues of the Association begin from date of payment of the same, and not from the first of January of each year. Will those who are in arrears please send their remittances to the undersigned, who will also be pleased to receive new names, with fee of one dollar for membership.

M. T. LONGLEY, Sec'y.
Mass. State Spiritualists' Association.
65 Sidney street, Dorchester, Mass.

Prof. Watson's Musicales.

A very enjoyable impromptu musicale was given last night at the Conservatory of Prof. J. Jay Watson, 284 Clifton place. Prof. Watson has but recently identified himself with the musical interests of the city, but has a wide acquaintance throughout the country as a violinist, and for many years conducted a school of music in New York. He takes great pride in the possession of two old violins, presented to him by Ole Bull, and from both of which he brought very sweet music. Others whose services lent much interest to the occasion were Mrs. John A. Douglass and Mrs. Delina C. Peckham, both of Middletown, Conn., and the Professor's daughter, Miss Annie A. Watson. Prof. Watson will continue to give these musicales every two weeks.—*Brooklyn Daily Times*, March 13.

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.

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 generally, and in New England, 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.

In the Massachusetts Legislature the Edwards bill in regard to authorizing incorporated societies of Spiritualists to solemnize marriages has been given leave to withdraw. The petitions in favor of liberal medical legislation are all given the same magnanimous (?) treatment. No report has yet been made on the bill presented by Senator Harvey, known as the "OR" bill, but it is safe to predict the passage of that measure, it being offered by one of the most prejudiced enemies Spiritualism has at the State House.

England's apparent determination to arbitrarily reopen, at this late day, the old question of European intervention with affairs on the American continent, seems likely to kindle a flame of indignation throughout the otherwise peacefully inclined dominions of Uncle Sam. Yankees are thinking of '76 and '72!

The Supreme Court of Kansas has rendered a decision, the drift of which is to the effect that the guilt of a crime does not rest upon the person who commits it if he can show that he was under hypnotic influence, but upon the hypnotizer.

An account of the celebration of the eighty-third birthday of Luther L. Marsh, Esq., has been received. From want of space occasioned by Anniversary reports this week, it will appear in our next.

J. E. Lippincott writes of the formation of a Spiritualists' Society in Augusta, Me., an account of which will appear in the next issue.

Rev. Dr. Smith, who sixty years ago wrote the hymn "America," was honored with a grand patriotic ovation at Music Hall, Boston, April 3.

The *Youth's Companion*, always good, has a way of outdoing itself! The Easter Double Number is an issue of rare excellence. Its handsome and appropriate cover is a fitting introduction to its contents. The reader will find in this Easter Number of *The Companion* a rich treat of the very best stories, poetry, practical information and miscellany for which *The Companion* has become famous the world over, and this number alone is well worth the cost of the paper for an entire year.

Movements of Platform Lecturers.

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

F. Alexis Heath, inspirational lecturer and platform test medium, spoke in Fall River April 7, and has several open dates. Each lecture is followed by a test séance, at which he is able to give full names with remarkable accuracy. Address him for engagements at 89 School street, Eglington Square, Boston, Mass.

E. Andrus Tites, inspirational speaker and psychometrist, has a few open dates for May and June, '96. Address South Abington Station, Mass.

Prof. Theodore F. Price of 230 East 10th street, New York, platform test medium and speaker, who is now filling an engagement with the Spiritual Conference Association of Philadelphia, Pa., for April, is at liberty for May and June. Societies desiring his services address him at his home residence as above.

G. W. Bates and wife are located permanently at 2239 Stout street, Denver, Col., and hold services every Sunday for the Union Spiritualists of that city. Their meetings are increasing in interest and support.

Mrs. Julia E. Davis spoke and gave tests in Brockton, Mass., March 21; Lynn April 7; she will speak again in Lynn April 21 and 28; 14 open. Home address, 14 Portsmouth street, Cambridge.

A correspondent writes from Providence, R. I., that Dr. and Mrs. Chester Goodrich of Portland, Me., have been recently the guests of Dr. and Mrs. Roscoe; they have done good work for Spiritualism in that city. They were accompanied by their son, "Little Sammie," who is a remarkable medium. They left Providence for New Bedford, where they are to fill an engagement.

Mrs. A. Wilkins has returned to Boston, and can be found at 519 Shawmut avenue.

Mr. Chauncy Palmer is now in Boston, located at 34 Pleasant street; he will answer applications for engagements for the presentation of the phenomena of "mind-reading" and "telepathy." He has already appeared at the First Spiritual Temple (Back Bay) with Mr. W. J. Colville, also at Mr. Whitlock's meetings at Hollis Hall. Where societies are small, and in need of assistance in their upbuilding, he is willing to speak for collections.

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

SPIRIT
Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida E. Sprague, an expert stenographer.

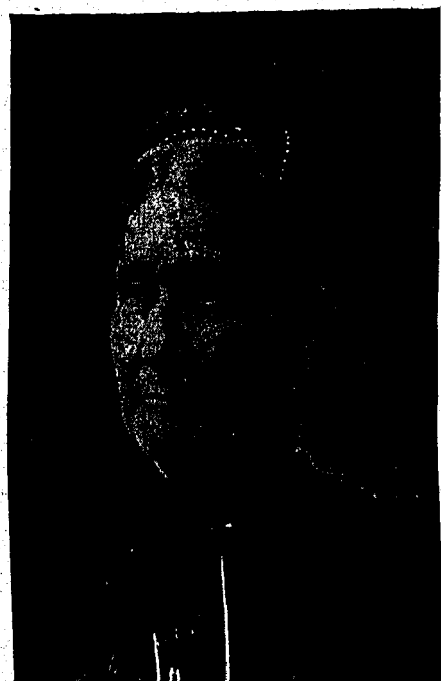
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or action—should be forwarded to this office by mail or letter, or by personal delivery. It should also be distinctly understood in this connection that the Messages published in this department indicate 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, but forth by spirit in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the publication 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 in our message-table, the reasons for which were stated in our editorial columns of recent date. Also, we are requested to state that all letters of inquiry, or otherwise, pertaining to this department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Jan. 4, 1895—Continued from last issue.

INDIVIDUAL MESSAGES.

William A. Brown.

Good morning, Mr. Chairman, I have never spoken in your Circle-Room before, and I should not make the attempt to day, but I have been urged to come by some of my kindred and friends. Carrie also has asked me to speak, because she wants the friends here to know she is well satisfied with the new life she has found. She is the new-born spirit, but I have been a dweller in the spirit-world much the longer. She asks me to say that she sometimes will speak for herself. She says, "John, see that things are done right; see that you find what you have been looking for, and I know all things will be settled up right at last." She wishes to be remembered to all, to Charlie and Currie, also to Low, Mr. C. Margaret, and you, John; yes, to all of you, for that takes in a good many friends. I followed the sea, and when my mortal body was brought home, Carrie could not be reconciled. She often says to me now, "William, do you remember the last conversation I had with you?" Yes, yes; it comes back to me as though it were yesterday. Oh! how true it is that we know not ourselves.

I would like to send a few words to Hartford, for Captain Averill, who was such a true friend and so kind to me. I know he would be glad to hear from me, and I trust some one will send him the message when it is printed. When he met Carrie after the form was brought to the home, he said, "I did all I could for him; no, he could not stay."

Many thousands of miles from here I passed away, but Beverly, Mass., was my home, where Carrie passed away but a short time ago. I had longed for her to join me and the little family, and she had longed to be reunited with us. Apparently well, in a few hours she joined me. She saw me before the breath left the body, and oh! how gladly did I welcome her, for these years that have intervened since I was summoned home have been long and lonely. Yet she had many friends, but, as she has often said, "They were not you, William." Now the family is complete.

Captain Wallace is here with me to-day. John, as Carrie says, go on and don't listen to any outside advice; you will fix matters right in time. She thinks certain things have been misplaced; so look well. She is satisfied as far as you have gone.

I do not know as it is just right that I should take any more of your valuable time, but Robert Anderson stands here wishing to be remembered to his children, and every one of you.

William A. Brown.

Lucy Ann Holden.

[To the Chairman:] I am pleased that I come to speak, for I have never reported here before. So many of my neighbors have reported from this Circle-Room that I have wondered if it would add a feather's weight to their testimony if I were to speak. I trust so, and that is my excuse for taking up your time. William and Oscar, my brothers, will be glad to read my words. Cutler is with me—yes, father and mother and many others too numerous to speak of individually. Grandmother Mann is here, too.

It is many years, as you reckon your time, since I passed on to the immortal life. I did not die; oh, no! We of the spirit-world are not educated to speak in that way. I have learned more of Spiritualists since passing on than I gained in all my mortal existence.

Lydia, my sister, stands here, too, anxious to be made known to the few remaining friends that are yet upon the earth-plane. Yes, many of the old neighbors have passed through the portal. We have not met them all, for they are attracted to their own people, and we to ours.

I am Lucy Ann Holden of Langdon, N. H.

Ethel Parker.

[To the Chairman:] Please, sir, can I speak to you? [Certainly.] Oh, what lovely flowers you have! Miss Emily Chase set three vases of spirit-flowers here on the table for you—and me, too.

Oh! how grandma did cry when the bright lady in white came for me. She didn't want me to go away, Grandma Parker didn't. But the lovely lady came for me, and I had to go. I didn't know that I was going to the Sum-

mer Land then. Ain't it funny we don't know where we are going away? Some of the people say they do.

I'm in Miss Annie Thompson's class now. First I was in Miss Alice Cary's class, and then in Miss Annie Belcher's, and now I am in Miss Annie Thompson's. I want you to tell grandma I go to school. Grandma was living in Boston part of the time. I went away to Lawrence, and I went to school. I want to say that Grandma Parker says he do n't think the gases at the school-house carried me out, but grandma thinks so.

Grandma's name is Mary, and grandma's name is Dennis Parker. Ethel Parker is my name.

Grandma comes to Boston, and stays here sometimes. I guess much as five or six or seven years ago I went away, but I have to come back as I went away—a little one.

My papa is Charles Parker, but my mamma lives with me.

Thank you for letting me speak. Good-by.

Mary Merrill.

How sweet to feel we are all welcome! No one can come into this atmosphere without gaining something.

I never would have thought, when I was mortal, that I would ever have spoken here. I do n't think now, Mr. Chairman, I would have come if your circles had been held in public, for I was not used to speaking before people.

I am really what would be termed a new-born spirit.

Oh! Net, how you do long for me, and Sadie, too; yes, father, mother, also.

Wait (as I always called you), I know how your heart reaches out for me, but I do n't want one of you to think I am not happy or contented.

Net, in your own family you might hear from me more. Willie and Allie both have such strong medial powers that I feel you might gain a great deal more. You would like to hear more from me, I know. Net, dear sister, you and Sadie both miss me, but you miss me more, because of our being together more. I am satisfied with what has been done. Aunt Arvilla and Aunt Mahala are both here, and aid me a great deal, or I think I should hardly have had the courage to have spoken.

Grandpa Whitney is here, too. I have been a constant visitor at your circles, to learn what I could, so that I might in time report. Walter, your mother aids me also, for she understands better how to control the brain than I do, and lends me a great deal of her strength. She sends kind words to you all.

I am so glad, Net, that I found this life so full of activity. When I first saw Aunt Arvilla I could not realize she was what they called dead. When I passed out I looked upon the body and knew it was the tenement I had moved out of. I was not afraid of what is termed death, and what little I had learned aided me much. It was a great comfort to know I could return and be with you, even if you did not realize my presence at all times.

Will, I know you often think, "Is it possible Mary is here now?" It is at that moment I am standing beside you. And, Walt, often the thought goes through your brain, "Where is she? Is she near me?" Yes, I am near when you think earnestly of me. In God's own good time we shall all be reunited. Oh! how I have longed to have a little private conversation with you all together in the home.

Yes, Sister Sadie, Willie Foster is here, too, grown to manhood, and beautiful in spirit.

Not half was ever told us of the beauty and glory of spirit-life, and there is a surprise in store for us, for it can't be all explained to us while here.

I am very much gratified to be privileged to speak in this Circle-Room, and I understand my message will be printed. Mrs. Gage said to me but a little while ago, that if I would report I would make more rapid progress; and certainly I thought she ought to know, for she would speak thus only from experience.

Mary Merrill, Haverhill, Mass.

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. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perrin; John Woster; Jas. J. Barker; Ellen A. Sloan; John H. Leigh; Hannah E. Markham; Homer W. E. Metcalf.

Jan. 18.—Benjamin Goodspeed; Hannah Hulse; Irving Whitcomb; Stephen A. Davis; Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Stair; Jacob Tacey; Jacob Worthen.

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

Feb. 1.—Chester A. Merrill; Willie Hawkins; Rev. Samuel B. Kelly; Samuel Prentiss; James H. Ewings; Alice B. Denon; Robert J. Campbell; Artemus L. Ford; Annie Louise McIntyre.

Feb. 8.—Henry R. Sherman; Eben Cox; Mrs. Thomas S. Simonds; John Wm. La Croix; Almon Humphrey; Bessie Newton; Herbert P. Danon; Alex. Yodis; Alice Clark.

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

Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Tott; David Waterhouse; David Traut; Rose Mills; James LeVay; Mary Isabelle Fog; Hiram Abbott; Nellie Olsen.

Feb. 28.—Jacob Smith; John Rudolph; Adeline Bishop; James M. Palmer; John Meers; James M. Matheson; Lotie F. Johnson; George Folson; Geo. L. Bibbs.

March 8.—Isaac N. Tucker; Lulu Gates; Sumner E. Garfield; Kirk Smith; Jesse Plummer; Amanda Putnam; Lucy S. Holbrook; Joseph Wood; Nancy Cutler.

March 15.—Charles Douglas; Mrs. Florence Wilson; Freeman B. Persson; Hannah Eliza Root; Charles Cooper; Fannie Clark; Harriet Allen; Annette Holden; Margaret Thayer; Dr. John H. Currier.

March 22.—Rev. Simon Bowles; George F. Gardner; George C. Spaulding; Polly Witham; James P. Senter; Col. George M. Atwood; Bertha Harrington; Hannah Sargent.

March 29.—Dr. Calvin Seelye; 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.

April 5.—Ezekiel Weeks; Robert Tower; Benjamin Lakey; Mary A. Taylor; Charles Coates; Oslan C. Mansfield; Bessie Striker; Emily Chase; Mitchell Lincoln; Fanny Olsen.

Written for the Banner of Light.

AFTER THE TRANSITION.

BY EDWIN POOLE.

Not lost! not gone! Just laid aside the mortal. Just stepped outside the tenement of clay, And with you now, an active, living presence, Still to assist you on your earthly way.

Not far away! Oh not far, nearer, darling, Sensing more fully all your tender care, The depth unlimited of your devotion, The priceless worth of your affection rare.

Not gone away! How could I leave you, husband, Or leave my little ones, to me so dear, And think of perfect happiness in heaven, Well knowing you were mourning for me here?

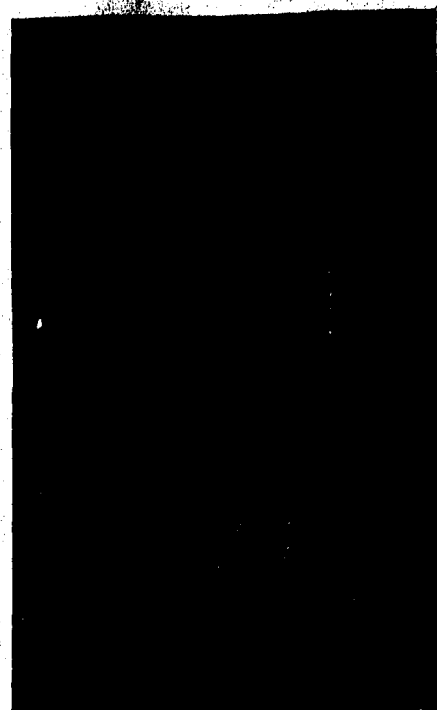
Ah no! The ties that bound me to my dear ones Have not been sundered by this sudden change; I still shall be permitted to be with you, And all my energies have wider range—

To care for you, to labor for your welfare, And try to bring unto your longing heart The blessed realization of my presence; And though at times my spirit may depart, I will return; for oh! my dearly-loved one, No gulf impassable divides us now;

I still can press your hand with true affection, And place my loving hand upon your brow. And as I gain in knowledge and in power, I trust that from the spirit-side of life, I may draw back the veil that dims your vision, And show myself still near—your loving wife!

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

[On account of the non-arrival in the mail of the expected MS. therefore, we are obliged to omit the usual Answers to Questions this week.—Ed.]

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 department.

Massachusetts.

HAVERHILL.—Miss Abby A. Judson has been serving our Society during the last two weeks in March.

A peculiar interest attached to her coming here, on account of her relation, through her father's first wife, to the old Hasseltine family in Bradford, the town on the other side of the Merrimack River; and from her being a teacher in Bradford Academy over thirty years ago. These circumstances brought large audiences on the first Sunday, and The Bulletin and The Gazette gave extended reports of her lectures on that occasion, her subjects being "Spiritual Philosophy" and "Transition."

The second Sunday our hall was crowded, every seat being occupied, and every eye being fixed on this attractive expounder of the truths of Spiritualism.

She explained why it would be unnatural if we did not recognize our dear ones in the spirit-world.

In the evening, when she showed the relation of this life to our condition after death, and proved how we may begin to be in heaven here and now, the attention of the many young persons present was marked.

We are glad that these truths have been presented in our town by one who unites rare intelligence and spirituality to a power of winning all who listen.

At the meeting of the Ladies' Union, on March 25, at the house of Mrs. Mary A. Hill, Miss Judson was present, and when her turn came, after the business had been transacted, we had a sweet and holy time, when she unfolded to us how she had been led into closer communion with the invisible world. And her own heart was gladdened as Mrs. Perkins, and the President of the Union, Mrs. Dr. Cate, described the angels whom they saw attending her. Such hours and seasons as these will become memories of the old earth-home, after we too have passed to the other side of the "thin veil."

Monday evening, the General Spiritual Union and the Ladies' Union held Anniversary Exercises at Brittan Hall in Haverhill. We have secured this hall as our own by a five years' lease, and are glad that the angel-world has led us into an abiding place. The hall was beautifully decorated with flags, bunting, pictures and flowers. Noticeable on the platform was a bank of flowers, and embedded in the floral gems was the ever loved name of our arisen sister, Clara H. Banks. The ground-work was of white pinks, and beautiful roses and lilies decorated the name of her who opened our course of lectures last fall, and whose voice we shall not hear again on earth, only as we hear it through lips that may be inspired by her spirit.

When Miss Judson touchingly and reverently alluded to Clara H. Banks' work in the earth-life, on Sunday, Mrs. Cate and other mediums saw the arisen one standing by the speaker, and aiding her in her work.

Our Anniversary exercises consisted first of a supper, followed by a short but most telling address by Abby A. Judson, in which she pointed out why we celebrate this day, and enumerated some of the blessings brought by Modern Spiritualism. She reviewed in a vivid picture the events of March 31, 1848; presented the good that has been done by Spiritualism, and showed the grand truths that have taken the place of the old dogmas of a mistaken theology. Her ringing voice emphasized every point, and all agreed that they never heard so much solid thought expressed in so short a time.

After her came our gifted and favorite brother, Joseph D. Stiles. His guides improvised a poem, in which they fittingly presented the memories and aspirations of the hour, in smooth and well-ordered lines.

He then proceeded with those remarkable tests, giving a vast number of full names and many details, which have made him in his peculiar field a royal favorite everywhere. These exercises were followed by a dance. There were at least three hundred persons present.

We submit a report of Miss Judson's second lecture in Haverhill, from The Gazette of March 25, on "What is Death?"

Miss Abby A. Judson gave a lecture on this subject last evening at Brittan Hall to a large audience, among whom were many of her old pupils and friends. She said that the fear of death is inherent; that we love life, and are repelled by the thought of death. This dread is caused by an imperfect conception of our constitution, and by the erroneous notion that after the death of the fleshly body one ceases to be natural and to be under the natural laws of the universe. Some one having asked a Methodist minister what he thought the soul was to be, said his notion of a soul was a sort of a round ball or globe, covered with a thin, gauzy substance.

Miss Judson said she did not wonder that we, who are so conscious of life and its surroundings, with its activities and its social pleasures, should feel repelled at being brought into this unnatural and 'gauzy' condition. She said that we are, while on the earth-plane, constituted of fleshly or physical body, spiritual body and soul. The soul is the real life, the real individual, and is a part of the infinite soul or infinite life, which is God.

We are thus actually and absolutely God's children; we cannot be disinherited, and the germ of our being is good and has infinite possibilities. It thus becomes our main duty to develop our souls. The old theology said man had a soul, and he was cautioned lest he lose it. The real truth is that man is a soul, and has while here a fleshly body and a spiritual one, through both of which his soul manifests itself. At the change called death the real person does not die. Death is the spiritual body passes out, and the fleshly part remains a lifeless thing, and soon reverts to its gaseous elements. But the freed soul smiles at the thought of being dead. In its new kind of life all the sights and sounds and senses are as vivid and as natural, even more so, than in our present cramped condition, embedded in the physical form.

Death is thus really our second birth. So far from dreading it, we may anticipate it with joy when our work here is done. She described the passing out of the spirit, as seen by clairvoyants, and the conscious life, surrounded by loved ones gone before, on which it enters. She earnestly cautioned her hearers to live so kindly, purely and truly that they might, on passing out, be able to go up higher in company with advanced spirits, instead of remaining earth-bound spirits, close to the earth-plane, as is the case with those who live malicious, false and sensual lives here.

Even these will advance in time, but it will take them longer.

Mrs. Judson said that nothing is ever done till it is first thought in the mind. She closed with an earnest appeal to watch our thinking, and said that it we do not indulge ourselves in thinking of what is wrong, it is impossible for Satan, if such there be, to lead us astray. The lecture was uplifting in the highest degree.

W. W. SPRAGUE,
President of the General Society.
Mrs. Dr. CATE,
President of the Ladies' Union.

NEWBURYPORT.—Ida Reed writes: "Into the hearts and homes of hundreds the intelligence of the transition of that dearly-beloved one, Clara H. Banks, came with a crushing blow, and we have been obliged, with aching hearts and tear-dimmed eyes, to bow to the inevitable.

A select number of Spiritualists and investigators have convened every Tuesday this season for the purpose of receiving communications and instructions relative to spiritual development and progression, our medium being Miss Hattie C. Webber, whose spirit-guides have answered all questions submitted to their consideration in an able manner. At our last meeting, March 12, during the opening song, a great change came over the medium, and into her face came a beautiful light, until the transfiguration was complete, the glorified expression conveying to us the idea, that an exalted soul had possession. Faintly came the whisper, 'Walt, I am weak,' but gradually she grew stronger, and words fell from her lips like sparks of living flame, giving the name, 'Clara H. Banks,' which was not necessary for recognition by one who had known her and her earnest manner, thrilling words, lofty sentiment and positive utterances. Just as she was leaving she said the work she had left would be taken up by another, and with one more step gained she would continue the grand onward march of the soul. We considered her address most beautiful. We felt drawn behind the veil with that grand, fearless soul talking to us.

She has arisen, and in days to come will return to earth to guide and inspire the loved ones, and also those who do battle for the right until they stand with her in the realms of eternal day."

LYNN.—T. H. B. James writes: "The spiritual meeting at 130 Market street, Tuesday evening, the 26th ult., was enjoyed by a good audience. Exercises opened with services of song, led by Prof. E. F. Pierce. Mrs. Dr. Dowland gave a beautiful invocation and excellent remarks; Prof. McLean spoke, and Prof. Pierce followed with interesting remarks on 'Spiritual Influence.' Irvin Pierce answered questions and made remarks on 'Test Conditions.' Mrs. Dr. M. K. Dowland's meeting for ladies Saturday afternoon was interesting to all. Subject under discussion, 'Occultism and Mental Healing.' The tests given were all correct."

Indiana.

INDIANAPOLIS.—George Lieberknecht writes: "During the month of March Mrs. Kate R. Stiles of Boston gave the lectures and mediumistic ministrations before the Spiritualist Society here, and with eminent satisfaction. Some of Mrs. Stiles' addresses are given in the normal condition, but more of them in an inspirational state. In both modes her lectures are replete with well-matured thought and noble sentiment, bearing upon and elucidating the laws of progressive life and spiritual unfoldment. At times when she voices the thoughts and soul-experience of some active (though invisible) spirit at her side, manifesting and portraying an individuality and manner of speech evidently its own, an interest is awakened which is deep and intense. And yet she retains her own consciousness undimmed throughout.

We are assured that this mode of concurrent or cooperative action of spirit and medium will in time, as mediums become more susceptible, become more general, and largely supersede the primitive, more absolute method known as 'control,' under which the medium is somewhat more of a tool rather than a self-acting intelligence. Though unassuming in demeanor, there is a wholesome maturity and winning spirituality about this medium's work which makes it peculiarly interesting and instructive to intelligent people.

Various active intelligences who, not so very long ago, were prominent figures in American public life, avail themselves of Mrs. Stiles' mediumship to return and communicate some of the lessons of their labor and larger experience in soul-life. Frequently you discern the identity of the spirit, and sometimes (though rarely) the name is given. Some of them frankly disown the celebrity (hero-worship) bestowed upon them. When giving tests, full names are freely given.

The Indianapolis Society is deserving much credit for bringing many of the best mediums and speakers in the country upon its platform. The truth is gaining, the light is increasing in the capital of the Hoosier State."

New York.

POTSDAM.—J. B. Armstrong writes: "We have just had with us Mrs. A. M. Glading of Doylestown, Pa. She is a grand success on the rostrum. I think I am posted on nearly all of our speakers. We have, as I think, the best in the world—because they are inspirational. She is a queen, and her phase of mediumship is marvelous. We propose to engage her as often as she has an unemployed date; I would advise every society in the land to do the same thing."

BUFFALO.—A "Reader of THE BANNER" writes: "The Woman's Progressive Union celebrated Anniversary Day by giving a musical entertainment and 'chicken-pie supper.' Dr. Rothelme was present and gave tests. Some one hundred and fifty persons were present, and the Union 'harvested' fifty dollars, which will be applied toward payment for a piano for the new Temple."

We give our last date of the season April 11, at Liedertafel Hall. Tickets, including supper, fifty cents each.

We wish to thank our sister members of the Ladies' Aid Society of Boston for their kindness in donating a box of beautiful articles to sell at our Bazaar, which we hold the last of the month. We also wish to thank other friends for articles sent us.

We have also received an artistic portrait (life size) of our dear sister, Mrs. Marion Skidmore, the mother of Lily Dale, for our new Temple."

LOCKPORT.—M. G. Doty, Sec'y, writes: "Dr. John P. Thorndyke of Boston has served the United Progressive Society, with great acceptance, during the month of March, speaking each succeeding Sunday to increased audiences. The Doctor has labored among us as a missionary, and his method cannot fail to awaken great interest in the Cause. He most thoroughly recognizes the importance of sociability as the keynote to the success of any project involving the interests of the masses."

Rhode Island.

PROVIDENCE.—A correspondent writes: "A large number of friends of Mrs. F. H. Roscoe's, including many of the members of the People's Progressive Spiritual Association, assembled at her residence Monday evening, April 1, to celebrate her birthday. She was the recipient of many handsome and valuable presents, among them being a dinner and tea set.

The De Christopher Mandolin Club gave a serenade, and afterward furnished most of the music for the remainder of the evening. At a late hour the festivities were ended, and all departed, wishing Mrs. Roscoe many such happy birthdays."

Pennsylvania.

ALLEGHENY.—E. Klotz says: "The Cause of Spiritualism is taking such a shape that even respectable newspapers dare not ridicule it any longer. Both myself and wife are very well pleased with our undertaking, and intend to spread our belief in the surrounding coun-

try: In order to accomplish our object, we purpose holding meetings every Sunday in different towns. We charge no admittance fees at our meetings. Mrs. Klotz's best phase of mediumship is the description, habits, etc., of any person, in the flesh or in spirit, by the name given her. When giving these tests she is in a perfectly normal state.

We have the prettiest hall in this city at our service."

California.

SUMMERLAND.—Wm. P. Allen, Secretary, writes: "A Spiritualist Camp Meeting will be held here, commencing Aug. 25, and closing Sept. 15 next."

A Few Thoughts on Ancient and Modern Occultism.

NO. V.—THE JEWS, CONTINUED.

BY MRS. LOVE M. WILLIS.

WE are accustomed to say "old truths" or "new truths," when in fact truth is neither new nor old, but eternal. But the presentation of truths from new points of view makes epochs. The same fundamental principles are at the foundation of all ideas that relate to spiritual conditions. Thus whether we study the Hindu religion or the Jewish, we find that what in modern parlance is called psychology and mediumship were the powers that gave spiritual facts as the foundation of the religious beliefs.

It would be interesting, if one had time, to take the history of the Jews and trace the influence of other nationalities on their religion. They were ruled over by the kings of Mesopotamia, Egypt, Assyria, Persia, Babylon, Macedonia, Moab, and each of these nations left an impress on Jewish thought. In different periods they were more or less swayed by opinions that were the outgrowth of their association with other nationalities. It is stated by learned scholars that the histories of many of the heroes of the Hebrews are transpositions from other lands. Thus Manetho, a Greek historian, affirms that Moses was an Egyptian priest. The name Elijah means one of the houses of the sun. But however much we may discredit the personality of these marked men, yet we find that the Nation remained a great force, a power of progress, which culminated in the life of Jesus, whose history is so full of the higher truths that it seems like a sudden outburst of light.

The world has not yet come to a comprehension of the spirit that governed him. Born a Jew, he does not rest in the laws or practices of his nation, but reveals the higher law, and proves himself a prophet, if not a priest. He shows the power of the will, the effect of a consecrated life, and he goes about doing good. His miracles, so-called, are revelations of a higher law of force, and they are enacted for benevolent purposes.

Jesus founded no theology. He lived his religion. It was left to Paul to formulate dogmas, and to engraft the higher law upon the existing law. He was a theological teacher, and to accomplish his work, called by him his mission, he became all things to all men.

When one finds a man uttering inspired truths, doing divine acts, when he is found among the poor, the suffering, the ignorant, when his compassion reaches beyond the bounds of nationalities or religions, and he represents a father of love and a mother of pity, then we cannot wonder that his history becomes exalted. And when added to this revelation of divine love we combine divine force, and see a mighty power working for humanity in healing, in comforting and restoring, then we cannot wonder that he had worshipful followers. Men marveled at this new light, and then they believed it more than human.

Thus the important history of the Jews ended for us in a great light, in a new revelation; and we have what has been called a new religion. Through all the progressive stages that led to its development we can trace the same force revealing itself in different degrees. We might class many of the so-called miracles as physical phenomena, others as purely psychic, but they are all manifestations of the spirit, whether exercised by the human spirit or by the influx of a higher spirit.

The unity of law shows itself in every manifestation, and we are constrained to behold an ever-present force revealing itself according to the mental development of the age of the individual who transcended the masses.

If we spiritualize any religion, it shows us first its origin in some new development of spiritual power in an individual, who gathers about himself or herself followers, and gives a diviner life—until pride and love of control degrade the method of exhibiting the force, and it becomes only an external sign of a lost power.

So say all—That Mithrad's Unliment is the standard Unliment of the day, as it does just what it is represented to do: cures and gives relief after all other remedies have failed.

Connecticut Convention.

To the Editor of the Banner of Light:

The Connecticut Spiritualist State Convention is called for May 4 and 5.

The one great thing that needs to be done by this Convention is to formulate a plan whereby a State Missionary can be put into the field. If a good canvasser could be put to work, thirty new societies within a year's time might be brought into existence. Some such plan as this would be practical and effective: canvass every neighborhood, and wherever a \$5 per month could be pledged, let there be a society formed, and a monthly meeting held; have all pledges paid to the Treasurer of the State Association, who should have full charge of the missionary.

When any locality could make a monthly pledge equal to \$10, let there be two meetings, and let the State Society would take this matter up, and put it in working shape, that there would be wealthy Spiritualists that would donate large sums for its support.

Twenty-five or thirty new societies could be established, each pled

The Anniversary.

(Continued from 15th page.)

and has Spiritualism been of practical utility in answering that important question to our entire satisfaction? we are ready to respond to it. What is the influence of Spiritualism in the moral world? What has Spiritualism done in the past? The molding influence it has had in the past is beyond conception. Angels communicated with mortals from the time of the earliest history of man's creation. We would point you to a people who were enslaved in the past, to a people (the Israelites) who were in bondage. Was there a power that could release them? We are happy to point you to a deliverer which came through Spiritualism—through the brain of Moses.

Spiritualism stands as a warden at the door, saying: "A new revelation I bring unto thee." What are the truths revealed to us today from the spirit-world? Jesus received truth in the same way that we today must do. Spiritualism becomes the factor to lift our souls into immortality.

Papers were read by the President, Mr. A. Stevens, Mrs. A. E. Clark and Miss A. A. Hicks. Very excellent poems were rendered by Mrs. Benson and Mrs. Staples.

The music and singing were good, the audience was appreciative and the collection generous. Miss A. A. Hicks, Sec'y.

Washington, D. C.

To the Editor of the Banner of Light:

Great enthusiasm was exhibited at the celebration of the Forty-Seventh Anniversary at Washington. Mrs. A. H. Luther was instrumental in raising two hundred and seventy dollars for the National Spiritualists' Association. Eight hundred people attended the evening service.

The Spiritualists here have for some time been hard at work arranging for a grand celebration of the Anniversary; the result has surpassed any ever held by the First Association in this city. Metzerott's Hall was transformed into a bower of beauty; mammoth palms and ferns, large American flags and spirit-paintings (loaned by Mrs. Jaques) were tastefully arranged about the room. In the centre of the stage was the bust of Thomas Paine, surrounded by an immense floral horseshoe made entirely of roses, while bouquets of elegant roses were distributed about the rostrum.

The Lyceum session, with a large attendance, opened at 10 o'clock. Conductor Mrs. Stephens presiding. Recitations and readings were given by A. Berdine, Percy Willis, Emma Steinburg, Pearl Edson, Laura Stockton, Lizzie Warren, Blanche Richardson, Ethel Held, Bertha Julihn, Mrs. Jaques, Mrs. Gilbert, Mrs. Willis, Walter Clendaniel, Miss Comarnardie, F. B. Woodbury; a poem by the late Thomas Gales Forster was read by his daughter, Mrs. Jennings; music—song, Rosa Smith; piano solo, Bertha Julihn; violin solo, Julian Burnham.

At the conclusion of these exercises Mrs. Gilbert, in a brief speech presented the pianist of the Lyceum with a beautiful gold watch, as a token of their appreciation of her services during the year. A large audience having assembled at 11:30, Mr. Milan Edson, the efficient President of the Association opened the morning session with a brief speech, giving an account of the birth and progress of Modern Spiritualism. He then introduced the speaker of the day, Mrs. A. H. Luther, who delivered a magnificent address on the "Genius and Scope of Modern Spiritualism."

At 2 o'clock Mr. Homer Altimus had especially arranged an old time conference and experience meeting, and a fine audience attended; the following local talent participated in a most interesting session: Milan Edson, Mrs. Gilbert, Mrs. Simmons, Mrs. Mellings, Mrs. Luther, Mrs. Jaques, F. B. Woodbury, Mr. Worley.

During the sessions of the day telegrams were read from H. D. Barrett, President National Spiritualists' Association; L. V. Moulton, Grand Rapids, Mich.; W. H. Bach, Aberdeen, So. Dakota; Mrs. Cadwallader, Salem, Mass.

Long before the hour of the evening meeting the people began to gather, and an immense audience of intelligent people assembled in the beautiful hall to enjoy the exercises.

That a majority were believers in the truths of Spiritualism and endorers of the National Spiritualists' Association was evidenced by the hearty applause, which was frequent, and also in the financial result of the meeting. President Edson opened the meeting with practical statements in regard to Spiritualism, and returned thanks in behalf of Washington Spiritualists, for the liberality shown by the Washington Star in publishing in its Saturday issue an article on this subject containing many statistics from the pen of Secretary of National Spiritualists' Association, F. B. Woodbury. He then introduced Mrs. Luther, who was given a perfect ovation. She said that she was glad that her services were appreciated; if during the month of her engagement she had been instrumental in giving some good advice, all she desired was that the people should put such advice into practice. She now wished to do something practical for the National Spiritualists' Association. She urged eloquently the support of this noble institution, especially by Washington Spiritualists; she said that there was a gentleman in the audience who was ready to contribute the same amount as all the rest of the audience combined would contribute for the National Spiritualists' Association. The result of her eloquent plea was in subscriptions, collections, etc., and an equal amount from T. J. Mayer, Esq., two hundred and seventy dollars.

Mrs. Luther, Mr. Mayer and the National Spiritualists' Association, when the result was announced, were highly applauded.

Mrs. Luther then made an address appropriate to the occasion.

Miss Maggie Gaule surpassed all former efforts in giving spirit communications, and Mr. Homer Altimus was equally successful in giving recognized communications.

Mrs. Luther then made an eloquent farewell address; this noble instrument of the spirit-world eloquently plead with the people to be true to the cause of human liberty, and requested them to keep upon the rostrum after she was gone the bust of Thomas Paine, and have inscribed over his head, "There is nothing so sacred as Truth." She eloquently plead with them to stand true to the principles of Spiritualism, the Constitution of the United States and the flag of our country; the enthusiasm was intense, and was manifested in rounds of applause; a large proportion of the audience pressed forward to take her hand and bid her farewell at the conclusion of her address.

Mr. Steinburg, Florist Gude, et al., exhibited rare taste in the decorations of the hall.

The musical part of the program at all the sessions of the day consisted of vocal selections by Mr. Altimus, Miss Madden, Miss Hempton; piano solos, Miss Julihn; violin solos, Emil Carelius Christiani, Jr., and Julius Burnham.

Mr. Theodore J. Mayer was remembered by a few friends on Tuesday evening, April 2, and presented with forty-nine elegant roses, each one representing a year of his life.

Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritual Association observed the Anniversary at B. T. Hall. The hall was beautifully decorated with potted plants, in which large palms were conspicuous, also many cut flowers.

At 2:30 the exercises of the afternoon began, by the audience singing "America"—Prof. Joselyn presiding as the President. The Forty-Seventh Anniversary of Modern Spiritualism; Master Wallie Blackely and Miss Williams sang a duet entitled "Galilee," which was fully applauded; Miss Ida E. Downing of Boston, Mass., was introduced, and gave a highly appreciated address replete with thought and words of wisdom, and in every way suited to the occasion.

Dr. and Mrs. Chester Goodrich of Portland, Me., presented an exhibition of "mental telegraphy," which was greatly enjoyed by the audi-

ence. This was their first appearance before a Providence audience, and there is a general demand that they return to us soon.

Mrs. Downing, under control, held the close attention of the people by her truthful delineations of friends in spirit-life—after which Dr. Roscoe pronounced the benediction.

At 7:30 we found our hall crowded to the door. The large audience joined in singing "Nearer, my God, to Thee," after which Dr. Roscoe gave a fine invocation. Miss May Cooper rendered an original Anniversary poem; Mr. W. D. Evans sang with fine effect one of his magnificent solos, which was followed by a duet by Mrs. Robinson and Mrs. Perkins, that added greatly to the interest of the occasion; Mr. David Burlington, Vice President of the Society, then introduced Dr. F. H. Roscoe, who gave an Anniversary address which held the closest attention of the audience for three quarters of an hour. At the conclusion of the doctor's address the audience was favored with a duet by Miss Johnson and Mr. Evans; Dr. and Mrs. Goodrich again gave evidence of their powers by phenomenal tests, which were in every instance pronounced correct.

At 10 P. M. Mrs. Downing arrived from Pawtucket, and (under control) held the people another half hour. After a session of over three hours in length the audience dispersed, declaring it the best Anniversary service they had ever attended.

During the Sundays of April Mrs. Carrie E. S. Twing of Westfield, N. Y., who has a national reputation as an able exponent of our Cause, will occupy our rostrum.

Anniversary Day, Cleveland, O.

To the Editor of the Banner of Light:

Notwithstanding the great excitement over the municipal election, and being the first in which women have been permitted to vote, The Cleveland Leader gave a little over a column, to reporting our Anniversary exercises.

The attempt to hold a "Union Celebration" failed, but interesting meetings were held in various parts of the city by the different societies. The weather was all that could be desired, and the meetings all well attended, many of the friends coming quite a distance.

WEISGERBER'S HALL, In which the Children's Progressive Lyceum meeting was held, was well filled.

A General Conference having been previously announced, called out many of the old workers and friends prominent in the spiritual work; Mr. B. F. Bellows, the present Conductor of the Lyceum presiding. The platform and speaker's desk was beautified by plants and bouquets of cut flowers, and a large framed photograph of Mr. Samuel Russell, Sr., who passed to spirit-life a few days previous, after a score or more of years' faithful work in the Lyceum, and various other societies of this city.

After a few words from the Chairman and a beautiful selection from the Lyceum Orchestra, Mr. Thomas Lees was requested to open the Conference, which he did by alluding to several of the missing friends, particularly the musical veteran, Samuel Russell, Sr., whose life-like portrait adorned the platform.

Mr. Lees then gave a brief history of the origin of Anniversary day, saying "A Cleveland medium, Mr. James Lawrence, claimed the honor of first suggesting that the 31st of March, the date of the first so-called 'Rochester rappings,' through the celebrated Fox Sisters, be annually observed. The matter was brought before the Fourth National Convention, held in Cleveland, O., September, 1867, by Mr. Lawrence, and then and there it was unanimously resolved to establish that date, March 31, as 'Anniversary day,' requesting all spiritual societies and Spiritualists everywhere to assemble and commemorate it with appropriate exercises. Commencing the following March with the twentieth Anniversary, it was observed in less than a dozen cities. The day is now universally held as a festival by Spiritualists everywhere." Mr. Lees then briefly alluded to the wonderful growth of the Cause since that time, and prophesied that "the future home of Spiritualism would be in the very churches that formerly held it in such contempt, although," he said, "I believe there will always be an advance guard, or radical wing of Spiritualism, outside of Orthodoxy, to serve as pioneers to the still higher truths that Spiritualism holds in store for future revelation."

Brief speeches followed from Mrs. Mary Moss, N. B. Dixon, Conductor of the West Side Lyceum, D. S. Critchley, Thomas A. Black, George Ingham, Arthur I. King, Frederick Hayes, President of the Progressive Thinkers' Society, and Mrs. J. C. Saxon. Orchestral and vocal music interspersed the speeches, and at the close of the conference a general hand-shaking and reunion followed.

WEISGERBER'S HALL, The celebration was continued by the Progressive Thinkers in the afternoon, at Weisgerber's Hall, on Pearl street, Mr. Frederick Hayes presiding. Bishop A. Beals of New York gave the Anniversary address. Mr. Beals is the well-known inspirational speaker, singer and test medium, and was greeted with hearty applause on taking his seat. In response he sang one of his original spiritual songs. Short addresses followed from Thomas A. Black, Mr. and Mrs. W. I. Frink, N. B. Dixon, L. A. Lauderdale, J. N. Magoon, M. D., and M. F. Sutherland.

Mr. Thomas Lees gave his "Spiritualistic Alphabet," bringing in the names of the most prominent speakers and mediums on the spiritual rostrum. The rhyming was after the style of the old familiar "Alphabetical Nursery Rhyme," and revived many pleasant memories, as some of the speakers named are now in spirit-life.

IN MEMORIAL HALL, Under the auspices of the People's Spiritual Alliance, two meetings were held, Miss May Ames presiding.

In the afternoon Miss Ames opened with a welcome to all, and spoke particularly of the floral offerings that graced the platform as tributes of love to the spirit-friends assembled, as Miss Ames read aloud the inscriptions on the various cards attached to the plants and bouquets.

Mrs. H. S. Lake, the pastor, gave a spirit-message from the departed friends of those who had brought the offerings. It was a very pleasing exercise, and highly appropriate to the occasion. In the evening, after a musical prelude, Mrs. Lake took for her theme, "The Birth, Meaning and Progress of Spiritualism." She dwelt very briefly upon the earlier history of the movement, with which most of her hearers were familiar, but addressed herself chiefly to an exposition of the main doctrines entertained by Spiritualists.

She then spoke of mediums, and said that people who were themselves radiating an inharmonious atmosphere sought mediums with ill motives and bad preparation, and received unsatisfactory messages. She said she was glad this was so, and that it reflected no discredit upon spirit or medium, but upon the seeker for communications. She said that it was useless for people to seek for advice concerning business affairs with a view to avoiding impending troubles or of taking advantage of coming conditions, and said that spirits were governed by the fixed laws of the overruling spirit, as well as were mortals.

THE CHILDREN'S PROGRESSIVE LYCEUM Was, as usual, one of the most enjoyable sessions of the day, little Danny Cooke, a six-year-old, but capital speaker, making the opening address. Weisgerber's Hall was well filled, and a very enjoyable program was presented, in which many of the most talented scholars and Leaders figured.

Prominent among the many striking numbers presented was the singing of Miss Alice Engler; the piano solo, by Miss Geneva Richards; "A Kindergarten exercise," with singing by seven "little tots," arranged by Miss Nellie Thayer; duet, "Larboard Watch," by Jas. H. Kerstine and Samuel Russell, Jr.; a Spiritual Poem, by Miss Jennie Thayer; a vocal quartet by Nellie C. Thayer, Alice Doolittle, J. H. Kerstine, and Samuel Russell, Jr.; concluding with the tableau of "Immortality," arranged by Mrs. M. McCaslin, in which the beauty of form and feature of six young ladies of the Lyceum played a conspicuous part in pantomimic action, giving the seeker after immortality, represented by Miss Mabel McCas-

lin, a fine opportunity to display, by gesture only, her great dramatic ability.

During the evening a performance a telegram was received and read by Mr. Thomas Lees, from the National Association, and other friends in Washington, D. C., which was heartily applauded by the audience; and on motion, Mr. Lees was requested to send a suitable reply, which he did.

Thus closes the celebration of the Forty-Seventh Anniversary of the "Rochester Rappings," and the closing of another year in the era of Modern Spiritualism. It will soon be time to arrange for our forthcoming Bi-Centennial celebration, March 31, 1898.

THOS. LEES.

St. Louis, Mo.

To the Editor of the Banner of Light:

The Anniversary of the advent of Modern Spiritualism was celebrated in St. Louis by the First Association of Spiritualists by an exhibition of vocal talent of the children of the Society, given at Howard's Hall during the afternoon.

The program consisted of recitations, songs and dialogues, assisted by solos given by Mr. Maxham and Mrs. Davis, and some fine piano solos by Mr. Charles Dare, a promising young performer, together with a piano and violin duet by a young lady and a very young gentleman, whose skill in handling the violin was warmly applauded.

The rostrum was appropriately decorated with palms, ferns and a profusion of flowers, appropriate mottoes and an oil painting representing a spirit wife and mother visiting the desolate home. It carried its own history, needing no explanation, so well had the artist portrayed the inspirational thought.

Our gifted lecturer, Mr. F. A. Wiggin, gave a short address, finishing with words suited to the capacity of the young buds of promise who filled the foremost rows of seats, that they might remember this Anniversary in their future lives, and grow up to be earnest and honest in the cause of truth.

The grand event of the day was the address of Mr. Wiggin.

During the afternoon services, he showed visible signs of the severe strain upon his physical system so lately undergone; but the spirit forces must have given him aid and strength, for his eye brightened and voice grew strong and full as he delivered one of the grandest efforts ever heard in our hall.

He reviewed the past, from the ushering in of the New Era with the tiny raps at Hydesville, which have swelled into a mighty pean of glad tidings of joy to the boundaries of civilization, bringing emancipation from superstition and creedal myths, and giving freedom of thought with the grandest truths ever given to man. He electrified his audience, who filled the hall to its utmost capacity, and the rapt attention and frequent bursts of applause gave token of the just appreciation of the thoughts which thrilled their souls with their matchless power.

A. J. BUCK.

Milwaukee, Wis.

To the Editor of the Banner of Light:

The Unity Spiritualist Society of 216 Grand Avenue celebrated the Forty-Seventh Anniversary, beginning on the 29th with an entertainment, consisting of recitations and musical selections, which were rendered in a graceful manner, with brief opening remarks by the President, J. S. Bigler, F. T. Ripley and Will C. Hodges. At 10 P. M. came dancing, under the charge of Prof. A. B. Severance. The orchestra was furnished by Prof. Shaw.

Refreshments were served by the Ladies' Aid Society.

Saturday was given to conference meetings and test séances.

Sunday the hall was crowded all day. Three services were held. Impressive addresses were delivered by F. T. Ripley, Will C. Hodges and Prof. Severance, each service, followed with test séances.

During the service, a telegram was received from Secretary Woodbury of the National Spiritualists' Association, which was read and received with great applause. We wish the N. S. A. every success, and will continue to do all that lies within our power to make it so.

The lecture hall was beautifully decorated with mottoes and artificial sunflowers, and the rostrum was filled with palms and flowers, whose fragrance permeated the atmosphere, and with the sweet music, under the direction of Prof. Lowe, seemed to fill the place with inspiration, and bring the audience into harmonic blending with the angel-world.

Mr. Ripley's tests were excellent. We entertained a number of guests from different parts of the State, and, in spite of the inclement weather, the Anniversary was a great success.

The future looks bright for this Society, which is now just entering the fourth month of its existence.

We would be pleased to hear from prominent teachers of our philosophy, and mediums who have an open month for the next winter season.

DR. C. T. RAY, Secretary.

Port Huron, Mich.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary of the great event of the present century was duly celebrated by the First Spiritualist Society of Port Huron, Mich.

On Friday evening, March 29, the Society met at the lecture hall for a social time, including supper and dancing, which was heartily enjoyed by the hundred or more who participated in the festivities. The hall was hung with the stars and stripes.

The Sunday exercises consisted of Lyceum in the morning and lecture in the evening. The front of the stage was filled with plants and flowers, through the kindness of our President.

At the Lyceum the children entertained a large audience of older people who came to note the progress that had been made during the year, under the care and guidance of Mrs. Annie L. Robinson. The Lyceum has a hundred members, and a good work is being done for the little ones.

At an early hour in the evening the hall was filled to overflowing by people anxious to listen to our favorite lecturer, Mrs. Annie L. Robinson.

No higher praise could be given than to say she did ample justice to the grand occasion, holding the entire attention of the audience as she reviewed the work accomplished since the first tiny raps were heard at Hydesville, and so on to the present time.

The lecture was followed by greetings from spirits to their old-time friends still here, and promising that the good Cause should grow more rapidly during the coming year.

A reporter for the local paper was present and made a favorable and lengthy report of the lecture.

Miss C. H. HUBBARD, Sec'y.

Rockland, Me.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary was celebrated in Rockland, Me., by the First Society of Spiritualists, at their usual place of meeting, with the following program: Invocation and original poem by Mrs. F. W. Smith; singing by choir; address by F. W. Smith; singing by choir; address by Mrs. Mary Burley; poem by Mrs. D. Walsh.

There was a good attendance, and all listened with profound interest to the beautiful and soulful truths so eloquently expressed.

N. H. RHODES, Cor. Sec'y.

Saginaw Valley, Mich.

To the Editor of the Banner of Light:

The Saginaw Valley Spiritualist Association met on Saturday and Sunday, March 30 and 31, at the Universalist Church, East Saginaw, Mich., to celebrate the Forty-Seventh Anniversary.

The sessions opened with fair attendance, and in the evening, and through the second day, the church was well filled. Mrs. Root and Mr. D. P. Dewey, who were to speak, were kept at home by sickness. Mr. Allen, test medium, was not present.

Charles Andrews gave the Anniversary ad-

dress and spoke one evening (G. B. Stebbins spoke four times).

The interest and attention of the audience seemed to gain to the close. The hospitality of the people was generous, and a feeling of renewed and inspiring strength, a deep sense of the importance of the great spiritual movement as a means of spiritual culture and of growth in high conduct and character, an aid to being more and doing more, was manifest. Mrs. Emma Hopkins of Owasso presided, and spoke clearly and earnestly, and others took part in useful conferences.

S.

Cassadaga, N. Y.

The Forty-Seventh Anniversary was celebrated at Cassadaga camp-ground, the 31st ult., under the auspices of the Ladies' Fair Club and the Cassadaga Camp Branch of the National Spiritualists' Association—providing a rich entertainment, social, intellectual and spiritual. The following talent took part on the occasion: Lyman C. Howe, Mrs. Clara Watson; choice selections rendered by the choir; literary recitations; vocal duets rendered by Mr. and Mrs. Homer Todd, and Mr. and Mrs. Edson Phillips of Cassadaga; several guitar and mandolin duets by Mrs. and Miss Harding of Jamestown; Mrs. Charles Pearsons gave a recitation; Mrs. Laura Davis read a spicy original essay, also Bro. Howe. A full account will be given next week.—Ed.]

Fall River, Mass.

To the Editor of the Banner of Light:

The Fall River Spiritualist Society celebrated the Anniversary, March 31. We had with us for speakers Mrs. M. Knowles of Dorchester, Mass., who is a good medium and is liked very much; Mrs. Lizzie Barrett of Fall River, another fine lecturer and test medium, and one to be depended on for truth; also Geo. A. Porter of Providence, a good lecturer and a favorite with the people of Fall River.

Mrs. R. L. GRINNELL, Sec'y.

Haverhill, Mass.

By reference to "Banner Correspondence" (eighth page) the reader will find a letter signed by Mr. Sprague and Mrs. Cate, in the name of their respective societies, describing—in addition to the labors of Miss Abby A. Judson in that city—the Anniversary services at Brittan Hall, Miss Judson and Mr. Stiles being the official celebrants.

(From the Chicago Times-Herald, April 1.)

Pride in Their Faith.

ANNIVERSARY OF SPIRITUALISM.

Adherents of the Doctrine Formulated Forty-Seven Years Ago Point to Its Virtues at Union and Varied Meetings.

The Forty-Seventh Anniversary of Modern Spiritualism was celebrated yesterday with great rejoicings by the believers in that philosophy. The celebration began in the morning at Hooley's Theatre, where union services were held by the Spiritualist Societies of the city. It continued during the afternoon and evening at the usual meeting places of the various Societies, with special memorial services, at each of which were large audiences.

It was the most pronounced demonstration of the strength of Spiritualism in Chicago that has been witnessed. The union service at Hooley's was attended by an immense audience. Special stage scenery and an elaborate display of palms and cut flowers were provided for the occasion, making an attractive setting for the pretty picture afforded by the bright-faced children of the Sunday schools, who were grouped on the stage.

The exercises were opened by the children singing some of the simple songs in which they had been drilled. Mrs. Cora L. V. Richmond, who has been one of the foremost advocates of Spiritualism for forty years, and under whose pastorate the First Society of Spiritualists has been meeting at Hooley's for the past year, was the principal speaker of the morning. She gave an eloquent review of the growth of Spiritualism in the United States, and outlined the plans of the Society for the future. An address was also delivered by Dr. J. E. DeWolf, President of the First Society.

Five-minute speeches of congratulation on the work and progress of Spiritualism were made by Dr. Willis Edwards of the North Side Society; Mrs. E. N. Warne, Psyche Club; Mrs. Waterman, President of the Progressive Society; Mrs. E. R. Nickless of the First Society of the South Side; J. R. Francis (editor Progressive Thinker); Mrs. Jeffreys of the Fraternal Endeavor Society and Mr. Hoffman. The services closed with an impromptu poem, given by Mrs. Richmond and Mrs. Warne, the subject for which was selected by one of the audience.

In the evening the Progressive Society gave a dinner at 3120 Forest Avenue, which was largely attended, notwithstanding the rainy weather. After the dinner, Anniversary exercises were held, at which a still larger crowd was present, the big hall being well filled. Mrs. Richmond made the principal address of the evening. She contended that the world had been made better by Spiritualism. Scientific thought had been affected by the growth of Spiritualism to a remarkable degree, as was evidenced by the widespread organization of societies for psychical research. It was the influence exerted by Spiritualism upon the clergy in which Spiritualists rejoiced most, however, Mrs. Richmond said. It was the religion of the future, as Theodore Parker said forty years ago, because it was the religion of humanity.

Frederic Cushman, who is to succeed Rev. G. V. Cordingley as pastor of the Progressive Society, made a short address, after which Mr. Cordingley gave a series of tests that aroused the deepest interest of the audience. The program also included several musical and literary selections.

Pittsburg and Allegheny, Penn.

To the Editor of the Banner of Light:

The Pittsburg Post announces preparations for a grand celebration of Anniversary Day, and also gives a brief history of the movement and its present status in those cities. The following extracts are taken from the article:

Next Friday will be a great day with the Spiritualists of Pittsburg and Allegheny, and presumably of other parts of the country.

There are, perhaps, five hundred avowed Spiritualists in Pittsburg and Allegheny, and there are several thousands who lean toward Spiritualism, without openly avowing it. Among this number are many church-members. They hold private séances in their homes. There are, it is asserted, hundreds of such known cases in Pittsburg. There is one Spiritualist church in Pittsburg, and two in Allegheny, and, in addition, the Psychical Research Society of Pitt-

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burg and Allegheny, which holds meetings in Carnegie Hall.

The First Church of Spiritualists, whose meeting place is No. 6 Sixth street, is a regularly chartered institution, and was the first Spiritualist church chartered in the two cities. It is, perhaps, the leading church. It was chartered about eight years ago, and at present has about one hundred and twenty-five members. Its officers are as follows: President, Dr. Nicholas M. Schemmel; first Vice President, John H. Knight; second Vice President, Dr. James J. Treasurer, Henry Metzgar, and Secretary, J. H. Lohmeyer. Dr. Schemmel resides in Allegheny, and the others in Pittsburg. Mr. Metzgar is the well known manager of the local Bell Telephone Company, while the other gentlemen are equally well and favorably known. Thomas Grimshaw is the pastor of the church, and was recently engaged for his second year. He is a young man, not being over twenty-four years of age. According to the statement of one of the Spiritualist leaders, Mr. Grimshaw's special forte lies in speaking while under what is called "control."

The First Church people have already prepared an elaborate program for the celebration on March 29. On the Sunday following, March 31, they will also hold special services morning and evening. On Friday evening, March 29, the program will be as follows: Introductory address, by Thomas Grimshaw; "A Soldier Song," by A. J. Barnstead; recitation, by J. Claus; piano solo, Mrs. McCarthy; solo, Miss Wooster; address, "What Use Is Spiritualism?" John H. Knight; solo, Miss LaBelle Kennedy; recitation, James Van Orstrand; duet, A. J. Barnstead and Mrs. Kennedy; piano solo, Miss Lillian Horton; solo, Mrs. Charlotte Stock; song, J. Eiders; character sketch, Mrs. Carrie R. Twing, and others.

The services in the other churches will be appropriate, while the Psychical Research Society may decorate their hall in honor of the occasion.

Councilman Edward Klotz, of Allegheny, is at the head of the Psychical Research Society, and he is an earnest advocate of it. His wife is one of the best known mediums in Allegheny, and has given a number of public as well as private manifestations.

For Over Fifty Years

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

CONNECTICUT.

Norwich.—Mrs. J. A. Chapman writes: Sunday, April 7, Mrs. H. G. Holcombe of Springfield, Mass., occupied our platform, giving two good discourses, that of the afternoon being a fitting sequel to the Anniversary just celebrated.

The evening address, upon "Woman and Her Possibilities," was of deep interest. She treated the subject in a clear and comprehensive manner, showing the important part Modern Spiritualism had held in placing woman where she stands to-day, side by side with man in all true reformatory movements. She spoke earnestly of the necessity of uplifting woman for the benefit of the future generations and the promotion of a higher civilization.

Mrs. Holcombe has for years labored earnestly and faithfully in an unassuming way for the great Cause of spiritual truth. She highly appreciates the BANNER OF LIGHT, and speaks a good word for it on every occasion.

She will speak for our Society next Sunday.

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NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light.

A CHERRFUL VOICE.

My little bird broke out one night
In happy song when all was still;
It filled my heart with sweet delight
As unexpected pleasure will;
He trilled and piped in gleeful tone,
While waiting for the winter wind;
His voice, I said, shall be my own
And in the dark a song I find!

WILLIAM BRUNTON.

Hicks—"How foolish it is to be always aping the rich. 'Hicks,' yes, but it is safer than monkeying with the common people."—*Boston Transcript*.

Never condemn your neighbor unheard, however many the accusations preferred against him; every story has two ways of being told, and justice requires that you should hear the defence as well as the accusation, and remember that the malignity of enemies may place you in a similar position.—*The Jewish Ledger*.

Burglar—"There goes a detective. Pick his pocket and bring me his knife." *Pickpocket*—"Wot d'ye want his knife for?" *Burglar*—"The next time I'm attacked, I'll defend myself with it, and then leave it behind for him to find when he's huntin' for clevs."—*N. Y. Weekly*.

The *Christian Witness* strangely compares salvation to the gripe: "Salvation is like the gripe in the back. When you get it, you know it." But to compare it to a malady instead of an experience of health is a strange inversion of the word.—*Register*.

All cannot charge or lead the van;
All can be brave and true;
And where Truth's royal standard waves,
There's work for all to do;
And work from which none may not flee,
Which must be done, and done by thee.

Amid various movements of "trusts" recently to "force up" the price of food in America, the *Boston Post* is led to exclaim with righteous indignation: "Interference with the food supply of the people is the most intolerable outrage which a monopoly can perpetrate. It hurts the poor, those who are the least able to protect themselves. Is there no law for their protection?"

In the south of France at present there are four Queens, two Emperors, one Emperor, three Kings, twenty-three grand dukes, and no end of princes, dukes, counts, etc.—*Ez*.

RECKLESS EXTRAVAGANCE—"If you must know, man," said the doctor, "your husband won't live twenty-four hours longer." "Good, gracious!" ejaculated the broken-hearted woman, "and here you've gone and prescribed enough medicine for five days."—*Tid-Bits*.

The *Humane World* of St. Paul, Minn., has increased its number of friends to such an extent that enlargement and improvement has become necessary. Every page teems with good things for the dumb animals.

A DISPUTE.
Tom and Joe quarrelled,
I've heard people tell,
About a queer animal
Hid in a shell.
"I tell you it walks, sir!"
Said Tommy to Joe.
"It swims!" cried Joe loudly;
"I've seen, and I know!"
"It walks!" "No, it swims!"
And the boys grew quite wroth;
But the turtle peeped out,
Saying, "I can do both!"
—*Truth-Seeker (N. Y.)*.

The State Legislature of California has voted to commit to the people of the State for ratification or rejection, a constitutional amendment giving the suffrage to women.

A Salford magistrate has rather improved on the Maunson House magistrate. He also had a wicked palmer before him, guilty of amusing two women by telling their fortunes by hand lines. They paid a shilling each, and probably got a fair shilling's worth of fun out of the transaction. The magistrate wisely used our own illustration (we do not say borrowed), and said that it was quite as lawful to read characters by the lines of the hand as by the bumps of the head; but he sent the palmer, finding him in fortune-telling, and convicted the palmer, finding him in nonsense, as against the Maunson House £25. But what nonsense it is, not only to have these unequal judgments, but to use the steam-hammer of the law to crack such a ridiculously tiny nut!—*Light, London*.

See the la-dy.
How sad the la-dy looks!
The la-dy weeps.
Has the la-dy lost her last friend?
No, the la-dy has not lost her last friend.
What is the matter with the la-dy?
The la-dy has been bargained hunting. She has bought a table-cloth for \$1.43 which is advertised by another store for \$1.41.—*New Orleans Picayune*.

We all have here our work to do,
If we'd be worthy of our hire;
For some must wait, while some must pray—
The fighting we do in the choir.

"I'm so sorry supper is n't ready," said Mrs. Dinsmore to her husband when he came in. "I attended the meeting of the sewing circle this afternoon and couldn't get away." "Hemmed in, were you?" asked her husband.—*Detroit Free Press*.

There was a young man from Bordeaux,
Who never had a ven's snax;
In the storm of last night,
He displayed much delight.
When the wind through his whiskers did bleau,
—*Philadelphia Record*.

We cannot prevent evil thoughts occurring to us any more than we can prevent unwelcome visitors from ringing the door bell. It is by entertaining them that we become responsible for them. An empty house is most insecure. Pre-occupy the mind with worthy things and base things will find no lodging there.—*The Sedwick (Kan.) Pantagraph*.

A most destructive hurricane recently devastated the Fiji Islands. On one island the coconut plantations will need five years to recover. On Tavunien, where most of the European planters are settled, nearly everything was swept away.

A dispatch from Rome reports that the village of Jollara has been overwhelmed by a landslip, extending over two thirds of a mile. It is believed that many were killed. Troops were summoned to help search the ruins for bodies.

NATURE'S EASTER ANGEL.
From the south or from the west,
With the red shield on his breast,
Bursting clear 'A wake! Arise!'—
Nature's Easter angel flies.
Buried life that listened long
For his resurrection song,
Breaks the tomb and upward springs
While the Easter angel sings.
—*A. J. Hough, in The Household*.

No boy can rise in the world who slights his work, says an exchange. Ninety per cent. of what men call genius is only talent for hard work. Enter into the business or trade which you like best and for which nature seems to have fitted you, provided it is honorable. Be honest. Dishonesty seldom makes one rich, and when it does, riches are a curse.

I believe the one passion of every disinterested bosom in this world is for peace, industrial and international.—*Lord Rosebery*.

Don't hurry. "Too swift arrives as tardy as too slow."

A novel cure for indigestion, says *Light*, has been laid before the French Academy of Sciences by Mons. Pictet. He placed himself in a tube which could be cooled down to -100°C, his head remaining outside; and, when cooled down to -110°C, hunger was set up as the result of a natural effort to fight the cold with extra combustion and digestion. Eight stiches cured him of dyspepsia, from which he had suffered for many years.

Conductor—"How old are you, little girl?" *Boston Child*—"I prefer to pay my fare, and keep my own statistics."

Bismarck was eighty years old April 1, and all Germany (with few exceptions) honored the event with great enthusiasm.

When the corn is in the ear,
How the farmer's face doth glow!
Ah! but see him drop a tear
When the corn is on his toe.

Gen. Booth of the Salvation Army said recently in reply to a question with regard to the prophecy lately enunciated by him that the end of the century would be signalized by catastrophes, that the forecast was one that would be made by any one who knew the present social conditions through the world. The great mass of people in all countries were determined to have their wrongs redressed, and unless the various governments instituted legislation tending in that direction, there would be a popular outbreak which would resemble in its fury the French Revolution.—*Ez*.

Until some great authority definitely locates the conscience, people will never know when they should repeat or take something for the liver.—*Atchison Globe*.

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Banner of Light.

BOSTON, SATURDAY, APRIL 18, 1895.

(Republished by request from THE BANNER of March 27, 1895.)

MORNING LAND.

"We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."
Dew on the lawns, and fragrance of fresh flowers,
And magical song of mellow-throated birds—
A beauty untransmutable to words;
Such is the vision of the morning hours,
When faded the sun of night in saffron skies,
And light and love return to young, dream-haunted
eyes.

Earline has sucked the breath of Spring—
And I have touched thy lips, Earline,
What time the dawn came from the purple sea,
And forests rustled to the waving wind,
Of the Unwearying Angel who doth sweep
Back upon heavy hinge the porphyry gates of sleep.

Delicious thus to enter Morning-Land:
The world is wondrous, for the world is new:
Dimdrosia is all o'erdrained with dew.
Ah! well might Merlin wake in Brocelande,
And see the day break through the oaks, that wave
Where ivy and violet grow on his melodious grave.

Will it be thus when the strange sleep of death
Lifts from the brow and lost eyes lie again?
Will morning dawn on the bewildered brain
To cool and rest? And shall I feel the breath
Of freshening winds that travel from the sea,
And meet thy loving, laughing eyes, Earline?

Is life a dream, and death a sleep, and love
The only thing immortal? Who would care
To be received into the ambient air,
Or traverse ether like a cloud, above
The happy homes of mortals? Must the soul
Be formlessly absorbed into the infinite whole?

No; I shall pass into the Morning-Land
As now from sleep into the light of morn;
Live the new life of the new world unshorn
Of the swift brain, the exulting hand,
See the dense darkness suddenly withdrawn,
As when Orion's slightest eyes discerned the dawn.

I shall behold it; I shall see the utter
Glory of sunrise heretofore unseen,
Freshening the woodland ways with brighter green,
And calling into life all wings that flutter,
All throats of music and all eyes of light,
And driving o'er the verge the intolerable night.

Oh! virgin world; oh! marvelous far days!
No more with dreams of grief doth love grow bitter,
Nor trouble dim the lustre wont to glitter
In happy eyes. Decay alone decays:
A moment—death's dull sleep is o'er, and we
Drink the immortal morning air, Earline.

—Tinsley's Magazine.

Original Essays.

"Spiritualism" and "Modern Spiritualism."

To the Editor of the Banner of Light:

THE Anniversary celebrations of the advent of Modern Spiritualism bring up again the oft-recurring query: "Did Spiritualism really begin with the manifestations through the Fox sisters?" To be answered by many with a sweeping negative. In fact, the *Sunday Mercury* has already thus given answer, fortifying its position by pointing to the experiences of Swedenborg, and stating, with entire truth, that "one might go back to the days of the ancients and find similar phenomena."

However, there are two sides to this question, as there are invariably to everything confronting finite intelligence. Let us take a glance at the other side: The possibility of spirit-manifestation being based upon unchanging law, certainly must be synchronous with Death itself; therefore we might look back to the childhood days of old Father Time for phenomena similar to those occurring in these latter days of worldly wisdom and spiritual degeneracy.

In this sense Spiritualism is older even than the mysterious Brotherhood which is being accredited in some quarters with its instigation; but there is nevertheless enough evidence, historical and other, to make tenable the position that *Modern Spiritualism* is a special and well-organized movement initiated in heavenly spheres, and that it is still guided by supernatural wisdom along inconceivable lines and through untoward paths which will lead, in the fullness of time, to the accomplishment of a work definite and designed.

Whether or not this be the case, it is incontrovertibly the fact that the movement, on its mundane side, did receive its initiatory impulse through the publicity attained for the mysterious "Rochester Rappings." This publicity, the records show, was prompted by the manifesting Intelligence in spite of the protests and against the desires of all concerned—who, by the way, were selected also by the intrusive and very strange visitors. Amongst these unwilling and faltering recruits was E. W. Capron, who afterwards became the author of "Modern Spiritualism, Its Facts and Fancisms." From this work the following passage, bearing upon this point, is culled:

"The spirits had long been urging the mediums to allow the utmost facilities for investigating this subject; but the aversion of the Fox family to the notoriety consequent upon such publicity was not easily overcome. Indeed, they related to the utmost all directions of that nature as much as possible. Directions were often given which were obstinately refused to follow. The family were often urged on, and told that, if they refused to go forward and let the world hear, the matter would die with them, and be left for another generation to bring before the world."

The mediums continued so obdurate in their refusal to heed the distasteful importunities that their unseen visitors threatened to depart, which threat they carried into effect, bidding a formal farewell in the presence of visiting friends, and remaining silent for twelve days. They returned at the request of Mr. Capron, making known their presence by a "perfect shower of raps on the floor, the walls and the ceiling." "It was at this time," he writes, "that the first intimation was given us in regard to bringing the matter prominently before the public. They then went on to give their plan of the whole proceedings in minute detail. The persons designated to bring the subject before the people were George Willets and E. W. Capron. This proposition was met with an absolute refusal. We had no wish to expose ourselves to public ridicule, and had never sought any notoriety in the matter, never had been conspicuous as its advocates, and never expected to be. It was a 'call' which we had no disposition to accept. The first message on this subject was given through the alphabet, thus: 'You all have a duty to perform. We want you to make this matter more public.' And thus the awkwardness of the position we should be placed in, the ridicule that would be heaped upon us, or any one who should attempt to lecture on this subject. The answer to this was, 'That will be so much the better—your triumph will be so much the greater!'"

"The plan proposed by the spirits was as follows: Corbitt Hall should be hired; Mrs. Fish and Margaret should go there; E. W. Capron should deliver the lecture, explaining the commencement of the sounds at Hydesville, and their progress up to that time, and George Willets should act as the business man, etc. At each meeting there must be a committee of five persons, appointed by the audience, to investigate the matter, and report at the next meeting. The spirits promised to make sounds so loud as to be heard in all parts of the hall. All these directions were given by using the alphabet, without a suggestion on our parts. We were assured that it was the best course in order to silence all slanders, and establish the truth; and they assured that this would prepare the way for a more general development of spiritual communication, which would take place at no distant day."

Thus was the movement launched by "the spirits." What a marvelous work has been accomplished since that fated May day! Science, compare the prevailing thought of those days with the present trend: Materialism was then rampant in its assertions; the coming century will witness its utter annihilation. In its stead we now have Theosophy, Occultism, Psychological Research, Mental Science, and the up-to-date agnosticism represented by the Borderlanders generally; besides, and more numerous than all, the unqualified Spiritualists. Never

before has there been such a transformation! And how has it all come about? Is it the work of pretentious philosophy or arrogant science? Not at all!

At the time when the Hydesville rappings reverberated throughout the world the "similar phenomena of the ancients" had come to be philosophically and scientifically looked upon with haughty gaze, as deplorable evidences of an unenlightened and superstitious past; the wise men blushed for their ancestors! The miracles of Christianity were false, indubitably so, because the miraculous(?) is impossible, and Jesus had become a kindly philosopher who had, with good intent, adopted delusion and charlatany to aid him in illuminating his unscientific people. Swedenborgianism was hardly understood by its small band of supporters, while to the world its founder was a dreamer of fantastic nonsense; Jung Stilling was unheeded; the experiences of the seers of Prevorst were ignored, Cagliostro, condemned, Mesmer maligned.

Now the danger lies at the other extreme. A magic change, verily! And the intellectual world must not attempt to credit itself therewith. We must look further for the cause—back to those who utilized the Fox sisters as their humble instrumentalities. Was this done, one personality prominently stands out, self before our view—our own unique, admired, beloved Benjamin Franklin. Turn to the accounts of the sittings of Mr. Livermore with Kate Fox in New York, recorded by Epes Sargent and Robert Dale Owen, and it will be found that a figure unmistakably resembling that illustrious man was seen materialized by Dr. Gray, Mr. L. and the medium. This makes circumstantial evidence that Benjamin Franklin, or some other person masquerading in his likeness, was connected with the Fox girls.

More evidence of this spirit's presence will be found in Appendix C, Volume I., of Judge Edmonds's "Spiritualism." It is entitled, "Edward Fowler's Communications," and consists of the narration of some very remarkable experiences. On the night of Nov. 21, 1831, immediately after Mr. F. had retired for the night, he was startled by the entrance into his chamber of four persons. He states: "The three stood by the table conversing, when a fourth party entered. He appeared to be about sixty, medium height and shortly built. His head was somewhat bald, and his shoulders rounded. The contour of his face resembled in a degree the portraits of Franklin, but he appeared to be more jolly than I supposed Franklin to have been." This form carried "under his left arm a box about eighteen inches long, and nine in depth and width." Upon six different occasions were these visits repeated, for the apparent purpose of experimentation with forces connected in some incomprehensible way with the "box" and Mr. F. During the second visit, the earthly witness writes, "the man who brought the box stepped up to it and opened it. The top and side of the box were let down. I should think they were quite an hour in arranging the machinery which was inside the box, and which occasionally emitted shafts of light, resembling in appearance and vividness the flashes which occur during a severe thunder storm."

The whole narrative is most remarkable, but enough has been quoted to serve the present purpose, i. e., to show the probability of Franklin's labors in behalf of the heavenly-born Cause. This surmise is further supported by the statement of Tien Sien Tie, the control of the English trance medium, J. J. Morse, in an interview printed in *London Light*. This spirit said: "I have been a little over three hundred years in the spirit world, and it is rather more than sixty years ago that I became interested in the opening up of communication with this world. The possibility of such communication had been for some time agitating the minds of certain advanced spirits, mostly Americans, and including Benjamin Franklin."

Undoubtedly, through all the ages have spirits revisited the scenes of their earth life. But these visits heretofore have been exceptional and sporadic, and the means by which the manifestation of their presence was accomplished were in all probability as little understood by themselves as by their startled earth brothers. The dwellers in the nearer spheres of the spirit-world, entering therein with the crudest ideas of Life, Nature and the Creator, and burdened with all sorts of erroneous notions in regard to the existence in which they found themselves to be participants, were incompetent to take advantage of the laws through which intercommunication with the two worlds could be made practical and controllable; and not until spirits had brought with them minds imbued with the grand conception of the universal supremacy of Law was this accomplished. Modern Spiritualism is the result.

—HENRY FORBES.

Hudson's "Law of Psychic Phenomena," A. E. Carpenter's Review.

BY G. B. STEBBINS.

IN the BANNER OF LIGHT of March 23 is an essay or review of the book of Hudson's on "Psychic Phenomena," certainly friendly and courteous, yet, I am glad to see, not agreeing with his conclusions. Mr. Hudson's good intent and sincerity need not be questioned on the value of some parts of his work, but his effort to supplant spirit-presence and power is his grave mistake. Psychic powers and influences, in ourselves and on each other, are to be counted, that we may discriminate wisely as to phenomena. These interblend with other spirit-influences; each illustrates the other, neither can supplant the other. Whoever undertakes that vainly tries an impossible task. Mr. Hudson's hypothesis is so lame as to be simply absurd; his conclusion is like the hypothesis; his assertions of facts show but an imperfect knowledge of the great matter of which he treats; his book is therefore of no value or reliability as disproving spirit-return.

His "subjective mind is constantly amenable to suggestions. The mediums are in a subjective state, consequently the suggestion being that they are controlled by spirits, the subjective mind assumes to be a spirit, and goes on deceiving the medium and the sitters indefinitely."

This subjective mind in us has no will against falsehood, no conscience, a prodigious memory, and a fearful power to cheat even the best thinkers. It is remorseless, deceptive, and destitute of any moral sense to regret its own rascality.

Verily God made a great mistake in making this sort of a mind a part of the inner life of poor humanity! Have brute hearts anything in them so vile and worthless and absurd? Only to "most lame and impotent conclusions" can this hypothesis lead.

Just a look at a statement by which he tries to bolster it up. "This is the rock" we are told, "on which all so-called spirit-intercourse spirits. All goes swimmingly as long as the medium knows what to reply, or can obtain information by means of his clairvoyant or telepathic powers. But the moment he is confronted by a question requiring knowledge not obtainable in that way he fails miserably. There are mediums and mediums. With some this may be true; but Mr. Hudson's assertion is sweeping. 'All' is his word."

Before the Hydesville rappings, I had known for years Nelson Tuttle and his wife, Lucina, and Joseph Walker, a half-brother of that noble woman, Mrs. Mary F. Davis, who was an inmate of the Tuttle family, at their farmhouse, near Byron, Genesee County, N. Y. Mrs. Tuttle was a clairvoyant physician, widely known to many of the best people in the county, and Mr. Walker often magnetized her to bring out her powers for diagnosing and prescribing for disease. Mr. Tuttle was agnostic. Mrs. Tuttle never had before, and did not dream of having, messages from the spirit-world; Mr. Walker was a Baptist church-member; all were of undoubted integrity and of thoughtful intelligence. All have passed beyond this life. This narration I had from them: One evening Mrs. Tuttle sat in her chair in a clairvoyant trance, Walker standing by her side, the door into the next room open, and her husband sitting there in plain sight. At once and unexpectedly her voice and manner changed, and she said: "My husband's father, my mother and your father are here. Get pa-

per and pen, and write down what they say through me."

This was done partly, hearing and memory partly serving. For over two hours this went on, and Mrs. Tuttle awoke, wholly unconscious of what had passed. All were astonished; but so real were the messages, so full of past facts, etc., that all were convinced. Occasionally, after that night, word would come from Walker's father, who said, in reply to a question as to making these things known: "Tell only a few friends. We are making suitable preparations, and in a few months we shall bring this matter out, near you, in such way that it will go round the world."

In a few months the Fox family were known. Walker went to Rochester and saw them, his name unknown, and his father came, and the story of the previous experiences in the farmhouse, names and all, was rapped out.

Here was no previous suggestion to this subjective mind that a spirit was present before the memorable night at the farmhouse. The whole matter came to them all like a lightning flash from a clear sky. Here, then, was the explicit statement of a father in the spirit-world that they, in that world, would, in a short time, be ready to begin, near by, manifestations that would spread widely. Within about a year, only forty miles away, came the Hydesville experiences, which have truly "gone round the world."

This narration sweeps away suggestion and telepathy, and leaves clairvoyance but a slender thread; in fact, the Hudson theory falls worthless, while the truth of spirit-presence stands priceless.

The first time I ever took part in a séance, in 1852, I was told, by Leah Fox, of an event of which no one present had any knowledge or expectation, but which was rapped out readily and correctly.

Many such experiences might be given which refer to Mr. Hudson's sweeping assertion that "all" mediums fall beyond the limit he oracularly lays down.

Mr. Carpenter tells how Mr. Hudson was "quite shocked" to learn that an intelligent person had been made a Spiritualist by reading his book.

He will be a good deal more shocked, should he live on earth ten years, to see how inconsequent and futile have become his efforts to rule out, by any hypothesis, the supreme truth of Spiritualism. All such efforts, from toe-joints to rascally subjective minds, have been like straws against Niagara, visible on the sweeping waters a little while, and soon going over the cataract, never more to be seen or to make the faintest ripples. This is the best horoscope the aspect and signs of the celestial sky make it possible to cast. For his sake it would be pleasant could it be better; but if better for him it would be worse for the world, and our world's welfare is of higher moment than that of any individual.

Mr. Hudson, like some other good men, has made a mistake, and lacks knowledge of his subject, which lack makes him incompetent to discuss it.

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