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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 her 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 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. ghenr, 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.

crowded audience, which more than filled the ure the Forty-Seventh Anniversary of the Adhall, and the opening remarks of the President, vent of Modern Spiritualism. When taking a he introduced the spiritual Herbert Spencer, Mr. J. Clegg Wright, who spoke in part as follows: The question remains unsettled in many minds. "Has Man a Soul, or, is Man a Soul?" We call a soul that entity which under certain minds. states has capacity and attributes of intelli gent 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 spirit. This presentation can only be a plienomenon, the spirit is still eluding us, the soulman 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 be-cause 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 go-ing 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 agi-tation will stand for the letter a, and another form of agitation will stand for the letter b.

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 cor-responding picture presented to the conscious-D 688

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 agita-tions 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 nerv-ous 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 dis-ease is this: the latter has no coördinating intelligence behind it, but is the product of a dis-

eased 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 cer-tain coordinating intelligence behind; that is, the manifestation can be verified. A clairvoythe manifestation can be verified. A charvoy-ant 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 they you get much be recognizable 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 con-tents 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 evi-dence 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 prov-ing 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 audi-

ence, and said in part: We are gathered to. After appropriate and hearty singing by the night for the purpose of celebrating in a measjourney 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 lit-tle dwelling in the little village of Hydesville, New York State, and listened to those little taps, 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 "Or thodox," 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 natur-ally 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 confrères? 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 "cir-cles" as regularly as their prayer-meetings, and would point to the evidences from those

day to his Bible. But, inamuch as they did not teach Orthodoxy of course the ministers would not accept if (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

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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 inventiors, some of the most remarkable beginnings in the way of progress and reform that this world has ever

The woman suffrage movement is just ex-actly as old as Modern Spir tualism, forty-seven years old; and so with many other important advances, thus showing to my mind very clearly that the advent of Spiritualism very clearly that the advent of Spiritualism was the beginning of an era-a plan from the infinite beyond to bring about a great revela-tion in this way; and since then Spiritualism has marched right along, side by side and shoulder to shoulder, with all the other re-forms, 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 neothese reforms has been a Spiritualist; our peo-ple 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 in-flux or spiritual manifestation, when an avatar or savior has been born that for thousands of years before Christinity some won derful man was born, or some vonderful epoch began. Go back to twelve hundred years be-fore Christ, and you come to Chrishna, and six hundred years after we lave Salvahana, six hundred years later we lave Christ, six hundred years afterward cones 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 of 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 reincariation.

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 human-Move on, thou bright star of hope. Dispel ity, and I believe the gratest work that Spiritualism has to do (of curse it is a wonderful thing to have revealed positively the fact of a future life) is to promoe the solidarity of mankind, to make them realize that the welfare and happiness of all nen 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 wthout 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, butshould develop their own spiritual natures uitil they can come into harmony with the spirtual spheres, and no longer need any one else to stand between them and the spiritual worll. 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, recited from memory the pathetic history of 'Ostler Joe, and his generous forgiveness of his truant wife just before her death. Mr. DeLeon Myers sang a romantic ballad, accompanied on the piano by Mr. Hands. Mr. John Morey 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 ac-curateness. The writer noted that he gave just thirty-six names of spirit-friends, to say nothing of their associations and minute communi cations, after which the audience was dismissed at a late hour, and in a spirit of mutual good fellowship and congratulation. J. F. SNIPES.

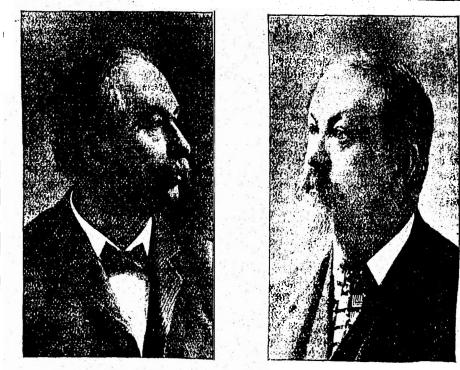
circles with more satisfaction than he does to day to his Bible. But inasmuch as they did not teach Orthodoxy of course the ministers had lifts the veil that falls between the two worlds; its kindly voice breaks the dreaded silence, and brings to the whole world the knowledge, the proof, that death is but the ushering in to a fuller, better, purer and higher_life.

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

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 con-verts than any other religion in the same length of time of_time.

NO. 6.

There is hardly a r lister 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. [SEE PAGE 6.]

because I believe in reizoariation. Just here I wan been a moral: Some and the scarcely recognizable. In literature lutions, and let us try to keep them. Let us of you know that I have : particular hobby, its presence is everywhere manifest, while in speak evil of no one during the new Spirital-to which Bro. Snipes referred when he stoke

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 homes in the land. Spiritualism brings comfort "After Death, What?" to take the sorrowing to the weary and strength to the weak; I think 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 at-tempted to show the origin and destiny of the human soul, and to connect the life hereafter to the other shore. with all the natural outworkings of to day.

Theology had itself given the only explana-tion 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 exist-

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 was born on Dec. 25. Mr. Hull quoted passages around which the possibility of human happi-in the Bible to corroborate his statement. He ness revolved; but to day all that is known of said we know what we celebrate. the hereafter has been learned at the shrine

Move on, thou 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 placed 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 filed 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.

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 Spirtualist 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 spiritreturn. Now we are able to celebrate for two and three days at a time, and no one to molest

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. Carric 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 think what a beautiful be-lief! To-day there is rejoicing in thousands of 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

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 compared our celebration to church occasions, explaining why Easter was celebrat-ed, 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

I can show you by reference to the Bible, if

ual? 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 and 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. 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, that not a child can come into it without receiving a blessing.

eaches with so much force. He will shortly remove to new quarters, 1554 hall 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 have we naught 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 har-mony, 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 ren-

dered. 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. Hat-tie 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 resurreotion of Jesus; but the Spiritualist founds his belief-not to better say knowledge- of immor-

[Continued on fourth page.]

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BANNER OF LIGHT.

Aiterary Department.

THE HEIRESS OF GROVE HALL. A ROMANCE.

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

Awther of "The Discovered Country," " Oceanides, A Psychical Novel," "Mary Anne Carew Wije, Mother, Spirit, Angel," " Philip Carlisle, A Romance," Etc., Etc., Etc. [Copyrighted by the Author.]

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-theway 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 clocks struck ten. A cold storm had already caught a glimpse of as she was leaving this | set in; a raw wind was blowing from the house? Well, she was one of those relatives; made mad, so she avers, because he failed to ing rapidly. Still the girl had not taken a 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 some terrible revenge. On your head, Pauline, and went in. 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."

Pauline said, with flashing eyes and a proud, the girl.

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 y ung man said, saunter ing 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 north-east, and now sleet and snow were fallpenny; but at last, just as she was despair ingly 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 stair-Mad Mary; and it must be they are planning | way she flew, paused at the door, opened it

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 "And you think this crazy tramp and this from the stupor into which she had fallen. She low servant girl can bring me to bitter grief?" opened her black eyes and looked wildly at

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 call-

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

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 drenched 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 pa pers, 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 ap proached the sleeping girl, until her hand almost touched the pillow.

"They must te 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 (n a small table that stood near by; she turned to it eagerly, confident of finding what she sought there; nor was she disappointed. Grassing a little silver knob, she side tells me that he impressed me; that anidrew forth a tiny drawer, and within it lay the papers and the bx.

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 fron the chamber, went directly to her own roon. 🐴

Panting with weginess, she sank into a seat closely clasping he treasures. In a few moments she regained her composure; then she took up the little quantly carved box. "Mother was very cloice of this," she thought "What can it contain" She pressed a sprint; the lid flew open, re vealing a large gold lociet set with brilliants it held two pictures, one on either side: A girl ish face of exquisite beaut; proud and haughty as the face of a queen, looked up at her, fresh and bright as it was thirt; years before. No need of asking to whom the face belonged "My peerless mother!" She knew it at once. and tears of bitter grief rolleddown 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 willkeep this as a sacred treasure. Who can tellwhat 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, mei her gaze; then she lifted a folded paper and looked curiously at the superscription: "To ny darling Alice,

The Clock Struck Seventy-Eight.

To the Editor of the Banner of Lights

MO-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 straightlaced Orthodoxy and its blighting dogmasdogmas 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 big otry were on my track, sinuously seeking to injure my paper and business. Little coteries at the stores and shops would have me under discussion, querying whether it was proper to support an "infidel." My paper was scrupusupport an lously 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 l 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 melt-ing 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 mile-stone 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 waft my soul to r-ner lands And more ethereal ski s.

I paused, and was lost in thought. I saw back, 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 commun-ion of soul. The Newfoundland dog, Pomp. was stretched by my side asleep. Pomp and 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 wag 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 mal 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 imaged the old brown school-house at the edge of the village. I entered it; it was empty. It once was full of life, iocund hove and rosy girls. I cast my eye over the benches, cailed 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 imaged 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

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 father, 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 he till we meat in the spheres far, and so will it be till we meet in the spheres

of the spirit. As I stood at the milestone, a thousand incldents 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 lit-tle 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 sooth-ing, 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, 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 selfish-ness, 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 societary, must be the watch-words 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, also 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 chal-lenged the world's attention at Hydesville in 1848? Does not duty demand the subordination of self, the trampling 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 jeal-

ousy, 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 is a practicer of fraud, let him or her be anathematized. If there be those who "steal the liv ery 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 af-fairs 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 Massey:

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 locked 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 | late!" 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 | died-from you many times since. Was it not 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 cityand the prettiest-invested with a magic halo like that of an angel, Mag shrank like a delicate know the prediction I made to Mrs. Merideth, flower away from all that was coarse or vile; the little feet were bare the greater part of the year; command you, Maggie, to see that that preher long bright waves of sunny hair floated diction is fulfilled!" like a shining cloud around the slight airy form. The pale spiriluelle 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 eves, as she gazed, for she could not help | and jealousy and all the evil propensities born noting how pale, haggard and drawn was the within her. Ab, I see the end! My revenge is face that lay there. Hastily wrapping herself sure!" in an old shawl, and winding about her head a

"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

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 | when 1 am no more." 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 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 on the night of her granddaughter's birth? 1

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 vours!'

"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

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

"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 cane; 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 pre-pared 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 drawingroom 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 rap-ping"? 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 she, 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 Gall Borden Ragie Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and un necessary.

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

l 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 noontide. 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 gene-ration only a remnant was left; a shadow came over me, but it soon passed away, for I recalled these lines:

> "There is no death-'t is 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 censing 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 problem 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 obtruding, and again and again I questioned as to the significance o 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 man hood, was entombed in the silence of that once open grave? I revolted 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 flowing, ever to flow. Oh! what a sunburst flowing, ever to flow. 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 today as I was when 1 held you to my breast a puny infant, and my heart throbs with a tenderness 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 circum stances. I then had a knowledge of the veri-ties 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, en-tered the carriage and rode to the house with me. Far different were my feelings when we

The mightlest souls of all time hover 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 fight on. Looking down, victor-browed, from the glory-crowned They beckon and beacon us on, onward still,

And the true heart's aspirings are onward, still on ward;

It turns to the future as earth turneth sunward," WILLIAM FOSTER, JR. Providence, R. I., 12 Peace street.

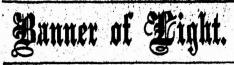
Of Wonderful Value, and Free. Tired bodies, pale and sunken cheeks, haggard eyes

sufferers bless for Greene for his great offer. He is the most successful specialist in curing nervous and the most successful specialist in curing nervous and the most successful specialist in curing nervous and chronic diseases, and the discoverer of that wonderful modicine, Dr. Greene's Nervurs blood and nerve rem-edy. He has established a system of letter corre-spondence at his office, 34 Temple Place, Roston, Mass., by which all can write him about their complaints, and by mentioning the symptoms they suffer plaints, 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 alls them. He gives most careful attention to every letter, them. He gives most careful attention to every letter, tells just what to do to be cured perfectly and perma-nentiy, and makes all understand exactly what their complaint is. And all this costs nothing. No journey to the city, no doctor's fee, the best medical advice 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 cer-tainly be made strong and well. tainly 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.



APRIL 18, 1895.



BOSTON, SATURDAY, APRIL 18, 1895.

ROGER WILLIAMS.

BY HEZEKIAH BUTTERWORTH.

(Written for the Boston Standard.) He slept amid the winter snows,

By ravens fed he brake his way; But lot the towns of heroes rose Where'er the Exile kneit to pray!

I see him now, our Leader grand, When called to make for Truth his choice; 'Mid Councils grave assembling, stand, And 'gainst the world I hear his voice:

" Thee, sense of Right, I must obey And hope and trust, whate'er betide; I cannot always know my way. But I can always know my Guide.

"Self-sacrifice is never lost, But bears the seed of its reward; They who for others lose the most, For others gain the most from God.

.

" Helpless of hand and sore of heart. Bereft of human brotherhood, I trust the whole and not the part, And know that Providence is good."

In exile thus he moored his bark Where white the Indians' smoke wreaths curled. And there, in cabins lone and dark,

He saw the Truth that freed the world. Sublime, he treads these ancient shores. 'Mid bearded oaks and caverns wild, And pleads with chiefs and sagamores To spare the towns that him exiled.

Beside the Narragansett Bay, The red tribes heard his voice ascend : "Forbear your enemies to slay, And God himself will be your friend!"

He rested; bade a city rise; What name should be its strong defence? To heaven's high gates he raised his eyes, And saw the angel Providence.

. He saw the future's lifted arch, And to the nations oped the gates. Take thou his Guide, and forward march: A greater victory Earth awaits!

The Rebiewer.

GERALD MASSEY: Poet, Prophet and Mystic. By B. O. Flower, with illustrations by Laura Lee. Cloth, gilt edge, and elegant binding, pp. 113. Boston: The Arena Publishing Co. Biographical literature has had a valuable addition to it in the charming volume which bears the above title. Mr. Flower does not overrate his subject when he makes a close comparison between Mr. Massey and Mr. Whittler, and verifies his similarity by quotations from the former's works. The author could have adopted no better method to introduce the English poet than by the many passages which are so freely presented. Mr. Massey is shown to be a man of high ideals, fearless and persistent as a reformer. earnest in all he attempts, and a profound searcher for the truth. The book reveals a poet, a philosopher, a lover of justice, an advanced thinker and a good man. Mr. Massey believes in the continuity of life, and is outspoken of that belief in many lines which he has given the public. Mr. Flower's object is to introduce the great man to the American people, that they may know of his wonderful genius, his untiring energy in behalf of the oppressed and humble, and of his heart-cheering words to those who find truth so hard to grasp in these days of skepticism and discord. Good and lasting lessons can be learned from a careful reading of the beautifully printed work. No earnest reader of it can fail of being the better afterwards, for it shows the true man, one who believes and practices that "the first duty of men who have to die, is to learn how to live, so as to leave the world, or something in it, a little better than they found it. Our future life must be the natural outcome of this: the root

of the whole matter is in this life." Those who are believers in the Spiritual Philosophy will be attracted to the book, for the reason that Mr. assey is one with them in all that the Philosophy

of Greeian metaphysics, and out of which partly came the sethetic side of Oprisianity. Onristianity in its logical and doctrinal forms is molded by the hand of a Koman civilization, Roman common sense curtailing the flights of Greeian imag-ination. In the time preceding the ers of the poet Homer, the divine pieroms executed its purposes on-sorted. In that state of society man had no freedom, but he was the child of a spiritual hierarchy which was a phantom created by his imagination. Thus in-tellectual progress is the destruction of the illusions of divinities. The nineteenth century science is the beginning of a new epoch, and means knowledge and ull emanci-pation of the race. Spiritualism is science when prop-erly understood. The two states of consciousness im-pluge on each other. A correct science of mind can-not be formulated until the quantity of contact is known in the problem.

known in the problem.

Conscious continuity is for all. The soul cannot commit suicide. Humanity meets humanities in the spirit-world. We know our loved ones. We love, and love is happiness, because it means the joy of seeing others benuy.

love is happiness, because it means the joy of seeing others happy. The afternoon meeting was full of interest. The hall, was crowded to its utmost capacity. We have many excellent test mediums in our city, and they are very kind in giving their services to make these meet-ings attractive. Mrs. Henderson, Mrs. White, Mrs. Moit-Knight, and Jules Wallace gave wonderful tests. Mr. S. P. Case of Philadelphia was present, and re-ceived a remarkable test from Mr. Wallace, he never having seen him before. having seen him before.

A large variety of written subjects were handed up for the evening lecture, which were dealt with in an able manner, being woven together as only a master hand can do.

Spiritual Thought Society, 108 West Forty-Third Street .- "F. H." writes: Sunday evening Mr. J. W. Fletcher answered, in a very concise manner, the question, "How Can I Become a Spiritualist?" Next Sunday will be his last at the above ad-dress. He will remove his work to the elegant new office now being especially decorated for his occu-pancy at 1554 Broadway, near Forty Filth street. He will have a large supply of Occult and Spiritual litera-ture, and be most pleased to give any information as to lectures and séances to strangers visiting the city.

The Ladics' Aid Society-writes C. R. Butlerwill give an entertainment at Adelphi Hall on the evening of April 19, 1895, arranged and conducted by Mr. Wallace for the purpose of raising funds for their summer charity. Although but a handful of workers, they have cared for a number of old and sick people during the winter, many being cases of extreme des-titution, and they hope to continue their ministrations through the liberality of the Spiritualists of New York.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Bullding, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggies, See'y. The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss Irene Mason, General Secretary.

Psychical Society, Jackson Hall, 516 Fulton street, Mondays, 8 r. M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue,-Meetings Sunday at 3 and 8 r. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided.

The Woman's Progressive Union-writes E. F. K .- had the pleasure and the honor of listening to Mr. J. Clegg Wright on Friday, April 5. He gave a Mr. J. Clegg Wright on Friday, April 5. He gave a trance lecture on Spiritualism, and was listened to by a highly intelligent audience throughout. His easy manner of delivery, his earnestness and pathos, when nearing points of differences of opinion, his humor and wit, running like a silver brooklet through all of his lectures, cannot fail to make him one of the most interesting lecturers of the day. The remaining month of April will be filled by Mrs. A. M. Glading, who coming haftre a Broaklup and

A. M. Glading, who, coming before a Brooklyn audi-ence the first time since her recent severe and serious illness, is looked forward to with great anticipations. She will receive a most hearty welcome, not alone from her numerous Brooklyn friends, but from all the

members of the Woman's Progressive Union. Rev. J. C. F. Grumbine of Geneseo, Ill., together with Mrs. Glading, will officiate at our Sunday meet-ings the coming season of '96, filling the months of January and February respectively.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The services at the ing, April 2, were attended by a good audience, which was delightfully entertained. Prof. E. F. Pierce led the singing, Mrs. Dr. M. K. Dowland's influences gave an interesting address on invisible or spiritual power; Mrs. Julia E. Davis of Cambridge spoke on the power spirit friends hold over mortals. She then gave a series of tests and communcations, the audience express-She then gave ed its gratification for what was received. Mrs. Lizzie D. Butler made remarks and gave cheer ing words and messages from spirit-friends.

was Mrs. Pepper's second visit to this city, and largely ingreased interest was manifested. Mrs. C. Fannis Allyn will be here next Sunday.

BANNER OF LIGHT.

Fall Biver,-F. Alexis Heath writes: There is a Society at Fall River, incorporated June 18, 1894, under the name of the Fall Biver Spiritualist Society. der the name of the Fall Biver Spiritualist Society, numbering nearly one hundred members. They hold their meetings in Grand Army Hall, 72 South Main street. Mrs. Hattle Wood and Mrs. Atvata E. Grin-nell respectively have held the offices of President and Secretary since its organization, and are deserv-ing of special regard for their unitring efforts to place the truths of our beautiful philosophy before the skep-tical people of Fall River. We had the pleasure of meeting that veteran work-er, Mr. N. U. Lyon, who, although his head is whiten-ing, is always present, assisting the officers with his money and influence. The writer gave two lectures before the Society last.

The writer gave two lectures before the Society last Sunday, each followed with clearly-recognized tests and descriptions. Mrs. Lizzie Barrett of Fall River is the speaker for

next Sunday.

Worcester .- Mrs. D. M. Lowe, writes: Our platform was occupied by Mrs. Carrie F. Loring. Mrs. Loring has become a great favorite with our people. Her lectures are inspiring, and her spirit delineations are usually recognized. She also speaks April 14.

The Woman's Auxiliary will meet on Friday afternoon, April 12, in U. V. L. Hall. Business meeting at 3 P. M. Supper as usual, and at 8 P. M. Mrs. A. H. Luther will give one of her wide-awake lectures.

COLORADO.

Denver .- " Field " writes: The Union Spiritualists held Anniversary exercises in Odd Fellows Hall, Sunday afternoon and evening, March 31. G. W. Kates and wife had charge of the exercises. Mrs. Kates spoke under control at the afternoon meeting upon "A Little Child Shall Lead Them." She gave tests at each service, and her tests are always inter-esting, forcible and accurate.

At night Mr. Kates spoke upon "Lessons of the History of Spiritualism." Exercises in vocal and instrumental inusic and recitations were offered. A Spiritualist for fifty years- aged eighty-eight years-played on a violin aged one hundred and eighty years. The heaviest snow storm for several years had placed a white mantle over the city the previous day, in token, doubtless, of the purity of this Spiritual Easter-tide; we feared it would interefere with the attendance; but the hall was well filled with earnest people, and we feel that Denver has made a step in advance spiritually by celebrating this important An niversary.

RHODE ISLAND.

Providence .- Mrs. Sarah D. C. Ames writes: The Providence Spiritualist Association, which meets in Columbia Hall, No. 248 Weybosset street, held services Sunday, April 7, at 2:30 and 7:30 P. M., with the

Mrs. C. Fannie Allyn of Stoneham, Mass., occupied

W. J. Colville's Work.

W. J. Colville lectured in Lawrence at 7:15 P. M. Sunday, April 7, under the auspices of the local Spiritualist Society, to a fine audience, who selected excel-

lent topics for the lecture and poem, which were re-ceived with great interest and attention. The Lawrence Society, under the efficient presi-dency of Dr. C. A. Stevens, is doing a good work, and calls to its platform the ablest speakers it can secure. Miss Abby Judson is expected early in May. W. J. Colville's two courses of instruction in Spirit-

ual Science are proving of much interest to many thoughtful minds.

thoughtfull minds. Questions always follow the addresses, and much practical teaching is evoked through this agency. The meetings are held at 18 Huntington Avenue, Mondays, Wednesdays, Fridays, 2:30 P. M., and at 105 Monroe street (Roxbury), Tuesdays, Thursdays and Saturdays, 3 P. M. Saturdays, 8 P. M. at 45 St. Botolph street

To the Editor of the Banner of Light:

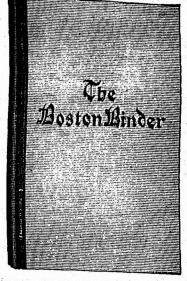
Mrs. Jennie Hagan-Jackson's latest effort is a grand spiritual séance at 130 Market street, Tuesday even- one. I refer to her book entitled "OUR NOTED WORKERS." It contains eighty portraits of some of our most noted and popular teachers-those who are spreading the truths of Spiritualism, and the ones who appear before us at our halls and camp platforms. The pictures are indeed works of art, and I hold hat every Spiritualist ought to own one of these booklets Rapids, Mich. Address Jennie B. H. Jackson, Grand Rapids, Mich. J. W. DENNIS.



LIST OF SPIRITUALIST LECTURERS. re If there are any errors in this List, we wish those most interested to inform us.

MRS. N. K. ANDROS, Delton, Wis. MRS. R. AUGUSTA ANTHONY, Albion, Mich. C. FANNIE ALLYN, Stoneham, Mass. JAMES MADISON ALLEN, Peorla, III. JAMEN MADISON ALLEN, Peorla, III.
 Y. M. ATUBERTON, Kang Sang, Mass.
 M. R. S. M. ATUBERTON, The Performance of the service of the ser





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Only 35 Cents.

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To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume on New England platforms, nothing need be said further than that Eben Cobb is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the followine

following TABLE OF CONTENTS.

Introduction – A Reminiscence of Years Agone. Chap-ter 1. Initiation at the Mystic Shrine. 2. Entranced– From Earth to Nebula. 3. From Nebula to the Astral Spheres. 4. Hypatia's Code Applied. 5. Continuation of Hypatia's Code. 6. Science and Sciolism. 7. Wisdom and Credulity. 8. Authority. 9. Introduction to an Analysis of the Jewish Jehovah. 10. Theology and Religion of Jehovah.

Progressive Lyceum and adult class at 1 P. M. Mrs. C. Fannie Allyn of Stoneham, Mass., occupied our platform and spoke to large and appreciative au-diences. Her subjects were taken from the audi-ence. In the afternoon it was "Natural Religion, Can Thought Exist without a Brain, and what is Ob-session?" The poem was "Reüuion on the Other Side," and "All is not Gold that Glutters." In the evening the subject was "Hypnotism, Na-tionalism," followed by a poem; subject, "The World is My Country; to do Good My Religion.'" Sunday, April 14, afternoou, Mrs. Mary L. Conklin of Worcester, Mass., will speak. In the evening W. J. Colville of Boston will be with us.

presents and implies. His voice is ever ready to espouse its advancement, and that, too, without fear and without favor. Such men as Mr. Massey do the Cause great honor, and should be appreciated ere they pass "within the veil and among the unseen." There is no better time to show a due consideration of the worth of the good man than when he is living, and a liberal patronage of this recital of Mr. Massey's life as a poet, prophet and mystic, is the proper way for all to pursue.

The portrait accompanying the volume is a most faithful likeness.

New Publications.

THE LIGHT OF THE FUTURE; or, The Evolution of Religion. A poem, by Edwin A. Holbrook. Paper, pp. 112. Published by the au-thor, Watertown, New York.

This poem appears in its third edition, somewhat enlarged. It is intended for those who have a desire to read the myths, legends and fables of the darkest past in the light of the scientific truths of the nineteenth century. The verse is well written, and the facts logically stated.

RECEIVED: "JACK AND THE BEAN-STALK," JUVEnile operetta, in four acts. Libretto by Laura F. Armitage. Music by Richardson Caldwell. Boston: Louis H. Ross & Co.

MEETINGS IN NEW YORK.

Adelphi Hall, 52d Street, between Broadway and 7th Avenue.- The Ethical Spiritualists' Society meets each Sunday at II A. M. and 74 P. M. Mrs. Helen Temple Brigham, speaker.

'5

New York Psychical Society, Spencer Hall, 114 West Ith street, Every Wednesday, 8r. M. Seventh year. Prom-inent local and visiting speakers and mediums. Good mu-sic, live topics and stirring tests. J. F. Snipes, President, 28 Broadway. 26 Broadway.

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 16% A. M. and 7% P. M. Alternoon meetings for facts and phenomena at 2%. Henry J. Newton, President.

Soul Communion Meeting on Friday of each week, S. P. M.-doors close at 34-at 330 West 59th street. Mrs. Mary C. Morrell, Conductor.

Spiritual Thought Society, 108 West 43d street. -Meetings Sunday evenings. J.W. Fletcher, regular speak-

Carnegie Hall, corner Seventh Avenue and Fifty-Seventh Street .- M. A. N. writes: A large andience assembled Sunday, to listen to J. Clegg Wright. It is very difficult to fully realize the fact that Mr. Wright is totally unconscious; that he is simply an instrument in the hands of an invisible intelligence, who is voicing his ideas regarding the subjects given.

Two subjects were given by the audience—" De-scribe the nature and degree of the suffering that leading a faulty or imperfect life here will entail upon us when we pass into spirit-life." and "The Gods of the Greek Pantheon; Their Origin."

Man's intellectual development in all ages of the world has been the measure of his ideality. In other words, when man in development was a child in intelwords, when man in development was a child in intel-lect he failed in ability to correctly define natural causes. It was in this period in the history of Greece when the Homeric gods were real and unbroken illu-sions in the minds of the people. Zeus was the highest product of the Greecian mind, filling the same office as Jehovah and Jupiter in the Jewish and Roman cuits. He represented the gov-ming rower in the history by the definition of the generation of the history by the definition of the generation of the history by the definition of the

erning power in the hierarchy; he stood for all that was powerful and grand in cause. It was the habit of the Grecian mind in this state to ascribe more in-In the twelith century in Europe the intellectual de-In the twelfth century in Europe the intellectual development was about the same, making cause a deity of will and absolute sovereignty. Since that time the abstraction has been waning, and men have made the startling discovery that all gods are mental ideals, efforts to apprehend absolute cause. This is a scientific age, and it is very cruei to all myths. It destroys them, and puts the human mind on a surer plane. All religions are the children of faith. They have come by evolution; they are a growth; they will decay in the presence of a higher intellectual development. Religions are needed in

Intellectual development. Religions are needed in this state of intellectual development. They assist in the establishment of order and the maintenance of the establishment of order and the maintenance of virtue. Religions cannot be destroyed by attack or violence; they die when no longer needed. Out of the Grecian intellect came a beautiful monotheistic idealism—Platonic idealism—the bighest expression

At Mrs. Dr. Dowland's meeting for ladies only, Sat-urday at 3:30, the subject under discussion was interesting and instructive; the tes's were all recognized. The Spiritualists of Lynn held services at Clerk's

Hall, 33 Summer street, Sunday; Prof. E. F. Plerce led the singing, Dr. M. K. Dowland presided, and gave an invocation and well chosen remarks on spiritual communications; Mrs. Julia E. Davis spoke on "Spiritual Truths," which was highly appreciated by the audience; she followed by giving a large number of tests, readings and communications that were astounding in their correctness.

At 7:30 there was an intelligent audience; invocation by Mrs. Dr. Dowland; Rev. E. Fales took for a theme, "Spiritualism Proved by the Bible." He handled his subject in a most eloquent manner, presenting the unanswerable facts which are recorded in the Bible, with the phenomena of ancient and modern times; Mrs. J. E. Davis followed with a large number of tests and communications that were full of sweet consolation

for the recipients. Next Sunday Mrs. May S. Pepper of Providence, R. I., a most remarkable test medium, will occupy the platform at 2:30 and 7:30 P. M.

Cadet Hall .- Abbie A. Averill, Sec'y, writes: Sunday, April 7, Dr. F. H. Roscoe of Providence addressed the Lynn Spiritualists' Association. He was assisted by Mrs. Nellie Burbeck of Plymouth, who gave many very satisfactory communications. Singing by President and Mrs. Kelty. _____ Dr. Roscoe will be with this Society April 14.

Fitchburg .-- E. O. Pierce, Secretary, writes: The Spiritualists and their friends were out in good numbers last Sunday to listen to Mr. F. A. Wiggin, our lecturer and test medium for the day. His lecture in the afternoon upon "Mental Vibrations" was highly instructive, and was received with the closest atten-tion. It was a fine effort, being largely of a scientific In the evening the house was crowded. Mr. Wig-

gin spoke for about forty-five minutes in the trance state, and then devoted an hour to a test scance, which was enjoyed by all. Many were disappointed at not hearing Mr. Maxham, the vocalist, who was expected to be here, but who was detained in Boston n account of sickness. Next Sunday we are to have Dr. Harding.

Salem .- Mrs. G. R. Knowles, Sec'y, writes: Sunday, April 7, our platform was occupied by Mrs. Ida P. A.

Whitlock of Boston, who delivered two fine discourses in the afternoon and evening, well attended. Mrs. Whitlock has but recently returned from Balti-

more, Md., where she has been very successful. At the close of the lecture Mrs. Whitlock gave sev-

At the close of the fecture fars, which gave sev-eral fine tests, which were recognized. This week, April 11, 12 and 13, we will hold our Fair for the benefit of the Building Fund. Next Sunday our platform will be occupied by Mrs. Nettie Holt-Harding of East Somerville.

Bockland .- "Minerva" writes: Mrs. Hattle C. Mason was with us Sunday. Large and appreciative audiences attended both séances. The tests were promptly recognized. As usual she was the recipient of beautiful flowers.

Mrs. Mason will be with us next Sunday, April 14.

Lawrence.-Dr. C. A. Stevens writes: Mrs. E. Cutler was with us Sunday, April 7, at 2 P. M., and gave tests and readings, which were recognized.

Mr. W. J. Colville delivered an able and instructive lecture at 7 P. M. on subjects given him by the audience.

Stoughton.-Mrs. Geo. E. Morse, Sec'y, writes: Mrs. Sarah A. Byrnes of Dorchester, Mass., spoke for our Society April 7, giving a very interesting discourse April 14 Mrs. Nellie F. Burbeck of Plymouth, Mass., will speak and give tests for our Society afternoon and evening.

Haverbill .- A special reporter writes: Mrs. May S. Pepper of Providence appeared before a large and enthusiastic audience in Brittan Hall Sunday, April 7, under the auspices of the First Spiritualists' Society. Services were held afternoon and evening, and many convincing and pleasing tests were recognized. This

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

Passed to Spirit-Life.

From Eden Mills, Vt., March 28, 1895, after a brief but painful illness, SARAH TOWLE SCOTT, aged 82 years and 5 months.

She was the beloved wife of Sabin Scott, the well-knows

She was the beloved wife of Sabin Scott, the well-known and esteemed veteran Spiritualist. As wife, mother, neigh-bor and friend, Mrs. S. was among those of whom it was anciently said, "her price is above rubies." She was nat-urally of a social and of a cheerful disposition. Mr, and Mrs. Scott became Spiritualists more than thirty years ago, being brought to a knowledge of its truths by that gifted medium and estimable lady, Mrs. Calista Works. Devotedly and most efficiently have they labored in its in-terest; for years their home has been a refuge for mediums and a "Mecca" to Spiritualists. Her earthly presence retained to a reinarkable degree its youthful grace and beauty. She will be missed and mourn-ed by her loving husband and children, and a very large number of friends and relatives. Only the visible has de-parted, the immortal soul still fills its old accustomed place and ministers to loving friends.

and ministers to loving friends. Her funeral transpired Saturday P. M., March 3), and was

largely attended.

From Eden Mills, Vt., March 28. MRS. ROSAMOND GOOD WIN CARPENTER, in her 53d year.

WIN CARPENTER, in her 53d year. Nearly thirty years ago Mrs. C. became, through her me-diumship, cognizant of the fact of spirit-communion, and has found strength and support in its blessed gospel in the dark and trying passages of her life. She has experienced more than ordinary afflictions, and to depart and be free from pain and weakness was her earnest petition. Learn-ing of the transition of her kind friend and meighbor, Mrs. Scott, she expressed a desire to quickly follow, that her funeral might occur on the same day. Her prayer was granted, and with a poem of thanksgiving on her lips she passed peacefully away having arranged for the burial of her body and thanked the friends who had comforted and cared for her, and blessed her only child, an idolized son of 20 years.

20 years. May the sublime hope and sweet expectancy of his ascended mother "be a light to his eyes and a guide to his young feet."

From Hyde Park, Vt., March 29, MR. HARVEY BUNDY, aged 60 years.

Although never to any extent identified with the Cause, Mr. Bundy had for many years been favorably disposed toward Spiritualism. He was a gentleman of agreeable manners and genial dis-position, kind and obliging to friends and devoted to his family. He was ill but a few days. May the great gospel of immeriality comfort those who remain. Mrs. EMMA PAUL.

Morrisville, I't.

From his home in Erie, Pa., March 23, REINHARDT MILLER.

MILLER. Our risen brother was an active worker in the Cause of Christian Spiritualism; and the Christian Spiritual Chain, Aux, 49, N. S. A., over which he presided prior to his higher birth, conducted the service of mortal interment, the guides of Mille V. N. Sanford officiating. Representatives were present from the first Spiritualist Society, of which he was at one time an officer, and the Progressive Society of Spiritualists, both of this city. A. M. Howkes, Sec'y.

From Scotland, Conn., March 12. JOHN D. WALDO, at the age of 94.

He was one of the early Spiritualists, and had taken THE BANNER for many years.

From her home in Springfield. Mass., March 24, MRS.

ADELAIDE COBURN, aged 69 years.

ADELAIDE COBURN, aged 69 years. Our arisen sister was a firm Spiritualist, a medium and a veteran in the work. In former days she was a faithful, energetic worker for the Cause in this city. She stood alone patiently waiting the summons to join her companion and children who had gone before. The writer officiated at her funeral services Tuesday, March 26. MRS. HORTENSE G. HOLCOMBE.

From Waterbury, Conn., March 25, FLOBA BIED, wife of Royal R. Callender, aged 52 years.

Boyai R. Callender, aged 52 years. Bhe was for nineteen years the wife of Mr. Callender, who long has been well known among the Spiritualists. Meeting many people, her genial disposition and kindly, helpful nature, made every acquaintance a friend. Mrs. Helen Temple Brigham officiated at the funeral, which was largely attended.

From Worcester, Mass. April 3, Mrs. Maria Wright, widow

of the late Hiram C. Wright, aged 56 years.

Mrs. Wright was an old Spiritualist, a warm-hearted and earnest supporter of our Cause, and was held in high esteem by all who knew her. Forker werejoice that after this long and quiet waiting she has gone home. MBS. D. M. Lowz.

(Oblivary Notices not over twenty lines in length are pub-haked grativitously. When exceeding that number, twenty cents for each additional time will be charged. The monds on an array make a line. No poetry admitted under the above heading.)

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 THEODORE F. PHILE, 230 East 19. hstreet, New York. Dr. G. ANGO PEIRCE, Box 930, Lewiston, Me. Miss. HELEN L. PALMER, 214 Grove street, Portland, Me. GEORGE A. PORTER, Streward Court, Providence, R. 1.
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* Will also attend funerals.

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BANNER OF LIGHT.

The Anniversary.

[Continued from first page.]

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

It is true there are those who do not believe It is true there are those who do not believe any Spiritualist is, or can be, in possession of such knowledge, and they attempt to maintain, as they affect, that Spiritualism is at best, nor 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 hearders struck fixed: and with different

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 save what their prejudices incline to. Thus one knews, because of unhampered use of his sonses and reason, what another does not know; and certain ones cannot know, cer-tainly under their avisting discussions. tainly under their existing circumstances, what others do know. But the experiences of what others do know. But the other spiritualists. My ex-periences 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.

sary 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 mani festations since through investigations by means of the rapidly developed mediumship that has followed and outspread followed and outspread.

I am not a trance speaker, neither an inspi-rational speaker, but I have been since a child, and I am now, a medium, and I can assure you I and I am how, a mentul and team team of the freedom and the influence which Spiritualism has brought me, and I am most enthusiastic in the advoca-cy of its truthfulness; and thoroughly have I valued that mediumship, and do prize it and ever must, individualizing me to such positive. ness and certainty as to make me ready ever to discuss its claims, to withstand persecutions too, while doing so, and leading me to give my

lifework to Spiritualism's holy Cause. True, facts outweigh all reasoning. I often regret I cannot exchange places with an inves-tigator, and let him experience through his orgator, and let film experience through his off ganism what I from time to time experience through mine as a medium. But we are differ-ently organized and circumstanced, as before instanced, and the consequence is Nature ap-peals to different individuals in different ways, ord trates and appendixities lead some to cerand tastes and proclivities lead some to cer-tain studies and others to divers and different researches. Psychologically, psychometrically and spiritually, each in accord with his consti-tution 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 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 look-ed 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. notwithstanding bigotry persecutes and old-fogyism 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, quali-ties and faculties which they possessed here, and that they are able to approach us with methods of identification, to visit us and com-municate 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 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 1 think often through envy—sneered at, taunted and spitupon; and though now and then denounced, intentions that have never been fulfilled." 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 por tion of the civilized world. "The spirit-world, it lies around us like a cloud," we to-day sing 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 1. I rejoice! I rejoice !! Call me a fauatic, 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 mes-sages, as in this life our telegrams. To tell positively the fact, to say Spiritualism is true, I am aware does not make it neces-sarily 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 rejoic. ing with Spiritualists everywhere on this our Anniversary occasion, because of the knowl-edge which is ours of spirit-life, intercourse 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.

witnessed. Mr. Hull was then introduced, and said that the young lady who had just spoken in such loving remembrance of Clars Banks touched a keynote in his own heart: "Iloved 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.

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 re-ligion and be better than we were last year? The score are the for given made up their

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 proof 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,

Dr. A. H. Richardson made brief remarks, followed by a song by the Longley Quartet, af-ter which Mrs. Dowd of Hartford, Conn., was. presented, and gave tests, all being recognized. Mrs. Sarah A. Byrnes then spoke under spirit control, saying: 1 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 privi-lege of voicing our thoughts

thank the mortals at this time for the privi-lege of voicing our thoughts. We have listened to messages and resolu-tions 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 were in the next year.

We cannot celebrate Spiritualism alone with-out 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 on your side of life, but on ours a mere trifle. What is true spirituality? 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 each. If we had hourd our forces for his every act. If we had bound our forces together before this, we would have been fur-ther advanced in spiritual knowledge at the present time.

Miss Bertha Johnson favored us with a vio-lin 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? 1 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.

Beals told of wonderful manifestations he had witnessed. Mr. Hull was then introduced, and said that the young lady who had just spoken in such loving remembrance of Clars 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 gong to the other shore. We

of Spiritualism, as Saul of Tarsus approached the Christian religion with an attempt to de-stroy it—but was knocked down with a ray of light. The clergy looked upon the early manifesta

The clergy looked upon the early manuses-tions 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 theology to a knowledge of the light of the

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 re-ceived with enthusiastic applause.

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

The exercises throughout were fitting the day and occasion; good audiences were pres-ent at each session. The white lilles 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 au-dience. MRS. J. A. CHAPMAN, Sec'y.

Meriden, Conn.

To the Editor of the Banner of Light:

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 even ing, April 1, and gave a wonderful séance to an appreciative and very large audience. MRS. H. W. HALE,

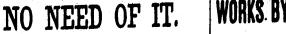
Cor. Sec'y P. and L. Asso'n.

St. Louis, Mo.

To the Editor of the Banner of Light:

F. A. Wiggin, 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 even-



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No Need to Feel so Weak, Tired and Nervous.

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And Tell How to Overcome the Terrible Weakness.

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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.

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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 nositively 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. Bickford 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 The Forty Seventh Anniversary of Modern 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 females." They have received great good from its use I do not hesitate to recommend it."

Dr. Willard H. Morse, F. B. S. Sc., 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 Neumer, superintending physician of the N.Y. Lodge and Association Hosnital states:

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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,

WORKS BY CARLYLE PETERSILEA

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Philip Cariisle: A Komance. The hero of this thrilling romance is introduced to the reader as a bright, manly lad of twelve years of age, read-ing in a quiet village in America. He was rescued by a ship's crew from the sea when a babe, and had been adopted by the steward's wife. At the opening of the story, how-ever, he is thrown upon his own resources, but, meeting a hermit who lives in a cave on a mountain outside the vil-lage, they are of great assistance to each other in many ways. The hermit, who is a musiclan of rare endowment, teaches young Philip his wonderful art, and in time the lat-ter becomes equally skilled. The varied experiences of Philip are graphically described in the volume. The fact of spirit return and communication had been conveyed to him by the old hermit (a sensitive) in early life, and the child, who was also mediumistic, had been gradually devel-oped until he proved a useful instrument for the spirit-world. The story is not only entertaining, but it contains much that is valuable and instructive, and constitutes a book that should be read by all Spiritualists. Izmo, cloth, pp. 460. Price **31.26**.

Mary Anne Carew:

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BY HELEN VAN-ANDERSON. The author, in her preface to the fifth edition, says: "Is seemed such a small, simple thing, this little book, and the best that could be said of it was that it came from a heart full of cagerness to be the Master's messenger, and do something toward preaching the glad gospel of healing and true living. The unnumbered letters of gratitude, the kind words, the warm hand-clasps, the many testimonials of sick beds for-saken, depressed spirits revived, vices discontinued, of physical and moral strength regained, prove that the work of the Spirit is not to be measured by puny human stand-ards of judgment, prove that simple things-the things from which we expect the least, in which we put the least ambi-tion or worldly desire, may be those which will yield the 'hundred-fold' of real blessing."

CONTENTS.

Mrs. Hayden; The Giris at Home; A Fire and a Retro-spect; Beginnings; The Old Doubts Again; Too Good to be True; A New Hope; What the World Said; A Struggle with Self; Hints of Help; Leaving Home; Mrs. Pearl's Lecture; The True Foundation; Questionings; What is Not True; Studying and Proving; What is True; It Must be So; The Bybritual Birth; Tangles and Talks; Inspiration and the Bible; A Church Cemmittee; Prayer; Every-day Practice; Understanding; A New Problem; Undercurrents; The Power of Thought; An Unexpected Meeting; Practical Ap-plication; Confidences; Practical Application; Found at Last; After Three Years.

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SATURDAY SESSIONS.

Saturday, March 30, at 10:30 A. M., our exer-cises were opened with a song by Miss Amanda Bailey. Mrs. Longley gave a soulful invoca-tion, 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 music, r Miss Harlow of Haydenville made brief re- subject: marks, speaking in warmest regards of our dear arisen 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.

Mr. Thos. Beals of Portland said he had been a Spiritualist over forty years, "and there is not money enough in the universe to make me ty Seventh Anniversary. give up my religion. I have received such sat-isfactory evidence of spirit return that it would is as old as humanity, for spiritual manifesta-be impossible for me to believe otherwise." Mr.

entions that have nev been fulfilled. I do not think that of the resolutions made were excluded for want of room in the hall. here to-day. I believe every one present will The afternoon was devoted principally to singreceive a new benediction, and will be able ing, short speeches and an entertainment for from the thoughts that have been sent forth and by children, in which Mr. Wiggin took these two days to carry out any resolutions part. they may have made.

I am pleased that our good sister, Mrs. Chandler, spoke so lovingly of the Indians. I have a results upon the world since its unpretending band of twelve, and I know if it had not been advent at Hydesville forty-seven years ago. 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 short period. The financial question alone rein 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 se-lection, 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 piritualism, and to give thanks for our beautiful belief. Mrs. Leslie spoke with rare ability upon the spiritual questions of the day, after hich 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

0F 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 CARRIE L. HATCH, Sec'y. us at this time.

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 Thirty-First?" met with intelligent responses from the members. The afternoon exercises opened with instru-

mental music, and excellent singing by the Rose of New England "Quartet. Dr. Geo. A. Fuller of Worcester was present

ed as speaker for the occasion, taking for his theme "The Origin and Purpose of Spiritual-ism." Dr. Fuller prefaced his address with a splendid tribute to the Fox Sisters and their place in this great movement of Modern Amer-ican Spiritualism, which Spiritualists all over

ing. at the A ersary exercises, v

The great event of his engagement here was his powerful oration on Spiritualism, and its This was one of the few discourses he has delivered here from manuscript.

The Anniversary exercises passed off with satisfactory results.

Mr. Wiggin 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 mains 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 ad miration felt and pleasure enjoyed through the rendition of so many beautiful songs, with ac-companiments by Mr. Maxham, the celebrated soloist, who has been with Mr. Wiggin during his whole engagement here. I trust the time is not remote when Spiritualists will realize that sweet songs are a necessity in their devo tions. 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 Georgie Reynolds of Lansinburgh. 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. Brig ham, gave the Anniversary discourse, and all were pleased at his efforts, which were schol-arly 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. MBS. 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; sing-ing, "Joy to the World," congregation; read-ing 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 exer-cises, when a special program was presented: Louis Bailey, Conductor; Mrs. A. Fulmer, Guardian.

supper; at 6 to 7, Conference. C. At 5 P. M. M. Read, Chairman; singing of Anniversary [Continued on Afth page.]

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.

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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. 278. Price **\$1.50**.
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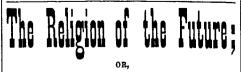
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BANNER OF LIGHT.

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 Fount of Life, and Love, sud Light, Inspire our hearts to know the right; Lot 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 ob-served the day with appropriate and interest-ing exercises [a report of which by the Con-ductor, Mr. F. L. Hildreth, appeared in THE

BANNER for April 6]. The Association met at 2 P. M., and the exer-cises opened with a solo by Mrs. Emma H. Plaisted, "Come in Thy Beauty. Angel of Light"; Mrs. N. J. Willis gave a fine invoca-tion, after which Mrs. Plaisted sung "When the Dear Ones are Gathered at Home." Mr. Woodbury C. Smith, President of the Association then said that we had met in uni-

Association, then said that we had met, in uni son with kindred organizations throughout the civilized world, to celebrate the Forty-Seventh Anniversary of the Advent of this modern movement; that the milestones which design nate 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 nine teenth century will be made, and the twenti eth 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 un-foldment, there has never been a time when, in all that affects human life and human destiny, there has been so much progress as the pres-ent. 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 govern-ment 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 receiv-ing 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 ac-complished 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 re ligious 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. 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 ing to make the events of the present possible, and we to day are working for those who are building the foundations upon which the su perstructure 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, allud-ing to the presence of Mrs. N. J. Willis, said To the Editor of the Banner of Light: that over thirty years ago when death had come into her family and taken her precious boy, the minister could give her no consola-tion or tell her where her boy was. Some an unfortunate circumstance did not reach us

registered physician. Some young men who are just out of Harvard, and have not atrength enough to go to work on a farm, are behind this novement. I want to ask you, Ohristians, if Ohrist 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 Spir-itualists, and yet our law-makers are attempt-ing to fix it so that we shall be imprisoned if we use that same now it in healing without Ing 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 work-ing and trying in every way possible to get the law through. We do not complain of our medi-cines, and we propose to continue to give our treatment, regardless of fines or imprisonment. I A polause.

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treatment, regardless of times 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 believe burge burgerity so for ea we can

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.

Marks. 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

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 or mealumship, and then told some of the many truths he had received thereby. Mrs. Dr. Dow-land 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 next area up to the time 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 by and communications from spirit-friends, all recognized.

At 7:30 the President, T. H. B. James, pre sided. Prof. E. F. Pierce made able remarks on "Spiritualism," describing the home where the first spirit-raps came forty-seven years ago. "America" was then sung, after which the Pres-ident read the following telegram: "Washing-ton, D. C., March 31, T. H. B. James, Dr. Ar-thur 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. Wood-bury, Secretary National Spiritualists' Associa-tion." the first spirit-raps came forty-seven years ago.

was extended to the National Spiritualists' alists and Spiritualism Have Taught for the Last Forty-seven Years," which was exceed-ingly interesting Her control, "Izette," gave tests, names of spirit-friends and communica-tions for an hour, and in every case received a ready response of recognition. Sunday, April 14, Mrs. May S. Pepper of

who confined herself to delivering a brief, ap-propriate address. Miss Terry was followed by Mr. J. E. Bart-lett, 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 at-

spite 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 inter-

esting address, reviewing the history of Spirit-ualism, explaining that mediumship was uni-versal, 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 gov-ernments, 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 sta-tions of the "underground railroad," where many an African found shelter, rest and money in his flight from American slavery to Cana-dian protection. Moneyless reformers always found an open door, lodging, food and clothing, sometimes six months at a time.

Thus philanthrophy 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 aston ishing 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 proph-ecies 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 cieties should engage their services. EMILY B. RUGGLES, Sec'y.



The New Orleans Association of Spiritualists



from the National Spiritualist Association, by celebrated the Forty Seventh Anniversary on A Family Physician and Guide to Health.

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 Spir-itualism. 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 wases, which Mrs. Emeline A. whilard, a former member of the Society—and who had lately passed to the higher life—had desired to do-nate 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. If tweated that we would obveys testify to our 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. Delia M. Lowe spoke of the return of the Anniversary, and the pleasure it afforded her to be present and join with the others in ob-serving 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 principlesthereby becoming a power for good in the world.

The evening address was by Mrs. N. J. Wil-lis 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 in 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 name was recognized as correct. of vaccination. And to day we have another Mr. Lyons gave many fine to fad in the same line, but, thank heaven, it is nized, while soundly entranced. fast being worn out. There are an infinite number of cases where the medical profession, all hopes of recovery; it is then that Spiritual-"Father Greene" gave an hundreds of people walking the streets to day alism, who owe their lives to Spiritualism in this direc.

tion. "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

in time to be read from the platform on Sunday last, nor until the Secretary had sent our 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, 1895. M. C. Chase and Lynn Spiritualist Associa-tion: 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 a 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 saw float ing through the air, gracefully as the flight of a dove. One phase of his mediumship was the

power of casting out detrimental spirits. Every one is largely under the mesmeric influence of good or evil spirits and mortals, causing us failure or success, misery or happi-ness, 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

Mr. Lyons gave many fine tests, all recog-

At the evening meeting the large and commo-dious hall was crowded. Both musical and me-

"Father Greene" gave an interesting adism comes in with its good work; there are dress, relating his experiences with Spiritu-

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,

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, 59 Camp street.

Dr. J. C. Robbins presided, introducing Mrs. E. Stevenson of Stockholm, Sweden, as the speaker of the evening. Prof. Henry Graban favored us with selec-

tions on the tumbleronicon, accompanied by Mr. Victor Huber on the zither.

Mr. F. Corden White of Chicago gave tests. The audience was then dismissed, after sing-ing "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 \$594.60, 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. Nelsen, Capt. T. J. Emler, 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 Cres-cent 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 be-come 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 24 he opened his engagement herelarge 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 recog-nized. We hope to have Mr. Stiles with us H. C. BERRY, Clerk. again next season.

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 sub ject, "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.]

BY T. A. BLAND, M.D.,

President of the Eclectic Medical Society of the District of Columbia.

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and it will be found wen worth what it costs." The Banner of Light says: "It is all that its name implies. It tells the people in plain words how to cure the various diseases, and how to keep from getting sick again. The rem-edies are non-polsonous medicines, and water, magnetism, diet, rest, mental influences, etc. Earnest, thoughtful, pro-gressive people will be delighted with this work, and to such it will prove a book of great value."

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6

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receipt for the another sett, and on 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.

In quoting from THE BANNER care should be taken toddistinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. Wewspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.



BOSTON, SATURDAY, APRIL 13, 1895. ISSUED EVERY THURSDAY MORNING FOR THE WERE ENDING AT DATE.

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ISAAC B.	RICH AND JOHN W. D	AY, PROPRIETORS.
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John V Henry	V. DayEditor. W. PitmanAssociate	Editor.

Matter for publication must be addressed to the EDITOR. All business latters should be forwarded to the BUBINESS MANAGER.

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 | Exercises, we give a grand article, bearing 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 valnable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER'S our veteran readers will recognize in his touchpublishers desire that this journal, which is ing reflections, feelings which have ere this devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from COLBY & RICH. the public at large.

the son of Joseph and Augusta I. Day, his mother being a daughter of Rev. Ezra Leonard, who in the early days of Universalism renounca recent number of THE BANNER on the above ed his connection with the Orthodox denomisubject, coupled with an excellent showing up nation. of the "regulars" in medicine, and the falla-

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.

"In the opening part of this letter the reader's at-tention 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 cases the 'Ego' had not vacated its body at the time of its burial or entomb-ment. While dying, the hands, feet and lumbs of the person become cold outwardly, though not always 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 person become cold outwardly, though not always perceptibly so to himself. Sensation retires from the motor and sensory nervous systems, inwardly, toward and into 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 as ociated with the motor and sensory nervous systems. The 'Ego,' the 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, aforesightedness, 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 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 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.

Premature Burials.

clousness 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 Bosworth street,

Among the additions made, none is more per-

tinent than the following extract from pages

31-32, which are hereby recommended to the

into rand sensory nervous systems. The 'Ego,' the 'I myself,' is alive there, and conscious of itself. It thinks, hears, hopes and rears, but has no control in

the motor and sensory nerves. Ontwardly 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 tennous, substantial filament con-necting the soul and had had had had had had had

necting the soul and body-be broken, is the person really dead and the 'Ego,' the 'spiritual body,' freed from its thralldom in the 'natural body,' enters into its wider and happler sphere of conscious life."

An instance in proof of the delicacy of these

mortuary conditions is found in a case re-

ported in the Boston Herald of April 6,

wherein it is alleged that premature embalm-

ing before death has taken place even-as

claimed by the friends of David Joseph, a He-

brew pedler of Salem, Mass. The death was

said to have occurred March 25; that he was

embalmed, but when it came time to hold fu-

neral services the features became flushed, the

eyes began to open, an effort was made by the

supposed deceased person, and his mouth mut

tered words which could not be understood.

An attempt was made to resuscitate the

body, but without avail, and it was propounced

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

Prof. Wallace's Famous Lecture.

It will be well remembered that Alfred Russel

Wallace delivered but one lecture on Spiritual-

embalming.

self.

thoughtful perusal of readers everywhere:

Boston.

Another Patent Remedy A. E. Giles, Esq., had an important letter in

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 sure cure for diphtheria, like the Brown-Sèquard elixir of perpetual youth and Koch's consumption lymph, claimed its victim. In this case, also, the victim had only an in-cipient case of the dread malady, and was on the right road to recovery without the antitoxine. 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. Immedithe injection was given, the poor girl ately 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 wormholes. 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 Psychiism while he was in this country, and that was cal Research Society of London undertook to in San Francisco, where he presented two scishow how "all the phenomena, claiming to be entific lectures. That lecture, which has deobtained under spirit control," could be acservedly become a distinguishing mark in the counted for according to well known laws of literature of Spiritualism, was based on the human life. That at least is an open admisfamiliar verse from Job: "If a man die, shall sion that they are not impossible. The conhe live again?" It has been, from the time it necting bridge he undertook to build was from was delivered, and is now, for sale in pamsubliminal phenomena to phenomena claiming phlet form among the publications offered for | to be obtained under spirit control. Beyond disposal at the BANNER OF LIGHT Bookstore, 9 all the recognized groups of the human facul-Boswerth street, Boston, and has wrought a ties, the lowest of which is the purely physical, widespread and deep influence on the public he affirmed, lies the subliminal self, in connecmind. It was stated in THE BANNER of a retion with which many things happen that are cent date, that it might have been constructiveout of the reach of consciousness. And it is ly suggested to Prof. Wallace by what he saw right here that the forces of the body may be at a séance given by the noted medium, Keelgrasped and used by emotion, suggestion, and er, to which he made allusion in the lecture itwe know not what, in an entirely different and intenser way; this is the region of hypnotism, It appears that the lecture which forms the stigmatization, and possibly of spirit controlpamphlet was delivered and brought out at the said Mr. Myers: Whatever happens in this reurgent suggestion of Mr. Albert Morton, a gion of mediumship, happens as manifestations

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-consist-ing of J. B. Hatch, Jr., Wm. H. Banks, Hebron Libbey, Rev. S. L. Beals (of Brockton), Wood-bury U. 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 Spittuolitic aron held in this vicinity. f 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.

66 Sidney street, Dorchester, Mass.

Prof. Watson's Musicale.

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. De-lina 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 engage-ments 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 socleties 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 control, all is done from the medium or from made on the bill presented by Senator Harvey, known as the "OR" bill, but it is safe to predict the pastended to dodge the main facts at issue, con sage of that measure, it being offered by one of the most prejudiced enemies Spiritualism has at the State House.

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 Picanune.

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 Athenæum," 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 exercisers 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 Annisquam. Mass., on the 17th of February, 1838. He was it is a renewal of the life of the spirit.

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 Springtide. 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 betokened 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 pæans 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

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.

highly-esteemed and truly serviceable corre-

spondent of THE BANNER for many years.

Sound the Alarm.

Spiritualists and all others who desire to hold scances, 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 seances 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.

By 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 Progrés 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 Immortaliste, a monthly. Edited by M. Camille Chaigneau, Paris, and M. Emile di Rienzi, Le Vesinet.

Prof. G. B. Ermacora 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, Phrenologist, of East Hamilton, Canada, states that he is much pleased with this paper. Every word of appreciation is Tremont street, on Tuesday and Saturday afmost 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 178A (Room 15) Tremont street.

spectators: All these fine-spun theories, institute, we think, a very shaky bridge for investigators.

of human faculty. Even though under spirit-

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."

of the nose.

So says somebody-probably thinking that 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.

BT 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 Bosworth 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 ternoons 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 far more than an event in the rolling years; the interesting exercises. Tickets for sale at been obliged, by the offended sense of the community, to humbly apologize in the press of the day.

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 '12!

The Supreme Court of Kausas 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.

IF An account of the celebration of the eightythird birthday of Luther R. 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 The Japanese, up to forty years ago, had a outdoing itself! The Easter Double Number is an ery silly custom. They vaccinated on the tip 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 Comthe true location for "vaccination" is the panion a rich treat of the very best stories, poetry, arm or limb. But THE BANNER regards 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 sev-eral open dates. Each lecture is followed by a test seance, at which he is able to give full names with remarkable accuracy. Address him for engagements at 89 School street, Egleston Square, Boston, Mass. E. Andrus Titus, inspirational speaker and psy-

chometrist, has a few open dates for May and June, '95. Address South Abington Station, Mass. Prof. Theodore F. Price of 230 East 19th street, New

Fron. Theodore F. Frice of 250 East 19th street, New York, platform test medium and speaker, who is now filling an eugagement with the Spiritual Conference Association of Philadelphia, Pa., for April, is at lib-erty for May and June. Societies desiring his ser-vices address him at his home residence as above.

G. W. Kates and wife are located permanently at 2259 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 Brock-ton, Mass., March 24; Lynn April 7; she will speak again in Lynn April 21 and 28; 14 open. Home ad-dress, 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 Sam-mie," who is a remarkable medium. They left Provi-dence for New Bedford, where they are to fill an en-gagement. gagement.

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

Mr. Chauncy Palmer is now in Boston, located at Mr. Chauncy Palmer is now in Boston, located at 94 Pleasant street; he will answer applications for en-gagements for the presentation of the phenomena of "mind-reading" and "telepathy." He bas already ap-peared 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. for collections.

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

BANNEROOF П. С. НЕЛ.

MEDTINGS IN BOSTON.

ten Spipisusi Temple, at Berkeley Hall, Odd Fel-Bullding, Hertsley stree, -- Sundays at 1606 A. M. and M. Breaker Jor April, Mry. A. H. Luiber, Writ, H. Freedenst J. B. Hatch, Jr., Secretary, 74 Sydney ; Sevin Hill.

Arest, even mus. First Spiritual Temple, Exctor and Newbury Streets.-Sundays, meetings for children and investigat-ers at 11 A. N. Lectures at 24 F. M. Wednesday evenings, at 7%, sociable, conference and phenomena. Other meet-ings announced from the platform.

Ings announces from the platform. First Spiritualist Ladies' Ald Society, 241 Tre-mont street, meets every Friday. Business meeting at 4 F.M.; supper at 6 o'clock. Tests and speaking in the even-ing. A public oricle will be held on the last Friday of each month at 3 F.M. Mrs. Carrie L. Hatch (74 Sydney street, Borobester), Secretary.

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

Oblideen's Progressive Lyceum meets every Sun-day morning in Bed Men's Hall, 514 Tremont street, at 104. All welcome. Charles T. Wood, Conductor. The Ladice' Lyceum Union meets every Wednesday. Busi-ness meeting at 4 P. M. Supper at 6. Entertainment in the

Bagle Hall, 616 Washington Street.-Sundays at il A. N., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Nutile, Conductor.

Bathbone Hall, 694 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-cial Hall) Thursday at 2% P. M. N. P. Smith, Chairman. Elysian Hall, S20 Washington Street, -Meetings are held every Sunday at 12 A. M. 2% and 7% P. M.; Tues-day and Thursday at 2%-and at 7% P. M. in ante-room; Friday at 2%, and Saturday 7% P. M. W. L. Lathrop, Con-

Society of Spiritual Endeavor meets every Tuesday even ing at 7%, in hall. T. Kiernan, President.

America Hall, 724 Washington Street.-Meetings Sundays at 16% A. M. and 2% and 7% P. M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremonts reet. Mrs. M. J. Davis, President,

Harmony Hall, 724 Washington Street, one Flight.-Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 87 . M., Fridays, 3P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

The Boston Psychic Conference holds meetings at Hollis Hall, 789 Washington street, corner of Hollis, every Sunday, morning, Afternoon and evening, for the study of all classes of psychic subjects. L. L. Whitlock, President. Society of Spiritual and Ethical Oulture, Mont-gomery Hall, 735 Washington street.—Meetings Sunday II A. M., 2% and 7% P. M.; Tuesday and Saturday at 2% P. M. Mrs. M. A. Wikinson, Conductor.

Hiawatha Hall, 241 Tremont Street.-United Spiritualists of America (incorporated), Sundays, at 2% and 7% P. M. Mary C. Weston, President.

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

First Spiritual Temple, Excter and Newbury Streets .- A special reporter writes: On Sunday, April 7, W. J. Colville gave two forcible inspira-

tional lectures in the Temple. The morning discourse was on "Ancient and Modern Spiritual Phenomena Compared." Many telling incidents from the Old and New Testament were cited in proof of the claim that phenomena then, as now,

could only be produced when and where conditions favored, as all events are in accordance with unchanging law. Two facts are specially worthy of comment: First,

the highest results to the individual seem often to have been gained when a solitary prophet betook him-self to some sequestered spot, and there allowed his inmost nature to commune with the highest of which he could conceive.

At such times ancient seers enjoyed illumination and received instruction through spiritual avenues, the value of which they afterward demonstrated in the course of their ministry among the people.

Second, startling demonstrations of spiritual power are often mentioned in connection with a group of special students, gathered) in one name awaiting a

A perfect developing circle can be formed of two harmonles only, or the number might extend to two thou-sand provided harmony prevailed. As at this time a study of vibrations is very popular, we may reasona-bly hope that this fascinating scientific study may lead to the dispelling of some of the many erroneous views which are still entertained in many quarters concerning the conditions under which spiritual phe-

The need of dim light and perfect quietude is no evidence of frand. On the contrary, insistence upon required conditions goes far to prove the scientific character of the work performed through occult agency, as nature everywhere imperatively demands that conditions be perfectly met, or desired results will not follow.

A demand for certain distinctive tests is nothing new, and to Bible-readers such demands should not be looked upon as unreasonable, for the Bible record is full of accounts of tests demanded and supplied when the motives of those who called for them were

pure. Gideon demanded two astonishing tests in connec-

full-form expressions that were well adapted for so large a gathering of investigators. Next Sunday, April 14, at 11 A. pt. séance for full-form expression.; At \$145 P. M. lecture by Mr. Colville, and at 8 P. M. séance for physical manifestations.

Besten Spiritual Temple-Berkeley Hall.-J. B. Hatch, Jr., Secretary, writes: A large and en-thusiastic audience greeted Mrs. A. H. Luther as she entered the hall, showing her that a grand welcome was awaiting her in this city.

Was awaiting her in this city. H. B. Storer occupied the platform with Mrs. Lu-ther and Presideni Banks. The exercises opened with a song eptitled "When I Go Home," by Mrs. Cora Simes Barker, after which Pres, Banks intro-duced Mrs. Futher, and announced her subject: "Spiritualism as a Reformatory Force in the World." No reform was ever expressed, said Mrs. Luther, that did not first spring from hiberal thought. As you belong to Nature, you have no religion as far as Na-ture is concerned. Having this freedom, you must of necessity have a free platform.

ture is concerned. Having this freedom, you must of necessity have a free platform. There is nothing the world needs to-day more than it needs wisdom. Spiritualism did not come to tear down the Church, but to equalize religion; it reaches down the charge hening arms to all who are willing to receive it; it is no respecter of persons. If we want a God we must have one inside ourselves. To-day you revel in the sunshine, and you talk about the freedom of man to man, and civilization is crowning the nine-

of man to man, and civilization is crowning the fille-teenth century. Mediumship has grown, and it is known to be the sunshine of to-day. All this is making you better; no matter how had you are, you must be better than before you were a Spiritualist. I know as well as you that we have mediums who are not pure, but which in their religion have not those whom they wish were better? To have mediums as pure as you demand them to be you must be pure yourself, and seek them them to be you must be pure yourself, and seek them with pure intentions. If every one was as pure as we wish them to be, there would be no need ot seeking mediums; we would not need another life to progress in; we would have heaven right here, and we would

in; we would have heaven right here, and we would receive in earth-life all that would be necessary for our well-being. When Spiritualism came to the world it attracted the attention of the people, and it demanded investi-gation. It proved itself true at the time. Spiritualism wants no idols; if I tell you the truth I shall talk about error. The superstitions of the past were brought about through ignorance and error. If you Spiritualists are atraid of your Spiritualism stands out before the world, and demands investigation. Mediums are only beings that live with you, and that is the reason they are not always true. How can they be, when you are living in an age of decelt, and they are sensitives, and take on the conditions of the surroundings? It is impossible at the present time for people to be absolutely truthful. If a minister, a lawyer, a banker, or any one else tried to carry on his business and state the absolute truth, he would be out of employment in less than a week.

of employment in less than a week. Morality and religion never went hand in hand to-gether; you think that strange. If religion is true, why is it that you have reforms? why so many pris-ons? It is a fact you have very few free thinking men

ons? It is a fact you have very few free thinking men in Congress; they are about all religious men. Spiritualism has never been conquered. Why? Be-cause you know it to be a truth, and as long as you protect the truth, those that come after you will reap the benefits of that truth, and collect the fruit. Spir-itualism will become the liberator of the human fam-ily; it will become the crowning power of the civil-tree world. ized world.

lly: it will become the crowning power of the civil-ized world. Filty years from now, the ministers of to day will be as ashamed of what they are preaching to-day as they are of what was preached filty years ago. Spir-itualism is a great propelling power everywhere. I do not think there is one here but would let their creed go, before they would their Americanism. All the people are growing more liberal. Spiritualism has always been an educator; it has made the home more beautiful. It is only a short time ago that fathers had to use the rod to keep the child from going wrong; but to-day it is different, and you spoil the rod, and spare the child. According to the Christian idea heaven has got a wall around it, and Peter has the key; they are afraid to let you in; but Peter has lost the key i Spiritual-ism came with the key of knowledge, and Peter is lost and the key with him, and has not been found. There is one grand thing, that sooner or later we have all got to take our proper places. You are all going where justice is wealth. The man of wealth cannot take his gold with him. Many a man who had power and wealth finds himself in entire darkness, because he has found his proper place. He then be-gins to regret that his influence was not used for good, while in earth-life, and he prays to those above him gins to regret that his influence was not used for good, while in earth-life, and he prays to those above him to help him in his distress.

noble souls as Abraham Lincoln, who used such noble souls as Abraham Lincoln, who used their influence for good while here, have taken their power, their love with them, and they watch over and teach and lead just such ones into the light. Abraham Lincoln stands before the world (although unseen) a grand adviser, as much interested in your welfare to-day as ever he was, and sends forth his in-fluence to used the patien and being you wieden.

fluence to guide the nation and bring you wisdom. I would ask my people to open their eyes, that they might see grand spiritual truths, and to realize that love is the genius of life everywhere, and then justice and liberty will be known, and man, woman and child shall be free. A song by Mrs. Cora Simes Barker closed the ex-



My son was left weak, stomach and lung affected, could not eat or sleep. Hood's Sarsa

00d'S Sarsamm parilla parilla restored his strength and made him ures better than for years. It also cured my daughter of impure blood and large running sores. Mas. Eva DEWITT, Box 148, East Berlin, Connecticut.

Hood's Pills are prompt and efficient.

Clark, Mrs. Hatch, Mrs. Smith, Mr. Martin, and others. Music by Miss Sadie B. Lang. The BANNER OF LIGHT for sale at the hall, and at 616 Tremont street, Mr. Nelke's office.

Elysian Hall, 820 Washington Street.-W. L. Lathrop writes: On Tuesday, Thursday, Friday and Saturday, the mediums assisting were Mrs. Hutchins, Mrs. Cunningham, "Cyrus," the Persian, Miss Nutt, L. F. Thayer, Mrs. Hatch, J. M. White, Mr. Lathrop and others.

and others. Sunday morning our circle was fine. Geo. Hancock was excellent in tests. Mrs. Hatch and "White Rose" gave grand proofs of spirit presence. Mr. Lathrop and others gave good tests. In the afternoon and evening we held enjoyable meetings. L. F. Thayer, "Cyrus." the Persian, Mrs. Hutchins, Will A. Pyne, Miss Minnle Thorne, Mr. Lath-ron and others contributed to the spiritual work ast

rop and others, contributed to the spiritual work satisfactorily.

Meetings on Tuesday and Thursday at 2:30 and 7:30; Friday at 2:30, and Saturday at 7:30. The BANNER OF LIGHT always for sale.

Society of Ethical and Spiritual Culture,

Montgomery Hall-a correspondent writes-held its conference meeting last Tuesday, a large number

its conference meeting last Tuesday, a large number being present. Mrs. Nettie Holt-Harding, Mrs. Simp-son, and many fine speakers were present. On Satur-day the following took part: Mrs. See, Dr. Franks, Mrs. Nutter, Mrs. Cunningham. Sunday forenoon was devoted to the spirit-children; beautiful floral tributes were brought for the little ones. Afternoon, Mrs. Golding, Scripture reading; prayer by Mrs. Haven. Prof. Peak, as organist, ren-dered fine music. Mrs. Haven delivered an address, which was much enjoyed, as also were the tests by Mrs. Nutter, Mark Abrams, a promising young tenor, gave vocal and plano solos; Mrs. Wilkins gave psychometric readings; Mrs. Wilkinson gave psycho-metric readings; Prof. Peak, song. Evening, organ voluntary by Miss Gertrude Laid-law, followed by congregational singing, reading of the Scriptures and invocation. Mrs. Wm. S. Butler, Mrs. Nutter, Mrs. Alice Wilkins made addresses. "Little Eddie" sang a solo.

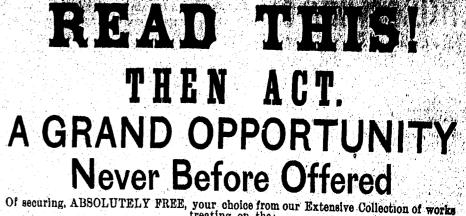
Boston Psychic Conference.-A correspondent writes: On Sunday morning Mrs. Carbee spoke at Hollis Hall on the subject, "Are We Changing Worlds? Have the Planets Anything to Do with it?" After her lecture, questions were asked and views given. It was an interesting session.

In the atternoon and evening Chauncy Palmer made experiments which were extraordinary.

Prof. Carpenter, the well-known mesmerist, made interesting remarks on the subject. Rev. Mr. Beers described some interesting experi-

Ments and theories. Mrs. Geraldine Morris sang; Mrs. Belle Robertson

ave clairvoyant descriptions. Mr. Bowtell made remarks, also gave psychometric readings; Dr. C. B. Fuller gave readings; Mrs. Dr. Wildes, Mr. Whitlock, the President, and others, gave their opinions.



treating on the

Spiritual Philosophy,

Astrology,

Theosophy,

Mesmerism,

Psychology,

Hygiene.

And kindred subjects.

And kindred subjects. lieing desirous of largely extending the circulation of the **Banner of Light**, the publish-ers of that paper have decided to make the following offer for a limited time: We offer to any subscriber who is now receiving the **Banner of Light**, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly sub-scription price, **\$2.50**, the privilege of selecting any books or pamphlets from among those ad-vertised by us, either in **The Banner** or our Catalogues, to the amount of **\$1.25**—oue-half the price of the subscription; and for every new is months' subscriber whose name they will send, accompanied by **\$1.25**, we will allow them to select books or pamphlets to the amount of 50 cents.

of 50 cents. We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order. **EFOUR PATRONS WILL PLASE NOT IN THE NATURE** of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUB-SCRIBERS FOR SECURING NEW ONES. Any new subscriber to The Banner, upon receiving the first conv of the name bacomes

Any new subscriber to **The Banner**, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets without making any cash expenditure, and should be eagerly taken advantage of.

Letter from Mrs. Cadwallader.

To the Editor of the Banner of Light:

The many friends of President H. D. Barrett of the National Spiritualists' Association, will be pained to hear of his recently severe illness. Only his indomitable energy enabled him to make the necessary journey to attend the meeting of the Board, and for a time even he felt it would be impossible to be present.

He was taken ill in the Post-Office at Niles, Mich. He was taken ill in the Post-Office at Niles, Mich., but managed to get to the train, and as iar as Cassa-polis. He was taken from ithe train insensible, and carried to the hotel. A member of the Masonic Order took charge of him. His trouble was heart-failure, caused by overwork. So near was he to the border line that he was asked if he had any papers upon his person that would identify his body in case of death. Mr. Barrett responded: "Do you think I am dying?" He was told that such was the case. At that point a doctor, who had been hastily sent for, arrived, and taking in the situation, resorted to extreme measures. He administered two drops of nitro-glycerine to Mr. He administered two drops of nitro-giveerine to Mr. Barrett, whose body was almost cold. In a short time his pulse was reduced from one hundred and sixty to seventy two beats per minute. This saved his life in the mortal, and he was able to proceed to Grand Rapids—since which time he has been cared for by Mr. and Mrs. Moulton. Mr. Moulton told me for by Mr. and Mrs. Moulton. Mr. Moulton told me that four of the best doctors gave as their opinion that Mr. Barrett was liable to pass out at any time, unless he was extremely careful. Four times during the past month he has been at death's door, and only the ioving and tender care of Mr. and Mrs. Moulton saved him; they have watched over him as if he was their own, and sacrificed everything that interfered with their care of him. with their care of him.

Those who have followed the course of Mr. Barrett during the time he has been connected with the Nation Spiritualists' Association, will regret to learn of this state of affairs, and, remembering his earnest and faithful work, will join in wishing for a speedy recov

We can ill afford to lose so faithful a worker, and we trust, with a complete rest he will recover. It is not to be wondered at that he was obliged to give up work when it is known that in the space of fifty-two days he delivered forty-eight addresses, and traveled



Spiritualists' Association Headquarters,

600 Pennsylvania Ave., S. E., Washington, D. C.

OUD FEINISITATION ATO, S. L., Maximiguon, J. U. OFFICE and Library open daily from 9 A. M. to 6 P. M., also Thursday Evening. Spiritualists invited to call. Copies of Convention Reports for '93 and '94 for sale-25 cents each; also Mrs. Matteson's Occult Physician (donated to N. S. A.) §2.00 each. Wanted-address of all Mediums and their phase of me-diumship; also name and location of every Society and Ly-ceum, with addresses of Presidents and Conductors and Secretaries of same. Donations of books for the N. S. A. Utherem er respectfully solidited

tion with his fleece, and received them; no word is offered in opposition to the righteousness of his demand.

There are no conditions so difficult for many people to understand as those relating to passivity and unity of feeling; this is because very few inquirers are alive to the subtle character of the agents employed by unseen intelligences in producing satisfactory evi dence to human sense.

The great wonders recorded in the New Testament are not samples of public exhibitions, but of private séances. Jesus, with three constant attendants, furnished all necessary conditions for the most marvel-ous display of psychic power in many instances; but the might best works were not accomplished in pres-ence of a multitude.

All that takes place before a miscellaneous throng is but latroductory to what may transpire in chosen retreats, and among thoroughly prepared and conse in the afternoon the title of the lecture, "Surprises

In Heaven," was borrowed from an editorial in the New York Herald of the Sunday previous.

It furnished suggestion for a very inspiring and helpful discourse, based on the argument that many of us are far better, instead of worse, than we believe ourselves to be. Cora Linn Daniels in "As It Is to Be," and many

other authors, declare that spiritual volces tell them that in the next state of existence people appear fre-quently far better than they did on earth; and this surely true, though an extravagant extension of this idea might lead to an error very far removed from the moral incentive to righteousness we most of us ap pear to need.

Surprises in heaven are hinted at very strongly in the somewhat difficult parable of laborers in the vine-yard each receiving a penny, though some had worked from the third hour, and others only from the eleventh. The old explanation to the effect that if people only

repent and believe in Jesus on their death beds, they are saved immediately and rendered fit for glory through an act of substitution of Christ's righteousness for their unrighteousness, does not appeal either to reason or conscience; but there is a far deeper and truly equitable interpretation of the narrative, which runs as follows: Many people are so situated that they appear worse than they really are; their circum-stances are of a character to constantly irritate their passions and repress their best emotions; they do not appear well, but they are good at heart, and though for a figurative eleventh hour they may have seemed to stand idle in the market place, they have been all the while struggling with temptations, conquering ob-stacles and rendering themselves inwardly fit for effort, immediately the summons to outward work shall reach them.

There are again those who seem to have no sort of chance to distinguish themselves on earth in any way; all opportunities seem denied them, yet they silently, inwardly persevere, and heaven greets them with the beautiful surprise that their unuitered thoughts have gone out to others, inciting them to noble action; thus, after all, they have been idle in appearance only, and The great lesson of charitable progress is taught by

all spiritual experiences. Be it ours to assist our neighbor's progress; ours it can never justly be to hurl the stone of censure or pass condemnation on

motives we cannot read. The best view of human nature is the truest, and when the clear light of heaven reveals us as we really are, our surprise will be that we were better than we

The fate of the hypocrite so often dealt with was only noticed in passing, the purport of this discourse being to offer encouragement to all who are striving against adverse fate to live as sublimely as we may. The music at both services was very fine and the poems were, as usual, a very acceptable feature of the services.

services.

services. On Monday evening, April 8, W. J. Colville lectured on "The Law of Vibration," to a crowded house. The annual Good Friday lecture for the benefit of the needy, occurs Friday, April 12, at 8 P. M. W. J. Col-ville's subject will be "How our Crosses become our Crowns." All seats arefree; everybody welcome; col-lection to be entirely devoted to the destitute poor. On Sunday, April 14, W. J. Colville will give an Kast-er lecture at 2:45 P. M.; subject, "Resurrections, Here

and Hereafter."

On Friday evening, April 5. Chauncey Palmer gave a very interesting exhibition of his powers as a mindin presence of nearly four hundred people, in-

reader, in presence of nearly four hundred people, in-cluding several representatives of the press, one of whom served on the committee of examination. The various tests successfully rendered were greet-ed with loud applause, and as a whole, the evening's en-tertainment was a pronounced success. W. J. Colville presided, and gave a brief opening address explana-tory of the phenomens, and pointing out the necessary conditions, which were faithfully compiled with by the audionce audience.

ercises. In the evening a crowded hall waited to receive

Mrs. Luther. The exercises opened with a vocal selec-tion by Mrs. Lane Thompson. President Banks intro-duced Mrs. A. H. Luther, who delivered a fine disduced Mrs. A. H. Luther, who delivered a fine dis-course, touching upon the political questions of the day, charging Spiritualists to be careful for whom they vote, and to be sure and put in office men with liberal thoughts, and not those who are creed-bound. She explained how our Representatives at Washing-ton were bound to creeds, quoting cases where men and women had lost their positions by refusing to as-whet the dwyrch. sist the church. Mrs. Luther held her audience until a late hour, and

Mrs. Luther herd her adutence until a late hour, and was loudly applauded through the discourse. Mrs. Luther will take for her subject next Sunday evening "The Origin of Aristocracy and Royalty, and its Application at the Present Time." *The Helping Hand Society* will tender Mrs. A. H. Lu-ther a reception at Gould Hall, 3 Boylston Place, on Wednesday, April 17, at 7:30 P. M. Supper will be served at 6 P. M. served at 6 P. M.

served at 6 P. M. At the close of the evening session at Odd Fellows Hall, March 31, Mr. J. B. Hatch, Sr., in a few remarks tendered, in behalt of the Boston Spiritual Temple, a yote of thanks to Mr. Moses Hull for the good that he had done while in Boston, and the vote was carried with one solid ay. The grand response gave good cheer to Mr. Hull to help him on his journey. Thanks are due to J. E. Hayward for calla lilies for

our platform to-day.

The Children's Progressive Lyceum-Irving Pratt, Secretary, writes-held its regular Sunday ses sion in Red Men's Hall, 514 Tremont street, at 10:45 A. M., April 7. After the overture by the orchestra the exercises opened with a song. Conductor Charles T. Wood then offered an invocation, and another song by the school followed. The day's lesson was "What constitutes a true Spiritualist?" After the responsive reading of the lesson, it was discussed by the various groups during the time provided for that purpose. It had been announced on a previous Sun-day that this day would be devoted to "Temper-ance," so the Lustructor, Dr. J. R. Root, in his re-marks made it his theme, and said, that there should be temperance not only in the use of alcoholic liquors but in all things, especially in connection with Spirit

The Banner March came next, after which the school was addressed by the Conductor with a few remarks on the theme of the day. The Lyceum was glad to have with them the venerable "Uncle" Edwin Wilder of Hingham, so well known among Spiritualists as one of the oldest in the ranks. Mr Wilder has been connected with the Lyceum move

Wilder has been connected with the Lyceum move-ment ever since its inauguration. Following are the volunteers to the day's program: Recitations, "The Daisies," Flossie Yeaton; "What the Sparrows Chirp," Sadle Falconer; remarks by Irving Pratt, followed with song, "Renounce the Cup"; Mrs. M. A. Brown read touchingly "Poor Little Blossom; song. "If We Could Only Bring Them Back Again," Mark Abrams; reading, "I'm Guilty," Miss Stella Churchill: plano selection by Mrs. S. A. Frost Mr Newell B. Austin and Mr. Elmer B. Pack-Frost. Mr. Newell B. Austin and Mr. Elmer B. Pack-ard made earnest remarks in touch with temperance. The Guardian, Mrs. W. S. Butler, closed with re-marks, and announced that the temperance question would be continued at next Sunday's session. The exercises closed with a song.

The First Spiritualist Ladies' Aid Society,

241 Tremont Street, held its first business meeting in the new hall Friday, at 4 P. M., Mrs. Carrie L. Hatch, Secretary, writes-Mrs. Barnes, President, presiding.

presiding. The evening session commenced with service of song. Dr. A. H. Richardson was again with us, and spoke in his usual genial manner; singing by the Longley Quartet was appreciated by all. Mrs. M. A. Chandler followed with some very clear delineations and made some interesting remarks. Mr. Blinn, a young worker (son of our President), pleased all with his remarks. A selection by Mrs. Thorndyke, from the Kmerson School of Oratory, was finely rendered and well re-

School of Oratory, was finely rendered and well re-ceived. The exercises closed with singing by the quartet.

At the business meeting of this Society Mr. Moses Hull, and his wife, Mrs. Mattie Hull, were both made honorary members of this Society by a unanimous vote.

Harmony Hall, 794 Washington Street. James Higgins writes: Again a week of great comfort and progress has passed, as the many messages and

and progress has passed, as the many messages and tests given by Mr. S. H. Nelke, and the good medi-ums who assist, proved to the investigators the exist-ence of the everiasting life. The meetings were exceptionally large. Mediums present were: Mrs. J. A. Wood, Mr. W. B. Wood, Mr. J. Milton White, Mrs. French of Port Harbor, Mr. Rollins, Mr. E. J. Bowtell, Mrs. Bellows, Mr. W. H.

Mr. Chauncy Palmer will be at the Boston Psychic Conference next Sunday afternoon and give new experiments.

America Hall, 794 Washington Street.-A

special reporter writes: We had a large gathering at our morning circle on Sunday last, and varied manifestations were given through the many mediums present.

Fine talent was present at our afternoon and evening Fine talent was present at our afternoon and evening sessions, and their efforts were enjoyed by large au-diences. The following took part: Eben Cobb, Mrs. Alice Waterhouse, Mrs. A. Howe, Dr. C. Huot, David Brown, Mrs. B. Robertson, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. E. J. Peak, Mrs. G. M. Hughes, Mr. W. J. Hardy, Mrs. F. E. Bird, Mr. G. F. Slight, Miss L. E. Smith, Mrs. Johnson and Mrs. Colyer; music was furnished by Mrs. and Prof. Peak, Mrs. Lovering, Mrs. Cleveland and Father Locke. BANNER OF LIGHT for sale at each session.

BANNER OF LIGHT for sale at each session.

Eagle Hall, 616 Washington Street .- Hartwell writes: Wednesday afternoon, April 3, remarks, tests and readings were given by Mrs. M. Knowles,

Mrs. S. C. Cunningham, Mrs. M. M. Soule, Mrs. F. Stratton, Dr. C. E. Huot and E. H. Tuttle, Sunday, April 7, the three sessions were well at-tended. Inspirational poems were given by Mr. Tut-tle, the Chairman, on subjects suggested by the audience. He gave tests and readings, and answered mental questions. Mrs. Nettle Holt-Harding, Mrs. M. E. Pierce, Mrs. J. E. Woods, Mrs. F. Stratton, Mrs. M. Knowles, Mrs. F. E. Bird and Mrs. C. H. Clarke made remarks and gave recognized tests and readings. Mrs. M. Ratzel gave good tests. Musical selections were by Mrs. N. Carlton; plano solos, H. , Grimes

BANNER OF LIGHT on sale each session.

Hiawatha Hall .- Mrs. M. C. Weston, President, writes that memorial services for our late brother, Dr. Baker, opened with invocation by the Chaplain, Sister Wheeler; remarks and poem by the President, M. C Weston; Bible reading and remarks, Sister Moody, fol-lowed by Mrs. Chandler, David Brown, Bros. Rollins and Blackden; tests and remarks by Jennie Mullin, Mrs. Hill and Mrs. Fredericks; solo and chorus by Sis-ter Moody, Bros. Sullivan and Lord; remarks by Bro. Graham, Mrs. C. A. Smith, H. B. Hersey, Bro. Quint; reading, by Sister Levett; tests by Sister L. E. Smith; benediction by Sister Ferein benediction by Sister Erwin.

Rathbone Hall, 694 Washington Street, corner Kneeland.-N. P. S. writes: Thursday, April 4, 2:45 P. M., N. P. Smith made remarks and gave psychometric readings; Mrs. See, remarks and readings; Miss Annie Hanson, readings; Mrs. S. C. Cunningham Mrs. A. Woodbury, Mrs. E. A. Mason, readings; Mrs. Mary F. Lovering, solos. *Commercial Hall.*—Sunday, April 7, at 11 A. M., Mrs. Bessie Calaban gave tests: Mrs. Tilden, tests; Mrs. A. Woodbury, N. P. Smith, readings. At 2:30 and 7:30 P. M., N. P. Smith gave psychomet-ric delineations; C. T. Fuller, Mrs. C. H. Clark, Mr. Quinby, Mrs. E. A. Mason, readings; Mr. A. A. Quint and Mrs. Bishop, remarks; Mrs. Nellie Sawtelle and Mrs. A. E. Perkins, solos. April 4, 2:45 P. M., N. P. Smith made remarks and

The Ladies' Spiritualistic Industrial Society-writes S. E. Appleton-met as usual Thursday afternoon and evening, April 4. Business meeting afternoon and evening, April 4. Business meeting at 4; supper at six, with good attendance. The evening meeting was opened by congregational singing. Mrs. Julia Davis offered the Invocation and gave tests; ex-cellent tests were also given by Dr. C. E. Huot and Mrs. B. B. Robertson. Mr. Augustus Caaney gave a recitation, Mrs. Jackson made remarks and concluded the exercises with a benediction. On the evening of the 18th of April there will be held a "Patriot's Lamb Supper." There will be a gipsy's tent, fish-pond, etc., and an enjoyable evening is promised.

promised.

The Home Rostrum (21 Soley street, Charlestown, E. M. Saunders, President.)-"C. B " writes: At the services of April 2 and 4 remarks were made

by Mr. Thayer, followed with readings and tests. Miss Jennie Rhind, Mrs. Nettie Hoit-Harding, Mrs. Mason, Mr. Tuttle, the Chairman, Mrs. Carlton, took part. Sunday, April 7, the meeting was opened by the Chairman, followed by Mr. Hall with psychometric readings; Mrs. Shackley, Mr. Thayer and the Chair-man took part. Mrs. Armstrong acted as planist.

The Ladies' Lyceum Union, L. Wood, Sec'y, A correspondent writes: Last Sunday, April 7, W. J. Colville lectured at 11 A. M. and 2:45 P. M., and at 8 P. M. séance for full form manifestations, through the mediumship of Mrs. 8. 8. Martin. The lectures were appreciated by large audiences, and the manifestations were remarkably good; showing several very distinct writes, meets every Wednesday at Dwight Hall, 514

as many as five hundred miles a day to fill his engage ments

At present Mr. Barrett is in Washington, where he has been given strict orders to remain until his health is fully reestablished. M. E. CADWALLADER.

Colville's Cleveland Classes. To the Editor of the Banner of Light:

By Mr. Colville's late course of lessons, recently given in Cleveland, O., on "Spiritual or Divine Science," it has been clearly demonstrated, both in the ence," It has been clearly demonstrated, both in the public and private classes, that this remarkably gift-ed speaker has the wonderful faculty of presenting the subject in its very clearest and best light. I have no hesitation in saying that as a Mendal Science teacher Mr. W. J. Colville can teach all the teachers I have heard, and they are not a few. Those who are in this line of thought would do well to correspond with this phenomenal occultist. THOMAS LEES.

Strong and clear, soft and steady is the light which comes from the Miller Lamp. It is a positive luxury to read or sew by it.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Ja.5.

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Apr. 13. 26teow 89 Union Square, New York. Mrs. J. Follansbee Goold,

Magnetic and Massage Treatments, 77 Rutland st., Sulte I. Apr. 13.

FOR SALE-Last building lot fronting water, side Auditorium, Queen City Park. Box 843, Montreal. Apr. 12. Ing. For particulars and terms, apply at Bookstore, No. 9 Boo-worth street, Boston, Mass. Feb. 14.

MRS. H. DEAN CHAPMAN, Inspirational Mand Magnetic Medium, Hotel Hoffman (Suite 13), 312 Columbus Avenue, Boston. Take elevator. 1w* Apr. 13.

Library are respectfully solicited. FRANCIS B. WOODBURY, Secretary. Jan. 19.



DR. HENRY ROGERS, the celebrated MEDIUM for Slate-Writing and Spirit-Picrunes, is giving sittings for com-munications direct from SPIRIT-Friends, by this remarka-ble PHASE, on all subjects. Three questions answered by mail, g2:00. Address **Onset, Mass.** For personal inter-view, call 300 West 54th street, New York City. (This mani-festation of TYPE-WRITING through Dr. Rogers was en-dorsed in a five-column article in the New York Herald of October 14, 1894.) Apr. 13.

HYANNIS PORT, CAPE COD, MASS. (NEAR ONSET.) Desirable Lots for Sale, AT SEASIDE PARK.

CTS in Onset sell for from \$600 to \$1200, while in Hyannis Port relatively good lots can be had from \$76 to \$175, which are the very best. It is the intention of the owners to donate a plot of ground to the Spiritualist Association on which to build a hall. Send for Prospectus and Maps to DR. FRED. HEN-RICK \$5 5 Park Square, Room 33, Boston, Mass. Anr. 13.

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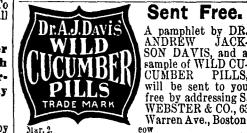
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HAS removed to No. 22 Winter street, Boom 16, Boston. Terms for consultation at the office. Hours 10 A. M. 105 P. M. 1f Apr. 13.



A pamphiet by DR. ANDREW JACK-SON DAVIS, and a sample of WILD CU-CUMBER PILLS, will be sent to you free by addressing S. WEBSTER & CO., 63 Warren Ave., Boston.

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D chronic cases specialty. By mail or at her office. State age, sex and symptoms. Fsychometric reading included if desired. Fee, \$1.00. 66 Sydney st., Dorchester, Boston, Mass. Jan. 19. islaw Jan. 19.

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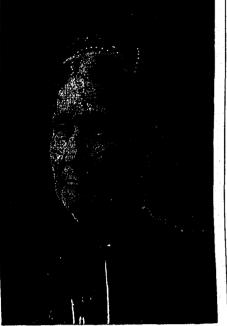
SPIRIT Message Bepartment.

SPHCIAL NOTICE.

The Spirit Messages published from week to week or the above heading are reported screatim by Miss IDA PALDING, an experi stenographer.

TALDING, an experision grapher.
Cuestions propounded by inquirers—having practice bearing upon human life in its departments of thought of labor—dhold be forwarded to this office by mail or left abor—dhold be forwarded to this office by mail or left in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly inves—whother of good or evil; that these who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of cristence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.
The barries with that those on the mundane sphere on the spirit bis of their earthly interess as much of Truth as they perceive—no more.
The second of the case of the comport with his or her reason. All express for a line who recognize the published messages of their spirit is for an every fond of fowers, it behoves the friends in earth-life, so disposed, to piace natural flowers up nour scance-table, the reasons for which were stated in or reductrial columns of a recent date. Also, we are frequest on the subject. Also we are frequest of the state of the subject of the set of the state of the set of the state of t

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 n't 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 sometime 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 fom 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.

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

I'm in Miss Anule Thompson's class now First 1 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 Grandpa 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 grandpa'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 don'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. Walt (as I always called you), I know how your heart reaches out for me, but I don'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 n't 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 an

ANSWERS TO QUESTIONS GIVEN THEOUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

[On account of the non-arrival in the mail of the expected MS, therefor, 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 Merrimac 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 Phi-losophy" 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 rela-tion 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 win-

ning all who listen. At the meeting of the Ladies' Union, on March 26, at the house of Mrs. Mary A. Hill, her own consciousness undimmed throughout. We are assured that this mode of concurrent or coöperative action of spirit and medium will Miss Judson was present, and when her turn in time, as mediums become more susceptible came, after the business had been transacted, we had a sweet and holy time, when she unbecome more general, and largely supersede folded to us how she had been led into closer the primitive, more absolute method known as control,' under which the medium is somecommunion with the invisible world. And her what more of a tool rather than a self-acting intelligence. Though unassuming in demeanor, own heart was gladdened as Mrs. Perkins, and the President of the Union, Mrs. Dr. Cate, de-scribed the angels whom they saw attending there is a wholesome maturity and winning spiruality shout this medium ner Such nours a sons as these it peculiarly interesting and instructive to inglory of spirit-life, and there is a surprise in come memories of the old earth home, after we telligent people. too have passed to the other side of the "thin veil." Various active intelligences who, not so very Monday evening, the General Spiritual Union I am very much gratified to be privileged to speak in this Circle-Room, and I understand ercises at Brittan Hall in Haverhill. We have mediumship to return and communicate some secured this hall as our own by a five years' of the lessons of their labor and larger experilease, and are glad that the angel world has ence in soul-life. Frequently you discern the led us into an abiding place. The hall was beautifully decorated with flags, bunting, pic-tures and flowers. Noticeable on the platform was a bank of flowers, and embedded in the identity of the spirit, and sometimes (though rarely) the name is given. Some of them frankfloral gems was the ever loved name of our freely given. arisen sister, Clara H. Banks. The ground-work was of white pinks, and beautiful roses The Indianapolis Society is deserving much and lilies decorated the name of her who openand speakers in the country upon its platform. The truth is gaining, the light is increasing in the capital of the Hoosier State." ed 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 New York. her spirit. When Miss Judson touchingly and reverent ly alluded to Clara H. Banks's work in the have just had with us Mrs. A. M. Glading of earth life, on Sunday, Mrs. Cate and other me-Doylestown, Pa. She is a grand success on the the mental development of the age of the indidiums saw the arisen one standing by the speak. rostrum. I think I am posted on nearly all of vidual who transcended the masses. er, and aiding her in her work. Our Anniversary exercises consisted first of our speakers. We have, as I think, the best in the world-because they are inspirational. a supper, followed by a short but most telling address by Abby A. Judson, in which she point-She is a queen, and her phase of mediumship is marvelous. We propose to engage her as ed out why we celebrate this day, and enumerated some of the blessings brought by Modern often as she has an unemployed date; I would Spiritualism. She reviewed in a vivid picture the events of March 31, 1848; presented the good that has been done by Spiritualism, and advise every society in the land to do the same thing. BUFFALO.--A "Reader of THE BANNER' showed the grand truths that have taken the place of the old dogmas of a mistaken theolo ebrated Anniversary Day by giving a musical gy. Her ringing voice emphasized every point, and all agreed that they never heard so much entertainment and 'chicken-pie supper.' Dr. solid thought expressed in so short a time. Rothermel was present and gave tests. Some After her came our gifted and favorite broth-er, Joseph D. Stiles. His guides improvised a poem, in which they fittingly presented the one hundred and fifty persons were present, and the Union 'harvested' fifty dollars, which will be applied toward payment for a piano memories and aspirations of the hour, in smooth for the new Temple. We give our last dance of the season April 11, and well ordered lines. He then proceeded with those remarkable at Liedertafel Hall. Tickets, including suptests, giving a vast number of full names and many details, which have made him in his peper, fifty cents each. We wish to thank our sister members of the culiar field a royal favorite everywhere. These Ladies' Aid Society of Boston for their kindexercises were followed by a dance. There ness in donating a box of beautiful articles to were at least three hundred persons present. sell at our Bazaar, which we hold the last of We subjoin a report of Miss Judson's second lecture in Haverhill, from The Gazette of March the month. We also wish to thank other friends for articles sent us. i, on "What is Death?" We have also received an artistic portrait (life size) of our dear sister, Mrs. Marion Skid-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 more, the mother of Lily Dale, for our new Temple.' love life, and are repeiled 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 cases to be 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 mission-ary, and his method cannot fail to awaken great interest in the Cause. He most thor-oughly 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. Ros-coe's, including many of the members of the People's Progressive Spiritual Association, as-sembled 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 Da Christopher Mandolin Club gave a the United Progressive Society, with great acnatural and to be under the natural laws of the uniwhat he thought the soul was to be, said his notion of which he blocght the solit was to be, said by house 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 activities and its social pressures, should refer tepened at being brought into this unnatural and 'gauzy' condition. She said that we are, while on the earth-plane, constituted of fieshly or physical body, spirit-ual 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 life. which is God. We are thus actually and absolutely God's chil-We are thus actually and absolutery God's chil-dren; 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 fieshly body and a spiritual one, through both of which his soul manifests itself. At the change called death the real person does not die. The activity is hody masses out, and the the change called death the real person does not die. The soul in its spiritual body passes out, and the fieshly 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. Bhe earnestly cautioned her hearers to live so kindly, purely and truly that they might, on pass-ing out, be able to go up higher in company with ad-vanced spirits, instead of remaining earth-bound spirits, close to the earth-plane, as is the case with it hose who live malicious, false and sensual lives here. 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

Even these will advance in time, but it will take them longer. Miss Judson said that nothing is over done till it is first thought in the mind. She slowed with an excess appeal to watch our thinking, and said that if we do not induige 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 de-uree."

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 in-

evitable. A select number of Spiritualists and investi-gators 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 exaited soul had possession. Faintly came the whis-per, 'Wait, I am weak,' but gradually she grew stronger, and words fell from her lips like sparks of living flame, giving the name, 'Clara H Banka' which was not necessary for record H. Banks,' which was not necessary for recog-nition by one who had known her and her earnest manner, thrilling words, lofty sentiment and positive utterances. Just as she was leav-ing 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 ad-dress 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's addresses are given in the normal condition, but more of them in an in-spirational 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 unfold-ment. 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

long ago, were prominent figures in American public life, avail themselves of Mrs. Stiles's ly discown the celebrity (hero worship) bestowed upon them. When giving tests, full names are credit for bringing many of the best mediums

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. Klots'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 those 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.

WTE 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 ing, 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 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 mani-POTSDAM.-J. B. Armstrong writes: "We | festation, and we are constrained to behold an ever-present force revealing itself according to 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 lives 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.

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 don't 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 Chace set three vases of spirit-flowers here on the table for you-and me. too.

Ohi how grandma did cry when the bright lady in white came for me. She did n't want me to go away, Grandma Parker didn't. But the lovely lady came for me, and I had to go. I did n't know that I was going to the Sumstore for us, for it can't be all explained to us while here.

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-Per-ham; John Wooster: Jas. J. Burke; Ellen A. Sloan; John H. Leigh; Hannah'E. Markham; Homer W. E. Metcalt. Jan. 18.-Benjamin Goodspeed; Hannah Hulse; Irving Whittier; Stephen A. Davis; Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Stalr; Jacob Titsey; Jacob Worthen.

Barton; Joseph Taylor; Washington Stair; Jacob Titsey;
 Jacob Worthen.
 Jan. 25.—Walter Wood; Charles Winkley; Lizzie C. Reed;
 Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George T. Smith.
 Feb. 1.—Chester A. Merrifield; Willie Hawkins; Rev. Samuel S. Kelly; Samuel Prentiss; James H. Ewings; Alice R. Dearborn; Robert J. Campbell; Artemas L. Ford; Annie Lauise Molntyre.

b. Kelly; Samuel Prentiss; James H. Ewings; Alice
R. Dearborn; Robert J. Campbell; Artemas L. Ford; Annie Louise MoIntyre.
Feb. 6.-Henry R. Sherman; Eben Cox; Mrs. Thomas S. Simonds; John Wm. La Croix; Almon Humphrey; Bessie Newton; Herbert P. Danon; Alex Vogile; Alec Clark.
Feb. 16.-Prof. H. B. Hacklet; Eliza A. Blood; John H. Searles; Cutting Pettengill, Jr.; John Rankin; Alice Fur-ness; Thaddeus Richardson; Maria Jane Olsen; Evelyn Hardy.
Feb. 21.-Henry T. Davis; Myra Johnson; Benjamin Tutt; David Waterhouse; David Traff; Rosie Miles; James Le-favor; Mary Isabelle Fogg; Hiram Abbott; Nellie Olsen.
March 1.-Jacob Smith; John Ruddlesin; Adeline Bishop; James M. Palmer; John Meers; James H. Mattheson; Lot.
tie F. Johnson; George Folson; Geo. L. Bibbs.
March B.-Isaac N. Tucker; Lulu Gates; Sunmer E. Gar-field; Kirk Smith; Jesse Plummer; Amanda Putnam; Lucy B. Holbrook; Joseph Wood; Nancy Cutter.
March I5.-Charles Douglas; Mrs. Florence Wilson; Free-man H. Persons; Hannah Eliza Roaf; Charles Cooper; Fannle Clark; Harriet Allen; Annettle Holden; Margaret Thayer; Dr. John H. Currier.
March 22.-Rev, Simeon Bowles; George F. Gardner;

Faille Chark; Harriet Alden; Annette Houten; Margaret Thayer; Dr. John H. Currier. March 22.-Rev. Simeon Bowles; George F. Gardner; George C. Spaulding; Polly Withem; James F. Senter; Col. George M. Atwood; Nancy Harrington; Hannah Sar

Gent, Borge an Article, 1999.
Gent, March 29. Dr. Calvin Seeley; Bertha M. Prouty; Robert M. Thomas; Elizabeth M. Langley; Roswell W. Silsby; Artie Grubert; Ida C. Cleaver; Dr. James Howarth; Mary A. Miller; Nason Nickerson.
April 5. -Ezeklel Weeks; Robert Tower; Benjamin Lakey; Mary A. Taylor; Charles Coane; Ossian C. Mansfield; Bes sie Striker; Emily Chace; 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 no! but 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?

Ab 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!

writes: "The Woman's Progressive Union cel-

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-

So say all-That Minard's Liniment is the standard liniment of the day, as it does just what it is repre-sented 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 can-vasser could be put at work, thirty new societies with-in a year's time might be brought into existence. Some such plan as this would be practical and effec-tive: canvass every neighborhood, and wherever §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. I believe if 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. The one great thing that needs to be done by this

cieties. The people in the outlying county districts are anx-ious to learn of this Philosophy, but are given no op-portunity. Let a committee be appointed to formulate a plan; let committees be appointed to report how many places they can get to pledge \$5 a month for a society, and let us see where we stand. I can pledge a society in Danielsonville at once, and I am certain many other Spiritualists in different parts of the State can give the same promise. W. DELOSS WOOD.

"A Stitch in Time Saves Nine,"

APRIL 18, 1895.

April Magazines.

I THE ARENA.-The full-page portraits in the cur-rent issue are Adolph Sutro and Madame Blavatsky. "Higher Orilleism as Viewed by a Liberal Boholar," is by J. H. Long; "A Plea for Panthelam" emanates from the pen of Henrich Hensoldt, 'John Ransom Bridge has a sketch of Helen P. Blavatsky; Editor Flower writes a third part of "The Italy of the Century of Sir Thomas More"; "A Southerner's Plea for Peace" is by Thomas J. Middleton; "The Palladium of Liberty" is from the pen of Victor Yarros; Frank Parsons writes on "The People's Highways," and favors government control of railways, telegraph, etc.; Geo. W. Pepperell sends an open letter to T. B. Reed, M. O., on "The Distresses of the Country and the Means of Relief"; "San Francisco and the Civic Awakening" is by Adeline Knapp; I. E. Dean gives his views on "The American Financial System"; Harry C. Vrooman's paper is on "Crime and the Enforcement of Law"; "Beyond the Shadows" is by Marietta Holley; "The Age of Consent" is treated from a physician's standpoint by Dr. R. B. Leach, and in a moral way by Vie H. Campbell, President of the Wisconsin W. C. T. U. The Arena Publishing Co., Boston, Mass.

THE REVIEW OF REVIEWS .- The special features of the latest issue of this ably conducted periodical are "The Foundations of Belief," by W. T. Stead; "Samuel Dana Horton," by Frederick W. Hollis; "Our Civic Renaissance," treating of municipal reform in Boston, Chicago, Philadelphia, New York, Washington and other cities, by editor Shaw, and "The Living Greek; a Glance at his Politics and Progress," by J. Irving Manatt. The regular departments consist of "The Progress of the World," carefully compiled by the editor; "Detailed Records of Recent Events;" "Leading Articles of the Month," taken from current periodicals; and a large variety of interesting and substantial reading matter. The illustrations are very voluminous and pleasing; no magazine has more, and none has any better in quality. The Review of Reviews Co., 13 Astor Place, New York City.

NEW ENGLAND.-Among the prominent articles in this month's number none will cause more favorable comment than Clara Erskine Clement's paper on "Later Religious Art in America," which is finely written and beautifully illustrated. William E. Bryant describes "Joseph Jefferson at Home," and brings out several new pictures. "Indian Education at Carlisle," by O. B. Super, is readable and instructive, and does great justice to this finely-conducted school. "The Physicians of Early New England" is by May Kelsey Champion. "Germany's Tribute to Arumius" is one of Myron R. Sanford's. William C. Bates tells of "Days in Confederate Prisons," in actual experience. "The Changing Character of Commencement" is by Arthur Reed Kimball. The stories are by Joanna E. Wood, Mary G. L. Underwood, Dorothy Prescott. There are several poems, and other light reading. Warren F. Kellogg, 5 Park Square, Boston.

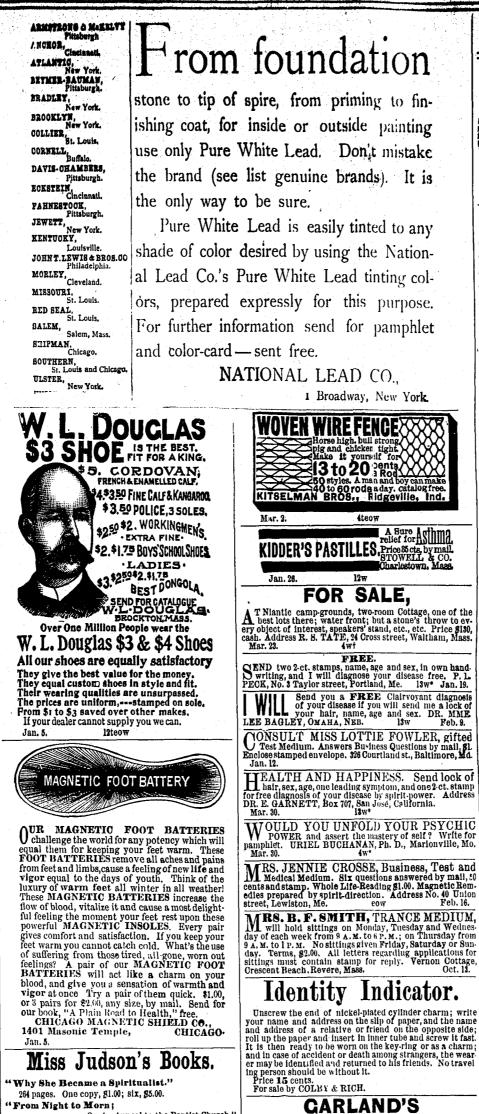
SCRIBNER'S .- Easter has most appropriate notice in the four beautiful pictures and a hymn. "Prince Charles Stuart" is by Andrew Lang. W. D. Howells continues "A'Circle in the Water." The second paper of "A History of the Last Quarter-Century in the United States" treats of the Greeley campaign. George Meredith has a large installment of "The Amazing Marriage." "In Northern Waters" is by T. C. Evans. Under the title, "The Art of Living," Robert Grant has a paper on "Education," which is very readable and novel. "Stories of Girls' College Life" is of "La Belle Hélene," by Abbe Carter Goodloe. "Who Wonithe Battle of New Orleans?" being an unpublished correspondence of President Jackson. "A Question in Art" is a story by Robert W Herrick. "The Point of View" is well cared for. The poems are by Edith M. Thomas and Pitts Duffield. Charles Scribner's Sons, New York.

MCCLURE'S .- Quite timely is the autobiographic interview with the author of "Trilby," George Du Maurier, by Robert H. Sheppard, accompanied by a portrait of the renowned writer, pictures of his home, etc. A. Conan Doyle writes "Recollections of Capt. Wilkie." Ida M. Tarbell has her sixth paper on Napoleon Bonaparte, and concluding the interesting series. Cleveland Moffett writes some stories from the archives of the Pinkerton Detective Agency. "Tammany" is described by E. J. Edwards, and it is very fully illustrated. Robert Barr has a story, "Where Ignorance is Bliss." Henry J. W. Dam gives a faith-Ignorance is Bliss." Henry J. W. Dam gives a faith-ful, brief account of "The Bank of England." "After-wards" is a story by Jan Maclaren. Madam Adam Apply permanently to ABBY A. JUDSON, Cincinnati, O., or Boston, Mass., by P. O. Order or Express Order. Apr. 4. 4w* wards" is a story by Jan Maclaren. Madam Adam tells of "The Private Life of Pierre Loti," closing this month's issue. S. S. McClure, 30 Lafayette Place New York. THE LADIES' HOME JOURNAL .- The Countess of Aberdeen writes of "The Burning Question of Domestic Service." Emma B. Kaufman describes the "Life and Home of Mrs. Kate Douglas Wiggin." Grace Stuart Reid commences a story, "A Vivacious Girl." Josiah Allen's Wife writes of "The Earthquake of 1883." John Kendrick Bangs continues his series of "The Paradise Club." "The Man Who Most Influenced Me" is continued by Mrs. A. D. T. Whitney, Rev. C. H. Parkhurst, D. D., writes of "The True Mission of Woman." Fastions are set forth by Isabel A. Mallon, Emma M. Hooper, Emma Haywood and Ruth Ashmore. Other departments are well cared for by Frances E. Lanigan, Eben E. Rexford, Elizabeth Bisland, and E. R. Scovil. Curtis Publishing Co., Philadelphia, Pa. THE HUMANITARIAN.-Following his portrait is a paper on "Science and Faith," by Rev. F. G. Bonney. "Wares For Sale in the Political Market" is by Auberon Herbert. "A Page from American History," treating of woman suffrage, is by Edmund Hill. F. St. John Buller writes on the "Problems Concerning the Prevention of Insanity." Annie P. Groser exalts womanhood in her paper on "The New Spirit." "Corporal Punishment in Schools," by Rev. J. Rice Byrne. is against the practice. Ella MacMahon has a story, "The Good Measure." The Humanitarian, 302 West Seventy-Second street, N. Y. THE THEOSOPHIST.-In the latest issue (March) editor Olcott continues "Old Dlary Leaves." Henry Pratt has a paper on "Outlines of Astronomical Motion." L. Salzer writes on "Burial Alive and Hibernation." Count Ernest von Leben, "A Story of a Double Personality," and there are many other papers of interest to Theosophists and others. Theo sophical Society's Headquarters, Adyar, Madras. RECEIVED. - THE JOURNAL OF HYGIENE AND HERALD OF HEALTH; Dr. M. L. Holbrook, 46 East Twenty-First street, N. Y. PLANETS AND PEOPLE; Ormsby & Sprague, 169 Jackson street, Chicago, Ill. THE KINDERGARTEN NEWS; Milton Bradley Co., Springfield, Mass. THE, PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH; Fowler & Wells Co., 27 East Twenty-First street, N. Y.

BANNER OF LIGHT.

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May be Addressed until further notice.

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Apr. 6.

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Apr. 6.

Feb. 9.

Mar. 23.

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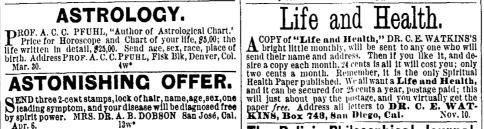
Apr. 6.

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with Lord's Prayer coined in smallest characters. ST. LOUIS MAGAZINE, 2819 OLIVE ST. LOUIS, MO. May 31.



FOUNDED IN 1865. A Norgan of Psychical Research and of Religious and So-cial Reform. B. F. UNDERWOOD, Editor and Pub-lisher; SARA A. UNDERWOOD, Associate Editor. Room 58, 92 and 94 La Saile Street, Chicago, Ill. Terms, \$2.50 a year.

Jan. 20. Chicago, Ill. IGHT: A Weekly Journal of Psychical, Oc-cult and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits em-bodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion-conducted in a spirit of honest, courteous and reverent inquiry-its only aim being, in the words of its motto 'Light! More Light!" Jan. 20.

In a spirit of housed control and fortion in the housed control and fortion in the set of the works of its motion in the housed control and fortion in the housed control and the house of the house the house experience and knowledge are of the highest value, and who have no other while the for their publications than "LIGHT." This gives the Journal a unique position and a singular value. Price 2d.; or, 10s. 10d. per annum, post free. All orders for the Paper and the datessed to "The Manager"; all communications intended to be printed should be addressed to "The Editor." Office: 2 Duke street, Adelphi, W. C., London, Eng.

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Articles written for the Recton Evening Transcript, April, 1891, by M. J. BARNETT, F. T. S. Pamplet; price 15 cents For sale by COLBY & RICH.

a la



Mrs. S. S. Martin, 474 SHAWMUT AVENUE, Boston. Sundays and Thursdays at 2:30 P. M.; Tuesdays at 8. Apr. 13. Apr. 13.

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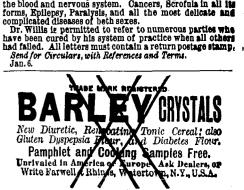
Truth. A NOVEL.

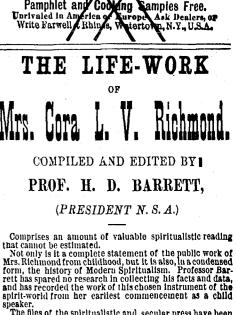
BY LOUIS DE VILLENEUVE.

This remarkable story is replete with psychic incidents and occult marvels, as well as sound scientific information. Conched in eloquent diction, abounding in high moral sen-timent, attractively presented in the course of a tale of infilling adventure, it promises to be one of the great liter-ary successes of the present season. Handsome cloth, **\$1.00**; paper, **50** cents. For sale by COLBY & RICH.



A Lecture delivered at Berkeley Hall. Boston, Mass., Sun-day, Jan. 17th, 1892, by DR. F. L. H. WILLIS. Pamphlet, pp. 22. Frice 5 cents; 6 copies 25 cents. For sale by COLBY & RICH





files of the spiritualistic and secular press have been The files of the spiritualistic and secular press have been placed at his disposal, and every item bearing upon his sub-ject has been carefully gleaned by the author. From piles of letters that have generously poured in from every hand Mr. Barrett has culled those best calculated to forward his work, and has made a general digest of the others. No home or library of Spiritualists will be complete with-out this book

OUTLINE OF CONTENTS.

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

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

Other Controls; The Guides.

Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gales Forster; Sarah Brooks; Horace H. Day; Removal to New York City, 1856; Philadelphia; Boston; Baltimore.

NEW YORK CITY CONTINUED.

Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy: Other Places in the East; Mead-ville, Pa., 1894; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julien; Gen. N. P. Banks; Nettle Colburn May-nard.

England; Robert Dale Owen; George Thompson; Countess of Caithness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

Work in England Continued.

California Work; Other Visits. Chicago Work, 1876 to 1895; First Society Chartered, 1889.

Camp-Meeting Work; Cassadaga; Lake Pleasant; Onset Bay; Lake Brady, etc., etc. Literary Work; Hesperia; Volumes of Discourses and Leo-tures; Psychopathy; Soul Teachings; Poems; Other Lit-erary Work.

Literary Work Continued; Lecture on Gyroscope, 1858; "The Shadow of a Great Rock in a Weary Land," 1837; Heaven's Greeting to Columbia (poem); Other Selections in Prose and Verse; Work of William Richmond.

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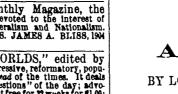
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The New Ideal of the Christ,

By W. J. COLVILLE, is now issued in a near pamphlet, and is a document well worthy of extended circulation, setting forth as it does the spiritual view of the Christ, in distinc-tion from the orthodox supernatural conception on the base hand, and the negative, agnostic theory on the other. Pamphlet, pp. 22. Price 5 cents; 6 copies for 15 cents. For sale by COLBY & RIOH.

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The Religio-Philosophical Journal.

BANNEL OF LIGHT.

The Anniversary. [Continued from Afth page.]

and has Spiritualism been of practical utility in answering that important question to our entire satisfaction? we are ready to respond it has. What is the influence of Spiritualism done in the past? The molding influence it 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 en-alayed in the past. This people (the Israelites) sank down in hopeless bondage. Was there a power that could release them? We are happy to point you to a deliverer which came through 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 to-day from the spirit-world? Jesus received truth in the same way that we to-day 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 audi-ence was appreciative and the collection gen-MISS A. A. HICKS, Sec'y. erous.

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 cele been hard at work arranging for a grand cele bration of the Anniversary; the result has surpassed any ever held by the First Associa-tion in this city. Metzerott's Hall was trans-formed 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 horse-shoe 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 Ju-lihn, Mrs. Jaques, Mrs. Gilbert, Mrs. Willis, Walter Clendaniel, Miss Comarnardie, F. B. watter Ciendaniei, miss comarnardie, F. B. Woodbury; a poem by the late Thomas Gales Forster was read by his daughter, Mrs. Jen-nings; music-song, Rosa Smith; piano solo, Bertha Julihn; violin solo, Julian Burnham. At the conclusion of these exercises Mrs. Gil-bert in a brief speech presented the pianist of the Lorenum with a heavitiful cold watch as a

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 Presi-dent of the Association opened the morning session with a brief speech, giving an account of the birth and progress of Modern Spiritual ism. He then introduced the speaker of the day, Mrs. A. H. Luther, who delivered a mag-nificent address on the "Genius and Scope of Modern Spiritualism."

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

During the sessions of the day telegrams were read from H. D. Barrett, President Na-tional Spiritualists' Association; L. V. Moul-ton, Grand Rapids, Mich.; W. H. Bach, Aber-deen, So. Dakota; Mrs. Cadwallader, Salem, Maco 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.

Providence audience, and there is a general de-mand that they return to us soon. Mrs. Downing, under control, held the close attention of the people by her truthful delinea-tions 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. Ev-ans sang with fine effect one of his magnificent solos, which was followed by a duet by Mrs. solos, which was followed by a dust by Mrs. Robinson and Mrs. Perkins, that added greatly to the interest of the occasion : Mr. David Bulfington, Vice President of the Society, then in-troduced Dr. F. H. Roscoe, who gave an Anni versary 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 Paw tucket, and (under control) held the people another half hour. After a session of over three hours in length the audience dispersed, declar ing 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 socie-ties. 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 Ir. 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 ori gin 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. Law-rence, 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 Aniversary, it was ob-served in less than a dozen cities. The day is now universally held as a festival by Spiritual-ists 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 con-tempt, 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 the Spiritualism holds in store for future reveal 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' Soci-ety, and Mrs. J. C. Saxon. Orchestral aud vo-cal music interspersed the speeches, and at the close of the conference a general hand shaking and reunion followed.

pings," and the closing of another year in the era of Modern Spiritualism. It will soon be time to arrange for our forthcoming Bi-Cententime to arrange for our 101 the state of the

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 duct by a young lady and a very young gentle-man, 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 lives, and grow up to be earnest and future 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 pæan 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 orthe charge of Prof. A. B. Severance. chestra was furnished by Prof. Shaw. Refreshments were served by the Ladies'

Aid Society. Saturday was given to conference meetings

and test seances 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 h mottoes an

mand that they return to us soon.
Mrs. Downing, under control, held the close attention of the second attention.
At 7:30 we found our hall crowded to the door.
The large audience joined in singing "Nearer, a fine invocation. Miss May Cooper rendered a fine invocation. Miss May Cooper rendered an original Anniversary poem: Mr. W. D. Evspoke clearly and earnestly, and others took

part in useful conferences. 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 en-tertainment, 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 reclistations; 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, an-other fine lecturer and test medium, and one other fine fecturer and test metricul, and one to be depended on for truth; also Geo. A. Por-ter of Providence, a good lecturer and a favor-ite 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 ever 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 brightfaced 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 Spir-itualism in the United States, and outlined the plans of the Society for the future. An ad-dress was also delivered by Dr. J. E. DeWolf, Cleveland's, the best that money can buy.

burg and Allegheny, which holds meetings in Carnegie Hall.

The First Church of Spiritualists, whose meeting place is No. 6 Sixth street, is a regularlychartered institution, and was the first Spirit-ualist 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. Nich-olas M. Schemkel; first Vice President, John H. Knight; second Vice-President, Dr. James; Treasurer, Henry Metzgar, and Secretary, J. H. Lohmeyer. Dr. Schemkel resides in Allegheny, and the others in Pittsburg. Mr. Metz-gar is the well known manager of the local Bell Telephone Company, while the other gen-tlemen 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 was a face. years of age. According to the statement of one of the Spiritualist leaders, Mr. Grimshaw's especial forte lies in speaking while under what is called "control." The First Church people have already pre-

The First Church people have already pre-pared an elaborate program for the celebra-tion 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: In-troductory address, by Thomas Grimshaw; "A Soldier Song," by A. J. Baernstein; recitation, by J. Claus; piano solo, Mrs. McCarthy; solo, Miss Wooster; address, "What Use Is Spiritu-alism?" John H. Knight; solo, Miss LaBelle Kennedy; recitation, James Van Orstand; duet, A. J. Baernstein and Miss Kennedy; piano solo, Miss Lilian Horton; solo, Anna Charlotte Stock; song, J. Eichers; character Charlotte Stock; song, J. Eichers; character sketch, Mrs. Carrie E. Twing, and others. The services in the other churches will be ap-

propriate, while the Psychical Research Soci-ety may decorate their hall in honor of the oocasion

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.

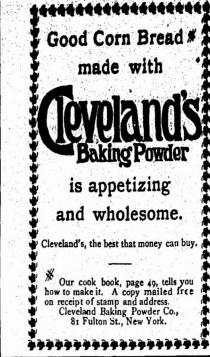
For Over Fifty Years

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 Diarrhœa. 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 Pos-



That a majority were believers in the truths of Spiritualism and endorsers of the National Spiritualists' Association was evidenced by the hearty applause, which was frequent, and also in the financial result of the meeting. Presi-dent Edson opened the meeting with practical statements in regard to Spiritualism, and re turned thanks in behalf of Washington Spirit ualists, for the liberality shown by the Wash-ington 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' Associa-The result of her eloquent plea was in tion. 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 giv-ing recognized communications.

Mrs. Luther then made an eloquent farewell address; this noble instrument of the spiritworld 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 noth-ing 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 enthusi asm 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 Hempston; piano solos, Miss Julihn; violin solos, Emil Carelius Christiani, Jr., and Julius Burnham. Mr. Theodore J. Mayer was remembered by a form friends on Tracedeu experime April 2 and few friends on Tuesday evening, April 2, and presented with forty-nine elegant roses, each one representing a year of his life. FRANCIS B. WOODBURY.

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. Joslyn presiding at the piano.

Dr. F. H. Roscoe, President of the Society, then read an original poem, entitled "The Forty-Seventh Anniversary of Modern Spirit-ualism"; Master Wallie Blakely and Miss Wil-liams 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 occa

WEIBER'S HALL.

The celebration was continued by the Pro-gressive Thinkers in the afternoon, at Weiber'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. Launderville, J. N. Magoon, M. D., and M. F. Sutherland.

Mr. Thomas Lees gave his "Spiritualistic Al-phabet," bringing in the names of the most prominent speakers and mediums on the spir-itual rostrum. The rhyming was after the style of the old familiar "Alphabetical Nursery Rhyme," and revived many pleasant mem-ories, 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 spiritmessage 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 enter tained 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 un-satisfactory 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 useles for people to seek for advice concerning business affairs with a view to avoiding impending troubles or of taking advantages 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-yearold, 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 num bers presented was the singing of Miss Alice Englert; the piano solo, by Miss Geneva Richards; "A Kindergarten exercise," with singards; "A Kindergarten exercise," with sing-ing 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.; con-cluding 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 conscience part in Dr. and Mrs. Chester Goodrich of Portland, of the Lyceum played a conspicuous part in Me., presented an exhibition of "mental teles-raphy," which was greatly enjoyed by the audi-mortality, represented by Miss Mabel McCas-

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 in-spiration, and bring the audience into harmonblending 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 inclem-ent weather, the Anniversary was a great suc-

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. 415 Chestnut street.

Port Huron, Mich.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary of the great. est 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 enjoy-ed 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 lowers, 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. Robin-

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-

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 Soci-ety; Mrs. E. R. Nickless of the First Society of the South Side; J. R. Francis [editor Pro-gressive Thinker]; Mrs. Jeffreys of the Frater-nel Endeavor Society and Mr. Hoffmen. The nal 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 socleties 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.

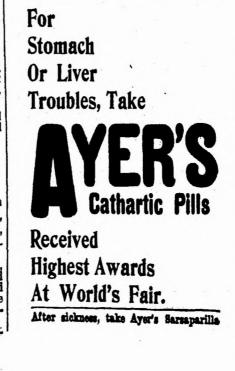
Frederic Cushman, who is to succeed Rev. G. V. Cordingly as pastor of the Progressive Society, made a short address, after which Mr. Cordingly gave a series of tests that aroused the deepest interest of the audience. The program also included several musical and literary selections.

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 Spir-itualists 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 addi-tion, the Psychical Research Society of Pitts-



p interest She treated subject in a clear and comprehensive manner, show-ing the important part Modern Spiritualism had held in placing woman where she stands to-day, side by 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 wo-man for the benefit of the tuture 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 BAN-NER OF LIGHT, and speaks a good word for it on ev-ery occasion.

ery occasion. She will speak for our Society next Sunday.

In Curing Torturing Disfiguring Skin Diseases **(**uticura Works Wonders Bold shroughout the world. British depot: F. NEW-BEET & SONS, I. King-Edward-st., London. POTER DEUG & CHEMICAL CORP., Sole Props., Boston, U. S. A. MINARD'S LINIMARGE BOTTLES THE GREAT Internal MEMORY ALL DRUGGISTS, INLARGE BOTTLES ALL D It is the KING of PAIN MINARD'S LINIMENT MF'G CO. BOSTON MASS. Consumption and Rheumatism. A Scientific Statement in Plain Language of their Origin, Treatment and Cure. By GEO. DUTTON, A. B., M. D. Cloth, 60 pages. Price \$1.25. For sale by COLBY & BICH. MEETINGS IN CHICAGO. First Society of Spiritual Unity meets at Ouster Post Hall, 85 South Sangamon street, every Sunday at 18%, 3% and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, perma-nent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Hooley's. Theatre, at 11 a. M. Speaker. Mrs. Cora L. V. Richmond. Band of Harmony, Thursday, 7% P. M., Orpheus Hall, Schli-ler Theatre. MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded) 1852) meets at First Association Hall, 8th and Callowhill streets. President, J. C. Steinmetz: Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 1854 A. and 75 P. M. Lycoum at 25 P. M. Spiritual Conference Association meets at the-northesis corner of 8th and Spring Garden streets every-Bunday at 35 P. M. 8. Wheelex, President, 473 N. 8th street.

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NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light. A CHBERFUL VOICE. My little bird broke out one night, My fittle Dird Droke 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 gleetui tone, While walling went the winter wind; His voice, I said, shall be my own, And in the dark a song I 'il find! WILLIAM BRUNTON.

Hicks-" How foolish it is to be always aping the rich." Wicks-" Yes, but it is safer than monkeying with the common people."-Boston Transcript. rich."

Never condemu 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 accu-sation, and remember that the malignity of enemies may place you in a similar position. — The Jewish

Burglar-"There goes a detective. Pick his pocket and bring me his knife." Pickpocket-" Wot d' yeh want his knife fer?" Burglar- 'The nex' time I'm attacked, I'll defend meself with it, an' then leave it behind fer him to find when he's huntin' fer clews."-N. Y. Weekly.

The Christian Witness strangely compares salva-tion to the grippe: "Salvation is like the grippe in one respect. 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 cannot charge of read the var; All can be brave and true; And where Truth's royal standard waves, There's work for all to do; And work from which thou mayst not fiee, Which must be done, and done by thee.

Anent 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 burts 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 Empresses, one Emperor, three Kings, twenty-three grand dukes, and no end of princes, dukes, counts, etc.-Ex.

RECKLESS EXTRAVAGANCE .-- " If you must know, ma'an.," said the doctor, "your husband won't live twenty-four hours longer." "Good gracious!" ejacu-lated 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 in-creased its number of friends to such an extent that enlargement and improvement has become necessary. Every page teems with good things for the dumb aui-

> A DISPUTE. Tom and Joe quarrelied, I ve heard people tell,

- About a queer animal

- Hid is a shell. "I tell you it walks, sir!" Said Tommy to Joe. "It swims!" cried Joe loudly;
- "I've seen, and I know!" "I've seen, and I know!" "It walks!" "No, it swims!" And the boys grew quite wroth; But the turtle preped 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 rejec-tion, a constitutional amendment giving the suffrage to women.

A Salford magistrate has rather improved on the Mansion 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 tening 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 charac-ters by the lines of the hand as by the bumps of the head; but he scented crime in fortune-telling, and convicted the namer fining him the as account the convicted the palmer, fining him 10s as against the Mansion House 425. 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 there use the steam 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? , the la-dy has not lost her last friend. No, the la-uy has not not the la-dy? What is the mat-ter with the la-dy?

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The la-dy has been bar-gain hunt-ing. She has bought a table-cloth for \$1.43 which is ad ver-tised by an other 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 watch, while some must pray-The fighting we do in the choir.

"I'm so sorry supper isn't ready," said Mrs. Dins more to her husbaud when he came in. " i attended the meeting of the sewing circle this afternoon and could p't get away." "Hemmed tu, were you?" asked her husband.-Detroit Free Press.

There was a young man from Bordeaux Who never had sreen any sneaux; In the storm of last night, He displayed much delight, When the wind through bis whiskers did bleaux. -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 nore 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. Preoccupy the mind with worthy things and base things will find no lodging there.—The Sedgwick (Kan.) Pantagraph.

A most destructive hurricane recently devastated A most destructive intricate recently devascated the Fiji Islands. On one island the coccoand planta-tions will need five years to recover. On Taveunion, where most of the European planters are settled, nearly everything was swept away.

A dispatch from Rome reports that the village of Bollara has been overwhelmed by a lands ip, extend-ing over two thirds of a mile. It is believed that many were killed. Troops were summoned to help search the ruius for bodies.

> NATURE'S EASTER ANGEL. From the south or from the west, With the red shield on his breast, Singing clear "A wake! Arise!" Nature's Easter angel files. 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 genus 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 divinterested bosom in this world is for peace, industrial and inter-national.-Lord Rosebern.

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. The before the French Academy of sciences of mode. Pictet. He placed himself in a tube which could be cooled down to— 130° C, his head remaining outside; and, when cooled down to— 110° , hunger was set up as the result of a natural effort to fight the cold with extra combustion and digestion. Eight sittings cured him of dyspepsia, from which he had suffered for many years. 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 coru 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 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 vari-ous governments instituted legislation tending in that direction, there would be a popular outburst which would resemble in its fury the French Revolution.-Ex.

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

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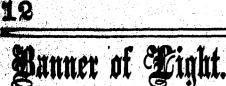
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OF LIGHT. BANNER



BOSTON, SATURDAY, APRIL 18, 1895.

(Republished by request from THE BANNER of March 27, 1869.] MORNING LAND.

"We are such stuff As dreams are made of; and our little life Is rounded with a sleep."

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 fade the urns of night in saffron skies, And light and love return to young, dream-haunted eves.

Barine has sucked the breath of Spring— And I have touched thy lips, Earlne. What time the dawn came from the purple sea, And forests fluttered to the waving wing 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: Dimdrosera is all o'erdrenched with dew. Ahi well might Merlin wake in Broceliande. 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 live again? Will morning dawn on the bewildered brain To cool and heal? And shall I feel the breath Of freshening winds that travel from the sea, And meet thy loving, laughing eyes, Earine?

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 executing hand; See the dense darkness suddenly withdrawn, As when Orion's sightless 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 duil sleep is o'er, and we Drink the immortal morning air, Earine. —*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 mani-festation being based upon unchanging law, certainly must be synchronous with Death itself : therefore we might look back to the child-hood days of old Father Time for phenomena similar to those occurring in these latter days

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 ac-credited in some quarters with its instigation; but there is nevertheless enough evidence, his-torical and other, to make tenable the position torical and other, to make tenable the position that Modern Spiritualism is a special and wellorganized movement initiated in heavenly spheres, and that it is still guided by supernal wisdom along incomprehensible 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 im-pulse through the publicity attained for the mysterious "Rochester Rappings." This pub-licity, 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. Ca-pron, who afterward became the author of "Modern Spiritualism, Its Facts and Fanati-cisms." From this work the following passage, bearing upon this point, is culled: sage. bearing upon this point, is culled: "The spirits had long been urging the mediums to allow the utmost facilities for investigating this sub-ject: but the aversion of the Fox family to the noto-riery consequent upon such publicity was not easily overcome. Indeed, they resisted to the utmost all di-rections of that nature as much as possible. Direc-tions were often given which the mediums 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." world." The mediums continued so obdurate in their refusal to heed the distasteful importunities that their unseen visitants 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 Wil-lets 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 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.' We urged the awkwardness of the position we should be placed in, the ridi-cule 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 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: Corinthian Hall should be hired; Mrs. Fish and Mar-garetta 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 investi-gate 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 sugges-tion on our parts... We were assured that it was the best course in order to silence all slanders, and estab-lish the truth; and they declared that this would pre-pare the way for a more general development of spir-itual communication, which would take place at no distant day." greater': distant day." Thus was the movement launched by "the spirits." What a marvelous work has been acspirits." What a marvelous work has been ac-complished since that fated (may we say?) sé-ance. 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

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!

Not at all! At the time when the Hydesville rappings reverberated throughout the world the "sim-ilar phenomena of the ancients" had come to be philosophically and scientifically looked upon with haughty gaze, as deplorable evi-dences of an unenlightened and superstitious past; the wise men blushed for their ances-tors! 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, adoptphilosopher who had, with good intent, adopt-ed delusion and charlatanry to aid him in illu-minating his unscientific people. Swedenbor-gianism 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 seeress of Prevorst were ignored, Cahagnet contemned, 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 causeback to those who utilized the Fox sisters as their humble instrumentalities. When this is done, one personality prominently shadows itself before our view—our own unique, admired, beloved Benjamin Franklin. Turn to the ac-counts of the sittings of Mr. Livermore with Kate Fox in New York, recorded by Epes Sar-gent 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, "Ed-ward Fowler's Communications," and consists of the narration of some very remarkable ex-periences. On the night of Nov. 21, 1851, im-mediately 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 shoul-ders rounded. The contour of his face resem-bled in a derme the portunits of Franklin but ders rounded. The contour of his face resem-bled 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 oc-casionally 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 Frank-lin's labors in behalf of the heaven-born Cause. This surmise is further supported by the state ment of Tien Sien Tie, the control of the Eng-lish trance medium, J. J. Morse, in an inter-view 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 The possibility of such communication world. 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 exception-al and sporadic, and the means by which the manifestation of their presence was accomplish ed were in all probability as little understood

per and peh, 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 Walk-er's father, who said, in reply to a question as er's father, who said, in reply to a question as to making these things known: "Tell only a few friends. We are making suitable prepara-tions, 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 farm-house, names and all, was rapped out.

Here was no previous suggestion to this sub-jective mind that a spirit was present that memorable night at the farmhouse. The whole matter came to them all like a lightning flash from a clear sky. Here, too, 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 ex periences, which have truly "gone round the world."

This narration sweeps away suggestion and telepathy, and leaves clairvoyance but a slen-der 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 scance, 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 fail beyond the limit he oracularly lays down.

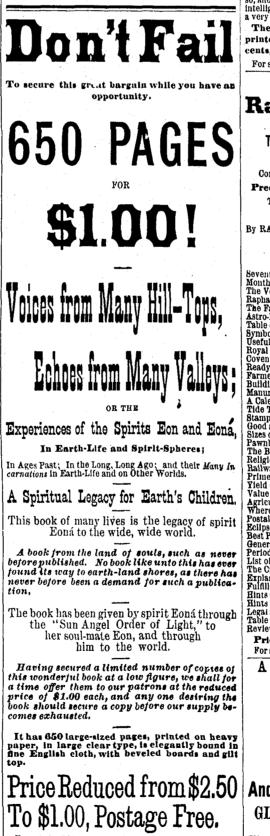
Mr. Carpenter tells how Mr. Hudson was "quite shocked" to learn that an intelligent person had been made a Spiritualist by read-

Ing his book. He will be a good deal more shocked, should he live on earth ten years, to see how inconse-quent 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.

In the Spring

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selves to be participants, were incompetent to take advantage of the laws through which intercommunion 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 Spirit-ualism is the result. HENRY FORBES. New York, March 11, 1895.

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

BY G. B. STEBBINS.

"N 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 direct spirit-influence; each illustrates the other, neither can supplant the other. Whoever un-dertakes that vainly tries an impossible task. Mr. Hudson's hypothesis is so lame as to be simply absurd; his conclusion is like the hy-pothesis; 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 amena-ble 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 des titute 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 conclu-

ions" 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 splits. All goes swimmingly as long as the medium knows what to reply, or can obtain in-formation 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 dismally." There are mediums and mediums. With some

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, Lu-cina, 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, Genessee County N was an inmate of the Tutlle family, at their farmhouse, near Byron, Genessee County, N. Y. Mrs. Tutle 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. Tutle was agnos-tic. Mrs. Tuttle never had before, and did not dream of having messages from the crist dream of having, messages from the spirit-world; Mr. Walker was a Baptist church-mem-ber; all were of undoubted integrity and of

thoughtful intelligence. All have passed be-yond 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 her humbard dither there in her chair in stead we now have Theosophy, Occultism, Psy-chical Research, Mental Science, and the up-to-date agnosticism represented by the Border-landers generally; besides, and more numerous than all, the unqualified Spiritualists. Never my mother and your father are here. Get pa-



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