

BANNER OF LIGHT.



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NO. 7.

Written for the Banner of Light.
WISDOM.

BY MARY WOODWARD WEATHERS.

Whence cometh wisdom? Is it of the schools?
Mere erudition, literary fame?
Display of words is but an empty name,
And worldly wisdom but the craft of fools.
Or is it power of mind above the brute
To know what's best, and how to rule the will?
Of what's for happiness to take one's fill,
And through experience to store much fruit.

Not in the science of the schools is found,
Whom ye call wisdom; but in humble dress
And in the common walks of life she shines,
Religion's handmaid; on her errand bound,
Of love, who, in some pious act, would bless
And help another, as life's day declines.

The Anniversary.

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

Commemorative Exercises held in
New York City: Cassadaga Camp;
New Bedford and Lowell, Mass.;
Port Huron, Mich.; Chicago, Ill.;
Sacramento, Cal., Etc.

The First Society of Spiritualists,
New York.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary of the Advent of Modern Spiritualism was celebrated at Carnegie Music Hall on Sunday afternoon, March 31. The speaker's desk was trimmed with flowers, and the platform decorated with ferns and palms. On the platform were a number of well-known prominent Spiritualists. The large hall was packed, many standing during the exercises, which lasted from two to six o'clock. Quite a number who came, finding every place occupied, were obliged to go away.

Mr. Henry J. Newton, President of the Society, opened the exercises by requesting the audience to join in singing "Home of the Soul." After which he made introductory remarks as follows:

REMARKS BY PRESIDENT NEWTON.

It has many times been said that nature provides in a general way for her offspring; that as we develop, unanticipated wants are continually coming to be known. In the revolution of this planet upon its axis we are compelled to divide eternity into fractions, and we get certain things a certain distance from other things, and we call these distances time. In this way we have minutes, hours, days and nights, and in the earth's revolution around the sun three hundred and sixty-five of these days are required to make a year, and all of our experiences take place in this time, and we grow old. Our experiences are the developing agencies which nature provides, and it is on this line that all advance is made. The years come and go, and become centuries, and from that to hundreds of centuries, and there is no such thing to an intelligent mind as one time being the same as another time. It is perpetual, eternal change from lower to higher conditions; man through these processes develops, and he realizes his needs in the ratio of his intellectual development, and when he becomes conscious of some great need, his intellect has developed to a point which will enable him to find it in nature's great storehouse. This is a truth recorded in history all along the development of the race.

Whatever any one may say, it is a fact all the same, that science assails all forms of antiquated religions with a resistless hand. Science knows no God, no religion. With such a foe fearfully on the offensive, bereft of every weapon of defense, religion is being destroyed. Through all history this conflict has been going on, and something was absolutely necessary to supply the need created, and according to the law introduced, that nature always provides for her offspring, something must be found in her laboratory that would answer this great cry for light to dispel the darkness.

We, as Spiritualists, claim that Spiritualism is the child of nature that has come in response to this call for light; and for this reason we have gathered to celebrate the Forty-Seventh Anniversary of Modern Spiritualism, for it was forty-seven years ago to-day that intelligent communication was established between this and the unseen world.

Following the address Mr. Robert DeLeon Myers sang "Open the Gates."

Mr. J. Clegg Wright spoke in part as follows:

REMARKS BY MR. WRIGHT.

Spiritualism is the product of the mental energy of the spiritual world. Spiritual beings live in nature. The boundaries of the universe cannot be found. The limitations of science cannot be known. Life and its possibilities are endless. Spiritualism comes in an era peculiar to certain states in the intellectual development of man. When man is intellectually feeble, he stands in need of superstition; superstition is the product of feeble intellectual power and small experience. The civilization of the human race is a product of slow growth, and attending its development there have been systems of superstition. When philosophy failed to solve the problems of existence faith stepped in; theology was born, a make-shift to fill the gap until knowledge should come, until the reign of inspirational power.

Man becomes only a correct interpreter of the spirit-world, when his natural power has attained a certain sensitive, and the development of a certain quality or capacity. Only a few among the inhabitants of the world sustain a useful relation to the conscious action of powerful spirits. The hero in all ages, the big man in all times, the makers of philosophy and political revolutionists, have almost always been the children of inspiration. The great steps in progress have been achieved by the inspiration of the individual. The flux of nations, the rise and fall of empires, the coming and the going of great ideals of liberty and progress, these have been in perfect rhythmic harmony with the powers of an inspiration from the realms of mind and thought. The conservative instinct is the obstructing instinct of the race. Sometimes that conservative instinct has been strong, and has shackled and destroyed liberty, the liberty of intellectual progress. If Christianity had never become the dominating religion of the Roman world, the magnificent civilization of the Greeks would not have

been destroyed. When the image was broken, when the ideal was destroyed, that power which has been referred to this afternoon, that power which is found in the uniformity of the action of the phenomena of nature, becomes the captivating power to the mind of man.

Under the magnificent intellectual sentences of Lord Bacon, old metaphysical speculation was rolled back, and the demonstration of truth became the ideal for the salvation of the human race. It is easy to start the fires of revolution, but not so easy to extinguish them. From one extreme to another the human intellect bounded, and the states of Europe were too small to contain the spirit of reorganization. Patriotism found no room in the homes of Europe, but had to extend itself under the ban of malignant persecution. The foundations of the American spirit of liberty were made in the revolution within, and against the iron bands of a metaphysical philosophy.

The spirit of New England was Puritanical; it was an extreme development, but it is nearly dead now, and it is well for mankind that it is so. On one side in the revolution came the Quakers, and William Penn of Pennsylvania; had Pennsylvania escaped, Quakerism would have been buried under a snowdrift of human progress. You can never make a grand, intellectual development where the mind is debarrd from the cultivation of the beautiful. It is in the extension of art studies, it is in the multiplication of books of thought, in the enlargement of the human mind, from which the great new book directs its rise in knowledge and life. But it is frittered away by the imitators of art. It is bringing the imagination of the artist to work on the divine forms of nature. When the poet nature sings something from "Paradise Lost," when the human heart becomes the subject of the poet's illustration, it is then that liberty has come to stop on the face of the earth, nevermore to die. When the human intellect and imagination can chain the powers of creation to illustrate the constitution of human nature, kings must pass away, aristocrats shall not rule, and democracy shall be born; then Modern Spiritualism, which is the highest expression of the god of liberty, shall reign triumphant. It has no prince, and the child in the log cabin may be illuminated in a higher degree than the child born in the palace.

The prince and the peasant shall rub shoulder to shoulder on a philosophy of equality in that place of nature just out there where the spirit-world is. When the king dies he becomes an ordinary man. All men come to the same end, and are the products of the same effects in this mighty universe, so that the epoch of patriotism has come. Puritanism did its work; it destroyed the bigots in the churches. It brought into fashion deal furniture, but clung to the spinning-wheel and the spade. And yet it lifted the world, for it required these sombre men to do it. These instruments of the epoch passed away, and there came a stranger here, a stranger to the ways of America, and his name was Thomas Paine. He approached the shores of America, and in America his intellectuality had an opportunity.

The new world, the country of the Indians, this country of George Washington, Benjamin Franklin, this country destined to be the cradle, not of Christianity, but the cradle of a naturalism to be called in future days Spiritualism—what did it mean when it came forty-seven years ago, when Benjamin Franklin was there trying to make a rapas in the days gone by? He had been trying to bring electricity from the clouds; he was trying to make a rap. I think I was there [the control] and a rap was made. What did it mean? It meant that a conscious personality, an intellectuality of a higher grade of unfoldment, could exist and work independent of brains, of cultivation. It developed the fact, namely, that conscious capability is identified with cellular brain states, and that the measure of an organized power will be the measure of its function, and without brain there can be no thought. He dared contradiction. Philosophy had nothing to say, theology was paralyzed. There can be no sensation without a brain, there can be no perception without a development, and there can be no conscious, creating, intelligent power. Theology was paralyzed. It was only a question of ages for it to die, to be killed.

Where there is a question there must be an answer. What is an intelligent rap? An intelligent force without a material brain, an intelligent conscious power. It bridges the chasm between the material and the spiritual. Spiritualism is built on the plane of science and on the plane of philosophy. Science is here, men are here, Spiritualism is here, the rap has come and Moses must go.

The intellectual life of the human race is but in its morning. China must go, because she cannot fight. Liberty and intellectual development come by inspiration, and the man that cannot scratch must die. A hard law, but it is the salvation of the world. Happiness will kill you. It is hunger in the child that makes it eat and grow. You grow. Appetite, intellectual appetite gives vigor to the race. The present difficulties are your corns, and they are crying to you to get a little more room.

How happy this world would be if the bigots were all in heaven. They will get there. We will try to help them get there. A man naturally of small force, a man whose mind cannot see far, had better die. Nature says it will be better, and nature says I do this because it is best. There is a time for injustice to die. There is plenty of time to do good work. The little boy who sells you a Sunday paper will shine in the galaxy, some day, of intellectual life in the spiritual world with the most brilliant brain that ever lived.

We are going on; the curtains are rising; though prejudices are around us, yet there comes something else into the beautiful constitution of man, and that is love. Love and reason come to bind the wounds. There is something that is coming up in human nature into the constitution of man, and I will name it philanthropy; I will call it disinterested, benevolent justice, something that gives a little more than a pound for a pound, an inch for an inch. Humanity, though selfish, is getting more kindly. A new adjustment of things will come after a while; the dust will settle, and you will put the frame into the closet, and we shall get on all right after all.

Liberty grows slowly, intellectual development spreads its power slowly, like the giant tree of the forest. The scientific man is coming, and he will bring Spiritualism with him, a child of beauty, a child of freedom, and the burdened soul shall live and know the loved ones that have gone before.

ADDRESS BY MRS. MILTON RATHBUN.

When Modern Spiritualism, forty-seven years ago, rapped in the humble home of the Fox family to arrest the attention of humanity, no one would have predicted that within a half century that event would be commemorated in this way all over America and in foreign

lands. To-day we join with millions in glad rejoicings that we have found and accepted this light, which leads us daily into a greater measure of strength, a sweeter realization of possibilities in unfoldment and accomplishment, a larger sense of our responsibilities, our duties and our privileges; a surer foundation for our hopes and fond anticipations for the life beyond the end of our earthly pilgrimage; a true fostering of the principles upon which our standard of right living is based; a brighter outlook for the eternities to follow the space of the time of earthly count, having exchanged faith for knowledge, and hope for certainty; a finer, nobler conception of truth as it appeals to our higher or spiritual being.

Modern Spiritualism, although not fifty years old, can justly claim that its adherents not only outnumber any other following gained in so short a time, but also has in its ranks the brightest minds, the keenest intellects and the richest in spirituality. The reasons why this is so are obvious. In order to be the most commonplace, indifferent, apathetic Spiritualist (I am sorry to be obliged to admit that we have some of this class among us) one must do a certain amount of thinking and a little reasoning; must accept something new and startling; must step out of the old rut upon a new highway; and, however they loiter by the roadside, they are at an advantage compared with those who are deaf, dumb and blind in Orthodoxy. Then if we leave out this class of indifferent ones, and look at the earnest, honest, intelligent truth seeker, who knows whereof he speaks, condemning palpable wrong, careful to accept evidence from all quarters, striving in wisdom to separate the wheat from the chaff, charitable while firm and loyal, ready at all times to give patient hearing and consideration to both sides of this great question—of this kind Spiritualism has myriads living up to their principles, or striving to do so, despite environments and untoward conditions.

It is well to-day to pause and consider our blessings, our opportunities and our duties. Have we fully realized that we are at liberty to exercise the functions of our mind in every realm of thought and research? That we can, even in caring for our souls, seek to know all that can be discovered concerning our future in the world of spirits? That we may confidently ignore, or cross that bridge called the mystery of godliness, and unravel the mysteries, gain knowledge and learn that what we sow we shall also reap, and with what measure we mete it shall be measured to us again? To be free to think is indeed a great boon; the opportunity to clothe our thoughts, to give expression and to hold aloft the banner of tolerance, is not to be lightly estimated. Our blessings and our opportunities being so great and manifold, it follows that our duties and responsibilities are grave, important and urgent. One does not do well to set aside these duties and responsibilities for the material pleasures or cares of the daily home life, business, or in the world at large. "Is true that we must toil, must give heed to the necessities and demands of home life, society, and so forth. In fact, while in this sphere we must live in it and be of it, but we should not do so at the expense of the great weight of responsibility attached to our lives, when we have found this enlightening power which Spiritualism imparts to its followers.

Defined by Spiritualism, a well-regulated life means the modes of living which develop the inner nature or spiritual being to the degree that it dominates and guides the physical, making all things subservient, but never ignoring or neglecting the proper demands of the physical for support, recreation and usefulness. How few among us, or in any following, can claim that our lives are thus well regulated?

Spiritualism has so many times been "exposed," "exploded," or "exterminated," according to the bugle blasts of its enemies, that it is amusing and gratifying to note their discomfiture when it serenely marches to the front time after time, each time stronger, more radiant with truth, because better understood; more beautiful, because its teachings have found greater acceptance with a deeper meaning; more popular because the vast number of courageous adherents have given backbone to their weaker, but well-intentioned brothers and sisters who are daring to stand erect, and speak the words, "Spiritualism," "medium" or "séance," in the ordinary tone of conversation, rather than whisper them, as formerly was their custom, especially in public conveyances, or in any place within earshot of any other than their auditors.

Spiritualism bids us be free men and women, to think for ourselves, and to "work out our own salvation with fear and trembling." We are by its philosophy and teachings deprived of the vicarious atonement, and must save ourselves. We cannot cast off the burden of our responsibility for omissions and commissions in right and wrong doing upon any one in this or in spirit life. We must hold ourselves strictly accountable, place our standard high and strive earnestly, strenuously and continuously to reach it. Our ideal must be formulated and based upon principles which will bear the tests of truth, reason and common sense. In other words, we cannot "Heaven the clouds," but must closely ally all departments of our daily walk in life.

In looking over the past, and considering the present, we have great cause for rejoicing, and no cause for anxiety or fear for the prosperity of this cause, which is enshrined in our hearts. The future will bring to us a brighter outlook, and as each Anniversary day comes around we shall have grown more spiritual, more liberal, more tolerant, more charitable, more just, more wise, more truthful, more honest, more earnest, more sympathetic, more logical, more reasonable, and more purified soul and body, if we but listen to and apply the wise counsels of those who have solved the mystery of death and what follows. This counsel may be given by a loved one, a wife, a husband, a parent, a child, a brother, a sister, or it may be from a guardian spirit, a guide, or some wise one attracted to us to do us good.

The familiar voices that have been heard in eloquence and logic from our various platforms, but are now silenced in earthly sounds, will continue to come to us in greater eloquence, with more touching earnestness, deeper and closer sympathy. If we will but listen to a Finney, a Denton, a Brittan, a Wheeler, a Wilson, Mrs. Banks, and many other of our bright lights who have bowed to the mandate "come up higher"; if we listen and obey their advice and directions, if we weigh and accept the good they bring to us, we cannot fail to become spiritually progressive. To us each anniversary day will be the red-letter day of each year; and if we reach the valley of old age, where the shadows lengthen and the sun's rays fall faintly, we shall tread cheerfully the way leading to the grand reunion with those gone on before, and welcome the boatman who will bear us to the farther shore of the river called death.

Then let us resolve to push forward more
[Continued on second page.]

Literary Department.

THE HEIRESS OF GROVE HALL. A ROMANCE.

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

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

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CHAPTER VI.

AFTER SEVEN YEARS.

MEAN every word I say; you ought to know that by this time, Dalton, I will have her arrested and locked up if I hear another word. Tell that meddling sister of hers that the first time I catch her here again she shall share the same fate, as an accomplice."

Pauline Somerton was the speaker. She stood with one hand—dark, and sparkling with jewels—resting on the glossy neck of her coal-black, high-mettled horse; her dark, imperious face, flushed with anger, turned upon the housekeeper. There was a passionate ring in her voice, a passionate flash in her glittering black eyes, that showed how accustomed she was to command—how accustomed to these fits of anger.

Dora Dalton, now the housekeeper, standing on the porch, looked down at her young mistress with a strange glance.

"She takes it very hard, Miss Pauline, that you sent her sister away in disgrace. Her old mother is sick, her brother is a cripple, and Susan Brown is so weakly that no one will have her at service; and they are as poor as poor can be. This young girl's wages was all they had to live upon, and—"

"Dalton, are you taking the part of this thieving maid-servant? Have you the impudence to stop me here for that purpose?" asked the young heiress, angrily.

"I beg your pardon, Miss Pauline; I only wanted to warn you—to put you on your guard—"

She stopped, with a strange look in her eyes, as the dark, supercilious face of her young mistress grew almost livid with passion.

"To warn me—to put me on my guard? What do you mean, woman? Has that pulling wretch dared to threaten me?"

"Not in my hearing, miss—but the kitchen-maid says so—and she's a sly, cunning fox; and she took a vow—so Mary says—when you turned her sister away in disgrace, to be revenged on you. And so, Miss Pauline, I thought as how I would tell you what Mary told me, to put you on your guard against her."

"That will do, Dalton!" the young lady interrupted haughtily. "No doubt you have my interest at heart—I think you have; but I have not forgotten the time when grandma warned me against you, as well. Hereafter mind your own affairs, and never dare to speak to me in this manner again! As for Susan Brown, she had better keep away from here. I'll set old Grip after her—and he will tear her within an inch of her life—the first time I catch her here again; and I will send both she and her sister to prison afterward!"

She sprang lightly into the saddle as she spoke. Tall and slender, with graceful, serpentine movements, she looked a brilliant creature enough, mounted on her black thoroughbred, glittering in his gold and silver trappings.

The housekeeper stood gazing after her, as the horse, with its rider, pranced down the leafy avenue—the same strange smile lingering about her mouth and in her eyes.

"She'll be worthy of her father," she muttered; "the worst criminal in New York, and the most daring. You'll set old Grip, the bulldog, on Susan Brown, Miss Pauline? Why, at one word from me he would turn and rend you. He has never forgotten the whipping you gave him with your little gold-handled riding-whip, that cuts through the skin like a knife! And he'll rend you yet, my lady, if I do not keep my eye on him!" muttered Dora Dalton, tossing her head, and turning slowly into the house. "You won't be warned, and you have no mercy, neither on human kind nor brutes; and you'll surely come to grief some of these fine days!"

The woman disappeared within the house, and the young heiress rode out through the beautiful entrance gates of Grove Hall, into the pleasant winding road by the river side.

The early autumn sun was shining brightly over the peaceful landscape; a cool breeze swept up from the river over the green meadows and distant hills; and as Pauline Somerton rode gaily along past bright gardens and beautiful villas, the cloud of anger left her face, and a look of eager anticipation came in its place.

"He will be there as usual," she thought; "I wonder if he will be as attentive as ever? He is not one to love lightly—my grand, magnificent Lord Oswald! How kindly he looked at the ball last week! I wore my richest and most becoming dress, and he whispered to me that I was 'Queen rose of the rose-bud garden of girls.' He is my senior by thirty years at least, but he is as grand as a king, and at forty-eight appears not more than thirty. He is

very lover-like when we meet, and my father has set his heart upon the match. I almost wish he would propose this very night."

There was no coyness in the young girl's mind at the thought; her eyes flashed brightly and her heart bounded eagerly while she turned the subject over in her mind; yet she was barely eighteen.

He was an earl's son—this haughty Lord Oswald—and his health could be counted by millions. The ambitious young heiress could not be content with untold wealth; she must wear a title as well.

He was on a visit to an old friend—Douglas Earle—and had seemed to admire Pauline Somerton from the hour that he had first met her. She was on her way to the house of Douglas Earle now. This was the day on which Miss Minnie Earle received her friends, and Pauline Somerton never failed to be there on that day.

Lord Oswald was in the drawing-room when she entered; his stately form, magnificent in all its proportions, showing most royally compared with that of another gentleman with whom he was conversing. Lord Oswald had dark chestnut hair, deep hazel eyes, a firm mouth and cleft chin.

Pauline and Miss Earle chatted gaily awhile, until Lord Oswald seated himself at the side of the young heiress.

"You are late," he said, with a fond, welcoming smile, taking her little dark jeweled hand within his own. "You must have met Henry Walton on the way, I think, that you were detained so long. By the way, how extremely spooney that young man is over you. He wants to propose at once, poor fellow, but he has not the courage to do so."

"I do not think he will ask your permission, if he does, Lord Oswald," answered Pauline Somerton, tossing her head airily. "Mr. Walton may not be the only young man who follows in my train. Perhaps you think he does not manifest very good taste?"

Pauline Somerton laughed as she fished for a compliment, showing her pearl-white teeth, of which she was very vain.

"It is the only point on which Mr. Walton and I could ever agree—our mutual admiration for the peerless Miss Somerton. By the way, we are to have a sailing party to-morrow; of course you have already received an invitation? The ladies are to display their prowess in rowing."

"Oh, to be sure! A boating party is to me a foretaste of heaven. With a stanch little boat, a pair of light oars and a fine breeze, one might almost be tempted to cross the Atlantic. Are you to display your skill at rowing, also, Lord Oswald?"

"Yes. I never allow any one to beat me. Still, I am a stranger in this country; possibly some of the young men here may do better; besides, it has been a long time since I have had the pleasure of rowing, and sending a boat flying over the wave, with a fair girl as my vis-à-vis. Most young ladies of my acquaintance think it much nicer to stay quietly at home, indulge in a novel, and talk over the latest fashions."

"And you think it much more lady-like, no doubt? I suppose I ought not to say it, but I must own that to me books are a terrible bore at any time, and I care nothing for novels. Fashions interest me somewhat, if they are extremely rich and unique."

"Yes; you are one among a thousand! Different in my eyes, from all other women. I would like to fancy them all angels; but I cannot reconcile an angelic being with the last French novel, hair in curl-papers, and the last fashion-plates. Now, I really do not know that angels row boats, or ride horse-back; but I do admire a spirited lady-rider, and I do think a fine girl never looks half so pretty as when well-mounted. I am impatient for the morrow to come, that I may have the pleasure of seeing you handle the oars as well. You ride superbly."

"I hear that Miss Earle has invited a young Californian, Arthur Bradish; are you acquainted with him, Lord Oswald?"

"I have met him several times. Have you not yet made his acquaintance? Ah, I forgot; you have but lately returned from school, and he is not exactly one of your set. He is Captain Bradish's only son—Bradish of Tower Hill, over yonder, just across the river. Miss Earle tells me he was once immensely wealthy. He lost all his wealth in some wild speculation, and then went out on the frontier as Captain in the U. S. Army. Arthur Bradish is scarcely twenty-one, but he has been all over the far West, and there is no kind of wild life that he is not familiar with. Two years of his life he passed in Germany at a University there, his mother having been a sweet little German Fraulein."

"Indeed!" Pauline Somerton said, just lifting her eyebrows. "And is Mr. Bradish a good carman?"

"One of the very best."

"And as poor as a church-mouse, I suppose. Tower Hill is a miserably dilapidated place. Is this Arthur Bradish fine looking?"

"Yes, very fine in his way. He and his fairy boat, 'Midge,' may outstep us all. His sailor suit and red shirt make him quite conspicuous. His bright blue eyes and dashing style have taken by storm the susceptible hearts of half the young ladies in this vicinity."

He laughed quizzically—this lofty Lord Oswald. Truth to tell, not being quite sure that Pauline admired him above all others, and fearing this young Mr. Bradish might eventually be his rival, he was nothing loth to prejudice the narrow-minded young heiress beforehand, even whilst seeming to admire him.

"It is strange, after all, that you have not heard of him before," he said, in his most insinuating voice. "Mr. Haskell challenged him to fight a duel for calling him (Haskell) an old idiot, and Bradish flatly refused to fight. He has been held a little contemptuously since then."

Miss Somerton's scarlet lips curled slightly. "And do the susceptible young ladies in this vicinity admire a coward? May the gods deliver me from such! You seem to be quite interested in this Mr. Bradish, Lord Oswald."

"Yes; he is but little more than a boy; his wild frontier life and odd ways account for it. He is altogether unlike any man I ever knew, and I think, Miss Pauline, that you will admire his style very much."

"Oh! very well, then; perhaps I may," responded Miss Pauline, tossing her head. "I am all impatience to meet him."

Lord Oswald's brow darkened; he had not expected this, and was sorry that he had mentioned the subject at all. And then Mrs. Earle came that way to speak to the young lady. Pauline rose, and together they swept away to the further end of the long drawing room, and the gentleman turned and looked out of the window, the dark cloud still resting on his handsome features.

Now that Pauline had left him, he felt dull and dispirited. He was in love—so he thought impatiently—and Pauline Somerton's eyes had sparkled to-day, and her smiles had flashed their bewildering brightness upon him more radiantly than ever before.

"I have no one to please but myself," he thought, stroking his dark beard. "I will propose to Miss Somerton to-morrow. A millionaire's daughter, even though an American and untitled, is a fitting mate for a peer of the realm."

Pauline Somerton stood at the hall door, ready to depart, the afternoon sunlight falling full on her brilliant, astute face, and forming an aureole around her dark head. Her riding-dress of rich black velvet fell in long sweeping folds around her slender figure, and the hand holding the jeweled riding-whip flashed with diamonds, each one worth a fortune in itself.

Lord Oswald came and stood beside her; Mrs. Earle and her daughter exchanged significant glances and smiled. "It was very desirable indeed!" They knew that Mr. Somerton was eager for the match, and Pauline was playing her cards, and playing them well.

If Lord Oswald had one fancy stronger than another it was for a spirited rider, and Pauline Somerton would hold him spellbound now. She toyed with the little whip coquettishly. She raised her dark, seductive eyes to his, and they bewildered him.

The golden chain that bound the captive beside her grew stronger. A wife who could be wretched him, and at the same time share his out-of-door amusements, was greatly to be desired by a man no longer young. He drew nearer, and took her little dark jeweled hand in his.

"Let us mount and be off!" he said. "The evening promises to be delightful; our horses are bright and fresh, and our friends here will not miss us in the least."

Her cheeks flushed, her black eyes flashed. She knew, intuitively, what the evening would bring forth. Without a word she descended the marble steps with him; he assisted her to mount, and they started on a gentle lope toward the river road.

Twilight came, and then the early autumn moon rose up, large and round in the eastern horizon. A dangerous position, truly; so Lord Oswald found, riding slowly side by side with this young and brilliant girl, in the dreamy moonlight, and the stars just peeping forth. But the words that trembled on his lips were not destined to be spoken; for, just then, the beat of a horse's hoofs was heard, and Henry Walton joined them.

"Confound him!" thought Lord Oswald. "I wish he were at the antipodes! Just as I was opening my mouth to ask the all-important question, he must intrude his unwelcome presence upon us, and I really think he would have said 'Yes.' Ah! what's this?"

For out of the deep shadows, from among the trees, came bounding forth a great dark creature, and with one mighty leap precipitated itself directly upon the form of the youthful Pauline. They were now in the midst of a dark pine grove, used as a picnic ground—solitude and gloom all around.

"It is Grip, the bull-dog," the young heiress cried, dauntlessly. "Down, sir! down! you miserable brute! Who has set you at me?"

It was indeed Grip, the bull-dog. He had misread her throat, and had seized instead a portion of her rich thick dress in his powerful jaws, just over her hip.

"You raging beast!" screamed Pauline Somerton, raising her riding whip as quick as the lightning's flash, and slashing the fierce brute across the eyes again and again. "Let go, sir! Let go! I say!"

With a deep, fierce growl, that seemed to shake the very earth, the dog let go, only to make another spring. The next instant, with a horrible cry, he had again seized the young girl—this time by her luxuriant black hair that was coiled in a thick mass at the back of her head—and tore her out of the saddle.

By this time Lord Oswald and Henry Walton had flung themselves from their horses, horror-stricken.

"Quick! or he will tear her to pieces," shouted Lord Oswald. "Find something to kill him with!" and he rained blow after blow on the dog's thick skull with the butt of his riding-whip. But the dog did not seem to feel it in the least. He set his powerful jaws together in a grip that nothing but death would unloose. He held his victim fast while she struggled madly to get free; the horses, meanwhile, snorting with terror, started off riderless.

"I vowed to be revenged on you, Miss Pauline Somerton," said a shrill, mocking voice close by; "you have ruined and disgraced my sister, with your suspicious and lying tongue,

and it has killed my poor old mother! I vowed to do it, and I have kept my vow. You told Dora Dalton this very day you would put us both in prison! Ah-ha! Miss Pauline, 't was I set the dog on you!" and the gaunt, spectral form of Susan Brown emerged from the deep shadow of the woods.

"Wretch!" screamed the young heiress; and with a quick, jerking movement of the head she pulled her long hair through the dog's teeth, leaving portions of it between his jaws; springing to her feet, she raised her whip and dealt the girl a furious blow across the face.

"You vile hussy! I will kill you myself!"

With a terrible growl of rage the baffled dog once more sprang upon his victim. She grasped its throat with both her slender hands, and they rolled over in the dusty pathway. Now the brave young girl was uppermost, now the sullen brute, in a silent, deadly struggle.

The moonlight sifting through the trees revealed the deadly white face, the great wild black eyes, and the grim, determined dog. Her strength was fast failing; her breath came in choking gasps; her hands began to relax their hold. Lord Oswald dared not strike, for fear of killing the girl—their motions were so rapid—and he groaned in agony! Henry Walton was still looking for something to kill the dog with. "Call off the dog! Call off the dog!" wretched being, whoever you are," he cried. "If you have power to set him on, you can call him off."

But the miserable girl had disappeared. The dog made one furious lunge at the slender throat. Pauline Somerton tried to gasp one last vindictive sentence, for she thought another moment would be her last; for if the dog once set his fangs in her throat she would never breathe again. She made one last wild effort to hold him off. "God help me!" she moaned, and then darkness set in.

There was the sound of swiftly flying feet, a light form sprung past Lord Oswald like a flash; the moaning voice had not yet ceased, when something flashed in the air, descended—and Grip, the bull-dog, rolled over on the grass dead, with a long-bladed knife thrust through his heart.

[To be continued.]

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.

Maine.

AUGUSTA.—J. E. Lippincott, Sec'y, writes: "The Spiritualists of Augusta have organized as a Society, known as The Spiritual Temple of Fellowship, have obtained a charter from the National Association, and taken steps for a parish organization. The services of Dr. Webster, formerly of Lewiston, Me., have been engaged for a year."

Dr. Webster is one of the veteran pioneers in Spiritualism—almost thirty-nine years a Spiritualist. He stands to-day in the front ranks as teacher, lecturer, medium, and the practice of healing as directed from the spirit-world.

His materializing séances in Augusta have awakened much concern and interest, and called out the steady attendance of all who can gain admittance—men and women who are well-known as responsible business people, church-members, ex-city officials, &c., &c. The general feeling is that Spiritualism is here to take its place among us, and that its teachings are for good in the community.

The Forty-Seventh Anniversary of Modern Spiritualism was duly celebrated by the Society and its friends on Saturday evening.

The ladies gave an old-fashioned supper, which was a great success in every respect, financially and socially.

Happy remarks and suggestions made by Dr. Webster and a few leading Spiritualists, closed the evening's entertainment.

Sunday's services were a review of Modern Spiritualism by Dr. Webster, and the progress of the Christ power since its advent at the house of John Fox at Hydesville, N. Y., March 31, 1848; he showed by illustration the similarity of the manifestations of the present day with those of all past ages.

Dr. C. H. Harding of Boston, by request of Dr. Webster, took part in the afternoon services; his remarks and lecture were ennobling and uplifting.

Sunday, April 7, services were held at G. A. R. Hall—Dr. Webster being the speaker.

After his lecture he urged upon the members of the Society especially, and also all who were in favor of progressive reform, to bring their children and to form at once a Lyceum; and enrolled the names of many, promising his help, and inviting all to be up and doing. Many responded, and good results are insured.

The evening services were, as usual, an interesting lecture, showing as we build, so will be our home in the land to which we are traveling; followed by a few tests, generally recognized. The community must be better for the day's teachings."

Ontario, Canada.

THORNDAL.—Mr. Houston, Sr., writes, on renewing subscription: "We could not be without it [THE BANNER], as it is all the spiritual reading matter we have in this place. We find it very interesting, and well worth the money."

I promised to report as to how we made out with the Ouija Board. It has been the means of bringing out another medium (a child, thirteen years old). We have some wonderful manifestations through her, more than we have read of in any other place. The medium sits in the same room with us and is not entranced, but laughs and talks with the rest of us. The spirits materialize and come and talk with us; they appear as tangible as ourselves. Spirit doctors have materialized, ready to manipulate any one that might be ailing in our séance.

We have an organ in our séance-room, and one spirit will play upon it, while others will join in singing in perfect concert.

We hold our séances Sunday and Wednesday evenings; I could mention a number of other interesting manifestations that we have had.

If you know of any lectures who have intentions of going about through the country, there is a field open here for one, I think. We would be glad to have such call on us."

Pennsylvania.

PHILADELPHIA.—A correspondent writes: "Prof. Theodore F. Price, platform test medium and trance speaker of New York, has been secured for the month of April by the Spiritual Conference Association of Philadelphia, Pa., which holds its meetings at Handel and Haydn Hall, corner Eighth and Spring Garden streets."

Saturday evening, April 6, Prof. Price began his work. The Professor was followed by Mrs. Albright and Mrs. Creel, whose tests were also recognized.

Prof. Price also delivered two eloquent and powerful discourses Sunday afternoon and evening, both of which were followed by a series of convincing tests, with names and notable incidents.

Several readings in poetry, applicable to the persons receiving the communications, were given through the medium.

What we have seen of this gifted gentleman has convinced us that he is destined to do a grand work for our Society, as well as for all others that may secure his services."

Far Over Fifty Years

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

The Anniversary.

[Continued from first page.]

earnestly, more vigorously, and welcome all opportunities to apply the golden rule. When Modern Spiritualism can say one year from to-day, I am forty-eight years old, may we have realized to a greater degree the law inheritance which each may take up for her or himself, the rare gifts of unfoldment and advancement, the rare and beautiful life which may be lived even on the earth-plane.

Following the address, Mr. Huyler gave a piano solo, and Mr. Edgar W. Emerson gave platform tests. Mr. Myers sang "She's My Sweetheart."

Luther R. Marsh made an address [which will appear in a subsequent issue].

POEM TO THE FOX GIRLS.

Mrs. Henry J. Newton read a poem to the Fox girls. Before reading it she said it had been received late the night before, through the mediumship of Mrs. Tuttle, with a request that it be read at the Anniversary meeting.

After the reading of the poem the President requested the audience to rise and join in singing "Nearer, My God, To Thee." Then Mr. J. Wallace gave platform tests, the exercises closing with an exhibition by Mrs. Beach of a picture, in water colors, of her mother, which she said was produced through Dr. Henry Rogers in thirty minutes.

Cassadaga Camp.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary was celebrated at Cassadaga Camp the 31st ult., under the auspices of the Ladies' Fair Club and the Cassadaga Camp branch of the National Spiritualists' Association, which societies did themselves great credit in their preparations, which provided a rich entertainment, social, intellectual and spiritual.

Library Hall was thrown open for the occasion, and beautifully decorated. Preliminary to the celebration proper, there was given on Friday, 12 M. till midnight, a social and dance, which was largely attended, and was a decided success, financially as well as socially.

A menu was served, consisting of baked beans, brown bread, the lightest and sweetest of white bread, hot tea and coffee, cottage cheese, cakes, fruits, etc., in great variety and excellence. These were at the disposal of guests at any hour from noon until midnight, and were well patronized, and with the accompaniment of social exchange and good cheer were greatly enjoyed.

In the evening the hall was crowded with the youthful, the middle-aged and the aged, all of whom entered into the spirit of the occasion with equal zest.

The home orchestra furnished the music, which was an inspiration to the merry dancers.

Saturday, a number of strangers being on the grounds, the day was spent in making calls and in little dinner and tea parties at the different cottages.

The home orchestra furnished the music, which was an inspiration to the merry dancers.

Sunday (the Easter of Spiritualism), the hall was crowded to its utmost capacity at an early hour.

Our good brother, Lyman C. Howe, was to be the speaker of the morning; and as this was his first outing after a protracted and desperate struggle with La Grippe, everybody felt anxious for his safety in encountering the frigid atmosphere of snow-bound Lily Dale; but when the lecture hour arrived he marched down the aisle, supported by the arm of Hon. A. Gaston, with air of spiritual strength and perfect confidence in the unseen helpers who have been ever present and unflinching source of strength, inspiration, guidance, and protection to him during all the years of his ministrations.

After the rendering of a fine selection by the choir and a few well-chosen remarks by our worthy chairman of the day, Mr. Bovee of Lily Dale, Mr. Howe was introduced, and, as usual, put the audience in a happy and receptive mood by giving some of his quaint Lincolnian anecdotes and witticisms, making them realize that Lyman was there, bodily, and that La Grippe had not diminished nor turned aside the clear, rich vein of humor, philosophy and poetic eloquence which characterize him and make him a favorite with all who know him.

His discourse was prefaced by the reading with assumed solemnity an Orthodox sermon of fifty years ago. The presentation of this relic of theologic ignorance and cruelty whetted the appetite of the audience to a keener relish of what followed, and which he termed an antidote to this doctrine of hell fire, that had caused the blind superstitions of the past to die, and had awakened a wide perception of the brotherhood of man and the fatherhood of God, and taught the religion of love and helpfulness one toward another, instead of hatred and persecution.

"Modern Spiritualism," said the speaker, "is the resurrection of what was a reality eighteen hundred years ago, but which was lost for a time and translated into gloom."

"The raps came as a signal of the nearness of earth to heaven to translate religion anew—to enter the theological dungeons, and to emancipate humanity from the bondage of ignorance, fear and superstition. Spiritualism came to transmute hatred into love—turn the aspirations of man heavenward. It teaches the lesson of evolution and progress, which is the law not only underlying this world but all worlds."

It has awakened in man the spirit of research, investigation and invention. During the forty-seven years of the reign of Modern Spiritualism, science and discovery have made greater advancement than in as many hundred years preceding it; and why? Because the general trend of thought has been turned in a large degree from the study of mere physical sciences to the intangible and subtler realms; and so-called psychic science, which is only another name for spirit-science, has become the popular 'fad' of the age."

"Spiritualism has entered every department of life—social, political and religious; has advocated liberty and equality, and has sought to shake out the chaff of error and to garner up the golden grain of truth. It teaches that the processes of evolution are of slow growth—not instantaneous or miraculous."

"Like the germ, which must have the conditions of soil, atmosphere and moisture, are the perfected tree can rise to its full proportions, so it requires many years of patient work, vitalizing the reason, and enabling man to take facts and weigh them, accepting nothing as authority except as it accords with reason."

"The echoing rap has not only brought immortality to light, but has demonstrated and proved it to be a natural inheritance."

"There has been a world-wide and universal awakening of thought and research."

"The creeds and dogmas are slowly yielding. Not one in a thousand now believes in the infallibility of the Bible, and ninety-nine per cent. of the sermons preached to-day from the Orthodox pulpit are such as fifty years ago would have caused the minister to be denounced as a heretic. Fifty per cent. of the church-members are believers in the philosophy of Spiritualism, and the rest are on the anxious seat."

"That Spiritualism has banished death, is not so. If there was no death, there would be no life. Death and life complement each other. Death, as applied to man, is a cessation of the functions of animal manifestations. Spiritualism has disclosed and demonstrated the true meaning and mission of death, and made it beautiful. It has shown it to be only an upward step in the scale of progress, an emancipation of the soul from material environments, into the broader, freer realms of infinitude. It has taught that the life to be is only a continuation of the life that is, and that our condition here, the same as here, will be the result of our own acts."

"Spiritualism has taught the lesson of charity and forgiveness. It looks upon no child of the human race as utterly depraved, but that the germ of infinite possibilities is in every soul, and that however dwarfed, crippled and perverted, there is the same chance for all, for growth, unfoldment. It teaches that no violation of law, physical, mental or moral, can escape the penalty—that cause and effect walk hand in hand through every and all spheres of existence, and every department of life; and though it may take years, yea, centuries, for

many unfortunate souls to evolve out of the conditions of physical and spiritual taint, entailed upon them at birth, everything that God has made will have a change, and in the fullness of eternity every soul be redeemed from sin."

In the afternoon Mrs. Clara Watson of Jamestown occupied the lecture hour, and gave one of the most eloquent and thought-inspiring discourses we have listened to in many a day—of which the following is a condensed abstract:

"What is Spiritualism? From whence came it, and what does it amount to? We shall somewhat reverse the order of our question, speaking upon the last first. It is oftentimes said by the skeptic that 'admitting that there may be some truth underlying Spiritualism, still we don't see that it amounts to anything in this world.' We reply that looking at the subject from a fashionable, popular religious standpoint, it does not amount to much, for the one very fashionably religious thing to do to-day is to build costly, stately, magnificent temples and churches in which to praise God. Spiritualism's temple is the broad universe; its frescoed ceiling the overarching blue of heaven; its beautiful walls the towering mountains and the grand old trees; its floors, nature's carpet of green; its altar, the many homes dotted here and there throughout the world; its musical instrument, nature itself, touched by the fingers of the Infinite, and all the melody of the universe is ours to enjoy. Spiritualism's temple is the broad universe, grand and enduring. Spiritualism amounts to something, in that it has sent out workers into every department of life; every reform is represented by it. Political, social, educational, industrial and spiritual reforms belong to Spiritualism, or, in other words, it is interested in all, and labors in all. Reform is the legitimate empire of Spiritualism, for it declares that our lives here and now, have to do with the brightness or gloom of our lives 'over there,' and teaches that the spirit-world is dark and gloomy to the undeveloped soul, and hence Spiritualism seeks to reform the abuses and correct the errors in all departments of being, so that justice may be known in the world, and conditions and environments made favorable for the bettering and uplifting of society."

What is Spiritualism? Spiritualism is progress, is freedom, is science and philosophy, and religion in its broad and uplifting and humanitarian sense, not in the nature of forms and rituals, but religion 'as an elevating sentiment of the soul, as a power that enters the inner consciousness of being, and rouses the dormant powers of mind and soul, giving to mankind power to conquer the baser and lower appetites and passions of the flesh; as a power that cheers, and comforts, and strengthens, that robs death of its sting, and snatches from the grave its victory, that lifts the dark pall of gloom and fear that has so long overhung the gateway to the tomb and shows the world that above the darkened veil and beyond the grave the loved ones live on and on; in this sense Spiritualism is religion."

From whence came Spiritualism? Spiritualism came from the spirit-world; man did not plan it, nor even seek it, but the denizens of the spiritual world, seeing the needs of humanity, came, and through the tiny raps, heard first in the one humble home at Hydesville, N. Y., forty-seven years ago, asked admission to the homes and firesides of earth. And these friends from the sphere of life just beyond ours have hourly and daily pursued their innovations upon the time and thought of humanity, until to-day the voice that dares to say man is not immortal, is lost in the rejoicings of thousands who have found in the message of Spiritualism evidence, yes, proof, of life immortal, life eternal."

And this has been, perhaps in a paramount degree, the work of Spiritualism: to prove the continuity of life beyond the grave, and to contravene the doctrine that before the advent of Spiritualism was creeping into the thought and culture of the world, that 'death ends all.' Yes, Spiritualism is doing its work, it is accomplishing its mission, in the face of persecution, and through battling with foes on every hand. It is to-day a recognized power in the world. It has never shed innocent blood to propagate its cause. It has reached its present status of power, because it meets the wants of the world; because it is rooted and grounded in the very nature of things, and is not to be moved. Spiritualism points to the time when the fear of death, and the fear of that which may come after death, shall be removed from every mind; it points to the glad time when the sword shall have lost its cunning, and crowns their splendor, when there shall be no longer the ceaseless striving to be uppermost, but when every one seeing a weaker brother or sister shall press forward to assist them."

Several choice selections were rendered by the choir during the day, and in the evening a fine entertainment was given, consisting of musical selections and literary recitations. Vocal duets were rendered by Mr. and Mrs. Homer Todd and Mr. and Mrs. Edson Phillips of Cassadaga, also 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, and Bro. Howe participated.

The citizens of this famous island of strange ideas report having spent an enjoyable winter, in spite of snow and ice and zero weather. They have comparatively little sickness, and many of them avow that they would not exchange Lily Dale for the fairest land on earth. The Board of Trustees met in March, for the inaugurating of plans and measures for the advancement of the camp for the coming season. Hon. A. Gaston, the worthy President, is devoting much time to the interests of the camp, and the other Trustees, Messrs. Merritt, Skid more, Richardson and Rouse, are heartily co-operating with him, and a very successful season is expected.

OLIPHIA E. HAMMOND (TOUSEY).

New York City.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary of Modern Spiritualism was celebrated in an interesting and appropriate manner at the séance-rooms of Mrs. Florence White, by a notable array of mediums, literary and musical talent. The opening exercise was a forcible and logical address by W. F. Peck, adapted to the significance of the occasion; Mr. Leon Meyers then followed with a vocal solo, which was repeatedly encored; Prof. Theodore F. Price referred to the importance of the advent of the Hydesville rapping, as compared with other notable events in history, placing the opening of the doors between the material and the spiritual world, as being an event of greater significance to mankind than any that had gone before.

Miss Olivette Price gave a humorous recitation, proving her to be an elocutionist of superior merit. Mrs. Fred Mayer, slate-writing medium, then gave a series of very successful manifestations, during which several skeptics and investigators received excellent tests; solo on the auto-harp by a young gentleman.

The attendance was large, and the occasion will long be remembered as one of the most enjoyable of the season.

ALEX. SUMMERFIELD.

To the Editor of the Banner of Light:

The New Society of Ethical Spiritualists celebrated the Anniversary Sunday afternoon, March 31, with flowers, music, recitations and addresses.

Mr. Chas. J. Rose read a brief address full of good thoughts well expressed; he was followed by Mrs. Nellie Palmer of Portland, Me., with a most stirring address. Mrs. Palmer is well known to the older Spiritualists, although she seldom speaks. It is a pity that such talent and power should not be used oftener. After recitations by Mrs. Addie Chase-Smith, music by Mad. Florio and Miss Flowerbell Witt, an original poem, which was excellent, by Mrs. L. W. Farnsworth, Mrs. H. T. Brigham closed with a brief address and poetical improvisation.

Every one seemed to enjoy the occasion.

B. V. CUSHMAN, Pres.

New Bedford, Mass.

To the Editor of the Banner of Light:

The First Spiritualist Society, assisted by the Spiritualist Progressive Lyceum, celebrated

the Forty-Seventh Anniversary of Modern Spiritualism in Pythian Hall, Sunday, March 31, afternoon and evening. President Jacobs presiding.

The afternoon exercises comprised readings and singing by the children of the Lyceum, and tests and remarks by Mrs. Loring and Mrs. Soule.

In opening the services President Jacobs spoke a word of welcome to the audience, and read a letter from Francis B. Woodbury, Secretary of the National Spiritualist Association in Washington, greeting the New Bedford Society.

The introductory number was a song, "Open the Door for the Children," by the Lyceum. The sixty fresh voices of the children made sweet music in the song.

Invocation by Mrs. Carrie F. Loring was followed by a reading by Miss Worthing, and a song, "My Beautiful Home," by the Lyceum. Mrs. Minnie F. Soule read the following original poem by the guides of Mrs. Nettie Raudal, entitled, "Truth Shall Save the World To-Day."

"It is well to sing of Faith and Hope,
That served the world through ages past;
'Tis well to trace the distant footstep
And trace the shadows they have cast;
They only bear the golden way;
Relinquish them without a sigh,
For truth shall save the world to-day."

Refrain: Then nobly strike for Truth and Right,
On high your flag of love display;
Move on 'neath heaven's unveiled light,
For truth shall save the world to-day.

Now Knowledge comes to take the place,
Where Faith and Hope have stood so long;
Then let us strive her ways to trace,
And listen to her glorious song;
Reach out through laws that God has made,
And grasp the truths that light the way,
Whose wondrous beauty will not fade,
Whose love shall save the world to-day.

They were but phantoms at the best,
And superstition holds them still;
But there has come a time of test,
A need they nevermore can fill;
The thinking mind demandeth more,
And reason comes the world to sway;
Sweet voices from the heavenly shore,
Bring Truth to save the world to-day.

The Misses Weal sang a duet, and Mrs. Loring gave a short address to the children. She said:

What would this world be without the children? They fill the little niches with their sayings and loving little ways. The homes where the little footsteps are never heard are not the happy homes. Little children are the flower-gardens tending to sweeten and brighten our lives. In association with them we are touched with a higher inspiration and nobler thoughts in life. You can do much for the children; they appreciate the little kindnesses of life, the words of praise which are theirs by right. Do you give them praise and love? Love the children. If you have none of your own, find some child that is starving for a mother's or a father's love; there are lots of them. I believe we should have confidence in the ability of the children, and should praise them whenever they do right. We should so conduct our lives that the child, when in trouble, should say: I will go to mother, or father; they know what is best.

Children should try to merit the confidence of people by doing what they have to do well. Mrs. Loring closed with an original poem.

Readings by Miss Slater and Master Rennell, and song by the Misses Weal, were followed by remarks and tests by Mrs. Minnie F. Soule of Malden. The Lyceum sang "Angels Come to Me." Mrs. Loring gave tests, and the exercises closed with all singing an Anniversary ode.

A large and attentive audience gathered in the evening to listen to the lecture and tests by Mrs. Loring and Mrs. Soule.

Mrs. Soule offered an invocation, and then Mrs. Loring talked a few moments; she said:

"Spiritualism is dear to all progressionists. We come here on this anniversary, with our hearts attuned to divine instruction." In speaking of Mrs. Clara H. Banks, who spoke from the platform at the Anniversary last year, she paid a high tribute to her as a woman, a speaker and a Spiritualist. "While we think we could ill afford to lose her, still we must abide by the power which doeth all things well."

We ask ourselves the question, whom shall we get to fill the places of our speakers who are passing? There are many coming into our ranks who are developing into speakers and mediums.

and readings by the Lyceum children. Songs by Miss Florence Pickett and Miss Brannard; recitations and readings by the little Terry Sisters, Daisy Sawyer, and last, but not least, our "Prima Donna," Flossie Hunneman, a miss of four or five years.

Bro. Plympton continued his remarks of the morning, and Mrs. Leslie and Mrs. Webster gave addresses and tests.

The exercises both afternoon and evening were interspersed with songs by Prof. Jackson, and singing by the audience.

One large table was filled with a beautiful display of flowers, provided by Bro. Jennings, another old-time worker. There were also a large number of bouquets, contributed by various members.

The Spiritualists of Lowell have every reason to feel satisfied with the success of their Forty-Seventh Anniversary exercises, and I trust a new impulse was given to the glorious Cause, which every true Spiritualist loves so well.

J. O. PERKINS,
Clerk First Spiritualist Society.

Port Huron, Mich.

To The Port Huron Times—we are largely indebted for the following account of the Anniversary exercises of the Spiritualist Society on Sunday, March 31, at Society Hall. There were large audiences, both morning and evening. At the Lyceum in the morning the program included recitations by the young people of the Society, interspersed with both vocal and instrumental music. Mrs. Robinson, pastor of the Society, also gave a brief address, under inspiration.

Mr. Jas. H. White called the evening meeting to order, and made a brief mention of the facts of the early discovery of spiritualistic manifestations by the Fox girls at Hydesville, N. Y., in 1848.

Mrs. Robinson read a poem as an introduction to the address of the evening, and at the close of the reading offered a touching prayer for the coming of the right and a righteousness of truth.

Under her customary control Mrs. Robinson said: Spiritualism is one of the greatest manifestations the world has ever known. The numbers who have become its followers demonstrate this fact. The human race has been given, from time to time, all the manifestations within its comprehension. Spiritualism is not to be judged by the fact that the poor are among its followers. The father of the Fox girls was a blacksmith. The father of Jesus was a carpenter. The Fox girls were children, but Christ said, "A little child shall lead them." The children heard rappings, and were led to ask what they meant. "Is it a spirit?" was the question, and the answer was, and always is, "Yes." Science cannot do away with these testimonies.

Spiritualism was born to live. We shall no longer walk alone, but the day is with us when angels, both in this world and in another, know of every tear which falls. Spiritualism is a religion of to-day. It offers more than a hope of a future life.

Under the old religious no echo came back from the shores of death. Men want to know of a home over there. Spiritualism brought light, and our loved ones come back to tell us that there shall be compensation for every tear which falls. Spiritualism gives a hand to lift up men instead of casting them down; to take them up from an evil environment which they build around them. Every man is a part of God, and some day every soul is here, and right and true. The shadows are here, and not in that land to which our loved ones have gone. The tribulations of this life are necessary, and we can even now be thankful for the tears which fall, for in the other land there is a compensating smile for all our tears.

It takes deep sorrow to bring the grandest and best that is in us to the surface. Trials are our discipline, and we shall be glad in the other world that they came to us to teach us. We must draw from all these facts the lesson that we must live better lives. We do not need preparation for death, but for life. We have no right to make those near to us morbid; we must help them instead. Spiritualism came to teach us; there is a less number of materialists in the world to-day than forty-seven years ago. The truth will be proven by all investigations, and the shaft of malice will not reach us. We know no sect, no creed, but do know that God is love, and that we must use the gifts that are brought to us. The religion of Spiritualism gathers in every weak child of our race—without "ism," without creed. Spiritualism has bravely withstood investigation. It always courts honest and vigorous investigation. The man converted to the religion of Spiritualism is converted for time and eternity. As Spiritualists we must walk close to the line of right and truth, casting out all the hypocrisy and evil of life, and keeping ourselves pure and honest. Only in this way can we bring ourselves to a position where we shall be above reproach.

A touching mention of what Spiritualism teaches regarding death, closed the remarks of the speaker. Two verses of the hymn "Near, My God, To Thee," were sung, and Mrs. Robinson gave a number of messages from spirits. James Haslett, Mrs. Brown, A. V. Whiting, Harvey McAlpine, Mrs. Williams, "Audience," Clark, Mr. Harrington, Mrs. Meisel, Mrs. Gaylord, Mr. Saph, and a number of children, were among the names given.

The hall was beautifully decorated with flags, plants and flowers. The audience in the evening, says The Times, packed the hall.

Chicago, Ill.

To the Editor of the Banner of Light:

The First Spiritual Society of the South Side has reason to be proud of its celebration of the Forty-Seventh Anniversary, which took place at its church, Unity Hall, 77 Thirty-First street, on Sunday, March 31.

Despite inclement weather large and appreciative audiences were present at each of the services. The morning service commenced with a conference meeting, conducted by Mr. William Blair.

The hall was beautifully decorated by the Ladies' Aid, who received unlimited praise for their work.

At 2:30 P. M. services began by an invocation by Mrs. Ada Foye, followed by brief remarks from Mr. William Blair and Mr. H. Dalton.

Mrs. Edith E. R. Nickless, under control, then performed the beautiful and impressive ceremony of installing Mrs. Ada Foye as pastor of our Society for the year beginning April 1. The charge by Mrs. Nickless, and the response by Mrs. Foye, were both given in beautiful and well-chosen words, and the ceremony was one long to be remembered by the audience, who showed their appreciation.

Then followed one of Mrs. Foye's remarkable séances for tests and messages, during which it was pleasing to note many Spiritualists, as well as skeptics, received communications.

Special praise was given to the music, which was excellent throughout the entire day. Solos by the Misses Luella and Olive Langell, and instrumental music by the Cox Brothers, were received with appreciative applause.

In the evening Mrs. Edith E. R. Nickless gave the invocation, and followed with a few remarks, after which Mrs. Ada Foye delivered the Anniversary address, giving the origin, rise and progress of Modern Spiritualism in beautiful and practical words that impressed the audience very favorably.

Mr. John Slater being unexpectedly present, was invited to the platform, and after a few remarks gave some very fine tests in his own peculiar way. The benediction by Mrs. Foye closed one of the most successful and enjoyable Anniversaries ever held on the South Side.

The installation of Mrs. Foye as our pastor is believed to be prophetic of a brilliant and successful year for the spiritual work of the First Spiritual Society of the South Side.

Miss A. Foye, Corresponding Secretary.

To the Editor of the Banner of Light:

The Anniversary of the advent of Modern Spiritualism was observed at McKivier's Theatre, Mrs. Cora L. V. Richmond, Pastor. It was a season of rejoicing, and satisfaction rarely accorded those who have so patiently toiled and waited for the day of triumph; a day long to be remembered, a day of gladness!

And if tears sometimes dimmed the eyes they were tears of joy.

An invocation was offered by the Pastor, whose fame is world-wide, who has endeared himself by her unfaltering devotion to her life-work, and to all who have listened to her eloquent and logical discourses. The program was fully carried out, though the weather was very unfavorable. A large audience was in attendance, and many excellent speakers were on the platform, whose remarks were received with pleasure.

Dr. Willis Edwards, following Mrs. Richmond, was at his very best; so gifted in various ways, so sincere and true to his convictions, endeavoring always to inculcate in the minds of his listeners the highest and best attainable in this sphere of existence—he is not afraid to "cast bread upon the waters," for that seems to be emphatically his mission.

His work and teachings are progressive and unceasing. He has recently been ordained as Pastor for the North Side Spiritual Society, where he has been doing a noble work for months past.

Flowers beautified the platform, adding grace to the happy occasion. A. B.

Sacramento, Cal.

To the Editor of the Banner of Light:

The Forty-Seventh Anniversary of Modern Spiritualism was duly celebrated on Sunday evening, March 31, in Pythian Castle, by Mrs. Maggie Waite of San Francisco.

The large hall was very tastefully decorated with flowers. On the platform stood a large crayon picture of the medium, adorned with amethyst and ivy. The hall was densely packed to hear Mrs. Waite, but she had arranged the following special program for the occasion:

Invocation, Mrs. Maggie Waite; solo, "Open Those Pearly Gates of Light," Mr. J. Mullen; instrumental duet, violin and piano; Anniversary poem, Miss Colby; banjo duet, Messrs. Parker and Clarke; song, Mrs. McCue; recitation, Mr. Rich, "Prayers and Potatoes"; song, Mrs. McCue; recitation, "The Debating Society," Mr. Parker; psychometric readings, Dr. Burgess; duet, "Only a Thin Veil Between Us," Miss Sadie Kasey and Mr. Mullen; test séance, Mrs. Maggie Waite.

The entire program was well rendered, and the séance remarkably good. The tests given by Mrs. Waite were clear and to the point. She has caused a genuine commotion; very many have become interested. We are sorry she cannot remain with us longer; we need such workers as she. Wherever she goes she will always carry with her the best wishes of the Spiritualists of Sacramento for the good she has done in so short a time.

JAMES BECKWORTH.

Springfield, Mo.

To the Editor of the Banner of Light:

The Anniversary was celebrated at the two G. A. R. halls in this city.

Prof. J. Madison Allen was the principal speaker, assisted by local talent. Dr. Daily, editor of The Interier, read an original poem; Miss Shimmom recited a selection; Mr. C. E. Boden delivered a poem; Mr. Underwood gave an address; Prof. Allen gave two discourses, preluded by poetic selections, and supplemented in the evening by platform tests, also inspirational music, etc.

The Cause is reviving here, and a fine hall at the centre of the city is being permanently leased for the exclusive use of the Society.

(From the Haverhill Bulletin, April 2.)

Haverhill, Mass.

The Spiritualists' Union of Haverhill and Bradford, celebrated the Forty-Seventh Anniversary of the Advent of Modern Spiritualism by a social entertainment at Brittan Hall last evening.

The rooms were very tastefully decorated with bunting and flowers. A bountiful supper was served, to which some three hundred and fifty sat down. The platform exercises opened with singing by the choir of the Society.

The President, W. W. Sorague, then with brief remarks introduced Miss Abby A. Judson, who gave an address pertinent to the occasion. Joseph D. Stiles, the well-known test medium, followed with a poem and an exercise in mediumship which was of deep interest. This part of the service concluded with the singing of "America" by the audience. The entertainment closed with dancing.

The celebration was an eminent success, and much credit is due the ladies for the choice supper and the manner in which it was served.

(From the Elgin, Ill., Daily Courier, April 1.)

Elgin, Ill.

The Spiritualists presented a varied program of music, speeches and manifestations to a good sized audience at Pythian Hall, Sunday evening, March 31. George S. Bowen gave the address of the evening; giving a synopsis of Spiritualism and its rapid growth, from the primitive table tipplings and raps, which, through the Fox girls at Hydesville, N. Y., convinced men of science forty-seven years ago, to the present time, and its developments in trance and other phenomenal phases of modern mediumship.

A few manifestations in table-tipping and inspirational writing from articles were given. A solo by Miss Shoemaker and instrumental music by Miss May Merritt, closed the evening.

In Commemoration of the Eighty-Third Birthday of Luther R. Marsh, Esq.

To the Editor of the Banner of Light:

At the Coleman House, in New York City, the eighty-third birthday of LUTHER R. MARSH, Esq., was celebrated by a reception tendered by Mrs. C. J. Huyler, of Middletown, as a surprise to him.

His surprise did not long affect him, for he soon regained his usual polished self-possession. Though two years older than Bismarck, he yet bears his years in greater youthfulness and health. His constitution seems unimpaired, and his elasticity and boyishness cannot be repressed.

Among those present were Mr. and Mrs. Henry J. Newton (the patrons of Spiritualism), J. Clegg Wright (the celebrated lecturer and medium), Mrs. M. E. Wallace, her niece, Miss Mame Holdridge, Mr. and Mrs. John H. Lovell, Miss Emma E. Law, Mrs. Matthew C. Meyer (a remarkable psychic for Indian control) and her husband, Mrs. Potter (also a well-known medium), Edgar Tucker, J. W. Sheppard, Mr. Seeley of Lake George, Dr. and Mrs. Weisman (daughter of the late Prof. Kiddie), the Countess Norraikow, Mr. J. Emery McLean, Mr. and Mrs. John J. Huyler, Jr.

You will notice the proportion of eminent psychics in the list. The company had the benefit of their high gifts. J. Clegg Wright gave addresses that were gems. Lily, the control of Mrs. Wallace, was exuberant. A grand old Indian chief took possession of Mrs. Meyer, and displayed the wisdom of the red man; "Red Jacket" could not have done better.

The guides of Mrs. Potter also entertained us.

A more enjoyable and instructive occasion has rarely been chronicled in the lives of the participants. Any one acquainted with the career of Mr. Marsh could not fail to observe that none of the many friends he had made in his long business and social life were present—they have fallen away, and only those came who, like him, have relaxed the tightness of their grasp on material affairs, and who give study and research into the momentous questions of spirit-life. He does not regret the exchange. The festivities were continued till the morning.

To the oft-expressed wish that he might have many happy returns of his natal day, he replied that he did not desire them, unless he could make them useful to his fellowmen, by dispensing error, and bringing to their conviction the absolute assurance that the words:

"The communion of saints," in our Prayer-Books, were not a mere sounding and euphonious phrase, but the expression of a near and certain fact; that, though as content and happy a man, probably, as any one alive, yet he would not unnecessarily prolong his stay. He had "immortal longings" which he wished to gratify.

In Memoriam.

From Charlestown, Mass., April 4, GEORGE A. HATCH passed to spirit-life, at the age of forty years three months and eleven days.

Mr. Hatch was the youngest son of the veteran Lyceum Conductor, B. Hatch, Senior, and of Mrs. Mary S. Hatch, well-known in the spiritualistic societies of Boston and vicinity. He leaves also one sister, Mrs. Towne, and one brother, J. B. Hatch, Jr., the latter a well-known Lyceum officer and worker for many years, and at present Secretary of the Berkeley Hall Spiritual Society.

George A. Hatch was for many years a performer on the variety stage, under the stage name of "Burt Watson," which was known from the Atlantic to the Pacific.

The secular papers pronounce Mr. Hatch "one of the best known performers, in his line, on the stage." "A man of talent," of genius. "Burt Watson" for a number of years was one of a company of four theatrical stars who traversed the country, and who are known in the West as "The California Four."

While filling an engagement in Chicago five or six years ago, this gentleman met with a fall upon the stage, which injured his head and spine, and which was the primary cause of the paralysis to which he has been a victim for several years. Mr. Hatch during these years of illness was carefully attended and nursed by his devoted parents, whose tender and unrelenting care eased his pathway to the shining shore. He was a natural medium, and during the last year of his life he held frequent conversations with Lotella—Mrs. Longley's messenger spirit—whom he declared was present with him, bringing cheerful companionship and strength to bless him in his lonely hours.

On Saturday, April 6, a consoling and appropriate burial service—in accordance with the spiritualistic philosophy—was held over the remains at the residence of his parents, 54 Green street, Charlestown, which consisted of the singing of "When the Dear Ones Gather at Home," and "Only a Thin Veil," by the Longley Quartet, and the delivery of an invocation, the reading of a poem, with a soulful address and closing blessing by Spirit John Pierpont, through the mediumship of Mrs. M. T. Longley.

Chorus floral emblems—tributes of love from members of the family, and from former partners and associates in the theatrical profession—covered the casket and adorned the rooms. The remains were interred in the family lot of Mr. and Mrs. Towne at Forest Hills.

April Magazines.

THE METAPHYSICAL.—Dr. Samuel A. Binion opens the current issue with "The Wonders of the Kabbalah." Rev. Charles Andrew follows with "The Physico-Astronomical Theology of Easter." Prof. C. H. A. Bjerregaard's article is "Being as Defined by Sufism." The fourth article on "The Religious Training of Children," by Abby Morton Diaz, is exceedingly readable. R. G. Abbott writes on "The Higher Civilization versus Flesh Diet." Hador Genove writes on "The Brain's Glabe." Adolf Brodbeck has his fourth paper on "The Ideal of Universities." W. J. Colville writes on "Educational Uses of Mental Suggestion" in a most convincing manner, and striking at the root of the whole matter. "Salvation" is by Ambrosia P. Sanford. "The World of Thought," with editorial comment, has some fine papers. The Metaphysical Publishing Co., 503 Fifth Avenue, New York.

ST. LOUIS.—The most noticeable features of this issue are: "Barbe's Easter Day," by Daisy Rhodes Campbell; "Our Carline," Belle C. Greene; "The Token of the Great White Spirit," Ross B. Franklin; "The Good-for-Nothing," Amella E. Bar; "John's Wife," Helen C. Clark; "A Mere Matter of Bad Grammar," Arthur Henry Vessey; "Beltona's Husband," Hador Genove. Practical occultism, timely topics, fashions, and health and hygiene departments are all well cared for. T. J. Gilmore, 2819 Olive street, St. Louis, Mo.

THE COMING DAY.—The first article is "Neither Poverty nor Riches," a lenten discourse; "Embers and Ashes," follows, after which comes "Holiday Glimpses," and other readable matter. Williams & Norgate, Henrietta street, London.

An extraordinary affair is reported from Heap Bridge, Heywood. A woman living there was supposed to have died, and she was washed, laid out and measured for her coffin, a piece of linen being placed over her mouth. Eight hours later, however, as two women were tidying the room, the supposed corpse blew the linen away and raised herself up in bed. The two women were terribly frightened, and in their hasty retreat both tumbled downstairs, and are now suffering from slight injuries as well as shock. Some time elapsed before any one else could be induced to enter the house, but eventually several persons went in together, and found the woman still sitting up in bed. She was exceedingly weak, and was expected to recover; she survived but a few hours, however. The doctor expresses the opinion that her death was accelerated by shock. During the night the woman conversed with her son, who had carried her upstairs for dead, and told him of the awful sensation she felt while unable to speak during the washing and laying out of her body.—Light.

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Hopewell, Mr. Scott in Massachusetts; Removal to Wisconsin; The Belton Family; Adin Ballo's Work; Work of Spirit Adin Augustus Ballo.

Other Controls; The Guides.

Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gage Foster; Sarah Brooks; Horace H. Day; Removal to New York City, 1886; Philadelphia; Boston; Baltimore.

NEW YORK CITY CONTINUED.

Prof. J. L. Mayes; Hon. J. W. Edmunds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Meadville, Pa., 1894; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julian; Gen. N. P. Banks; Nettie Colburn Maynard.

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

Notation is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 20, 1895.

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devoted to the spiritual movement, as well as
to secular reforms in behalf of our common
humanity, shall receive ample support from
the public at large. COLBY & RICH.

Closed.

THE BANNER establishment will remain
closed throughout April 19, in honor of Pa-
triot's Day.

The True Lesson of the Spring.

The cruel winter, which so long has rendered life in the Northland a bitter burden, is passed from the scene, and gradually the time for the singing of the birds draws on. Humanity creeps from its hushed conditions, breathes afresh the air, and looks abroad upon the evidences of awakening Nature. In such a time, how natural that man should also look within himself and see there an instinctive awakening, commencing with the glad lesson that flows from all outward things—a freshness of life, a tendency of all his faculties to do their very best, and be instantaneously responsive to the appeals that come to us from sky, earth and man.

We are the children of our surroundings, cradled in a universe that is all alive with God. Not a faculty or power do we possess that has not been called forth and created in accordance with the demands of some part of this living universe in which we are, and of which we are a part. Man is an instrument of ten thousand strings, placed here in the midst of ten thousand forces that play upon him; and a fresh, healthful, true, natural life should be one that always makes joyous response to these invisible touches of God's (or Nature's) invisible fingers, as he plays upon the instrument that he has made. This should be the true lesson of the springtime, and yet this constantly fresh, new life is something measurably rare in our experience.

What men need is unfolding, awakening, rising to a new life; something to live for, to think of, to care for, so that life will have a perennial freshness and everlasting meaning. We need to be waked up to the meaning of our surroundings. What does a new love do for the man who feels its refining power? It does not change the outside circumstances, but it imparts a new life, new aspirations, new hopes and new purposes; so that a burden only seems to him a grand opportunity to show that he is a man, how much he can bear, how noble he can be in the cause of the person at whose feet he has laid the precious offering of his love. He has a grand purpose to inspire him, something to make life worth having and worth living. His love gives a new color to the sky, puts a new voice into the whispering winds, tints the sea and the waters a hundred times more gloriously, makes the old grass of the earth a new and divine thing, and puts into the whole meaning of life something so sacred, so much sweeter, so much higher and purer than he ever experienced before, that he walks a new world and sees a new heaven above him. He has thus gained the secret of newness of life, so far as this can reach. And the same thing may be done by getting into the soul of any other divine passion. The secret is to train ourselves to see the meaning, the beauty, that there is in everything around us. Let us only learn to find the divine beauty in little things about us. If we learn to find the mystery, the beauty, the wonder, in these common things about us, we are likewise learning to develop variety in our lives. This is indeed a marvel.

our life into which we are born. It has an infinity of vocation, a multitude of outlooks. The surest way to make this life seem worth living is to have a grand purpose in life, something to live for. Let us link ourselves in this golden springtime, with the common interests of humanity, find something to do, somebody to help; have, above all, an ideal life so high that it will be an everlasting inspiration.

Spiritualism is a Religion!

We have proclaimed this fact frequently of late, for the benefit of certain narrow sectaries, who have assumed the contrary, and strive to strip from our workers and their work the protection which the United States Constitution throws around man's liberty of conscience.

Does not the spectacle of the hundreds of largely-attended meetings just held all over this continent on the Anniversary of Spiritualism's natal day demonstrate its following as to numbers, and the strong hold the New Revelation has upon the hearts of the people?

Spiritualism is the religion of the future, and will hold on its course triumphant, when the bigoted creedsists who now seek to define religion only as a something in harmony with their own little views, shall have passed away from the stage of human activity. Indeed, it is difficult for the present generation of clergymen to define anything of religious hope for the future to which they may attain in moods of prophetic exaltation, without giving voice (involuntarily it may be) to the promises which true Spiritualism brings, and the laying down of principles which are akin to those of the New Dispensation when properly carried out in the lives of its believers.

For instance, in a recent discourse Rev. Chas. G. Ames in Boston is reported to have said that religion and life, faith and reason, join hands and point toward the future: The most complete life is the one most representative of religion, and shows how it makes it so by accepting progressive ideas, amending behavior in accordance with higher ethical standards, and casting aside what obscures the mind, weakens the will and keeps from God. No assent to creeds that are not believed will change the heart. We must occupy the days with what is suitable for aiding the religious life, and let our spirits lie open to the best influences.

The new religion will be more simple than the old. It will take up the greater things and drop out the little isms over which men have controversies now. It will give place to the humanities and to the teaching of science. It will find the miraculous in the common, the divine in the human. It will be above the plane of controversy, and be not dismayed by the presence of unsolved problems. It will aim to make truth the law of life, and seek to lead in the better way, from clear reason and glad choice. The basis of this new religion, said Mr. Ames, will be theism, but it will act on the practical lines that he serves the Father best who best serves men; no one should patiently endure any ill he can overcome—is the new creed.

How far are these talented clergyman's utterances from those put forth in the same line of prophetic thought by the Spiritualist teachers of our day?

Read and Ponder.

The attention of the "irregulars" in medicine in this Commonwealth is called to the report—"Senate, No. 238"—dated April 9, wherein the committee on Public Health, to whom was referred the bill relative to the registration of physicians and surgeons (Senate, No. 124, introduced on leave), "report the same ought to pass in a new draft herewith submitted," to wit:

AN ACT

Relative to the Registration of Physicians and Surgeons.

Section 1. Section ten of chapter four hundred and fifty-eight of the acts of eighteen hundred and ninety-four is hereby amended by striking out after the word "Commonwealth," in the third line thereof, the words "by appending" and inserting in the place thereof the words "or appending," also, by striking out the word "using" in the fourth line of said section, and inserting in place thereof the word "uses," so that said section shall read:

Section 10. Whoever not being registered as aforesaid shall advertise or hold himself out to the public as a physician or surgeon in this Commonwealth or append to his name the letters "M. D.," or use the title of doctor, meaning thereby a doctor of medicine, shall be punished by a fine of not less than one hundred nor more than five hundred dollars for each offense, or by imprisonment in jail for three months, or both.

Section 2. This act shall take effect upon its passage.

Here is a statute which its maker and framer openly declares has for its object the preventing of any "irregular" practitioner from calling him or herself a physician, surgeon or a doctor, or using the letters "M. D."

As the letters "M. D." have a commercial value, since they are intended to show a certain amount of study, for which due payment has been made, no valid objection can hold against their deprival of use by one who has not so "studied" and "paid"; but THE BANNER has repeatedly stated, and still holds, that the title of doctor has, by common usage for many years in hitherto free America, been granted to and claimed by those who have so successfully alleviated human ills as to earn from their fellow citizens: its use has become proprietary, and should still be allowed.

A new era in medical practice seems to be dawning—thanks to the law-makers!—and success is no longer the criterion by which one who alleviates human ills shall be judged; it is only necessary that a person shall hold a diploma, by however narrow margin obtained, his fitness for the business being a matter wholly out of consideration. Hence the Allopathic endeavors to put down by law men and women who are too successful for student-graduates to meet in the world of competition. This is the central point of all "medical registration" laws, however speciously worded.

It will be seen that this new draft, which threatens to become a law in this State, goes further than any previous one, since its provisions apply to those who "hold themselves out to the public" as curative agents. This strikes directly at the right of advertising in the public press, and embodies the old-time antagonism of the "regulars" to advertise (unless they can get it for nothing in the way of personal special notices).

The solemn citizens of Massachusetts are gradually losing their liberties—and trusts are swallowing up all rights of individual competition which were the glory of our nation's earlier life! Are we indeed ready as people, in Massachusetts, to give up all our rights as to choice of medical advisers, etc.—to constitute by law a trust in medical matters, and give it over for management into the hands of the ultra-conservative, non-progressive "Regular" fraternity?

Abram Blair of Mount Vernon, O., says on renewing his subscription: "My interest in such a journal as the glorious old BANNER, after reading it for over thirty years, not only does not abate, but increases with time; and I hope its visits will continue to cheer me for the remaining days that I shall be a denizen of this mortal sphere."

Attention is called to "PACIFIC COAST NOTES" by DR. J. M. PEEBLES (sixth page), wherein ANTHONY and other matters are interestingly set forth.

Arthur Hodges.

As with the force of an earth-tremor came the announcement that Arthur Hodges, one of the best-known mediums of the present time, had passed away at his new rooms, 1403 Washington street, Boston, on Wednesday.

It was known by only a few that he had been ill, and that his removal from his long time home in Lynn was made with the hope of an improved condition of his health. He had hardly become settled in his new and beautiful surroundings as he began to fall rapidly. His death comes like a great personal loss to many people who had been made aware of the honesty of his mediumship, warmth and loyalty of his enduring friendship, kindness of heart, and desire to please all, friend and stranger alike. His long connection with Spiritualism, beginning when he was young, in his teens, afforded him an opportunity to enjoy a large association of friends and acquaintances, as well as to give him a great insight in humanity. He studied people, and learned well the lessons many fall to fully acquire. Thus his knowledge showed him the many sides of life, and the characters which compose it. It was difficult to deceive him, and it goes without saying that he could detect true friendship, as well as to uncover disloyalty and deceit.

Arthur Hodges, taken altogether, was a fine type of the true American. His friends are many; those whom he ever injured by thought or deed are few.

Arthur Hodges was born in Salem, where he passed his boyhood, going to Boston to work, after receiving a common-school education in his native city. While at work in a hat store in Boston, he became cognizant of spirit-presence. Customers were told many wonderful things by the young lad when he was serving them. After a while the power became so strong young Hodges gave up mercantile business, and taking rooms first in Beach street, and then in various other parts of Boston, entered upon a career as a medium, which has been more than remarkable.

Mr. Hodges was the last of a family of father, mother, brother and four sisters. A few years ago he moved to Lynn, bought the Faulkner estate, and has since built Hotel Hodges and accumulated quite a large amount of property. He was never married.

His long-life friend, Dr. Charles F. Faulkner, has been a constant associate, and was by his side when the old form was cast off, and the arisen spirit entered the life beyond the veil.

The funeral of Mr. Hodges took place Saturday afternoon, April 13, in Berkeley Hall. The attendance was large, every available part of the hall and balconies being taken, and many standing in adjoining rooms. The audience was marked by the presence of a numerous gathering of prominent and long-tried Spiritualists.

The body was enclosed in a beautiful casket, which was covered with flowers, while on the platform and piano were many other tributes of affection. Of the many there was a pillow from the Children's Progressive Lyceum; wreath, Dr. C. F. Faulkner; lyre, Innis J. Hoyle; calla lilies, Mrs. May S. Pepper; bouquet of roses, George Crabtree; Easter lilies, Theodore Emmons; bouquet of Easter lilies, Ladies' Aid Society; roses and cut flowers, Mrs. Lillian Hutchings; roses, Martha W. Pratt; bouquet, Dr. A. E. Cunningham; lilies, Mr. and Mrs. W. S. Butler, G. H. Richardson and Mrs. C. DeMortie; roses, F. Fox Jencken. The Mendelssohn Quartet opened the services by singing "Still, with Thee," after which Mr. W. J. Colville made the invocation.

Mrs. Sarah A. Byrnes, a life-long friend of Dr. Hodges, made the first address, speaking of the sadness which had come to a vast multitude in the passing away of this great-hearted, loving, honest man, and alluding to the fact that many times he, too, had stood by the side of the tenantless form to offer consolation and speak words of praise. She first came to know him by reason of his kindness to others, and cited a case where he officiated at the burial of a colored woman, revealing then the depth of his better nature. The memory of a rich life comes before us; and yet with all our sadness come feelings of rejoicing that he was so much to others who have gone before. A loving mother stands ready to greet him in his new home; a devoted sister hastens to meet him and give him welcome. It is selfish for us to weep for him, and yet our faces are all turned toward the setting sun. We do not look into the morning.

I would not pronounce any fulsome eulogy over him; he needs none. We know what he has been to suffering humanity and to aching hearts; we know what a light to their awakening has been the service he has rendered. There is much we can glean from observing the wealth of friendship of such a life as his has been.

Mrs. Byrnes then spoke of his early connection with Spiritualism, and what it meant to him. It was not a belief with him; it was a positive knowledge of the great truth of humanity, and this great knowledge he generously gave out to others. "Two weeks ago last Wednesday I saw him for the last time, and noticed he was giving out too much of his physical force in his desire to help others, and so I warned him. He replied by asking me what he was to do when so many are struggling for the crumb of comfort which his hands and heart and brain could dispense."

The speaker paid a touching tribute to the arisen one in speaking of his loyalty to his mother. "He could never speak of her without his eyes moistening. His loyalty was the inspiration of his life. Other sacred memories will come to all his friends, but none so strongly as that of his loyalty to them all. His memory will be sacred, in that it will teach all to live, not to die; to live for lofty purposes; and when clouds come we may have left behind us something of reflection worth the beholding."

We shall miss Arthur Hodges, because his life reflects so much. No one who applied to him failed of receiving a ready response. He was noble spiritually, alike to the young as well as to the aged sire. We do not always appreciate our friends until the change has come. At that time, too, we are taught more of the new life.

Mrs. Byrnes then called upon all to learn a lesson from the rich life that had closed here to a still greater work in the world to come. The lessons of such a life strike home to all of us. We should so live that our acts, like his, shall reflect honor and goodness when we take on the new life. He has gained a rich reward. The lesson of the hour is that we are to feel that we are in the presence of death. The beautiful flowers, of which he was so fond, and which are here in such magnificence and number, are emblems of his life and of the purity of the world beyond this, hidden to mortal sight. We will not say he died; rather let us say he has been born into the new life on such a day, and thus we shall forever keep him in sweet memory, and be constantly reminded of what he was to us, to his friends, to the world and to humanity.

The quartet sang "I Will Not Be Long," after which Mr. W. J. Colville pronounced a beautiful eulogy, drawing lessons from his life and comparing it with the flowers brought as tributes to a sweet and lasting remembrance. [Mr. Colville's address will appear in the next issue.—Ed.]

Mrs. A. H. Luther, who is at present occupying the platform for the Boston Spiritual Temple Society, was called upon, and spoke affectionately of Dr. Hodges, speaking particularly of his great love for humanity. Those who knew him best loved him best. He blessed society, opened the way for sunshine, led minds out of darkness, gladdened the heart, and though this young life has passed from us his spirit is still with us in the immortality that he has taken on. We are born to die; we want to die.

Mrs. Luther closed with an earnest apostrophe to death, and the blessings which come with it.

The quartet sang "One Sweetly Solemn Thought," after which the benediction was pronounced by Mr. Colville, who also announced that a memorial service would be held in the First Spiritual Temple, Thursday, April 18, kindly offered for the occasion.

Mr. F. Fox Jencken, who with George Crabtree had charge of the funeral, announced that an opportunity would be afforded those who desired to take a last look at the mortal remains of their arisen friend. As the many hundreds passed by, and gazed upon his life-like face,

comparing it to the photograph which was placed upon the casket, it was easy to discern that all had lost a dear friend.

The remains were taken to Lynn for burial. There were no services at the grave.

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.

Memorial Service to Arthur Hodges.

A memorial service to Dr. Arthur Hodges will be held in the First Spiritual Temple, Exeter and Newbury streets, Thursday evening, April 18, at eight o'clock, when W. J. Colville, Mrs. A. H. Luther and others will take part. There will be appropriate music and other interesting exercises.

Our English exchanges of early April are announcing, with good wishes for her future, the wedding of Miss Alice Marion Everett, youngest daughter of Mr. and Mrs. Thomas Everett, of Hendon, to Mr. Alfred T. Sutton, of Woburn, Upper Woburn Place, W. C. The ceremony took place at the quaint old parish church of Hendon, in the presence of a large gathering of relatives and friends, the latter including several well-known Spiritualists. The Rev. J. G. F. Raupert officiated, and the bride was given away by her father.

The utterance of slander, in the guise of prayers to the Divine Being, is against the law in California, as a minister of the gospel at Los Angeles was recently informed by a judge in that town. Few clergymen would be capable of doing such a thing, but since there was even one who wished to make the experiment, it is well that the court has "called him down."—Hartford (Ct.) Times.

Mr. F. A. Wiggin, assisted by vocalist A. J. Maxham, will occupy Hiawatha Hall, 143 Tremont street, on Tuesday and Saturday afternoons at 2:30, beginning this week. These gentlemen are under the guidance of no Society. Mr. Wiggin will give a short lecture at each session, but most of the time will be given to delineations, tests and solo singing.

The Gloucester (Mass.) Daily Times has our thanks for a kindly notice in its issue for April 12 of THE BANNER'S Anniversary Number, containing pictures of Mr. Isaac B. Rich and the editor of this paper.

We have on hand, and shall publish in the next number, Anniversary reports from ROCHESTER, N. Y., PHILADELPHIA, PA., LOCKPORT, N. Y., etc.

The veteran Religio-Philosophical Journal of Chicago, Ill., has changed its name, form, type and general make-up. The name is now shortened by dropping "Religio." The form is sixteen smaller pages, the type much larger and quite attractive. The editorial management remains in the hands of B. F. Underwood, who has the able assistance of his wife, Sara A. Underwood. Its thirty-first year opens with good portents of success.

A Committee of the Children's Progressive Lyceum Association of Boston, recently presented a series of resolutions (unanimously adopted) on the passing to the Higher Life of Mrs. Franklin Nickerson; we shall give them publication next week.

The "Banner Correspondence" department this week has much matter of interest, including an account of the Anniversary services at AUGUSTA, ME., etc.

A memorial tribute to Mr. Samuel Russell has been received from Mr. T. Lees of Cleveland. Owing to want of space, it will appear in next issue.

Mrs. M. A. Brown, the celebrated trance medium, has removed from 375 to 282 Columbus Avenue, Boston (The Glendon, Suite 16).

Verification of Spirit-Message.

To the Editor of the Banner of Light:

In Boston and elsewhere the many friends of Mrs. HENRIETTA WESTON must rejoice when they read her beautiful message, given through the trance mediumship of Mrs. B. F. SMITH, Jan. 4, in THE BANNER, and published in the Message Department April 6, 1895.

For the past thirty years Mrs. Weston (we always called her "Net") has been, and still is, one of my dearest friends. To her I am indebted for the first knowledge I received of spirit-life, return and communion.

I was then mourning the loss of the dear sister and brother, Abbie and George, to whom reference is made in the message.

Mrs. Weston's sister Sarah (Mrs. Bryant), who is the first one addressed in the message, passed to spirit-life, Feb. 22, 1895. She has since communicated with me, and said that when she was passing from earth-life "Net" came to her, reaching forth her hands, and she heard her say, "Come, Sarah, come," thus fulfilling the promise she made on Jan. 4, in the message.

I think Mrs. Weston's message, from the first line to the last, is grand, and it will be well for us mortals to reflect deeply upon the advice she gives.

I am the "Lizzie" to whom reference is made, and my husband is the "Doctor."

MRS. WILLIAM N. WELLS.
South Boston, Mass., April 8, 1895.

Mrs. N. J. T. Brigham.

Mrs. Brigham is a speaker of rare talent and ability, and her audience expressed great satisfaction with her lecture here. At the close of her discourse three subjects were furnished for improvisation. Prof. F. P. White, of the Putnam Standard, who announced to the audience that he was a materialist, and not a Spiritualist, and that he had never seen or heard of Mrs. Brigham, gave the first subject, "The Incas." Lawyer James H. Potter, who also stated that he was not a Spiritualist, and that he had never seen or heard Mrs. Brigham, gave the subject "Growing Old." The third and last subject, "Childhood," was furnished by Wm. Welch, who also stated that he had never met Mrs. Brigham, or even heard of her. These conditions, publicly stated, made it most convincing proof to the audience that whatever was given as improvisations of poems from these subjects, must be a genuine display of inspiration. Mrs. Brigham took each subject separately, and, without a moment's thought or preparation, improvised beautiful, high-class poems—poems of a high order of literary merit—a phenomenon that cannot be called less than wonderful, whatever its source of inspiration, for it is a mental feat that is never performed by any other than the purely inspired mediums of to-day. Many expressed regret that the poems could not have been taken in short-hand and preserved, possessing so much literary merit, and being given under strict test conditions. The announcement that this would be the closing lecture of the winter's course was heard with deep regret by not a few, for the course as a whole has been entirely satisfactory to the Spiritualist Society and to the public in general.—W. J. in the Transcript, Danversville, Conn.

That well-known hostelry at Crescent Beach, Mass., The Strathmore, was totally destroyed by fire on the night of April 12—despite assistance from Chelsea and East Boston. Four firemen, buried beneath the falling walls, were extricated by their comrades—one being taken to the hospital on account of internal injuries. Loss on hotel and surrounding property about \$45,000.

The Grand Free Public Meeting of Spiritualists.

At the First Spiritual Temple, corner Exeter and Newbury streets, Boston, to be held under the auspices of the Massachusetts State Association, promises to be a grand affair.

Among the speakers already purposing to attend are Mrs. A. H. Luther, C. Fannie Allyn, Mrs. May S. Pepper, Mrs. Sarah A. Byrnes, Frank A. Wiggin, and many others. Musical and vocal selections will be presented by Mr. Maxham, the Longley Quartet, Charlie Hatch, and others to be announced hereafter. A more complete list of the talent secured will be furnished to THE BANNER next week.

Services all day and evening, to which the public is cordially invited.

M. T. LONGLEY,
Sec'y Mass. Spiritualists' Association.

Letter from Mrs. M. E. Cadwallader.

THE ANNIVERSARY IN BOSTON AND SALEM.

To the Editor of the Banner of Light:

I never having been my privilege to attend Anniversary exercises in the vicinity of Boston, I looked forward with a great deal of pleasure to that occasion. Commencing Wednesday afternoon, at the Helping Hand Society of Boston, and continuing throughout the week, it was a continual source of wonderment to me to see the interest manifested at the various societies. Wednesday night I participated in the celebration of the Veteran Spiritualists' Union; Thursday, the Ladies' Industrial held a social; Friday and Saturday, the beautiful hall at 241 Tremont street was occupied by the Ladies' Aid Society, being the oldest organization of the kind in the country. All Boston seemed bound to do honor to this festive day. Ayer's Temple was crowded also, as were many of the smaller halls. On Saturday afternoon we held a special meeting at 724 Washington street, to discuss various things of interest to mediums, and all interested in the welfare of Spiritualism. The secular papers said that not less than ten thousand people were assembled to do honor to the Anniversary of Modern Spiritualism.

Being engaged at Salem, Mass., I was not able to participate in the exercises in Boston, with the exception of Berkeley Hall. It was an occasion to be remembered—a most magnificent hall, decorated as only those who were interested in proclaiming to the world their love of Spiritualism could do it, and crowded with people assembled to testify to their interest in Spiritualism. Faces beaming with enthusiasm were turned to greet the speakers. It will long remain as a pleasant picture for memory to gaze upon. In the name of the National Spiritualists' Association, I greeted those assembled, and made a few remarks upon the necessity of Spiritualists standing for their rights, and urging upon them the importance of making a public protest against the unjust laws which were about to be passed in the State of Massachusetts.

THE ANNIVERSARY IN SALEM, MASS. Could those who were instrumental in putting to death the mediums of 1692 have looked upon the scene of to-day, it must have affected them deeply. Across the street from where the Spiritualists celebrated their Anniversary, is a tablet which marks the spot where the so-called witches of 1692 were tried and condemned. What a coincidence! Never before since I have been interested in Spiritualism did it come upon me with such force as did the message that came to me that day, when I stood upon the rostrum in that historic city. We who are now the workers can have no conception of the trials that the early mediums have had to undergo, and it but adds to the story by those whose ministrations serve to lift the veil that hides the other world from this.

The platform at the hall of the First Society of Spiritualists was decorated with beautiful palms and the American flag. Also choice bouquets adorned the speakers' desk. The morning exercises were devoted to the Lyceum's regular session. Mrs. Baker, the conductor of the Lyceum, had arranged a special program for the occasion. This Lyceum has a good attendance, and much interest is manifested by the scholars. Mrs. Baker made a short address, and selections were rendered by the various societies. Miss Alice Thorne of Marblehead and Miss Mabel Whipple gave select recitations. In the afternoon a whole program reflected credit upon the participants.

At the close of the program by the Lyceum, the exercises took the form of a fact meeting, wherein all participated, and gave the reason for the faith that was in them.

Between the afternoon and evening meetings was held a song service. This consisted of congregational singing of familiar spiritual hymns. The choir, and the music on this occasion deserves especial mention—the chief singer being Miss Amanda Bailey, who, through over sixty years of age, sings with such wonderful sweetness that she captivates the hearts of her audience and brings tears to their eyes.

The evening exercises consisted of the congregational singing. Miss Mabel Whipple rendered "The Last Hymn." Miss Alice Thorne recited "Destiny." Miss Susan Bailey rendered "Through the Lines," and as an encore gave the "Serenade." Other recitations were given by members of the Lyceum.

A letter of greeting was read from the Secretary of the National Spiritualists' Association, and was heartily applauded, showing that the Salem Society appreciates the work of that body.

The address of the evening by the writer consisted in a review of the history of Spiritualism, tracing its source, not from the birth of Modern Spiritualism, but from the days of old when mediums were held to be oracles, and protected as such. Spiritualism was shown by analogy to be the natural religion of the world, and was claimed to be the foundation of all systems of religion now extant. The message of Spiritualism to the world was to rob death of its terror and to bring the people into one common brotherhood. The purpose of it was to broaden and unfold the lives of those who profess its teachings.

At the close of the address the speaker was presented with a choice bouquet of flowers.

The hall was well filled all day and evening, and, as was voiced in the greeting from Washington, "Salem has progressed from hanging mediums to protecting them." I wish to say for the officers, members and visitors that one can always be sure of receiving the best conditions for their work when they visit the Salem Society. The Anniversary exercises were held with a benediction by Mrs. Baker, and all departed feeling that they had participated in a most successful occasion.

M. E. CADWALLADER.

Enjoyable Musicals.

FRIENDS AND PUPILS OF PROF. WATSON ENTERTAINED AT HIS CONSERVATORY.

The fourth musicale of the season at Watson's Musical Conservatory, No. 284 Clifton Place, was given last evening. A large number of the friends and pupils of Director Watson were present. Prof. Watson, who is the only living pupil of the famous Ole Bull, played on a rare old Cremona violin, which this great master presented to him. The violin was made in the year 1616. It has that much-sought quality of the instrument known as a singing tone in a remarkable degree.

Prof. Watson played one of Ole Bull's favorite selections, and followed it with a quaint, rollicking Scotch composition. He plays with the same enthusiasm, earnestness and skill that won for him a most flattering endorsement from the press and public when he appeared in public concerts a quarter of a century ago. His accompanist was his accomplished daughter, Miss Anna Watson.

Mrs. Douglas, wife of Senator John A. Douglas of Middleton, Conn., sang a number of selections. She has a very fine voice, and has an enviable reputation as an interpreter of both classical and popular music. Several of Prof. Watson's pupils were heard in Spanish music on mandolins and guitars.—The Brooklyn (N. Y.) Citizen, Wednesday, April 3.

By using Hall's Hair Renewer, gray, faded or discolored hair assumes the natural color of youth, and grows luxuriant

IN APRIL AND MAY

Paine's Celery Compound
Makes People Well!It Makes Strong Nerves and Pure Blood;
It Cures Disease!It is the One Remedy That All Schools of Physicians
Prescribe.The Demand for It is Tremendous; It Never
Fails to Benefit.Nothing Was Ever So Highly and Widely
Recommended!First Prescribed by America's Greatest Phy-
sician.It Has Become a Blessing to the Entire
Country.Men and Women in the the Highest Stations
Publicly Recommend It.Grateful People Everywhere Heartfully Endorse
the Famous Remedy.

It makes people well!
It builds up the weakened, shattered nerves;
it sends new life and blood through the arteries.

Where everything else has failed, Paine's
Celery Compound—the greatest achievement
of that giant among men, the ablest physician
of that generation, Prof. Edward E. Phelps,
M.D., LL.D., of Dartmouth—this wonderful
Paine's Celery Compound has in thousands of
cases cured disease.

It has freed old age from many of its infirmities.
It has made thousands of lives worth living
that were once a burden. It has proven
itself so easily the greatest of all spring remedies,
making the weak strong and the infirm
well, that in the big cities, New York, Chicago,
Philadelphia, Boston, St. Louis and the rest,
the leading newspapers, making their own can-
vasses, have found that the demand for Paine's
Celery Compound is enormous, as far surpassing
that of any other remedy as the curative
power of this great compound does indisputably
surpass that of any other.

For Paine's Celery Compound is not a patent
medicine. It is not an ordinary tonic, sarsa-
parilla or nerverine. It is so superior to them
all that they are not even good imitations.

Paine's Celery Compound positively and per-
manently cures nervous debility and exhaus-
tion. Neuralgia, sleeplessness, melancholia, hys-
teria and headaches yield to its refreshing prop-
erties—all these troubles are directly traceable
to the one cause, poorness of the blood and
poorness of the nerve tissues.

For kidney troubles it is the most infallible
of remedies. It owes its unfailing power to
check at once the progress of this breakdown
among the tissues of the kidneys to its remark-
able nutritive efficiency.

Just as soon as Paine's Celery Compound
begins its strengthening work there is at once
a rallying of all the important organs of the
body. The appetite improves, the spirits be-
come more hopeful, the dull pains of disease
lessen, sound, refreshing sleep returns, "that
tired, worn-out feeling" departs, and the suffer-
er knows, without being told by a physician,
that he or she is getting well.

The season of April and May—the springtime,
when, if one can do so, he must recuperate his
lost strength and get back the health that na-
ture intended for him—that season is here. It
behoves every man, woman and youth now to
get well. And Paine's Celery Compound makes
people well.

MEETINGS IN MASSACHUSETTS.

Marlboro.—A special correspondent says: Thurs-
day evening, April 11, the Spiritualists of Marlboro,
and their friends, had the pleasure of hearing the
well-known lecturer and test medium, F. A. Wiggin,
of Salem, Mass. At the hour of beginning, every seat
in the hall was taken, and not a few seemed com-
pelled to stand for two whole hours while Mr. Wiggin de-
livered a lecture sparkling with gems of thought,
which was followed by one of his most satisfactory
séances.

Mr. Wiggin, after speaking a good word for THE
BANNER, said so-called religion, like disease, is catch-
ing. It is catching, but if taken in time it is curable.
It is a beautiful thing to be a Christian, or may be; it
is grand to be a broad-minded and wholesome spiri-
tualist, but better than either is it to be a noble man
or woman.

Mr. Wiggin pointed to many instances in support of
a belief in what spirits present, in the line of truth.
The meeting was a grand success, and we shall try to
have Mr. Wiggin here again the first of June.

Lynn.—A special reporter informs us: A mem-
orial service to Dr. Arthur Hodges was held in
Clerk's Hall Sunday evening. A large number at-
tended, and the exercises were impressive and ap-
propriate. The service began with "The Vacant
Chair," beautifully rendered by Mr. Ed. Pierce, the
singing being accompanied by the placing of roses
upon a chair already draped with calla lilies, the ex-
pression of Mrs. May S. Pepper, a long-time friend.
Mrs. Pepper was present, and paid a glowing trib-
ute to Dr. Hodges, prefacing her remarks by reciting
"Rest Thou in Peace," one of Miss Lizzie Doten's
poems. The remarks reviewed his life as a medium,
and the work which he had done for humanity.
Attention was made to what he had done for the
Society under whose auspices the service was held.
Following the eulogistic tribute came tests, all of
which were recognized.

Mr. Pierce closed the exercises with singing, Mr.
Abbott acting as accompanist.

Expressions of regret were made because of the ab-
sence of Dr. Faulkner, detained at home by sickness.
T. H. B. James writes: At the spiritual meeting
Tuesday evening at 130 Market street, there was a
good attendance. Prof. E. F. Pierce led the singing
and rendered fine selections. Mrs. Dr. M. R. Dow-
land presided, and made remarks on "Nature and the
Demands." Mrs. A. B. Colby-Luther spoke on
"Spiritualism as a Religion," giving a synopsis of all
religions, and compared their creeds with Spiritual-
ism, which has no creeds, but facts alone, occurring
daily with revelations of human testimony from beyond.
Spiritualism does not copy the manifestations of spiri-
tual presence and power recorded in the Bible, but con-
firms them, and gives to humanity the living proof of
immortality.

The Spiritualists of Lynn held services at Clerk's
Hall, 38 Summer street. At 2:30 spiritual conference,
which was very interesting. At 7:30 memorial ser-

vice for our late brother, Dr. Arthur Hodges. The
hall was packed to its uttermost with his many
friends. The floral tributes were many. President
T. H. B. James presided. Prof. E. F. Pierce of Bos-
ton, assisted by Mrs. M. K. Hamill and Charles A.
Abbott of Boston, rendered selections. Mrs. May S.
Pepper of Providence, R. I., a staunch friend of the
late brother, gave a beautiful invocation, followed by
an able eulogy—giving a history of the mediumship
and life of Dr. Hodges. The address was of a high
order. Her control then gave many wonderful tests
and communications from spirit-friends. Interesting
remarks were made by Walter H. Rollins of Salem,
Charles A. Abbott of Boston, Mrs. Dr. M. K. Dow-
land, Mrs. Lizzie D. Butler, Prof. E. F. Pierce and the
President, Mr. Rollins. Mrs. Butler gave fine tests.
Next Sunday at 2:30 and 7:30 Mrs. Julia E. Davis
will lecture and give tests.

The Lynn Spiritualist Association, Cadet Hall.—
Mrs. A. A. Averill, Sec'y, writes: At the meetings of
this Association on Sunday, April 14, Dr. F. H. Roscoe
of Providence was the speaker for the day, and
followed the lecture at both sessions with tests and
communications. President and Mrs. Kelly sang ap-
propriate selections, with music by Mrs. Cross of
Saugus. This Association will continue its meet-
ings through the month of May.

Salem.—A correspondent writes: The Fair of last
week was a great success in every way. Many promi-
nent persons attended, and a good nucleus to our build-
ing fund was received. Sunday, the 14th, Mrs. Nettie
Holt-Harding spoke and gave fine tests.
Next Sunday we shall hold a conference. We are
filling dates for the new season, and every indication
exists for increased interest, in this city.

Rockland.—"Minerva" writes: Mrs. Hattie C.
Mason was with us Sunday, April 14, holding two ex-
ceptionally good séances. She is making converts to
Spiritualism in Rockland by giving tests that cannot
be gaudied.

Mrs. Mason will be with us next Sunday, April 21.

Worcester.—Mrs. D. M. Lowe, Cor. Sec'y, writes:
Mrs. Carrie F. Loring closed a very successful engage-
ment here April 14.
The speaker for April 21 and 28 will be Joseph D.
Stiles of Weymouth.

Stoughton.—Mrs. Geo. E. Morse, Sec'y, writes:
Sunday afternoon and evening, April 14, Mrs. Nellie
F. Burbeck of Plymouth, Mass., occupied our plat-
form in a very satisfactory manner.
Sunday evening, April 21, W. J. Colville of Boston
will be our speaker; also Sunday evening, April 28.

Loaded with impurities, your blood needs cleansing
with Ayer's Sarsaparilla.

DISTRICT OF COLUMBIA.

Washington.—F. B. Woodbury, Sec'y, writes: We
had a delightful time at the Association Headquar-
ters last evening. It occurred to Mrs. Woodbury and
myself that as all of the members of the board were in
the city to attend the quarterly meeting of the same,
it would be a pleasant thing to tender them a recep-
tion as well as to Mrs. M. E. Cadwallader of Philadel-
phia, who has just returned from a trip in the inter-
esting National Spiritualists' Association. It be-
ing the night upon which the regular meeting of the
Ladies' Aid is held in our home, we changed the ser-
vices to an impromptu reception. Owing to the short
time we had to arrange for it, it was not possible to
notify all whom we would have liked to invite, though
we had about fifty guests.

President H. D. Barrett, Mrs. M. E. Cadwallader and
Hon. L. V. Moulton stood at the folding doors, and
were presented to those assembled by Mrs. Wood-
bury. After all had extended greetings to them,
President Barrett was called upon for remarks, but
owing to his not being well, said only a few words of
greeting, and after paying an eloquent tribute to Mr.
and Mrs. Moulton, he so kindly cared for him
during his recent illness, he asked to be excused.

Mr. Moulton thanked the friends for their cordial
welcome, saying that such occasions as this were
what encouraged the workers to persevere under
their many difficulties. He spoke of Mr. Barrett and
of his earnest work, also paid a loving tribute to Mrs.
Moulton, who he said did so much to assist
him in his labors for the spirit-world.

Mrs. M. E. Cadwallader expressed herself gratified
at the kindly greetings that had been extended to
her from the friends, and gave a brief account of her
work in Massachusetts, from whence she had just re-
turned. It always had been a pleasure to work for
the National Spiritualists' Association, and she would
work until that Association was supported as it
should be and as it deserved.

Mr. T. J. Mayer, our genial Treasurer, referred feel-
ingly to the work of the National Spiritualists' Asso-
ciation. He felt that the spirit-world was in sympathy
with the organization, and was assured of its success.
Mr. M. C. Edson spoke of the interest he had taken
in the work of the missionaries of the Association,
and said that it would be years before the people would
fully appreciate their self-sacrificing labors. He was
followed by Mr. B. B. Hill of Philadelphia, who ex-
pressed his interest in the National Spiritualists' As-
sociation, and bespoke the support of all for that body.

Mr. Hill said that now, when the rights of Spiritualists
were assailed from all quarters, it behooved all ear-
nest souls to help those who were working to protect
the interests of the Cause.

Other interesting addresses were made by Homer
Alomus, one of our prominent mediums; Miss Maggie
Gault, the well known medium of Baltimore; Mrs.
Stephens, the Conductor of the Children's Lyceum;
Mrs. Lee, President of the Ladies' Aid; Mrs. Edson,
Secretary of the same Society; Mrs. Jacques, Mrs.
Melling, Mr. Steinberg and Hon. W. H. Armstrong.

About 10:30 Mrs. Cora L. V. Richmond, accompanied
by Miss Adelaide Johnson, the noted poet-artist, ar-
rived, having been in attendance at another reception.
Mrs. Richmond made some pleasant remarks, and said
that the officers and workers of the National Spiritu-
alists' Association might well feel encouraged by
such a demonstration, as the result of the Sunday
meeting and this reception. The interest shown in the
Association by the members of a large number of spiri-
tualist societies throughout the country at this happy
Anniversary is a sure sign that the rank and file of
the people, who are to be the backbone of this move-
ment, are wide awake to the necessity of organization.

Refreshments were then served, and after some
pleasant social chat the company dispersed, all ex-
pressing pleasure at the evening's entertainment.

It fell to me to introduce the speakers and act as
presiding officer on this most pleasant occasion. We
are proud of our workers, and are glad to have the op-
portunity of showing how we appreciate their earnest
services. [Resolutions of sympathy for President
Barrett's illness will appear next week.—Ed. B. OF L.]

Movements of Platform Lecturers.

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

Mrs. May S. Pepper, because of illness, is obliged to
cancel dates as follows: Stoneham, April 18; Nor-
wich, 21; Hartford, May 4; Meriden, May 5 and 12.

Dr. C. H. Harding, inspirational lecturer and plat-
form test medium, spoke in Plattsburg, Sunday, April
14 and 21; April 28 he will be in Brockton, Mass. His
open dates in May. Can be engaged for camp meet-
ing work. Address 9 Bosworth street, Boston, Mass.

Prof. A. E. Carpenter will lecture Sundays for soci-
eties where desired. Address him at 2 Stanmore
Place, Roxbury District, Boston, Mass.

Mrs. E. L. Carville and Dr. H. F. Merrill will oc-
cupy the platform at Golden Cross Hall, Lewiston,
Me., April 21, 26 and May 5.

George V. Cording (of St. Louis) is at present arous-
ing much interest by his lectures and tests in Saratoga
Springs, N. Y.

Mrs. E. Cutler held Memorial Services in Lowell,
Mass., last Sunday in March, at which time the
hall was filled, many bringing flowers in memory of
departed friends. Mrs. Cutler speaks a good word for
THE BANNER, and says she finds it sought after by not
only Spiritualists but strangers to the Cause. She leaves
Massachusetts in May, to re-urn to her cottage in Park-
land, Pa.

Harlow Davis held a test séance at G. A. R. Hall,
Bridgeport, Conn., Sunday, April 14, at which he held
another at the same place next Sunday evening, April
21. All communications should be addressed to him at
154 West Sixteenth street, New York City.

W. J. Colville particularly requests all who desire
his services in the Eastern States the coming summer
to write to him immediately, so that he may fill as
many engagements as possible before starting for
California. He is open to engagements in San Fran-
cisco and vicinity about Oct. 1, 1896. Address care
BANNER OF LIGHT.

E. J. Bowtell will accept calls to lecture and give
psychical readings wherever his services are desired.
Address him 12 Dover street, Boston.

Mrs. Carrie E. S. Twing is speaking during the month
of April for Dr. Roscoe's Society—People's Progressive
Spiritualist Association—of Providence, R. I. Mrs.
Twing in May speaks for the Carnegie Hall Society in
New York City; that she is busy employed by the
friends all over the country who are gathered from the
fact that she is engaged in advance to November of '96.

Mellin's Food.

There is an old saying that of the making of many
books there is no end; but in modern times we might
say that of the making of many infants' food there is
no end. But in this, as in everything else, we are firm
believers in the survival of the fittest. That which is
best, invariably attains the greatest popularity and
endurance, and Mellin's Food for Infants and Invalids
comes in that class. Its sales in the past five years
have increased from year to year almost one hundred
percent; until now the company occupies and has for
its exclusive use over one-half dozen different
buildings here in Boston. They are "advertised by
their loving friends," and THE BANNER is happy to
say they belong to that "glorious company." Mellin's
Food stands at the head, where it deserves to be.

Baltimore & Ohio R. R.

The Baltimore and Ohio Railroad runs through
some of the most beautiful country in the world, as well
as the most beautiful trip West over this line is
not only pleasant and comfortable traveling, but is re-
freshing and pleasing to the eye, and to any one in-
terested—and nearly every one is—in historic associa-
tions, it affords ample opportunity for gratification.
At this season of the year it is especially charming,
since nature is adding to its already grand beauty,
the tints of the verdure of the grass-fields, the budding
of the trees and the blossoming of the flowers. On tra-
veling West, go by this line by all means.

SPECIAL NOTICES.

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

John Wm. Fletcher, 108 West 43d street,
New York City, agent for the BANNER OF
LIGHT and all Spiritual and Occult Literature.
Orders by mail promptly attended to.

J. J. Morse, 26 Osnaburgh street, Euston
Road, London, N. W., is agent in England for the
BANNER OF LIGHT and the publications of
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James Burns, 56 Great Queen street, Lin-
coln's Inn Fields, London, Eng., is agent for the
BANNER OF LIGHT and keeps for sale the
publications of Colby & Rich.

To Foreign Subscribers the subscription
price of the BANNER OF LIGHT is \$3.00 per year,
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embraced in the Universal Postal Union. To
countries outside of the Union the price will
be \$3.50 per year, or \$1.75 for six months.

If each subscriber to the BANNER
of Light will charge himself with
getting one new subscriber, the cir-
culation of the paper will be speedily
doubled.

Writing PLANCHETTES for sale by Colby
& Rich. Price 60 cents.

RHODE ISLAND.

Providence.—Mrs. F. H. Roscoe writes: The Peo-
ple's Progressive Spiritualist Association, which holds
its meetings in B. T. Hall, had for its speaker on
Sunday, April 7, Mrs. Carrie E. S. Twing of New
York, test medium, writer and lecturer. The subject
for the afternoon was "Show Us a Sign," and for the
evening, "Prayer." They were two masterly and in-
teresting discourses, showing plainly the different
standpoints from which people investigate Spiritu-
alism, and depicting the fact that so many investigate
from idle curiosity and from motives of self-aggrandi-
zement. Higher truths of Spiritualism should be
sought, because they mean lessons of immortality.

On Wednesday and Friday Mrs. Twing held two
largely-attended test circles at the residence of our
President, Dr. F. H. Roscoe, for the benefit of our As-
sociation. She remains with us during the month of
April.

The Providence Spiritualist Association—Sarah D.
C. Ames, Sec'y, writes—at Columbia Hall, 243 Weyboset
street, holds services every Sunday at 2:30 and
7:30 p. m.; Progressive Lyceum and adult class at 1
p. m.

Sunday, April 14.—In the afternoon Mrs. Mary L.
Conklyn of Worcester, Mass., occupied our platform.
The invocation was followed by a short address; sub-
ject, "Progression," after which Mrs. Conklyn gave
character-readings that were well received, and ac-
knowledgeed as correct.

In the evening we had the pleasure of listening to
Mr. W. J. Colville of Boston, who gave us an exced-
ingly interesting and instructive lecture. Subject,
"The True Spiritual Resurrection," followed by a fine
poem, Subjects, taken from the audience, "Harmony,
Truth and Charity."

Sunday, April 21, Mrs. Sarah A. Byrnes of Dorches-
ter, Mass., will be with us.

Special Notice.

On Friday, April 19, there will be a grand
musical service in the Spiritual Temple (New-
bury and Exeter streets), Boston, at 8 p. m.
Mr. Ryder will give selections from Mendels-
sohn and other great masters; Mr. H. G. Lons-
dale will render the vocal solos. W. J. Col-
ville will lecture on "The Soul of Music, and
its Inspiring Power as Illustrated by Great
Composers." Seats free. Collection.

Delays are dangerous. A dollar spent for Hood's
Sarsaparilla now may prevent illness which will be
expensive and hard to bear. Now is the time to take
Hood's Sarsaparilla.

Hood's Pills cure all liver ills, relieve constipa-
tion and assist digestion. 25c.

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Will give Psychometric Readings and Delinements by
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portant changes and one full-page advice. 25 cts. Send
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burton Place, Boston. 1w

CLAIRVOYANT Medical Examination free.
Send lock patient's hair, age, sex, one leading symptom,
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ton, Mass. Hours 1 to 7 P. M.; Sunday, 9 to 1. 1w

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ing. For particulars and terms, apply at Bookstore, No. 9 Bos-
worth street, Boston, Mass. Feb. 18.

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And kindred subjects.

Being 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 \$1.95—one-half
the price of the subscription; and for every new six months' subscriber whose name they will
send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount
of 50 cents.

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.

Our patrons will please notice that the above offer is 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 copy of the paper, becomes
at once fully entitled to receive the benefits which we offer above for any new subscribers which
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Neuralgia

Of the worst kind troubled me for years. A
friend whom I had cured recommended Hood's



Mrs. P. C. Pillsbury
Webster, N. H.

Sarsaparilla, and I can truly say I am much bet-
ter. I have not had a headache for some time.

Hood's Sarsaparilla Cures
and am better in every way, in fact, I feel like
new person. Mrs. P. C. PILLSBURY.

Hood's Pills cure nausea, and biliousness.

NATIONAL
Spiritualists' Association

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

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 \$3 and \$4 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.
Library are respectfully solicited.

FRANCIS B. WOODBURY, Secretary.
Jan. 19.

Spring-Time Diseases.

During the passage between Winter and
Spring, more people get sick and more in-
valids depart for the next sphere before they
should, than during any other season of the
year.

Such being the fact, it is the duty of every
person to prepare his body to resist the de-
bilitating influence of this change by tak-
ing DR. ANDREW JACKSON DAVIS'
long-tested and thoroughly reliable AL-
TERATIVE COMPOUND and BLOOD
PURIFIER, which will build up the sys-
tem and prepare it to resist the encroach-
ments of disease. Price \$1.00 per bottle;
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Also for sale by our Western Agents,
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Feb. 23. cows

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

SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss L. A. SPALDING, an expert stenographer.

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

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

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Jan. 11, 1895.

Spirit Invocation.

Oh! thou Father Divine, thou hast our destinies within thy hands, we thank thee for life and for the many blessings which are ours. We would open our hearts to thine inspection to-day, and we would learn more of spirituality and be less engrossed in material affairs. We ask that thou wilt send to us thy bright ministering angels at this hour, that some word may be spoken that shall have weight with loved ones yet dwelling upon the earth-plane, that they may know their dear spirit-friends are with them. Dear Father, we know it is thy good pleasure to send these angel messengers of thine from home to home, laden with blessings for mortals—not only bringing consolation and peace to sorrowing, storm-tossed souls, but also knowledge of higher things. We would ask thy divine blessing and benediction of peace to rest upon all humanity, for we know and realize that we are all thy children. Be with us during the services of the hour, and may our efforts meet with thy distinct approval.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Dr. Charles F. Woodruff.

Good morning, Mr. Chairman. [Good morning.] Through the goodness of the good Spirit-President I am permitted to leave a message here, for some may be benefited by my doing so, while some will pass it idly by, or criticize every word. We who have passed beyond are no more infallible than when in the mortal form. In controlling a medial brain, we do the best we can with the conditions that are furnished for us; therefore bear with us more patiently; be charitable, for as we are you will be, and there will be some one living upon the material plane that will be anxious to come into communication with, and you will be only too glad to avail yourself of every opportunity presented.

In Troy, N. Y., there are some who will remember me, and some have forgotten me, for those who pass on later are held a little closer in memory. I speak whereof I know. When in mortal would that I had known more of the other life, which to me now is merely a continuation of life on earth. I cannot explain it any better than by saying it is like going from one room to another, or one house to another.

I often visit the halls where spiritual meetings are held. I often come into this Circle-Room, where we love to come, and where spirits love to linger. I always have said since passing over, we should not fear to go where angels visit, and I would say here that the angels are those who were once mortals, but who have passed on to a higher life and have there progressed and become purified. I am often in the meetings in New York, Troy and Saratoga.

To the few friends yet remaining on earth I would say, I have not forgotten one of you. No better mother was ever given to children than we had. I do not think, Mr. Chairman, we can realize the love we bear a mother or a father, until the change comes to one or the other; then the law of attraction brings us closely to them.

I know I shall be benefited by speaking here to-day, and I trust my words will bear an influence that will be at least helpful in setting aside some mortal's doubts regarding a future life and the immortality of the human soul.

Dr. Charles F. Woodruff.

Mary G. Wyman-Perham.

[To the Chairman:] I hardly know how to speak or express myself to-day, as this is the first time I have ever controlled the brain of your medium.

Seventy-four years were allotted to me on earth. When in the flesh it would seem very long, but oh! how short the span as we reckon on time in spirit.

Many of the kindred who passed through the portal before I did, crowded around me eager to grasp my hand when I passed beyond. My dear, loving daughter, reaching out a hand, said, "Come, mother, come; I have waited patiently for you. I know Malcom will miss you, but his loss is our gain." These words I could hear, though they were uttered when the spirit was passing from the body. I realized all on the mortal side. My sufferings had been great, and as the spirit friends gathered around me, I was very happy.

Eugene, how gladly he took my hand, and said, "Mother, welcome; I have waited patiently for I knew you were coming." In Pasadena, Cal., I passed away. I have never been in your room in the mortal, but I have made good use of the time in the few months that have elapsed since I passed on. I cannot tell you, Mr. Chairman, just how long it is, but I know it can't be years. I am much pleased to know there is this institution, where all are

welcome, no matter what their color is or their nationality.

Eliza, you have often communicated with me on paper in regard to spirit-communion, but as for knowing as much as you did, I did not. I hoped that I should find them all as you had said in times past. Loving greetings do I send to you. In a little while you will join the happy number, and those you loved so tenderly will meet you, as they did me. Levi is here to-day, and Mary. Amanda stands beside me, asking to be remembered to you all, and saying, "Yes, in a little while will the veil be lifted by the hand of the Father, and all shall be well with us."

On entering the spirit-life I was mystified, I was surprised and happily disappointed, to see the people I met were living, active entities, having homes just as real to us as yours are to you.

When in the mortal form how often have I said, Where are those who have passed on before? It would seem to me as though a darkness would come up when I would try to locate them. No mortal can locate us. I know that well, yet we may have what we call some faint idea of how it is with them, or where they are, yet many erroneous ideas creep in in regard to the reality of our homes.

How pleased I am to be given the opportunity to speak to-day, not only because the friends will be glad to receive a few words of me, but also because I shall be benefited by so doing, for I am told that I shall progress faster.

Oh! how sweet was the music I heard when passing out, and I saw many little children, all robed in white, with beautiful flowers in their hands.

In Walpole, N. H., a few friends will remember me. There was my home in times past, but Pasadena was the place where the spirit took its flight. I was glad when I knew I should have my boy again, yes, and daughter, too; and I was indeed glad to meet those I had been associated with. I saw their faces, and mother placed her hand upon mine, and said, "Mary, it is well; come to our home."

Eliza, I visit you often, but I never come into your home of late months without finding Belle and Rosabelle both together in your chambers or in your rooms below. There is a strong attraction between them.

I am pleased to announce myself here. This is my first experience in controlling a human organism, but I have been aided by other spirits, or I could not have controlled as well as I have.

Mary G. Wyman-Perham.

John Wooster.

[To the Chairman:] Good morning. [Good morning.] I hope you will bear with me, Mr. Chairman. I know I don't control as well as that good lady did, but I am very happy to say to you that my head's all right now. I had a little difficulty with it before I passed away. Yes, children, I'm all right now; and Jessie, good mother. Well, before I go any further I'm going to say I wouldn't have been in a spiritual meeting when I was in the form, but I had heard of these things. Louis, my son, used to speak a little of these things, because he had learned more. And then Charlie possessed a good deal of medial power. I think they both did, and for that reason I know they now will realize a good deal of father's coming home.

John, now I think I would be a little careful in changes that I can see you contemplating sometimes in the home. With Sarah you can get a few words sometimes from us.

Oh! yes, Agnes is here, and wants to send love to Charles and the children, and says to be careful of Hattie, the little girl.

Lizzie, father don't forget you, any more than I do the boys.

Louis, I think it was a pretty good change you made when you came home to be with the children; you can see mother, oftener, and certainly that is worth a great deal.

Be patient, boys, and things will come better. I know it has been a little hard in the past, but there will be some changes that will help you a little.

Lizzie, I know sometimes you get tired of the school, and think, "Well, father, will there never be any changes for me?" You have been in that work so long it seems a monotonous life, but I do not know where you could do any better, and the children all love you and are attracted to you; and for that reason I would not make any changes now. Sometime I will talk a little more to the point, when I have an opportunity.

Mr. John Garfield asked me if I had n't better speak, as I would progress faster; I am glad to learn all I can. I did not know him when in the flesh.

Oh! how pleased I am to know we are all going to be together again. Louis and Charlie, you can teach Frank and John a good deal; and whenever it is possible, if there is any good medium there in the city, why, try and see if you can't come into communication with me, because it is part of the benefit I get, and I might give you some points that might be of benefit to you upon the material plane.

Well, Johnnie, you have not got quite as much poultry as you had, but you have got a pretty good lot, and be careful now of the fire. I see a little clearer than I could here, and I am pleased to tell you there ain't a day passes but what I am with you, though not with all at one time. I think it is a pretty good thing, mother, that you made the move; but I don't think, Louis, you are going to stay right there.

Agnes sends loving greetings, as well as myself. I certainly leave my best wishes and my best influences, not only for my family, but for this good institution, and I will do all I can to bring good results about.

John Wooster, Fitchburg, 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 (Continued).—Jas. J. Burke; Ellen A. Sloan; John H. Leigh; Hannah R. Markham; Homer W. E. Metcalf. Jan. 12.—Benjamin Goodspeed; Hannah Bule; Irving Whitlitt; Stephen A. Davis; Luther J. Fletcher; Sophia E. Zerton; Joseph Taylor; Washington Blair; Jacob Tice; Jacob Worthen. Jan. 25.—Walter Wood; Charles Winkley; Lizzie C. Reed; Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Mathews; Dr. John R. Currier; Eliza A. Blood; John H. Seaside; Cutting Pettengill, Jr.; John E. Ranken; Alice Furness; Thaddeus Davis; Maria Jane Olsen; Evelyn Hard; Henry T. Davis; Myra Johnson; Benjamin Trett; David Waterhouse; David Trant; Ross Miles; James Le-favor; Mary Isabelle Fogg; Hiram Abbott; Nadie Olsen. March 1.—Jacob Smith; John Buddenist; Adeline Bishop; James M. Palmer; John McArthur; George T. Matthews; Lot-tie F. Johnson; George Folsom; Geo. L. Bibbs. March 8.—Isaac N. Tucker; Lulu Gates; Sumner K. Gar-ald; Isaac Smith; Jesse Plummer; Amanda Putnam; Lucy H. Holbrook; Joseph Wood; Nancy Gutter. March 18.—Charles Douglas; Mrs. Florence Wilson; Freeman H. Persons; Hannah Eliza Roof; Charles Cooper;

Fannie Clark; Elmer Allen; Annette Holden; Margaret Truett; Dr. John R. Currier. March 22.—Ray, Simon; Bowles; George F. Gardner; George C. Spaulding; Polly Withem; James V. Meiner; Col. George M. Alwood; Nancy Harrington; Hannah Sargent. March 29.—Dr. Calvin Reesley; Bertha M. Priddy; Robert M. Thomas; Elizabeth M. Laidley; Rowell W. Shaly; Ar-lie Grubert; Ida C. Glenner; Dr. James Howarth; Mary A. Miller; Nelson Nickerson. April 5.—Ezekiel Weeks; Robert Tower; Benjamin Lakey; Mary A. Taylor; Charles Conner; Dr. Osean C. Mansfield; Beulah Striker; Emily Chase; Mitchell Lincoln; Fanny Olsen. April 12.—Wilson Hamden; Elsie J. Reed; Volney Lin-cola Fuller; Mrs. W. H. Goward; Annie L. Morse; Abbie Newcomb; Gertie Leinart; Rhoda H. Durell.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Lydia Fitzgerald, Nashua, N. H.] Is it possible for persons to obtain their own or other people's vibrations (the number of them)? Is it possible to learn how to count them? And can we, by study, accelerate them or retard them?

ANS.—As to obtaining the number of a person's vibrations, the idea strikes us as preposterous unless the questioner understands that a human being, as expressed through a physical organism on earth, remains in a stationary condition.

If it be admitted, as it must be universally, that all are subject to incessant change, the number of vibrations per second or per minute must change consequently. There could be no intelligent idea conveyed to the mind through the bald statement that a person's vibrations are just so numerous and frequent, unless the person to whom the statement was made possessed accurate scientific knowledge of what such frequency signified.

The second portion of the question is far more practicable and answerable, and in reply to that we will say that study does not enable any one to change his rate of vibration, unless he studies how to control his thoughts, and in every way regulates his mental condition, and even then the mere theory obtained through study is practically useless, unless it be applied in daily life. Our rates of vibration change with every alteration in our moral and mental status, therefore the intelligent student of mental or psychic science does learn how to accelerate or retard vibrations by means of knowledge concerning the mental states which induce and vary the consequent vibrations. All states of anger and irritability are due to extreme frequency of vibration, therefore the best antidote to all such disorderly states is the vibrating emanation from some one whose present condition is what the sufferer's is not, but what it is desirable for it to become.

In all cases of laziness or general sense of prostration the vibrations do not occur with sufficient frequency; in such cases the needed treatment can best be given by one whose vibrations are fully up to the normal standard, and possibly a little above.

A clear outline of the workings of the law of vibration introduces the student to the fact, that there are multitudinous centres or chord-sets in the human brain; in every person some of these are active, while others are dormant, unless you conceive of a thoroughly symmetrical individual whose character is so well rounded out that there are in his case neither excesses nor deficiencies.

Whatever centre is most aroused sends forth the most copious vibratory effluence; thus, if you wish to be stimulated in any given direction you naturally seek the society of some one who is already active in the direction in which you desire to become active. This is instinctive obedience to vibratory law. Intuition and feeling give far more knowledge of how to form profitable associations than can be gained from cold mathematical calculations. Every warming, invigorating thought accelerates vibration through the centre frame, and is therefore useful in dismissing all disorders arising from insufficient mental exhalation.

It is not difficult for persons of reasonably good intelligence coupled with some fixity of purpose to regulate their own vibrations at will, but psychic power will never assert itself so long as exterior means are relied upon to do the work.

When sitting in a hot room you can cool your body by thinking cool and picturing to yourself mentally scenes which suggest coolness; you can also warm yourself in cold quarters by thinking rapidly and by picturing to yourself scenes where warmth is the predominant feature. Everybody who thinks and observes actual phenomena of daily life proves that mental changes regulate physical alterations, and this alteration is effected by change in the rate of vibration.

Q.—[By Horace Plympton, Manchester, N. H.] Why should a group of stars exert a specific influence? Is it due to their form, and was it discovered by the ancients through interior illumination, or by exterior observation?

A.—To fully answer the above question, would necessitate an exhaustive treatise upon the relations of astrology to astronomy; but to briefly hint at a larger explanation, we may say that the ancients arrived at their knowledge of the influence of stars upon each other both by interior illumination and as the result of exterior observation. The Chaldeans of old were the greatest astrologers and astronomers, and they were in their brightest days the wisest nation of antiquity.

Exterior observation led them to discover that certain events did transpire when the heavens assumed certain aspects, but interior illumination led them to know some of the subtle reasons for this.

To understand astrology aright, it is necessary to dismiss the prevailing false idea that globes revolve in empty space, and are removed from each other by so many million leagues of vacuum. Life, energy, ether must be every-

where; thus only in appearance is anything far removed from anything else. All planets and star-clusters are formed of homogeneous substance, and all affect each other through the law of sympathy. No two stars are exactly alike, and certainly no two groups of stars are the same. Their specific influence can be ascertained by diligent research and constant comparative observation.

When, however, we come to deal with human life in its relation to planetary conjunctions, we must remember that man holds within himself points of contact with the universe at every turn, and it is by reason of a special development of an individual that whatever influences may be in the ascendant at a given time, he is influenced differently from his neighbor who may be in the same place at the same moment, and therefore, according to horary astrology, exposed to identical forces. It is here that the vibrations of an individual, either consonant or dissonant with exterior vibrations influential at the time, affect the individual's destiny, making it possible for the truly wise to so learn to govern themselves in any situation that all influences are good for them.

A normal view of astrology is that all influences are good, but differing ascendancies conduce to various activities.

Original Essay.

THE GODS, AND OTHER CONSIDERATIONS.

BY HENRY LACROIX.

"In pristine moods we dwell and associate with the gods. How much knowledge is acquired by such associations is indescribable." —Emerson—as he whispered to me lately.

Emerson, like Moses, committed the mistake of overvaluing the status of the Great Brother who stood by him as guardian, and with whom he conversed for some time. What would he have said had he met with a real god or a being in the soul-state, in his normal splendor and overpowering intelligence? He could not have stood the sight, but would have been prostrated, as great a mind as he was, and as he is still. Who are the Gods? The gods which ancient lore and aesthetics made known are those who having gone through general revolutions and individual rotations, in spiritual or fluidic spheres, as well as material ones, in their common and particular works of building up worlds, have returned to their original status and ethereal sphere—as souls!

That condition of manhood and womanhood—of soul—is something so much above the understanding or realization of "mortals" and even spirits, as a rule, although every one has gone through it in the past, that no words or images could be found to define it. It is a sealed lock to every one.

Mankind are not only souls, spirits and material beings, but above all they are intelligences—that supreme principle and power, which is eternal—without beginning or end. Therefore, the words immortal and mortal, as applied to mankind, are, philosophically, unbecoming or only of relative value, when used as comparisons in lower or gross considerations. Life, as every other sensuous condition of the soul or the great I am, being eternal, is continually or periodically diversified through individual conditions of actions, taken on a broad or detailed view.

The ego—to be found in the deepest recesses of every one—cannot possibly be described and appreciated by any material or spiritual means. No earthly or fluidic brain can in any way reach that acumen of knowledge; and yet every one is heard talking about the soul—crediting the soul with low, gross, limited and dark proclivities. Such asseverations spring from ignorance—in confounding the soul with the spirit, and vice versa.

The soul-state is without the lower conditions of existence. The soul is never affected by vice or crime, by darkness of any kind. It reveals in light eternal, even when it is acting through an organism or body, spiritual or material. The soul goes through what we call gross conditions, but it can never be affected by them; the spiritual form or body, however, takes on the conditions and is more or less painfully afflicted by them, according to its stage of development or amount of experience. The soul of the murderer even in earth-life is as bright and pure as that of an archangel. Theology of any kind cannot embrace and teach such a conclusion—but philosophy does.

An immense stride has been made in these later years to enlarge the horizon of mentality, by the understanding that—philosophically—good and evil are but nominal or relative terms. How deep does that light get within those even who acknowledge it? Are we to infer from that that the soul-state—in its glorious and glittering splendor—is an impossible achievement to any one? No! decidedly not. No! not as a fact—as it is the ultimate of every one in the future, as it has been in the past; but, as a realization, theoretically, it can loom up to proper understanding only when the bare fact takes place. Man must always be a mystery unto himself until he reaches the highest round of the ladder—whence he descended (without "falling") to enter into spiritual and material conditions.

Bright pantheism—so badly understood, even by those within our ranks, and yet to be found in all religious metaphysics, as a basis—taught that: "All is in One, and One is in all!" That declaration, so short, so simple, carries such an immense significance; it embraces so much evolved and re-evolved thought, through so many persistent and powerful brains, in search after condensed and plain truth—that, of itself alone, renders mankind most sublime for the discovery of that knowledge and understanding. Millions and millions in this world, and in the "outer" next, may go on recognizing and adoring One single God. The time will come when that view will fade away, notwithstanding all religious obstacles to the contrary. The Unity means the plurality—the ancient sages understood it, rightly indeed, and from that conception of metaphysical thought, sprang logically the incentive germ idea of republican principle which, ever since, has stood up and opposed the One, the Authority, both socially, politically and religiously. Progress is the offspring of thought and of the ideas that come in to adorn and supplement it. Ideas, in fact, are but the exuberances of thought.

The past, present and future are but one; and so it is that the ancients are but us reincarnated—just the same as the rain that falls to-day from the skies was the rain that fell before and was absorbed by the sun's rays. Evolution or reincarnation is the continual process of nature throughout; high or low, all contribute their quota to the universal movement of change or progress, which are synonymous. A vast embracing mind does not listen to the ever whispering voices of prejudice, which hold away over the weak and gaping crowds. Truth is everywhere and in everything, and it falls to the lot of the intelligent to discard nothing, but to pick out the grain from the chaff and to make the most of it. Intelligence has ever been the presiding influence guiding the works of nature, and it ever will be. There is no such thing as chance in any operations; to upset the wise dictates of reason, to endanger the general welfare. We, as intelligences, are ever actively employed in framing, directing and doing what is necessary in the different spheres which we occupy—even sleep or rest does not hinder any one from doing his allotted share of active work. Unconsciousness does not imply inactivity, far from it. The spirit doings in such a state, would startle many with pleasure, were they made to see and realize.

Those who grope about in their limited sphere and keep no account of what happens elsewhere, even in circles that are considered inferior, cannot be considered alive or well doing. The operations of nature are universal, and they all have their uses for general

benefit. There is, in reality, no high, no low—nothing useless—in the operations of nature. Therefore, no one need sneer or make light of this or that. Even inspirations from above, from spirits—which are often found wanting in the scale of reason and discernment, as they come through the lips of some would-be teachers or public speakers, carry a lesson which is profitable to the earnest investigator. Spirits occupy a progressive situation—as we on earth—or there are many mansions in our Father's house—and they are apt to express opinions and declarations that require to be sifted. The directing hand of the BANNER OF LIGHT, for some thirty odd years, according to my pretty close observation, have uniformly maintained a well balanced and high degree of instruction, differing altogether with the commonplace views which are distributed from other sources. Exalted and practical spirits are sure to leave strong and lasting impress on their sayings and doings. And so that band have ever upheld THE BANNER in high spheres of thought, and always unwaveringly taught that the soul-state is quite superior to the spiritual, and that reincarnation is a positive fact, pandering not, in so doing, to the current prejudices which frowned over such notions and would not hear them expressed. Those high views were never forced or imposed by that band, but when interpolated by candid inquirers, they invariably maintained the same views. In fact, the BANNER OF LIGHT, notwithstanding its unobtrusive or conservative-like ways, has been the best progressive proponent of the doctrine.

Each planet has an ethereal sphere, which is quite distinct from the spiritual or fluidic one. That is our real home, to every one of us. It is there only, where we know and realize ourselves, where everything is made plain, simple and luminous. That sphere is the legislative sphere, which controls positively the two others or "lower" ones. Ether is the highest form of quintessence of matter. There is nothing above it in universal nature. Like light it embodies all colors, all conditions, and its atomic form is perfectly spherical, while that of the spiritual or fluidic element is elongated and that of the material is angular.

GOING HOME.

Bands of dark and bands of light
Lie athwart the homeward way;
Now we cross a belt of night,
Now a strip of shining day?
Now it is a month of June,
Now December's shivering hour;
Now rides high loved mercury's moon,
Now the dark is dense with power!
Summers, winters, days and nights,
Moons and clouds they come and go;
Joys and sorrows, pains, delights,
Hope and fear, and yes and no.
All is well; come, girls and boys,
Not a weary mile is vain!
Hark—dim laughter's radiant noise!
See the windows through the rain!
—GEORGE MACDONALD.

Pacific Coast Notes.

To the Editor of the Banner of Light:

THE First Spiritualist Society of San Diego observed the Forty-Seventh Anniversary of Modern Spiritualism in Lafayette Hall, which was beautifully decorated. I was cordially invited by the President, Mr. Rogers, to be one of the speakers. The hall was literally packed, and some were unable to gain admission. The music was fine. The Lyceum, spiritually alive with sunny-faced children, occupied the afternoon. "The only and original Peter West" lectured in the evening, and afterward gave a "chalk-talk." The National City Society of Spiritualists united with the San Diegans in the Anniversary exercises.

TWO NEW SPIRITUALIST NEWSPAPERS.

Just recently there have been started two Spiritualist journals on this coast—a small four-page weekly called *Progress*, published in San Francisco; the other, the *Medium*, a well-conducted weekly, published in Los Angeles—and only a few days since Mr. Greene, a writer and author of considerable note, called to interest myself and Dr. Watkins in the starting of a Spiritualist journal in San Diego, to be called *The Herald of Light*. And back of it is to be "the original and only Peter West." Though as yet unborn, I wished it success. But when for the moment I considered the matter, considered how many Spiritualist journals had been thrown upon the world, breathed a few months, struggled and died, during the past forty years, and how many now in this or foreign countries were all sinking under the weight of financial embarrassment, I felt more like preaching a funeral sermon over some of the dead ones, than helping give birth to new ones. It is with newspapers as with children, fewer and better ones. Clean, cultured and ably-edited journals not only carry and convey dignity, but they dignify the cause they represent.

THE LOS ANGELES SOCIETIES.

These are enjoying a kind of pentecostal revival. Dr. Cooley is discoursing to the First Spiritualist Society, and Dr. Temple is present giving tests. They celebrated the Forty-Seventh Anniversary in New Music Hall. A large audience was in attendance, and refreshments were served. Everybody seemed happy. Those Spiritualists calling themselves progressive thinkers, hold meetings in the Grand Army Hall; Dr. Taylor is the present speaker.

Southern California has plenty of frauds, some of them traveling under false names. Speaking of one of them, the editor of *The Medium* manfully said: "So long as this paper is under its present management it will not screen any one who seeks to swindle the public under the cloak of Spiritualism. The rank and file of Spiritualists are too prone to excuse and shield those who thus prey upon them, and this is why they are so numerous and bold." Dr. Carpenter is lecturing to the Spiritualists at Riverside.

HEALING THE SICK.

It will interest Eastern Spiritualists especially to know how Dr. C. E. Watkins, my medical co-worker, was received when reaching the Pacific Coast, and how he succeeds in his heaven-appointed mission upon the Pacific Coast. It is no exaggeration to say that his well-earned fame as a diagnostician and remarkable healer preceding him, he was received, as our daily press testified, with very great enthusiasm; and this enthusiasm has increased rather than abated since his arrival. The mails bring us thirty, forty and sometimes sixty letters a day, asking for diagnoses or medical advice.

Without any exuberance of expression, I have to say that with all my fifty years' study of psychic phenomena (for I began the study of Mesmerism and psychology before the Rochester manifestations) in this and foreign lands, I have never seen such perfect diagnoses given of chronic diseases; and especially is this so when the doctor is the more deeply controlled by the invisible Dr. Harvey, assisted by other invisible medical spirits, who, by the way, not only specify and describe the special ailments, but often they lay bare the hidden causes of lesions, unknown to the patient, lurking in the system, and describe them, too, if so desired, in medical, pathological and technical terms, showing a thorough acquaintance with anatomy, therapeutics and the *Materia Medica* of both this and the spirit-world. Some of his spirit-recommended remedies, remedies utterly unknown to earthly physicians, are producing cures almost miraculous. Old as I am in the knowledge of spirit phenomena and the occult in this and more especially in Oriental countries, I am often astonished at the medical wisdom manifested and the tracing of their remote causes as outlined and described by the psychic powers of visible agents and superior invisible intelligences.

Surely this is the "second coming," where nothing is hidden—the second coming with ministering angels in the clouds of heaven; a coming in power and in the demonstration of the spirit.

J. M. PREBBLES, M. D.

Laughing Babies

Are loved by everybody. Those raised on the Gall-Borden Eagle Brand Condensed Milk are comparatively free from sickness. Send for a sample of this valuable product for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

HER BONNET.

When meeting bells began to toll,
And pious folk began to pass,
She softly tied her bonnet on,
The little, sober, meeting lass,
In her neat, white-curtained room, before her tiny looking-glass.

So nicely round her lady cheeks,
She smoothed her bands of glossy hair,
And innocently wondered if
Her bonnet did not make her fair;
Then sternly hid her foolish heart for harboring such fancies there.

So square she tied the satin strings,
And set the bows beneath her chin,
Then smiled to see how sweet she looked;
Then thought her vanity a sin,
And she must put such thoughts away before the sermon should begin.

But, sitting 'neath the preacher's word,
Demurely in her father's pew,
She thought about her bonnet still;
Yet, all the parson's sermon through:
About the pretty bows and buds, which better than the text she knew.

Yet, sitting there, with peaceful face,
The reflex of her simple soul,
She looked to be a very saint,
And maybe was one, on the whole!
Only that her pretty bonnet kept away the aureole.

-Detroit Free Press.

Spiritual Phenomena.

Slate-Writing with Mr. Watkins.

To the Editor of the Banner of Light:

The enclosed lines were recently recited in my hearing by a chance acquaintance whom I had never seen or heard of before, and may never again; but they so impressed me that I asked the favor of a copy, and herewith transmit one to you, that you may, if you should deem them of sufficient merit and interest, find a place for them in THE BANNER. As I recall the statement the author gave me at the time, it was about as follows: He is a gentleman of advanced years—seventy or more, I think—who during all his earlier life was a pronounced unbeliever in Spiritualism, though outside of all denominational lines or sectarian influences. "Agnostic" I think would express his attitude of mind with relation to all the problems involved in the study of mental or spiritual science and phenomena.

Some few years since he received a letter from a brother residing in a distant State, whom he had not seen for some years, informing him that his health was such that he knew himself doomed to die in the near future, and that he should probably never meet him again, but promising that if he should find the Spiritualists were correct in their belief, and it was ever possible for him to do so, he would improve the first opportunity to communicate with him.

Time passed on; the brother departed this life, and sometime after the gentleman chanced to be where he heard that Charles E. Watkins was giving sittings. He procured two slates, placed a bit of pencil between them, and securely screwed the frames together, and visited Mr. W., whom he had never seen before. He held the slates all the while in his own hands, giving no word or hint of what he desired or expected. Watkins took hold of the slates with one hand, and in a moment the usual sound of pencil-scratching was heard, ceasing with the three raps.

Unscrewing his slates he found written upon one of them a message, in *fac simile* of his brother's hand, in substance saying, "I still live, and am here to keep my promise made to you," and signed with the brother's correct name, with the exception of one initial being omitted from the double middle name, followed by the remark that he did not now use so many initials as formerly. The other slate contained a message written in a feminine hand, signed with the full name of another relative long since passed over.

The gentleman was thus convinced that the Spiritualism he had so long denigrated and derided was indeed a fact in nature, and continuing his investigations in various ways, as opportunity offered, finally became a subject of automatic and inspirational control himself, greatly to his own surprise.

Time carried him along with varied experiences, when upon one occasion he chanced to take up a copy of some paper, bearing upon its face a design representing the sun as rising from behind dark and high mountains, with *Truth* written across its disc, and dark clouds overshadowing the sky, sending forked lightning in all directions. At once he was controlled by a powerful impulse to take writing material and give expression to the following lines, after which the influence left him in peace to retire to rest.

He claims entire innocence of all literary or poetic ability, except at such times as it comes thus suddenly, forcibly and unsought, and represents himself as without the ability or experience to originate or express such sentiments when in his ordinary condition. Certainly we know that this is consistent with the experience of hundreds of mediumistic people who may or may not recognize their own mediumship, and prefer to call it a natural gift, but who confess that their own wills cannot control, or always secure the inspiration, even if sought, and that it comes or not, as it will.

The lines are as follows:

Truth is rising; see it beaming
Over falsehood's mountain streaming,
Lighting up the darkened mind;
Giving eyes unto the blind.

Truth is rising; hear it knocking;
Tomb's of ignorance unlocking,
Breaking rusty bolts of years;
To the deaf is giving ears.

Truth is rising; 'tis prevailing;
All old dogmas now assailing;
Conquering banners sweep the skies,
Brilliant with new victories.

Truth is rising; stand for under;
All around the sky there's thunder;
Floods are bursting, lightnings play,
Bigotry must pass away.

Truth is rising; earth's awaking;
All the old bones are shaking;
Spirit-voices speaking plain,
Tell us man shall live again.

Truth is rising; oh! what glory;
Angels haste to tell the story,
Blessed truth dispels the gloom,
And lights our pathway past the tomb.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers Block, Rochester, N. Y.

ASTROLOGY & MEDIUMS

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When you buy

a house you make sure that the title is clear.

When you paint it, use Pure White Lead.

Examine the brand and see that it is right.

It makes all the difference in the world

whether the White Lead is genuine or not.

(See list of genuine brands.)

For colors, use the National Lead Co.'s

Pure White Lead tinting colors. No trouble

making or matching shades. Send for pam-

phlet and color-card—they are free.

NATIONAL LEAD CO.,

1 Broadway, New York.

ASTROLOGY.

PROF. A. C. C. PUGH, "Author of Astrological Chart,"
Price for Horoscope and Chart of your life, \$5.00; the
life written in detail, \$25.00. Send age, sex, race, place of
birth. Address PROF. A. C. C. PUGH, P.O. Box 111, Denver, Col.
Mar. 30.

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tig, ja sogar an der Hand vollgültiger materieller Wissen-
schaften, unwiderleglich bewiesen und wird das Werkchen zum
rechten Schatz, zu einer Festung für Gemüth und Ver-
stand, bestimmt, um über die Frage des geistigen
Lebens zu erheben. Es giebt uns mehr als die Hoffnung, es
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BOSTON, SATURDAY, APRIL 20, 1895.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley Street.—Sundays at 10 A. M. and 7 P. M. Speaker for April, Mrs. A. E. Lathrop, 74 Sydney Street, South Hill.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigations at 11 A. M. Lectures at 7 P. M. on Wednesdays, 7 P. M. on Thursdays, 7 P. M. on Fridays, 7 P. M. on Saturdays, 7 P. M. on Sundays. Other meetings announced from the platform.

First Spiritualist Ladies' Aid Society, 24 Tremont Street.—Meetings every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Public speaking in the evening. Public circle will be held on the last Friday of each month at 7 P. M. Mrs. Carrie L. Hatch (74 Sydney Street, Northester), Secretary.

Veteran Spiritualists' Union will meet the first Wednesday of each month at 7 P. M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 314 Tremont Street, at 10 A. M. All welcome. Charles Wood, Conductor. Meetings on Wednesdays, 7 P. M. on Thursdays, 7 P. M. on Fridays, 7 P. M. on Saturdays, 7 P. M. on Sundays. Business meeting at 4 P. M. Supper at 6. Entertainment in the evening.

Magie Hall, 616 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 7 P. M. E. Wood, Conductor.

Bathone Hall, 694 Washington Street, corner of Cleveland.—Spiritual meetings every Sunday at 11 A. M. and 7 P. M. (7 P. M. meeting in Commercial Hall) Thursdays at 11 A. M. and 7 P. M. Meetings on Wednesdays, 7 P. M. on Thursdays, 7 P. M. on Fridays, 7 P. M. on Saturdays, 7 P. M. on Sundays. W. L. Lathrop, Conductor.

Crystal Ball, 690 Washington Street.—Meetings every Sunday at 11 A. M. and 7 P. M. on Wednesdays, 7 P. M. on Thursdays, 7 P. M. on Fridays, 7 P. M. on Saturdays, 7 P. M. on Sundays. W. L. Lathrop, Conductor.

Society of Spiritual Endeavor meets every Tuesday evening at 7 P. M. T. Kierman, President.

America Hall, 724 Washington Street.—Meetings Sundays at 10 A. M. and 7 P. M. and 7 P. M. Good mediums, E. Wood, Conductor.

The Ladies' Spiritualist Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 616 Tremont Street. Mrs. J. Davis, President.

Harmony Hall, 724 Washington Street, one block from the State House.—Meetings on Wednesdays, 7 P. M. on Thursdays, 7 P. M. on Fridays, 7 P. M. on Saturdays, 7 P. M. on Sundays. S. H. Nelke, Conductor.

The Boston Psychic Circle holds meetings at Hollis Hall, 78 Washington Street, corner of Hollis, every Sunday, morning, afternoon and evening, for the study of all classes of psychic subjects. L. Whitlock, President.

Society of Spiritual and Ethical Culture, Montgomery Hall, 75 Washington Street.—Meetings on Wednesdays, 7 P. M. on Thursdays, 7 P. M. on Fridays, 7 P. M. on Saturdays, 7 P. M. on Sundays. Mrs. M. A. Wilkinson, Conductor.

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

Chelsea, Mass.—Sundays every Sunday: Developing circle 2 P. M., meeting 7 P. M. 198 Division Street. 196 Chestnut Street—Sunday evenings. E. R. Wells, Conductor.

Boston Spiritual Temple—Berkeley Hall.—J. B. Hatch, Jr., Secretary, writes: Sunday morning, April 14, was a grand occasion to those conducting services in this hall. The attractions were unusual, and the interest very marked. President Banks occupied the chair, and after a solo by Mrs. Cora Stimes Barker, introduced Mrs. A. H. Luther, who spoke on the theme "Some of the Saviors of the Liberties of the People."

Luther began by speaking of the destructive element in religion, alluded to the celebration of Easter as a historic pagan observance, attacked creeds and false religions at considerable length, and beginning with the thirteenth century pointed out the various saviors of the centuries down to the present. That of the thirteenth century he turned upon mechanical science. The fourteenth she considered to have for its savior the compass. The fifteenth savior was the printing press. The sixteenth was astronomy, and its attending telescope. The seventeenth was made glorious by a reform in courts and trials, thus giving people justice, for which they had long wished. The eighteenth she thought had a savior in geology, through which science great good was wrought. The nineteenth brought Messer and the grand Truth of Spiritualism as saviors.

As Mrs. Luther presented each of these points she clothed them in language peculiar to her own ideas, radical, convincing and earnest. Following Mrs. Luther, Mr. Maxham sang "I Know My Own Have Come to Me," words written by Mrs. Clara Banks and sang at her funeral.

Mrs. May S. Pepper then gave tests from the platform, and created additional furor for the accuracy and pleasant manner in which they were given.

In the evening the services opened with a vocal selection by Mrs. Edith Lane Thompson, after which Mrs. Luther spoke on "The Origin of Aristocracy and Royalty, and its Application at the Present Time." She said: That which is false has nothing good connected with it. If it is wrong, I will accept it, for I am right. I know you will accept the truth. I find there have always been two classes: the first lived on labor, the second lived without labor. The first class toiled and saved their money, and bought farms and houses to live in; the second class lived as bandits; and when they found a rich farm they seized it and called it theirs. This is the way that aristocracy and royalty were established; but there has always been an undercurrent of civilization in the world, and the people began to feel ashamed of their ancestors. What was called robbery in olden times, is called today revenue and taxes.

I see all over the country today the tax-paying laborer, and I see the rich man living in luxury. I know of the changes that have been made, and I know you do not have bandits to steal your money, but I know you employ men to make laws to keep the poor down. You demand an increase and form syndicates. I have the right to demand more of the American people now than in the past.

I am surprised that you are living to-day as you are. You have exchanged the battle-axe for bonds and the spear for legislature.

In days of yore they had what was called the Robber's Castle. You would think I was out of place if I said that Boston had many such places. What have your bond houses and banks done for you in the last thirty years? What do you want of them? Banks are made to circulate credit, not money. Have you thought of that? Banks grow rich and make the poor poorer. Banks form rings, and make plans, and they are loaning more money than you have in circulation. Banks never did protect bodies, but certain individuals. Credit is the circulating medium for business.

Mrs. Luther spoke at length upon the state of the finances to-day, and said that the country never was in such a condition as at the present time.

America is large enough to embrace all the people that want to come to her, if they will become American citizens; but if they wish to remain French, or German, Italian or anything else but American, let them stay in their own country. We have had too many of the paupers of other countries, who have never become citizens of the United States. Let us put a stop to this; let us work together as a united body. Just as sure as Massachusetts and the other States do not work more in union together there will be an eastern and western republic. Do not let this happen; respect your State and work together, and you will have a better government.

Mrs. Luther ended her lecture amid a storm of applause, showing the appreciation of the entire audience. The session closed with a vocal selection by Mrs. Thompson.

The Helping Hand Society—Ida Jacobs, Secretary, writes—held its weekly meeting Wednesday, April 10, in Gould Hall, 3 Boylston place. The evening session opened with music by Mrs. Lovetyn. Remarks were made by Mrs. Waterhouse, Mrs. Dick, Dr. Huot and others. Tests by Mrs. M. A. Chandler; reading by Mrs. Lambert.

A reception will be given Mrs. A. H. Luther next Wednesday, April 11, when all members and friends will be present. This Society meets every Wednesday; all are welcome. Supper at six.

First Spiritual Temple, Exeter and Newbury Streets.—A special reporter writes: W. J. Colville's Easter discourse was listened to by a number of highly intelligent and intensely sympathetic auditors. Mr. Ryder introduced the services with a superb trumpet march on the grand organ, and more than sustained his high reputation as an organist by his exquisite accompaniments and interludes through the service. Miss Dodge never sang so powerfully, as well as sweetly before; her voice is rapidly becoming quite a revelation for purity of tone and sympathetic expression. Beautiful white lilies and hyacinths, contrasting with scarlet carnations, mignonolles, heliotropes, made a most effective floral decoration.

The discourse was founded upon the well-known words of Paul's I. Epistle to the Corinthians: "As in Adam all die, even so in Christ shall all be made alive." Though it would be impossible to give a fair synopsis of a lecture which must be taken as a perfect place to be rightly reviewed, there were many salient points of special interest peculiarly appropriate to the season, which could well be selected as samples of the comprehensive teaching conveyed throughout.

Among these may be mentioned the special emphasis laid upon the higher meaning of the Greek word *anastasis*, usually translated resurrection. To rise is not, necessarily to be resuscitated, or to rise again. Resurrection is going forward and upward, leaving lower things behind, and even transforming them into higher things, through a transmutative process, so that their old form they are no longer existent. When our lower nature is transformed into higher cravings, we are no longer what we were in our inferior selfhood. We are not called upon to carry our infirmities and imperfections of all sorts into a higher life, and remain forever handicapped by painful earth-born limitations.

True it is that every one takes his real character

TO OUR FRIENDS:

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

Into the great beyond and must confront it in futurity, but it is only the best in us, whatever is true, noble and in accord with eternal order and conducive to perpetual harmony, which participates in immortality. The four gospel narratives of the vision of the risen Jesus granted to his faithful disciples, are not essentially at variance, but they do not agree in detail. For this difference, two good reasons are assigned. First, they are not records penned at the moment of the occurrences, nor are they detailed accounts, but rather fragments of what the witnesses beheld, therefore each one speaks as he was inspired, impressed and records the happy events as he was specially impressed by them.

In the second place those very differences illustrate the indubitable fact that no two persons can see, much less describe, anything in exactly the same way unless they are exactly attuned together in ratio of development. Every one must have his own evidence of immortality; every one must meet spiritual realities and enjoy communion with deathless life in his own way; thus human experiences here and hereafter are infinitely diversified, though each one who sincerely seeks it, gets sooner or later the special evidence most convincing to him, be he Peter or Thomas in temperament. The women received the highest evidences because they were braver, more loyal and in deeper affection for unalloyed truth than many of them. When we dismiss mere doubtful history and treat ancient narratives as literature alive with perennial freshness because showing forth the ever-recurring experience of mankind, we discover a true link in the present with all past and all future development of the individual and the race.

On Sunday next, April 21, at 2:45 P. M. W. J. Colville will continue the Easter theme "Resurrections; Here and Hereafter."

Mr. Colville's lecture in the Temple, Monday, April 22, at 8 P. M., will be (by special request), "Genius, Its Real Source, and How it is Perpetuated in the Spirit-World."

A correspondent writes: Sunday, April 14, at 11 A. M. a séance for full-form materialization through the mediumship of Mrs. C. B. Bliss was held. At 2:45 P. M. a lecture was given through the mediumship of W. J. Colville, and at 8 P. M., a séance for full-form materialization through the mediumship of Mrs. Hatfield Stafford Stansbury, took place.

Next Sunday, April 21, at 11 A. M. there will be a séance for physical manifestations; at 2:45 P. M. lecture by W. J. Colville, and at 8 P. M. another séance for physical manifestations.

Elysian Hall, 820 Washington Street.—W. L. Lathrop writes: The Elysian Society of Spiritual Progress held its meetings on Tuesday, Thursday, Friday and Saturday, as usual, with unabated interest and good attendance. Spirit poems and counsel were given by the mediums "Cyrus," the Persian, Mrs. Hutchins, J. F. Thayer, Mrs. Cunningham, Mr. Hardy, Mrs. Bird, Mr. Lathrop and others.

Sunday our Easter meetings were larger than common. Friends kindly supplied us with a beautiful selection of flowers. Tests and spirit counsel were given satisfactorily by "Cyrus," the Persian, Mrs. A. Hutchins, L. F. Thayer, Mr. Lathrop and others. "Cyrus" gave two addresses, speaking on "The Master in the Evening," Mr. W. A. Pyne sang "Paradise Square," Miss Minnie Thorne gave several piano selections. Meetings on Tuesday and Thursday at 2:30 and 7:30; Friday at 2:30, and Saturday at 7:30.

Harmony Hall, 724 Washington Street.—James Higgins writes: The week-day meetings are well attended, the tests good; a great help for those hungering after spiritual food and not able to attend private séances.

Easter Sunday meetings were remarkably well patronized. Mr. Nelke's address on "Christ is Risen," was full of historic facts. The spiritual side of it Mr. Nelke explained to the satisfaction of all. Tests were many, and all recognized.

Those who assisted were: Mrs. J. A. Woods; Mrs. J. M. White; Miss S. B. Lamb; Mr. E. J. Bowtell; Mr. Jonnie Wilson Hill; Mrs. Nason; Mr. Wood; Mr. Martin and others. Music was furnished by Miss Sadie B. Lamb, S. H. Nelke and others.

The most excellent Anniversary number of the BANNER OF LIGHT found a deserved sale. This journal is sold at the hall, and at Mr. Nelke's office, 616 Tremont Street.

Hiawatha Hall, 241 Tremont Street.—M. C. Weston writes: Afternoon meeting opened by an invocation by Mrs. Erwin; remarks and tests by Mr. Martin, followed by tests by Mrs. Fredericks; recitation by Mrs. C. Weston; remarks and tests by Mrs. C. A. Smith, Mrs. M. A. Moody, Mrs. Jennie Hill, and Mr. Graham.

Evening, invocation by Mrs. Moody; remarks and tests by Mrs. M. A. Chandler; duet by Mrs. Judkins and Mr. Lord, followed by a solo by Mr. Lord; tests, by Mrs. C. A. Smith; reading by Mrs. M. C. Weston; recitation by Mrs. C. A. Smith; tests by Mr. C. D. Fuller; benediction by the President, Mrs. M. C. Weston.

Next Thursday, April 18, the United Spiritualists of America will have a social. Supper served at 6 P. M. Supper tickets fifteen cents.

The First Spiritualist Ladies' Aid Society, 241 Tremont Street.—Carrie L. Hatch, Sec'y, writes: The business meeting was held as usual, Mrs. A. E. Barnes, President, in the chair.

The evening session opened with singing, after which Mrs. Longley gave an invocation.

Mrs. Mason was called upon, and spoke briefly for the Cause of Spiritualism. After an appropriate prelude by Mr. Whitlock, Mr. Palmer gave some remarkable experiments, all of them perfectly successful. He wrote a word selected by three persons, and pointed it out blindfolded; found a common pin, hidden when he was out of the hall; found the man named on a piece of paper which he had never seen, and made numerous other fine experiments. Mrs. Dr. Wildes spoke of her experiences. After these experiments Mr. Palmer mesmerized two persons, showing he was as good a dictator or suggestor as subject. It was throughout a very interesting meeting.

Bathone Hall, 694 Washington Street, corner Kneeland.—N. P. S. writes: Thursday, April 11, 2:45 P. M., N. P. Smith, remarks and psychometric delineations: Mrs. Annie Hanson, remarks and readings: Mr. C. D. Fuller, readings: Mrs. Minnie E. Soule, tests: Mrs. S. C. Cunningham, readings; musical selections. Mrs. E. J. Lovetyn.

Commercial Hall.—Sunday, April 14, 11 A. M., 2:30 and 7:30 P. M. The display of E. R. Wells on the rostrum. N. P. Smith, remarks and psychometric readings: Mrs. A. Woodbury, Mr. L. A. Pierce of Lynn, readings. Mr. C. D. Fuller, Mrs. C. H. Clarke, Mr. W. Quilt, Mrs. Mary F. Lovetyn, Mr. L. Baxter participated in the exercises; musical solos, Mrs. A. E. Perkins.

The Home Bazaar (21 Soley street, Charleston, E. M. Sanders, President).—"C. B." writes: The services of April 9 and 11, were opened by the Chairman, with large and appreciative audiences present. Remarks, tests and psychometric readings by Mr. Thayer; Mrs. Mason, tests; Dr. Willis, remarks and tests; Dr. E. M. Sanders, remarks, tests and psychometric readings.

Sunday, 14th, the services were opened by Mr. Thayer with remarks, readings and tests; Mr. Hall, readings and tests; Mr. Sanders, psychometric readings and tests. Mrs. Armstrong, pianist.

The Ladies' Spiritualist Industrial Society.—S. E. Appleton writes—met Thursday, April 11, at Dwight Hall. Business meeting called to order at 4 by Vice-President Jones; supper at six. Evening

meeting called to order at 8 by the President, and opened by singing "Speed Away." Tests were given by Mrs. Julia Davis and Mrs. Wilkinson; remarks by Mr. Colville; poem by Mrs. B. A. Underhill; Mr. J. Colville made some very interesting and instructive remarks, and concluded the exercises with an inspirational poem.

Our social will be held Thursday evening, April 25. It will be our last meeting for this season.

Society of Ethical and Spiritual Culture, Montgomery Hall.—A correspondent writes: The Indian Peace Council Tuesday was largely attended by an appreciative audience. On Saturday a Bible conference, test meeting and healing circle was held, from which all went away benefited.

On Sunday morning a developing circle was held. In the afternoon the services were especially interesting. An address was made by Mrs. Haven, psychometric readings given by Mrs. Woodbury and Mrs. E. J. Peak. The President, Mrs. Wilkinson, also gave tests.

In the evening Mrs. Haven addressed the meeting; also Dr. Wm. Franks, whom we have the pleasure to announce will be here every Sunday morning. Mrs. Alice Williams and Mrs. Nutter. The solos by Mrs. Lucy Kimball were enjoyed very much.

Eagle Hall, 616 Washington Street.—Hartwell writes: Wednesday afternoon, April 10, remarks, readings and tests were given by Mrs. E. A. Mason, Mrs. C. E. Cunningham, Mrs. M. Knowles, Mrs. J. W. Hill, Dr. C. E. Huot and E. H. Tuttle.

Sunday, April 14, at the three sessions, remarks, tests and readings were given by Mrs. J. E. Woods, Mrs. F. Stratton, Mrs. F. E. Bird, Mrs. E. E. Saunders, Mrs. C. H. Clarke, Mrs. M. Ratzel, Dr. J. T. Colville, and Dr. Franks and E. H. Tuttle. Mr. Tuttle answered mental questions, which accompanied Mrs. Carlton, on account of severe sickness, H. C. Grimes rendered musical selections.

BANNER OF LIGHT for sale each session.

MEETINGS IN NEW YORK.

Adelphi Hall, 529 Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7 P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 44th Street.—Every Wednesday, 8 P. M. Seventh night. Prominent local and visiting speakers and mediums. Good topics, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building between 54th and 57th streets on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10 A. M. and 7 P. M. Afternoon meetings for facts and phenomena at 2 P. M. Henry J. Newton, President.

Soul Communion Meeting on Friday of each week, 12 o'clock close at 21 at 53 West 38th Street. Mrs. Mary C. Morrell, Conductor.

Spiritual Thought Society, 108 West 43d Street.—Meetings Sunday evenings, J. W. Fletcher, regular speaker.

Carnegie Hall, corner Seventh Avenue and Fifty-Seventh Street.—M. A. N. writes: No more beautiful day could have been desired for Easter than has to-day been enjoyed by the thousands who have thronged our streets, bending their steps toward the various churches, thence to listen to the grand music, good voices, and inspiring speakers, who accomplished muskings have prepared to voice the praises and thanksgivings of these devotees who cannot fail to be impressed by the inspiring music.

Easter is the time when the Christian world to religious pleasure and praise rejoices that immortality was brought about by the resurrection of Jesus Christ, whose redemption work has been the subject of joy throughout the Christian world for nearly two thousand years. Spiritualists recognize to-day that immortality is a fact in nature, and that the resurrection of life is the expression of the vitalizing power of nature.

Large meetings convene to-day in the morning, J. C. Wright, under the control of George Rushout, delivered a discourse on subjects presented by the audience. The speaker, among other things, said that the cause of the decay of primitive civilization was due to the transitory conditions of political ability and isolation from neighboring nations. Mountains, rivers and oceans effectually separated nations from one another. This is an iron and electrical age. It can never pass away. Rivers are abolished, oceans are abolished, and mountains are cut through; commerce has extended her arms, and every country has developed a literature. Great inspirations have entered into institutions and thought. Philanthropy has come, it struggles love with justice. It stimulates honor and fraternity. It is the age of woman and equality.

Progress is by flux and reflux of the tide. It comes in and goes out, but steadily makes its way against the barrier. The rocks are worn away. The spiritual world comes after this life. It is a home for all. A belt of spiritual power circumscribes the world. The lowly spirit is taught the laws of tolerance and subordination are broken. The love of the soul is triumphant. The nations are lifted to a higher plane. Man and the spiritual world share the mutual and common inspiration. This is the gospel of nature. It is the speech of the flowers, the song of the stars and the voice of consciousness.

The afternoon meeting was crowded to the very doors. Our local mediums do a great deal toward rendering these meetings interesting. Several mediums from out of the city were present to-day, and gave exhibitions of their mediumship. Mr. F. E. Creal of Buffalo, Mr. Stanley of Birmingham, and Mr. Stryker recently from California, were present, and aided generally. A very remarkable test was given through Mrs. F. M. Knight on the closed tables.

The world at large seems to be awakening to the importance of the spiritual movement, and every one is inquiring, "Can this be true?"

The evening meeting was fully attended, and Mr. Wright's eloquent discourse listened to with rapt attention.

The New York Psychical Society.—J. F. Snipes writes: April 10, in addition to the usual opening remarks, music, an address by Mrs. Bell on "Astrology," and the excellent closing tests through our steadfast medium, J. V. Moorey (No. 7 Warren Place, Brooklyn). Mrs. Willis, who has lately developed the phase of automatic drawing, as a novice in Spiritualism very interestingly related some of her experiences, partly as follows:

I have been requested by the President several times to say something in regard to the automatic pictures which are produced by or through me. I would say to doubters that Dr. Robert Hodgson, of the London Psychical Research Society, tells me he would be only too glad to receive specimens of this class of physical phenomena, the Society making special effort in this direction at the present time, and paying all expenses, as in my own case.

Our President, I think, has not fully grasped the nature of this picture-making, when he specially urges the development of the power to draw automatically, or otherwise, the faces of spirit-friends that may be recognized. I never saw a face in the air (they have heretofore appeared to me as imprinted on solid matter, like the wall, and other surfaces) until last Wednesday night.

Even if I had seen pictures in the open air, I could not have transferred them to canvas or paper of myself, for I have never had any talent in that direction. Mrs. Willis then gave an account of her search for light from the Theosophists and artists, getting encouragement from the latter, but none from the former, and a warning to refrain from indulging the experience, or attending any spiritualistic meetings, but she was bound to say that she had derived more benefit from these meetings than from all else. She was glad she had come among us, to receive sympathy and encouragement, and would do all she could to further the interests of the Society.

New York City.—M. A. Fuller writes: On the evening of March 27, a Testimonial Benefit was tendered Mr. Louis Friedman, the Australian healing medium and clairvoyant, by his friends and mediumistic co-workers, at Fifth Avenue Hall, on Forty-Second Street, this city.

The program of the evening consisted of music, speeches and tests, through the kindness of the following persons: Musical accompaniment, Mrs. J. J. Joliss, Mrs. Bartman, Mr. Friedman; Mr. Henry J. Newton presided the early part of the evening, and introduced the order of exercises—music, interspersed with remarks from Mr. Edgar W. Emerson, with tests of a most pleasing and satisfactory nature.

Mrs. Grifley was the next speaker, and others whose names were upon the program being absent on account of illness, after an extra contribution of music on the part of the soloists, Mr. Friedman was called upon for a speech, and responded in a feeling manner, after which dancing followed; and thus was spent a very enjoyable evening, although from a

pecuniary point of view it was not as profitable to the benefactor as wished.

Mr. Friedman has been faithful to his mission while a resident of our city, and has given most satisfactory evidence of his power as a healer, having performed his most remarkable cures. He is about to return to his native land, after a sojourn at the summer camps, and the good wishes of all his friends will accompany him, with the hope that success will attend him wherever he may go.

Spiritual Thought Society, 108 West Forty-Third Street.—"F. H." writes: Mr. Fletcher delivered a most philosophical address upon "Is Spiritualism a Finality?" to the entire satisfaction of a numerous audience. (Owing to late arrival of manuscript, synopses will be given next week.—Ed.) Mr. Fletcher will give his closing address at these rooms next Sunday evening, and can be engaged for lectures at short distances from New York.

INDIANA.

Indianapolis.—Hoosier writes: On Sunday, April 7, Mr. J. Frank Baxter began a series of lectures in G. A. R. Hall. While to the general public he was a stranger, yet to the Spiritualists and their friends he had an established reputation, and many were ready to meet and to greet him. So at 10:30 A. M. an unusually large day audience assembled, and warmly received him.

He gave a fine introductory lecture on the status and tendency of spiritual thought, accompanying it with musical selections of his own instrumental and vocal rendition, receiving appreciative evidence of the pleasure of his audience.

At the close of the morning service Mr. Baxter was personally welcomed by hosts of the friends, who took him by the hand, spoke words of cheer, and endeavored to make him feel at home, and to know he had sympathetic support in his labors for truth and right.

In the evening at 7:30 the large hall was uncomfortably filled, and still others came, but were forced to retire. Mr. Baxter's lecture on "The Church and the Book in their Relation to Spiritualism," was considered a remarkable production, and made a fine impression on the great audience present. Following the lecture, as per Mr. Baxter's usual custom, he gave a descriptive service, displaying marked powers of mental mediumship. Several fine tests were given. The house was held spellbound throughout the evening.

By urgent request, and with consideration, Mr. Baxter has consented to speak for this Association each Thursday evening during his stay. Thursday evening last, the 11th inst., he addressed a large audience gathered in the same hall. His subject was "Spiritualism a Reality," and embodied interesting experiences of the speaker. The latter portion was commingled with spirit deliriums in the shape of flowers, and the whole finally merged into a marked descriptive service, several good tests resulting.

Mr. Baxter announced his subjects for the following Sunday as "Easter and the Modern Advent," for the forenoon, and "The Resurrection in the Light of Spiritualism," for the evening.

The Indianapolis News and the City Sun have both noticed favorably Mr. Baxter's coming. The former spoke of the "intense interest created by his Sunday work," and the latter sending a reporter to interview him, which interview in part occupied conspicuous space in its columns, and was a fair presentation. The Sun gave good reports of Mr. Wright's lectures, he having here on Saturday and Sunday, March 30 and 31, the former offering a fine entertainment of music and elocution, and the latter timely lectures and exercises. Mrs. Kate L. Stiles was the central speaker.

There are three societies in this city, and all are reported as well attended, and in flourishing condition. The Anniversary of Modern Spiritualism was fully observed here on Saturday and Sunday, March 30 and 31, the former offering a fine entertainment of music and elocution, and the latter timely lectures and exercises. Mrs. Kate L. Stiles was the central speaker.

Indianapolis.—B. F. Schmid writes: The Indianapolis Association of Spiritualists celebrated the Forty-Seventh Anniversary of Modern Spiritualism at G. A. R. Hall, with a musical and literary program, on Saturday evening and Sunday, March 30 and 31. The hall was beautifully decorated with palms and foliage plants of various kinds, while around and about the platform and hall were many tokens of kindly remembrance in the shape of flowers, designs and potted plants in memory of the loved ones.

The musical and literary program was very complete, and greatly appreciated by the large audience present. Mrs. Kate R. Stiles, who had been our speaker during the month, read an original poem, very appropriate to the occasion. "The poem will appear next week.—Ed.) Mrs. Steelman Mitchell gave tests at the close of the evening exercises.

The month of April finds us with that genial gentleman, J. Frank Baxter of Chelsea, Mass., a most talented and gifted medium. Last Sunday was his first appearance in our city, and upon our platform; a large and intelligent audience were present to greet him.

As singer, orator and medium he is certainly most wonderfully gifted. His discourses were extremely interesting and instructive, and he held well to the subjects in hand, charming all by his eloquence, and clear and logical reasoning. He combines in a high degree both mental and psychic gifts, presenting both phenomena and phenomena with rare excellence, and the skeptic, the inquiring mind, as well as the old time Spiritualist, will do well to hear his practical elucidation of the philosophy and phenomena of Spiritualism.

None can hear this gentleman without being benefited, as they are brought face to face with truth in a clear and concise manner, showing him to be a thorough investigator, scholar and student.

CONNECTICUT.

Norwich.—Sunday, April 14, Mrs. H. G. Holcombe of Springfield, Mass., delivered two interesting and instructive discourses before our Society, which were received with appreciation.

In treating the subject of the afternoon, "Practical Spiritualism," the speaker emphasized the need of individual effort on the part of Spiritualists.

The evening services were opened with the usual singing by the quartet, and a finely rendered solo by Charles D. Crocker. Mrs. Holcombe paid a tribute to the memory of Mrs. Clara H. Banks, who was to have been our speaker the remaining Sundays of the month.

Her evening discourse showed the priceless worth of genuine mediumship and true spiritual manifestations, in contrast with the shams of conventional life in every department.

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

WISCONSIN.

Milwaukee.—"Rex" writes: The well-known platform test medium and speaker, Frank T. Ripley, has just closed a month's engagement for the Unity Spiritualist Society here. Bro. Ripley is now on his second month here, to crowded houses, and he is doing well for us.

His tests are wonderful, and we are well pleased with his work. We are sorry to lose Bro. Ripley, and wish we could keep him for May, but as other engagements call him away we of course must let him go. "The Banner" is well liked here. Please send some sample copies for distribution.