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NO. 1.

Literary Department.

A WEIRD EXPERIENCE; OR, THE STORY OF A BUNCH OF VIOLETS.

Written Expressly for the Banner of Light.

BY JOHN WILLIAM FLETCHER,

author of "An Artist's Story," "Letters from Egypt," Etc., Etc.



Mrs. M. E. Cadwallader.

Fitting Tribute to an Untiring Worker—Honored by the Mediums' Defense Committee of Philadelphia.

To the Editor of the Banner of Light:

IN the ranks of Spiritualism there is no more untiring worker than Mrs. Cadwallader, who by her unselfish and earnest labors has done so much to aid both the National Association and the mediums who have been arrested in our city. Those who have watched the course of affairs in Philadelphia know that when it became necessary to defend the mediums arrested here, a Defense Committee, representing the five societies in the city, was appointed to take the matter in charge. From the first the most embarrassing feature was the gathering of the necessary funds to carry on what might be a tedious legal battle, and knowing that more funds were needed than were subscribed by the societies here, Mrs. M. E. Cadwallader was appointed and fully authorized by the committee to collect such funds by an appeal to the Spiritualists at large for assistance. That her work was a success may be told by the statement that so far the committee has been able to pay all expenses without calling for financial aid from the National Spiritualists' Association. As members of the committee, we realize that the mediums of Philadelphia are indebted to Mrs. Cadwallader more than words can express, and that her work is appreciated by the committee is shown by the testimonial and reception tendered to her Feb. 18 at a special meeting called for the purpose at the residence of Mr. and Mrs. B. B. Hill, 1102 Girard street, Philadelphia.

From the time the mediums were arrested, Mrs. Cadwallader has given her services without any expense whatever to the defense fund, the entire amount collected by her being turned into the treasury at each meeting of the committee. Since Jan. 1 she has been working in New England, and her labors have been so effective that upon her return the members of the committee were called together to give expression to their appreciation of her efforts, which they did in the following manner:

The regular business of the committee having been transacted, the committee adjourned to the parlors, where were assembled the mediums and other friends who had been invited to be present. The first intimation of the testimonial to Mrs. Cadwallader was given when the Hon. Thomas M. Locke, one of the members of the committee, rose and briefly referred to the work accomplished by her, saying that the Mediums' Defense Committee wished to take the opportunity to express to her their appreciation of her services, and for that purpose had adopted a set of resolutions, which he would now read:

RESOLUTIONS OF THE MEDIUMS' DEFENSE COMMITTEE OF PHILADELPHIA.

Whereas, A considerable number of mediums were arrested in this city in June and September, 1895; and

Whereas, More funds were required by the committee for their defense than were raised by the various societies in this city; and

Whereas, Mrs. M. E. Cadwallader was appointed Chairman of the Finance Committee, and authorized to solicit funds from the Spiritualists throughout the country who were disposed to give; and

Whereas, Through her efforts at the Third Annual Convention of the National Spiritualists' Association, held at Washington, D. C., in October, 1895, a memorial was presented and a resolution passed by that body securing the support and cooperation (and financial aid if required), in our efforts to defend the rights of the Mediums and Spiritualists of Philadelphia, under the Constitution; herefore, be it

Resolved, That the members of the Mediums' Defense Committee cannot fail to recognize how faithfully Mrs. Cadwallader has discharged her duties, by voice and pen, and we feel that the Mediums of Philadelphia could have secured no abler champion for their defense.

Resolved, That she is entitled to the respect and high appreciation of this committee, and of Spiritualists in general, for the services she has rendered in defense of the mediums arrested in this city, as well as for her practical work in the interests of the National Spiritualists' Association as its Honorary Vice-President.

Resolved, That we have the greatest confidence in her integrity and loyalty to the cause she so faithfully represents, and feel that our thanks are due, and are hereby tendered to her, for the able assistance she has rendered in placing us in a position to carry on our work of defense in an effective manner.

Resolved, That we can say nothing to add to the effectiveness of the work that Mrs. Cadwallader has performed in arousing public sentiment to the importance of the mediums' defense question, as her efforts through the press, as well as in personal solicitation, speak for themselves, and we feel that as a defender of mediumship she has won a place second to none in the hearts of all true Spiritualists.

Resolved, That a copy of these resolutions be spread upon the minutes of this committee, and of Spiritualists in this city; and that they be read at the various societies in this city; also that a copy be forwarded to the several spiritualistic journals for publication.

(Signed),
B. B. HILL, Chairman Mediums' Defense Committee.

F. H. MORRILL, Secretary and Treasurer.
FRANCIS J. KEFFER, President First Association of Spiritualists.

HON. THOMAS M. LOCKE, President Philadelphia Society of Spiritualists.

JAMES MARLBOR, Treasurer Second Association of Spiritualists.

C. E. BARRY, President Spiritual Circle of Philadelphia.

SAMUEL WHEELER.
CHARLES L. GE FRORER.
WALTER A. WELCH.
DR. BATES.

(Continued on third page.)



CHAPTER I.

THE days of youth! Happy, golden days, so full of hope and promise, and high ambitions! How we look back upon them in the after years—and, stepping over all the pitfalls, forgetting all the shadows—recall the joyous hours, and sigh that they cannot be lived over again. They come to all—are prized and valued by none in the living—are never really appreciated until seen through the mists of tears and disappointments that time relentlessly throws between us and the days so full of hope and health and all good things.

The childhood days, with their harmless pleasures, and little cares that flit through the hours like clouds before the summer sun! The days of study, when the mind begins to be stirred by the deeper, fuller range of its possibilities; wherein pleasures vie with duties, oftentimes robbing them of their full significance; when a foregleam of what may possibly be attained mirrors itself upon the higher consciousness, and, like the beckoning hand of an angel, calls the aspiring mind on from one height to another until a more serious purpose is developed and some definite object in life revealed.

And then the stepping out into life to play one's part, to work or dream, as the case may be—but at any rate to stand at last among the world of men, with the result of the years in one's possession to do with as fate, inclination or ability shall suggest; to climb the mighty heights, and, like the moth and the star, strive for the unattainable, until strength and life have faded out; to descend into the loathsome valleys, shadowed by sin, darkened by passions; to sail the seas, seeking new fields and new endeavors; to find a more complete expression of that restless something within called the "will of man"; to do anything, everything, or nothing, as the occasion shall suggest, the inclination dictate.

Ah! wonderful days of youth, full to overflowing with strength and possibility, we love ye, prize ye, regret ye, when past forever from view, sinking down life's horizon, and leaving only the gray of the twilight behind ye, that is soon lost in the gathering shadows of the night. Life is scarcely lived in days and years, for one day may be as another, until some great event, some climax, like a mile-stone, marks the passage of time, which we meet, endure, and then take up the tangled and broken threads and strive to weave them together again.

My own life has been uneventful enough—that is, the great events are yet all before me. I have passed my twenty-five years in study and travel, and come back to town without any definite purpose—just to look on life and drift with the tide. Having neither father nor mother, nor any near relative save an older sister whom I rarely see, and an inheritance far beyond my needs, there is not much else left for a young man to do, who, without any particularly defined ambition, finds all his wants gratified and desires anticipated.

Necessity is the great friend of humanity; she whips her lazy sons into line, and while under her stinging lash great and good things even are accomplished, which otherwise would never be realized. I doubt if any very valuable

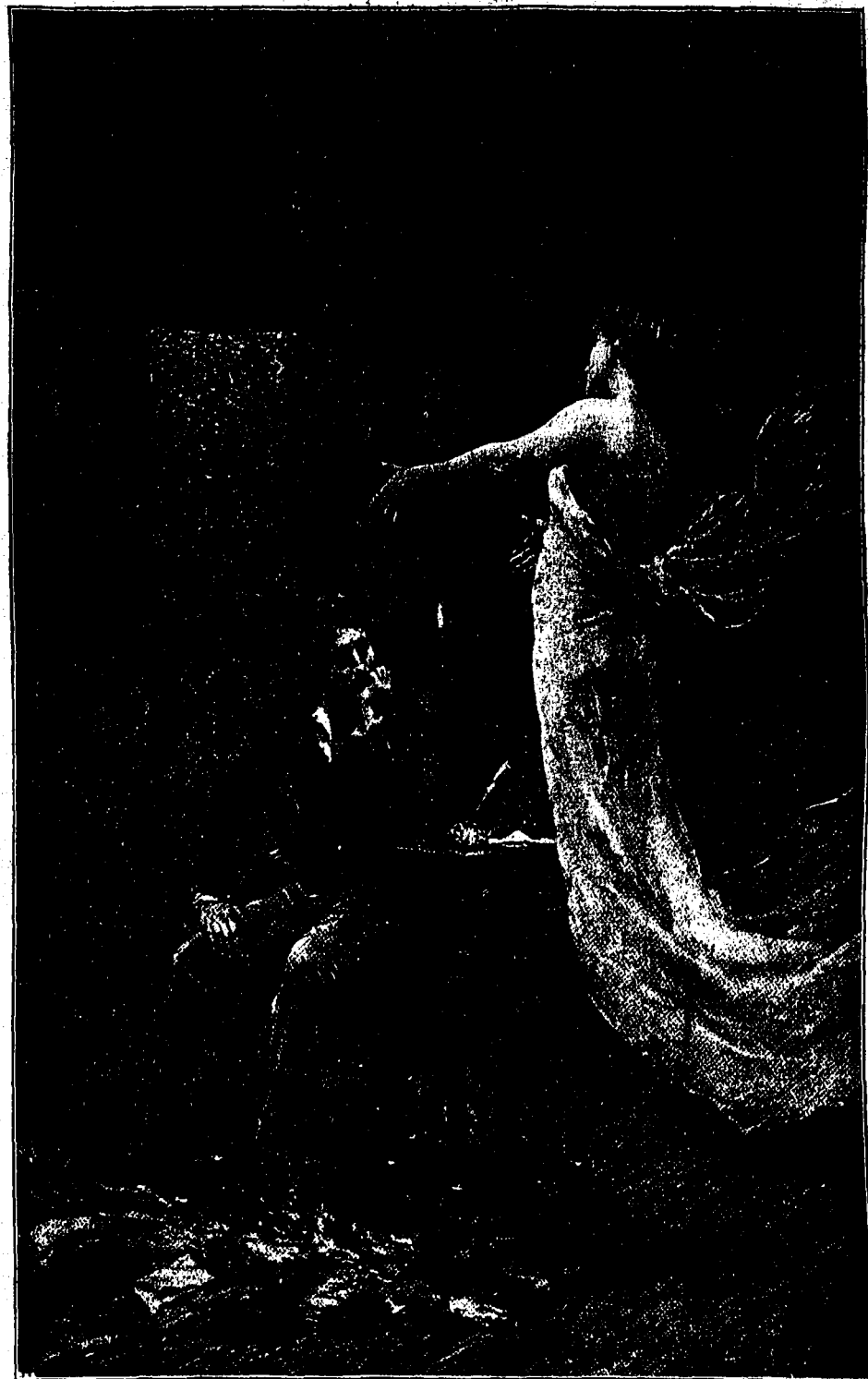
work has ever been done, save under her inexorable will. Surely the artists have painted, the singers have sung more divinely, when poverty and hunger, like gaunt shadows, stood knocking at the door. I only feel that there should be something more to life than what I have found; something that extensive reading, society, art, cannot supply. I don't know just what that something is, or how it can be attained, and yet I realize the need. The men about me are all striving to make money; but then I have enough to take away all desire in that direction, and the spirit of "trade" is not instinctive within me. I can see no pleasure in the howling, bawling mob, called the Stock Exchange, which outrivals bedlam itself. I am just artistic, and musical and literary enough not to devote myself to any line of development in those directions, and I am, perhaps, too indifferent to make the effort just for the pleasure of it. I need some strong motive in life, something to live for, beyond the matter of eating and society. I am neither good, nor yet bad—less wicked, I should imagine, than most young men would be under like circumstances, because I find the small vices of social life uninteresting and unattractive.

And so I sit on this particular evening in Mrs. Reckley's box at the opera house, preparing to enjoy "Aida," and make one of the circle which this most charming hostess forms, without any other purpose or plan in my life beyond looking at the crowd, listening to the music, and then saying "Good-night." The party is a pleasant one, such as nightly through this great social arena, where society, under the guise of patronizing music, dons its velvets, satins and diamonds, and makes a vulgar display of itself—feeling all the time it has done its duty, and deserves great credit for it.

Mrs. Reckley is a wealthy widow, whose only daughter, Alice, sitting just at her right, has been introduced earlier in the season, and is looking out upon the world through youthful eyes. And pretty eyes they are—large, soft, violet eyes, with just a touch of wonderment in them, as if they are not certain that everything is quite real. A beautiful, quiet, fair face, a well-shaped head, with soft brown hair, and a smile that is sweetness itself. Just the kind of a girl to believe and trust a man; in whose pure soul nothing but purity could mirror itself, for there can be no response to anything else. Some pure, true natures can never understand or really comprehend sin; finding no reflection or response in themselves, they are unable to accept it, save as some extraneous condition, quite apart from real life.

It is very pleasant to sit and watch her pure young face. She seems just like a pink anemone, that first fair flower that comes with the passing chill of the winter, to usher in the springtime. It may be the faint flush upon her bright, expectant face, or the warm-tinted color which her rose-hued dress, half concealed in white lace, throws around her, that makes her appear to me the most beautiful, the most winsome creature I have ever seen. She leans forward to watch the great ladies as they sweep past to their respective places of exhibition, now speaking to her mother for a moment, or making some kindly remark, or general repartee to one or more of the guests.

Mrs. Reckley is a woman of assured position. (Continued on second page.)



INVOCATION.

[From the Painting by G. Moreau De Tours. Published by special permission of The Illustrated American, New York.]



MOSES HULL,

Now speaking during the month of March, for the Boston Spiritual Temple at Berkeley Hall.

Spiritualistic Missionary Work.

To the Editor of the Banner of Light:

NEW orders and societies, especially those fighting for existence, seldom have much time or money to spend in missionary work. When their right to exist becomes recognized, and the people become somewhat acquainted with their doctrines and their ways, then they begin to see the necessity of branching out and making the world at large better acquainted with the reasons for their peculiar opinions.

Of course, every devotee thinks he has the best and truest religion in the world; if he did not, his duty would be to renounce his doctrine and take hold of that which is better.

Any one not supremely selfish wants the world to share the consolation coming from an understanding of what seems to him a grand truth; and there are few in the world who are not willing to do something to bring their fellow-beings to enjoy that which affords them consolation. That is missionary work.

Spiritualism has been before the world in its present form, and claiming a hearing at its bar, for a period of forty-eight years. At first it seemed a hand-to-hand fight for our right to exist as a religious body. We had all we could do to defend our opinions against the attacks made on us in the vicinities where we had societies, so our work has been to get the best talent we could to come to us, and try to enlighten ourselves and our neighbors on the work of Spiritualism; but now the angel which is to eventually "fly through the heavens with the gospel" of Spiritualism begins to want to try its wings.

The same power which has brought Spiritualism to the world, and compelled its recognition, is now bringing the demand that "the whole world shall be lighted with its glory." People are everywhere more than ever before

ripe for Spiritualism. As Jesus said: "The harvest is great and plenteous, but the laborers are few." The active Spiritualists are, as the Bible says, "a small and a feeble folk." How can we, with our few workers and our small amount of means, do the most good?

Our National Association is not yet self-sustaining; there are few State Associations, and they are weak; local societies are poor, if not in debt. If they find themselves able to pay their bills, at the end of the year's work, they feel that they have done well. Thus far it has seemed almost impossible to formulate plans to carry Spiritualism into regions where but little has been known of it. It is a little like "making bricks without straw."

How to make our means go the farthest, and not to waste the little we have on those who would enter the missionary field just because they are out of a job, and would like something to do "just to tide them over until they could strike something better," is the question. Every new cause, like old ones, is overloaded with those who are in them for the "loaves and fishes"; but new causes, like older ones, have not the means of "spotting," and keeping such persons out. How can this be done?

I have one plan which I have known to be worked with good results. Take the State Association of Spiritualists of Massachusetts, for an example. Let it be understood that the Association has a few thousand dollars to spend in missionary work, and within two weeks its officers would be flooded with applicants for the work. These applicants would, for the most part, be men and women who would create more of prejudice against Spiritualism than an interest in it. I have gone to many places where Spiritualism has been injured more by those who advocated it than it possibly could have been by its enemies.

Any one going out into missionary work should be a man or woman of ability, well posted on doctrines and evidences of Spiritualism, and should be, as Paul says, "apt to teach." Then they should go before the world with Spiritualism *per se*. People would go to our missionary meetings, not to hear lectures or harangues on every imaginable subject, but to learn the reasons why we are what we are.

With the proper men and women to do the work, and one or two hundred dollars in its treasury, it is possible for the Massachusetts State Association to keep two or three missionaries in the field all the time. Does the reader ask how? I will give you a plan.

Let the Massachusetts Association of Spiritualists raise a small sum of money, say from one hundred to three hundred dollars; then let it employ one or two worthy and capable men or women under the contract that they shall have a certain sum per month, providing they will make it a part of their work to raise the money; then, in order to send these agents only where they are wanted, let them notify the Spiritualists that they will send missionaries and hold a series of three to five meetings in any town where they will raise the speaker's traveling expenses, take care of him and pay hall rent and advertising. In any place where there are three or four who want meetings, that much could be done. Then make these missionaries agents for the Association; let them carry with them blank certificates, and urge Spiritualists everywhere to become members, and let them give every member a certificate of membership which shall be a receipt for his money. Beside this, give the missionaries power to solicit private subscriptions and donations to help the State Association do its work. Admittance to all these meetings must be absolutely free. Men and women will not pay to go and hear and be converted. The missionary should on every proper occasion take up a collection. As he is supposed to understand just what he wants,

he should not allow any presiding officer to announce the collection, nor inexperienced ones to take it up. A wrong announcement will close two-thirds of the pockets, and bad collectors will close one-half of the other third.

A good speaker, after the delivery of a rousing discourse, setting forth the beauties of our philosophy, has the audience well in hand, and will raise more money by announcing the collection himself; then he will add one-third to the receipts by taking a hat and passing through the audience himself. The speaker is not begging for himself, and it should never have such an appearance. In fact, the speaker should not beg, nor allow begging at all. He should demand, or rather stimulate the people with an idea of justice.

He should say: "A few Spiritualists—noble, honest, intelligent men and women—have banded themselves together to help our whole State with Spiritualism. Spiritualism came to many of them in hours of darkness, and has sowed the seeds of happiness in their lives. It can do that for thousands of others who need its consolations. These people are neither numerous nor wealthy, but they are in earnest, and they request me, as their servant and agent, to invite you to assist them in the work. If that to which you have listened seems to you to be something good and true—something that will make the world better and happier—we invite you to help them in this great work."

"I shall now pass through this audience and take up a collection, not for myself, but for the Association, to help it defray the expense of this and numerous other meetings it proposes to hold."

I do not give the above as an absolute formula for a kind of a financial speech, but as something of a guide.

Then the speaker should take a hat and go through the audience. Go with confidence; look every person in the face, not defiantly, but resolutely, and with an air that gives them to understand that you at least are in earnest, and that the cause you represent is entirely worthy of their confidence and their money.

Of course, the agent or missionary should keep a strict account of every meeting held, and of all expenses and all receipts from whatever source; and a report should be made at each quarterly meeting.

With this plan, from five to ten dollars is enough to put into the speaker's hands when he enters the work. With that much in the possession of a good, capable worker, and the Association to give moral backing, persons adapted to the work can go out on the plan herein indicated and collect their own salary. Those not adapted to the work will naturally drop out of it.

In conclusion I will say I formulated this plan of work years ago, and, after trying it for months, found it a positively self-sustaining work.

Mr. Editor: These thoughts are submitted with the hope that the Spiritualists, east, west, north and south, will adopt this or some other plan, and go to work to make the year of Spiritualism upon which we are now entering its most successful year.

MOSES HULL.

Spiritualism Misrepresented.

BY J. M. PEEBLES.

FREEDOM, published in Boston, by that "Mental Healer," Helen Wilmans, recently caricatured psychic research and psychic students believing in an intercommunication between the visible and invisible worlds in this unjust style:

"Spiritualists accept disease and death as fixed and unalterable facts. They believe that death is a great blessing, and that life only fairly begins after one has died. There is not a shred of reason for such a belief—not from one end of existence to the other; but still they believe it. This belief, unreasonable as it is, is the groundwork of Spiritualism. They accept this, and then their imaginations, assisted by some as yet not understood phenomena of thought-materialization or spirit-materialization (they are the same thing), does the rest."

That they should attempt to heal the sick at all is one of the inconsistencies that always grows out of a false premise; for if the spirit-world is most real, the happiest and best, and if people escape from their earthly troubles by going there, why should they be prevented from going by having their diseases cured? Or—still farther—why would it not be better and more in harmony with their belief, to kill themselves, and so make their escape from this 'world of sorrow' into the 'summer-land' of 'ever fresh and indescribable delight'?

Whether the above criticism is an exhibition of ignorance or malice, we do not know; possibly a mingling of the two. It is true that Spiritualists accept "disease and death" as facts. If disease is not a fact, why does Mrs. Wilmans profess to mentally heal disease? A non-fact is nothing. Does she profess to use her thought, her will-power, to heal nothing? and then take pay for it?

Spiritualists do not, as she asserts, "believe death to be a blessing," only at the end of a long, well-spent life, when the body has become wrinkled, wasted, worn, diseased and painful. Then deliverance from the old, time-shattered temple is a blessing.

Change is universal. It is an inscrutable law of the universe that all physically organized beings must, under present planetary conditions, become disorganized—die—clay to clay, dust to dust. Are there no crows-feet, no wrinkles gathering near the corners of the eyes and on the forehead of mental healers? Can they "believe" them away, or "think" them away?

Every white hair is a dead hair, and some people (pardon the sarcasm) die at the head first. Mental healers are invited to look into their mirrors and see wrinkles, and approaching old age, as prophecies of their death.

Again, Mrs. Wilmans writes in the same paragraph about "the end of existence." Which end? Has existence an end? has it two ends? Has she explored (not the North pole, but) the ends of existence? If so, what did she find there? Such talk is pitiable.

She further says that "this belief" (of disease and death), unreasonable as it is, is "the groundwork of Spiritualism." Why did she make this unjust statement? Let us inform her that the groundwork of Spiritualism is "spirit"; for, as Jesus said, "God is Spirit," and men being made in the image of God, are naturally and necessarily spiritual beings—spirit responding to spirit, through all states, spheres and worlds, visible and invisible.

The outward phenomena of Spiritualism, though necessary to arouse thought and rightly direct it in the mind of the agnostic, the materialist and the atheist, are but minor matters connected with true Spiritualism. The brain-least men and women of the world to-day are Spiritualists—that is to say, they believe in a conscious inter-communication by way of thought-telepathy, clairvoyance, clairaudience, inspiration, trance and vision, between this and the spirit-world. It would delight us to prove this in the columns of Mrs. Wilmans's *Freedom* from the instruction of its readers. Will she permit us?

She expresses great surprise that Spiritualists should "attempt to heal the sick at all." Well, if they made such a wretched, bungling business of healing as do most of these mental healers, they certainly should not.

Thought, faith, prayer, will-power—in a word, "mental-healing"—all have their places. In origin they are divine. They strike at the root. They are helps, but not infallible. In

the hands of ignoramus and egotistic extremists, they are as dangerous as misdirected, misused hypnotism. If the finer forces can in some cases make alive, they can also kill. There is no safety, no health, in ignorance.

Helen Wilmans further asks: "Why would it not be better and more in harmony with their [Spiritualists] belief to kill themselves, and so make their escape from this world of sorrow into the Summer-Land of ever fresh and indescribable delight?"

Because killing themselves would be committing suicide, and no Spiritualist believes that suicide is justifiable; nor do Spiritualists believe that in leaving this world of sorrow they enter into any "Summer-Land" which they have not richly earned. They believe that there is a winter-land hereafter for the wicked—spheres of mortal and mental darkness, where there is sorrow and anguish and torturing pains of conscience. According to Spiritualism, holiness and happiness in all worlds are inseparably connected. Wilmans is reminded of the old commandment: "Thou shalt not bear false witness." She further asserts that—"Thoughts are spirits, just the same in kind as the spirits of the dead, though probably differing in degrees of concentration or fixedness."

What are thoughts, anyway? How does the brain think thoughts? I should like to ask by what process Mrs. Wilmans ascertained that "thoughts are spirits, just the same in kind as the spirits of the dead"? Where did they originate? Are they composed of the substance of the pantheist or the forms of the platonic philosophy? One or both, or neither of these? If thoughts are things, what are their shape and color and consistency? What warrant has Mrs. Wilmans in giving a dogmatic definition to a department of dialectics where no reliable or accepted data exist that warrants any one in a positive statement in regard to what thoughts are or are not? An overweening egotism is never commendable.

Take, for example, this further writing of Mrs. Wilmans:

"The first assumption of mental science is that all is mind. There is only one substance in the universe—it is all mind. Our bodies are mind, and our thoughts are mind."

Well, well—and so Helen Wilmans's avowed mind, a rattlesnake's fang is mind, for Mrs. Wilmans says "all is mind." For downright contradiction, for bald assertion, for bumpkins egotism, for slipshod sentences, and unscientific, illogical slush, "Christian Scientists" and "mental healers" bear away the palm.

Rational Spiritualism contends that there is a marked difference between coarse, unconscious matter, and essential, absolute spirit. Pure spirit is God. It is generally believed that mind is a manifestation of the spirit. The Swedish seer, Swedenborg, taught that there is a discreet degree between matter and spirit, or that matter and spirit were coeternal counterparts of the Infinite One. "Matter," said Theodore Parker, "is the garment of God." Spiritualists teach that there is one God, one universe, one humanity, one law, and one grand destiny for all races, tribes and tongues. San Diego, Cal.

THE PILGRIM FATHERS.

A Response
BY HUDSON TUTTLE,
At the Annual Meeting of the Melvin Heights (O.)
Banqueting Club.

(Reported for the Banner of Light.)

I GLADLY respond to this subject, and only regret that I cannot with my weak words do justice to my theme. We see the Pilgrims through the mists of almost three centuries, and to them and the sterling integrity of their character we refer the upbuilding of a mighty nation, the like of which the sun never before shone upon.

Who were they? Of what race, thus upspringing, like giants from the dull commonality of their time, who with a strength and determination which laughed at the most appalling obstacles, made these obstacles stepping-stones to success?

They were poor North-of-Englanders; poor in wealth, but rich in thought, for they had worked out to logical conclusions doctrines of the reformation, and declared that every man has the inalienable right to know the truth of the Scriptures; that no priest should stand between man and the truth. For this heresy they were ostracized, the leaders exiled to Holland, and so harassed and driven from place to place that they gained the name of Pilgrims.

The little band gathered at Leyden, longed for their native land, and being refused a home there, turned their sad eyes to the shores of the new world.

"May we go there?" asked they of the English king. He would not assist them, but if they went he would let them alone. Let them alone! That was all they desired, and amidst overwhelming disasters and discouragements the Mayflower, with the most zealous and determined, unfurled her canvas and left Southampton harbor for the then almost unknown ocean.

On the 6th of September, 1620, the one hundred and two souls of that devoted band stood on the deck, and saw the green hills and chalk cliffs of old England forever fade from their sight in the gray mists of the sea. Wanderers they had been, exiles now, seeking a home where undisturbed they might worship in spirit and in truth.

Day after day the wide waste of waters swept past them, and the storms raved, drifting them from their course. The Mayflower was a fragile ship, scarcely seaworthy, ill constructed and overlaid. To human foresight her destruction was inevitable, but human understanding fails when it counts not the element called providence in the equation of history. We may not comprehend it, but beneath the plans and purposes of men there is a divine energy which bends all to unexpected and supreme purposes.

Thus the Pilgrims intended to settle on the Hudson, in the beautiful and attractive country described by its discoverer, but the storms which beat them for sixty-three days brought them to the New England coast, where Cape Cod, jutting out into the ocean, meets the full face of the Atlantic. In a little bay to the northward they anchored. It was an uninhabited coast: long reaches of sand, and beyond, the sombre evergreen forest stretching unbroken, north, south and west, from ocean to ocean, uninhabited by wild beasts and wilder men.

Before landing they proceeded to organize a government, and found a State. They drafted a charter, or constitution. It was not a complex instrument; a child might understand it; yet it was the foundation of our constitution, and the prelude of the Declaration of Independence. They declared their loyalty to the king, and agreed to abide in peace and maintain harmony. That was the beginning of the new reign of the people. The people set out to govern themselves.

They landed in the midst of winter, when dreadful storms were raging, and clearing away the snow, erected rude houses to protect those they loved from the inclemency of the elements. Exposure brought sickness, and often were they called to put away beneath the moaning pines some one they loved. No community were ever subjected to such hardships of famine, pestilence and death; fear of the wild beasts, and the savages of the wild whom they

dispossessed, and none met them more heroically. The pathetic story is their most eloquent eulogy.

Such were the Pilgrim fathers! And the story? Though we constantly hear of the former, I would place the Pilgrim mothers first, for delicate women have nerve to bear; and these, while sustaining themselves, gave courage and strength to those dependent on their love. The rude tombstones record the sorrowful ending of many a romance.

The king let them alone, and relying on themselves they went forth conquering the wilderness, and when that king undertook to control their affairs he found he was too late, for shaking off even the semblance of allegiance, a new nation was born, and the foundation of that nation was the right of every man to accept the truth wherever found, and to believe as he pleased; to the fullest extent of liberty not infringing on the rights of others, emancipation from kingcraft and priestcraft, and reliance on the individual; all this came not at once, but the seed was sown to blossom in the fullness of time.

Inflexible adherence to duty, the subjugation of the appetites and passions, the sacrifice of self to the welfare of the State, a high standard of honor, uprightness and truthfulness, were characteristics of these stern men; in the early days the government strongly reflected these qualities, and it must be said that we are distinctly American in the measure we continue in this early direction. The national life may be eaten away by the cancerous growth of political corruption, favoritism, the strife for office, and bribery of wealth, yet the high sense of justice, right and liberty which is constantly maintained as a sacred palladium, preserves the nation and guides it safely through the darkest hours.

The Pilgrims were zealous, and their belief that they only had the truth made them intolerant. They took a gloomy view of life, and saw it as a vale of tears to be passed through for the glory of the next. It came from their persecution, and the hard realities of life; having no joy, they dogmatized that it was a sin to be happy. They formulated a terrible theology, with election, infant damnation, eternal hell and a prowling devil—one which in its remorseless logic has cast a gloom over generations; but the mental effort called forth by such a theology was the means whereby it was outgrown, and of growth in other directions.

We may well be glad that we do not live in their day, when they made life such a sad affair; when they were most happy when they were the most miserable. All days were days of crucifixion, especially Sunday. The churches were unwarmed; they made them warm with the doctrines of fire, brimstone and damnation. Children sat on the hard benches, shivering with cold, while the preacher reached "seven-thirtieth, and I close," of his exceedingly logical and doctrinal sermon. They sat in fear of the preacher and the devil, yet were they undergoing the discipline that made the fathers of the heroes of the Revolution, and statesmen capable of founding this free government. There is a grim humor in some of their ancient laws. But these were the eddies in the current of national life, which has been able to absorb the millions who have sought our shores, and pouring over the Alleghenies, filled the valley of the Mississippi, surmounted the Rockies and Sierras, and reached the Pacific shores.

That one hundred and two souls on the desolate rock of Plymouth in less than three hundred years is represented by sixty-five millions, a nation governed by the people, and for the people!

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.

New York.

BROOKLYN.—Samuel D. Greene writes, Feb. 23: "The Woman's Progressive Union has, for the month of February, been divinely blessed by the genial, whole-souled and true ministrations of Mrs. Adeline M. Gladling and her noble-souled and guide 'Hoolah,' whose inspirational utterances and singleness of purpose have truly elicited the warmest appreciation."

The several gifts of mediumship as delineated and portrayed have carried conviction of spirit communication over her medium, where to those who know the truth and glory in the freedom from the bondage of fear and death, have been renewed and strengthened, and the divine purpose of life in the mortal career amply set forth, and the glorious joy-giving truths of immortal progression.

Her last lecture, as given by the gentle 'Hoolah' through her medium, was "Where Are Our Loved Ones, and as Spirits What are They Doing?" was replete with interest and instruction, and the large audience present seemed to be spellbound in soulful attention, and an united expression of sadness pervaded in the far-well expressions to this noble, gifted lady and medium, who at some future time will find a joyful welcome here to Brooklyn, and her many friends and admirers. Many infinite blessings ever attend her in her mission.

I would add that the Woman's Progressive Union, the members of which are so unselfishly uniting in their united efforts to spread abroad the joy-giving truths of Spiritualism, have given a fair this week commendative of the work of the Union, and have proved financially simply a grand success, and they feel a just degree of pleasure with the large results, which was gotten up and forwarded in the short space of three weeks, but then the ladies of the Union are certainly worthy by their untiring zeal of the most fulsome praise and commendation."

NEW YORK.—J. F. Snipes writes: "Mrs. Wakeman can now be found by spiritual investigators at No. 44 West 57th street, within one block of Broadway (Columbus Avenue cars), and within two blocks of the Sixth Avenue Elevated Station at 60th street."

In connection with the valued mediumship of this lady, the most responsive instrument I have ever met, let me mention a fact of considerable interest to thinkers.

Just before Christmas, while in company of this psychic, she was suddenly entranced by her 'familiar spirit,' Wiona, a witty Indian spirit, daughter of Wagoner, and who would demonstrate her intelligence and practical usefulness in matters of daily business, domestic research and spirit identity for the past twenty-five years. On this occasion she earnestly exclaimed:

"White Chief, you are going to get some sad news right away." "What is it about?" "Your mother. She is very sick all at once." "What is the trouble?" "Apoplexy." (Apoplexy.)

After this information, and further preparation, I repaired to my office, 26 Broadway, and in a few moments the letter-carrier for that district brought me a letter with the confirmatory news that my mother had just been stricken down with apoplexy. Later I received a telegram from the relatives with whom she was stopping in Richmond, Va., and the next day I found her conscious of my presence, but unable to speak a single word.

Although a consistent Methodist all her life, I felt impelled to preach to her a little of the consolation of the gospel of Spiritualism in her expiring hours. Watching her laboring breathings and sufferings by day and by night, and the arrival of the last awful silence, surrounded by numerous weeping relatives and friends, I asked, "Is this the end of all that was of life and affection of my devoted mother? Is her life forever gone with the breath? Does nothing remain but voiceless and decaying matter? If Spiritualism does not answer the question, what does?" "I was informed that it was her wish, among other things, that her gold eye-glasses should be given to her son-in-law in the western part of Virginia, to whom I delivered them, with the remark that perhaps I would receive some mention of the incident as a test; and sure enough, on my return to New York, after many most satisfying references to my mother by the aforesaid Wiona, my spirit father and sister, through 'Mother Wakeman' as entranced mediator, this particular little fact, and many others, was reported in evidence of personal identity. Wiona having represented my mother as present, I said, 'If she is here will she tell you what she wished to leave to me?' 'What?' 'Your eye-glasses.' 'What do you mean?' 'Why, her eye-glasses.' Since that time it has been my continued pleasure to record stenographically, through the same worthy channel, many other conversations so characteristic of the speakers, according to their earth-education and experience, as to dispel forever the traditional fictions of death and the grave. Verily, *veritas magnitudo est!*"

Ohio.

LIMA.—"Buckeye" writes: "Another Sunday, Feb. 23, 1896, has come and gone, and marks another day of interest in Lima for Mr. J. Frank Baxter's work. Stormy was the forenoon, but a good audience gathered for the evening before the large audiences of inquirers into Spiritualism last necessarily be adapted, and the liberal and progressed classes, and the convinced and growing Spiritualists, while they are interested and lend their presence in

PETITION TO CONGRESS

Asking it to Reject the Proposed God-in-the-Constitution Amendment.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES IN CONGRESS ASSEMBLED:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your honorable body to reject the proposed "Christian Amendment" to the Constitution presented by Representative Morse and Senator Frye.

We ask the rejection of this proposed amendment for the following reasons:

1. That the American principle of separation of Church and State may be maintained.
2. That the rights of all classes of citizens may be conserved and perpetuated.
3. As the Constitution now stands, no discrimination, on the ground of heresy, can be legally made against any citizen. More than one hundred years of experience amply justifies this wide tolerance and forcibly pleads for its continuance.
4. The experience of all times and nations has shown conclusively that every attempt to force from the citizen a direct or indirect acknowledgment of the truth of any of the dogmas of religion is disastrous. It creates new religious hatreds and intensifies the old; demoralizes religion and corrupts the State; it tramples the equal rights and liberties of the deserving citizen, and puts into the hands of bad men a dangerous and terrible power over the property, persons and lives of their fellow-citizens.

TO THE HONORABLE SENATE OF THE UNITED STATES OF AMERICA:

We, the undersigned, residents of ———, protest and remonstrate against the enactment of Senate Bill No. 1441 to protect the first day of the week, known as the Lord's day, commonly called Sunday, as a day of rest and worship in the District of Columbia.

(Sign here.)

the evenings, look eagerly to the mornings for the food they demand. But intense interest pervades the promiscuous audience of the evenings, and Mr. Baxter's powers to hold, interest and instruct are remarkable.

If possible the lectures of the Sunday in question were better than any, and the evening séances more pronounced. Mr. Baxter wears well, and it is with a manifest pleasure that the many have learned that he has arranged to continue three Sundays into March."

Kentucky.

LOUISVILLE.—Dr. J. H. Wilson, President, and Dr. Thomas McShay, Financial Secretary, write: "The First Spiritual Church of Louisville has been favored by the services of Julia Steelman Mitchell, of Newport, Ky., for the past two months, and, speaking for each member of our society as well as for the friends of the cause here, will say that the lady has won us all to the knowledge that she is an honor to the cause in every respect."

She is a good and very interesting speaker—one that never tires an audience, but gives them new and original ideas expressed in pleasing terms, and holding all in closest attention from first to last. As a test medium she is first class. Many here have learned through her test mediumship the whereabouts of missing friends.

In the ten years that we have had our doors open we have had many good speakers and mediums, and, compared with them in point of excellence of work, diversity of phases, all such as test conditions, Mrs. Mitchell is superior to them all. We say this in justice to her for the effective work she has done here, having brought in the backsliders and made more converts to the fact of spirit communion than any we have ever had.

In private sittings she has been unable to see all who called. For the benefit of those who may have an opportunity of receiving them, we will state that her instructions on mediumship are of a very high order of inspiration. We congratulate the lady that, after years of patient study and earnest endeavor, she can now take her place in the front ranks of those who can teach the true spiritual philosophy and also demonstrate the truth of each aspect of it. No society need fear but that she will please in every respect.

We have reengaged Mrs. Mitchell for another two months next season, and would be pleased to secure her services as our pastor for a year."

South Dakota.

ABERDEEN.—W. H. Bach writes: "I will close a year's engagement with the Spiritualist Society at this place, April 1, and will start east, where I will spend the summer at the camps."

Instead of taking long engagements, as has been my custom for several years, I have decided to make my trip east a sort of missionary tour, spending from three days to two weeks in a place, and in order that I may reach many places, and some where spiritualist meetings are somewhat of a rarity, I have decided to make the following liberal terms: I will go to places in Minnesota, Iowa, Wisconsin, Indiana, Michigan, Ohio, Pennsylvania or New York, which can be reached without too great expenditure for fare, if the Spiritualists of the place will furnish me with entertainment while in their city, furnish hall and advertise the meetings, and take a small admission at the door, which I will accept for my services. For those who are not in a position to do so, I will say that I am a trance and inspirational speaker, take subjects from the audience or those selected by the guides, as preferred, give poems from subjects presented by the audience, develop mediumship in others, teach hypnosis and illustrate its use in connection with Spiritualism and mediumship. If any reference is required as to my past history as a worker, I refer to the columns of the leading Spiritualist journals.

I believe I can make it both interesting and profitable to the people with whom I spend from three days to two weeks' time. As it will be necessary for me to arrange my trip in advance, I would be pleased to hear from those who wish to make arrangements with me at once. Address Aberdeen, S. D."

Massachusetts.

CHELSEA.—Mr. G. F. Slight, Chairman, writes: "Spiritual meeting removed to Carleton Hall, No. 237 Broadway, opened very successfully. Hall crowded. Readings by Mrs. J. A. Woods, followed by Mr. W. Anderson and Mrs. M. Knowles. Readings all recognized."

LYNN.—Mrs. M. C. Chase, President, writes: "The Ladies' Aid of Lynn, which had advertised Mr. and Mrs. Moses Hull to be with them on Wednesday evening, Feb. 12, were most agreeably surprised upon their entering the hall to find their wake a delegation from the Boston Ladies' Aid, with their President, Mrs. Barnes, at their head. The entertainment in the evening was a particularly fine one. The exercises opened with singing a familiar hymn by the audience—Mr. James Kelly, President of the Association, leading—and followed by Mrs. Hull, after which the President, Mrs. Barnes, read a paper entitled 'The Releaser,' which she edits weekly for the Society, containing original matter of prose and poetry, local mentions, etc. The reading of the paper was highly commended. Mrs. Hattie Mason followed in a beautiful song, and Mr. Hull gave a brief but powerful address aimed at the removal of the Society to greater activity. Mrs. Donnell spoke upon the powers of the mind; Mrs. M. A. Stone of Swampscott, former Vice-President, recited an original poem, entitled 'My Castles'; Mrs. Alfredda Jahnke, Miss Minchen and Miss Maud Beckwith, each gave recitations in a highly artistic manner. Every body acquiesced in the sentiment that our Boston friends would visit us often."

Rhode Island.

PAWTUCKET.—Miss Annie Hawthorne, Sec'y, writes: "The Ladies' Progressive Aid connected with the Pawtucket Spiritual Association held a supper and entertainment in St. George's Hall, on Saturday night, Feb. 22, in honor of George Washington's birthday. Vice-President, Mrs. Greene in the chair, assisted by Mr. Samuel Doe, President of the Association, and Miss Hattie C. Webster, of Haverhill, Mass., who was our medium for Sunday."

After the supper the choir sang 'Dream Faces Celestial,' and then Miss Hattie C. Webster made eloquent remarks, and presented our webster, Mr. Bamford, reading 'Miss Annie Hawthorne's song, Mr. Bamford; spiritual poem, Miss Ida Yates; song, Mr. Yates; recitation, Miss Sadie Garde; duet, Miss Annie Hawthorne and Mrs. Sarah Newcomb. The meeting was closed by all singing 'America.'"

Maine.

BATH.—Dr. Rouse writes: "For fifteen days Mr. E. Andrus Titus of Whitman, Mass., has been speaking for us."

Mr. Titus was well known as a friend of Dr. H. B. Storer, for whom he resided twenty-five days at the camp at Onset Bay last season. He came to Bath on his own promptings. Those whom he has met like him, for different from the usual Sunday lecturer, he has called upon all and asked a handshake and conversation with all who would even tolerate, if they did not patronize, Spiritualism. The time will come when his efforts will be of much benefit to that class of mediums who have not the self-sacrifice and stamina to do this preparatory work.

Bath in time to come will be a banner town for Spiritualism, and it will be due to the self-sacrificing mediums, who dare to step into the breach, to wear the flag and head the charge after a previous defeat and disaster. They will be the saints twenty years from now, while the charlatan medium will have been forgotten in thirty days."

A Weird Experience.

(Continued from first page.)

She had been among the first ladies of the South, had married, and being widowed young, has lived in great splendor ever since, dividing her time between the education of her daughter, and society in general. To-night she sits surrounded by her guests, a beautiful and much envied woman. She has an air of assurance about her, frequently seen in women who have long been independent, and accustomed to manage their own affairs. Her great kindness to me is due, at least so I think, to her having known my mother in their girlhood days rather than from any other motive; and I have been an accepted visitor at her house ever since my return from Europe in the late summer. Alice I have known about, but have seldom seen until then, as during my infrequent visits to town, she has been away completing her education, and getting ready for—well, anything that society has to offer. They, mother and daughter, have never played any particular part in my life, in fact there is no one who has; friends, or such as we designate by that name, I have by the score. What young man of wealth has not? But in a peculiar sense I have been alone all my life, and save for my guardian, from whom I hear occasionally, and my older married sister, who writes me now and then, I have no realization of those closer ties which give to life its brightness. I gladly accepted the opportunity of being nearer these friends, and have come to-night, as oft before, not so much for the music as to be closer to some one who at least has a passing interest in my existence. The loneliness of a great city outrivals that of the Eastern desert, and a man whose only consolation is his club and chance friends, finds himself longing for a glimpse of that home-life which those who have it value so lightly. Little is being said. There is only the coming and going and bustle that marks the gathering of a great assembly. The auditorium is filling up. The boxes are ablaze with the wealth and beauty of the country, while far above them all the galleries are crowded to repletion with those hungry-eyed listeners whose love for music has overcome every demand, and stands out in strange contrast with the glittering mass below.

Whether it be Calve or Melba, it is all the same. To-night it is Nordica—of whom every American is justly proud—and the De Reszkes in "Aida." Was there ever such magnificent art? With what skill and wealth of power is the story told, and how entrancingly they sing! Even Maurel seems to catch a gleam of old-time inspiration, and in his splendid and intense acting makes one almost forget that he is but a shadow of former days. Earnestly do I watch the passing scene, with all its marvelous and stirring passion, which makes the people moving on the stage like beings of another world, from whom the lesser things of life have dropped, and in whom only the great and more sublime seem to exist and live. Now and then my eyes rest upon that quiet little figure sitting in the corner of the box, and in the depths of whose eyes mighty emotions are faintly reflected. The color softly comes and goes in the full, round cheeks; the hands are closely clasped together; while the slightly parted lips tell all too plainly that beneath that placid exterior is an individually waiting the touch of some master hand to waken it into life and activity. And whose hand shall that be? On the stage the story of love is being told with intense power; what wonder that the great wave of passion floods out over the vast auditorium, until each life—lonely as all lives are, more or less—is touched, quickened, thrilled, by the mystic spell? My own heart is bounding within me. I seem as if lifted out of myself, above the sordid mass and chatter of the world. The ideal is the real, and reality only as the sands I tread beneath my feet. My eyes wander from the faces of the lovers who are telling their story in such sweet and tender accents, to the sweet face with the warm light of youth and hope shining through it, and for a moment all seems blank before me, save as one looks through a mist and beholds a face idealized by the power of love. It is the soul of this sweet girl looking out of the future, beckoning me to her; but I rouse myself and spring to my feet in an instant, for the curtain is just descending, and already the people are beginning to leave. It seems as if I have been called back from some celestial realm, where all good and beautiful things abound, where perfect accord prevails, and each, being at peace with himself, is at peace with all mankind.

We are soon passing through the foyer, and, descending the grand staircase, are confronted by a babel that soon drives all sweet and peaceful thoughts far, far away. What a contrast from Egypt and Nordica and De Reszke does this screaming, huddling, jostling mass of humanity seem, as each is striving against the other, and all intent upon some personal end. I finally place the ladies in their carriage, thank them most warmly for the happy evening I have passed, and stand, unmindful of the crush, watching the carriage as it makes its way among others, past clanging cars, and is finally lost in the human drift that flows along Broadway at all hours. Then I tighten my coat a little, and slowly saunter along toward the one spot I call home.

(To be continued.)

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

HOW COULD THEY?

We have a little sister. I wonder if they missed her When she wandered out of heaven to come so far away. How could they ever spare her? I know she must be fairer Than any little angel they are keeping there to-day. Her eyes are blue and shining, And her hair is soft and twining, Just like a bit of sunshine all curled in little rings. But, ah! who would have thought it! (Perhaps they all forgot it!) They let her come from heaven all the way without her wings! —Sydney Dayre, in the Outlook.

A New Beginning.

"I have n't time, mother," replied Louise, impatiently, lifting her eyes from the volume she was reading, pencil in hand. "What are you doing now, dear?" her mother inquired, patiently. "Reading up for my essay. You know I lead the class in essays. My title this week is 'Beginnings of Literary Women.' Isn't that splendid?" Mr. Ray told Miss Green that he thought it was one of them myself. He said my story in The Independent showed large promise. Mother, are n't you glad and proud?" exclaimed the girl, impulsively. Her mother looked grave, but neither glad nor proud. Louise did not notice that she looked very tired. "Mother, you want me to put my essay away, and make biscuits for supper, and help with the mending," she complained, crossly. "I certainly do, Louise," she said. "But, mother, I really haven't time. I am very painstaking; I shall re-write my essay every afternoon for a week, beside all the study about it." Her mother made no reply; at least Louise, buried again in the "Life of Mrs. Somerville," heard not a word; but after a moment she felt several words that her mother did not speak. "Mother, I have no taste for housekeeping; literary women do not have, as a rule, You know Harriet Martineau's brother told her to put up her sewing and write; other women could sew." "Then she did know how?" replied her mother, quietly. "Oh! yes, I suppose so," acknowledged the "promise" of the literary woman. The next evening Louise settled herself in the "study corner" of the sitting room, with her books and papers about her. Charlie had toothache, and was nursing his face over the register; Clara was puzzling herself with mending a rent in her school dress; her mother was washing the supper dishes in the kitchen. "Louise, daughter," said her father, from the lounge where he had stretched himself with a headache, "put away your 'Beginnings' and come here awhile. I want to tell you about a few literary women."

"Oh! thank you," exclaimed Louise, delightedly. "I stayed two hours at the library after school, and couldn't find what I wanted." "I fear I shall not tell you just what you want," he said, with a twinkle in his eye, as she nestled down on the rug before the lounge. "I have been 'reading up' literary women to find out if they ever did like to make biscuits and mend stockings." "I don't believe they ever did, papa; the tastes conflict, you see. It isn't 'just lack of time,' began the literary school-girl, decidedly. "Well, we will see. You admire Miss Alcott. She did literary work sufficiently well to satisfy any aspiring school girl; she was so fond of sewing at twelve, that she set up for a doll's dressmaker, and put up a beautifully dressed doll for a model in her window. In pinching times at home she was brave enough to go out to service for two months." Louise exclaimed, "Out to service!" "Which is rather harder than staying in to service with one's mother. Caroline Herschel prepared meals and waited at table, beside understanding needlework and knitting; her education had to be taken in stolen half hours. Harriet Martineau, who was the woman statesman, in her political economy series and her hundreds of leaders in the London Times, states that, as she grew up, she made all her clothing excepting 'stays and shoes,' she platted straw bonnets and knitted stockings; she said she was saved from being a literary lady who could not sew, and when in the height of her fame she was admired for not being helpless in regard to housework, she explained that she could make puddings, and iron and mend, and, if need be, support herself by her needle, as it was once necessary for several months; and sometimes she felt herself a good housewife spoiled."

Louise silently picked at the fringe of the rug. Her mother was mixing bread at the kitchen table, and through the open door listening to the conversation that had become a monologue instead of a dialogue. "George Eliot was a good housekeeper, and what could not Harriet Beecher Stowe do in a kitchen?" In her Memoirs is a comical account of a magazine story written at her dictation while she was teaching an inefficient servant to do the week's baking. Maria Edgeworth's ever-busy fingers accomplished many a piece of fine needlework; she liked not to be idle while conversation was going on. "As I am this minute," laughed Louise, picking at the fringe with nervous fingers. Her mother must have told her father that she refused to make the beds before school this morning, and had left her last week's mending for her to do. "Oh, dear!" she sighed, with heated face. "I will read you something Mary Howitt writes." He took the book from under the lounge-pillow, and sat upright: "No more counting of threads, and three hundred and sixty-eight stitches to the inch for me." And here's an extract from a letter: 'It is very long since I wrote to thee. It is quite astonishing, and yet when I consider the vast quantity of needlework I have had to do, it is not so very astonishing, after all. Helping to do the upholstery work has quite filled up my time. When I began to look at our several wardrobes, the mending and making had accumulated to such a degree that I was like a hard-working seamstress sewing from morning till night.'

Dropping the book, her father fell back on the lounge-pillow. "You love Lucy Larcom's poems. She often did her own washing and ironing while she was teaching at fourteen dollars a month. Mary Lamb wrote to a friend about some cooking she was doing, and she wrote an article on needlework, of which she must have had special knowledge. You would not care for any higher appreciation than to be spoken of by Tennyson as next to Shakespeare, and Jane Austen, the woman rated so high, could do such excellent needlework that she almost put a sewing-machine to shame." "Do n't, papa," laughed Louise, with eyes brimful of tears, "do n't make me feel like that sewing-machine."

She sprang up and went, not to her "study corner," but to the kitchen table. "Mamma, I've learned about the real 'Beginnings.' I don't want to be a sham literary woman. But," with a sigh, "I do n't love house-keeping." "You will, if you keep on," said her mother, comfortingly. "A womanly woman is better than any other kind of a woman."—Forward.

A sketch entitled "The Angel of the Household," written by Hudson Tuttle for this department, has been received, and will be printed next week.

Boys.

Boys, you are in this world for the purpose of growing up into good men. And you cannot become such unless you form for yourselves a firm, honest character. And the best way to go about it is to begin right. When a person begins to do wrong, however slight the act may be, his original honesty of intention becomes weakened, and he finds it a great deal harder to do right than he would had he not begun wrong. Boys, in no better way can you be doing right than by loving and obeying your father and mother. Speaking of mothers, how many boys there are who treat with scorn their mother's advice. Forgetful of her anxiety and care, the many steps she has taken for them, regardless of the love and attention she is constantly giving them, these ungrateful boys swagger, smoke and drink, and boast, with sneering looks at well-behaved, dutiful boys, that they are not "tied to their mother's apron-strings." Never mind, you affectionate boys, who by heeding a loving mother's advice have had this jeering phrase flung at you. You are in the right, and it would have been better for the one who laughed at you had he always been "tied to his mother's apron-strings."—E. S. Varney.

The Children's Progressive Lyceum No. 1.

Held its session at Dwight Hall on Sunday, 23d ult. The lesson presented included some of the teachings brought out prominently by the study of the Science of Spiritualism, in the fact that no law of nature is ever violated in the interest of any individual, tribe or nation; that life as an individual entity is established, and that progress is eternal, and comes in accordance with the fitness of both physical and spiritual wants and harmonious conditions. When the world is ready for a new expression of the forces which are from everlasting to everlasting, they are not wanting in their manifestation. These ideas were considered by the larger groups, and afterward in the explanation by the Conductor from the platform. The smaller and intermediate groups received the special attention of Mrs. Soper, who beautifully expressed to them ideas of "helpfulness," and inspired them with grand ideas of the unfoldment of their souls to the aid of others. Not only the children, but adults present, were much interested in these lessons in practical spiritualism, and we trust she will see the rich fruition of her labors. The exercises were a song by Little Eddie; piano solo by Mr. Walter Hayes; vocal selections by Miss Louise Horner, Marie Antoinette Cyr, Grace Dorman; recitations by Mrs. S. E. Jones, Miss May Dorman, Master Harry Williams. We had with us on the occasion Mr. F. B. Woodbury, the Secretary of the National Spiritualists' Association, whose remarks favored of the patriots of the earlier colonial days in inspiration for the demand that liberty shall be recognized as the birth-right of every American citizen, and that no amalgamation of Church and State shall ever exist, or any form of creed be thrust upon us. Mrs. N. J. Willis followed with the same interesting, earnest thought which she always has power to express for the uplifting of the banner of progress, and the session closed with notice of the next meeting to be held in New York, and remarks upon the necessity for concerted action.

CHARLES T. WOOD, Conductor.

Boston Spiritual Lyceum.

Many able workers were present Sunday, Feb. 23. The personal influence of speakers and earnest workers in any cause has a vast amount of influence with the young, who cherish the thoughts that are given them from these sources far more than the lessons which they learn. Platform workers should all join with the Lyceums, because it is the interesting of the young with the older that puts life with steady purpose into all work. The singing of the school is improving, although it will take constant and determined effort along that line. The youngest children marched out and took their lesson together in an ante-room, under the charge of Mrs. Soper. A marked improvement was noticed in their attention, although the session was longer than usual. The answers given by the school were very good; they all seemed to want to express themselves; that, as all kinds of people have lived and died, so there must be all kinds of spirits, and we should try them as we would all before we take them as friends and advisors. Recitations were given by Masters Carl Leo Root and Willie Sheldon, on the national flag and the principles it represents. It is a great encouragement to the workers to see that the children are grasping the idea for which the flags were intended. Mr. Frank Woodbury, Secretary National Association, spoke very kindly to the school. He said in part: Lyceums for the teaching of practical and scientific Spiritualism should be connected with every society in the country, for its welfare depends on the instruction of the children in the principles of Washington, Jefferson and Paine. He complimented the BANNER OF LIGHT for its Lyceum column, and wanted a Lyceum revival, as they would produce the true Spiritualists of the future. Miss Harlow and Mrs. Pepper spoke to the children, but briefly, as the time was late. They were very pleasing in their encouragement to the school, and wished them all God-speed. A. R. WAITT, Asst. Conductor.

At the adjourned meeting of the Boston Spiritual Lyceum, held at 6 Lewis place, Monday, Feb. 17, the following officers were elected to fill vacancies: Financial Secretary, Mrs. S. E. Frost; Assistant Conductor, Mr. Albion R. Waitt; Leader, Mr. John Snow.

CARRIE L. HATCH, Acting Sec'y.

Answer to Enigma in last Banner, "Cochituate."

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

For the Banner of Light. TO ERMINIE. My little love, I see you yet, Those brown eyes glancing up at me, Sweet dimples in your cheeks, my pet, Erminie, my Erminie. A happy sunbeam all the day, Those golden curls dance gleefully; With smiles for work or smiles for play, Erminie, my Erminie. A lily blossom, fair and white, With heart of gold that all may see; So seems your life, so pure and bright, Erminie, my Erminie. May angels guard thee, little one, And give thee strength for what shall be, In love be all thy victories won, Erminie, my Erminie. MRS. MAUD MERRILL LEMBERG. Washington, D. C., Feb. 11, 1896.

Mrs. M. E. Cadwallader.

(Continued from first page.)

The mediums who are under the protection of the Defense Committee also signed the above resolutions, as follows: Theodore F. Price, Sadie C. Faust, Sallena Snyder, Elizabeth Ludlam, Mary Bunz, A. M. Zoller. These resolutions were received with loud applause. At the close of Mr. Locke's speech Mr. Oscar A. Edgerly spoke, expressing his pleasure upon being present upon this auspicious occasion. Mr. Edgerly said the mediums of the country, and especially those of Philadelphia, who knew of her labors for them, might well be proud of Mrs. Cadwallader, than whom they had no more able defender. He also referred to the efficient work of the Defense Committee, saying they had entrusted him with the pleasant duty of emphasizing their resolutions of esteem and confidence, by a more substantial token of their regard for Mrs. Cadwallader. In an eloquent speech, Mr. Edgerly, on behalf of the Committee, then presented her with a handsome gold medal, representing in a raised figure the brightness of truth, and bearing the initials of the Mediums' Defense Committee. On the reverse side were the words: "Presented to Mrs. M. E. Cadwallader by the Mediums' Defense Committee, as a token of their appreciation of her work in the defense of mediums."

Mrs. Cadwallader was taken completely by surprise, and for some time was unable to respond, the testimonial being entirely unlooked for. As soon as she was able to control her emotions, she spoke as follows:

"There are moments that come to every human soul when words are inadequate to express the feelings of the heart. Such is my condition now. One is used to criticism, and must expect it when engaged in public work—that is comparatively easy to bear; but when, in an unlooked for manner, words of appreciation fall upon the ear of the worker, so often misunderstood in the battle of life, then suitable response falters upon the tongue, and language seems feeble. If my work has seemed to you deserving of praise, let me assure you that it is not to me you owe the credit. I am only an instrument in the hands of those who are deeply interested in the defense of mediumship. This medal which you have honored me with as a token of your esteem, I shall wear proudly upon my breast, always remembering that to the loving counsel and assistance of my dear friends, Mr. and Mrs. B. B. Hill, I am much indebted for my present position. They have stood by me in calm and in storm, and it is with pride and pleasure I thank them publicly to-night; without their counsel I should not have been prepared for my work. Let me also express my heartfelt thanks to the committee for their kind words of appreciation of the work I have been able to do. This emblem, expressing their confidence in my loyalty, I am sure it does what I am sure I cannot do—greater efforts for the Cause I love so well. It shall be my pride to re-consecrate myself to the work, that the duty of defending the mediums, left as a heritage to me from one long passed to the beyond, shall be faithfully carried out. In the future, as in the past, my watchword will be: 'Always for the defense of mediums.' And when life draws to a close upon this shore, I am sure that the remembrance of this hour will be one of the brightest of my life."

The following letter was received from Trustees of the National Spiritualists' Association, showing the esteem in which Mrs. Cadwallader is held:

WASHINGTON, D. C., Feb. 18, 1896. Mr. B. B. Hill, Chairman Mediums' Defense Committee. Dear Sir and Brother—As we cannot be with you to-night in person we deem it eminently just, fitting and proper, as representatives of the National Spiritualists' Association to offer this tribute in writing as an evidence of our great appreciation of our faithful and gifted co-worker, Mrs. M. E. Cadwallader, and of her marvellous service during the past two years in building up and sustaining the organization we represent. We also realize that through the rare mediumship of Sister Cadwallader, her wise band of guides and counselors have been able at critical periods and on important occasions to give us the most valuable services to the National Spiritualists' Association, thus evidencing their sympathy and desire for the speedy and permanent success. Fortunately, from its first organization, they have, in their larger experience and wider vision, keenly appreciated its vast importance, and also that the failure of the National Spiritualists' Association meant the retarding of the progress of Modern Spiritualism, thus leaving as heritage to the noble band of mediums, only a future of disaster.

We further desire to testify that Mrs. Cadwallader, in carrying forward her varied and valuable work for the National Spiritualists' Association, has displayed capabilities of the highest order; equipped with an excellent business education and a thorough knowledge of printing and book-making; possessing a pleasing address, a fund of natural eloquence, as well as a versatile pen, she at once commands the attention and sympathy of both hearer and reader; thus thrice doubly armed, everywhere and at all times, she has won hosts of friends for herself and the National Spiritualists' Association.

In the face of many difficulties, without any remuneration, she has pushed forward in her work with a devoted energy, a tact, a fidelity and unselfishness, almost beyond the power of words to properly express. In conclusion allow us to assure you, and through you the members of your honorable committee, that Mrs. M. E. Cadwallader is a true and noble worker, and the confidence, highest esteem and lasting gratitude of the writers heretof.

Fraternally yours, THEODORE J. MAYER, Treas. N. S. A. MILAN C. ENSON, 1st Trustee. Complimentary letters were also received from Mr. Francis B. Woodbury, Secretary of the National Spiritualists' Association, and Mrs. A. M. Zoller, one of the mediums who was unable to be present.

Mr. Theodore F. Price, in behalf of the mediums, feelingly expressed their sincere thanks to the committee collectively and to Mrs. M. E. Cadwallader individually for the earnest work which had kept them from occupying the cells of the Moyamensing Prison. He said words were inadequate to express our sentiments for the noble, self-sacrificing work of Mrs. Cadwallader. The Spiritualists of the land should pay tribute to her loyalty, and speaking for the mediums who are directly interested, I can only say we are proud of her, and will do all we can to prove to her our gratitude. She has kept us out of prison so far, and we feel sure that we are in the hands of a committee who have the best interests of Spiritualism at heart, and will see that our rights are respected.

Remarks appropriate to the occasion were made by other members of the committee—Mrs. B. B. Hill, Mrs. Faust, Mrs. Ludlam and others. A social time followed, during which all present tendered their congratulations to Mrs. Cadwallader upon the success of her work, and united in wishing her long life and good health to carry out the mission which had been given her to do. F. H. MORRILL, Sec'y Mediums' Defense Committee.

If You Have a Sick Child, This Is Surely a Message of Hope.

This is the best of news for parents of weakly or sickly children. It is a fact that our people have heretofore not had the same opportunity for having their children who suffer from chronic or lingering complaints treated and cured by eminent specialists in children's diseases, as do the residents of the great cities where such skilled physicians reside. In other words, our people have been debarred from seeking a cure for their children by the great physicians, owing to the cost of travel to the large city and the high fees charged by such physicians. Here, therefore, is a chance for the cure of the children of our community which should not be lost. Dr. Greene of 31 Temple Place, Boston, Mass., who is beyond doubt the most successful specialist in curing diseases of children, offers to give a free consultation by mail in all cases of children's complaints. Parents have the privilege of consulting Dr. Greene by letter, describing their children's diseases, and he will, after carefully considering the symptoms, write a letter fully explaining the trouble, telling everything about their complaint so plainly that a parent can understand the cause of the ailment. He will also give his advice, founded upon his vast experience and wonderful success in treating such cases, as to just what to do to effect a cure. All this will cost you nothing, and you can thus have consultation with the best-known physician and acknowledged most successful specialist in the world without leaving home and at no expense whatever. The doctor is the discoverer of that greatest of medicines, Dr. Greene's Nervura blood and nerve remedy, and has discovered many other most valuable remedies. Write to him now about your child, for this is a chance of cure which you may never have again.

A Few Thoughts on Ancient and Modern Occultism.

NUMBER NINE.—EGYPT.

BY MRS. LOVE M. WILLIS.

WE have been accustomed to think of Egypt as a part of the "Dark Continent." The fragments of its history, as revealed in the Bible of the Jews, were for a long time regarded as the limit of human knowledge in regard to its religious rites, its priests and its rulers. But all that has ever been left its transcript, and now the Egyptologist gives us learned treatises on the forms of its worship, the significance of its pyramids, its science and its art.

Whether Moses was an Egyptian priest with more than ordinary power, is not of import here. The great fact is revealed that he carried with him in his long journey and across the Red Sea the sacred rites and ceremonies with which he had become familiar. The treasures he despoiled Egypt of, are now well understood to be those rites and ceremonies of worship. A student who is willing to read the significance of facts can easily see how the Jewish religion was stamped with Egyptian characteristics. It is also as readily seen that Egypt took to itself the mysteries of India, and founded its religion from ideas derived from India.

But it matters little which was first or last, which the greater or the less, since in both we find the same great sources of power, and in their magic we read clearly the modern words, magnetism and hypnotism. As we have seen in the occultism of the other nations we have considered, there were the wonder-workers, or magicians, and the priests, or men with spiritual gifts. The Egyptian priests consecrated themselves to science also, and became great students of the heavens. Their religion was in a great degree astronomical. The forces within all natural objects were recognized as the Divine force, and hence their seeming worship of animals, birds, reptiles and plants was really the recognition of the sacredness of life. The Dog Star that announced the rising of the Nile, which gave to their fields richness and the harvest, was the doorkeeper of the house of Life. Indeed, all their religious faith seems to hinge on this—the union of the heavens and the earth, and the influence of the stars upon man and nature. There was also, underlying all its revelations, the idea of a lost state, a condition of innocence which could only be restored by making the body wholly subject to the mind. To attain this condition of oneness with the Divine, the student must commence a systematic course of discipline. He must plunge from one extreme to another, from darkness to light, from fasting to feasting, from pain to pleasure. When over-wearied, he was magnetized, and, in seeing the glories of the spiritual world, felt a fresh courage for renewed trials.

Those who possessed natural gifts were excused from many of the trials to their faith. One of the chief duties of the initiate was to practice medicine, and heal the sick. Electric treatment was given by means of the loadstone. There is no doubt but in that day science yielded many of her secrets to the students of the inner life, since clairvoyance and somnambulism were conditions that followed on magnetism.

The priests of Egypt were the true rulers of the nation, and expressed the national power. They were concerned alone for the elevation of their race. Their devotion to a holy life, and renunciation of all purely physical pleasures, made of them sensitives and prophets. It seems probable that the Great Pyramid expressed the mighty power of science as related to man's higher nature, but the full understanding of its significance awaits the student of Free Masonry, of astrology, and the higher mathematics, and the religion that tried to express life in form.

But that which interests us as students of the human soul in all is the truth that the soul in all times is struggling to lift itself into higher conditions. Fasting and prayers and penances have had their place in all religions, from the earliest times to the present. The necessity of subjecting the lower to the higher is the great moral force used by all teachers. The modes of subjection differ as the intelligence of races increases or diminishes. To deal justly, and to love mercy, was enunciated as the Christian method of advancement; but do not the forms and ceremonies practiced every day throughout Christendom reveal the truth that it is easier to satisfy the mind in regard to the soul's progress by external acts, rather than by true inward purification and strength?

To go back to ancient methods of asceticism and bodily discomfort to gain a spiritual end, seems like folly; but it is not folly to endeavor to understand the laws of progress that have been the same in all ages.

If a race has achieved greatness, it has done so by being true to the laws of growth and strength. If individuals have reached a height above their fellows, they have achieved that position through the unalterable laws of soul-growth. Those laws are latent in all soul-force.

To grow in grace, and in the knowledge of God, is not a sledge-hammer process. It is by the natural expansion of the higher. The inner life in the seed expresses itself in bursting the shell, and then in attracting to itself the means of growth. The sun, the moisture, the air, are all forces to act upon life. So the human soul finds itself in a sphere of forces that act and react, that vivify, warm, renew, and these forces belong to no race, or time, or sect. They are the inherent right of every son of God.

To begin a true life is like the bursting of the seed: the forces are all present at all times and places. Let us find in Egypt, as in India, an ever-present divine force, urging individuals to great achievement for the sake of soul-growth. All things are possible to a soul inspired with God-like desire.

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

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

Banner of Light.

BOSTON, SATURDAY, MARCH 7, 1896.

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"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

Volume Seventy-Nine.

The current number of the BANNER OF LIGHT inaugurates the volume above cited. It is something worthy of honorable remembrance for a paper devoted specifically to a cause like Spiritualism to be able to reach so advanced a stage in its career. Instead of exciting feelings of jubilation, however, it rather appeals to those of sincere gratitude for the great privilege of having been chosen by invisible superintending powers to share in the service of publishing constant tidings from spirits no longer in the form to mortals searching and inquiring for a knowledge of larger and higher truth. If THE BANNER has come short in any degree of the standard originally set up for its achievement, it is to be laid to purely human causes, and not to the spirit of its purpose and intent. Its sincere aim from the very beginning has been to bear to others the tidings of joy than which none other could be so real and true. Through evil report and good report, in season and out, in adversity as in prosperity, whether outward matters went well or ill, it has had but one thought and aim, and that was to do good by conveying the glad tidings received from the inhabitants of the other world.

We give in another column the statement made by the BANNER OF LIGHT PUBLISHING COMPANY regarding the reduction in price of this paper. Of course this is a lessening of the resources of the immediate managers of the paper; but that loss can be compensated in full degree by an increased circulation. Let every reader of THE BANNER resolve at this time to do his or her best in this direction, and to double our subscription list in 1896.

We have various new features of great attractiveness in contemplation for the columns of THE BANNER. The pictured reproduction of the faces of the many devoted workers in the Spiritualistic ranks will also be continued. The people are sincerely glad to see the faces of the men and women, young and old, of whom they have heard so much and whose service in the cause of Spiritualism has become so distinguished. The veterans and the new recruits are both welcome sights to them; and the visible sketches of buildings and halls and temples and groves and other meeting-places of Spiritualists afford them hardly less pleasure and satisfaction. The perpetuation of places and persons for contemplative purposes is always a gratifying process, and more so in the steady evolution of Spiritualism than in any other movement of a social and religious character. THE BANNER in the future proposes to give these representations regularly and in large numbers. It will form a characteristic feature of the paper, and we trust our readers will do their part in sustaining this important work.

Of the plans matured and all the time maturing for the perfection of the reading matter given weekly by THE BANNER, while comparatively little need perhaps be said, it may afford increased satisfaction to its expanded circle of readers to be freshly assured of the determination of those who are responsible for its management to give the best that is to be secured in the interest of the great CAUSE OF SPIRITUALISM AND THE PRACTICAL ADVANCEMENT OF ITS AIMS. As through the long course of its history, so through the future that stretches before us, it will aim to present SPIRITUALISM, and that alone, in all its aspects and significations! It will, first of all, maintain with the logic of consistency the cause of the MEDIUMS; and not as an interest in any sense, but as the primary and most efficient agency for demonstrating the truths of Spiritualism and impressing its sacred meaning on the individual mind and nature. It will continue to steady and hold up the ladder on which the angels of heaven still make their ascent and descent. The faulty and the un-servicable element in the mediæstic class will receive its correcting treatment, while the great body of those who are chosen as the channels for the conveyance of truth, and who

serve that end alone, will be sustained and defended to the last utterance.

It is with the deepest sense of grateful satisfaction that THE BANNER is able to chronicle the wide and steady growth of spiritualistic truth from one continent to the other, and among the lares of the world's great seas. Such progress could not be accidental, nor could it be the result of any merely human combination. It is the spread of the spirit's self. It is the new pentecost of the creating soul of the universe. It is only the more a real truth among modern reports because it cometh not with observation, but steals silently, as the wind blows where it listeth, into human souls. It rejoices us beyond the limits of all ordinary gladness that its progress cannot be successfully resisted. It is above the power of all materialism to hinder its advancement. Nothing on earth can cope with it. The highest efforts of mere intellect are impotent to stop its way. Its mission is to dominate the earth, even as it rules the universe. It is that spirit of Universal Life that we serve. For it we expend all effort, and utter continual prayer. Spiritualism embodies and represents it, and will cease to do so when it ceases to be Spiritualism: Our hope is wholly for its unhindered progress over the earth.

An Arbitration Tribunal.

In a few weeks more a convention will be held in Washington for the purpose of promoting a treaty according to which all differences and contentions that may arise from time to time between this country and Great Britain may, by the wish of either party, be referred to a permanent tribunal for final settlement. It is as good as settled and fixed in all reflecting minds that a great necessity exists for providing for the reference to an established court of questions that give birth to hostile feelings and may possibly lead to open war. If it can be but made apparent and then duly impressed on the popular mind that national differences may be adjusted on strict principles of right and equity, and that a settlement by reason is infinitely better at the time and in the future than by force, all these displays of warlike spirit and preparation would be unknown, hatreds that outlast generations would no longer exist, and peaceful industry would not suffer interruptions that cost so heavily to innocent and guilty alike.

A popular convention such as the one that is soon to meet cannot but have a powerful influence in educating the public mind on this most important subject and instructing it as to its manifest duty. With two such nations as the United States and Great Britain joined by treaty to the maintenance of peaceful methods only for the settlement of disputes, it cannot fail to follow that the rest of the world will be influenced to follow in the same new course. The earners of wages will see more clearly the mistake of preferring war under any circumstances to peaceful and reasonable arbitration. The working people of both the two great countries named have a common interest in this matter, and in a court of settlement their claims would be heard and their interests represented as they never have been before. Moreover, our government is not, either in form or spirit, adapted to warlike enterprises. It was fashioned at its birth in the spirit of peace, though it emerged from the red jaws of a seven years' war. When a free republic engages in warlike operations, it puts off for the time its distinguishing characteristics and puts on a panoply to which it is not fitted.

To Lecturers, Platform Mediums, et al.

THE BANNER having reduced its price to \$2 per year, in response to the demands of the times, will not our speakers everywhere call attention, at all points in their fields of labor, to the just claims of this journal on the support of the spiritualistic public? We shall be very glad also to have them act as agents in the securing of subscribers wherever they may go.

Will not the platform mediums do likewise, when fulfilling engagements in various localities, and speak a good word for THE BANNER? Will not those mediums who do their work for the public at their homes in the cities, towns and villages of our land, recommend this paper to their sitters?

THE BANNER OF LIGHT sturdily fought the battle for Mediums and Mediumship in the days when it was doubtful whether either would be allowed a name among men. Will not the mediums of the nation unite to defend and advance the interests of their steadfast friend and advocate?

The Church of the Future.

Said Rev. E. A. Horton, in a late sermon addressed to his former parishioners, we, too, implying we Unitarians—believe God watches the individual soul. We have broadened what the Puritans believed. John Fiske would never be called a minister, but he has done more for Christianity than most of us can do. Do something for others, and the fear of death will never be known. We want reality, and mankind is groping for it everywhere. Nobody wants boxed-up dogma or canned principles. What is wanted is not an ecclesiastical club, but a true fraternity. The universal church takes in humanity, and the truth must have a finger pointing ever onward. What keeps young men out of the pulpit is because they fear they cannot be independent. But in the time to come there will be larger opportunities. Things are progressing along preordained lines, and there will yet be a religion that fits, that will blend with and give vitality to the ideas of the living God which we are working out. The church of the future will have for its corner-stones reason, worship, righteousness and love.

The Endorsement

Given on our first page by the Spiritualists of Philadelphia, Pa., to Mrs. M. E. CADWALLADER and her splendid work for the oppressed mediums of that city, should receive the unqualified commendation of Spiritualists throughout America.

THE BANNER OF LIGHT desires to add its word of appreciation to the testimonial thus recorded. Faithful at all times to her duty to the Cause and its instruments, Mrs. CADWALLADER deserves the affectionate confidence of Spiritualists everywhere.

THE American Health Club held its meeting on Saturday evening, Feb. 23, at Hia-watha Hall, Boston, Hon. C. C. Shaw, of Milford, N. H., presiding. Report next week.

The Mass Meeting. A New Departure.

The Mass Meeting of Spiritualists announced by Mrs. CORA L. V. RICHMOND, Vice-President of the National Spiritualist Association, to be held in New York City, under the auspices of that organization, in Concert Hall, Madison Square Garden, Feb. 26 and 27, was duly convened, and well attended, under the business management of WILLIAM RICHMOND.

Mrs. RICHMOND writes us that the details from first to last were successfully carried out, and that a report of the services will be furnished THE BANNER at an early day.

A Totally Unjust Measure.

A bill is up before the Massachusetts Legislature, requiring the savings banks of the State to keep open the books containing the lists of their depositors at all times for the public inspection. The plea put forward for so shameless a measure is that collecting agencies and lawyers, whose chief occupation is dunning for other people's dues, will receive a very great benefit from its operation, saving them much trouble and uncertainty, and thus helping them in their business. No other reason is adduced for proposing a bill of such a character. And no other well could be. Such an indefensible intrusion by law into the private affairs of the small and saving depositor class would not provoke the indignation it naturally would if it were to be practiced on the richer class, too. This sort of discrimination against the poor, and in favor of the rich, is an abuse that is incapable of being defended or excused. When the Legislature shall compel trust companies and private bankers and all sorts of fiduciary institutions to show their books to all comers who choose to examine them for any reason, it will be time enough to attempt so grossly wrong an innovation as this. Until then it is best to go slow.

Full Suffrage for Woman.

Having been defeated in the fight for municipal suffrage only in the election of last November, the women of Massachusetts are now before the Legislature with a cogent and convincing appeal for full suffrage, without regard to circumstance or limitation. The movement is contained in the proposition to strike the term "male" from the constitution, so far as it affects the right of suffrage. In last fall's election the women were in a majority in favor of the amendment as then proposed.

Mrs. Livermore, Mrs. Howe, William Lloyd Garrison, Rev. Miss Kollock, Mr. Killard, Mr. Ernst, Mrs. Isabel Barrows of the *Christian Register*, and several others, recently appeared before the Legislative Committee, and addressed the members in favor of the new and advanced petition.

A Commendatory Word.

Mrs. M. A. Newton of New York writes, in the course of a business letter:

"The Mass Convention just closed was a grand success, and has been the means of waking up some of our Spiritualists. I hope they will see the importance of coming to the front, and doing something for the Cause. I also want to tell you that my late husband was fully intending to send you a check for a certain number of shares in the new Stock Co. of THE BANNER. He would have done so the first part of January—as soon as certain matters with him would make it convenient. He thought your 'New Departure' a good idea."

"**The Spiritual Body Real.**"—The second edition of this classic pamphlet, which every inquirer into Spiritualism should read, will soon be issued and for sale by The Banner of Light Publishing Company, 9 Bosworth street, Boston. It is by a veteran writer and speaker—GILES B. STEBBINS of Detroit, Mich.—and is a valuable accession to Spiritualist literature.

William Foster, Jr., of Providence, informs us that the Medical Board of Rhode Island is moving to disrupt the present status of free medicine by sufrage—at least: a man has just been prosecuted for practicing medicine in the State, not because he was "ignorant," but because he advertised his profession in the papers. We shall revert to the case to larger extent next week.

"Among the passengers to Ceylon by the P. and O. Steamship *Arcadia*, which arrived on Sunday morning, was Mr. William Tebb, the President of the London Society for the Abolition of Compulsory Vaccination," says *The Ceylon Independent* (Columbo) for Jan. 14. It then pays our old and valued correspondent—Mr. Tebb—a compliment, which we shall copy in these columns next week.

A report of the cogent remarks of A. W. Crossley, Esq., in defense of the medical rights of the people, before the Public Health Committee of the Massachusetts Legislature, was put in type for this issue, but must be held for next week, through failure of our space.

See the plan proposed for Missionary Work, on the first page, by that veteran author and platform advocate, MOSES HULL, who is now most efficiently laboring for the Boston Spiritual Temple at Berkeley Hall.

Attention is called to the card of T. A. Bland in another column. He is a thoroughly educated physician, but does not use his title of "M. D.," as he refuses to register under the present medical law of Massachusetts.

Read the announcement made by W. H. Bach of Aberdeen, S. D., under "Banner Correspondence" head, present issue.

The obituary column is for this week omitted, through want of space. It will reappear next week.

A "Canadian Letter," from our old contributor, Henry Lacroix, will appear next week.

A letter has been received from Natick written by "M. B. T.," in which she says, "Dr. George A. Fuller will be in Natick Sunday, March 8. He will speak in Washington Hall in the afternoon at 3 o'clock, subject, 'The Possibilities of the Human Spirit.' We bespeak for him a full house." The rest of the letter will be printed next week.

We direct attention to Prof. Noel's advertisement, "Something for Nothing." Write to him, and if he fails to do as promised, write to us, that his advertisement may never again appear in our publication.

After much deliberation the younger Booths have decided to stand out independently of the old-time General, as they should—and Uncle Sam appears to be near having a Salvation Army, all of his own.

The BANNER OF LIGHT will hereafter be issued by a Stock Company, incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

Two Dollars Per Year.

The management of the BANNER OF LIGHT have decided, on due deliberation, to reduce the subscription price of the paper to **Two Dollars per year** (former price \$2.50)—beginning with the issue for **March 7**, which is **No. 1 of Vol. 79**.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for THE BANNER make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

BANNER OF LIGHT PUBLISHING COMPANY.

A Week of Anniversary Celebration in Boston.

The Forty-Eighth Anniversary of the Advent of Modern Spiritualism will be observed in Boston as follows:

THE HELPING HAND SOCIETY will hold meetings morning, afternoon and evening, Wednesday, March 25, at Gould Hall, 3 Boylston Place. Good speakers, fine music and a good supper. List of speakers to be given hereafter. Mrs. F. J. Piper, Acting President; Mrs. Carrie L. Hatch, Secretary.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY will hold meetings morning, afternoon and evening, Friday, March 27, in H. A. Watha Hall, 241 Tremont street. The best speakers and mediums that can be had will be present. Good music. A supper will be served at six o'clock. All who have attended the Anniversary exercises held by this society know what a grand treat it is to be there. Watch THE BANNER for the list of speakers. Mrs. A. E. Barnes, President; Mrs. Carrie L. Hatch, Sec'y.

THE BOSTON SPIRITUAL TEMPLE will hold meetings morning, afternoon and evening, in Odd Fellows' Hall, Tremont, corner of Berkeley street, on Sunday, March 29. Eloquent speakers, celebrated test mediums, excellent music. The Board of Directors are endeavoring to make this the grandest celebration ever held in this city. The *Boston Spiritual Lyceum* will celebrate with the Temple in Odd Fellows' Hall. Further particulars hereafter. William H. Banks, President; J. B. Hatch, Jr., Secretary.

THE MASSACHUSETTS STATE ASSOCIATION will celebrate the day in Horticultural Hall, Tremont, corner of Bromfield street, morning, afternoon and evening, on Tuesday, March 31. This being the first celebration under the auspices of the State Association, the committee intend to make it a gala day, and will give all three meetings held that day free to the public. It will secure the very best talent that can be had as to speakers, test mediums and music. This will be the closing meeting of the Anniversary Week. Let it be a grand event! Notice of the speakers, etc., will be furnished this paper as arrangements are concluded with them. George A. Fuller, M. D., President; Carrie L. Hatch, Secretary.

THE BANNER OF LIGHT will be for sale at all these meetings, and subscriptions will be taken. Reports of the above meetings will, as in the past, be furnished for this column.

J. BROWNE HATCH, JR.

Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritualist Association held a largely-attended meeting on Sunday, March 1, having for speaker Mrs. Ida E. Downing of Boston, Mass., a favorite here, who gave a very interesting lecture upon mediumship, and the good accomplished by and through the same; at the conclusion she presented many marvelous and satisfactory tests, which won for her and her control, "Little Mabel," the commendations of the audience. Whenever Mrs. Downing goes to speak, she is always sure of doing good to the Cause.

In the absence of our President, Mr. F. H. Roscoe, Mrs. C. M. Whipple, Vice-President of our Society, most acceptably presided. Prof. Joselyn, the pianist of the Association, played more than acceptably. On Sunday evening, March 8, we have for our speaker Mrs. Ellen Boies of Providence, a well-known Spiritualist and Woman Suffragist; we bespeak for her a goodly hearing.

Our Society is making arrangements to celebrate the forty-eighth anniversary on the 29th, 30th, and 31st. All Spiritualists in and near Providence should bear this in mind.

The blue-bird is hailed as a harbinger of Spring. It is also a reminder that a blood-purifier is needed to prepare the system for the debilitating weather to come. Listen and you will hear the birds singing: "Take Ayer's Sarsaparilla in March, April, May."

Letter from Mrs. Maggie Waite.

To the Editor of the Banner of Light:

It has been some little time since I penned a letter to THE BANNER, and as I have promised many of my Boston friends to let them know of my movements, I take this time of doing it.

During the month of February I served the Pittsburg Society, where the hall was inadequate to hold the people that came. Every Sunday evening there were between three or four hundred turned away; the same on Thursday evening, when the admission was raised to twenty-five cents.

I found the people of Pittsburg kind and generous to a fault, and to the President (Dr. Shunkel) and his good wife, Mrs. and Miss Landrege, and particularly to Mr. and Mrs. Hammond, Dr. Dodge and wife, Dr. and Mrs. Warner, am I indebted for kind entertainment.

Mr. Lyman C. Howe follows me for the month of March, and I take his place here in St. Louis. It needs no words of mine to tell who Mr. Howe is. The Society in Pittsburg is in a truly flourishing condition; the directors have the good of the Cause at heart, and are working for that purpose. There are a number of local mediums bearing good reputations and doing good business. I am told the Ladies' Aid has again reorganized, and seems to be more energetic than ever.

I must say a few words in regard to Mr. Hatfield Pettibone and his good wife—the good they did while in Pittsburg; one bit of work accomplished by their guides is worthy of mention, and, as I interviewed the lady myself, I will vouch for its truthfulness. It was one of the cases of obsession known, but in about two weeks the guides of Mr. Pettibone cured her. This, in conjunction with his physical mediumship and writing sittings, makes him a grand instrument in the hands of the spirit-world.

I attended one of his sittings, and there were about forty people present; all pronounced the séance wonderful. I believe when one does his duty nobly and well, it is no more than right that we should encourage him, as our road is a rugged one to travel.

Mr. Thomas Grimshaw, pastor of the Pittsburg Society, occupied the rostrum with me during February; in March he goes to serve the Indianapolis Society, and so we keep on the wing, trying to serve the spirit-world and humanity. Among the most earnest workers Pittsburg has is Mr. Knight, Vice-President; he is certainly the right man in the right place. Among the many things the Spiritualists of Pittsburg should be and are proud of is the music rendered every Sunday and Thursday evening by Mr. Ekers and the beautiful soprano, Mrs. Worcester. I have heard many choirs sing, but I must award the prize to Pittsburg.

There was a spiritual christening Sunday morning, Feb. 23, performed by the pastor, Mr. Grimshaw. In the evening the Society granted me papers of ordination.

On the evenings of the 10th, 11th and 12th, Mr. Wigham will go from Washington to serve them; he is quite a favorite with the Pittsburg people.

Of my work here in St. Louis I will write later on. I begin here March 1, with the First Society, S. M. Beckwith, President.

My address for the present is No. 1813 Olive street, St. Louis, Mo., where I will continue to give sittings by mail.

I announced on every evening I was agent for THE BANNER, and many were the words of praise of that good paper. More anon. MAGGIE WAITE.

St. Louis, Mo., Feb. 26, 1896.

Movements of Platform Lecturers.

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

Dr. Theodore F. Price begins his lecturing tour through New England at Worcester, Mass., occupying the rostrum of the Worcester Association of Spiritualists March 1 and 8; Marlboro, Mass., March 15; Springfield, Mass., March 22 and 23; Providence, R. I., April 12; Brockton, Mass., April 19; New Bedford, Mass., April 19 and 26. Lectures and tests.

Dr. Price has been engaged by the Onset Bay Camp Association for Aug. 9, 12 and 13. Other camp meetings desiring his services call arrangement with him for dates in July and the latter part of August. Societies can arrange for his services during May, or for next fall and winter, by addressing him at No. 15 West Sixty fifth street, New York City, his permanent address, or as per above dates.

Mrs. A. E. Sheets, the well-known inspirational speaker of Grand Lodge, Mich., has been engaged by the Boston Berkeley Hall Society of Spiritualists for the month of November, 1896. Societies desiring to secure her services while she is East, are invited to correspond with her in reference to doing so.

Mrs. Julia E. Davis has the following open dates: March 15 and 22; April 5, 12 and 19; May 3, 10 and 17, which will close her platform work for the season. She can be addressed at No. 49 Dickinson street, Somerville, Mass.

Owing to business engagements demanding his attention F. H. Roscoe of Providence did not attend the Mass Convention in New York on Feb. 26th and 27th, as announced. He has assigned to Mr. Tisdale, the blind medium, his date at Lawrence, Mass., on the 29th of March. Mr. R. spoke in Salem, Mass., on March 1, and will be there the 8th.

Seymour Van Bracklin, P. O. Box 1907, New York City, inspirational speaker and psychometrist, will accept Sunday engagements within one hundred and fifty miles of New York.

W. F. Peck is now serving his second consecutive month with the Columbus, O., Spiritualist Society; during April he will speak at Mr. Ayer's Temple, Boston. Owing to the change of plans for May in our engagements, his camp-meeting engagements include Natick and Onset, and his time is all taken excepting first and last weeks of July, and first week in August. His time for season of '96 and '97 is fast filling up, and societies wishing his services must apply soon. Permanent address, Box 977, Springfield, Mass.

Mrs. M. E. Cadwallader of Philadelphia speaks Thursday, March 7, at Hartford; Sat. in New Haven; Sunday, March 8, in Bridgeport, Ct.; Meriden, Ct., March 15.

CONNECTICUT.

Hartford.—Mrs. Dillingham Storrs writes: The first Sunday of April, 1896, I had a parlor meeting at my home, 122 Clark street, and have continued the same to the present time, except a few weeks I was at camp.

The first meeting was composed of a dozen persons; now we have from thirty to eighty people, all the house will hold.

We celebrated Thomas Paine's birthday, had the house full, and a very able address from Mr. Edwin P. Miller of this place. We have had Mrs. Brigham three Thursday evenings; the last time Feb. 20, when we held Memorial Exercises for Mrs. Clara H. Banks, it being the anniversary of her going to spirit-life. We had eighty people present. Mrs. Brigham doing her best, speaking many encouraging words to all. We have her again March 19.

I have a healing and developing circle Thursday afternoon, from which source I have sent \$5.00 to the National Spiritualists' Association, and \$5.00 to Mrs. M. E. Cadwallader toward the Mediums' Defense Fund. Thursday, March 6, we are to have Mrs. Cadwallader with us, and hope all the friends of mediums will be present.

The *Morning Journal* (N. Y.) speaks of J. W. Fletcher's address before the Convention of the National Association in Madison Square Garden as follows:

The address of the evening was delivered by Mr. J. W. Fletcher, under the caption of "Under Many Names." Mr. Fletcher is a fluent speaker, and has the peculiar style of infection and modulation, along with the tone of voice of Maurice Barrymore. In addition he was a mixture of the actor and the Rev. Thomas Dixon, Jr. The address was full of humor and anecdotes, and tended to show that all religions derived their consolation from the undeniable truths of Spiritualism, no matter under what name it was masqueraded.

The Rev. Stopford W. Brooke, in speaking of cremation, says: "I am going to be buried that way."

The Persecution in Philadelphia.

What Shall be Done to Meet the Coming Issue? A Question for Spiritualists to Answer.

(THE BANNER contained, Nov. 16, a strong arraignment by Mrs. M. E. CADWALLADER (Philadelphia, Pa.) of the recent action of the officials in persecuting and arresting Spiritualist mediums under narrow and strained interpretations of statutes in existence there. The Spiritualists of that city, assured that the time has arrived for them to rally in support of their constitutional rights, have appointed a Committee to carry out their wishes, composed of members of the various societies in the city, as follows:

MR. B. HILL, Chairman; MR. F. H. MOSKILL, Sec'y; MR. M. E. CADWALLADER, Cor. Sec'y; MR. T. L. LOCKE, C. L. GEORGE, MR. BARRY, MR. KUTZ, MR. MARJOR, MR. KELLAR, DR. BATES, MR. JENNINGS and MR. WELSH.

Mrs. M. E. Cadwallader was appointed Chairman of the Finance Committee, and has taken the lead in securing and collecting contributions to the Mediums' Defense Fund.

All funds or correspondence should be sent to Mrs. M. E. Cadwallader, Cor. Sec'y, P. O. Box 446, Philadelphia, Pa.]

BEAUTIFUL AND STRONG!

The Greatest American Prima Donna Made well by Paine's Celery Compound.



There was never a remedy so highly recommended as Paine's celery compound. There was never a remedy in such universal demand. For it makes people well! Every one among the thousands who have been delighted by the beautiful songs of Roma, the great prima donna, recognize in her one of the world-famous singers. Born in California, she graduated with honors at Eastern musical colleges, and on her return to the coast, became first the prima donna at the Tivoli Opera House in San Francisco. It was while making the tour with the famous Marine Band of Washington last season that the beautiful Roma felt the strain of travel,

hurry and work, yet in the evenings she greeted great audiences with smiles and electrified them with her voice. Could she have done this without her nerves being steadied and her strength built up by Paine's celery compound? She says: "In Paine's celery compound I find a very much long-felt want for the worries and exhaustive cares attendant upon an active professional life. Paine's celery compound brings restful strength to body and mind, invigorating the system and prolonging life." Paine's celery compound has made thousands of people well. It has saved thousands of women from nervous prostration. It has made the weak strong. It has cured where everything else failed. Innumerable testimonials as to its wonderful value have been voluntarily

sent to Wells & Richardson Co., who prepare it in Burlington, Vermont. Paine's celery compound is the most remarkable remedy for the blood and nerves known to the 19th century. It is employed by the foremost physicians in curing kidney and liver troubles and the diseases due to nervous disorders, faulty nutrition, and impoverished blood, producing results that seem little short of the miraculous. Paine's celery compound builds up the system, purifies the blood, regulates the nerves. The weak and worn-out soon find their frames invigorated, their spirits raised, and their strength renewed. It makes people well. It is superior to the ordinary nervines, biters and sarsaparillas as strength is better than weakness.

A Direct Statement from Mr. Campbell.

To the Editor of the Banner of Light: A short time ago a Mrs. Sherman came to me for a sitting, and I gave her one. She obtained a fine picture, with some slate-writings, and was more than pleased. While showing it to some friends one evening she met with Mr. Hodgson, and he asked: "Why can't you get me a sitting? I should enjoy it very much." She said she would do so, and came to me for another sitting. Mr. Hodgson coming with her, I did not know him—never saw him before. I said, "I will sit for this gentleman first." After sitting some thirty minutes I was impressed I could get nothing for him, and told him so. He remarked, "I guess you can," so we sat a while longer—I telling him I did not think he would get anything—but he insisted on sitting. In a few moments I told him to go into the front room and see what he had got—I following him in. I was impressed to say to him: "Please don't open your slates until after I give Mrs. Sherman her sitting, and then open them together." I gave Mrs. Sherman her sitting. When I left to go into the séance room, I remarked to Mr. Hodgson, "I fear you have nothing," he replying, "Oh, I guess I have." There were some eight persons in the room at the time. After we had left the room one of the ladies remarked to Mr. H.: "I hope you have something after coming for it." He made the remark, "Oh, I have something." The lady asked him if he had opened his slates: "No," but I know I have a picture, as I saw him when he put it between the slates on the sly. This is a trick and a fraud, and I have come here to show him up; it is a part of my business. Those who were waiting were all astonished. They had come for a sitting, but didn't feel like being deceived. In a few moments Mrs. Sherman came out, and they opened their slates, she having a fine picture and some beautiful slate-writings, while Mr. Hodgson did not have a mark—no, not even a scratch; his slates were not touched. One of the ladies said to him: "I thought you saw him put a picture between your slates." He only arose and departed without further remark! Now is this that Mr. Hodgson whom we hear so much about as an explainer (?) of the spiritual phenomena on psychical, "subliminal" grounds? Further comment on this matter is totally unnecessary.

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HAIR RENEWER
Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.
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Sold by all Druggists.

(Special to the Banner of Light.)
Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WILLIAM FLETCHER.
To the Editor of the Banner of Light: THE Mass Convention, under the auspices of the National Spiritualists' Association, was held with the most flattering success, and was a triumph for Spiritualism from start to finish. Mrs. Richmond demonstrated beyond all doubt her right to be a leader in the spiritual movement; and she returns to Chicago bearing with her the grateful appreciation of every seeker after truth. The one disturbing element in the Convention was the paper by the Rev. T. Ernest Allen, of the Psychical Society, which Mrs. Richmond rightly called "an insult to every intelligent Spiritualist." I doubt, however, if it was so intended; it appeared to me to be far more an attempt to be "smart," or an effort toward the profound, than the intention of insulting the august body. If the clerical members of the Psychical Societies would only devote their time to proving the truth or falsity of their own position, they would serve the public and themselves more thoroughly. Mrs. Helen Palmer readily placed herself in the very front ranks of the lecturers—delivering on Thursday afternoon a profoundly philosophical discourse in a most impressive and authoritative manner. Mrs. Gladys, Mrs. Gridley and Mrs. Wallace also distinguished themselves after a manner commendatory to their respective gifts. Mr. Newton, so long the President of the First Society, was greatly missed, although Mrs. Newton was on the platform at every session, and more than once lifted her voice in the defense of right and truth. Among those who failed to appear, and were missed, were George A. Fuller, F. A. Wiggin and Edgar W. Emerson. One of the most pleasing sights at the Convention was when John Hutchinson, of the far famed Hutchinson family, stood on the stage, his long, flowing white hair, like an aureole of glory about his inspired face, and sang some of the old-time pieces. His voice is still of the same sweet quality that charmed thousands in the old anti-slavery days, when he and the other members of the family traveled far and wide preaching the gospel of freedom through the wonderful charm of song. Among the very faint memories of my childhood are the evenings in the country, when they were in the very zenith of their power. The city press generally failed to catch the import of the Convention; its representatives seemed far more interested in sketching the "oddities" in face and attire than in presenting the ideas—and yet a marked change surely has taken place within the past few years, and we can console ourselves that there is "a good time coming." Mrs. Cadwell has resumed her séances at 163 West Forty-Eighth street, which were for a time interrupted by the severe illness and death of Mr. Cadwell. Mrs. Florence White has returned from the West, and is temporarily located at 369 West Twenty-Eighth street. Edgar W. Emerson has begun a month's engagement at Carnegie Hall, New York City. Huxley has always been greatly admired at Cornell. Since his death Dr. Wilder, President Schurman, and others, have delivered addresses on Huxley before various gatherings of the students. It is announced that President Schurman, and Professors Thurston, Comstock and Wilder are on the General Committee having in preparation a memorial to Huxley, which is to be a statue, and to stand beside those of Darwin and Owen in the Natural History Museum, South Kensington, London. The Prince of Wales is Honorary President of this Committee. Life (says an exchange) is not a scrub-race, in which you have to blind the man on your right and trip up the one on your left to come out ahead. It is worth something to have a clean, clear conscience.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 4.

John Wm. Fletcher, No. 1554 Broadway, 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 Colby & Rich.

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To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country 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.

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We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fail, make the following liberal offer for a limited time: To any person not now a subscriber to the BANNER, who will send us 50 cents, we will not only send the paper for three months, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,
LUTHER COLBY,
MRS. CLARA H. BANKS,
DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will It Be to Be There?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists. We will furnish free one copy of the Musical Tribute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

TO LET.
A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office.
For particulars and terms, apply at Bookstore, No. 9 Bowditch street, Boston, Mass. Mar. 7.

(For the Banner of Light.)
The X or Unknown Ray:
BY FRANKLIN SMITH.

THE demonstration of the existence of vibrations called the "X" or unknown rays, is the most important and far-reaching in its consequences of any scientific experiment that has been made in recent times. But although the greatest honors are due Prof. Roentgen for his experiments in this field, new to modern scientific inquiry, he was not the first pioneer in this unknown realm of Nature's activities.

Fifty years ago the scientific genius of Reichenbach, in observing the psychologic experiences of various sensitives, discovered and formulated the existence and action of these unknown vibrations, and demonstrated the existence of an imponderable force universally present in Nature, which, while connected with the known forces of heat, light, electricity and magnetism, was yet a distinct force, whose activities he traced in a variety of substances, and thus proved its universality. This force, which he termed "od," he found permeated solid substances, even rocks and metals, just as the X-rays of Prof. Roentgen pass through wood, walls, books, and the human organism; showing that the experiments of Roentgen are a new sensuous demonstration of what Reichenbach, with consummate genius, discovered fifty years ago.

But Reichenbach was fifty years ahead of his age, and the science of the schools of that time cast contempt and ridicule upon him and his experiments. It was too great an innovation upon their materialistic doctrines; and the leading scientists of that time were the most pronounced in their scorn of his labors. They branded him as laboring under aberration of the brain, and were unsparing in their ridicule of a man whose scientific genius was so far beyond the self-conceit of their groveling status that they could not comprehend what was plain to his mind. The motto upon which they based their science from that day to the present time was, "What we don't know does not exist," as evinced by their treatment of all experimenters in mesmerism and kindred psychological phenomena of that time, and of spiritual and occult phenomena since.

But a mighty change is creeping over the world of thought, and now that the scientific truths promulgated by Reichenbach fifty years ago are being demonstrated to external sense by these new investigations into Nature's interior operations, we may at least hope for a corresponding change in the attitude of the scientific world toward occult phenomena and the avalanche of facts in connection with spiritual manifestations which scientists have ignored because they came in conflict with their theories; theories so inadequate that they fail to explain any of the great forces concerned in all the obvious physical phenomena occurring everywhere around us; and all the science of the day dealing with the constitution of matter, and the ultimate nature of its operations, rests on a basis that fails utterly to satisfy the requirements of a reasonable explanation. Onset, Mass.

Vancouver, B. C., dispatches for Feb. 27, state that in addition to storms, and other elemental disturbances, a wave of terrific heat recently passed over Australia. The thermometer touched one hundred and twenty-five in the shade; many deaths occurred in the streets from excessive heat; sheep and cattle died for want of water, and the roads from the gold mines were lined with the skeletons of men and beasts.

J. B. B. writes from New York: "The Spiritualists, who are capable of judging, lawyers, et al., say that the oratory of Mrs. Helen L. Palmer at the Mass Convention was the finest they ever listened to—equal to Beecher at his best—held the immense audience spell-bound. I see even the worldly dailies don't make any fun of that."

Makes Cooking Easy.—That is just what the Glenwood Range does, and if you would enjoy cooking day, instead of dreading it, as most housekeepers do, you must use the Glenwood, and no other.

T. A. Bland,
AUTHOR of "How to Get Well and How to Keep Well," can be consulted by the sick free of charge daily, except Sundays, from 2 to 5, at Suite 1, the Rutland, 701 Tremont street, Boston. Mar. 7.

WYOMING MINERAL WATER.
(Formerly known as WATER OF LIFE.) Read what it does for the sick, in the following letter. Write for descriptive pamphlet to U. N. FERRY, Wilkes-Barre, Pa.

Mr. J. R. Ferry
Water of life Co. Wilkes-Barre Pa.
I am 83 years old—have been so seriously afflicted with indigestion and Constipation for 60 years that I now had to resort to the use of Physic or Injections after sometimes for months at a time, almost daily for relief. I now was my condition up to last Sept.—Sept. 1st I think it was I ordered 2 Cases of your mineral water after using it 48 hours as directed, marked relief came my Constipation yielded to its benign influence, my bowels assumed their normal functions and have continued so to date, I used the water for about 8 weeks, sometimes. My indigestion very relieved my kidney benefited my sleep more refreshing—owing as I think wholly to the use of your Water of life—
P. S. I have gained 10 lbs since taking the water of life
I G. Brown
Dr. F. L. H. Willis, of Glenora, N. Y., says the above is a most remarkable testimonial, coming, as it does, from one so aged.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down,

Tired, Weak, Nervous,
Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles Peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

Hood's Sarsaparilla

The One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

DR. J. DAVIS' WILD CUCUMBER PILLS
TRADE MARK
PURELY VEGETABLE
They tone up a weak and disordered stomach, and regulate the liver and bowels. Price 25 cents per box. Five boxes, \$1. Prepared only by S. WEBSTER & CO., 13 Warren Avenue, Boston, Mass. Agents: HUDNUTT'S PHARMACY, 705 Broadway, New York, and FULLER & FULLER CO., Chicago, Ill. Mar. 7.

Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Freethought, BOUGHT AND SOLD.
H. F. TOWER, Bookseller, 312 West 58th street, New York City. Feb. 25.

MONEY FOUND
BY buying from us. If you want fine Fruit Trees, Roses, Shrubs, etc., write for our 1896 Catalogue. Do it now, and we will send it to you free. It is full of the choicest kinds. GLOBE NURSERY COMPANY, Rochester, N. Y. Mar. 7.

BABO'S GERMAN MEDICATED TEA
CURES Constipation, Indigestion and Sick Headache. For sale at BANNER OF LIGHT OFFICE, and by all Druggists. Feb. 15.

FLORIDA!
for Householders and Inventors. Is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan. 4.

CONSULT MISS LOTTIE FOWLER, the well known Spiritual and Business Medium, on all business affairs. Hours 2 to 5 p. m. Consultations by mail, \$2. 57 Develoise Place, near Dekalb Avenue, Brooklyn, N. Y. Mar. 7.

Scientific Demonstration

OF
The Future Life.

BY THOMSON JAY HUDSON,
Author of "The Law of Psychic Phenomena," etc.
Synopsis of Contents—Defectiveness of the Old Arguments; Spiritualism and Hypnotism; Spiritistic Phenomena; Ancient Psychic Phenomena; The Advent of Jesus; The Intuitive Perception of Truth; Psychic Phenomena of Primitive Christianity; Modern Psychic Phenomena; Has Man a Soul? Dually Demonstrated by Anatomy; Duality Demonstrated by Evolution; The Distinctive Faculties of the Soul; Faculties Belonging to Future Life; The Dynamic Forces of the Mind; The Affectional Emotions of the Soul; Practical Conclusions; Logical and Scientific Conclusions. Cloth, 12mo, pp. 328; price \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

My Transcendental Experiences

With Spirits.
Mostly through my own Clairvoyance, Clairaudience, etc.
WITH FOUR ILLUSTRATIONS.
BY HENRY LACHOIX.
In this work will be found new views, progressive aspects which are startling and instructive. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

SPRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in the departments of thought or labor—should be forwarded to this office by mail or left at our Consulting-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.

JOHN W. DAY, Chairman.



Mrs. Jennie K. D. Conant.

WE give our readers the present week a half-tone portrait of this widely-known lady, who has been secured by the BANNER OF LIGHT to officiate as medium for its Message Department.

She was born in Scotland some forty-one years ago—being the daughter of John and Annie Dunn, and the eldest of a large family of children.

When some twenty-one years of age she came to America, and settled at Rockland, Me., remaining some six years in that State. She then removed to Lawrence, Mass., where she was united in marriage with William T. Conant, of Lewiston, Me. While a resident of Lawrence she became conscious of her medial gifts in a marked and conclusive manner. She herself was an ardent Methodist, while her husband had become convinced of the fact of spirit-return. Desiring to demonstrate to him the falsity of that in which he had become so firmly interested, she attended a séance, when she was at once controlled. The evidence presented to her at that time, and shortly after, determined her course, and she has ever since been a faithful and consistent advocate of the Cause.

Some thirteen years ago she established her office as a public medium in Lawrence, on Essex street, and from that time has continued her work as a medial instrument with great success. She is widely known throughout New England, and has had individual sitters from various localities in nearly all parts of the American continent. Her work has been largely upon the spiritual platform, though her achievements as a private test-medium and psychometrist have been hardly short of the marvelous. She located in Boston some eleven years ago. Her husband passed to Higher Life some five years since, while the family resided on Union Park, Boston, and she was left with two young sons to battle with life in its every phase: but by earnest, industrious and careful attention to the discharge of her medial duties, she has not only achieved for herself a wide and enviable reputation, but won for them good advantages as to home and education.

Some two years ago Mrs. Conant established herself in the commodious room once devoted to THE BANNER Free Circles.

Her services as medium for the BANNER MESSAGE DEPARTMENT, as now privately conducted, are confined to Friday morning of each week; she holds a public circle of her own, at her office, on the afternoon of the same day.

We feel confident our readers will be gratified with her work in connection with our Messages; and we earnestly request that—in justice at least to her—all parties recognizing these individual spirit communications as true, will do us the favor to verify them.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 24, 1896.

Spirit Invocation.

Once more, oh! thou Divine Spirit, do we enter thy presence this morning, seeking thy power to assist us in the work of love to humanity. Once more we commit ourselves to thee, oh! "Fatherhood of God and Brotherhood of man." We feel, oh! thou soul of all light and love, how small and weak the flesh is, but with the spirit there is strength! We ask for that strength this morning, not only as a baptism to the physical, but also to open up the influence of conception, that we may receive and appreciate with more gratification, and drink more deeply at the fountain of light. Re-furnish the spirit, that we may feel stronger because we have met here in this circle. In thy great works for humanity everywhere do we see thy hand; help the spirits that may manifest here this morning—those that are seeking to bring comfort to their friends—those that are desirous to visit the homes of earthly loved ones; to them may we be able to send that identical truth which they may not only recognize, but feel—because all power of truth is felt, from whence it may come. We bring ourselves at this time in sympathy, in love and in justice to all. Amen.

INDIVIDUAL MESSAGES.

James K. Tonks.

Good morning, my friends. It seems hard work for me to get committed to another organization, but I am extremely anxious to give those that have been left in earth-life, especially my immediate family and close friends, to understand that I am still alive, as the mortal would call it, and doing well. The body suffered much in earth-life, and I had to contend with lingering sickness, yet I felt the power of the spirit friends around me, which gave me much comfort in my trials and tribulations. I want to make those in earth-life feel that, while separated (the mortal from the spirit), they have not taken a husband's love from those that are dear to me. I feel a little

weak this morning, because it has only been a short time since I passed into spirit-life, but ever since, I have been anxious to let them know, through your valuable paper, that I arrived well and was not disappointed.

I met many on the other side that I love, and they received me—especially my father and mother who had gone before—with a joyful greeting. I want to say that my home was in Bridgeport, Conn., and my name is James K. Tonks. I want them to know I have not been disappointed since going to the spirit-life. I found more than I really expected, and I want all of those in mortal life to investigate while they have the opportunity, and improve their time in the development of their spiritual faculties, and all will go well with them. I live in this for the benefit of many who repeat in darkness and whom I cannot locate to talk with.

I want them to be certain and doubt not, for all will be well.

Delight Helps.

I want to send a letter, and I want it to go to Chicago, Ill. I want it to go to my boys, and I want them to know that mother and father are doing well in the spirit-world, but it is mother that is going to talk this morning, and I want you to put me down as Delight Helps. I want to reach my boys, because they were dear sons to me in my last sickness, and in the latter part of my life, and I want them to know that the spirit is anxious for their welfare; I have ever a watchful care over them, and you know a mother's love can never die—it is a divine love. I want to say I have met so many on the spirit side that would like to voice their sentiments here; they thought if I could come in for a few minutes and voice myself for them, we would all send our efforts, our love and good wishes together. We have got a real family reunion over here, and I want the dear loved ones on earth not to fret or feel as if there was anything to regret, because all things are well. My boys sometimes feel adversities in their material business, anxiety in the material life. I want them to realize that they are not bearing their troubles alone. I think they have been troubled lately, and I have drawn myself to this circle, and asked permission to send a few words of comfort—and to my friends also, for I had many. I know I shall be recognized, because I know I was loved. Mother is not dead or sleeping; but retiring from the physical worn-out body, I can make myself more useful to them. I feel that they have waited for this, because they are familiar with the growing light of truth and progress, because they are progressive, and I think my letter will be accepted with open hearts and open hands.

Allen N. Bond.

Good-morning, Mr. Chairman. What a blessing it is that we can return through the various channels, and communicate with dear loved ones at home—because truly it is well demonstrated: "There is no death—what seems so is transition." I was called from the body somewhat suddenly, and while it was a blessing, as I look upon it, it left sorrowing hearts in the earth-plane, especially the dear father and mother that I left behind, also my brothers and sisters; I was only a young man, but my career was cut short.

I want those that are left to know that the external body or garment that we are recognized in on earth is a small part of the ideal soul, and that death has not robbed us of anything or of any good quality. I want them to know that I have traveled some distance to give this communication, but it has been at the special request of one that I love that I have come this morning. I have lingered around this place many times, and enjoyed what others had to say, and I have oftentimes desired to also give a few sentiments, but it could not be allowed; as I looked around me, I many times felt that others were neglected more than myself, and so I have lingered along for that which has been promised me, and to favor one on earth who many times wonders why Allen does not come. Allen N. Bond is my name, and my home is in Richmond, Ill.; I want my sister to know that her husband is with me, William Eleston, and I want her to know, and mother and all, that we are together. It was a very sad event, because we were both called to spirit-life within a week of each other. I make this statement to satisfy those I have left behind that we are conscious of all the changes they have made, and also changes to come, and want them to feel that there are many more with us, for we have a host around us that long to manifest through the channel of the BANNER OF LIGHT; rightly is it named "BANNER OF LIGHT." May it long prosper, may it long be remembered, and may it be brought more fully to the masses that have never recognized it! I term it "Banner of Life," and I want it to signify "Banner of Truth" also. It brings so many souls into unity—so many of us cannot feel the tie that holds us so close together, that brotherhood of love and that sisterhood of unity. We thank all the good friends who have been instrumental in establishing and maintaining this open door.

Annie E. Wells.

"Home, sweet home—there's no place like home." Oh, how good it is to get home once more, and to bring light and comfort from the spirit to the earthly land. To me there was not a dearer place on earth than my home, where my boys were, for I have three boys—and so many, many friends—and those boys were so kind as the old frail body of mother wasted away; through the power of spirit-guides I was convinced that I should meet them all again, but I have been anxious to demonstrate my growth as time has sped on. I think it would be very nice for them to get a letter from Boston, as it does not take me so very long to go from my home to this place. My home was in Rockland, Maine. I was well known there. The name will be remembered there, as I remember them. I also want to say that I have met many on the other side, both friends and neighbors. Some have joined even since I have gone away, and surely we can have a true spiritual meeting, because in spirit-life we understand each other. We can reason and comprehend each other so differently than while in the body, because the requirements that oftentimes surround us in society, and the circumstances, do not give us the opportunity of living the real, true, understanding life.

I want to say to all, that I am happy and contented in my spirit-home, and I will be more so when I can see those in earth reach the point their ambition is seeking, for you will get over, my friends. Do not think because you don't reach success in one day or in one week your chance is gone; in due season,

and at the right time, you will accomplish your object.

"Thanking you, my friends, for this favor, I will merely close by saying, my name is Annie E. Wells, Rockland, Me. I shall be known in many surrounding towns, and especially in Rockland, where I passed away with my boys around me. I want to say to them that I have met many of the old workers—Dr. Fairfield and others who are too numerous to mention. My husband is with me, and my daughter.

Bertha Walker.

Can I send a letter to my papa and my mama? My papa and my mamma do not live so far away as those other people. My papa lives in Melrose, Mass., and my mamma cries so hard because Bertha got drowned in the big pond. I went in to swim, and I got beyond my reach, and they have never been reconciled; for my papa and mamma do not seem to understand that the spirits can come back. I have stood beside mamma many, many times, and tried to make her feel that I was there, but I could not. She seems to be a little better now, but she don't feel good inside—her heart still carries that awful feeling; and when I come and see them all feeling so badly it makes me feel badly too. I want them to know that they need not worry, because I am with grandma, and I have got lots of friends taking care of me. I go to school here in the spirit-land, and it is not so hard for me to learn my lessons as when on earth, for I can understand them so much better. My name is Bertha Walker, and my papa's name is Charlie—he always says C. E. Walker. I did not know whether I could talk well, but they told me I had better try, the little Indian girl would help me. I will not stay long. I do not understand, but will try to do better the next time. Good morning.

Fanny Conant.

Good morning, Mr. Day—it is Fanny. I thought I would come in this morning, this being the opening of the new séances and the opening of our new year, knowing that much depends on what goes forth. I want to say that I have still an interest in your work—that I am still laboring for the welfare of humanity. I want you to understand that the work in spirit is progressing more than you can see the demonstration of in earth-life. I want to send greetings to all my old friends, also to many who have merely recognized me by the work I have done.

I want to be remembered to Mr. Rich, and to many of the old veterans who have worked with us in the past. I will also say that Mr. Colby did not wish to take control this morning. He wants to present his sentiments as being well pleased with what is being done.

We feel that we are living in an age of reason. We feel, as already has been said, to do good is our religion. We want all life and humanity to feel that the spirit-world and the mortal world are like twin sisters, there is so very little difference between them.

I am much pleased with the Spiritualists at large. They have come to a consciousness of the necessity for organization. I am glad that they are drawing together, and more in union with that power that must mingle the mortal and immortal.

I look back and think of the times when we first launched this old bark upon the shore of light. It has been a work of long endurance. It was done in a determination to demonstrate the facts, and the time spent has been a good investment in the spiritual way. What is the position of Spiritualism to-day? It is like a huge ledge—it is immovable. I want to say that Fanny Conant is still with you.

[Received Dec. 27, 1895.]

Horace W. Wilder.

The spirit-guide says: This person is anxious to reach his people. He says he has not many near relations on earth; he has a good many friends all around, but he will be best known in Bethlehem, N. H.; he comes from a long-known race of people there, and is well remembered in that place. He says that he "could get up as good a breakfast as any man could," while here in the mortal. He has a wife and daughter he would like to reach in this world; his wife does not feel that he is very near to her, and is not well physically, so he wants to cheer her up. There are so many things he would like to talk about, if she would only give him a chance. He has tried to communicate through THE BANNER channel for a long time. He cannot give exactly the time, but when he went out he was sick for quite a while; he was generally broken up with rheumatism and other ailments, and his troubles caused him to be lame, so it was not convenient for him to get around for a long time in the body; when he did go out he went quietly. He says: "If Mrs. Smith will only give me a chance to communicate with her, she will find out that father is more alive than ever."

Dr. Leon Rideout.

I am not a great way from here, when I come to Boston—Lynn was my home. I was not exactly a Spiritualist. Some things I could not give any account of, but circumstances and conditions in a man's life sometimes prevent him from truly appreciating things met with, and it was so in my case. I have got a family in Lynn, who seem well; they think sometimes that their father is a great way off—at the same time I am not so far off, but I sometimes stand by them and sense their feelings, and also try to assist them. They sometimes think I am dead. It is so hard to make mortal understand immortal. I was not a great talker.

I was well known in Lynn as Leon Rideout, and shall be recognized both in Boston and Lynn, more especially in the latter place.

Mrs. E. B. Forrester.

My folks don't think that I am dead, but I don't know how to reach them. I was called to the spirit very, very suddenly. I was called while on mission. My husband was very sick, and I was very much excited for fear that he would pass away. I went for somebody to assist him, and I went out first.

I was best known as Mrs. E. B. Forrester. I shall be remembered in Milford, Mass. My husband, who is well known, is a building contractor in Waterville, Me. He will be known in both places.

[Spirit guide: I should think, Mr. President, from the way she speaks, that the death occurred at Milford, because she gave me Milford first. It will give great comfort to those that will recognize her, and if this reaches them she will give them more.]

John M. Bradford.

The spirit guide says: This intelligence

wants us to state that he is Arthur M. Bradford, and will be recognized. He was quite a small man, and was a Spiritualist. He was one of those men who was liable to engage in everything of a stirring nature; had quick business qualities, etc. He had something to do with machinery. He was a "boss" in a factory. He was also in the station, and was a general man at Sawyer's Mills, near Dover, N. H.; he was known in that place and in Dover. He has a family in Sawyer's Mills, and he wants his message to go there.

He had everybody's friend, and very popular; he was an interest in secret societies, and in everything of that nature.

He finds the after-life very much as he expected. He does not designate his connection with any religious denomination.



Good Tidings from the Pacific Slope.

To the Editor of the Banner of Light:

Since last I wrote a special letter for your ever-hospitable columns, I have re-visited one of my old and favorite fields of work in California, the beautiful and thriving city of San José.

After an absence of nearly six years I found myself immediately impressed with the solid advancement in all directions plainly evident on every hand, and in all matters pertaining to spiritual work in particular the palpable gain was no less apparent.

San José is a singularly beautiful city, containing at present nearly forty thousand inhabitants, charmingly and most picturesquely situated at the foot of majestic hills. Its distance from Oakland or Alameda is about forty miles, and as train service is rapid and frequent, and rates far from high, it is the easiest thing possible to fit back and forward with very little expense, or expenditure of time either.

In the Martin Block on 1st street (one of the leading business thoroughfares) reside Dr. and Mrs. Joseph Rodas Buchanan, and very pleasantly are they situated in a fine large suite of rooms on the top floor of the building, where they bask in radiant sunshine, and enjoy a plentiful supply of genial air.

Dr. Buchanan is truly a wonderful man; it is several years since I last saw him, and then I was impelled to predict that his future course lay far to the West (he was then in Boston), and that his great work would be done in California. I am happy to be able to report that he is now in the best of health and spirits, positively athletic in frame as well as mentally vigorous, and he assures me he will very soon be eighty-two years of age.

To my mind one of the chief causes of Dr. Buchanan's vigor of mind and body at so advanced an age is his constant reiteration to himself and others of that which he sincerely feels, viz., that he is specially commissioned by bright intelligences who are in the spiritual world, to give to mankind a new revelation.

The new anthropology, the new education, and many other great novelties, are always the staple commodities of Dr. Buchanan's thought and speech, and he is constantly writing and speaking of these new wonders, his own youth has been renewed, and at eighty one he is a far younger man than many of his literary contemporaries who have not yet passed even the sixtieth milestone.

Mrs. Buchanan is an excellent psychometrist, and ably cooperates with her husband in his arduous and important work.

I have very recently been privileged to enjoy two delightful conversations and social visits with this excellent couple, and I am thoroughly convinced that the spiritual revelations which they are constantly receiving are destined to throw a great amount of really new light upon the apostolic period, calculated to preserve in renovated form the genuine teachings of the Gospel narratives, and to clear away the spurious accretions which during the first centuries of the Christian era encumbered, and often very nearly obscured, the beautiful simplicity of the original teachings of the immediate historical successors of the Central Personage in the New Testament story.

Dr. Buchanan is conducting large classes in psychometry as well as several in anthropology, and these classes are largely made up of bright, promising young people of both sexes, many of whom intend to use the knowledge they acquire in the important work of revising and spiritualizing medical practice without entirely launching upon the broad deep ocean of purely metaphysical practice.

San José is quite a progressive place, and, as usual, one of the chief centres whence liberal thought is diffused is the Unitarian Church, which, under Mr. Haskell's able ministry, is now in a very flourishing condition. The handsome new edifice was erected in 1891, and on its corner-stone declares that it is dedicated to the worship of God and service of man. In the lecture-room of this influential church it was my privilege to deliver eight lectures during the early part of the present month (February) to large and deeply interested audiences, who asked, as is quite frequently the case in many places, a great number of questions pertaining to astrology, palmistry and other mysterious topics, which are at present "all the rage" in California as well as elsewhere.

Among prominent workers in the spiritual field in San José, Mr. and Mrs. Roberts certainly take prominent rank. Their house, 66 Stockton Avenue, is looked upon by many as a spiritual temple, and indeed two of the rooms therein have been solemnly set apart for spiritual work exclusively, and are fitted up in the style of a mystic lodge-room, with outer and inner courts. Into the exterior sanctuary many visitors are from time to time admitted, but to the interior shrine are conducted only those who are considered ready for a special baptism. During my visit to this hospitable home I learned from sight that great numbers of people came for counsel to Mrs. Roberts, who is a very remarkable medium, and from hearing, I gleaned that the teachings given are of an advanced spiritual character, not unlike some of the lessons given through the mediumship of Mrs. Cora L. V. Richmond in her beautiful treatise on the Soul and its Embodiments.

Mrs. Roberts conducts two meetings every Wednesday—a class for instruction in the afternoon and a circle for development in the evening. The afternoon meetings are, I believe, open to any who wish to attend; the evening gatherings are of a more private character.

During my visit to San José I also met Judge Adams and his excellent wife (formerly Mrs. Aylesworth.) It was the Hon. Amos Adams

who presided over that phenomenally successful camp-meeting held in Oakland during June, 1895, when I first saw the beauties of the Golden State, and was suddenly introduced into the largest field of work on the public platform I have ever entered.

Mr. and Mrs. Adams live quietly and restfully in their beautiful home in a lovely part of the city, near enough to the business centre to be convenient, and far enough retired therefrom to be a home of peace, where studious habits can be indulged and from which silent mental force can radiate to bless humanity.

Almost all the houses I enter are possessed with a disturbed, unquiet atmosphere, as though nothing but bustle and hurry could accomplish anything. Mr. and Mrs. Adams' beautifully conducted dwelling afforded a most delightful contrast, and made me doubly grateful for the kindness which invited me to be their guest.

The climate and scenery of California are so beautiful; outdoor life is so attractive; fruits, vegetables and flowers are so abundant; provisions are so cheap, and so little domestic care taking is really necessary to make even fastidious people comfortable, that it does seem ridiculous that so many people should shut out air and sunshine with heavy wooden blinds, and turn themselves into restless drudges by perpetual catering to abnormal tastes for useless concoctions of every conceivable description.

The climate of California is remarkably salubrious, and this winter has been astonishingly mild. Nature seems to be doing everything to make life easy and beautiful for all who dwell on this delightful coast; still there is so little real restfulness in the homes of many of the people, that the transcendent advantages of the place are marred by the folly of unenlightened men and women.

My supreme conviction has long been that the chief reason why really convincing demonstrations of spiritual power seem frequently so hard to obtain is because of the feverish excitement of the masses, who are in search of something which they vaguely denominate *psychical* or *occult*.

If the prime condition of restful expectancy be supplied, it will not long before the cry will utterly cease (now so often heard) that spiritual manifestations are dubious, and communications unsatisfactory.

The world gets all it permits to come to it, and as there are conditions which no mortal power can change (seeing they belong to eternal order), let these conditions once be observed, and PSYCHICAL RESEARCH will be quickly lifted out of the chaotic condition in which it is now for the most part floundering.

I hear of circles on every hand; the interest in all that pertains to Spiritualism is immense, but only very rarely am I told that great results have come from organization. I know of one home in San Francisco where a psychic circle meets regularly in almost ideal conditions, and there, I understand, revelations are being poured out so convincingly that doubt could only be possible were it entertained fully.

The excitement over Mrs. Maud Lord Drake's circles and platform tests in Oakland is increasing. Such public arousals of interest in spiritualistic phenomena are certainly productive of good, for they do cause the grossly materialistic elements in the community to search—even if but superficially—into the realities of the spiritual universe.

Every once in a while some mountebank in the pulpit of an obscure chapel seeks to draw notoriety to himself, and auditors to his conventicle, by pronouncing Spiritualism as all the work of the devil, and, by the way, by far the best theory of his Satanic Majesty yet given out to the world in popular form is to be met with in that truly wonderful book, "The Sorrows of Satan," from the vivid pen of Marie Corelli, whose works are now more in demand than ever.

Man must redeem Satan, is the teaching of that sublime novel, which is being read and commented upon everywhere, and though some of the subject-matter is weird, and some of the scenes depicted verge on the awful, the book is so full of noble teaching, beautiful and inspiring sentiment, that the only truthful criticism of it is that it is calculated to rebuke dishonor in every walk of life, and hold up fearlessly the unsullied banner of stainless integrity.

In Marie Corelli's creed no one can be happy unless engaged in good work and contributing to the good of others. Among all the writers of to-day this peerless woman stands foremost in denunciation of popular iniquities and in firm determination to uphold a standard of honor so high that only a very few even hope to preserve it. The rich, generous nature of Marie Corelli rejoices in the success of every worker in every line of action, who sinks the lower self and seeks to live true to the impulses of the immortal ego; her books are, therefore, inspirations, and their wide circulation among the people who read novels but not essays is one of the most encouraging features of the period.

I suppose some of your readers have read that truly beautiful book, "A Study of Death," by the author of "God in His World," a book which excited much deserved attention a few years ago. In his work on "Death," Mr. Alden has traced the analogies of nature with wonderful power and singular felicity of expression. Though I suppose in the conventional acceptance of the term, the writer is "not a Spiritualist," he certainly prepares his readers—many of whom are probably conservative church members—for much of that clearer light which direct demonstration of spiritual presences can alone supply.

In strict accord with the self-conceit of arrogant, self-satisfied materialism, the adjective "dangerous" has been supplied in a would-be influential periodical by a would-be competent reviewer to Mr. Alden's beautiful book.

As it certainly is dangerous to the spread of materialism that reasons should be brought forward for believing the soul to be immortal, and death a veiled friend instead of a relentless foe, I suppose the adjective is particularly well chosen, and may also excite a little curiosity in the minds of a few people to read for themselves on a very dangerous, though universally interesting subject.

Speaking of recent books, I presume many of our readers have perused, or are perusing, Thomson Joy Hudson's new work on "Scientific Proofs of Immortality."

I had the pleasure of meeting Prof. and Mrs. Hudson in Washington, eighteen months ago. I found them very delightful people, deeply interested in all psychical matters, and though no one differs more widely than myself from Mr. Hudson, in many of his conclusions concerning Spiritualism, I still say that he has presented much valuable information concerning the sub-self, and particularly on the much-discussed topic of hypnotism has given forth truly enlightened opinions, founded on evidence calculated to disarm needless prejudice, and remove the unfounded dread of hypnotism which possesses like a nightmare the fevered brains of many well-meaning though misguided individuals.

Hypnotism is quite to the front in California at present, and on the occasion of one of my lectures in San José a professor of this fascinating art exercised his talent with a good sensitive, much to the amusement of the audience, but as the sensitive with whom Prof. Earley conducted the experiments was a young man of rather less than average ability, the demon-

You don't
know

where you got that cold. Do
you know where you can get the
cure for it? Every drug store

keeps Ayer's Cherry Pectoral.

It cures coughs and colds.

Banner of Light.

BOSTON, SATURDAY, MARCH 7, 1896.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, Odd Fellows Building, 125 Berkeley Street.—Sundays at 10 A. M. Speaker for March, Moses Hull. Wm. B. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney Street, Bayville Hill.

The Helping Hand Society meets Wednesday in Gould Hall, Boylston Place. Business meeting at 8; supper at 8; social in the evening. Mrs. C. P. Pratt, President.

Boston Spiritual Temple, Berkeley Hall, 1 Berkeley Street.—Every Sunday afternoon at 1 1/2 sharp. All are invited. Bring the children. J. Brown Hatch, Jr., Conductor, Albion B. Wall, Clerk.

First Spiritual Temple, Exeter and Newbury Streets.—Spiritual Fraternity Society, Sundays, meetings for children and investigators at 11 A. M., 12 P. M., 3 P. M., 7 P. M. Speaker for March, Mrs. N. J. Willis. Wednesday evenings, at 7 1/2, social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Western Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7 1/2 P. M. H. B. Storer, President, 46 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Hen's Hall, 4 Tremont Street, at 10 A. All welcome. Charles F. M. Conductor.

The Ladies' Lyceum meets every Wednesday. Business meeting at 4 P. M. Supper at 4. Entertainment in the evening. Mrs. M. A. Brown, President.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays at 11 A. M., 12 P. M., 3 P. M., 7 P. M. Speaker for March, Mrs. N. J. Willis. Wednesday evenings, at 7 1/2, social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Lyceum Hall, 890 Washington Street.—Meetings are held every Sunday at 11 A. M., 12 P. M., 3 P. M., 7 P. M. Speaker for March, Mrs. N. J. Willis. Wednesday evenings, at 7 1/2, social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

American Hall, 784 Washington Street.—Meetings Sundays at 10 A. M. and 7 1/2 P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 784 Washington Street.—One flight—Sundays at 11 A. M., 12 P. M., Tuesday and Wednesday, 7 P. M., Friday, 1 P. M. Seating capacity, 100 persons. S. B. Wells, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 514 Tremont Street. The first Thursday in each month a social, the fourth, a dance, the others, speaking and tests. Supper served at 8 1/2 every night. Mrs. M. A. Brown, President.

Rathbone Hall, 604 Washington Street.—Corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11 A. M. and 7 P. M. Tuesday at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Hiawatha Hall, 841 Tremont Street.—The United Spiritualists of America (Incorporated) hold meetings Sundays, at 11 A. M., 12 P. M., and Thursday at 7 1/2 P. M. H. W. Martin, President.

The Home Kneeland, 21 Soledad Street, Charlestown, E. B. Sanders, President.—Meetings Sunday, Tuesday and Thursday evenings, at 7 1/2 o'clock.

Obelisk.—Spiritual meetings every Sunday evening at 7 1/2 at 206 Broadway. Mr. Geo. F. Slight, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in the columns hereafter, though an exception will be made in the case of Societies which hold only week-evening meetings.

Our directory of Boston meetings will, however, be continued as heretofore.

The reports of any services in Boston that fall trench this office on Monday will not appear in THE BANNER of that week.

Boston Spiritual Temple, Berkeley Hall.—Sunday, March 1, Rev. Moses Hull occupied the platform in Berkeley Hall. The heavy rain and terrible condition of the streets did not prevent a large audience from assembling in the morning. Owing to the illness of Mrs. J. B. Hatch, Jr., Mr. Hatch, the Sec'y, was unable to be present, and a correspondent writes of the services as follows:

At the time appointed for the meeting, President Banks, followed by Mr. and Mrs. Hull, entered the hall; and as soon as Mr. Hull reached the platform, he was greeted by a round of applause, which must have made him feel that he was once more heartily welcomed by the friends of Boston.

The exercises of the morning were as follows: President Banks announced that the services would be opened with a vocal selection, accompanied by Mr. Watson, pianist. Madame Marie Foster and Mrs. Grace Cobb Crawford stepped to the platform and delighted the audience with an exquisite duet, which was most charmingly rendered. Mrs. Hull was then invited to offer an invocation. The earnest, soulful words that fell from her lips created a harmonizing influence over the audience, and put it in a condition to better appreciate the discourse that was to follow after another musical selection.

The President, on presenting Mr. Hull, said: "I am happy to announce that Mr. Hull is to be with us during the present month, and I am glad that there are five Sundays in this month." The hearty response from the audience undoubtedly assured the genial President that others were glad, also.

Mr. Hull said he would talk on the oft-quoted and thoroughly misinterpreted text found in Job xiv. 14-15: "If a man die, shall he live again? All the days of my appointed time will I wait until my change come; thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine own hands."

He said he had two things to say that were not generally known: one was that through the epic poem, called the Book of Job, the strongest affirmations were thrown out in the form of questions. The author of this text does not ask if a man die shall he live again? but affirms that he lives. It is the same as the text "Though he slay me yet will I trust him." That is not a question, but a declaration that he would continue to trust even in the face of death.

The word again is not in the original; it is supplied in Italian letters. The Italian is placed there to signify to the English reader that the word is not in the original.

The text should be understood as though it read about as follows: "Even if a man die he lives." The waiting is not, as has been supposed, in the grave, but in this world; waiting for the change to come. Since though a man die, he still appears he lives, or, as Jesus says, "all live unto God," he was anxiously waiting for the change.

The question as to whether a man lives a life, or continues to live, is one in which all are interested. We come into this world, and get a little taste of life; the most of us like it; we smile more frequently than we shed tears. There are, however, some who have moments together without pain, we generally have more pleasure than pain, and there are few of us but that would like to have life protracted under more favorable circumstances than we do here. Do we live on? Is the great question which never was answered unless Spiritualism has furnished the answer.

When we entered this world, we were "I am educated only in the past; I follow matter through all its transformations to man; I follow man until I see him deposited in six feet of earth; beyond that I cannot see. Science takes hold only of physical things; with its telescopes it pierces into limitless fields of space, and discovers innumerable worlds, the existence of which we otherwise could not have known. With its microscopes it reveals worlds of living, creeping organisms in a single drop of stagnant water, but the instrument has not as yet been invented which brings the spiritual part of man to where it can be seen, heard and handled by the physical senses.

If we turn to the Bible for evidence, and find one text which seems to indicate that man is immortal, we find another which says: "The dead know not anything, neither have they any more a reward; nor a portion forever in anything that is done under the sun."

Not only is there a grave doubt on that question among the common people, and a searching for more evidence, but the clergy themselves are in great doubt; some of them in positive unbelief. Rev. Phillips Brooks once said: "Doubts are thick around us in our own congregations, and thicker still in the outside world. Skepticism is a pervasive thing. . . . The occupants of the pulpits have their doubts as well as others. A large acquaintance with clerical life has led me to think almost any company of clergymen, talking freely to each other, will express opinions that would greatly surprise the congregations who listen to them."

Mr. Hull then related numerous instances of misinterpretations expressing absolute unbelief as to whether there is really another world. He related an amusing incident of a minister's attempt to prove immortality without proving Spiritualism, and finally closed an hour and a half discourse by relating the history of a minister who was converted to belief in immortality by his departed idiotic son. The interest from first to last was intense.

Next Sunday, in the forenoon, Mr. Hull proposes to prove that Spiritualism does the work which all other religions thus far have failed to do.

At night the storm did not prevent a large audience from assembling, and the interest was as possible more intense than in the morning. The subject of the discourse was: "Angels—Are They the Spirits of the Dead, and do They Administer to the Inhabitants of Earth?" He proved clearly from the Bible that the terms man, angel, saint and spirit are all applied to those on the other side of the river of death; that men develop to angels; that they are made a little while inferior to them, but that is only until death; that a resurrected man is not inferior to but is an equal with the angels. He then went through the Bible on the subject of angelic ministrations. It is not too much to say that the Bible appeared to his audience as a new book.

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Sunday, March 8, in addition to the fine music secured by the management of the Temple Society, Mrs. Hull's Songsters will be introduced, and a "Song-Service," in which all will be invited to join, will take place previous to the opening of the regular exercises. It is the intention to work up a thorough revival in Berkeley Hall during the present month.

It is desirable that all who wish good seats, and especially those who are interested in the "Song-Service," should go early, as the exercises will commence at 10:30 A. M., and 7:30 P. M., sharp.

The Ladies' Lyceum Union.—Mrs. Charles T. Wood, Sec'y, writes—held the regular session in Dwight Hall, 514 Tremont Street, on Wednesday, Feb. 26, the Vice-President, Mrs. W. S. Butler, in the chair. Mrs. M. A. Brown, the President, being too ill to attend.

A goodly number of the ladies were in attendance at the afternoon session, actively engaged in the preparation of articles for a grand sale, which is to take place later in the season. The exercises of the evening opened with singing, which the audience joined. Mrs. Butler then made remarks, and was followed by Mr. N. B. Austin, the Assistant Conductor of the Lyceum. The beautiful little artist, Miss Marie Antoinette Cyr, delighted the audience with songs and recitation, after which Mrs. Ida P. A. Whitlock interested all present in behalf of the cause of Spiritualism generally, and the work being done by the National Association. In particular, to uphold and sustain the workers for progress and human elevation, to the wisdom revealed from spirit intelligences.

The Association desires to announce an instructive and interesting lecture to be given for its benefit at its regular place of meeting by Mr. Benj. Loring, illustrating with a large number of stereoscopic views, some of the dark ways of life which he has encountered in his long and faithful service, as an officer of the "Society for the Prevention of Cruelty to Children." The date of this lecture is March 11, and the tickets will be ten cents.

The evening of the 18th will be devoted to the children, whose reputation for talent and a good general knowledge of the world is well known. On the 25th inst., the two larger groups of the Lyceum are to give a grand entertainment and dance, for which they have already secured some very attractive artists, and a good time is guaranteed at a trifling expense.

Harmony Hall.—James Higgins writes: We do appreciate in full the BANNER OF LIGHT's kindness by giving week after week the space for correspondence in its valuable columns free of charge, at the expense of educational matters. As every line of type is an expense to the Publishing company, we hope that your "pensioners" will kindly return "thanks" through paying advertisements placed in THE BANNER, as well as in selling this great defender of mediums' rights to patrons of halls.

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Afternoon session began by singing a number of hymns; reading of the Scriptures and invocation by the Chaplain; after singing "The Captain," Mrs. Hill occupied the platform, in giving readings and tests; Mrs. Peak then gave readings; singing by Mrs. Carleton; Mrs. M. Knowles, tests; song; Mrs. Ackerman, tests; singing by the audience; Mrs. Woods, tests.

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The First Spiritualist Ladies' Aid Society.—"H." writes—held its meeting as usual Friday afternoon and evening, Feb. 28, 1896, in Hiawatha Hall, 241 Tremont Street.

At 3 o'clock it held a circle that was well attended. A good-sized audience was in attendance in the evening and enjoyed a sociable, closing with speaking by Dr. Harding, E. H. Tuttle and Miss Jennie Rhind.

Owing to the severe illness of the Secretary, Mrs. Hatch, a detailed report will not be had this week. BANNER OF LIGHT is always for sale at this hall.

The Helping Hand Society.—"H." writes, met at Gould Hall, 3 Boylston Place, Wednesday, Feb. 26, Vice-President Mrs. F. J. Piper presiding at the business meeting. In the absence of the Sec'y, Mrs. Hatch, Mrs. Alice Waterhouse acted as Sec'y pro tem.

A good sized audience attended the meeting in the evening, which was opened with singing by Mrs. Carleton, after which Miss Bryton (daughter of Mrs. Ida P. A. Whitlock) gave a selection, and was followed with remarks by Mrs. Whitlock, Moses Hull, Mrs. Hull, Mrs. Waterhouse, and tests by Mrs. Ackerman.

On Wednesday, March 11, this Society will hold an action; Miss Lucette Webster will be present. You can order and receive the BANNER OF LIGHT at this hall.

Hiawatha Hall.—The United Spiritualists of America (Incorporated).—"B." writes—held a developing and healing circle Sunday morning, March 1, conducted by Dr. Blackden, assisted by Mrs. M. A. Moody, Mr. Martin and others, which was satisfactory. Afternoon services, conducted by Mr. Martin, opened with music by Mrs. Moody and invocation by Rev. N. D. Sherman, remarks, tests and psychometric readings were made and given by Mrs. Smith, Mrs. C. C. Weston, Dr. J. Milton White, Mrs. Scott, Mrs. Graham, Mrs. Irwin, H. W. Martin and Mrs. Hueshe.

Evening, Mrs. Irwin made the invocation, and was followed by Mrs. Hueshe.

followed by H. B. Hersey, Mr. E. C. Farnham, Mrs. A. R. Gilliland, Mrs. C. A. Smith and Mrs. M. A. Moody, music being interspersed by the latter. The attendance was large, and exercises interesting as usual.

Eagle Hall.—Hartwell writes: Sunday, March 1, the morning circle was harmonious, and good results were obtained. Those taking part were Mrs. F. Stratton, Mrs. F. Jones, Mrs. L. J. Ackerman, Mrs. L. Terry, Miss E. Putnam, Mr. James and others.

2:30 P. M.—Invocation, remarks and poem by the Chairman. Mrs. J. A. Woods; Mrs. S. E. Rich, Mrs. A. Woodbury, Mrs. L. Terry, C. W. Quimby, Mr. Wright, E. H. Tuttle gave clear tests and readings; Miss J. Rhind rendered excellent remarks, also gave visions.

7:30 P. M.—Dr. C. H. Harding opened the meeting with pleasing remarks; he also gave good readings and tests; song by H. Leslie; Mrs. W. S. Butler gave excellent remarks; and her tests were clear and fully recognized; Mrs. S. C. Cunningham gave many tests and readings which were remarkable for their accuracy, being all correct; E. H. Tuttle gave tests and readings, also answered mental questions, which were very satisfactory to the audience; H. C. Grimes rendered fine musical selections throughout the day. BANNER OF LIGHT is always for sale.

Klysian Hall.—"L. L." writes, March 1: The conditions, both materially and spiritually, during the past week have been highly satisfactory to our Society. At our morning circle Sunday we held a charming season of spiritual feasting. The developing power is augmented from week to week. Mrs. E. C. Callahan, Mr. Geo. Hancock, Mr. R. B. Hersey, Dr. F. H. West, Mr. Lathrop, and other mediums were with us. Instruments for many messages and proofs of spirit-presence.

In the afternoon and evening both meetings proved delightful occasions of spirit communion. Mrs. S. E. Buck and her guides gave stirring and impressive spiritual work. Mrs. Jennie Hill of Brockton, assisted by a visit gave many tests in her new phase of describing pictures mirrored in a glass of water. Mr. Redding and Vigilance gave some fine tests. Mrs. A. E. Gilliland and Mr. Lathrop also added to the spiritual good in tests and impressive thought. Mr. Keeler gave a fine séance in our hall last Friday, and will be with us again soon.

America Hall.—A correspondent writes: We had a very enjoyable circle on Sunday morning last; full numbers, and the tests and communications were of the highest order.

Our afternoon and evening meetings were well attended, and the audiences had the pleasure of greeting the following well-known talent: Eben Cobb, Mrs. M. A. Chandler, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. E. J. Peak, Mrs. I. B. Sears, Mrs. G. M. Hughes, Mrs. A. R. Gilliland, Mrs. M. E. Callahan, Mrs. M. Knowles, Prof. Hardy, Mrs. Dr. Wilder, Mrs. Cunningham, Mr. Thomas, Mrs. Baker, Mr. Pierce gave some fine tests through his peculiar gift of song. Music by Mr. Peak, Mrs. Peak, Mrs. Bishop, Prof. Pierce.

BANNER OF LIGHT on sale at each session.

First Spiritual Temple, Newbury and Exeter Streets.—Sunday, March 1, at 11 A. M., Pierre L. O. A. Keeler gave a séance for physical and mental manifestations, that was remarkably good.

At 2:45 P. M. and 7:30 evening, Mrs. N. J. Willis's guides answered written questions from the audience, giving satisfaction in every instance.

Next Sunday at 11 A. M., Mr. Keeler will be present; and at 2:45 P. M. and 7:30 evening, Mrs. N. J. Willis's guides will speak.

The Ladies' Spiritualistic Industrial Society.—S. Etta Appleton, Sec'y, writes—held its regular meeting Feb. 27 at Dwight Hall.

Business meeting was called to order at 5 by Vice-President Mrs. Bishop; President Mrs. M. A. Brown was absent on account of sickness. The dance in the evening was largely attended; the Alpha Orchestra furnished music, and a thoroughly good time was enjoyed by all.

Thursday, March 5, is our social night.

MEETINGS IN MASSACHUSETTS.

Salem.—"Cor." writes: On Sunday, March 1, the First Spiritual Society of Salem had for its speaker Mr. F. H. Roscoe of Providence, R. I.—his first appearance there this season. A large and deeply interested audience met him out at 2:30 to hear him. The subject of the afternoon discourse was, "Why am I a Spiritualist?" and it was not only interesting, but eloquent in expression; the speaker was applauded frequently. He was accompanied by the sweet little singer, Miss Ollie Hunter of Providence, who made an instantaneous impression on the Salem people. Mr. Thorne of Marlborough presented Mr. Roscoe with a magnificent bouquet of choice flowers.

At 7:30 our hall was crowded. Mr. Roscoe gave an eloquent lecture upon "The Heroes of the Past." Miss Ollie Hunter sang, and was very generously applauded. Mr. Roscoe is one of the very best psychometric readers now before the spiritual public; his readings both afternoon and evening were pronounced absolutely correct.

This Society has one of the finest choirs of any spiritual society in New England—one of the soloists being Miss Amanda Bailey, who is a favorite with all.

Mr. Roscoe will be with us again on Sunday, March 8.

Lawrence.—Dr. C. A. Stevens writes: Mr. A. E. Tisdale of New London, Conn., spoke for the First Spiritualist Society, Pemberton Hall, on Sunday, Feb. 23. His lectures and singing were grand and beautiful. He will be with us again on Sunday, March 29, when we will observe the Forty-Eighth Anniversary of Modern Spiritualism.

D. G. White of Manchester, N. H., occupied our platform Sunday, March 1. He is a fine inspirational speaker and medium, and we hope to have him again soon.

Mrs. S. C. Cunningham, test medium, will be with us Sunday, March 8.

Brockton.—May R. Bond writes: Sunday, March 1, the Advanced Independent Spiritualists divided their forces, part of their mediums and magnetic healers going to North Abington and conducting a healing and developing circle in the afternoon and a test séance in the evening, the others remaining here and conducting our usual afternoon and evening meetings.

We had two most excellent meetings, in spite of the weather. Mrs. M. L. Goodrich, who was in Abington in the afternoon, and here in the evening, gave some very remarkable and fully recognized tests in both places.

Woburn.—Bonney writes: Wednesday evening, Feb. 26, Dr. C. H. Harding opened the meeting with remarks. He gave correct tests and readings. Mrs. Dr. Bell, very satisfactory tests and readings; E. H. Tuttle, recognized tests and readings, closing the meeting with a poem and benediction, after which he held the meetings.

The meetings have been changed from Wednesday to Monday evenings, in Grand Army Hall, commencing March 3. Miss Jennie Rhind will be with us that evening.

Haverhill.—E. P. H. writes that Mrs. May S. upper of Providence, R. I., lectured in Haverhill on Sunday, March 1. She is to be followed next Sunday by Mr. A. E. Tisdale, the blind medium.

Mrs. Pepper was cordially received, and her tests gave the fullest satisfaction. A public séance is to be given on Thursday evening, March 5, at 8 o'clock.

For Over Fifty Years

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

RHODE ISLAND.

Providence.—Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association held its regular meeting at Columbia Hall, Sunday, March 1. Our speaker was Joseph D. Stiles of Weymouth, Mass.

The afternoon exercises consisted of a piano solo; invocation by Mr. Stiles; subject for the lecture, "Religion as a Science," followed by one of his remarkable test séances, which was well received.

Evening—Solo by Miss Johnson, Miss Reynolds accompanied; invocation by Mr. Stiles, followed by one of his beautiful tests and poems; after which he gave a large number of tests, the majority of which were recognized.

Mr. Stiles will be here again Sunday, March 8. Sunday, March 15, Dr. Harlow Davis of New York will speak.

Norwich.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, Feb. 23, Mrs. Ida Whitlock addressed good audiences in Grand Army Hall, giving two excellent discourses and numerous readings and delineations, which were, some of them, marked "tests."

March 1 we were pleased to welcome to our platform that bright and promising young speaker, Miss Lizzie Harlow of Haverhill, Mass., who was received with hearty good-will by the friends