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NO. 2.

PROGRESS; OR, TRUTH SELF EXISTENT.

(Torough the Mediumship of MRS. MARIETTA C. CHASE.

Truth ever is, though in the mind of mortal Darkness may reign and for a time obscure it, When progress marks its way, and, more perfected, Man sees the light, and with it, heaven directed, Beholds what always was, the truth extended. Mountains leapt not to heights in one great throbbing But, grain by grain, their dusty atoms welded. 'Till ages built their tow'ring forms uplifted. And earthquakes lent their strength in their upheaval. Eons must pass, and eons still removing, Ere distant suns with light can pierce all ether, At d ages must succeed, and man be gaining A clearer vision and a sense diviner. Close contact with his angelhood, if touching, Outgrow, man must, the flerce wild tiger in him. With apely ancestry refuse his kinship: His savage instincts drop in manly climbing. Then, when all truth which now hath been presented For mortal use and nourishment digested, A new revealment may perchance be drifted Within the region of man's comprehension. Swampscott, Mass.

### Canadian Topics, and Spiritual Views.

BY HENRY LACROIX.

ROM this sphere, where cold bites like a hot poker, at this season; where bears now ensconced in tight holes do nothing else but lick their paws as a nourishment and con solation—what do you, expect, readers, in the way of readable and enlivening matter? Lab breaths, arctic winds and rolling clouds of snow. Real winter is making up for lost time, and snapping away treacherously at people's ears and noses. The St. Lawrence has a thick layer of ice-a sort of white bridge that extends all over its wide and long expanse. Sleighing, skating and tobogganing have remany, others will ever laugh at it, and kick their heels in merriment—actuated so from the those who sit down and brood sombre views scended to address such a small audience? and feelings. That is a picture of the world

A northern people this is, hugging the north tic to the Pacific. It is called a colony of Great | control gave his name as "Tom Paine." Britain, but in reality it is a pretty free coun. The folds in a curtain render some parts seen sign all the laws and measures enacted by Parliament, and presented to him by the responsito the crown! as some will occasionally talk about, that is a matter which would not stand inces. Each one would view its own particu-That is natural and logical, and sure to prevail. England, now embracing all the colonies under its wings. It looks well theoretically, on pa per, but the issue cannot otherwise be but miserable. History repeats itself. Colonies are bound to be independent countries, as babies must become adults. Northern peoples, particularly, braced up by cold winds and sustained by hard labor, ascend quietly into manhood, maintain their own views and ends and are not to be moved by wild or soft fancies. Their future is sure, because they don't run after it, but deliberately walk toward it. As to annexation, which appears to some as a good provision or step, I-for one, who has trol national destinies-say it will not happen, me. About twenty odd years ago I was one day musing over this subject, when suddenly Spirit Benjamin Franklin appeared to me, and said: "No, that will not be. In nine hundred and sixty years there will be a disruption of lesce to overthrow the east, when Canada, who tween the two, and save the latter from destruction."

I felt and feel still overjoyed at the anwho have eyes to see. So, then, Canada, as a good and conscientious neighbor, will be a friend indeed to the East, when most in need. be crushed and trampled under foot by the strenuous endeavors to originate ideas and means of progress for the common good of all.

The neighboring nation has grown, as by enchantment. It is the miracle of this era, before which the most obstinate stand confounded. This nation is great in all things; it is ahead, practically, of the foremost nations of Europe. Education, spread everywhere, equalizes classes, establishes fraternity, and from individual unity forms general unity. Philanthropy is there, grand in simplicity and there is no use hiding the truth. Our people wisdom: its homes are its schools; its dwellings are workshops where poverty, mother of the passions, is driven off by toil. It is this people which is Canada's neighbor.

What are we to conclude from this situation, foreseen and arranged by infinite wisdom? Is it because one is great and the other small, that the former must absorb the latter? Is it because the first is powerful, that the latter cannot become so?

All bodies, however powerful, however beau- them to give their bounties elsewhere than to Journal.

tion, as well as of every individual.

The nation of the United States is a MIRA-CLE. That of Canada is a MYSTERY.

Canada is bound to be the successor of the United States, to all intents and purposes, for the good of general economy. It is inevitable, according to the flat of the upper spheres.

But I descend from those high considerations, to cast a look at the spiritual status, such as it is here. It has a primitive religious form. Authority reigns in a great measure over Protestants and Catholics, and renders, therefore, the mental atmosphere in that respect heavy and irksome to the sensitive ones who come within it. The Province of Ontario is more progressive in that way than that of Quebec. There the Cause is somewhat stirring, but not sufficiently to give it, as yet, body and strength. There are but few mediums and lecturers anywhere. Meteors have way of mediums; but they were only flashes, truth. without living or lasting qualities. One, a young girl here in Montreal some years since, was the instrument for a spirit who spelled out, by the means of tipping, his whole adventurous and wicked life while on earth. This was published in book form, and created some sensation at the time. There used to be two societies here, one English, the other French; but both are defunct. An inspired lecturer, named R. H. Kneeshaw, residing in this city, rador, close by, sends us here its chilling steps occasionally on the rostrum and addresses public meetings. Another, in Hamilton, Ontario, Captain George W. Walrond, attracts large crowds wherever he goes. Speaktook place many years ago.

An American lecturer came here and an nounced that he would speak in the largest turned as outside sports, and balls and enter- hall. It so happened that he had an audience tainments inside. Nature may frown and chill of six listeners. The lecturer, notwithstanding, went through his work as if there had been a thousand. One of the audience, after spirit within them. The world must live, and the delivery, asked the control of the lecturer some have got to make it lively in place of or medium: "How was it that he had conde-"Indeed," the answer was, "you are but six visibles; but outside of that small number,

try, with institutions ahead of those across the others unseen; but for that it is all one curtain, border, in many respects. This country makes and by changing position, the unseen becomes its own laws, its own tariff, and its Governor palpably seen. And so it is with all curtains General—the only similare of royalty, with a of life and all the seeming mysteries. As we salary of fifty thousand dollars a year-has to change conditions or observe differently, ascount of no account, in reality. As to loyalty heard from, and very unwise are those who try to make something of or give a sense to the the test, practically, in any of the eight prov- | the above paragraph, how many of our words and actions professedly material in kind, fail lar interest before that of the mother country. | ing to produce any outward effect, abound in | Imperial Confederacy is a subject mooted in | indeed, nothing is lost. The multitude, or the 'million," is always a gaping crowd, that moves onwardly in semi-trance state, or unconsciously, acting more under the impulse of faith than that of reason, or understandingly. Even in our own progressive ranks that doleful-like picture is to be seen, as a correct expression of the sentiments and thoughts of those who make | class of them to understand and explain. They up the body of our brotherhood. To feed the hungry—who can digest—is an active, beneficial employment that brings about wholesome results to the receivers. Otherwise those receivers become possessed of only the crude material—while the essence or the real food is taken by those who have need of it-by beings dealings with "the gods," who, after all, con- unseen - by invisibles. Such a process takes place in all departments of life-in ill as well and for wise purposes, as it was explained to as in good. I have often seen it exemplified, practically, clairvoyantly, and have taken the trouble to follow up in its different hidden phases. I have seen drunkards tormented, coaxed and led on by invisible partners, friends. until they had to give in and reach a counter the Republic. The south and west will coal where the stuff was furnished; and, all the while, the tippler indulged himself in thinking will then be a powerful nation, will step in be- that no unseen prompter was there near him to divide with him. He partook of the liquid, the seen, while the other imbibed the essence, or the unseen. And both were satisfied-one nouncement of that future event, which is as much as the other. And so it is with every easily read on the pages of futurity by those passion: it is always partaken of by visible and invisible agents. What scenes are to be witnessed all around us, both visible and invisible, in every household! It is well to leave the cur-She will not allow the brain of the Republic to | tain dropped over them, because every look would reveal to us the ugly motives and ends Southern and Western members of its body | that belong to them, in the great majority of politic, who will have profited all along by its cases. The converted ones to our great philosophy form no exception to the rule. Their moral status is as it was before; they came within the fold. They have a new beacon to attract them; that is all. In the same way, he or she who dies, or passes away, is not a whit better than before: John or Jane, with the same

> These are matter of fact views, and as our people are called, and are in fact practical, are also called well-informed, and Boston is named the modern Athens. From a Puritanic State it has merged into the Spiritual. It is the headquarters of the Cause. From one extreme to the other Boston has so guessingly

> leprosy on them still, until they exert them-

selves to shake it off, and vigorously.

tiful or well-leveloped they may be, are con-, the cause which they seem to cherish. We have demned to die. That is the end of every na- to judge a tree by the fruit it bears. The old est organ of the cause is in Boston. What is the support it gets from this so near individual element residing there or in the vicinity? Were the proper spirit developed in that mass of would-be adherents, that organ, instead of being a weekly, would be a daily, and above any possibility of danger ahead. The man Rich, at its front, and not the rich man, has managed to keep that organ in existence, in good shape and style, with the assistance of my old friend Colby, now gone over.

How many of our authors have been enabled, through the sale of their books, or the encour agement of our millions of Spiritualists, to pay even their printing bills? That is the ques tion! which is easily solved. Sacrifices have been made by some, and gratifude is still yet to come on the part of the many. There is no use in mincing matters, and give praises to those who have no call to expect them. A true appeared, now and then, here and there, in the friend is he who admonishes and speaks out the

We are a power in number or as a body, but weak indeed are we in spirit. We are lacking in the essential. Prejudices cast their gloom over our masses and hinder thereby the teachers from receiving and impacting higher notions concerning the other world. It is well said that nations have the laws that they deserve. And so it is with our would-be adherents: they have just the amount of light that they deserve, and no more. A bold, courageous outlook into the spirit-world, with a sensible and practical basis, is very much needed. No flimsy, weird and undefined cantations can replace that business-like view that I speak of ing of lecturers, this reminds me of a case that and propose as a reform. Our supernal visitors, who come to instruct us, have to comply with the conditions that we furnish them, mentally and otherwise, and those who work properly for their own advancement are sure to be helped by those spirits. There is so much yet to be revealed by spirits, which they have not been able to give, on account of bad conditions presented to them on earth, that it behooves us to resort to other tactics than those that have prevailed until now. The Developing Circle is one of the primary methods to be employed in every centre It is a school that should be there are over six thousand invisible ones who | maintained everywhere, at the expense of pole—a vast country extending from the Atlan- have profited by that lecture." And then the willing and helping hands in each neighborhood. Our adults require schools just as much as children require Lyceums. Mediums of every kind are required—not weak and totter ing ones-but fully developed, and according to their gifts or organization, fit for the particular purposes intended by the spirits. To help the spirits in their good, useful work, it is olden time" caused many a tear to flow. Dr. E pects become varied, so much so at times as to required of us to establish training schools for A. Smith, under the inspiration of the hour, bewilder the senses and even the spirit within. | mediums, to submit them to strong tests beble ministry. He is simply a figure head-a | The delimitations of the possible are yet to be | fore they engage in public work, such as was done in antiquity, among the Persians, Egyptians, etc. There is no fear of there being word impossible. As in the case alluded to in | too many mediums-good, reliable mediumswho have been properly trained and are ap proved of by spirits and intelligent mortals. This is the first important step to be resorted spiritual or unseen ones! Nothing is lost! No. to, generally, everywhere, in every centre. where numbers of adherents render it possible. It will be found soon to be just the thing wanted, and the invisibles will thankfully avail themselves of the boon offered them, and advise you well in every case or emergency.

All well-qualified mediums should be able to hear and see things spiritual, and the better should have a footing in both worlds, and not guess only. The information or development of the mediums will always determine the value and usefulness of the communications received.

The chord of emotion, of affection, on which our departed ones have until now played, is all very well in its place; but much more than that we should be entitled to require from them. Our intellect, which Providence has placed above the heart, requires to be appealed to. Knowledge and good understanding give to men weight and value.

91 St. Urban street, Montreal.

[From The Examiner, San Francisco, Cal., Feb. 17, 1896.] Eclipse of the Soul.

J. J. Morse, the lecturer of the California Psychical Society, delivered the third of a series of discourses upon the "Evolution of the Soul," at National Guard Hall, on Ellis street, last evening. It was given under the auspices in the Constitution and enact Sunday laws, of the Psychical Society. The large auditorium thus securing the endorsement of the Governwas well filled with members of the Society and their friends. A number of interesting musical selections preceded the principal fea-

ture of the program.

Mr. Morse began this series of lectures early in February. The first had to do with the birth of the soul, and the second treated of the

soul's battles. Last evening the lecturer reached the period of the soul's eclipse. Mr. Morse first called attention to such logical and scientific principles as make it certain that the substance of the universe is indestructible; that the phenomena of the universe are conditions of this substance, and that the human soul is a part of these phenomena, and a mode of the manifestation of substance. He then explained that the character of the soul's expression depends upon its environment, just as does life in the vegetable world, and that if the physical conditions re lated to the soul are destroyed it need not fol low that the soul has also been destroyed. He held that as the substance of the soul is indestructible, as is all other substance, it must merely pass through an infinite succession of eclipse into which it passes Mr. Morse promised to discuss in his next lecture.

strided—as the best move. But are those new disciples well out of the Church, beyond its influence, directly and indirectly? I venture to say that they are not. Social considerations, habit, and other underlying currents, entice them to give their bounties elsewhere than to

## THE CONVENTION

At Madison Square Garden, New York, under the Auspices of the National Association, the Largest Ever Held in that City.

A Social, Spiritual and Financial Success.

[Reported for the Banner of Light.]

HE Spiritualists of New York, less than one month ago, were startled by an announcement of a Convention to be held in the elegant Concert Hall of Madison Square Garden. Many considered such a positive innovation, such a gigantic undertaking, would be doubtful of success. But the persistent work of Mrs. Cora L. V. Richmond inspire every one with hope, and the result was beyond the most sanguine expectations of any of its progenitors.

A howling snow storm prevailed almost all of the first day, yet this did not detain large audiences from assembling, which gradually increased to the close of the meetings.

Mrs. Cora L. V. Richmond welcomed, in wellchosen words, the happy company. Mrs. Mary A. Newton, President of the First Spiritualist Association of New York, extended a hearty welcome in behalf of that society, and read an interesting communication to the Convention from her arisen husband, Henry J. Newton, which was received as a spiritual blessing and benediction. [This address will be found in another column.—ED. B. of L.]

Francis B. Woodbury then made a vigorous speech on the aims of the National Association. Mrs. Tillie U. Reynolds also uttered a stirring appeal for Spiritualists to organize to protect their rights and do aggressive work.

At the afternoon session a long to-be remem bered address was delivered by Mrs. Cora L. V. Richmond, which caused much enthusiasm, and we hope will result in much good to the future of Spiritualism. Oscar A. Edgerly also enunciated a discourse that was endorsed the large audience present, judging from their attention and applause.

Mr. John Eggleston was a great favorite with the audience, and his easy, off-hand way of re-hearsing facts and experiences charmed the people, and made many friends for the National

Mr. John Hutchinson, of the famous Hutchinson family, was highly appreciated, and his appearance on the platform would cause the audience to almost go wild with enthusiasm, while his expressive singing of "ye songs of ye made a brilliant and practical speech, which was endorsed by the press as one of the best of the session. W. H. Frank, of New York, gave many convincing tests. The services of the evening consisted of a

cornet solo by Prof. Pfaff; a scholarly paper by Miles M. Dawson, Esq., of New York, on The New Psychic Science ': solo. Miss Grace Darling, and a very brilliant and learned address by John William Fletcher, subject, "Under Many Names." [This lecture by Mr. Fletcher has been promised THE BANNER for publication hereafter. — Ed. B. of L.] Fletcher possesses the marked ability and tervid eloquence which have ever characterized his public work. This session closed with a splendid scance through the mediumship of Miss Maggie Gaule, who gave a large number of positively recognized communications. Miss Gaule's services at this Convention were highly appreciated.

The second day's session was opened with an increased audience. Mrs. Milton Rathbun, known far and wide as an able exponent of the Spiritual Philosophy, presented a very interesting paper; Mrs. Gridley and Mrs. Wallace also made interesting addresses; Theo. Price rehearsed the causes of his arrest in Philadel hia, and gave a good idea of the present situation in that city. Letters were read regret ing inablility to be present from Revs. Robert llyer, Minot J. Savage, Heber Newton, Geo Hepworth, and John W. Chadwick, Isabella Beecher Hooker, John W. Day, J. R. Francis, C. C. Stowell, John W. Newman and A. B Richmond.

Afternoon session opened with a large audi ence. Invocation, Mrs. Reynolds; solo, Miss Helen Marvin; Mrs. Helen L. Palmer delivered a discourse which aroused to a high pitch enthusiasm the great congregation, York papers frankly admitting that she was an eloquent speaker, and that she made one of the most cultured addresses of the Convention. A paper by T. E. Allen caused some unfavorable comment; Mrs. A. M. Glading delivered an eloquent speech, and F. B. Woodbury denounced the scheme of the Nationa Reform Association in the attempt to place God ment for Evangelical Christian ideas.

An immense audience gathered to participate in the closing services Thursday evening Invocation, Mrs. Reynolds; cornet solo, Prof. Pfaff. Hon. A. H. Dailey then delivered a very "The Rights and Duties of able address on Spiritualists in Relation to the Public." able jurist and advanced scholar, with repar tee and intellectual feast, pleased and instruct ed his audience and caused much hearty applause John Eggleston in his inimitable way presented, "Why 1 Am a Spiritualist." His address was also one of much merit, and thoroughly appreciated, especially by the newspaper correspondents, who all are friends of our genial John. Mrs. Bateman, Mrs. Hutchinson, Mr. Freedman, and others, presented a fine musical program. Mrs. Cora L. V. Richmond and John W. Fletcher each in a felicitous manner made the closing addresses, and at a late hour the most successful Convention ever held

in the city of New York came to a close.

Mrs. Cora L. V. Richmond was the instigator and promulgator of this happy occasion. Her hosts of friends in New York and Brooklyn changes in its condition. The character of the and all over the country, rallied to aid her Mrs. Mary A. Newton, Mrs. Smith of Brooklyn, John Eggleston, Hon. A. H. Dailey were Advisory Board, and much credit is due to them



Mrs. Hannah M. Pickering.

HER MEDIUMISTIC GIFTS. To the Editor of the Banner of Light:

Among the early friends of the late HANNAH M. PICKERING, there are many who suggest

her name as one truly worthy of special mention, as a most meritorious and gifted medium for full-form materialization. Mrs. Pickering began at an early period of

life to show signs of a variety of mediumistic powers; first, at an early age, in her intercourse with the children of her association; and later, in a more special capacity, as a necessity in connection with materializing séances.

It was soon found that models of the human hand could be produced in plaster. This took place in the circle where she was the medium, who was depended upon for manifestation; and a variety of other forms of results were known to take place.

The imprint of a little hand was next noticed "in a pan of flour," which could not be accounted for except as caused by the mediumistic power possessed by a little daughter of Mr. and Mrs. Pickering, who had passed away in early childhood. It was also found that the names of persons were shown in red letters upon the arm of Mrs. Pickering after sitting in circles for manifestations. The red marks on her arm were like those of the late Charles H. Foster of Salem.

Very soon after, the important phase of fullform materialization was developed in Rochester, N. II., which was somewhat distant in the country, and attended by rural surroundings.

Finally it was through the ability to show that nower that she was induced to give more special attention to form-materialization. It is greatly to be regretted that paralytic infirmity deprived her of strength equal to the wants of that interesting hour, which proved her life to be crowned with gifts, affording to a common humanity "evidence of a continuity of existence in the spirit-world."

The story of her power was rapidly extended through the home circle, and many were attracted to witness the manifestations, until the séances were crowded with "curiosity-seekers," and her power was seriously interfered with; she sustained a paralytic shock, being disabled for twelve years, and ultimately removed from mortal life in June, 1895, at the early age of fifty-three years.

During the time of her invalidism the science of materialization had come to be most strongly established, and heartily cherished by many people.

By Mrs. Pickering full-form materializations were shown outside of the cabinet, to the wonder of all, and she became widely known as the "Rochester medium." The outcome of her eventful career, as well as the details of her life, are on record, and are akin in recital to those generally crowding the path of suffering along which so many instruments of the spirit intelligences have to pass on the way to their E. P. H. eterna! reward.

Haverhill, Mass.

A TELEPHONE NEWSPAPER. - The latest scientific novelty is a newspaper which is not printed, but listened to. It is published at Budapest, and has six thousand subscribers. At a fixed hour each of a certain group of subscribers holds to his ears two receivers, about the size of a pocket-watch, attached to long cords which are connected with a telephone wire, one hundred and sixty-eight miles in length, and running past the window of his room. The operator sitting in the newspaper office talks to the listener the latest telegrams, the calendar of local news and interesting selections on the usual varieties of subjects of public interest. Toward evening the subscriber is entertained with vocal and instrumental concerts, quartets and solos, and may even listen through his telephone to phonographic reproductions of operas and the music of military bands. Not only may this treat be enjoyed by the Budapest subscribers to the Telephone Hirmondo, the wonderful paper in question, but its microphone was recently put nto connection with the circuit of Trieste, Vienna, Brunn and Berlin, and the music reached all those places alike, with the same clearness and force. Needless to say, the gap between this achievement and the mutual intercourse between adepts through the currents of the Astral Light is less than between it and he common newspaper as a vehicle for the ransmission of news to a distance.—The Theos

ALL DOUBT REMOVED.—Mrs. Arden—"Do you know personally, doctor, that my husband is dead?"

Dr. Pillbox—"Yes: I treated him." Mrs. Arden—(with a sigh of relief)—"Then that settles it. There's no further room for doubt."—Town Topics.

# Aiterary Pepariment.

## A WEIRD EXPERIENCE;

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.

CHAPTER II.

my dreams, floated the sweet, fair face of Alice Reckley. Everything I had ever known of her-the tones of her voice, the movement of her hands, the few expressions I had heard her make, uneventful enough in their way-came back with thrilling accuracy, until at last that heavy sleep that follows idle dreaming left me with the morning sun beating against the curtained window, as if de manding that I arise and make welcome to the light of day. And, now that I am awake, it is the same. At every turn something reminds me of the loneliness of my surroundings, luxurious as they are, and pictures what existence might be with a fair, dear life to share all this with me.

I seldom think of my mother. She too early passed out of my life to make much impression upon it now. Yet, somehow, she seems wonderfully near me, and I find myself studying the proud, beautiful face that looks down from the canvas I have treasured for som my years, and, in an idle way, I talk to it, as if she might real iz; what is in my mind, and, while unable to answer me in return, to in some way make me understand that she can read the half defined purposes of my heart. The silence is vocal. can almost feel the touch of that dear hand. now long since faded into dust, and to be en couraged by it. Yes, I at last recognize that I am in love-not in the silly fashion of the young man of the present day, who treats that highest and holiest devotion with a light hand-but in that overwhelming sense that carries everything before it, breaking down all barriers, and holding the possibilities of brightest joy or blackest night in its keeping; a love that makes me turn to all that is best within me, to seek through the years for the memory of my dead mother, and ask her unspoken blessing upon it; that gives me strength one instant, brings weakness the next, and fills each passing hour with that uncertainty which thrills, yet well nigh awes, one.

I know that, in these days of decaying tastes, mental disruptions and spiritual abandonment, I shall incur the criticism of many who are "beyond" such emotions, and subject myself to a treatise upon the "New Philosophy," whereby all the emotions are made subservient to the will, and impulse and desire are but the unruly spirits that must be whipped into line. But love, true love, I mean, rules in a realm all her own-ignores reason, laughs at logic, and, lifting her rosy-tipped wings, soars heavenward, quite indifferent to the frown or approval of the world at large. It is indeed one of the regrets of our present civilization that the higher emotions are not more cultivated that we are able to read Byron or Shelley with an apologetic shrug, closing the volume, not half finished, with, "Oh, that is only poetrynot fit for these clear cut, practical days!" That is just what I have missed all my twentyfive years-the poetry of life. In the effort to know, I have been tutored by masters who have stifled all that was sweet and happy within themselves until they have become as passionless as the books from which they teach. In their endeavor to fit me for life, they have entirely ignored the realms of the emotions, and have sought to develop the intellectual qualities at the sacrifice of everything else. That is what our present method is doing for the young everywhere. The young begin with an idea that a certain task, that of getting an education, is expected of them; that they are to leave the college finished, and that all things else are for pleasure and indulgence; and, consequently, nearly every young man drifts out upon forbidden seas, laughing at the shipwrecks he finds on the way, or traverses forbidden lands, sowing his "wild oats," quite unconscious of doing any actual wrong. And all this because no real interior purpose has been unfolded within him or his emotions classified and understood.

Society smiles upon all that he does, and if in outward ways he be successful, forgives him with Christian fortitude for his mistakes. Parents know, but refuse to recognize the situation, until at their very door some poor human bark lies stranded, and then, nine times -out of ten, blame the culprit for having been found out in the exercise of those untrained, misguided and misdirected powers, which are his possibly more from inheritance than from any other cause, and for which they should be

held in a degree responsible.

Religion, or that which passes for it, impresses the letter of the law upon its followers with great persistency, but ignores the higher final spirit and sense from which a true life derives | at ease, doubtless contrasting the bare trees its strongest incentive. Vain, indeed, is it for one to turn to the church for guidance upon any of the great issues of life, for instead of pointing out how by recognizing innate tendencies and then controlling them, that they may tend to a great end, her one command oft repeated is "crucify, crucify, crucify." So I have no one to ask about these new emotions, that are now surging through my mind. First, because I know no one whose opinion would have any weight with me, and second because I half fear the patronizing shrug that will accompany, "Oh! you're in love," as if in a way it was a condition to be sympathized with rather than the reaching to a climax upon which, to a very great extent, the happiness and welfare of a life depend. I am really left to take counsel with myself. Love is not a subject concerning which we are ever able to think intelligently. It relates to the sphere of the spirit, concerning which to day the world knows so little that it is yet largely, if not wholly, a matter of speculation and observa-

I have, of course, like every young man of tact; have observed the frantic efforts of the "new woman" to create a new plane of voice. thought, which, to my young mind, seem more

dom" is made an excuse for license and wantonness; but I have never accepted anything or anybody as my ideal; they all fall short of the mark, because in their closer relations they appear to begin by yielding everything, and end by claiming all things. And the terrible marital escapades that are daily chronicled in the journals ad nauseam, seem rather the result of the binding together of disordered and disrupted natures, than the effort of seriousminded men and women, who are trying lovingly and kindly to solve the problem of life. To my mind marriage should be the consummation of faith, and trust, and love, and if so nothing can stand in the way of its perfect fulfillment, and nothing on earth ever occur to disturb or disrupt it. Strange thoughts perhaps for a young man, you will say, but then I have passed my life much alone, have read and traveled, and thought as I pleased, and while I have arrived at no absolute decisions, have strong opinions upon all subjects. And thus it seems to me that this pure, young girl, to whom life is as a sealed book, might, if she felt in her heart she could, take my hand, and we two find a purpose in living for each other, and blessing those about us. In other words, I feel growing in my heart this strange emotion called love, and am more than half resolved to ask Alice Reckley some day, very soon, to be my wife.

All this I am half whispering to myself, as, with breakfast finished, I stand before the mirror, as ever men will, when no one is looking, to see if I am all right, before starting out. At this moment, however, in walks Charlie Bentley, an old college chum, who is prone to run in upon me whenever he so fancies.

"Well, Harold, old boy, how are you this morning? Up and dressed, and going out! Where to, pray?" he asks, in a cheery voice, helping himself to a cigarette, after the Amercan fashion of making one's self at home.

"How are you, Charlie? I don't know where I am going. Just for a walk, I think. In fact, I have n't any point in view.'

"Well, I say, I am going for a ride. I have just bought a chestnut mare, and she's a beau ty. Why not come and take a run with me? I have been using the wheel so much lately, that I do n't believe I could sit my mount."

"Oh, I don't mind," I reply indifferently. 'In fact, it is what I should like to do most' -for at this moment the face of my own beau tiful "Tasso" comes up before me, my one trusted friend, and the thought of a canter on his back through the bright winter sunshine gives me fresh zest.

and in ten minutes we're away.

"All right, then come on to the Academy; So we start out to get our horses. My friend is one of those jolly fellows who never thinks or reasons about anything. He has always done as he liked, and probably always will. At college he was the leader in all the "scrapes," idle three-fourths of his time, and then, when the fatal moment came, would manage to squeeze through his examination. usually good-naturedly borrowing from some hard-working student the information he was rich, he was sure to be on good terms with the faculty. He was liked by everybody, because he was always good natured, jolly-hearted and independent. He is now back to his father's house from his studies, and is most seriously employed in killing time, calling to his assistance every possible means obtainable in a large city. Yet I am particularly glad to see him this morning, for he is a fine horseman, and a pleasant companion. We are soon ready to start. His chestnut mare comes in for a full share of admiration, and my own beautiful horse looks at me with his great kindly eyes, as if reading my innermost thought; I half question if he does, and if he finds the same great change in me that I feel in myself. There is a wonderful amount of comprehension in animal life, which becomes far more expressive than when conveyed by mere words; a sort of responsiveness that betrays itself in the language of men. And my horse has always been such a companion to me, that in this supreme moment 1 feel that I have found just the friend I want. Beautiful indeed does he seem in the sunshine, his long arched neck, glistening like old bronze, and that apparent consciousness of strength and dignity of bearing that readily reveals high breeding and a proud spirit. We ride along for some time, Bentley's new purchase, just brought from the South, not taking kindly to the many strange sights that impede our path and requiring his undivided attention. So we speak little, until turning into the bridle-path she becomes more and grass withered slopes with her own sunny

"Well, she's a beauty, and well worth the cool thousand she cost me. Do n't you think so?" asks Charlie.

home.

"So she is, and no mistake," I reply, halfabsently, for I cannot help feeling what a shame it is that we have to put a monetary value upon everything in this world.

"Well, old man, what makes you so glum this morning? You have n't spoken ten words, and look as solemn as an owl!" He continues in a tone of raillery: "Are you in love? I saw you at the opera last night with the Reckleys. By Jove, Alice is a pretty girl, if she only bad a little more snap!"

"In what?" I ask, wincing under his light auestioning.

"In love; we all get it, you know; only I thought you were bullet-proof."

"Were you ever in love, Charlie?" "Was I ever in love? Ha, ha! Was I not? Why, I've been engaged a half-dozen times or more! It's great fun!"

"No, you misunderstand me. I mean really ordinary intelligence, studied the social life of | in love, without any nonsense to it, but just those with whom I have been brought in con- | serious, straightforward business?" I asked, with more than a touch of seriousness in my

"Well, eee here, Harfy, you have got it bad, amusing than otherwise, have read the erotic and no mistake. I knew something was the But it is not what we say but what Hood's Sarsaparilla effusions called modern literature, where "free- matter with you; and who is it—the Reckley does that tells the story.

girl? Now own up." But just then his chestnut catches sight of a drag, which at all hours parade the bridie-path, and off she bolts at a rate that would imperii the safety of a less skillful rider. My own horse looks after them, pricks up his ears in an inquiring manner, seeming to say: "What a foolish thing to be frightened at that noise!" and then draws himself together, quickens his pace, and we are soon moving along, side by side, as before. But I change the conversation; it is useless to continue it. As Charlie spoke, so will all the world. I must simply think the matter out for myself, or else drop it altogether. So our ride ends, and the day drags on to evening, and the evening to the night, uneventfully.

I return to my rooms after dinner at the club, feeling happiest, somehow, alone. I think in all the great events of life we first seek companionship, and then, seeing how futile it is, we shun all association, finding greater comfort in the silence of our own individual surroundings. I am sitting in my little studio library by the dying fire, reading one of Corelli's occult novels, that are of all things the most suggestive and the most unsatisfying, and I am in that peculiar, impressional state whereby we are brought nearer the world of invisible beings, and for the time, at least, are able to see, or think we do, more than our minds in the broad glare of the noonday sun are willing to realize or accept.

It seems as if the silence induced a deeper stillness; as if the room expands into space. until the paintings and statuary are as if they were not. The only thing that stands forth with startling distinctness is the portrait of my mother, which seems to smile upon me with a life-like vividness. I seek to rouse myself, and to force my mind into activity, but the sweet sense of peace lays like a magic spell upon me, and as one floats on the water, as the twilight comes on, aimlessly and without direct thought or care, I float out upon that mystic sea, whose tide ebbs and flows between the two great mysteries-life and death. The air is filled with a faint perfume, a slight yet luminous mist seems to envelope everything, as one sees the distant hills shrouded in a soft haze in the late summer. I begin to feel the presence of invisible beings, who seem to draw nearer and nearer to me; but no thought of evil or fear is in my heart, no sense of approaching danger is upon me. Instead, however, I have only a sense of inestable peace, of a nearness to something better, purer, holier than earth contains. Softly a strain of sweetest music sounds in my ears, rising and falling as gently as the wind, and I seem to be in my old Southern home, among the magnolia and acacia trees; that home which is lost now almost to memory, but which I recognize and know by some finer interior sense. The long walk through the gardens fringed with flowers of every hue, the splashing of the fountains, the busy bees and flitting birds dancing in the sunlight, are all before me as when a child; I, too, have played my part with them. Now for an instant a cloud seems to pass before the sun, and a sudden darkness obscures the fair scene from view, and I seem lingering waiting for some important event.

In this hush and silence a rustle like the drawing of a silken curtain is heard, and a flood of light rushes in, and before me stands a figure of surpassing beauty and grace, rivaling anything I have ever seen or dreamed of. She seems clad or rather enveloped in a cloud of opalescent mist that floats far out behind her; from her foreheast gleams a ray of light, mak ing her features startlingly visible. The deep black eyes have a look of ineffable love in them, while her soft dark hair falls around her shoulders in heavy masses. After looking straight at me for a moment she raises her right hand slowly and her lips begin to move, as if about to speak. Gradually she appears to gather more force, and in a voice whose gentle sweettoo lazy to get for himself. His father being | ness is unknown to earth, says: "My best beloved, above you, and yet around you, have I ever been during all these years of outward separation; guiding your footsteps and leading you on from one height to another. Your heart has ever been in the right place. You have ever been reaching upward, seeking the better, the purer side of life, and I bless you, my own, again and yet again.

"To-night you are seeking to know yourself, to realize if, in joining your life with another, it is better for you both in the after years. Know that true love is the voice of God in the soul. ever calling for its own. No life is complete in itself. It is only by the union of interests, the mingling of selves, that the highest and best is ever revealed. Self love leads always to destruction and death; seeks ever its own indi vidual comfort and gratification, and much that passes in the world to-day for love is only a more refined order of selfishness, which, so many unexpected ways-that far transcends, under a holy name, seeks ever its own gratification; while true, honest love, forgets itself in the life of another, and finds its greatest satisfaction in ministering to that other. Thus can you know the truth. Examine, my beloved, thine own heart, and judge for thyself whether it be for thine own satisfaction, or for a mutual good, a mutual benefit, thou seekest the pure young girl as thy bride."

Then there is a silence like unto death for a few moments, as with wondering eyes I beheld, as under some strange and mystic spell, the marvelous beauty of the presence before me. All things earthly seem faint and indistinct; the ticking clock upon the mantel sounds with undisturbed distinctness, but as from afar,

The vision is constantly undergoing a marked change, and as I extend my hand, as if to touch the shining garments that shimmered in their own light, a bunch of violets is slipped into my grasp, and in a soft whisper the spirit continues:

while I seem to be and yet not to be myself.

"You called, you sought me-I came! The dead are with you always; love lives forever; in the eternal realms goodness and truth are the steps by which human feet climb heavenward. Bless you always. I am your ---"

"Mother! mother!" I cry, and springing forward, fall headlong to the ground, grasping, not the fair flowers I thought I held, but only the thin air, and I awake to the realization that I am alone!

[To be continued.]

Taken in Time Hood's Sarsaparilla has achieved great success in warding off sickness, which, if allowed to progress would have undermined the whole system and given disease a strong foothold to cause much suffering and even threaten death. Hood's Sarsaparilla has done all this and even more. It has been taken in thousands of cases which were thought to be incurable, and after a fair trial has effected wonderful cures, bringing health, strength and joy to the afflicted. Another important point about Hood's Sarsaparilla is that its cures are permanent, because they start from the solid foundation of purified, vitalized and enriched blood.

## Are the Miracles True?

(Copyright, 1606.)

We present below answers to the following questions, from Rev. Dr. R. Heber Newton and Rev. Howard MacQueary:

If not, did Jesus delude the people and impose upon their oredulity?

2. If not, and the miracles are nevertheless

1. Are the miracles of Ohrist literally true?

untrue, how did such fabulous stories originate, and who was directly responsible for them

3. If we reject any part of the Scriptures as literal truth, must we not reject all; and if we reject the whole Scriptures as mythical, must we not reject every semblance of the Christian

#### Rev. Howard MacQueary Makes it all Plain.

Rev. Howard MacQueary, the distinguished Episcopalian divine, who created an immense sensation some years ago by denying the virginal birth of Christ, writes as follows:

The subject you broach is so important and far-reaching that it is difficult to answer it satisfactorily within any reasonable bounds of time and space, but I will suggest to you certain lines of thought bearing upon the ques tions you have asked me.

1st. Let me ask you to read Frederick Robertson's words, quoted in the preface to the first edition of my "Evolution of Man and Christianity," where he speaks of holding fast to the grand landmarks of morality and practical re-ligion amid all doubts that attack the soul. here is no necessity for the abandonment of the spiritual essence of Christianity, even if the Bible were compiled by unknown authors and contains many errors. Thus, whether Jesus uttered the sermon on the mount (Matthew v, 7) or not, its moral and spiritual value to you and me is just the same. Moody well says: "I know the Bible is inspired, because it inspires me." I should say I know that much of the Bible is inspired, because it inspires me -that is, those parts of Scripture which tell of noble deeds, of love, of purity, of self-sacrifice, of honor, inspire me to a noble life, and therefore I care not who wrote them. But you will say: "Other sacred and good books teach the same truths as well as the Bible." Doubtless, but that does not invalidate the truths of the Scripture. What if Bu Idha was influenced by the spirit of truth that inspired the Bible writers? Does that fact make their truths less true? I think not. But what I wish to insist upon is that morality and practical religion do not depend on a book, but upon your own conscience and reason; and whatever may be your intellectual difficulties, never think of rejecting "every semblance of the Christian religion." Never give up its spirituality and morality, even if you have to give up all its dogmas.
2d, You say: "If we reject any part of the

Scripture as literal truth, must we not reject Do you do this in any other case? When you find discrepancies and errors in certain histories—as Gibbon's, for instance, or Herod otus's—do you reject the whole as worthless? When you find chaff mingled with the grain, or dross with the gold, do you reject both? No but you exercise your reason, and separate the truths from the errors, the grain from the chaff, the metal from the dross. Unless you are will ing to do this in your study of the Bible, you never can understand that book. It is not more difficult to understand than Shakspeare, people would only give it the thought and at tion they give Shakspeare.

I have been over the ground on which you now stand. The first thing you must do is to grasp the fact that the Bible is composed of many books, written by different authors, at different times. It is a literature, not a single book. Hence one part may be false, and another true. Then you must ask which are true, which false? Who wrote this book, who that? In my book on "Evolution" I show that Paul wrote ten of the epistles attributed to him. alone we can frame a tolerably perfect life of Jesus, and can learn the important precepts of Christianity.
In my "Evolution" I show also that though

not written in their present form by Matthew, Mark, Luke and John, yet our gospels contain Christ's teaching in substance, and a correct record of his life's chief events. This is estab lished by a number of first and second century

writers after Christ.

What is true of the New Testament is true of the Old. It consists of many books, many parts, of unequal value. Their value can only be determined by studying the book as you would any other book. But the moral and spiritual teachings of Scripture lie on the surface, and are independent of all questions of the date and authorship of the several books. You might let such questions entirely alone, and yet get all the nourishment your soul needs from the Bible.

I hope you see now why I consider some parts of the Scriptures of comparatively little importance, while I accept other parts as true. The one is authentic, the other not. This book is rational and intrinsically credible, the other is not. Paul's character is superior to Abra-The Sermon on the Mount is better than the book of Judges, etc.

3d, You ask are the miracles of Christ liter ally true or not? If net, did Jesus delude the

people or not?

lanswer, most of the miracles are "literally true"; and Jesus was the greatest incarnation of the divine spirit that ever walked the earth. Most of the miracles reported in the New Tes tament are cures, and if you will read such books as Dr. Tuke's "Influence of the Mind Upon the Body," or Charles Barrows' "Facts and Fictions of Mental Healing," you will un "Facts derstand how these cures were wrought. Medical science has always recognized the fact that the mind has powerful influence upon the body, and many diseases of the body are due to mental causes.

All such diseases may be cured by such mental remedies as Jesus is said to have employed -namely, faith in one's own powers or those of some one else-a great physician, for example. The records of the cures that he wrought distinctly say that they were produced by faith. The resurrections from the dead were revivals from swoons, which were, and still are, deathlike in many cases. This is not mere conjecture, for in the case of Jairus's daughter (Matthew ix., Mark v., Luke vii.) the Master is reported to have said "The maid is not dead, but sleepeth." This gives us the key to the two other alleged resurrections from the dead-namely, Lazarus and the son of the widow of Nain. The accounts of these events were not written till fifty or seventy-five years after they had occurred, and then only from hearsay, and hence we may easily believe that revivals from trance had by that time been transmuted by the simple minded followers of Jesus into genuine rais ings from the dead. The same is true of the feeding of the five thousand, the walking on the sea, etc. Natural events had been magni fled into supernatural ones. If you think this doubtful, read Dr. Andrew D. White's excellent articles on "Miracles and Medicine" in the Popular Science Monthly for May and June, 1891-especially what he says of Francis Xavier.

This brings me to the second question, namely, if the miracles are not literally true was Christ an impostor, deluding the people? No more, I answer, that Francis Xavier, to whom were attributed, after his death, miracles that he never wrought. Had Jesus himself written these accounts of miracles, and palmed them off as supernatural actions when they were not, then he would have been an impostor. But he did not do this-others did it for him, or, rather, they did so in one or two instances. Mark this carefully! Only in the resurrection of Lazarus and the widow of Nain's son, the feeding of the five thousand and the walking on the sea, making only four instances in all of miracles that are apparent exaggerations attributed to Jesus.

If you were to read the spurious gospels referred to in my chapter on the documents, you would be surprised to find that the early Christians should have separated the false and the true events as well as they did. The spurious gospels attribute scores of the absurdest miracles to Jesus, while our gospels have, at most, '15 days.

only a half-dozen. The account of Christ's virginal birth and bodily resurrection are later additions to the history, written probably about seventy-five or one hundred years after his death. St. Paul, in I. Cor., xv. our Episcopal burial service), tells of a spiritual resurrection—an appearance in a spiritual form of Jesus and ourselves—and he says nothing about the virgin birth, which he would doubtless have done had it been reported in his day or had it been a fact. He wrote this epistle about had it been a fact. He wrote this epistic about twenty five years after Uhrist's death, and,

therefore, long before the gospels were written. You may now ask of what value are the miracles, according to this view? I answer that they show the high estimation in which Jesus was held by his disciples. If he had not been a very lofty character they would not have magnified his natural works into miracles, nor would they have attributed to him miracles which he did not perform. Only great characters are surrounded with a halo of legend and miracle, and all great characters in all ageseven Washington--are so idealized.

But, second, these stories of miracles tell of the love and good deeds of Jesus. He was the great physician who always stood ready to help the needy and the suffering. This is the real value of these stories, and how much it speaks for the Master! Believe me, if you will study the Bible as here indicated, find out who wrote its books, when they were written, what is their meaning, which books are historical, which poetical, which allegorical, which is true—what is practically true and what is false in it, the book will become more interesting, even fascinating, to you, and Jesus will be-come more lovable. Do not ask whether the book is inspired or not, but ask first, is it frue? If it is true, then it is inspired, for all truth is inspired! The grand original thoughts of a Shakspeare, a Newton, a Copernious, a Darwin, and an Emerson, which, crystallized in words, shine like diamonds through the centuries, are inspirations, as those great souls would admit frankly.

No matter how many and how great difficulties you may still experience, do not join with flippant skeptics in their denunciation of the Bible, and ever speak reverently of Jesus. On he contrary, cling to the Bible and to him. Always strive earnestly for more light and knowledge, as one who has passed the brunt of the flercest storm. I can assure you that if you persevere prayerfully and vigorously you will inevitably come at last to stand upon the firm rock of a rational faith and a sure and comfortable hope, while the very last cloud will have drifted forever from the sky above you, and the waves below will have been forver calmed into the restful peace and tranquility of a smooth glass-like summer sea.

I am very cordially yours,
Howard MacQueary.

Rev. Heber Newton's Answer.

Rev. Heber Newton is one of the most widey known Episcopal clergymen in our country to-day. He sends the following answer to the questions propounded him on the miracles:

In the Bible those things are inspired which inspire. All in the Bible that is moral and spiritual truth is inspired. The Bible is the record of revelations made to men of old by the spirit of God from within. The truths revealed by inspiration are truths for life; moral and spiritual truths. These truths are recorded by men—imperfect beings—in books. They are mingled with the ideas of the writer, and with some ancient history. The latter is the ore. Smelt it, and get out the mineral. The spiritual sense can always do this. When you get out a great truth you know it at once by the spiritual sense. The whole Bible is for these scattered gems. The Bible leads up to Jesus and his moral and spiritual truth-that is, his life. Trust this truth—that is, follow his life. This is the Christian religion. It is not com-plicated by any questions of biblical criticism. No matter who wrote any book; no matter how many mistakes it holds, this is sure; the life of Christ is our pattern of life, and revelation of a heavenly father. Trust and tollow that. Christ's miracles stand or fall without him-

self. Such an one must have peculiar power. Here is solid ground, for from these writings | He had. Never mind difficulties about any special miracle. He is the miracle. His wonderful works were natural to him as they must be to us if we could live as he lived. The re ports of his wonders may be twisted in the reporting. Never mind. Be sure that he is the real wonder—a sinless man. Trust and follow him. You see it is all summed up in this—Christ's life. Everything else is secondary. I commend to you Rev. James Freeman Clarke's "Thomas Didymus." Yours truly,

Yours truly, R. HEBER NEWTON.

Passed to Spirit-Life.

From the home of his daughter, at Stoneham, Mass., Feb. 3. CHARLES H. JEWELL, of Portland, Me.

13, CHARLES H. JEWELL, of Portland, Me.
Mr. Jewell was born in Wales, Me., June 30, 1830. He removed to Portland in 1847, and had been an honored citizen for nearly fifty years, being engaged in active business life for nearly all that time.
In his very early life he became a member of Chestnut street M. E. Church, but later was persuaded by friends to investigate Spiritualism, and he became fully convinced of its truths, and for fifteen years past has been a radical Spiritualist, and went over the river in the firm belief that he should meet the "loved who had gone before." He was a constant reader of the BANNER OF LIGHT, as well as Light of Truth.

of Truth.

His remains were brought to his home in Portland, and
the funeral services on Sunday P. M., Fe's, 16, were attended
by a concourse of friends. Large numbers of the Veteran
Firemen's A-sociation, of which he was an old member,
were present; the V. F. Ladles' Ald was also well repre-

sented.

Mr. Jewell leaves a wife (who has been a medium and speaker for some years), also two sons and a daughter, with many friends, to mourn his loving companionship and pres-The services were conducted by Rev. Mr. Rimmell of the 2d Universalist Church.

From Portland, Me., Feb. 18, after an illness of four days from that dread disease, pneumonia, Mrs. OLIVE E., widow of the late Wm. Bullard, aged 55 years and 11 months.

Mrs. Bullard was an active, energetic woman, whose business abilities were far above the average. She was a loving nother, and a true friend in the highest sense of that word. In her early life she was a Mothodist, but for the past twenty years she had been a firm believer in the beautiful truths of Spiritualism. Many of her dear ones had preceded her to the Better Land, her mother only two weeks before, and a beautiful and dearly loved daughter passed away three years ago, leaving a boy, who was Ars. Bullard's especial care. She leaves a daughter, several grand-children, sisters, and bosts of friends to mourn her physical presence; but they know she is only waiting to greet them when they. but they know she is only waiting to greet them when they, too, shall lay down life's burdens. The funeral services, on Thursday, Feb. 20, were conduct-ed by the writer.

From his home in Hanson, Mass., on Saturday, Feb. 22 BARNABAS EVERSON, aged 72 years.

BARNABAS EVERSON, aged 72 years.

Mr. Everson was one who has passed a very busy earthlife, having, until three weeks ago, personally attended to
his business and its interests. He has served his town as
Selectman, and occupied other positions of honor and trust.

As 8 Brittualist he was one of the most preneunced type,
ever ready to espouse its cause and defend its mediums,
and his hospitable home will be remembered by many of
the speakers of to-day. As an old friend, I am glad he has
been called up higher, for he knew when he was called the
loved ones would come to show him the beautiful path that
leads to the city called Home.

Funeral services were held at his late residence on Tues
day afternoon. There was singing by a quartet and a beautiful discourse by Mrs. Sarah A. Byrnes of Dorchester.

George Clarence Stetson.

From Somerville, Mass., Feb. 1, MRS. MERCY K. SAN

BORN, aged 68 years. Mrs. Sanborn was well and favorably known by a large circle of friends both in Somerville and Onset as a d-voted Spirithalls, and her genial, familiar face will be greatly missed from among the throng of Onset gatherings in years past.
Funeral from her late residence, 7 Jaques street, Tuesday, VERITAS.

Onset, Feb. 20.

From Olneyville, R. I., Feb. 19, FRANK W. AUSTIN, aged 29 years. He leaves behind a father and mother, brother and sister,

also an aged grand-parent, all of whom have the consola-tions of our Spiritual Philosophy.

The funeral was very largely attended, many of those be-ing present were communicants in Christian churches. The floral tributes were many and very beautiful. The services were conducted by the writer. GEO. A. FULLER, M. D. 42 Altarado Arenue, Worcester, Mass.

Feb. 12, 1896, HENRY PORTER of Lansing, Mich., a prominent Spiritualist and Odd Fellow, aged 74 years. His funeral services were conducted by Mrs. A. E. Sheets of Grand Ledge, Mich. Many members of the Order, of which he was an organizer, attended the funeral, the Lansing Lodge being present in a body.

A NEIGHBOR.

From his late residence, 229 Amsterdam Avenue, New

York City, Feb. 29, 1896, JAMES W. POTTER, after a long lliness.

He was aged 74 years 9 mon 3 days; and was a resident of Boston till a comparatively recent date.

From her home in East Bridgewater, Mass., Feb. 22, MRs. SUBAN WOODWARD BENNETT, aged 39 years 5 months and 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?

THE MOTHER'S BIRTHDAY.

BY MRS. GEORGINA WOOLLARD PELTON.

"Oh. mother, your birthday 's to-morrow; To the village, oh, please let me go. For I haven't a present to give you!" But she said: "Little daughter, no.

Come here, and I'll tell you a secret,

A be autiful thing to do.
A present that you might give me.
Your brothers and sister and you.

There is no one besides you to do it, I have wished for it o'er and o'er; 'T is not to be had for money, Not e'en at a city store.

A beautiful day, my darling, You could give to mamma if you would; Just show me how much you love me By striving all day to be good."

A4 she tried to explain to her Winnie How to help make a lovely day, Her dutiful elder daughter

Had felt what she sought to say. So the birthday dawned on the morrow, All sunny within and without; The breezes had scattered the cloudlets, And banished were frown and pout.

Did mother but hint a direction, Obedience was the rule; They all tried their best to show her Their love ere they went to school.

A fairy guided their footstops,

Another one hushed their noise; You scarce would have thought that they could be The same little girls and boys.

Oh! happy at heart were the children, And happy the mother, too: The song of her heart in the morning Made music the whole day through.

'T is writ that the greater blessing On the giver himself doth descend; But this mother was patiently sowing Seeds of joy that might never end. So she was both giver and gainer.

And they did both give and take
As they tried to make the birthday
A beautiful one for her sake.
Milford, O. —From the Herald -From the Herald and Presbyler.

### The Angel of the Household.

BY HUDSON TUTTLE.\*

Characters: Mr. Allson, Mrs. Allson, Correen and Ada, daughters. Scene First: Parlor, evening, Mr. Allson reading a paper, Mrs. Allson sewing, Correen at piano, Ada playing with doll.

Mr. A.-"There are strange events in these times. One cannot take up a paper without reading of some strange discovery. We move by steam, we talk by lightning. Things move in a swift current."

ADA.-"Yes, it makes one dizzy." MR. A.-"Ah! my prattler, come here. [She

stands by his side while he caresses her. Dizzy! Why you have not entered the stream. By-andby you will be launched on the tide, and borne away."

ADA.-"Oh! that will be fun." MR. A .- "That will depend whitherward the current bears you. When I see you at your thoughtless play I always think of that exquis-

Ah! little feet that such long years Must wander on through hopes and fears. Must ache and bleed beneath the load; I, nearer to the wayside inn. Where toil shall cease, and rest begin.

Am weary, thinking of your road.' ADA.-"So you think we children do not have any trouble. But we have just worlds of it. Did not my doll fall, and break its head off? [Showing it.] It was terrible. I had no appetite for my supper. I've seen folks cry because they lost their babies, but I am sure I felt the loss more than any one I ever saw."

Mrs. A.—"Hush, child, hush; your tongue seems incontrollable."

ADA.—"Worst of all, glued its head on again, and just as I had composed my feelings, it came off! Just as if you had cried your eyes out over a dead baby, and somebody should bring it to life again, and then, just as your heart was ready to snap all to pieces for happiness, its head should come right off!"

Mr. A.-" Undoubtedly you have a great deal of trouble, and yet twenty years from now you will look back, and think how happy you were."

CORREEN.—"You were speaking of the rapidity of the current of events, papa; what is there new in the paper to-day?"

MR. A.-"Ah! yes, Ada diverted me." ADA.-"I did not intend to. I will be so still you can hear all my noise." [Plays.]

MR. A .- "It is said on the authority of eminent men that our departed friends return, and converse with us."

MRS. A.—"Is this in earnest, or is it one of the falsehoods the press so liberally supplies the public?"

Mr. A.-" Earnestly told, and endorsed by prominent names in science and literature, and already several journals are devoted to the extension of this belief."

ADA.—"Papa, did you say spirits come back?"

MR. A.-"That is what is claimed."

CORREEN.-"That would be dreadful. should not dare enter a dark room. One would be sure of meeting a ghost."

ADA.-"I would; I like ghosts. They are good sort of people, and harm no one."

CORREEN.-"I wish you would not talk in tha; way, Ada. It is appalling to hear you

MR. A.-"I do not know as we should fear ghosts. They are only the spirits of mortals like ourselves, and according to one belief we are all ghosts."

CORREEN.-"Ghosts!"

talk in that way of ghosts."

MR. A.-"Yes, we are spirits clad in flesh. At death we cast aside this garment called the body, and then become, truly, ghosts. I never heard of a ghost harming any one, did you?"

ADA.-"Why, papa, did n't Bill Parsons run himself almost to death to get away from

CORREEN.-" That was his own fault, for it was no ghost at all-only a white calf." ADA .- " Papa, how do the spirits return?"

MR. A.-"I scarcely can tell, there are so many ways of communication." ADA.-"I would show myself in all the beau-

tiful clothes the angels would give me." MR. A .- "You would have to obey the laws which govern such things."

ADA. - "Laws! [laughs.] Why, papa, if I were a spirit I would come to you singing, and I'd sing to you so long and so loud you would

[\* The author recommends this sketch for use in Lyceum ntertainments, as it presents the great facts of spirit-love, nd affection and return.]

say, 'There comes my naughty girl, and no mistake.''

CORREEN. - "Ghosts are silent, and you would find that your ghostly mouth could not utter a loud sound. What would you do, then?

ADA.—"I would shout. I'd make the house haunted."

MR. A.—"Well, well, I do not incline to your trying the experiment. I prefer you as you are. It is time for you to retire. Sing a song, and we will say good night.

[Correen plays, Ada sings.] Oh! were you with me there, Free from all earthly care, All of my joy to share, I were more blessed; But it is best to stav Here in the earthly way Till the good angels say "Come to your rest."

[Curtain falls.] [A tableau is introduced between the scenes, representing the family weeping over the casket in which Ada lies.]

SCENE SECOND.

The same, only Ada being absent. MR. A.-"It is three months to night since our Ada was called by the angels. I hope she is as joyous as while here. Perhaps it is well. If heaven is a fairer clime than this, we should not repine that she has escaped the soil of this life to be transported there, but rather should rejoice. And yet, yet it is terrible. How deep and wide we had built our affections! How the tendrils of her love had woven themselves around our hearts! Oh, beautiful bud of promise, are you expanding your delicate leaslets in the soft sunshine of angel-life?" [Covers his face with his hands.]

COBREEN .- "I wish I could believe and know that spirits return; but, since Ada died, I doubt the more, for, could they, we should hear from her."

Mrs. A.—"Her death came on us like night." MR. A .- "Night-black, dreadful night of crushed hopes and exasperated senses."

Mrs. A .- "The little darling! Oh, that I might recall her-only for a moment-to look on her sweet face!"

CORREEN.-"She said she would return, singing, to us." MR. A.—"Childish prattle; yet how I love to

think of what she said: I stand on memory's golden shore, And muse and dream this winter night, Recalling forms that never more

Shall bless on earth my weary sight," MRS. A .- "Correen, will you please play some of the tunes our dear Ada loved?' MR. A.—" Yes, daughter; they may drift our

thoughts into happier channels.' [Correen plays, and Ada, as a Spirit behind the curtain, sings softly:]

" With rosebuds in my hand, · Fresh from the summer-land, Father, I come and stance Close by thy side. You cannot see me here, Or feel my presence near, And yet your Ada dear Never has died.

[Louder.] Check, then, the falling tear, Think of me still as near. Father and mother dear. Soon on that shore, Where all the loved ones meet, Resting your pilgrim feet. Shall you with blessings greet

Ada once more." [Ada slowly advances to the front of the stage, and addresses her parents.]

Oh! were you with me there, Free from your earthly care, All of my joy to share, I were more blessed; But it is best to stay Here in the earthly way Till the good angels say, 'Come to your rest."

[At the close Mr. A. eagerly attempts to grasp her, and the curtain falls.]

## The Children's Progressive Lyceum

No. 1,

Held its usual Sunday session on the 1st inst., and there was a good attendance, considering the severe weather. The Conductor being absent, Mr. N. B. Austin, the Assistant Conductor, presided, and explained the lesson, after the consideration of the subject by the | In "Chapters from a Life" discusses Andover Girls groups with their leaders.

The exercises were interesting, as they al ways are. Prof. Schaller rendered a beautiful solo on the violin. Miss Helen Gale sang, and her sister Marie gave a recitation, as did also Master Harry Williams; Little Eddie followed with a song, and Leon Sloper, recitation.

Appropriate and interesting remarks were also made by Mr. Charles A. Day, who visited the Lyceum for the first time, and was much interested in the effort being made for the unfoldment of these youthful minds.

This Lyceum begs the attention of all Spiritualists, as well as those who take an interest in the welfare of children and love to see and hear them at their best, to the announcement that the promoters of the Lyceum will continue the Anniversary exercises of a character given in former years on the evening of Tues day, March 31, and have secured Union Hall, on Boylston street, between Tremont and

and Washington. Mrs. Butler, to whom the Spiritualists of Boston owe the present existence of this society, will have the matter of entertainment for the occasion in charge, and this is a sufficient guarantee of its excellence, as she always commands the love of the children, and knows how to make their efforts attractive to so large a portion of the community.

The admission will be twenty-five and thirty-

five cents-all seats reserved.

CHARLES T. WOOD, Conductor.

## Boston Spiritual Lyceum.

This Lyceum held its regular session at Berkeley Hall Sunday, March 1. On account of the illness of Mrs. Hatch, the school was in charge

of the Assistant Conductor and Assistant Guardian. The scholars were very attentive, and the session was a very interesting and instructive one.

The subject of the lesson, "How Can we best Advance the Cause of Spiritualism?" had many intelligent answers. One of the best was: "We can advance the cause among those not familiar with its precepts by living an honest, upright life. When we accept the phenomena, and are sure of our convictions, we should carry the grandeur of this beautiful philosophy woven into our very being. Remembering that it

tenchen windom, love and truth, we cannot fall to impress others that our religion is not only the most elevated and educational, but that it is practical and natural."

The exercises were especially fine. We had The exercises were expecially line. We had a plane sole by Mr. Watson; recitations by Ward Armstrong, Carl Lee Root and Johnnie Ormsby; song, Winnie Ireland; reading, Mr. Armstrong; plane sole, Mrs. Frost, and a pleasing song from Miss Laidlaw. Mr. Lewis addressed the school, and was very interesting. The children listened very attentively to Dr. Root who always has much to improve upon Root, who always has much to impress upon their young minds.

A. R. WAITT, Ass't Conductor.

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#### Midwinter Convention of the State Association at Jackson, Mich.

Great interest was manifested in the third mid-wir. ter Convention of Michigan State Spiritual Association, which (pened for a three days' session at the armory of the Emmet Rifles, Friday afternoon, Feb. 28. When President L. V. Moulton of Grand Rapids called the Convention to order at 2 o'clock, nearly one thousand people were seated in the hall. Mr. Moulton made a pleasing address, and then the Jackson City Quartet sang. Hon. E. W. Barber delivered the address of welcome, which was listened to with marked attention.

In the absence of Vice-President Abbie E. Sheets of Grand Ledge, Anna L Robinson of Port Huron responded to the welcoming address in a delightful speech. The session closed with harmonious music by the Mandolin Club.

Over twelve hundred were in attendance in the

Over twelve hundred were in attendance in the evening, and fully two hundred more were standing near the entrances and in the pariors. All listened attentively to the address of Anna L. Robinson, who was the speaker at the evening session. Mrs. N. A. Galbraith sang "Sweet Charity," with piano accompaniment by Mrs. Edith Van Epps, with good effect, and "Glorious Night," with a violin obligato by Persons Lyon. Following Mrs. Robinson's address, W. H. Mansfield of Cleveland, who is considered one of the two finest slate-writers in the country, gave a

H. Mansheld of Cleveland, who is considered one of the two finest slate-writers in the country, gave a demonstration and received many messages.

Saturday morning, at 10:30, a Conference was conducted by Allen Franklin Brown of St. Paul and David P. Dewey of Grand Blanc; briet remarks were also made by Mr. Barber of Jonesville, Mr. Cook of Scotts, who also read a poem, Mrs. Anna L. Robinson of Port Huron, Col. H. C. Dodge and Mrs. Parcell Dunn of Jackson and others. Solos by Miss Pearl Davenport and F. W. Curtis.

The afternoon session was attended by another large gathering. Mrs. C. E. Woodruff of South Haven delivered an address in place of Melvin A. Root, of Bay City, who was unavoidably absent; Marion Carpenter also spoke.

The arrival of Abbie E. Sheets, Vice-President, added interest to the evening session, and although she has just recovered from illness, her address was exceptionally fine. Allen Franklin Brown of St. Paul

exceptionally fine. Allen Franktin Brown of St. Paul gave a public exhibition of character and mind-reading which was successful, and closed the day's pro-

gram.
Sunday morning, March 1, at 10:30, Mr. Brown conducted the meeting, and at 2 o'clock President Moulton, by special request, delivered his popular lecture on "The Science of Vibration."
In the evening Mrs. Abbie E. Sheets spoke, Mr. Brown also took part, Mrs. E. R. Hague sang, and President Moulton made the closing address, saying the Convention as a whole was the grandest and most successful they had ever held. He took special pains to express the gratefulness of the Association for the unparalleled interest shown in Spiritualism by Jackto express the gratefulness of the Association for the unparalleled interest shown in Spiritualism by Jackson people, and for the cordial entertainment given the visiting members. For fear that some one would not receive their merited share of thanks resolutions were passed again, thacking the people, the committees, musicians, newspapers, and all others who aided to make the Convention a success, and pheasant for its rartier and a Dorations amounting to \$15 were reparticipants. Donations amounting to \$45 were re-ceived during the Convention. The State Delegate Convention will be held in Lansing Aug. 10. We are indebted to the Morning Patriot of Jackson, Mich., for much of the above.

## March Magazines.

THE CENTURY for March opens with a timely ar ticle by F. Hopkinson Smith, entitled "A Personally-Conducted Arrest in Constantinople," with illustrations by the author. There is a note of readableness repeated in this number, notably in three stories by Vibert, the French artist, accompanying his famous pictures; also an article by Prot. H. C. Mercer of the niversity of Pennsylvania, giving his researches while on the track of "The Arkansas Traveler", also in an article on "John Randolph of Roanoke," by Powhatan Bouldin. Another article of popular character is a sketch of the elder Dumas, by Mrs. Emily Crawford, the Paris correspondent. The fifth part of Mrs. Humphry Ward's new novel, "George Tressady," is entertaining; also the fourth and concluding part of Mr. Hopkinson Smith's "Tom Grogan," and short stories by Chester Bailey Fernald and Mrs. Burton Harrison. "The Life of Napoleon," by Prof. Sloaue, still continues interesting. The "Stampingout the London Slums," written by Edward Marshall, Secretary of the New York Tenement House Commission, will be in the nature of a revelation to Americans, besides giving suggestions as to the treatment of similar problems in our cities. "Ways and Means in Arid America" is an important article by Mr. William E. Smythe, with illustrations by Mrs. Foote, Harry Fenn and Orson Lowell; Prof. Woodrow Wilson of Princeton has a fine paper on "An Author's Choice of Company," and Dr. Allan McLane Hamilton a short essay on "The Perils of Small Talk," The departments are all well cared for. The Century Company, Union Square, New York.

MCCLURE'S MAGAZINE.-The opening paper is another contribution by Ida M. Tarbell on "Abraham Lincoln," in which she writes of his election to the Tenth Assembly-admission to the Bar-and his removal to Springfield, with twenty-two pictures, including four portraits of Lincoln. This number also contains stories by Rudyard Kipling and Robert Barr, also poems by R. L. Stevenson and Eugene Field. In "A Century of Painting" Will H. Low writes of Goya and his career-four English Painters of Familiar Life, and the French School, with reproductions of celebrated pictures by Goya. Wilkle, Mulready, Leslies, Delacroix and others; Elizabeth Stuart Phelps as Students of Theology-writing Sunday-school books -Writing for a Living-with pictures. John Hay, Julia D. Whiting, Cleveland Moffett and Editorial Notes, close a very readable number. S. S. McClure (L mited), 30 Lafayette Place, New York City.

RECEIVED.-The Theosophist, published by the proprietors at the Theosophical Society's Headquarters, Adyar, Madras. The Journal of Hygiene and Herald of Health, 46 East Twenty first street, New York. The American Kitchen Magazine, published by the Home Science Publishing Company, 485 Tremont street, Boston, Mass. The Spiritual Review, London, 113 Edgeware Road, Marble Arch, W. Notes and Queries, published by S. C. and L. M. Gould, Manchester, N. H. The Independent Pulpit, J. D. Shaw, Waco, Texas. Cassell's Family Magazine, The Cassell Publishing Company, 31 East Seventeenth street (Union Square), New York. The New St. Louis, Advance Book Company publishers, 2819 Olive street, St. Louis, Mo. The Quiver, The Cassell Publishing Company, 31 East Seventeenth street (Union Square), New York.

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The was papers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

# Banner of Pight.

BOSTOM, SATURDAY, MARCH 14, 1896. 186UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

### Religious Legislation.

The danger signal appears plainly in the bills before Congress on this important subject. The so called Morse Sunday bill, to operate in the District of Columbia, is the latest of them all. To understand and appreciate the spirit of the movement, it is of importance to read the record of what has so far been done. This religious class legislation began as far back as 1829-'30 The United States Senate was then called on to consider the transportation of the mails on Sunday. The report of the Senate Committee opposed the movement as vigorit is always dangerous in the extreme for extensive religious organizations and combinations to attempt to effect a political object; it would establish a principle which would lay a rights of the citizens. The "terms of ecclesi- number. astical communion" of the Synod of the Reformed Presbyterian church declares that those accepting membership are pledged to labor for the "constitutional reform" above referred to and to refuse to "incorporate by any act with the political body until this blessed reformation is secured."

The members of this synod did not vote nor hold office. The General Synod of the Reformed Presbyterian Church was organized later than that just named, in 1833. It allowed in my father's home when I was a small child, its members to hold office, but restrained them from voting. The third organization of this character is stricter than the others, but its numbers are trifling. The fourth is known by the name of The Reformed Presbyterian Church, and The Reformed Presbyterian Church in the United States and Canada. But for the persistent agitation of these four religious bodies, it is believed that the effort to bring about obnoxious religious class legislation would undoubtedly die out. The regular Presbyterian denominations are not actively engaged in this bigoted movement, yet they have not considered the other side of the question, and consequently assent to what the Reformed Presbyterians urge, and without doubt furnish money to help maintain "the Christian Lobby," and for promoting its projects. The active societies engaged are The Sunday League of America, The National Reform As sociation, The Woman's Christian Temperance Union and the Prohibition Party.

The organ of the National Reform Association stated in 1887 that "the political aim of Christianity is to bring forth a time in which Christianity shall control the caucus, religion shall control the politics, the politicians shall in Jacksonville for a brief stay. be saints, and the polls holy ground." In the same year the National Convention of the Woman's Christian Temperance Union declared that "the kingdom of Christ must enter the realm of law (force) through the gateway of politics." Yet Christ assured Pilate that consideration till next week. his kingdom was "not of this world." The Christian Endeavor, Epworth League, King's Daughters, and the rest, have each joined more or less in the effort to bring Christ into the "realm of law through the gateway of politics." There is now an active "Christian Lobby" organized for the purpose of influencing Congress. Their cunningly devised scheme aims a death blow at all religious liberty. It places the interpretation of creeds and of Scripture within the jurisdiction of Congress and of courts. Under such a law as the proposed Morse bill contemplates, those who, through politics, have been placed in charge of the arrest and trial of the criminal class are to decide what constitutes "work of necessity and mercy," what constitutes the "religious observance of Saturday," and what is to "disturb and involve others."

Why should the civil law be placed as a weapon of toleration in the hand of one class of religionists to force another class from their liberty? When the religious census of the country was taken in 1890, the entire membership of all religious bodies, of whatever name

less than one million were foreign born, and had not at the time of taking the census been naturalized. The percentage of the adult population that was opposed to religion exceeded the membership of the largest religious denominstion. Only five per cent. of the adult males in the District of Columbia were church members; only fifteen per cent. regularly attended church; and only twenty-five per cent. attended church at all. A clear majority of the members of those denominations which tacitly assent to a sacredness for Sunday, do not fully agree with the traditions upon the "Sabbath question." The Augsburg Confession, the guide of Lutherans, declares that the keeping of Sun day is not regarded as a necessary worship of God. The Friends acknowledge no moral obligations to keep the first day of the week, or admit any inherent holiness in it. And Cardinal Gibbons, in his work, "The Faith of our Fathers," page 111, says, "You may read the Bible from Genesis to Revelation, and you will

If this Morse Sunday bill should pass Congress, it will prove to be a gigantic stride toward the union of Church and State for this free country; and the work would be practically accomplished by the passage of the "Godin-the (U.S.) Constitution" amendment, which is now being asked for by (in effect) the same parties-an amendment which every friend of human rights in America should steadily op-

not find a single line authorizing the sanctifi-

cation of Sunday."

#### The Bible in the Balance.

If any of THE BANNER readers wish to gain an insight into the tremendous outward drift now existing in the churches generally from the old-fashioned evangelical dogmas that so cruelly bound our sires-a drift which Modern Spiritualism has so largely induced by its appeals to human reason and enlightened scholarship, and its incontrovertible revelations concerning man's life as projected beyond the veil of so-called death-let them read carefully and reflectively the syndicate article we print on our second page: "Are the Miracles True?"

The admissions there made concerning the hitherto-considered inerrancy of the Scriptures are not embraced in statements evolved by common critics, Spiritualists, Materialists or Agnostics, but are the previously prepared utterances for publication of two of the most important pillars of the Episcopal church in America-two widely popular clergymen who have the courage of their convictions, and whose scholarship bestows on what they say a "standing in court" immeasurably beyond and above the keen barkings of the creedal mongrels who have sought in the past to snap at their feet as they trod the paths from material boxed up dogma to the exercise of the spiritual sense in matters religious, and who are ready to say with the hero-lights of the past: ALI TRUTH IS INSPIRED. Peruse the article, and judge for yourselves, patrons of THE BANNER

## The Woman Suffrage Question

Now being up for consideration again in the Massachusetts Legislature, THE BANNER, with a desire to put before its readers all current topics, will print next week the full report of ously as it is being done to day. It stated that an able argument in favor of extending the suffrage, by Helen H. Gardener. This address, which thoroughly goes over the ground at issue, has been put in our possession for foundation for dangerous innovations upon the | publication by this talented lady, and will prove spirit of the Constitution and the religious of special interest to readers of our succeeding

## What a Friend Says.

Mrs. M. S. McIntosh of Union City, Pa.,

"Find enclosed a renewal of subscription for the dear old BANNER. I notice in the issue just received a reduction in the price, which I hope will bring you in many new subscribers. I have always felt as though it was worth the price I paid for it before. I am a native of Massachusetts, and used to see THE BANNER so it seems like an old friend. I wish you success, spiritually and financially."

## Secretaries

Of local societies in New England must send in their reports earlier; we are reluctantly obliged to leave out several notices this week as too late for use. — We have received from New Haven, Ct., too late for insertion, a letter wherein the services of Mrs. M. E. CADWAL-LADER (of Philadelphia) and others are spoken of appreciatively. It will appear next week, together with the report of the occasion by the New Haven Journal and Courier.

## Union Hall, Boston.

Read what Charles T. Wood says at the conclusion of the report of the session of Children's Progressive Lyceum No. 1, concerning the Anniversary Services to be held under its uspices, and those of Mrs. Butler, in the above hall (Boylston street), on the evening of March

An interesting letter from Lake Helen, Fla., by Mrs. Kate R. Stiles, of Boston, was put in type for this issue, but space is wanting for its accommodation; will be printed in our next. Mrs. S. was to leave the camp March 6 for Tampa, where she has an engagement for two or more weeks, after which she expects to be

The pressure of the New York Mass Meeting Report and other matters this week has operated to abbreviate our editorials; several points we hoped to treat cannot reach

A letter has been received from H. D. Barrett, which will be printed next week.

Read card of Mrs. Florence K. White, seventh page.

THE SPIRITUAL BODY REAL, NEW EDITION.—This pamphlet by G. B. Stebbins seems approved by competent readers. Dr. J. H. Dewey of New York says: "A most interesting pamphlet by a writer who always approaches his subject with the sweetness of a child and the wisdom of a sage. Get a copy to read and several to give away." Mrs. Helen Stuart Richings, as our readers will remember, gave it warm

commendation as valuable. A new edition, just out, enables us to supply all orders. "Notes" have been received from G. H Brooks, Wheaton, Ill., in which he writes: "The fifth Sunday of this month I go to Paw Paw, Mich., where I hope to neet many of my Michigan friends. My permanent address is Wheaton, Ill., Lock Box 536." The notes will be printed in full next week

## Providence, R. I.

The Spiritualist Association will hold its Anniversary services at Columbia Hall, Sunday, March 29. Mrs. Helen L. Palmer speaker; other exercises to be presented. B. F. P.

or creed, did not exceed one third of the population. And one-third of these would amply represent the proportion of adult males that were members of the religious organizations of the United States. Of these adult males not the United States. Of these adult males not the united States.

#### (From the Ceyton Independent, Colombo, Jan. 14, 1896.) Mr. W. Tebb in Colombo.

Mr. Tebb [who arrived in Colombo Jan. 12] has been twice round the world in the interest of the cause [of anti-vaccination], and he was here prosecuting his inquiries a few years ago. He is now come on a short visit to India, accompanied by his daughter. They were met yesterday on arrival by Mr. Peter de Abrew, and they remained during the day as the guests of Mrs. Higgens at the Musaeus School and Orphanage in the Cinnamon Gardens. It may be interesting to learn that Mr. Tebb is the author of several works relating to the public health, among which a voluminous treatise, the "Recrudescence of Leprosy and its Causation," may be mentioned. It seeks to show that the increase of leprosy during the past thirty years in the Sandwich Islands, South Africa and other countries, has followed pari passu with the introduction and extension of vaccination. When he was in Algiers, in 1884, Mr. Tebb made a special study of an outbreak of a disgusting malady infecting fifty-eight recruits of the 4th regiment of zouaves, which was due to vaccination, the source of the disease having been previously officially denied. The facts were published by Mr. Tebb in the London Times. A Royal Commission to inquire into the re-

sults of vaccination was appointed by the British Government in 1889, and nearly one hundred reputable witnesses, including eminent pathologists and statisticians, have given evidence to show that while the Jennerian practice has had no effect in preventing or diminishing smallpox, it has been frequently instru-mental in spreading the most loathsome and incurable diseases, and that thousands of defenseless children have been destroyed by the poison of the vaccinator's lancet. Mr. Tebb appeared before the Royal Commission five times, and gave chapter and verse for the whole of his terrible indictment. The evidence disclosed by witnesses has been published in four voluminous blue books, and the sixth and final report is nearly ready for publication.

Although both the public and the reporters were excluded from the tribunal, much of the incriminating evidence has leaked out since the issue of the 4th and 5th reports, and the effect has been largely to discredit vaccination all over the country, and there are now about one hundred and twenty towns and poor law unions where the people are in open revolt against the Vaccination Acts, which are reduced to a dead letter. One of the most notable features of this importent tribunal has been the absence as witnesses of all the prominent advocates of vaccination. Conspicuous amongst these absentees are the editors of The Lancet, The British Medical Journal, and the editors of the Scottish, Irish and Indian Medical Press, Sir John Simon and Lord Playfair, these vaccine propagandists being aware that their misleading statements as to the safety and benefits of vaccination would fall to pieces under the searching cross-examination of Dr. W. J. Collins, Mr. Allanson Pictor, and other unprejudiced members of the Commission. It is believed that the results of the Commission will make an end of the Compulsory Laws, first in England, and ultimately wherever the Jennerian system of State blood-poisoning has been adopted. Mr. Tebb will hold himself in readiness to furnish any information that may be desired on this important public health question during his sojourn in India.

#### Verifications of Spirit Messages. To the Editor of the Banner of Light:

In THE BANNER of Sept. 21, 1895, is a communication from spirit Dr. James Howarth. I was not personally acquainted with him, but am well acquainted with a niece of his, who has told me much concerning him while in the body; also, she has spoken of some of the individuals that the doctor mentions in the mes sage. By what I know about him, I think the

message and identity is well substantiated. Respectfully yours, A. Jossellyn. Crescent City, Fla., Feb. 24, 1896.

To the Editor of the Banner of Light:

It gives me great pleasure to recognize and verify a communication given by CHARLES CONE, in issue of BANNER OF LIGHT, Sept. 28,

He was a friend and neighbor for many years The names mentioned I recognize, Lottie having communicated through the mediumship of Mrs. M. T. Longley, at the BANNER OF LIGHT circle, about five years ago. It was at Owego, N. Y., not Oswego, where Mr. Cone passed away. I can account for that mistake, he having been a paralytic for many years, affecting his speech very much. He speaks of taking on the earth conditions in the communication. Mr. C. was an earnest Spiritualist for many years. Wishing you success with your valu-

able and instructive paper, I remain,
Yours for truth. Miss E. A. Hodge.
Susquehanna, Pa., Feb. 24, 1896.

To the Editor of the Banner of Light:

In the message printed in the issue of the BANNER OF LIGHT OF Oct. 5, 1895, from MITCH-ELL LINCOLN, I desire to say that all the names given are familiar to me, particularly that of Charles Dolbeare, who was an intimate friend of my husband, and who has returned through spirit messages to me several times with my husband.

MRS. EDWARD J. FRENCH 16 Green street, Everett, Mass.

#### Movements of Platform Lecturers. [Notices under this heading, to insure insertion the sa. week, must reach this office

Deloss Wood has been engaged to speak in Phila-delphia, Pa., at the anniversary exercises. March 23 Would like to make Sunday engagements with New England societies for season of '96-'97. Address Box 199. Danielson. Ct.

Mrs. Mattie E. Hull lectures in Springfield, Mass Sunday, April 5; in Northampton, Mass., April 7; in South Hanson, Mass., April 26 Sundays, April 12 and 19, are disengaged; she can be secured for those dates in lowns not far remote from Boston, also for week-sight work. The Sundays April 72 March 18 of the Sundays and Sundays are diseased to the Sundays and Sundays and Sundays are March 18 of the Sundays are March 18 of the Sundays are supported to the Sundays are supported to the Sundays and Sundays are supported to the Su night work. The Sundays for May are engaged; an nouncements will be made later. She can be secured for dates in June on reasonable terms. She will probably make her headquarters in Boston until July or August; after that time her engagements are in the Middle and Western States for some months. She is ready to engage with societies for the fall and winter of 1896 and '97. Address, 502 Columbus avenue, Bos

A correspondent writes: Mrs. Agnes Locke, a good speaker and excellent test medium, would like to make engagements with societies. Address, 52 Howard street. Lawrence, Mass.

Dr. C. W. Hidden of Newburyport, Mass., began his three weeks' engagement at Lake Helen. Florida, on March 1. From Lake Helen the Doctor goes to Tampa. St. Petersburg, St. Augustine, Jacksonville, and possibly to Atlanta, Ga., thence northward to Washington, New York, and to Springfield, Mass., where he is due to lecture April 26.

Mrs. Carrie L. Hatch of Boston is slowly recovering from her recent severe illness, and will be out again very soon.

Hon. O. P. Kellogg has returned from the West and his present address is East Trumbull, O. Walter H. Rollins, lecturer and platform test medium, will make engagements with societies for the months of March, April and May. Address 141 Washton street, Salem, Mass.

Mrs. A. E. Sheets, the well-known inspirational speaker of Grand Ledge, 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 dates and terms.

Mr. J. Frank Baxter will conclude his Lima, O., en-Mr. J. Frank Baxter will conclude his Lima, O., engagement on Sunday evening, March 15; will lecture in Canton, O., Tuesday and Wednesday evenings, March 17 and 18, and return East in time to keep his appointments in Salem and other places about Boston for Sundays, March 22-31 inclusive. The Sundays of April he will lecture in Titusville, Penn., beginning with practical Easter services of lectures, music, and demonstration on Easter, April 5. He will lecture before the Connecticut State Convention in Hartford on Saturday and Sunday, May 2 and 3.

Mrs. Nettie, Holt-Harding of Somerville, Mass.

Mrs. Nettie Holt-Harding of Somerville, Mass., spoke for the First Spiritual Society of Rockland, Me., Feb. 29 and March 1.

## "Congress in Session."

Now is the best season of the year to visit Washington, D. C. Royal Blue Line personally conducted tours leave Boston April 3 and 15, and May 6. Accommodations are first-class; stop-over privileges at Philadelphia and New York. Send for Illustrated Itinerary and "Gulde to Washington." to A. J. Simmons, N. E. A., 211 Washington street, Boston.

## The New York Convention.

We give on our first page a report of the recent Mass Convention in New York City, as made for THE BANNER. The press of that city gave good references to the meeting, and we subjoin the following condensation from The Recorder-the reports of which paper were of uniform excellence-in order to show our patrons how the occasion appeared when viewed through secular eves:

Spiritualists from all over the country were present in the concert hall of Madison Square Garden.... A morning, afternoon and evening session were held yesterday [Wednesday, Feb. 26] and the same program will be carried out to-day [Feb. 27]. The Vice-President of the Association, Mrs. Cora L. V. Richmond, is Chairman. This brilliant lady makes an ideal presiding officer, and her eloquence is one of the features of the proceedings.

an ideal presiding officer, and her eloquence is one of the features of the proceedings.

Among the prominent Spiritualists in the hall yesterday were: Mrs. Mary A. Newton, widow of Henry J. Newton, recently killed by a cable car in this city; Secretary Francis B. Woodbury; Titus Merritt, Secretary of the Yonkers Society; Miles M. Dawson, Miss Margaret Gaule, Mrs. Milton Rathbun, Miss Helen Marvin, Mrs. Helen L. Palmer, Dr. F. B. Lawson, Mrs. A. M. Glading, A. H. Dailey, John Eggieston, Oscar A. Edgerly and Honorary Vice-President Mrs. M. E. Cadwallader, youthful and magnetic, whose conscientious and effective work has greatly helped the Association. the Association.

The morning session began at 10:30, and after a few words of welcome by Mrs. Richmond, there was a hymn, sung by an audience that occupied nearly every chair in the orchestra section of the hall, after which Secretary Woodbury spoke as follows of the aims and the field of the Association:

"This Convention has delegates present who represent as many as one hundred and fifty spiritualistic societies, and the total membership of these societies is fully one hundred and fifty thousand. The prime

societies, and the total memoership of these societies is fully one hundred and fity thousand. The prime objects of this Association are the protection of honest mediums the exposure and denouncing of fakirs and other impostors who use Spiritualism as a cloak for their money-making charlatanism. Then, of equal importance in the eyes of the members of this great Association, is the discouragement of any proposed union between Church and State, and our loyalty in maintaining the Constitution of the United States is one of the principal tenets of our faith."

Mrs. Newton told of a message that she had received from the spirit of her hust and, whose life had been sacrificed on the cable car track.

John Eggleston was the next speaker. After her invocation Mrs. Richmond defined the

After her invocation Mrs. Richmond defined the objects and meanings of Spiritualism.

"So many and so startling have been the facts called up by Spiritualism." she said, "that the scientific world is at a loss to know how to explain them. It stands baff d, doubting, skeptical, mystified.

"Spiritualism exists in order to make clear the reason why man lives after what is commonly called death. I want to protest against those law-makers—unjust, unreasoning as they are—who seek by legislative action to stop the manifestations of mediums. I protest in the name of the Association, which aims to clear up the supposed mystery of life beyond the grave. We should be helped, not retarded. These laws have stopped mediums from giving advice, communicating with friends beyond the grave, and from poluting out to persons the enemies who are persecuting them. You might just as well arrest a father for giving advice to his own son; a lawyer for telling his giving advice to his own son; a lawyer for telling his client his legal rights."

Mrs. Richmond was cheered enthusiastically. William H. Franks, a prominent successful medium, then gave some clairvoy ant exhibitions that caused the audience to crane necks, and remain breathlessly still.

Nothing in the evening session, not even the tests presented by Miss Maggie Gaule, developed the interest that was aroused when Mrs. Mary A. Newton read an address of welcome alleged to have been written on the previous night by the spirit of her husband. Dr. H. J. Newton. Miles M. Dawson spoke on the new psychic science....
J. W. Fletcher contended that there are thousands

of believers in Spiritualism who are ashamed to assert their belief, and yet who, when they listen to or read a sermon, "take" a homeopathic dose of Spiritu-When Miss Maggle Gaule was invited to present

some tests, she said that the spirits were present in such great numbers that she found it difficult to avoid being thrown into a trance. [She then gave several tests, with her usual great success.]

The large attendance which marked the mass meeting of the Spiritualists in Madison Square Concert Hall on Wednesday and Thursday [say: the Recorder of March 1] showed how much the interest in this re-ligion, as Spiritualists call it, has grown. The most prominent Spiritualists in the United States were present.

The National Spiritualists' Association was repre-

sented by Mrs. Cora L V. Richmond of Chicago, Vice President. Mrs. M. E. Cadwallader of Philadelphia Honorary Vice-President; Francis B. Woodbury of Washington, Secretary; B. B. Hill of Philadelphia, Second Trustee. Destinguished visitors were Mrs. J. S. Soper of Boston, Mrs. A. M. Glading of Doyleston, Pa., Mrs. J. B. Dil'on of Hartford, Mrs. H. L. Palmer of Bridgeport, J. W. Fletcher of this city, Mrs. Kurth of Brooklyn, Theodore J. Price and wife of Philadelphia, and John Eggleston of this city.

The National Solitanilles, Association of the United

phia, and John Eggleston of this city,
The National Spiritualists' Association of the United
States of America is an incorporated body, having
been made such in the District of Columbia on Nov. 1,
1893. The origin of the Association is circetly due to
the energy of John B. Wolff, a prominent citizen of
Washington, and one of the leading Spiritualists of
this country. He was for a long time the efficient
President of the spiritualistic society in the capital
city, and became very well known for his contribution
to spiritualistic periodicals in Great Britain and to spiritualistic periodicals in Great Britain and America. He was an ardent advocate of organization, and continually, with pen and voice, urged that the Spiritualists of America should "get together." He frequently said that he should work for Spiritual-

ism and for national organization just as earnestly in spirit-life as he had done up in earth. During the winter of 1892-93, after what Spiritual-ists termed his earth-life had closed. Mr. Wolff fre-quently materialized through the mediumship of Mrs. H. V. Ross in Washington, and rold friends to whom he appeared that the time was ripe to move for a na-tional organization. One of the altendants at these seances was Major R. A Dimmick, to whom Spirit Wolff especially directed his remarks. Major Dimmock was informed that he was the man selected to take the initiative in this important movement. Fi rally, being impelled by a strong band of spirit-helpers, he communicated his ideas to other Spiritualists. They urged bim to act at once. They appointed a committee of five to feel the pulse of the Spiritualists throughout the country on the subject. This committee was composed of Milan C. Edson, Chaltman; Major Diomick Corresponding Secretary. Henry milite was composed of Milan C. Edson, Chairman; Major Dimmick, Corresponding Secretary; Henry Steinberg, Trasurer; Theo. J. Mayer and Oscar W. Humphrey. This committee issued a call for a Convention, which was held in Chicazo, and began on Sept. 27, 1893 lasting three days. It was attended by note than one thousand Spiritualists from all parts of the United States, and was honored by the presence. the United States, and was honored by the presence of Edward Schlochauer, who was a delegate from the Sohinx Spiritual Albance of Berlin, Germany. Milan C Edson called the Convention to order. One of the most stirring addresses delivered was by Mrs. Cora

L. V. Richmond. During her speech she said:

"Forty years ago to talk to Spiritualists about or ganization was like talking to ore who had escaped from prison about going back again, or like shaking a red flag before a bull; but Spiritualists now know that they must look to organization in order to insure their prosperity, although we recently heard in a great assembly, known as the Parliament of Religions, that everything was being organized to death. But, friends, when the sunshine is offered by the Infinite, when the atmosphere is offered for you to breathe, when all the blessings of the earth and air are at your command it is not, Shall we organize runshine or fresh air, or whatever blessings are given? but the question is, Is it necessary to organize to present the present the present the present the state of the present the prese the question is, is it necessary to organize to pre-vent them from being taken from us? We seem to think by our presence here that it is. Fruth was or-ganized before you, or we, or any human lives were born. There is but one truth that Spiritualism needs to emphasize, and that is Spiritualism. No qualification is necessary.' The following resolutions were unanimously adopt-

DECLARATION OF PRINCIPLES.

Whereas, It is the purpose of this Convention to organize upon a scientific, philosophic, moral, and religious basis; and, and.
Whereas, It is necessary to establish methods of teaching
the facts and scientific truths of spiritual development;

Whereas, There are an infinite and eternal energy and wisdom manifested in nature, wherein man is the highest organized intelligence, subject to the law of progressive development, and

organized intelligence, subject to the law of progressive development; and, Wher. at, Several million people of the United States are devout advocates of the philosophy of Spiritualism, and entitled under the Constitution of the United States to protection in any form of worship, teaching or practice of their knowledge and belief with the rights of others; Therefore, We, the delegates to the National Convention of Spiritualists, affirm a belief in the continuity of all life and its operations in accordance with intelligent law, and we affirm a knowledge of conscious spirit individuality after transition, with the power of communicating, under proper conditions and in accordance with the natural law, with spirits incarnate; and we affirm a belief that spirit assumes its new relations in matter after transition, with the same moral and intellectual advancement and growth it possessed before transition, and we affirm a belief that the laws of spirit progress and evolution manifest in this life are not interrupted or suspended by the dissolution of the physical body, and that advancement comes only by and through individual efforts; therefore, be it

Resolved, That on the facts underlying the philosophy of Spiritualism, we ask each society to construct a code of ethics commensurate with its intellectual requirements, and adopt such forms and ceremonies as the circumstances and their needs require

and adopt such forms and ceremonies as the circumstance and their needs require.

and their needs require.

The first important point considered was the protection and defense of mediums for the various phases of manifestations, who were brought to persecution, as the Spiritualists styled it, under the ban of the law, When Mrs. M. E. Cadwallader was asked yesterday concerning the arrest of the mediums in Philadelphia recently, she replied that it seemed incredible that spiritualistic mediums could be arrested for no other reason than that they exercised their gift of mediumship. Ostensibly she claimed that mediums were arrested as fortune-tellers, but though at the time of their trial they indignantly repudiated the term, she

asserted that it had made no difference with the ruling of the judges, who would not allow them to prove that mediumship was not fortune-telling. She said that seven mediums are now under ball, and the Spiritualists think that the old Quaker Clivy has a blot on her escutcheon inconsistent with the possession of the Liberty Bell.

A second Convention of the Spiritualists of this country occurred in October, 1894, which attracted widespread attention and deepened the interest of the Spiritualists everywhere in the idea of cooperative

In nearly every State in the Union medical legislation has been enacted, directed especially against magnetic and clairvoyant healers. The contention of the Spiritualists is that if the law can prescribe the magnetic and clary opan heaters. The contention of the Spiritualists is that if the law can prescribe the physician that a citizen shall employ, it can also state what butcher, what baker or merchant shall receive his trade. The Spiritualists are aware of the fact that courts have a profound respect for all legally incorporated bodies, and, therefore, that they have a better chance to secure what they term their rights through their National Association than they possibly could have in any other way. The National Spiritualists' Association stands in the light of a sentinel over legislation, in order to protect what it considers its rights. The Spiritualists of Massachusetts are indignant that laws have been enacted there prohibiting spiritualistic speakers and lecturers from performing the ceremony of marriage over those desiring to be wedded according to their faith. A Sunday law has also been enacted, which, if strictly interpreted, will prevent mediums in that State from holding séances on Sunday if a fee is taken. The United States postal laws are so framed as to make it a felony for clairvoyant physicians to advertise in the ony for clairvoyant physicians to advertise in the

one of the stanchest friends and supporters of the National Association is B. B. Hill, the second Trustee. He is a wealthy business man of Philadelphia, and is known the world over as an earnest worker in behalf of Spiritualism. President Barrett has demonstrated his ability as a worker in behalf of Spiritualism. Through excessive labor he was stricken down twice during the past year, yet in spite of ill health he has made a record ti at Spiritualists in America are proud of. The Vice President, Mrs. Richmond, has been a loyal supporter of the Association from its inception in Chicago. Her zeal led to her unanimous choice for the office she holds. See'y Woodbury is a native of Massachusetts, and Spiritualists of that State congratulate themselves on having secured his services. The Treasurer, Theodore J. Mayer, is at the head of one of the largest business houses in Washington. He has been an enthusiastic Spiritualist for years. strated his ability as a worker in behalf of Spiritual-

years.
The third Annual Convention of the Spiritualists was held October, 1895, in Washington. One of the features of that big meeting was the presentation, by Mrs. Cadwallader, of a memorial asking for action on the recent arrest of mediums in Philadelphia. She said that the time had come when the Spiritualists must stand by their mediums, or haul down their flag. She said that it was not her purpose to ask the Spiritual-ists to protect fortune-tellers, and those who counterfelt the phenomena of Spiritualism, but to protect their mediums. The petition was received and adopted. During the first year of the Association's existence seventy-five local and one State charter were issued to sevent -nve local and one state charter were issued to spiritualistic societies. The growth since then has been proportionately large. The membership of the National Association consists of spiritualistic societies, and not of individuals. Had individuals constituted this membership the friends of Spiritualism in Washington and the adjacent Territory, where their numbers are greatest, could outvote the balance of the United States.

The National Association rendered one very importa-

numbers are greatest, could outvote the talance of the United States.

The National Association rendered one very important service to the Spiritualists of the country in January, 1894, when the National Reform Association obtained a hearing before the Judiciary Committee of the House of Representatives in Washington upon a petition to amend the Constitution of the United States so that God would be recognized as the ruler of the nation, and Jesus Christ accepted as his vice regent on earth. The friends of the measure were afforded ample opportunity to present their views, while its opponents were given to understand that it was doubtful whether a hearing would be given to them at all by the Committee. The officers of the National Spiritualists' Association sounded the alarm to the Spiritualists of the country, with the result that hundreds of remonstrances were received from Spiritualists, Agnostics, Freethinkers and Atheists, vigorously protesting against the proposed change in the national Magna Charta. The Congressional Judiciary Committee, by a vote of seven to one, refused even to present tee, by a vote of seven to one, refused even to present the matter to Congress.

#### The Unqualified Success of the Recent Mass Convention of Spiritualists in New York.

To the Editor of the Banner of Light:

Permit me to express, through the columns vour valuable paper, my great satisfaction at the results of the recent Mass Convention in New York.

We were told that not only was Gotham supposed to be (as a whole) in a state of lethargy spiritually, but the Spiritualists (outside of the First Society and a few private circles) were said to be in a comatose state from which nothing short of a spiritual earthquake could arouse them; yet the results proved that they only waited the day and the hour of the "call." For from the very first mention of the Convention by the writer to the splendid meeting at the close, every society, medium and Spirit ualist favored the Convention and did all in

their power to promote it. Those not familiar with such matters can have no idea of the stupendous undertaking, nor of the actual labor of arranging such a Convention. Mr. Richmond toiled indefati-gably night and day, arranging the outside matters in a most careful and wonderful manner, while upon me fell the work of correspondence, sending out of notices, arranging of program, etc., etc.

Three weeks is a short time for such an undertaking, yet the results were surprisingly satisfactory

Through the columns of all the great dailies the Convention was advertised, and reports (more or less perfect) were given of the proceedings. So that to day several hundred thousand people know of the work of Spiritualism and of the National Association who

knew but little before of its existence. Particularly are we indebted to the United Press Association, whose representative was present every session, for the impartial and unprejudiced reports sent out all over the State of New York, and thence all over the

country.

The city press of New York certainly gave wide publicity to the Convention, and (in the main) were good natured. The advertising they gave the Convention would have cost (had we paid the money for it) thousands of dollars, and the fun of the reporters was not indulged in more than on any other subject or occasion.

The results are manifest from the letters since received, showing an awakened interest in the subject of Spiritualism and the National Association throughout the country.

Great gratitude is due to the speakers and mediums who attended and who came at their own expense, giving their services freely for the sake of the Cause, while those in New York and Brooklyn were ever ready for service. I desire especially to mention Miss Maggie Gaule, who came on from Baltimore on purpose to appear, and who gave splendid tests on the evening of the first day of the Convention.

Mrs. Helen L. Palmer of Portland, Me., came to New York also on purpose to be present and speak, hers being one of the masterly addresses of the Convention. Many of the speakers and mediums were too remote from New York, and had previous engagements preventing their presence; but from all kind and appreciative letters and messages were received. Spiritualists, dear friends, one and all, who aided in this great work, on behalf of the National Association and on my own behalf, I thank vou.

CORA L. V. RICHMOND, Vice Pres. N. S. A. Rogers Park, Chicago, Ill., March 6, 1896.

## CONNECTICUT.

Norwich.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, March 8, the largest audiences we have had this season assembled in Grand Army Hall, to listen this season assembled in Grand Army Hall, to listen to the bright and practical discourses given by Miss Lyzle Harlow under inspiration, and the wonderful tests of Mrs. May 8. Pepper, the popular medium of Providence, R. I. The afternoon and evening lectures were full of tender pathos—lighted with reason and justice, and aglow with love for all humanity.

Fine singing by Mrs. L. L. Varney.

Mrs. Pepper followed each discourse with marked demonstrations of the nower of spirits to communications.

emonstrations of the power of spirits to communi-

Next Sunday Mrs. Jennie Hagan-Jackson will be our speaker. She would like to make week-evening engagements in the vicinity.

## 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 coilc, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

# COL. JOSEPH L. FOLLETT

## One of Sheridan's Commanders Saved by Paine's Celery Compound.



Col. Joseph L. Follett of New York has a na- | I experienced great relief from my braintional reputation.

At the age of 21, Col. Follett enlisted in Battery G, First Missouri Light Artillery, and soon tonic and general regulator of the system. I rose to its command. At Lookout Mountain have recommended it to a great many, and his was the only Battery that reached the sum-

Since the war he has devoted himself to mechanical engineering, and has invented several improvements on the sewing maimportant improvements on the sewing machine, and a bicycle that promises to be one of the surprises of next season.

The tension on the nervous system of an inventor, kept up for months and months, seriously weakened the health of a busy brain-worker like Col. Follett, and his constitution, ously weakened the health of a busy brainwhich even the hardships of war did not weak- are weakened and inadequate to the demands en, threatened to succumb to nervous exhaus- upon them. The experience of thousands has

restoration to health cannot fail to carry great weight. In a letter to Wells & Richardson Co. of Burlington, Vt., he writes:

"I have not used Paine's celery compound

for six months, but I shall when in need of a every one who tried it got relief.

"It is the best general remedy I ever used or knew anything about."

ple well.

People in every walk of life have reason to be grateful to Prof. Phelps of Dartmouth, the eminent scientist who discovered Paine's celery compound. He understood the peculiar needs on.

What Col. Follett has to say in regard to his nerves, and through them to the entire body.

Colleges conferred upon Dr. Phelps their reight. In a letter to Wells & Richardson Co. if Burlington, Vt., he writes:

"When suffering from mental exhaustion and the world from men, woa generally disorganized system and over-work.

I used Paine's celery compound.

"The compound acted like a charm on my celery compound, the most wonderful nerve

bowels, and kept them in fine condition, and and blood restorative.

[For the Banner of Light.] Address of Welcome to the New York

Convention from Henry J. New-

ton, in Spirit-Life.[\*]

Mrs. President, Friends of Spiritualism, Sisters and Brothers all:

welcome you from the home of the spirit? More and

more cordially, if possible, do I greet you from this

new-found life in the name of the Truth that we all

hold so sacred—in the name of the National Asssocia-

tion, that I had but recently come to appreciate, and in the name of that calm investigation that should be

the attitude of every impartial mind toward the series of facts that constitute the basis of the Philosophy of Spiritualism.

The honored President of this meeting is in herself one of the most convincing proofs of the truth of spirit power, and the ability to manifest and teach to

ortals the knowledge of a future life from the higher

states of existence. I greet her as I would have greeted her had I stood beside her in my accustomed place during the Sundays of this month in Carnegie

Hall; as I have stood beside her, hidden from human sight, but revealed to her spirit-vision. In the work of spreading the truths of Spiritualism she has been foremost for many years, and it is a fitting tribute to her labors that she stands here to day to represent

the Association that is the culminating work of so many years of devoted labor.

Through the lips of the only one who could represent me here (the one who now stands before you) this message (given through a favored instrument of

the spirit-world) will be read to you. I also, unseen, except to the clairvoyant vision of those so endowed, will stand beside her, and try to make you feel my

spirit-presence.

I ask that you study with the aid of your spirit-guides, and endeavor to better understand the gift of mediumship as the only method thus far given to you of arriving at a knowledge of spirit-life; the only method that we, as spirits, have of reaching you who are still in human form. I ask you to pursue your lavestigation without suspicion or censure, but with minds keenly alive to every fact that may be given, and without undue praise to any instrument of the spiritworld; with honest hearts and clear minds may you be ready to receive the evidences that tell of this higher life.

higher life.
The time has come in the history of this movement.

when concerted associative action is needed; the vast array of facts should be collected and made avail-

able to the scientific world, for acceptance or explan-

## RHODE ISLAND.

Providence.-Benj. F. Prouty, Sec'y, writes: The Spiritualist Association held its regular meetings, afternoon and evening, at Columbia Hall, 248 Weybos-

set street, Sunday, March 8 We had with us Mr. Joseph D. Stiles, of Weymouth, Mass.

Exercises for the afternoon—Plano solo; invocation Brothers all:
Had it been my privilege to still dwell with you in mortal form, I see it in the thought of our valued President of this Convention that upon me would have devolved the pleasant duty of giving the address of welcome to this meeting. If such would have been my part while in earth-life, why should I not welcome you from the home of the spirit? More and

I would like to mention to the readers of spiritual papers that THE BANNER OF LIGHT can be found on sale in the ante-room of this hall every Sunday.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

## CALIFORNIA.

San Francisco.—The California Psychical Society (Incorporated Nov. 4, 1895.) announces that Sunday evening lectures with be delivered by Mr. J. J. Morse under its anspices, in Armory Hall, Ellis street, between Polk street and Van Ness avenue, during the mouth of March, as follows: March 15. "Exorcism: Theological and Psychological"; March 22, "Consciousness: Its Conquests and Prophecies": March 29, "The Unknown Man." Admission free. Lectures commence at 7:45 P. M.

Week evening lectures will be delivered under the auspices of the same society, at Golden Gate Hall, No. 629 Sutter street. San Francisco, by Dr. David Starr Jordan, March 6; Rev. Charles W. Wendte, March 20; Dr. Jacob Voorsanger, April 2; Prof. Joseph Le Conte, April 17. San Francisco.—The California Psychical Society

Le Conte, April 17.

The American Realth Club

Held an interesting meeting flaturday night, Feb. 29, in Hiawatha Hall. Hon. C. C. Shaw of Milford, N. H., presided, and Dr. H. V. Chapin acted as Secretary.

Dr. T. A. Bland reported the hearings of the Clubbefore the Public Health Committee of the Legislature, and reviewed the annual report of the State Medical Board of Registration, showing that the Board admits that the registration law is impotent, and the Board has really no power to protect the people against the classes which they denominate as quarks. quasks.
Mr. Moses Hull of Chicago endorsed all that Dr.

Mr. Moses Hull of Chicago endorsed all that Dr. Bland had said, and maintained that freedom is essential to progress in medicine as in religion. Dr. Joseph Marlon, representing the Metaphysical School of Physicians, denounced the present statute as despotic, and maintained the right of physicians to practice any system of healing they please, and the right of the people to employ whom they please. The President of the meeting gave an interesting account of his efforts in the New Hampshire Legislature, when a member of that body, to prevent the passage of a similar law; and Dr. Chapin spoke of having joined with others in fighting medical monopoly before the Legislature of New York. Dr. Gibbons, an altopathic physician, spoke in defense of the medical profession, and was followed by Dr. Bland in rejoinder.
The following resolutions were adopted, and the meeting a journed:

\*Resolved, That the Medical Registration Act of this State is noweries for good and potent for avil, in that it deep not in the provinces for good and potent for avil, in that it deep not in the provinces for good and potent for avil, in that it deep not in the provinces for good and potent for avil, in that it deep not in the provinces in good and potent for avil, in that it deep not in the provinces.

meeting a 'journed:

Resolved, That the Medical Registration Act of this State is powerless for good and potent for evil, in that it does not protect the people against the evils of quackery, but does intensify those evils by restricting the privilege to practice medicine to those who were engaged in practice three years prior to the passage of the act, and to such others as can pass an examination before a sectarian medical board; thus excluding from the legal right to pursue their profession all physicians of other sects, whatever their qualifications; and also those who are non-sectarian and independent.

tions; and also those who are non-sectarian and independent.

Resolved, That in thus restricting the right of large classes of physicians, the right of the people to perfect freedom in the choice of their physicians is abridged and dented.

Resolved. That said act is an act of despotism, and is in direct violation of the principles of republicanism.

Resolved, That House Bill 201, now before the Public Health Committee of the Massachusetts Legislature, is just and right, and ought to pass.

Resolved. That the order for a Joint Committee of the Senate and House of the Massachusetts Legislature to in quire into the present laws relating to mal-practice and mis-practice of medicine, and report to the General Court next winter, is a movement in the right direction, and it is the sense of this meeting that said order ought to be adopted and said Committee appointed.

## A Week of Anniversary Celebration in

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

THE HELPING HAND SOCIETY will hold meetings morning, atternoon 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 meetinus morning, afternoon and evening, Friday, March 27, in Hawatha Hall, 241 Tremont street. The best speakers and mediums that can be had will be present. Good music. A supper will be a rved at six o'clock. All who have a tended the Anniversary exercises held by this Society know what a grand in at is in store for them. Watch The Banner for the list of speakers. Mrs. A. B. Barnes, President; Mrs. Carrie L. Hatch. Sec'y.

THE BOSTON SPIRITUAL TEMPLE will hold meet-THE BOSTON SPIRITUAL TEMPLE will hold meetings morning, afternoon and evening, in Odd Fellows' Hall. Tremont, corner of Berkeley street, on Sunday, March 29. E oquent peakers, 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 Lyccum 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 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 a grand event! Notice of the speakers, etc., will be furnished this paper as arrangements are con-cluded with them. George A. Fuller, M. D., President; Carrie L. Hatch, Secretary.

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

Anniversary Day in Cleveland, O. The Forty Eighth Anniversary of the Rochester Rappings will be appropriately celebrated in Cleveland, O. at Memorial Hall, 170 Superior street, on Sunday, March 29. Conference, 10:30 A. M.; Anniver-Sunday, March 25. Confedence, 10:30 A. M.; Aninversary addresses, 2 P. M.; Lyceum entertainment, 7:30 P. M.; closing on Tuesday, March 31, with the usual Anniversary Ball. A cordial welcome to friends and public generally, far and near.

Thomas Lees, Ch. Com.

The Veterau Spiritualists' Union. To the Editor of the Banner of Light:

The public monthly meeting of the Union was held on W-dnesday evening, March 4, at Gould Hall, No.

on W-dnesday evening, March 4, at Gould Hall, No. 3 Boylston Place.

In the absence of President Storer, Vice-President C. C. Shaw was Chairman. The record of the previous meeting was read and approved.

Mrs. M. E. Cadwallader, a member, made the opening address on missionary work in the cause of Spiritus laws made rater and to the articles on that subject uailsm; made reference to the articles on that subject by Mr. Moses Hull and Mr. DeLoss Wood, recently unblished in the BANNER OF LIGHT. She gave an

a toblished in the BANNER OF LIGHT. She gave an account of her recent work in that direction at Meriden and Bridgeport, Ct., also of her successful labors in Ohio, particularly in the town of Forrest, and in smaller towns, in the holding of parlor meetings, etc.

Mrs. Waterhouse commended Mrs. Cadwallader's efforts, and said she herself kept constantly in mind the text of how to advance the cause of Spiritualism, and was always pressured. and was always pronounced and emphatic in carrying

Mr. Hebron Libbey, continuing in the same line, said he was brought up in the Baptist faith, which became obnoxious to him; he embraced the cause of Spiritualism; had found out the nearness of the two worlds; all fear of death had been removed; and he advanced our Cause as far as possible by discussing it in street car, dining-room office, etc. Mr. James H. Lewis alluded to the recent decease

of one of our Trustees, Mr. Charles D. Marcy. Mr. Lewis and Vice-President Shaw made highly eulogistic remarks relating thereto, and it was voted that a committee of three-Messrs. Lewis, Libbey and the Clerk—draw up suitable resolutions to be placed in the rec-Mr. F. D. Edwards and Mr. E. L. Allen made brief

Since our last report, Mrs. Mary Morse, of 689 Massachusetts Avenue, Boston, a member, has also passed to spirit life.

Our public meetings are held the first Wednesday of each month at No. 3 Boylston Place. Memberships are solicited; life do., \$25.00; annual do., \$1.00.

WM. 11. BANKS, Clerk,

No. 77 State street, Boston.

# A DECEMBER OF THE PROPERTY OF Looking Backward to the good old days one wonders how the colonial housewife succeeded at

# able to the scientific world, for acceptance or explanation on another than the spiritual hypothesis; the Philosophy should be clearly stated, and the beautiful and exalted sentiments born of this intercommunion between the two worlds should be within the possible experience of all. I am truly glad of this great movement toward these and other desirable ends epds. At a suitable time and place it would give me the greatest pleasure to narrate to you the added perceptions that are mine in this new state of existence, and the more periect facilities of obtaining knowledge upon all subjects, especially those pertaining to the spirit and its power to communicate with mortals; but the time is not now. As my knowledge increases and opportunities offer, I shall avail myself of such mediumistic instruments of communication as I can best approach, to communicate with my friends and all who care to hear from me in this new-found state

all who care to hear from me in this new-found state of existence, new to me but old as the human race. of existence, new to me but old as the human race.

Many of the pioneer-workers are with me to-day, and extend from the spirit side of life their greeting with my own. Here is Judge Edmonds, Prof. Hare, Drs. Gray and Wilson, Prof. Mapes, Robert Dale Owen, Prof. S. B. Brittan and scores of others whom I cannot take time to name. One and all greet you. In the name of this glorious Truth, you are welcome, thrice welcome.

HENRY J. NEWTON.

(\* Knowing that if Mr. Newton were present in person he would enter very heartily into the Convention, Mrs. Newton sought a channel whereby he could send his greetings and extend to the friends a welcome. Mrs. Newton's address was given first, and she closed with the message from

GOLD DUST **Washing Powder** This famous preparation is one of the greatest boons science has ever given woman. It has been the

means of giving her the leisure she rightfully deserves. There are thousands of thoughtful, thrifty housewives to-day who would hardly know how to begin without the aid of GOLD DUST. Get a package and look backward to the days of hard work. Sold everywhere. Price, 25 cents.

St. Louis,

THE N. K. FAIRBANK COMPANY.

New York, Boston, Philadelphia. 138800

OHIO.

Lima .- "Buckeye" writes: Mr. J. Frank Baxter, who has been here since the middle of January, 1896, still continues his work with great satisfaction. He will, however, close his labors with the lectures of Sunday, March 15, and then will go to Canton, O., for two evenings, and thence on east for Salem, Boston and vicinity for dates March 22 to 31 inclusive.

vicinity for dates March 22 to 31 inclusive.

As showing Mr. Baxter's favor and demand in Lima, O., and also as portraying the root that Spiritualism is taking here, read what the secular press of the city of March 3 said:

The Republican Gazetie noted that "Notwithstanding the unfavorable condition of the weather, an unusually large attendance, in fact the largest audience that has assembled in Wheeler Hall to hear Mr. J. Frank Baxter, was there on last Sunday night. He presented many ideas and offered many plausible suggestions probably never thought of before by the greater portion of his hearers. And it is quite certain that many persons ere another week has passed will have read at least a portion of the Bible with a will have read at least a portion of the Bible with a different understanding."

different understanding."

Then, too, note this article from the Times-Democrat referring to the same day and occasions:

"Notwithstanding the inclemency of the weather yesterday, Mr. J. Frank Baxter was favored with good audiences to listen to his lectures under the auspices of the Religio-Philosophical Society in Wheeler Block Hall.

The lecture of the evening on the Charles

Block Hall.

The lecture of the evening on 'The Church and the Book, in their Relations to Modern Spiritualism,' was one of marked power and great merit. It was one worthy the attention of every Bible believer and student. It was noticed, too, that fully one half of the audience was made up of church attendants, and not a few of them church members.

Mr. Baxter not once assumed to make the Bible, but read it as a history backed by one of its own claims to being a book 'so plain that a wayfaring man, though a fool, need not err therein,' and read it with the facts of spirit interposition, angel intercourse, celestial voicings and heavenly interferences by means of messengers, visitants and servants from by means of messengers, visitants and servants from on hith, constantly in view. He claimed the more he knew of Modern Spiritualism, the more could be accept understandingly the literal recorded facts of the

cept understandingly the literal recorded facts of the Bible.

He treated very fully of the old Mosaic laws against witchcraft, necromancy, fortune telling, divining and spirit familiarity and clearly showed that passages quoted so freely from such, as against Spiritualists and Spiritualism, were equally against Gideon, Ezekiel, Jacob, Daniel, Gad, St. Paui, St. John and even Jesus, both in their practices and their teachings. The fact is, discrimination by those laws was then made between the prostituting of natural gifts, and so punishable, and the proper utility of them to beneficial purposes and advisable. So to-day do those laws, and should all laws, apply in their denunciation, threatening and punishment only to the abuse of gifts and powers, not to their proper exercise, spiritual gifts and mediumship included.

But no abstracts or synopsis can do Mr. Baxter deserved justice. It was not necessary to endorse all the speaker said to be interested; and, in fact, doubtless many of the large audience disagreed. But certainly he aroused thought and maintained absorbed interest by his earnestness and clearness.

His lectures are scholarly and entitled to the consideration of all, and it to any more than others, then to the disbelievers."

A Family Safeguard.

You can save doctor's bills, much suffering, and preserve your health by having constantly on hand a bot-tie of Adamson's Botanic Cough Bulsam. It is a certain cure for Coughs, Colds, Asthma and all diseases lead-ing to consumption. Sold by all Druggists.

## DISTRICT OF COLUMBIA.

Washington.-F. B. Woodbury writes: I herewith desire to show up the methods of the God-in-the-Constitution bigots at the nation's capitol.

Constitution bigots at the nation's capitol.

They have presented a Sunday Law for the District of Columbia, and then failed to come out publicly to detend it. President Putnam, Free Thought Federation, Elder Flifield, Adventist, and the writer were present, conducted a night and day campaign, and exposed the religio-politicians in their manœuvres.

Without exception one of the most outrageous attempts has just been made in Washington to have the National Congress endorse and pass a Sunday Law for the District of Columbia, not for the good of that district, but that religio politicians might thus gain a point to assist them with their Sunday Legislation and God-in the Constitution agitation all over the country. God-in the Constitution agitation all over the country. The residents of the District of Columbia have no vote unless they hold a residence in some State—consequently Congress is the city government, and passes all laws, statutes and ordinances for the District of Columbia. A sharp move this; if Congress passes a Sunday Law for the District of Columbia, they say, we then can go before all the people and say, Congress recognizes this government as a Christian govern-ment—for did not its bodies last year any so by passing

ment—for did not its bodies last year say so by passing a Sunday Law for the District of Columbia—in which it is said to the people, Sunday, the first day of the week, is the Lord's Day, etc., etc.?

The hearing on this question was held on March 2, and at the hour at which that hearing was called no champion of the bill appeared, although one member of the committee appealed to the ladies present to come forward and champion the Sunday Bill. The lauies, however, were all Spiritualists and Liberals and Adventists, and when this church-member of the Committee ascertained this he nearly collapsed.

Before the hearing was over a pastor of a colored

Before the hearing was over a pastor of a colored church daved to be a Daniel, and stand up for the bill, but he assisted the opponents by expressing himonly out he assisted the opponents by expressing himself positively that the horse-cars ought to run, as he wanted to use them. Some of these God-in-the-Constitution people will certainly require careful watching. We have, however, a committee on which are friends of justice. Up to this time the enemy has cut a sorry figure in the National Congress.

DO NOT FORGET TO REMONSTRATE!

While no physician or pharmacist can conscientions ly warrant a cure, the J. C. Ayer Co. guarantee the purity, strength, and medicinal virtues of Ayer's Sarsaparilla. It was the only blood purifier admitted at the great World's Fair in Chicago, 1893.

## MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphiou Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speasors and mediums. Mrs. M. Evans, President.

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

The Advance Spiritual Conference moets ever Saturday evening in Single Tax Hall, 1188 Bedford Avenue Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Augusta Chambers, President. Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Small's Parlors, 327 Franklin Avenue (near Greene).

Society for Eclectic Spirituality, 484 Lafayette Avmue, 3½ and 8. President, G. Sterling Wines; Speaker, E. I. Bowtell.

Woman's Spiritual Union.—"Cor." writes: A large audience fitted the hall of the Union on Sunday evening, March 1, to hear Frank Γ. Ripley, who is engaged for the current month. Mr. R. was well received, and his betwee and tests were highly appreciated.

III Tempered Babies

Are not desirable in any home. Insufficient nourishment produces ill-temper. Guard against fretful children by feeding nutritious and divestible food. The Gall Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

# 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 Ing 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. B. HILL, Chairman; MR. F. H. MORRILL, Sec'y; MRS. M. E. CADWALLADER, Cor. Sec'y; HON. T. M. LOCKE, C. L. GE FRORER, MRS. HALLOWELL, SAMUEL WHEELER, MR. BARRY, CAPT. KEFFER, MR. KURTZ, MR. MARLOR, MR. KELLAR, DR. BATES, MRS. JENNINGS and MR. WELSH.

Mrs. M. E. Cadwallader was appointed Chairman of the Finance Committee, with full authority to receive and collect contributions to the Mediums' Defense Fund.

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SPIRIT

## Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Quenting-Room for answer. It should also be distinctly understood in this councetion 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 nundane 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.

#### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 31, 1896.

Spirit Invocation Oh! Father, thou great Spirit of Life, we come this more ing, knowing that thy hand is always ready to bestow upor thine earth children. We invoke thy blessings upon us as we come in contact with mortal organization, and recognize that all things come through thy divine power. We want to recognize thee in the beautiful expressions of life in flowers, in all branches of existence. We recognize how weak the physical can be; may thy spirit go forth to each one according to their abilities to comprehend it, and make good use of it. We ask thy blessing on all, wherever they may be-whether in mortal or immortal, because we recog nize through thy divine power that there is very little sep aration between the oles that are clothed in mortal and those clothed in immortal. The two worlds are so close together that the recognition of the divine power is rising above all things.

We would seek for strength, that the sweet communications that are sent from this channel may reach others, and be known and recognized. Oh! give all mortals strength to-day to bear the dangers and adversities that may be standing in their way; give us power to reason with all environments-for it is through the darkness we gain the light: it is through trial that we are able to secure strength and confidence. Guide us, oh! our Father, and direct us through all things-now and forevermore.

INDIVIDUAL MESSAGES.

## A. D. Eddy.

good morning, iriends. Since Heit the body I have had quite an experience on the spirit | like to reach, who have not yet become conside, as I have been out of the environments of scious that the spirit returns to them. They earth-life, if memory serves me right, eighteen | are all liberal; I myself was not what mortals

During my so called journey on the spirit side, I have observed many changes. I have friends were around me; for I felt their been conscious of changes in earth-life, some to my pleasure and others perhaps that were not quite so pleasing; yet I thank God and the angel world that things are as well as they are. that had gone before, and many have joined me since I have come over-one especially, my companion, Harriet. She is with me this morning, and wants also to send greetings to friends in earth-life and co-workers, for while she was in the body she was very much interested in Lyceum work-work of the children. We both unite on that idea, because we see I will give them more. I want to say that I am how essential it is to have the children of the coming age carefully brought up under spirit ual directions. I have wanted many, many times to voice my sentiments, but I find many mornings when we congregate, that there are those as desircus to speak as I am that did not have the privilege that I had, so I have held back; but now I feel that I must do my duty and place my influence where it will be felt-As I have already said, we are interested in all efforts to advance the young people, and prevent them from having to find out the truth in after years as we adults have had to do in the past.

I want to send greetings to Cleveland, O .especially to our many friends, as I feel that we are not forgotten. I want them to know that we have still an interest in the work, still an the voices of many others who cannot individualize themselves this morning, but wish to be remembered; sometime they will voice their own sentiments. Say A. D. Eddy and wife, Harriet, are with you this morning; as I have already said, if I am correct in my estimate of time I went out with the new year, and it is just about eighteen years ago since I bade my friends farewell.

I thank you very kindly, my friend, for keeping this wonderful channel open that gives us this beautiful privilege to express our sentiments; what a glorious thing it is, also, for the human soul to get a letter of glad tidings from the friends "over there."

## Frank Adams.

Good-morning, gentlemen; I do not know as I can talk as that fellow did, but I, too, have got an interest in earth-life; I, too, have those who think me dead; and, although out of the body, I thought I would like to see if I could wake up an interest in the hearts of those that used to think a good deal of me. I see where there have been many changes, because earthlife is always changeable I was carried out of the body a little bit suddenly. You could not exactly call it death by accident, yet there was an accident connected with it, for I was working on lumber, and one of the logs fell upon me, breaking my leg, and between the the severe break, I suppose I did not have constitution enough to survive it, so I "went! home," as they call it, but I want to say that Frank Adams is not dead.

My home was in Rowley, Me. I shall be known well in that place. I don't think, Mr. President, that my friends take your paper, but I am in a position to have the influence were called to the spirit-life very closely togeth get out where curiosity will be aroused, and er, and I would like to say that we are still

they will seek to find it out. I want to mention those things, because I have a great desire to let my friends know that I have found moth- he will-but he wants them to know that Levi fore I did. There is one that I am more interested in than in others, especially on account that she is not very well. I want to say: 'Be of good cheer-Frank has not left you. I have watched over you, I have tried to strengthen you and encourage you." She friends will give some consideration to the way thought when I was gone that she had lost all; but I want to say that it is not so. I have learned on the spirit side that we can be of a more substantial help to those on earth than while clothed in the mortal.

I hope this will reach my friends, and make them feel that truly it is Frank who is speak-

### Andrew J. Johnston.

Good-morning. I am always present when the roll is called. I took great pride while in earth-life to do my duty, to defend anything that I considered right; I could not be called a religious man exactly, but I was a soldier, and I took great pride in my military career. I was called to the front, and did my duty; 1 fought for my country, I fought for humanity, and I like to be where others are trying to do good-to do good in every way-to fulfill their duty as: far as they know how. I want to re turn, for I have got many, many yet who will remember me, not altogether through the tie of blood relationship, but through the great power of kindness-those that have been bound to us by that great tie of the brotherhood of love. I liwant you to say that Andrew J. Johnston of Portland, Me., is here talking.

I was considered a veteran. One of the happiest days of my life, and also one of the saddest, was that when I marched through Baltimore. I was wounded then. I do not feel that I have been forgotten. I feel that there are other duties to perform. I want my friends to know that I am still on the march—the march upward and onward, to meet with that victory that gives us glory.

#### Lucinda C. Williams.

Good-morning, Mr. Chairman. It seems to me this morning that your positive element is the dominating one. I have been given the privilege to state what I should like to have the various friends on earth to know-that I am still well and doing well! I am not so far away from home as those that have pre ceded me. I am perfectly at home in your city, especially in Charlestown and Wakefield and all the surrounding towns. I lived about here for many years. I have always felt as if I would like to speak a few words through this channel, or opening, as some people may call it; I think it is one of the most beautiful ideas that ever was originated in mortal brain-to open a general postoffice between the two worlds! I want to say that my husband, Richard, is with me, and I have got all of my own over here with me. I have a great many friends on the spirit-side; but I have still those in earth-life that I have an interest in, and want them to know that Lucinda C. Williams is still active, and anxious to do her duty; that was one of my great ideas of life, not to show off, but that we help each one as often as possible. Charlestown was where I passed away-my husband passed away in Wakefield, so we shall be known all around.

There are those in earth-life that I would call a Spiritualist, but I was very near to it. I was called a Universalist. I know my spiritstrength, and they helped me a great deal in the trials and adversities of life.

I was like all mortals, and had to contend with as much; but I feel my influence to-day. I joined many when I went to the spirit world for it was thoroughly understood that I did a great deal of good. I have taken this way, knowing your paper goes to the homes of friends who will, I think, read the message with pleasure. Hoping to aid others through either this or some other way, I have made this endeavor to reach them, and will say still further, if they will help to open the channel of inquiry, very, very happy indeed in my spirit home, with my darlings around me. I rounded my life out in the earth plane when the old body and my usefulness were pretty well used up. Oh! it is so hard sometimes to express your feelings, and clothe them in English, especially when the heart is overburdened and wants to assist those who are dear, but don't seem to know

I will not delay you longer. I thank those who were instrumental in opening this channel, because truly it is a blessing to receive light through the Message Department. I am sorry to say that you do not always get adequate compensation; but may God bless you and the angel world protect you-and may this channel be open even wider and wider to the world of human souls. I know that if a reward interest in life in the mundane; we join with is not given in the earth-life you will find it in

## Edwin Clark.

I do not know just how to express myself, for it is much harder for persons to be themselves in using another's brain. While in the mortal body I could express myself freely, but I find that since I left and came to the spiritlife I have tried several times with doubtful success to give my sentiments to those that have tried to get communications from me; I failed to give what I desired, because I could not utilize the medium's brain with the same effect that I did my own when on earth; but if my dear loved ones will only have patience, I will try and identify myself, so that when they get this letter it will put them to thinking anyway. We were not what the world calls Spiritualists. In fact, I while in earth knew very little about it; I could not directly condemn it, but I did not know anything particularly about it, and thought it was just as well to let some things alone. I was called to the spirit very suddenly with what the physicians call pneumonia. I left a family behind me, and l feel that it is them I want to reach now. I had a large circle of friends. I was connected with the Penobscot Bank of Bangor. Me. I want to say to either the officials or my associates that I have still an interest in the welfare of the institution. I want them to know that I have shock that it gave to the nervous system and | not left them. The body was taken very suddenly and unexpectedly from their presence, but I am still alive and doing well. Say Edwin Clark, and I think I shall be well-known in Bangor. Would like to say, Mr. President, that there was a friend who was very closely associated with me in business-not in the same bank, but in the banking business-and we

together in spirit; he would like to speak this morning, but will not attempt to; sometime er in the apirit, and also many that went be- | Murch is also alive. We both passed to spirit almost together, in fact we left the earth-plane together on the same night-neither knew the other was called until we met in spirit. It is only to identify ourselves that I mention this I will bid you a good-morning, hoping my we present these communications.

## [Received Jan. 3, 1896.]

### Mary E. Hucking.

Good-morning, Mr. Chairman. I have long waited to come through this channel, to give my loved ones in earth-life knowledge that I have not forgotten them. While in earth-life I tried to do my duty; I lived according to the light that I got; I sought for light, that I might be able to do all mankind good in every possible way. The dear ones that I left on the earth-plane have oftentimes wondered why I have not tried to voice my sentiments through your valuable paper-for I have friends that read your paper. I have given this, so that through my communication they may have a chance to gain a little word of comfort. My earth life was very short-that is, short for what the mortal world calls years. I was not much over thirty when I was called to meet my reward.

My home life was with my husband, and his was harmoniously blended with mine; but our home was only for a few short years. You ask my name. It is Mary E. Hucking; my hus band's name was Albert; I called him Alb. I was his second wife. I was known in Central Falls, N. H.; that is very near Ashland. I was | that combination of elements in the complex naknown in both places; I have promised to ture of man which has been gradually evolved come to my folks, but this has been my first | through the lower kingdoms of nature as an opportunity through your channel; I would instrument for use by the true human ego, like to have them know that I feel as if I had | which as a spiritual entity has enjoyed a pregained in death, and not lost. Thank you, Mr. President, for giving me this opportunity; I its terrestrial expression. hope my friends will respond; I feel that the seed must be generously sown by the harvest- tial unit of consciousness which always dwells ers, so that others may see our good work and | in the unseen realm of spirit, and is the primal glorify the angels.

#### Allen Putnam.

Well, well! Good-morning, Mr. Day; why, this seems like going home. This seems | the outbreathing of the immortal soul. Intelike old, old times! It seems thus to me this riorily viewed the order must be four-fold, thus: morning as I come into this sanctuary and | Soul, spirit, mind, body, this is the involuconvey my thoughts and revert to past expe- tionary order which the evolutionary exactly riences. I have not long to express my happi- contradicts. By contradiction in this connecness, but I have been waited here by close | tion we simply mean the making of an oppoattractions-wafted here by the spirit of friend- site or reverse statement, and if words have ship-going into your midst as brother meets any significance, involution and evolution imbrother; I want you to realize that I am not | ply each other. dead—that I am not gone. It is a long time since I had an opportunity to talk with you, and this morning I seem to be brought by an superior to instinct, but the spirit is superior irresistible spirit; I feel like expressing my thoughts-not that I feel that I am forgotten, because I am remembered for what I have done. I have not given up the good work, for who are friends, to the light. I want to let same identity, with the same desires that I always had. "Love all!" that was my theory in life: I held that the spirit's instrument was a blessing to humanity; but it seems to me this morning, as I recall our sittings years and years ago, when the former Mrs. Conant sat in this chair, how grasping we were!-how anxious we were to know the truth of immortality. I have tested it; we have gathered many of the old workers together, and, my friend,

in the "home over there." I want to congratulate you for holding to the work as well as you have. I give my bless ing to friends and to the old-time workers-to those few who are yet in earth life; I want them to know I am happy in the spirit land. Allen Putnam.

we will have a grand time when we all meet

The spirit-message given above, from my old friend and literary co-laborer, ALLEN PUTNAM, of Boston, is a clear demonstration of his identity; if any other who had known him intimately during earth-life had been present while his message was being delivered, such person would have been specially impressed with the similarity in the manner of speaking and the attitudes used by him when in earnest conversation. -J. W. D.1

## John Morse.

I want to send just a word, as I am a long way from home. I suffered pretty badly to the last of the physical; I don't want to talk of that, but I know something of the strength of the spirit-world. I have promised to identify myself the first opportunity I got; now the way is open, and I must speak my thought in as few words as I can. I am not used to controlling the instrument, but the kind ones that stand around us this morning think that I had better do my own talking, so if I have to take a little longer time I will do the best I can. I columns. I tried not to let any one know anything about it.

My companion is with me, but I have left many dear ones at home on the earth-plane, and they should teach their children of the great truth. I know this letter will be eagerly shall be conscious that I have an interest still in the welfares of life. I lived my three-score years, not quite my ten, and when I got to the land of light the spirits helped me.

This letter comes from John Morse. I hail from Middlefield, O. I want them to know that it is me, and that I am so far away that I was a little afraid I would not be able to convey my thoughts; but I have done the best I could. I thank you very kindly, and I feel that there are many who will receive my words with open hearts and open hands-they did me in the body, and I do not see why they would not this letter, at home.

First Tramp—"There's some kind of a religious meetin' gonn' on down the road. Mebbe if we got converted there might be somethin' in it." Second Tramp—"Them iolks is Baptists!"—Puck.

## CONSUMPTION CURED.

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## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

QUES.—[By Kathrine Williams, Sewickley, Penn.] What is the relation between the animal soul, the spirit, and the immortal soul?

Ans.-By the animal soul we understand existent life in the soul-world long previous to

The immortal soul is the true ego, the essen fount of all the life and intelligence displayed through the intellect and body.

The word spirit is from the Latin spiro (I breathe), and is, therefore, properly speaking,

The animal soul is less than the human intellect, which is the seat of reason, which is to the intellect which it informs, the spirit being the seat of intuition.

The intellect is approached through two avenues, the intuitional and the sensual; by means I have not finished that work. I am still con. of the former we gain knowledge of interior tinuing the effort to bring as far as I can those | spiritual truths, and by means of the latter we become acquainted with facts pertaining to you know that I have still an interest in this | the outside world. There cannot possibly be wonderful channel through which the open any conflict or discrepancy between knowledge waters of spirit communion flow broadly to derived internally and externally, because the world. I feel stronger this morning than these two kinds of knowledge are so entirely I did the last time I spoke to you in the visible distinct that we can possess and use one withbody. I thank God that I am here to-day, the out necessarily having either comprehension or apprehension of the other.

The animal soul is satisfied with whatever furnishes the means for adequate sustenance of animal existence, but the spirit of man cannot subsist without super-terrestrial alimentation.

If the idea is clearly grasped that the differing planes of consciousness in man are all expressions of the one ego, each necessary in its place, the often despised animal soul will be seen to be as truly needful in its place as are any of the other "souls" in their respective places.

The seven principles in the constitution of man while embodied on earth, so elaborately descanted upon by many theosophists, are six of them only planes of expression on which the seventh, or highest, which is in reality the first, makes manifest its inherent potencies. Man must be considered first as a spiritual

unit, an absolute entity; following this primal consideration it is reasonable and useful to take into account the several manners in which this entity declares itself, and proves to itself what are its inherent possessions.

Q.-[By Fred Swanwell, of Sacramento, Cal.] Is a dream, or vision, a forewarning, or does it mean anything? My son Eddle passed to the spirit-land two and one-half years ago. About six months after I had a dream or vision. I dreamt I saw my boy, but he would not come close up to me; so I spoke to him and asked him if he was back here again, and he says:
"Why, papa, I did not run away, I came back again,"
and then disappeared. I woke up, and was not excited in the least. Before I had that dream I always said Spiritualism was nothing but a deception of the mind. If it had not been for that dream I would not have been a believer in spirit-return nor the phenomena.

A.-There is a distinction between dreams and visions, not always clearly marked. Dreams are borderland experiences; i. e., they pertain to the mixed estate of the mind, when it is neither fully awake on the subjective nor on the objective plane, but oscillating between used to love your paper, Mr. Chairman; I got | the two. Dreams are consequently often very a great deal of my first thoughts through its | indistinct, while visions are so vivid that they are unmistakable revelations from the spiritual state.

In the experience cited by our present questioner, we see nothing unusual, but only one out of thousands of incidents which go to prove that the spirit of man, while the body is sleepsought for among the loved ones that remain; ing, can and does hold communion with those one thing I want to make sure of: that they | who have dropped the mortal body, as well as with spiritual kindred who may yet be robed in the flesh.

> The circumstance of the boy not coming close to his father would only prove that there was sufficient nearness in their states for communion to be possible, but owing to some difference in spiritual development or sympathy between them, they were not in perfect conjunction.

When the questioner himself says that he had previously looked with contempt upon Spiritualism, he confesses that he was not very open to spiritual revelations intuitively, or he would have been instinctively favorable to the idea of spirit-communion, even though he might have felt unfriendly to whatever in phenomena might have appeared to him as unsatisfactory.

Some of the language used about being back here again," and "not running away," is a little vague, but we gather from it that the communicating intelligence really meant to convey the idea that he did not run to and fro, and that he had not necessarily gone to a distant place, but his father's changing mental conditions made it possible for the son to commune with his father at one time, though not at another.

The fact of there being no excited feeling at-

tending or following such an experience as the one related only goes to show that spirit communion during sleep is so thoroughly natural and simple that it does not occasion any astonishment or slarm to those who are prepared to receive it, and whoever does unexpectedly and without opposition receive a spirit-message, proves that for the time being he is in a receptive attitude favorable to gaining convincing proof of the reality and nearness of the spiritual state, which is actually only the subjective or unseen side of this external region.

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It supplies just the material that is most wasted by brain work and nervous exertion-

### Mr. Crossley's Speech on "The Rights of the People."

A brief report of the able argument of ARTHUR W. OROSSLEY, the well-known attorney and expert in U. S. patent laws, delivered before the Joint Committes on Public Health of the Massachusetts Legislature, on the 6th ult., is here presented.

Mr. Crossley appeared as a member of the Legislative Committee of the American Health Club, and also as the attorney of the Club. This speech, followed as it was by that of Dr. T. A. Bland (printed in BANNER of Feb. 15), could not but have great influence with the Committee. It is, indeed, understood that the attitude of members of said Committee was materially changed at the close of the hearing.

There is now considerable room for hope that the unjust medical monopoly law may be wiped from our statute book. If this consummation should be reached through the efforts of the Health Club, that organization will have won the gratitude of all friends of freedom and progress:

Mr. Chairman and Gentlemen:
I appear here on behalf of the petitioners in the matter of House Bill No. 201, to urge a favorable report by your committee upon the said bill, for the reason that the passage of the said bill, and the enact-ment of its provisions into a law, will effect the re-peal of the provisions of chapter four hundred and fifty eight of the acts of eighteen hundred and ninety-four relative to the registration of Physiciaus and Surgeons, and restore to the people certain hallenable rights which the said act has attempted to take from

Our opposition to the law referred to is based on the

Our opposition to the law referred to is based on the grounds:

First—That it essays to take from the people certain of their inalienable rights specifically set out in the Declaration of Independence of our country.

Second—That it is without any foundation in justice or right—it is neither protective of any right nor remedial of any wrong. On the contrary, it is of itself unjust and mischlevous.

Third—It is importent of accomplishing any of its

unjust and mischlevous.

Third—It is impotent of accomplishing any of its avowed or supposed purposes, and hence stands in the way of opportunity of erecting into a law any proposed bill looking to the correction of obvious wrongs and mischlef in the practice of medicine and surgery. Your petitioners are handicapped at the outset in that it is acknowledged on all hands that there is alarmingly extensive mispractice and malpractice in medicine and surgery; that laws ought to be created to correct these great and growing wrongs; that the present law pretends to subserve the second-mentioned proposition and purpose; and that your petitioned proposition and purpose; and that your petitioned

tioned proposition and purpose; and that your peti-tioners, in urging the repeal of the present law, stand in the position of denying the first-mentioned proposition and are trying to prevent or avoid much and universally wanted remedial legislation.

It is possible for your petitioners to make some headway in their efforts if you, gentlemen, can settle your minds upon the fact that the last-preceding propyour minds upon the fact that the last-preceding proposition is entirely erroneous, and that your petitioners are in favor of any and all legal measures that may tend to subvert mispractice and malpractice, and right any real wrongs under which the people are suffering from the practice of medicine and surgery.

It seems to me to be too plain and clear to require argument that any law that, so far as the people at large go operates to whilden the right of any man of large go, operates to abridge the right of any man of sound mind, and responsible to society and the State, to be as free to select his physician or his surgeon as he is tree to select his baker, his marketman, or his religious preacher, is a law which takes from a man upon which declaration the rights at the foundation of our government and all of our laws rest. Yet that is exactly what the existing law does it it does anything whatsoever, toward affecting the practice of medicine and surgery. The said law simply hinders a man, whatever his skill and ability may be in the direction of curing the sick, if he is not registered, from fairly and frankly telling his brother man that he is a doctor, or can cure the sick and properly bind up wounds. If the practitioner is not registered, whatever may be his recognized ability as a doctor, he cannot contract with his sick brother man to heal him. unless he is registered. It seems to me too clear, as I have before stated, to call for argument, that any such law should be repealed forthwith—and give way

to the making of such laws as may operate to correct existing wrongs. That the existing law is without foundation in right seems equally clear with the fact that it is a trans-gression of the inalienable rights of the citizens. The existing law merely provides for the registra-tion of physicians and surgeons, and not for the cor-

rection of mispractice or malpractice, nor for the cor-rection of mispractice or malpractice, nor for the protection of the public against having health-de-stroying nostrums folsted upon them nor from being filched of their money by the sale to them of bogus and moonshine remedies.

That I am right in this statement, I have only to refer to the report of the Board of Registration in Medicine, made to His Excellency, the Governor of this Commonwealth, this year. On page 5 of the said report, the Board states that "if the law is intended to protect the public from the harm that the unskilled or indifferently educated practitioner might do," ther it falls. Now, I submit that in a law of this kind there should be no question as to its intent to protect. to say nothing of its effect in protecting the public. Your Board of Registration is right in questioning the Intent of the law as to its bearing on the public good. It does not seek to benefit the public, but merely to protect a small privileged class in the use of titles or the wearing of laurels. The Board has no authority to even bring violation of the law, such as it is, to answer for their intraction of the law, and the Board confesses that never the law the new they the confesses that even its information to the authorities is disregarded. Furthermore, the Board admits that

is disregarded. Furthermore, the Board admits that the law is "clearly defective," so far as mere registration goes, in that it tends "to create a distinctive and privileged class of doctors."

What the Board urges as a defect in the law is manifestly fair and just, but it is wrong in its suggestion of a remedy. The real trouble with the law is that the whole system of examination for registration is wrong. Any lawful school of medicine in any State is better qualified to judge of the skill and ability of a student who has been under its instruction for years to practice medicine and wear the titles and laurels of student who has been under its instruction for years to practice medicine and wear the titles and laurels of doctor, than any Board that could be appointed by any Governor of any State, after a few hours' examination on some of the rudimentary principles of medicine and surgery. Away with a law that is confessedly farcical so far as it relates to the registration of physicians, is entirely uncertain as to its intent and purpose, and does not in any degree protect a right or correct a wrong.

correct a wrong.

If a Board must be had, let it be required to register any graduate of a lawful school of medicine competent to confer degrees, or any other person of good moral character and of good standing in society who may present prima facie evidence of experience, skill or competence, and then clothe such Board with power to protect the public against the wrongs of mis-

power to protect the public against the wrongs of mis-practice, malpractice, ignorance, etc.

I cannot conceive how any one can read the report of the Board of Registration in Medicine for this year without coming to the conclusion that the present law is not only wholly ineffective by way of doing good, or correcting any mischief, but it is impotent in the accomplishment of even the registration of what can be recorded from any point of view of will decrease be regarded from any point of view of skilled, careful and experienced physicians. We ask, therefore, that the present law may be re-

pealed, as tending (if it has any tendency at all) to wrong and injustice, so that the way may be left clear for such legislation, if any is needed, that may with certainty correct existing wrongs without violating or abridging the rights of the people.

## Keep on Coughing

if you want to. If you want to cure that cough get Ayer's Cherry Pectoral. It curcs coughs and colds.

#### MUTATION.

I caught a snowfishe in my hand,

Six pointed star,
God-fashioned still, and perfect planned,

Through least and far,

With earthborn impulse, swift I clasped it near—
The crystal in my hand was changed a tear.

A dream upon a human heart

Was wait to-day,
And fell soft—free, was clutched, to start
In pain away.
A flitting thought in heaven gave it birth,
It came to be a human tear—on earth

— Mary Hefferan, in Wellesley Magazine.

## Bunner 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.

California. SAN FRANCISCO.-A. Van der Naillen writes: "All the spiritual meetings are well attended. Mr. J. J. Morse's lectures are crowded every Sunday, and W. J. Colville is obliged to lecture three times on Sunday, and twice every day during the week. How he is able to hold out is an enigma, as all his lectures last nearly two hours, during which he gives out a quantity of vital force perfectly amazing. The amount of good he is doing is incalculable, and he possesses the astern sympathy and received respect of his the esteem, sympathy and profound respect of his hearers and acquaintances. A more altruistic soul, a greater unselfish devotion to the uplifting and enlightenment of humanity, does not exist upon God's green earth. He lives almost entirely in the spiritual green earth. He lives almost entirely in the spiritual world, from which he obtains his sublime inspirations. I have heard the Abbé Lacordaire, the greatest spiritual philosopher of the century. Colville is he. I have listened to discourses of the most noble divines in France. Belgium, etc. Colville embodies them all! Such deep morality; such heavenly charity and tolerance; such exhortations to love and brotherhood among men, have never been uttered before. I dare say, as it is now our privilege to hear through Mr. Colville."

ALAMEDA.—B. B. M. writes: "Perhaps a few lines from one of your admirers in California will prove acceptable. I came here the Thursday before Christmas, finding many friends in this immense field of retained work, where the conditions for psychical development are found, where the ever-blooming flowers, inscious fruits and mild climate are agreeable to all, in a'l seasons of the year, provided, of course, that one is in a condition to appreciate God's best glits to

man.

Among many eminent workers here I find my valued teacher and iriend, Mr. W. J. Colville, with his faithful co-worker, Dr. F. J. Miller, for five years carrying on successfully the work of The Copley Metaphysical College together in Boston, Mass., 18 Huntington Avenue, having now transferred the same name and benefaction to San Francisco, 922 Geary street. Mr. Colville's work is simply enormous.

He I as classes at the College on Geary street, at Anchor Hall, San Francisco, at Hamilton Hall, in Oakland, at Tucker Hall, Alameda, also at Berkeley, a university town, and at San José.

A lady who owns a pice house on Santa Clara Avenue, Alameda, formed a large class at her house.

nue, Alameda, formed a large class at her house, promising them Mr. Colville as instructor, but upon applying to him she found his time completely full. However, he sent Dr. Miller to the class, who filled the position to the great satisfaction of all concerned. All the places mentioned are of easy access to Frisco, all except San Jose which requires two hours by

co, an except san Jose which requires two hours by steamboat, the rest about forty minutes.

It is delightful to fluct over the placid waters of the Bay of Frisco, followed by the graceful sea-gulls, joyously dipping their light wings in the water, soaring outward, onward and upward, never leaving their friend the steamer, but accompanying it over each time."

#### New York.

BUFFALO.-J. W. Dennis writes: "February, 1896 has been an enjoyable time with Buffalo Spiritualists and those investigating matters spiritual. We have had Mrs. Jennie B. Hagan Jackson with us for the man arrs, sounce B, Hagan Jackson with us for the month, and she has instructed and entertained us right royally and well, giving two lectures on Sunday, and devoting one and sometimes two evenings a week to lecturing and answering questions from the audience promptly and without hesitation.

promptly and without hesitation.

Very few speakers have had as many years or as much experience on the spiritual platform as Mrs. Jackson has, and she has a wonderful faculty of entertaining an audience. We part with her with regret, and hope that she will be with us again in the near future. She is engaged for Maple Dell, Onio, Camp, for a portion of the s-ason of '96, also at Lily Dale Camp, Onset Bay, Harwich, Cape Cod, Fort Worth, Texas, and at other camps in the various locations in the United Stales.

From Buffalo she goes to Meriden. Ct., Norwich, Ct., Worcester, Mass., Providence, R. I., Stafford, Hartford, Ct. Sluce she has been with us during the past month she has given two lectures at Lockport, N. Y., two at North Collins, N. Y., and one at East Aurora, N. Y., showing that she is an untiring worker for our Cause. She will make week day engagements near any of the places where she is to lecture, as

given above. Spiritualism has taken a good strong hold upon the

people of our 'Queen City of the Lakes,' and the prospect is good and bright for the future.

The Temple, under the guiding care of the Woman's Progressive Union, is filled twice every Sunday with large audiences, when we have as good an instructress as Mrs. Jackson has proved herself to be for the month that she has been with us. Long may she live to teach us the way to the Summer Land of

## Massachusetts.

NATICK .- "M. B. T." writes: "A series of four meetings in the interest of progressive thought has been held in Natick. The tollowing subjects were presented: 'Spiritualism and Psychic Phenomena,' by Mrs. Kate R. Sules of Boston: 'The Distinctive Features of Spiritualism,' by George A. Fuller, M. D., of Worcester, and 'Spiritualism in its Relation to Christianity,' by Dr. Hale of Boston.

Mrs. Silles spoke two evenings in two successive weeks, the second evening being spent in answering questions and psychometric readings. Mrs. Stiles has always be in welcome in Natick since her first appearance, some fourteen years ago. The gentleness of her nature, the purity of her life, the intellectual appreciation of her subject, all combine to make her loved and trusted. loved and trusted.

Dr. Hale's lecture was clear and forcible. He is an easy, rea sy ta'ker. He is tearless in his denunciation of error, and enthusia tie in his presentation of spirit-ual truth. His lecture was followed by psychometric readings, which seemed to give good sa isfaction. This was his first appearance in Natick. Should be come again he would, doubtless, be welcomed by a larger

audience.
Dr. Fuller spent his boyhood days in Natick In Natick's schools was laid the foundation of his future and broader education. His development was watched by his friends with ever increasing interest, each advent showing growth in intellect, in spirituality, in character. His first lecture in Natick seemed a won derful demonstration of mediumship. His last evinced a well-rounded, solid manhood. Mediumship was not apparent. But through his love of truth, his desire to help raise the human race to a higher spir tual status, inspiration stirs his soul to bold, learless, unhesitating utterances. All of these speakers endeavored to impress upon the minds of the hearers the importance of high thinking and pure living; that what we call death is only transition; and that when we pass out of the body, we shall be just what we made ourselves while in it."

"There are ninety saloons in the North End, which in one day furnished thirty-six thousand druks," was the astonishing statement made by Edwin D. Mead at the annual meeting of the Suffolk Conference at the Second Unitarian Church, Boston, recently.

## News Which is Good News to Women.

It is a fact that our women who suffer from female complaints, and are consequently weak, tired, nervous, dragged out and full of palus and aches, do not have the same opportunity to be cured as do the residents of the great cities, where the most successful specialists in female diseases reside. In other words, our women are debarred from seeking a cure by the great and skilled physicians owing to the cost of travel to the large city, and the high fees charged by such specialists.

Here, therefore, is a chance for the sick and suffer-

lng women of our community, which should not be lost. Dr. Greene, of 34 Temple Place Boston, Mass., who has the largest practice in the world, and who is, without doubt. the most successful specialist in curing female comp aints, offers to give free consultation by female compaints, offers to give free consultation by mail to all women suffering from these distressing weaknesses, discharges, rains and irregularities. You have the privilege of consulting Dr. Greene by letter, describing your complaints, and he will, after carefully considering your condition, send a letter fully explaining all your symptoms, telling you everything about your complaints so plainly that you will understand exactly what alls you. He will also give you his advice, based upon his vast experience and wonderful success in treating such cases, as to just what to do to get cured. All this will cost you nothing, and you can thus have consultation with the best known and a knowledged most successful specialist in the and a knowledged most successful specialist in the world without leaving home, and at no expense what-ever. The Doctor is the discoverer of that greatest of all known medicines, Dr. Greene's Nervura blood and nerve remedy, and he has discovered many other most valuable remedies. Write to him now about your ase, for this is a chance to get cured which you may

ever have again,

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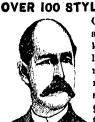
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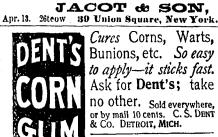
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Boston Spiritual Temple, at Berkeley Hall, Odd Fell ws Bullding, t Berkeley street.—Sundays at 10\(\frac{1}{2}\) A. M. and 7\(\frac{1}{2}\)? M. Speaker for March, Moses Hull. Wm. H. Banks, President; J. B. Hatch, Jr., Secretary, 74 styd sey street, Sayin Hill.

President: J. B. Hatch, Ir., Secretary, 74 syd sey street, Savin Hill.

The Helping Hand Society meets Wednesdays in Gould Hall, Boylston Place. Business meeting at 1; supper at 6; social in the evening. Mrs. C. P. Prast. Presid nt.

Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1½ sharp. All are invited. Bringthe children. J. Browne Hatch, Jr., Conductor, Albion B. Waitt, Clerk.

Trust spiritual Temple, Exeter and Newbury Streets.—Spiritual Fraternity Society Sundays, meetings for children and investigators at 11 a. M. Lectures at 24 and 1/4 P. M. Speaker for March 15, Mrs. N. J. Willis. Wednesday evenings, at 1/4, sociable, conference and phe somens. Other maetings announced from the platform. A. H. Sherman, Sec. 7.

Veteran Spiritualists' Union will meet the first Wednesday of each mouth at Gould Hall, No. 3 Boylston Place, at 71% P. M. H. B. Storer, President, 406 Shawmut Avenue.

Oblidren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 8 Entertainment in the evening. Mrs. M. A. Brown, President.

vening. Mrs. M. A. Brown, President.

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

Eagle Hall, 616 Washington Street.—Bundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday at 2½ and 7½ P. M., Thursday at 7½, Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Con juctor.

America Hall, 724 Washington Street.—Meetings

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

Harmony Hall, 724 Washington Street, one Fight.—Sundays at Il A.M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

The Ladles' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 6% every night. Mrs. M. A. Brown, President.

Rathbone Hail, 604 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bib)- Spiritualists). Meetings Sundays at 11, 2½ and 7½; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi

Hiawatha Hall, 241 Tremont Street .- The United Spiritualists of America (incorporated) hold incettings Sundays, at 11 A. M., 114 and 7 P. M., and Thursday at 21/2 and 71/2 P. M. H. W. Martin, President.

The Home Rostrum (21 Soley street, Charlestown, E. f. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 71/2 o'clock.

Ohelmea.—Spiritual meetings every Sunday evening at 1½ at 206 Broadway. Mr. Geo. F. Slight, Chairman.

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 these columns hereafter—lhough 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 hereafore.

The reports of any services in Boston that fail to reach this office on Monday will not appear in The Banner of that week.

Boston Spiritual Temple, Berkeley Hall,-A correspondent writes concerning the meetings as follows: Berkeley Hall was crowded to its utmost last Sunday morning and evening to hear Moses Hull. The ten minutes' service of song before the regular services began took well with the audience, and placed it in a good condition for what was to follow. The sweet singers, Mesdames Foster and Crawford. rendered beautiful selections: The first song, "I Give You a Thousand Greetings," seemed to inspire Mrs. Hull, who improvised a poem, "They Come with a Thousand Greetings," which was a fine effort. Moses Hull was at his best. His subject was "The

Adaptation of Spiritualism to Meet the Wants of Man." His text was I. Cor., il: 9: "Eye hath not seen, ear bath not heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for those that love him."

hath prepared for those that love him."

He said the world had gained inklings of truth on almost every subject by a prori reasoning. As early as the days of Plato and Aristotle people reasoned from the shadow north of the equator pointing to the north, and then south of the equator pointing to the south, that the earth must be round and about twenty-five thousand miles in circumference. They never positively knew the earth was round until men had saided around it. So Columbus and a few others had sailed around it. So Columbus and a few others had a priori reasons for believing that our America existed before Columbus discovered it; after that they knew it. The peculiar gyrations of Neptune and Saturn caused astronomers to say "there must be a world between them." but no one positively knew of the existence of Uranus until astronomers turned

their telescopes in that direction. Now no one doubts the existence of that world.

So before Modern Spiritualism came to the front, people wanted to think that man was immortal; this desire led them to study the question the best they could. They came to the conclusion, à priori, that man is made for immortality; he has appelies and desires that seem to give prophetics at a continuous man is made for immortality; he has app-tites and desires that seem to give prophecies of a continuous existence. Every mere animal in this world seems fitted only to this world. Animals seem to meet their complements in this world. It is not known that they have any desires by yond this life. Feed them all they want, make them perfectly comfortable, and they are perfectly satisfied. Animals also are limited; not one of them can be taught to build a fire to warm by, or to make and nut on a sult of clothes. make and put on a suit of clothes.

We have heard of learned animals, but we have

we have heard of learned animais, but we have never heard of one animal teaching another what he knows. Not so with human beings; what one learns, he imparts to others. Others pass it down; each one generally improving on what he has received. Man has aspirations which it will take an eternity to supply, therefore an immortality for man was hypothetical. Addison said:

"It must be so; Plato, thou reasonest well— Else whence this pleasing hope, this fond desire, This longing after immortality? Or whence this secret dread and inward horror Of falling into naught? Why shrinks the soul Back on herself, and startles at destruction? 'It is the divinity that siris within us; 'Tis heaven itself that points out an hereafter And intilmates eternity to man.

The stars shall fade away, the sun himself Grow dim with age, and nature sink in years: But thou shalt flourish in immortal youth, Unburt amidst the war of elements, The wreck of matter and the crish of worlds."

When Spiritualism came, it came with the very when Spiritualism came, it came with the very demonstrations which other religions lacked; inso-much that the Church Congress which met some twen-ty years since, in England, halled Spiritualism as the one thing alone which could check the progress of Sadduceeism, Materialism and Agnosticism.

Now, supposing this were not true; supposing the evidence of man's immortality were written on every leaf of the trees, on every grain of saud, yet we would all want Spiritualism true. As for me, I do not need tests; but I love messages from my father, mother, wife or my brothers and sist is in the spirit-world, as I love messages from near and dear friends in earth-life. I enjoy visits from my mother as I did when she was in this life and used to visit me after I when she was in this ine and used to visit me after I left the old home and went to keeping house for myself. I apprehend also that those on the other side long to come back and soothe the sorrowing, as in earth-life they longed to impart words of comfort and consolation to their friends; that is Spiritualism; don't you wish it was true?

We would all like to have Spiritualism true because it affords an outlook. The outlook may be faulty but self. I apprehend also that those on the other side long to come back and soothe the sorrowing, as in earth-life they longed to impart words of comiort and consolation to their friends; that is Spiritualism; don't you wish it was true?

We would all like to have Spiritualism true because it affords an outlook. The outlook may be faulty, bu

it is better than scientists will get after a thousand years signalling to the inhabitants of Mars. Death is on our track; he has lossesed our trath, and the hair on the most of our heads; he has filled us with labor pains for the birth of the spirit. As we crowded our fathers and mothers off of this stage of existence, so our children are compelling us to give way in order to make room for them. He will soon have us all. What will he do with us? Ah! that is a selfish question, each one of us wants to know. How can we find out? I know of no open sesame of knowledge except by consulting those who have traveled the road, and tried the climate, the water, the air and the fruit, and the company of those who have gone where death will sconer or later land us all. That is Spiritualism. Do n't you wish it was true?

where death will sooner or later land us all. That is Spiritualism. Do n't you wish it was true?

Mr. Hull then related a few incidents in the life of Achsa W. Sprague, and gave the history of the last song she wrote. He called Mrs. Hull to the plano, and the two rendered the song most be autifully.

At the conclusion of the service President Banks announced that a short time would be spent in soliciting subscriptions for the support of the work of the Temple Society. Mr. Hull made a brief but earnest appeal for contributions to further the grand work of the Society. He said, "We are not beggars in any sense of the word, but if you think the doctrines advocated from this platform are good, we ask you to vocated from this platform are good, we ask you to take stock in them. and do all you can to assist in carrying them forward." He, with one or two others, went through the audience with a paper, and took such nam as as were handed in by those who desired to contribute means to carry on the work. Considering the brief time allotted for this business, a goodly sum was given in cash and pledges.

Precisely at 7:30 P. M. the audience was invited to join in a "Song Service," which all seemed to enjoy.

This part of the program met with hearty commendation, and will be repeated next Sunday. Following the congregational singlug, Mrs. Crawford favored the audience with a superb vocal selection Mrs. Hull was invited by President Banks to continue the service with an invocation or a poem. She immediately arose and gave a fine inspirational poem, commencing

"I wish I might compass the earth with my voice, And echo the message that angels bring; I would drive away sorrow and make man rejoice, And respond to the song that the heavens sing."

At the conclusion of the poem, Mrs. Foster rendered beautiful solo.

a beautiful solo.

Mr. Hull preached on the text found in Psalms xci.:
11, "He shall give his angels charge concerning thee, and they shall bear thee up in all thy ways, lest at any time thou dash thy foot against a stone,"

He showed angel ministration all through the Bible.
He took up the supposed miracles of the Bible, and in every case took the miracle out and put angelic ministration in its place, thus reducing many of the marvelous stories of the Bible to common everyday smitt mank. stories of the Bible to common, every-day spirit manifestations. His dissertation on the rationale of prayer and its answer was grand. Prayer when not asked amiss, that its answer, as the Bible says, may be "consumed upon our lusts," exalts the subject to that altitude where he will be in touch with all needed blessings.

ings.
President Banks announced a Grand Celebration of the Forty-eighth Anniversary of Spiritualism, in Odd Fellows' Hall, on the 29th of March. There are to be three sessions of the meeting. Mr. and Mrs. Hull and other speakers are to address the people. There will also be a fine program of music and recitations.

Mr. Hull occupies the platform all the Sundays of March and May. Next Sunday he discourses on "Divine Revelation, What it Is, and What it is Not." At night, on "The Birth of the Spirit, or Death and its To-Morrow."

The remarkable discourses of Mr. Hull, the superb music, the inspirational efforts of Mrs. Hull. make up a wonderfully interesting program, and it is not surprising that the hall is crowded at every session.

The 'Song Service' will commence next Sunday at precisely 10:15 A. M. and 7:15 P. M.

The BANNER OF LIGHT is always for sale at this hall. To get the news you should read the BANNER OF LIGHT.

of Light.

By Anniversary Celebration will be held in Odd
Filows' Hall Sunday, March 29, morning, afternoon
and evening. Moses Hull will be one of the speakers.

Mrs. May S. Pepper will be one of the test mediums.
The committee are corresponding with Miss Maggie
Gaule of Baltimore for that occasion. See particulars in next week's Banner of Light.

The First Spiritualist Ladies' Aid Society met, "H." writes, Friday, March 6. Meeting called to order by the President, Mrs. Simonds, acting Sec'y. We had a large delegation from Lynn to supper, and to spend the evening, also Mrs. Tillie U. Reynolds of Utica, N. Y., and Dr. A. H. Richardson and wife.

The evening's exercises opened with a vocal duet by Miss Amanda Bailey and Mrs. Mason, after which our President (Mrs. Barnes) gave a hearty welcome to the delegates from Lynn. Mrs. Mason then sang. Dr. A. H. Richardson voiced a few choice remarks, and said he was always glad to be present at the Aid, and to add his voice to the testimony of Spiritualism. Mrs. Tille U. Revnolds improvised a beautiful noem which was well received. Mr. Keltrof. tiful poem, which was well received. Mr. Kelty of Lynn gave a vocal selection. Mrs. Barnes spoke of the continued illness of the Sec'y. Mr. Hull talked in his usual inspiring manner, and we are always glad to have him with us. After a song Mrs. Hull recited a poem, and Mrs. Chase of Lynn made the closing remarks. marks.

Mr. Palmer then gave an exhibition of his power,

many hames being recognized.

Friday. March 13, Mr. Charles Walker of Salem will give another exhibition of his wonderful Magical Mirror and panorama views. Mr. Walker gives great satisfaction, and we invite all to be present on this occasion to witness this entertainment.

Friday, March 27, we will celebrate all day the Anniversary of Modern Spiritualism. We have a good list of talent. Watch next week's Banner for list of

The Ludies' Lyceum Union-Mrs. Charles T. Wood writes-held its session on Wednesday, the 4th inst., at Dwight Hall, 514 Tremont street. The continued Illness of the President, Mrs. M. A. Brown made it impossible for her to be present. Mrs. Butler, Vice-President, was also too ill to remain through the evening.

This was the night set apart for an old-fashloned

circle, and though the evening was stormy, quite a circle was formed, and Mrs. Gilliand of South Boston, an excellent medium, allowed her organism to be used, to the gratification of many present, who re-

used, to the gratification of many present, who re-ceived messages from those of their friends who had passed to the great beyond.

The entertainment for March 18 is by the children, who always attract many admirers, and who are now arranging a program of fare excellence. The young people of the two larger Lyceum groups have secured talent for their entertainment of the 25th

of March, which will make a great success, and a dance will follow. Let all who appreciate a good time secure a ticket.

Engle Hall .- Hartwell writes: Sunday, March 8, the morning circle was large and very harmonious. Many tests were given.

2:30 P. M., invocation by the Chairman; Mrs. J. A Woods, Mrs. L. J. Ackerman, Mrs. S. E. Rich, Mrs. A. Woodbury, Mrs. L. Terry, C. W. Quimby, E. H. Tuttle,

woodbury. Mrs. L. Terry. C. W. Quimby, E. H. Tuttle, recognized tests and readings.

7:30 r. M., C. T. Wood, Conductor of the Children's Progressive Lyceum, opened the meeting with invocation and remarks, which were filled with good thoughts. We wish the Lyceum success, and all movements for the spiritual improvement of children. Mrs. Weston, President of the Judian Wigwam at Onset, rendered fine remarks; H. Leslie sang several fine solos; Mrs. W. S. Butler, Dr. C. H. Harding, remarks, and tests. W. S. Butler, Dr. C. H. Harding, remarks and tests, which were of high order; Mrs. J. A. Woods, readings, which were remarkable for their accuracy.

Mr. Tuttle answered mental questions to the satisfication of the satisfication of the satisfication. faction of the audience.

Musical selections throughout the day were rendered in a pleasing manner by H. C. Grimes. The BANNER OF LIGHT for sale each session.

The Helping Hand Society.- The regular meeting of this Society, "H." writes, was held as usual. Meeting called to order by the Vice-President, Mrs.

The Veterans met in the evening. Wednesday, March 11. we will have an auction sale, Miss Lucette Webster to be the auctioneer.

Wednesday, March 18, we will tender to Mr. Moses Hull a reception, and we invite all his triends to be present.

Wednesday, March 25, we are to celebrate the Advent of Modern Spiritualism, and negotiations are being made with some of our best talent for that occa-

sien. Next week's Banner will have the list. Watch

America Hall.—"Cor." writes: We had a glorious circle on Sunday morning, March 8; many mediums and speakers were present, and the tests and readings were remarkable for directness.

Our hall was crowded afternoon and evening, and we were treated to a feast of spirit-food by the following able workers: Eben Cobb, Mr. C. E. Abbott, Mrs. A. Forrester, Mrs. A. P. McKenna, Mrs. Bishop, Mr.

The platform in the evening was evidently much enjoyed.

The platform in the evening was occupied by the Goodrich family, all of whom gave tests and readings, Master Samm e (14 years old) doing some remarkable work in that line.

The entertainment was closed by a short physical

readings were remarkable for directness.

Our hall was crowded afternoon and evening, and we were treated to a feast of spirit-food by the following able workers: Eben Cobb, Mr. C. E. Abbott, Mrs. A. Forrester, Mrs. A. P. McKenna, Mrs. Bishop, Mr. R. J. Peak, Mrs. Anna Hanvon. Mrs. J. B. Sears, Mrs. M. E. Calahan, Mrs. A. R. Gilliland. Mrs. G. M. Hughes, Mrs. Maggie Cutter, Miss Taylor, Dr. C. Harding, Mrs. M. A. Chandler, Mrs. Knowles, Mr. Pierce; Mrs. Nellie Thomas also did some good work. Music by Mr Peak, Mrs. Peak, Mr. C. Abbott, Mrs. Bishop, Prof. Pierce. Bishop, Prof. Pierce.

BANNER OF LIGHT on sale at each session.

Elysian Hail .- "L. L." writes: Our work as a

Society was well sustained during the week, and Sunday was replete with spiritual light and comfort.

The BANNER OF LIGHT is for sale in all our meetings, and I assure you it requires no urging to dispose

and others have fine tests. Mr. Redding and "Vigi-lance" showed advancement in reading folded notes. The wise change in the price of our royal spiritual paper, the Bannen of Light, proved a advantage in its sale with us, and we prophesy many additions to the patrons of this indispensable spiritual help. The Banner is always for sale at our hall.

Rathbone Hall .- A correspondent writes: Sunday morning, March 8, developing circle opened with singing by the audience, invocation by Mr. Haines.

Mr. G. F. Slight, assisted by Mr4. Wilkinson, conducted the circle. S-veral good mediums were present and gave tests, also Mrs. Wilkinson gave several fine

and gave tests, also Mrs. Wilkinson gave several fine tests.

Afternoon meeting opened as usual. Mrs. Wilkinson, remarks and poem; Mr. and Mrs. Tyler of the "Jubilee Concert Company," ang beautitully," Do u't Rock so High": a hymn by the audience; Mrs. Ogden of Providence, R. I. very fine tests; Mr. and Mrs. Tyler again sang; Mrs. Peak, psychometric readings, a'l understood; the Jubile Singers gave several more selections, which were thoroughly enjoyed; Mrs. Saunders, tests; Mrs. Dickinson, Mrs. Woods and other good mediums, excellent readings and tests. Evening session opened with songs by the choir, reading of the Scriptures and invocation by the Chaplain. There were a number of very fine mediums present.

present.

A large attendance both afternoon and evening greeted the Jubilee Singers, who held the audience in rapt attention. Mrs. Ogden of Providence was with us again this evening, and told how she became a pritualist, also gave some good readings; singing by the choir; Mrs. Nutter, one of our local mediums, good tests and readings; Mrs. Georgie Hughes, tests, all recognized; Prof. Woods gave a few scientific remarks, which were very enjoyable; Mr. Leslie, a solo; Mrs. Maggie Butler occupied the platform for a short time by giving some grand remarks, also messages; all were recognized.

Harmony Hall .- James Higgins writes: Where are we coming to? This was asked of your correspondent to-day seeing the grand power Mr. S. H. Nelke possesses, not alone in regard to development of mediumship, but also that of spirit faces. Photos placed in his hand not alone bring forth spirit faces, but any paper written or printed upon, wall, cell-ling, etc., is filled with spirit forms. He gives the same power to those who are under his direction. The attendance at all the meetings was good.

The attendance at all the meetings was good.

Tests—most remarkable ones—were given through
Mr. Nelke, as well as Mrs. J. A. Woods, Mrs. Collins, Miss Lamb, Mrs. Hamilton, Mrs. Carrie Smith,
Mr. and Mrs. Palmer, Mr. Haevener, Mr. W. B. Wood,
Mr. Wilker, Mr. D. Filder, Mr. A. S. Brown, Mr. Gaylord, etc. Music, as usual, by Miss Sadie B. Lamb.

The Banner of Light for sale at the hall, and
Mr. S. H. Nelke's office, 604 Tremont street.

Hiswatha Hall. - The United Spiritualists of America (incorporated)-"B." writes-held the usual developing and healing circle Sunday morning, March 8. Afternoon services opened with music by Mrs. M. A. Moody; Rev. N. D. Sherman offered an invocation; remarks. tests and readings were given by Mrs. C. A. Smith. Mrs. Guttlerez. Mr. Hancock, Mrs. N. D. Sherman, Mr. Wilder, H. B. Hersey, and H. W. Martin presiding.

Siding.

Evening, Rev. N. D. Sherman made the invocation;

Mrs. A. R. Gilliland, Dr. West, Mrs. C. A. Smith. Mr.
Coolbaugh, Miss Katle Butler, Mrs. Itwin, Mrs. Gutlerez.

H. W. Martin, Dr. Geo. E. Dillingham and Dr.
Blackden, were the speakers of the evening, large
numbers being in attendance at each session, good
music by Mrs. Moody being interspersed. Services
intersating interesting.

BANNER OF LIGHT on sale.

First Spiritual Temple, Newbury and Exeter Streets .- A correspondent writes: Sunday, March 8, at 11 A. M., Mr. Pierre L. O. A. Keeler gave a séance in bright light.

At 2:45 P. m. and 7:30 evening, Mrs. N. J. Willis spoke. Each session was largely attended, and there were many expressions of satisfaction heard from all were many expressions of satisfaction heard from all parts of the audience. Next Sunday, March 15. Mr. Keeler will be present at 11 A. M.; and at  $2.45 \, P$ . M. and 7.30 evening, Mrs. Willis's guides will speak.

The Ladies' Spiritualistic Industrial Society—S. Etta Appleton, Sec'y, writes—met as usual at Dwight Hall Thursday, March 5.

Our President's illness still prevented her being with us. The social in the evening was very much enjoyed, a large company being present.

Thursday, March 19, Mr. Walker of Salem will beautifully illustrate the "Wreck of the Hesperus" with stereopticon views.

Commercial Hall .- "N. P. S." writes: Sunday. March 8, 11 A.M., Mrs. A. Woodbury, N. P. Smith, Miss Annie Hanson, Mrs. L. J. Ackerman, Mrs. E. R. Miss Addition of the state of Mrs. L. J. Ackerman, Mrs. E. R. Brown. Mrs. A. P. Guiterrez, Mrs. M. E. Sauders, Mr. C. W. Quimby, tests and readings. Mrs. Katheryn Rhea, pianist and singer.
At 7:30 P. M., Dr. J. Milton White, Mrs. A. P. Guiterrez, Mrs. Brown, Mrs. C. E. Beil, N. P. Smith, participated; Mrs. Katheryn Rhea, vocal selections.
We expect the pleasure of Mrs. Maggie Butler's presence next Sunday evening.

After the Grip, diphtheria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor

Hood's Pills for the liver and bowels, act easily yet promptly and effectively.

## MEETINGS IN MASSACHUSETTS.

Lynn .- T. H. B. James writes: The Spiritualists conducted another interesting meeting at their hall, 33 Summer street, Sunday,

At 2:30 they held a developing, healing and test circle. Mrs. M. K. Howard presided at the plano. Dr. S. M. Furbush opened the services with an inspired invocation. He then spoke on the "Laws of Nature," followed by many tests and magnetic treatments, all satisfactory Mrs. Julie E. Davis, of Somerville, gave many remarkable tests and messages. Mrs. C. B. Hare spoke on "Spiritual Condition," and gave many messages and tests. Mr. W. H. Rounseville gave quite a number of tests, and magnetic treatments. Mrs. Dr. M. K. Dowland gave a number of "diagnoses" satisfactorily. Spirit haps answered many

noses" satistactorily. Spirit raps answered many questions through the mediumship of Harry G. McNally, and other mediums did good work.

At 7:30 the services opened with appropriate selections, rendered by Misses Lena and Elsie Burns, Mrs. Julie E. Davis gave an invocation, and made able remarks on "Spiritual Power." She then gave a large number of remarkable communications, readings and

Sunday, March 15, at 2:30, developing, healing and test circle, and Prof. Thomas will hold, at the close, a séance in full light. At 7:30, a short address and lests by Prof. F. E. Thomas, of Brockton, and Dr. C. W.

Sunday, March 22, Mrs. May S. Pepper. Cadet Hall .- Lynn Spiritualists' Association .- Mrs. A. A. Averill, Sec'y, writes: Mrs. Tillie U. Reynolds, of Troy, N. Y. delivered two able addresses to our so-

clety on Sunday, March 8. The subject of the discourse in the afternoon was "Spiritualism and Orthodoxy," and in the evening,
"No Night There," and words cannot express our appreciation of the beautiful and inspiring thoughts pre-sented us both in the lectures and the improvised

Mrs. Reynolds followed each service with psycho-metric readings from the voice. Turning her face from the audience while a' word was spoken or a question asked, she would give remarkably correct readings and communications. Mrs. Reynolds is truly a gifted instrument in the hands of the spirit-world, and it is with much regret that we part with her.

The next two Sundays we shall have with us Mr.
Ti-dale, the blind orator, who is too well known to need any introduction.

We expect to celebrate our Anniversary with a supper in the hall, and some of the best talent obtainable.

of Pythias Hall, Sunday, March 8, the Advanced Independent Spiritualists held the usual meetings, the attendance at both being large,
The afternoon was largely devoted to magnetic treatments by Mr. Goodrich, Mr. Bentzen, Mr. Thomas

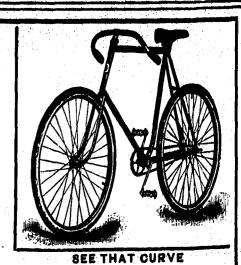
Brockton .- May R. Bond writes: At the Knights

work in that line.

The entertainment was closed by a short physical séance, conducted by Prof. F. E. Thomas. A musical instrument being placed upon a table on the platform, was played by unseen hands, Mr. Thomas sliting five or six feet from the instrument in full sight of the audience.

Manefield .- A correspondent informs us that a Spiritualist meeting was held in K. of H. Hall Wednesday evening, March 4-being the first one for a long period convened in that town. Mr. Merrill made the arrangements for the occasion, and engaged Mrs. Jennie K D. Conapt to officiate; this gentleman having become recently interested in the phenomenal and philosophic revelations of Spiritualism, called the meeting as a trial one, to see what could be done. Despite the great and general storm on the evening

# **TALKING BICYCLES**



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announced, the audience was large-much exceeding

announced, the audience was large—much exceeding the attendance expected.

Mrs. Conant made remarks, followed by many tests, as is her custom, and easily won the regard of her hearers—as evidenced by choice floral offerings she received; she spoke also of the Banner of Light, and its just claims on the support of the Spiritualist public. An attempt will be made to continue the series of meetings so pleasantly inaugurated. Mrs. Conant will be in Mansfield again at an early day. Salem .- A correspondent writes: The First Spiritual Society had for its speaker and test medium on

Drink and Be Merry, for To-morrow You Die." It was a lecture full of new thoughts; at its conclusion it was roundly applauded. He was again accompanied by Miss Ollie Hunter, the sweet little singer of Providence, who is fast becoming a great favorite in

New Kng'and.

At 7:30 we had the largest audience of the season.

The subject of the evening discourse was: "The Influence of Spirits upon the Minds of Sensitives and Mediums for the Good of Humanity." It was one of Mr. Roscoe's greatest efforts. At its conclusion the Treasurer of the Association engaged Mr. Roscoe for two Sundays next season—also to speak in Boston on March 31, it not otherwise engaged; Miss Ollie Hunter sang "Not Lost, but Gone Before," and received hearty appliause and a beautiful bouquet of choice flowers. Mr. Roscoe gave marvelous tests afternoon and evening. A large delegation from Lynn and other adjoining towns was present.

On Sunday, March 15, we have for our speaker Dr. George A. Fuller of Worcester, Mass.

We hope to have Mr. Roscoe with us some weekday evening, and have him devote the occasion to his remarkable test-givings.

Worcester .- Mrs. Celia C. Prentiss, Cor. Sec'y, writes: Dr. Theodore F. Price lectured before the Association of Spiritualists March 1 and 8. Although a new speaker in New England, he has been laboring for the Cause in other parts of the country for over twenty years. He is a willing, earnest worker, and an able lecturer. He gave a circle for the benefit of the Association, affording satisfactory delineations.

The Woman's Auxiliary meets Thursday, March 12, with Mrs. Harriet Lamb, 82 Portland street. Services as usual. Dr. Price will also give some recitations in the agentus. Miss Abby A. Judson speaks for us next Sunday.

Woburn .- Bonney writes: Wednesday evening,

March 4. Dr. C. H. Hardlug, excellent remarks; Mrs. L. J. Ackerman, correct tests and readings; E. H. Tuttle, fine remarks and tests. Mrs. W. S. Butler will be with us Monday evening, March 16, Miss Rhind the 29th, Mrs. Leslie the 30th.

Fitchburg.-E. O. P., Sec'y, writes: March 1 we had with us Mr. C. L. Willis of Boston; he gave us some fine readings.

March 8, Mrs. Nettle Holt Harding gave two excellent lectures, followed by numerous recognized tests. March 15 Mrs. Carrie F. Loring of East Braintree will speak here.

Haverhilt .- E P. H. writes: Mr. A E. Tisdale, the blind medium, lectured entertainingly, rendering vocal accompaniment, last Sunday, at 2 and 7 P. M .the attendance being good.

He is to be followed next Sunday by Mrs. E. C. Kimball, the well known descriptive and test medium.

Chelsen.-George F. Slight, Chairman, writes: The Spiritual Meeting at Carleton Hall, 237 Broadway, March 8, had a good attendance. Song by Mr. W. Anderson; speaking, readings and tests by Miss Annie Hanson, Mrs. Forrester and Mr. Osgood F. Stiles.

Cambridgeport. - The Progressive Thought Society holds meetings (three sessions) Sundays, at Temple of Honor Hall, 591 Massachusetts avenue. Miss Wheeler, Conductor.

## PENNSYLVANIA.

Dunkirk. - Miss Abbie E. Olmstead writes of 'Teachings," by "White Rose," J. C. F. Grumbine, for development in clairvoyance, inspiration and psychometry: "I wish to thank you and the guides for the instruction given in the lessons. I feel that they have been a great help to me, and I shall take pleasure in recommending them to others. I wish that the guides would think it best to send you to our camp [Lily Dale] this season; the people need just such teachings, and I think that you would do a great deal of good at Lily Dale."

# FOR THE



A warm shampoo with Cuticura Soap. and a single application of Cuticura (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp.

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NEWLY developed mediums the proof of greatness in mediumship and rapid development. PRIVATE CLASS FRIDAYS, at 8 P.M. EXAMINATION FREE of charge. Only those ACCEPTED where PROOF can be given of the possession of the talent. S. H. NELKE, 604 Temont street, next to corner of Dedham street, Boston.

## A Biographic Memorial

## itual Society had for its speaker and test medium on Sunday, March 8, Mr. F. H. Roscoe, of Providence, R. I. At 2:30 the subject of the lecture was "Eat, Drink and Be Merry, for To-morrow You Die." It Colby, FOUNDER OF THE

Banner of Light, FROM THE PEN OF HIS CO-WORKER FOR MANY

## YEARS. JOHN W. DAY.

This volume is replete with personal information, poetic This volume is replete with personal information, poetle tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively:

"A MAN-CHILD IS BORN." A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED

MR. COLBY'S MEDIUMSHIP. "GONE HOME,"

TRIBUTES---Prose and Poetic.

In its Dedication the author gives the keynote of the TO MR. ISAAO B. RICH, the carnest friend

and faithful co-partner of Mr. Colby for many years t to the pioneers of modern spirit-UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW D & PENSATION, who are reaping in joy what their forbears have sown in tears, and whose

faces are now set toward the sunlight of worldwide victory; THESE PAGES,

Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-

The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eightythird year), and a fine likeness of William Berry (co-tounder of the Banner of Light); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter streets, Bosion) and the Birthplace of Mr. Colby in Amesbury, Mass.

For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK-STORE, 9 Bosworth street, Boston.

## MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, w. ere the Banner of Light can be had. Services Sundays, 10% A.m. and 7% p. m. Afternoon meetings for facts and phenomena at 2%.

phenomena at 24.

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

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 P. M. Prominent speakers and mediums. H. F. Tower, Manager. Meetings in Fonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, Presi-dent; Titus Merritt, Secretary.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callownin streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallsder; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon Thomas M. Locke, Pres.

## MEETINGS IN CALIFORNIA.

San Francisco.—W. J. Colville (lecturer) and E. A. Whitelaw (violinist) conduct regular exercises in Anchor Hall, Market and 6th streets, every Sunday at 10% A. M. and 7% P. M.; also Mondays and Wednesdays at 2% and 8 P. M., and Saturdays at 2% P. M. Sessions of School for Psychic Science at convenient hours during the week, as announced from the platform on Sundays.

Oakland.—Congregation of Truthseekers meets in Hamilton Hall, 13th and Jefferson streets, every Sunday at 3 P. M. and Friday at 8 P. M.

Lectures on Spiritual Science in the Synagogue (one block distant) Tuesdays and Fridays, 3 P. M. W. J. Colville, regular lecturer. H. M. Young, Secretary and Treasurer.

## MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina streets. Services every Sunday 11 A.M., 28 and 78 P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday 2016. day, 8 P. M.

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

MEETINGS IN WASHINGTON, D.C. First Society, Metsorott Hall, 18th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M.O. Edson, Pres.