

PROGRESS;  
OR, TRUTH SELF EXISTENT.  
(Through 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 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 fierce 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 revelation may perchance be drifted  
Within the region of man's comprehension.  
Scamptecott, Mass.

Canadian Topics, and Spiritual Views.  
BY HENRY LACROIX.

FROM 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 consolation—what do you, expect, readers, in the way of readable and enlivening matter? Labrador, close by, sends us here its chilling 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 returned as outside sports, and balls and entertainments inside. Nature may frown and chill many, others will ever laugh at it, and kick their heels in merriment—actuated so from the spirit within them. The world must live, and some have got to make it lively in place of those who sit down and brood sombre views and feelings. That is a picture of the world all over.

A northern people this is, hugging the north pole—a vast country extending from the Atlantic to the Pacific. It is called a colony of Great Britain, but in reality it is a pretty free country, with institutions ahead of those across the border, in many respects. This country makes its own laws, its own tariff, and its Governor General—the only similitude of royalty, with a salary of fifty thousand dollars a year—has to sign all the laws and measures enacted by Parliament, and presented to him by the responsible ministry. He is simply a figure-head—a count of no account, in reality. As to loyalty to the crown! as some will occasionally talk about, that is a matter which would not stand the test, practically, in any of the eight provinces. Each one would view its own particular interest before that of the mother country. That is natural and logical, and sure to prevail. Imperial Confederacy is a subject mooted in England, now embracing all the colonies under its wings. It looks well theoretically, on paper, 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 dealings with "the gods," who, after all, control national destinies—say it will not happen, and for wise purposes, as it was explained to 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 the Republic. The south and west will coalesce to overthrow the east, when Canada, who will then be a powerful nation, will step in between the two, and save the latter from destruction."

I felt and feel still overjoyed at the announcement of that future event, which is easily read on the pages of futurity by those who 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. She will not allow the brain of the Republic to be crushed and trampled under foot by the Southern and Western members of its body politic, who will have profited all along by its 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 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-

tiful or well-developed they may be, are condemned to die. That is the end of every nation, as well as of every individual.

The nation of the United States is a MIRACLE. 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 appeared, now and then, here and there, in the way of mediums; but they were only flashes, 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, steps occasionally on the rostrum and addresses public meetings. Another, in Hamilton, Ontario, Captain George W. Walrond, attracts large crowds wherever he goes. Speaking of lecturers, this reminds me of a case that took place many years ago.

An American lecturer came here and announced that he would speak in the largest hall. It so happened that he had an audience of six listeners. The lecturer, notwithstanding, went through his work as if there had been a thousand. One of the audience, after the delivery, asked the control of the lecturer or medium: "How was it that he had condescended to address such a small audience?" "Indeed," the answer was, "you are but six visible; but outside of that small number, there are over six thousand invisible ones who have profited by that lecture." And then the control gave him name as "Tom Paine."

The folds in a curtain render some parts seen, others unseen; but for that it is all one curtain, and by changing position, the unseen becomes palpably seen. And so it is with all curtains of life and all the seeming mysteries. As we change conditions or observe differently, aspects become varied, so much so at times as to bewilder the senses and even the spirit within. The delimitations of the possible are yet to be heard from, and very unwise are those who try to make something of or give a sense to the word impossible. As in the case alluded to in the above paragraph, how many of our words and actions professedly material in kind, failing to produce any outward effect, abound in spiritual or unseen ones! Nothing is lost! No, indeed, nothing is lost. The multitude, or the "million," is always a gaping crowd, that moves onward 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 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 unseen—by invisibles. Such a process takes place in all departments of life—in ill as well 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 where the stuff was furnished; and, all the while, the tippler indulged himself in thinking 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 as much as the other. And so it is with every 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 curtain dropped over them, because every look would reveal to us the ugly motives and ends that belong to them, in the great majority of 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 leprosy on them still, until they exert themselves to shake it off, and vigorously.

These are matter-of-fact views, and as our people are called, and are in fact practical, there is no use hiding the truth. Our people 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 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 cause which they seem to cherish. We have to judge a tree by the fruit it bears. The oldest 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 encouragement of our millions of Spiritualists, to pay even their printing bills? That is the question! which is easily solved. Sacrifices have been made by some, and gratitude 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 friend is he who admonishes and speaks out the truth.

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 imparting 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 cautions can replace that business-like view that I speak of 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 maintained everywhere, at the expense of 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 tottering 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 required of us to establish training schools for mediums, to submit them to strong tests before they engage in public work, such as was done in antiquity, among the Persians, Egyptians, etc. There is no fear of there being too many mediums—good, reliable mediums—who have been properly trained and are approved of by spirits and intelligent mortals. This is the first important step to be resorted 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 of emergency.

All well-qualified mediums should be able to hear and see things spiritual, and the better class of them to understand and explain. They 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, 1886.]

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 of the Psychical Society. The large auditorium was well filled with members of the Society and their friends. A number of interesting musical selections preceded the principal feature 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 related to the soul are destroyed it need not follow 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 changes in its condition. The character of the eclipse into which it passes Mr. Morse promised to discuss in his next lecture.

BAKED INDIAN PUDDING.—Add one cup of molasses and five tablespoons of corn meal to one quart of fresh scalded milk. Melt a piece of butter the size of an egg into a pudding dish, then pour in the mixture. If whet is liked, add a cup of cold milk to the pudding as soon as it begins to cook. Bake in a moderate oven. Serve hot.—February Ladies' Home Journal.

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.)

THE 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 well-chosen 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-remembered 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 by 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 rehearsing facts and experiences charmed the people, and made many friends for the National Association.

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 yesteryear" caused many a tear to flow. Dr. E. A. Smith, under the inspiration of the hour, 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 Psychical 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.] Mr. Fletcher possesses the marked ability and fervid eloquence which have ever characterized his public work. This session closed with a splendid séance 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 Philadelphia, and gave a good idea of the present situation in that city. Letters were read regretting inability to be present from Revs. Robert Collyer, Minot J. Savage, Heber Newton, Geo. A. Heworth, 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 audience. Invocation, Mrs. Reynolds; solo, Miss Helen Marvin; Mrs. Helen L. Palmer delivered a discourse which aroused to a high pitch of enthusiasm the great congregation, New 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 P. B. Woodbury denounced the scheme of the National Reform Association in the attempt to place God in the Constitution and enact Sunday laws, thus securing the endorsement of the Government 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 able address on "The Rights and Duties of Spiritualists in Relation to the Public." This able jurist and advanced scholar, with repartee and intellectual feast, pleased and instructed his audience and caused much hearty applause. John Eggleston in his inimitable way presented, "Why I 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, 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, and John W. Fletcher, who from the first did everything in his power to assist. Titus Meritt of Yonkers was always on hand to do service for the Cause.

A telegram was received during the last evening meeting from Pres. Barrett in Texas. REPORTER.



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 full-form materialization was developed in Rochester, N. H., which was somewhat distant in the country, and attended by rural surroundings.

Finally it was through the ability to show that power 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, 1885, 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 eternal reward. E. P. H.

Haerhill, 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 photographic reproductions of operas and the music of military bands. Not only may this treat be enjoyed by the Budapest subscribers to the Telephone Herald, the wonderful paper in question, but its microphone was recently put into 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 the common newspaper as a vehicle for the transmission of news to a distance.—The Theosophist.

ALL DOUBT REMOVED.—Mrs. Arden—"Do you know, personally, doctor, that my husband is dead?" Dr. Phillips—"Yes, I treated him." Mrs. Arden (with a sigh of relief).—"Then that settles it. There's no further room for doubt."—Town Topics.



## Literary Department.

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

Written Expressly for the Banner of Light.

BY JOHN WILLIAM FLETCHER,

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

## CHAPTER II.

ALL the night, through the misty haze of 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 so many years, and, in an idle way, I talk to it, as if she might realize 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. I can almost feel the touch of that dear hand, now long since faded into dust, and to be encouraged 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 rose-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 poetry—not fit for these clear cut, practical days!" That is just what I have missed all my twenty-five 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 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 observation.

I have, of course, like every young man of ordinary intelligence, studied the social life of those with whom I have been brought in contact; have observed the frantic efforts of the "new woman" to create a new plane of thought, which, to my young mind, seem more amusing than otherwise, have read the scintillating effusions called modern literature, where "free-

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 serious-minded 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 American 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 no point in view."

"Well, I say, I am going for a ride. I have just bought a chestnut mare, and she's a beauty. Why not come and take a run with me? I have been using the wheel so much lately, that I don'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 beautiful "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.

"All right, then come on to the Academy; and in ten minutes we're away."

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 too lazy to get for himself. His father being 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 so many unexpected ways—that far transcends the language of men. And my horse has always been such a companion to me, that in this supreme moment I 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 bridge-path she becomes more at ease, doubtless contrasting the bare trees and grass withered slopes with her own sunny home.

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

"So she is, and no mistake," I reply, half-absently, 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 not 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 had a little more snap!"

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

"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 in love, without any nonsense to it, but just serious, straightforward business?" I asked, with more than a touch of seriousness in my voice.

"Well, see here, Harfy, you have got it bad, and no mistake. I knew something was the matter with you; and who is it—the Reckley

girl? Now own up." But just then his sheet-out catches sight of a drag, which at all hours parade the bridge-path, and off she bolts at a rate that would imperil 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, impressionist 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 ineffable 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 forehead gleams a ray of light, making 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 sweetness 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 it, 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 individual comfort and gratification, and much that passes in the world to-day for love is only a more refined order of selfishness, which, 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 best loved, thine own heart, and judge for thyself whether it be for thine own satisfaction, or for a mutual good, a mutual benefit, thou seest 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, while I seem to be and yet not to be myself.

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:

"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 where there was 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. But it is not what we say but what Hood's Sarsaparilla does that tells the story.

## Are the Miracles True?

(Copyright, 1894.)

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

1. Are the miracles of Christ literally true? If not, did Jesus delude the people and impose upon their credulity?

2. If not, and the miracles are nevertheless 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 religion?

Rev. Howard MacQuarry Makes It All Plain.

Rev. Howard MacQuarry, 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 questions 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 religion amid all doubts that attack the soul. There 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 Buddha 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 Scriptures as literal truth, must we not reject all?" Do you do this in any other case? When you find discrepancies and errors in certain histories—as Gibbon's, for instance, or Herodotus'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 willing to do this in your study of the Bible, you never can understand that book. It is not more difficult to understand than Shakespeare, if people would only give it the thought and attention they give Shakespeare.

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. Here is solid ground, for from these writings 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 established 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 Abraham's. The Sermon on the Mount is better than the book of Judges, etc.

3d. You ask are the miracles of Christ literally true or not? If not, did Jesus delude the people or not?

I answer, 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 Testament are cures, and if you will read such books as Dr. Luke's "Influence of the Mind Upon the Body," or Charles Barrows' "Facts and Fictions of Mental Healing," you will understand 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 more conjecture, for in the case of Jesus'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 raisings from the dead. The same is true of the feeding of the five thousand, the walking on the sea, etc. Natural events had been magnified 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, than 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,

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 1 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 virginal 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 twenty-five years after Christ'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 ages—even 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 become more lovable. Do not ask whether the book is inspired or not, but ask first, is it true? If it is true, then it is inspired, for all truth is inspired! The grand original thoughts of a Shakespeare, a Newton, a Copernicus, 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 the 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 fiercest 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 forever calmed into the restful peace and tranquility of a smooth glass-like summer sea.

I am very cordially yours,

HOWARD MACQUARRY.

## Rev. Heber Newton's Answer.

Rev. Heber Newton is one of the most widely known Episcopalian 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. This is the Christian religion. It is not complicated 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 follow that.

Christ's miracles stand or fall without himself. Such an one must have peculiar power. 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 reports of his wonders may be twisted in the reporting. Never mind. Be sure that he is the real wonder—a sinless man. Trust that, 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,

R. HEBER NEWTON.

## Passed to Spirit-Life.

From the home of his daughter, at Stoneham, Mass., Feb. 13, CHARLES H. JEWELL, of Portland, Me.

Mr. Jewell was born in Wales, Me., June 20, 1820. 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 truth, 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 one who had gone before." He was a constant reader of the BANNER OF LIGHT, as well as Light of Truth.

His remains were brought to his home in Portland, and the funeral services on Sunday, Feb. 15, were attended by a concourse of friends. Large numbers of the Veterans Firemen's Association of which he was an old member, were present; the Y. F. Ladies Aid was also well represented.

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 presence.

The services were conducted by Rev. Mr. Rimmell of the 2d Universalist Church.

From Portland, Me., Feb. 13, 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 mother, and a true friend in the highest sense of that word. In her early life she was a Methodist, 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, but never only two or six before, and a beautiful and dearly loved daughter passed away three years ago, leaving a boy, who was Mrs. Bullard's special care. She leaves a daughter, several grand-children, sisters, and hosts of friends to 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 Tuesday afternoon. There was singing by a quartet and a beautiful discourse by Mrs. Sarah A. Byrnes of Dorchester.

GEORGE CLARENCE STETSON.

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

Mr. Everson was one who has passed a very busy earthly life, having, until three weeks ago, personally attended to his business and interests. He has served his town as Selectman, and occupied other positions of honor and trust. As a Spiritualist he was one of the most pronounced type, ever ready to expose 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 Tuesday 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. SANBORN, aged 68 years.

Mrs. Sanborn was well and favorably known by a large circle of friends both in Somerville and Orono as a devoted Spiritualist, and her genial, familiar face will be greatly missed from among the throng of Orono gatherings in years past.

Funeral from her late residence, 7 Jaques street, Tuesday, Feb. 4, Orono, Feb. 20.

From Olneyville, R. I., Feb. 13, FRANK W. AUSTIN, aged 25 years.

He leaves behind a father and mother, brother and sister, also an aged grand-parent, all of whom have the consolation of our Spiritual Philosophy.

The funeral was very largely attended, many of those being present were Spiritualists, and the services were of a high order, and were very beautiful. The services were conducted by the writer. GEO. A. FULLER, M. D. 42 Alcorado Avenue, Worcester, Mass.

Feb. 12, 1896, HENRY PORTER, aged 74 years, a prominent Spiritualist and Odd Fellow of Lansing, Mich.

His funeral services were conducted by Mrs. A. E. Sheets of Grand Lodge, Mich. Many numbers of the friends of which he was an organizer, attended the funeral, the Lansing Lodge being present in a body.

A. NICHOLSON.

From his late residence, 329 Amsterdam Avenue, New York City, Feb. 23, 1896, JAMES W. POTTER, after a long illness.

He was aged 74 years 9 months, 1 day; and was a resident of Boston till a comparatively recent date.

From his home in East Bridgewater, Mass., Feb. 22, Mrs. SUSAN HOOVER BEXFETT, aged 89 years 5 months and 11 days.



# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

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

### THE MOTHER'S BIRTHDAY.

BY MRS. GEORGINA WOOLLARD PELTON.

"Oh, mother, your birthday is 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 beautiful 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;  
'Tis not to be had for money,  
Not even 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."  
As 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 footsteps,  
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.  
'Tis 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.  
Atford, O. —From the Herald and Presbyterian.

### The Angel of the Household.

BY HUDSON TUTTLE.\*

Characters: Mr. Allison, Mrs. Allison, Correen and Ada, daughters. Scene First: Parlor, evening, Mr. Allison reading a paper, Mrs. Allison 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-and-by 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 exquisite poem:

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 uncontrollable."

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. I 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 that way, Ada. It is appalling to hear you talk in that way of ghosts."

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!"

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 one?"

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 beautiful 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 entertainments, as it presents the great facts of spirit-life, and 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 stay  
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 regret 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 leaflets in the soft sunshine of angel-life?"

[Correen has her face with her hands.]  
Correen.—"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 stand  
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 groups with their leaders.

The exercises were interesting, as they always 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 Leola 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 Tuesday, March 31, and have secured Union Hall, on Boylston street, between Tremont 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

teaches wisdom, love and truth, we cannot fail 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 a piano solo by Mr. Watson; recitations by Ward Armstrong, Carl Leo Root and Johnnie Ormsby; song, Winnie Ireland; reading, Mr. Armstrong; piano solo, 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 impress upon their young minds.

A. R. WAITT, Asst. Conductor.

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

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

Great interest was manifested in the third mid-winter Convention of Michigan State Spiritual Association, which opened 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 evening, and fully two hundred more were standing near the entrances and in the parlors. 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 Persimmon Lyon. Following these, 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 Detroit, 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 gave a public exhibition of character and mind-reading which was successful, and closed the day's program.

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. H. Hague sang, and recited her poem, "The Science of Vibration." 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 Jackson people, and for the cordial entertainment given the visiting members. For fear that some one would not feel that they had been properly thanked, resolutions were passed again, thanking the people, the committees, musicians, newspapers, and all others who aided to make the Convention a success, and pleasant for its participants. Donations amounting to \$45 were received 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 article by F. Hopkinson Smith, entitled "A Personally-Conducted Arrest in Constantinople," with illustrations by the author. There is a note of readability repeated in this number, notably in three stories by Vibert, the French artist, accompanying his famous pictures; also an article by Prof. H. C. Mercer of the University of Pennsylvania, giving his researches while on the track of "The Arkansas Traveler"; also 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 Trevelyan," 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. Sloane, still continues interesting. The "Stamping-out 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, Wilkie, Mulready, Leslies, Delacroix and others; Elizabeth Stuart Phelps in "Chapters from a Life" discusses Andover Girls 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 (London), 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 Hook 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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Dr. Greene's Nervura blood and nerve remedy is indeed "The World's Great Spring Medicine." It has come to be recognized by almost everybody as the best possible spring medicine to take, and hundreds of thousands of our people use it during the trying spring months, to tone up anew the relaxed nerves, and reinvigorate and enrich the blood.

A spring medicine is a necessity if one wishes to keep in perfect health and vigor during the changes from winter to summer. This grand spring tonic, this perfect spring medicine, Dr. Greene's Nervura blood and nerve remedy, is exactly what the system needs at this season. It not only purifies, but makes rich, red blood; it not only strengthens and invigorates the nervous system, but re-energizes and re-vitalizes the nerves by feeding them with renewed nerve force and power. It is not only an aid to digestion, but it creates a regular, natural and healthful action of the bowels, liver, kidneys, which in the spring are always sluggish and inactive.

In fact, it is just what people need to make them well and keep them well during these months, so threatening to the health of all, and when it is considered that Dr. Greene's Nervura blood and nerve remedy is made entirely from pure, health-giving, vegetable remedies, and that people give it more testimonials of cure than any other remedy on earth, no one can doubt that it is the very best spring remedy for everybody to use.

Mr. Gustave Lebach, of 337 First street, Jersey City, N. J., says:

"I was troubled with sick headaches, and could not sleep on account of the pains in my head. I was suffering night and day with dyspepsia, could not eat anything, my stomach would sour so. I had to starve myself to have any ease. I had to give up work at last, I was so nervous and miserable, and I was falling away in flesh so that my friends hardly knew me. I tried several remedies, but without avail. At last some one recommended Dr. Greene's Nervura blood and nerve remedy. I tried one bottle and began to improve. I started in to eat all right, then I picked up my health; my headaches disappeared and my weakness and sour stomach went away. I used three bottles, and could sleep all night with ease. I used six bottles, and I felt like a new man. I can now do a hard day's work without any trouble, and I am as happy as a bird in the spring. I was so miserable, always suffering, always in pain; but now I am like a new man."

Use Dr. Greene's Nervura blood and nerve remedy this spring, for it is the discovery and prescription of a well-known physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who is responsible for its beneficial action, and who can be consulted free of charge, personally or by letter.

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

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BOSTON, SATURDAY, MARCH 14, 1896.

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## 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 vigorously as it is being done to-day. It stated that it 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 foundation for dangerous innovations upon the spirit of the Constitution and the religious rights of the citizens. The "terms of ecclesiastical 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 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 Association, 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 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 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 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

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 denomination. 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 Sunday 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 not find a single line authorizing the sanctification of Sunday."

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 "God-in-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 oppose!

## 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 mongers 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: A. L. 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 an able argument in favor of extending the suffrage, by Helen H. Gardener, of address, which thoroughly goes over the ground at issue, has been put in our possession for publication by this talented lady, and will prove of special interest to readers of our succeeding number.

## What a Friend Says.

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

"I 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 in my father's home when I was a small child, 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. CADWALLADER (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 auspices, and those of Mrs. Butler, in the above hall (Boylston street), on the evening of March 31.

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 in Jacksonville for a brief stay.

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 consideration till next week.

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 Richards, 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 meet many of my Michigan friends. My permanent address is Wheaton, Ill., Lock Box 636." 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.

[TRUE ENOUGH]—A United States man-of-war should be sent to Havana without delay. The thirty and lives of American people are jeopardized there, and a much better use could be made of our vessels in protecting Americans in Havana than in harassing Cuban filibustering expeditions.—Portsmouth Journal.

(From the Cayton 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 Abreu, and they remained during the day at the guests of Mrs. Higgins at the Masses 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 malarial fever 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 results 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 instrumental 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 important 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 upon the searching cross-examination of Dr. W. J. Collins, Mr. Allan, Mr. 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 message. By what I know about him, I think the message and identity is well substantiated.

Respectfully yours, A. JOSSELYN.  
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, 1895.

He was a friend and neighbor for many years. The names mentioned I recognize, Lottie having communicated through the mediumship of Mrs. M. T. Lonsley, at the BANNER OF LIGHT circle, about five years ago. It was at Oswego, 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 valuable 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 MITCHELL LINCOLN, I desire to say that all the names given are familiar to me, particularly that of Charles Delebarre, 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 s. week, must reach this office Sunday morning.)

DeLoss Wood has been engaged to speak in Philadelphia, 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 3; in Northampton, Mass., April 7; in South Hadfield, Mass., April 12; in Springfield, Mass., April 19, and 23. She can be secured for the dates in towns not far remote from Boston, also for week-night work. The Sundays for May are engaged; announcements 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, Boston, Mass.

A correspondent writes: Mrs. Agnes Locke, a good speaker and excellent test medium, would like to make engagements with societies. Address, 62 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., to spend 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 Washington street, Salem, Mass.

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

Mr. Frank Baxter will conclude his Lima, O., engagement on Sunday evening, March 15; will lecture in Canton, Ohio, 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 6. 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., 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. G. Royal Byles, who has personally conducted tours to the city, has arranged a series of accommodations as first-class; stop-over privileges at Philadelphia and New York. Send for illustrated literary and "Guide 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 eyes:

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. 20), and the same program will be carried out to-day (Feb. 21). 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.

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 Gault, Mrs. Milton Rathbun, Miss Helen Mar, Mrs. Helen L. Palmer, Dr. F. H. Lawson, Mrs. J. A. E. Cawdwell, and many others. The program of the Association is the protection of honest mediums, the exposure and denunciation of fakes 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 with the Church and State, and our loyalty in maintaining the Constitution of the United States as one of the principal tenets of our faith.

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

John Eggleston was the next speaker.

After his invocation Mrs. Richmond defined the objects of the Convention. "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 baffled, doubting, skeptical, mystified. 'Spiritualism exists in order to make clear the reason why man lives after what is commonly called death, and why the dead return to the earth, and why, 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, comfort and cheer to the dying, and the crime, and the punishment, to persons the enemies of whom persecuting nations. You might just as well arrest a father for 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 called for a vote on the resolution, and the audience to crane necks, and remain breathlessly still.

Nothing in the evening session, not even the tests presented by Miss Maggie Gault, 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. J. A. E. Cawdwell. 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 Spiritualism.

When Miss Maggie Gault 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 Wednesday and Thursday (says the *Recorder*) of March showed how much the interest in the religion as Spiritualists call it, has grown. The most prominent Spiritualists in the United States were present.

The National Spiritualists' Association was represented by Mrs. Cora L. V. Richmond of Chicago, Vice President, Mrs. M. E. Cawdwell of Philadelphia, Henry H. Franks of New York, and many others. Washington, Secretary; B. B. Hull of Philadelphia, Second Trustee. Distinguished visitors were Mrs. J. S. Soper of Boston, Mrs. A. M. Gladding of Doyleston, Pa., Mrs. J. B. Dillon 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 many others from 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 directly due to the energy of John B. Wolff, a prominent citizen of Washington, and one of the leading Spiritualists of the United States. He was a long time past President of the spiritualistic society in the capital city, and became very well known for his contribution 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 conceived the idea of a national organization, and for a national organization. One of the attendants at these sessions was Major R. A. Dimmick, to whom Spirit Wolff especially directed his remarks. Major Dimmick was informed that he was the man selected to take the initiative in this important movement. Finally, being impelled by a strong hand of spirit-help, he consented to take the lead in organizing the Spiritualists. They urged him 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, Chairman; Major Dimmick, Corresponding Secretary; Henry Steinberg, Treasurer; Theo. J. Mayer and Oscar V. Humphrey, Secretaries. The first session of a Convention, which was held in Chicago, and began on Sept. 27, 1893, lasting three days. It was attended by more than one thousand Spiritualists from all parts of the United States, and was honored by the presence of Edward Schuchman, who was a delegate from the Bohemian Spiritual Alliance of Berlin, Germany. Milan C. Edson presided, and the Convention was a most stirring address delivered was by Mrs. Cora L. V. Richmond. During her speech she said:

"Forty years ago to talk to Spiritualists about organization was like talking to one who had escaped from prison about going back again, or like shaking a red flag before a bull; but Spiritualists now know that the time has come when they must organize in order to insure their prosperity, although we recently heard 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 that we shall use sunshine or fresh air, or whatever blessings are given; but the question is, is it necessary to organize to prevent them from being taken from us? We seem to think by our presence here that it is. Truth was organized before you or we, or any human lives were born. There is but one truth that Spiritualism needs to be organized, and that is Spiritualism. No qualification is necessary."

The following resolutions were unanimously adopted:

## DECLARATION OF PRINCIPLES.

Whereas, It is the purpose of this Convention to organize upon a scientific, philosophic, moral, and religious basis;

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;

Whereas, 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 of their rights, and to the recognition of their knowledge and belief with the rights of others;

Therefore, We, the delegates to the National Convention of Spiritualism, acknowledge the continuity of all life and the unity of all things, and we affirm a belief in the practice of their knowledge and belief with the rights of others; and we affirm a knowledge of conscious spirit, individually after proper conditions, and in accordance with the natural law, and we affirm a belief in the continuity of all life and the unity of all things, and we affirm a belief in the practice of their knowledge and belief with the rights of others; and we affirm a knowledge of conscious spirit, individually after proper conditions, and in accordance with the natural law, and we affirm a belief in the continuity of all life and the unity of all things, and we affirm a belief in the practice of their knowledge and belief with the rights of others; and we affirm a knowledge of conscious spirit, individually after proper conditions, and in accordance with the natural law, and we affirm a belief in the continuity of all life and the unity of all things, and we affirm a belief in the practice of their knowledge and belief with the rights of others; 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and we affirm a



# COL. JOSEPH L. FOLLETT.

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



Col. Joseph L. Follett of New York has a national reputation.

At the age of 21, Col. Follett enlisted in Battery G, First Missouri Light Artillery, and soon rose to its command. At Lookout Mountain his was the only Battery that reached the summit.

Since the war he has devoted himself to mechanical engineering, and has invented several important 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, which even the hardships of war did not weaken, threatened to succumb to nervous exhaustion.

What Col. Follett has to say in regard to his restoration to health cannot fail to carry great weight. In a letter to Wells & Richardson Co. of Burlington, Vt., he writes:

"When suffering from mental exhaustion and a generally disorganized system and over-work, I used Paine's celery compound.

"The compound acted like a charm on my bowels, and kept them in fine condition, and

I experienced great relief from my brain troubles.

"I have not used Paine's celery compound for six months, but I shall when in need of a tonic and general regulator of the system. I have recommended it to a great many, and every one who tried it got relief.

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

When the nervous system has become weakened from any cause, Paine's celery compound builds it up as nothing else can. It makes people 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 of the nervous system; he knew that the backache, headache, sleeplessness, loss of appetite and disordered blood, all mean that the nerves are weakened and inadequate to the demands upon them. The experience of thousands has proven all over this broad country that only Paine's celery compound will give health to the nerves, and through them to the entire body.

Colleges conferred upon Dr. Phelps their highest honors for his invaluable investigations in medicine, but all this seems insignificant in comparison with the chorus of gratitude that has gone up all over the world from men, women and children, who have outgrown weakness and the lack of health by the use of Paine's celery compound, the most wonderful nerve and blood restorative.

[For the Banner of Light.]  
Address of Welcome to the New York Convention from Henry J. Newton, in Spirit-Life. [\*]

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

Had it been my privilege to sit 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 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 Association, 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 mortals 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 done 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, any 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 investigation without suspicion or censure, but with minds keenly alive to every fact that may be given, and without undue prayer to any instrument of the spirit-world; with honest hearts and clear vision as I can be ready to receive the evidences that tell of this 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 available 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.

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 perfect 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 and communication as I can best approach, to communicate with my friends and all who care to hear from me in this new-found state 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, Dr. Gray, Mrs. Wilson, Prof. May, Robert Dale Owen, Prof. S. B. Britton 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 him.)

### The American Health Club

Held an interesting meeting Saturday night, Feb. 20, in Hiram's Hall, Hun. 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 Club before 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 denounce as quacks.

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 Marion, 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 allopathic physician, spoke in defense of the medical profession, and was followed by Dr. Bland in rejoinder.

The following resolutions were adopted, and the meeting adjourned:

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 schools, whatever their qualifications; 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 denied.

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 inquire into the present laws relating to malpractice and mispractice 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 Boston.

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

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

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

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

THE MASSACHUSETTS STATE ASSOCIATION will celebrate the day in Horticultural Hall, Tremont, corner of Bromfield street, morning, afternoon and evening, Friday, March 27. In the morning the first celebration under the auspices of the State Association, the committee intend to make it a gala day, and will give all three meetings held that day free to the public. It will secure the very best talent that can be had as to speakers, test mediums and music. This will be the closing meeting of the Anniversary Week. Let it be a grand event. Notice of the speakers, etc., will be furnished this paper as arrangements are concluded with them. George A. Fuller, M. D., President; Carrie L. Hatch, Secretary.

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

J. BROWNE HATCH, JR.

### 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.; Anniversary addresses, 2 P. M.; Lyceum entertainment, 7:30 P. M.; closing, on Tuesday, March 31, with the usual Anniversary exercises. A cordial welcome to friends and public generally, far and near.

THOMAS LEES, Ch. Com.

### The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

The public monthly meeting of the Union was held on Wednesday 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 Spiritualism; made reference to the articles on that subject by Mr. Moses Hull and Mr. DeLoos Wood, recently published 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 work of how to advance the cause of Spiritualism, and was always pronounced and emphatic in carrying on her work.

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 record of the Union.

Mr. F. D. Edwards and Mr. E. L. Allen made brief addresses.

Since our last report, Mrs. Mary Morse, of 683 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, \$25.00; annual, \$5.00.

WM. H. BANKS, Clerk.  
No. 77 State street, Boston.

### OHIO.

Lima.—"Huckeye" 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.

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 Gazette* noted that "Notwithstanding the unfavorable condition of the weather, an unusually large attendance, to 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 another week has passed will have read at least a portion of the Bible with a 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 attend his lectures under the auspices of the Religio-Philosophical Society in Wheeler 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 wayfarer man, though a fool, need not err therein,' and read it the facts of spirit-revelation, angels, intercourse, celestial voices and heavenly interferences by means of messengers, visitants and servants from on hi, h, constantly in view. He claimed the more he knew of Modern Spiritualism, the more could he accept understandingly the literal recorded facts of the Bible.

He treated very fully of the old Mosaic laws against witchcraft, sorcery, 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, Ezeiel, Jacob, Daniel, Gad, St. Paul, 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 to punishable, and the proper use of their gifts for 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. To try not necessary to quote 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 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 bottle of Adamson's Botanic Cough Balsam. It is a certain cure for Coughs, Colds, Asthma and all diseases leading to consumption. Sold by all Druggists.

### DISTRICT OF COLUMBIA.

Washington.—F. B. Woodbury writes: I here-with desire to show up the methods of the God-in-the-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 defend it. President Johnson, Free Thought Federation, Elder Fife, and others, and the writer were present, conducted a night and day campaign, and exposed the religio-politicians in their manoeuvres.

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 for the religious mania that they gain a point to assist them with their Sunday Legislation and 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 are then can go before all the people and say, Congress recognizes this government as a Christian government—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.?

Before the hearing on this question was held on March 2, and at the hour at which that hearing was called to order, the committee appealed to the ladies present to come forward and champion the Sunday Bill. The ladies, 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 held, a pastor of a colored church dared to be a Daniel, and stand up for the bill, but 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 the Union. 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 conscientiously 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, Amphion Theatre Building, Bedford Avenue, opposite South Fifth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mr. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 104 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Hughes, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Augusta Chambers, President.

Fraternity Hall, 88 Bedford Avenue, near Myrtle Avenue—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 8 o'clock, at Small's Parlors, 32 Franklin Avenue (near Greene).

Society for Eclectic Spiritualism, 484 Lafayette Avenue, near 8th St. President, G. Sterling Wines; Speaker, E. J. Bowtell.

Woman's Spiritual Union.—"Cor." writes: A large audience filled the hall of the Union on Sunday evening, March 1, to hear Frank T. Ripley, who is engaged for the current month. Mr. R. was well received, and his lecture and tests were highly appreciated.

### Ill Tempered Babies

Are not desirable in any home. Insufficient nourishment produces ill-temper. Guard against fretful children by feeding nutritious and digestible food. The Gail 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 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. GEORGE, MRS. HALLOWELL, SAMUEL WHEELER, MR. BARRY, CAPT. KEEFER, Mrs. KOTZ, MR. MARION, MR. KELLAR, DR. BATES, Mrs. JENYNG 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.

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

# More

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## Glad Reports.

GOOD HEALTH is infinitely more precious than wealth. And each one has a right to be both healthy and happy. It is exceedingly gratifying to DOCTOR PEEBLES to be thus amply revivified from his patients such letters as "I am much better, I feel like a new person," "I feel entirely well, you need send me no more medicines." Rev. A. W. Delquest (Unitarian preacher), formerly of Austin, Texas, now of El Paso, Texas, published the following quoted: "Dr. J. M. Peebles is too well known as an author, traveler and physician, to need any further praise. But I wish to impress upon suffering humanity that no invalid need feel hopeless so long as Dr. Peebles lives. I cannot repay him for what he did for me medically."

DR. PEEBLES'S Psychic Diagnoses are free. Those writing him should give full name, post-office address, age, sex, and one leading symptom. Address, J. M. PEEBLES, A. M., M. D., San Diego, California. 3w Mar. 14.

## The Humanitarian.

A Monthly Magazine, Edited by VICTORIA WOODHULL (Mrs. John Biddulph Martin).

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### OF

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## SPECIAL NOTICES.

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

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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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 Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions 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 morning, knowing that thy hand is always ready to bestow upon us these earth children. We invoke thy blessings upon us as we live 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 recognize through thy divine power that there is very little separation between the ones 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 hear 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, friends. Since I left the body I have had quite an experience on the spirit side, as I have been out of the environments of earth-life, if memory serves me right, eighteen years.

During my so-called journey on the spirit side, I have observed many changes. I have 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. I joined many when I went to the spirit world 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 how essential it is to have the children of the coming age carefully brought up under spiritual directions. I have wanted many, many times to voice my sentiments, but I find many mornings when we congregate, that there are those as desirous 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 interest in life in the mundane; we join with 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 earth-life 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 shock that it gave to the nervous system and 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 get out where curiosity will be aroused, and

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 mother in the spirit, and also many that were before 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 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 speaking.

#### 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; I 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 return, 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 want 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 preceded 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 other 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 like to reach, who have not yet become conscious that the spirit returns to them. They are all liberal; I myself was not what mortals call a Spiritualist, but I was very near to it. I was called a Universalist. I know my spirit-friends were around me; for I felt their strength, 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, 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, I will give them more. I want to say that I am 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 how.

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 is not given in the earth-life you will find it in heaven.

#### 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 spirit-life 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 I 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 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 were called to the spirit-life very closely together, and I would like to say that we are still

together in spirit; he would like to speak this morning, but will not attempt to; sometime he will—but he wants them to know that Levi 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 friends will give some consideration to the way 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 husband'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 known in both places; I have promised to come to my folks, but this has been my first opportunity through your channel; I would like to have them know that I feel as if I had gained in death, and not lost. Thank you, Mr. President, for giving me this opportunity; I hope my friends will respond; I feel that the seed must be generously sown by the harvesters, so that others may see our good work and glorify the angels.

#### Allen Putnam.

Well, well, well! Good-morning, Mr. Day; why, this seems like going home. This seems like old, old times! It seems thus to me this morning as I come into this sanctuary and convey my thoughts and revert to past experiences. I have not long to express my happiness, but I have been waited here by close attractions—waited here by the spirit of friendship—going into your midst as brother meets brother; I want you to realize that I am not dead—that I am not gone. It is a long time since I had an opportunity to talk with you, and this morning I feel to be brought by an irresistible spirit; I seem 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 I have not finished that work. I am still continuing the effort to bring as far as I can those who are friends, to the light. I want to let you know that I have still an interest in this wonderful channel through which the open waters of spirit communion flow broadly to the world. I feel stronger this morning than I did the last time I spoke to you in the visible body. I thank God that I am here to-day, the 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, we will have a grand time when we all meet in the "home over there."

I want to congratulate you for holding to the work as well as you have. I give my blessing 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.

[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.]

#### 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 used to love your paper, Mr. Chairman; I got a great deal of my first thoughts through its 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 sought for among the loved ones that remain; one thing I want to make sure of: that they shall be conscious that I have an interest still in the welfare 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.

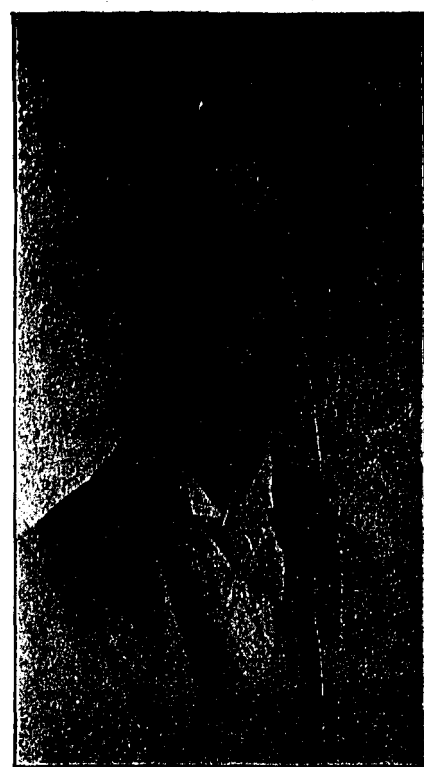
First Tramp—"There's some kind of a religious meetin' goin' on down the road. Maybe if we got converted there might be somethin' in it." Second Tramp—"Them folks is Baptists!"—Puck.

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, will send free of charge to all who write him the recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOTES, 220 Powers' Block, Rochester, N. Y.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

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

Ans.—By the animal soul we understand that combination of elements in the complex nature of man which has been gradually evolved through the lower kingdoms of nature as an instrument for use by the true human ego, which as a spiritual entity has enjoyed a pre-existent life in the soul-world long previous to its terrestrial expression.

The immortal soul is the true ego, the essential unit of consciousness which always dwells in the unseen realm of spirit, and is the primal 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 outbreathing of the immortal soul. Interiorly viewed the order must be four-fold, thus: Soul, spirit, mind, body, this is the involuntary order which the evolutionary exactly contradicts. By contradiction in this connection we simply mean the making of an opposite or reverse statement, and if words have any significance, involution and evolution imply each other.

The animal soul is less than the human intellect, which is the seat of reason, which is superior to instinct, but the spirit is superior 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 of the former we gain knowledge of interior spiritual truths, and by means of the latter we become acquainted with facts pertaining to the outside world. There cannot possibly be any conflict or discrepancy between knowledge derived internally and externally, because these two kinds of knowledge are so entirely distinct that we can possess and use one without 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 alimentations.

If the ideas 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 useful 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 foretelling, or does it mean anything? My son Eddie 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 said: "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 the two. Dreams are consequently often very 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 sleeping, can and does hold communion with those 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 alarm 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.

### Teachers and Students Should Take Horsford's Acid Phosphate.

It supplies just the material that is most wasted by brain work and nervous exertion—the phosphates.

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

A brief report of the able argument of ARTHUR W. CROSSLEY, the well-known attorney and expert in U. S. patent laws, delivered before the Joint Committee 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 enactment of its provisions into a law, will effect the repeal of the previous mispractice and malpractice in medicine and surgery of a little over one hundred and fifty-eight of the acts of a little over one hundred and fifty-four relative to the registration of Physicians and Surgeons, and restore to the people certain inalienable rights which the said act has attempted to take from them.

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 mischievous.

Third—It is a method 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 mischief 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 a alarming 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 subvert the secondment proposition and purpose; and that your petitioners, 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 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 wrongs in 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 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 free to select his baker, his marketman, or his religious preacher, is a law which is taken from a man the right to life, liberty and the pursuit of happiness, 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 if 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 re-registered. If he is not re-registered, 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 transgression of the inalienable rights of the citizen. The existing law is a law which is taken from a man the right to life, liberty and the pursuit of happiness, 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 if 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 re-registered. If he is not re-registered, 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 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," then it fails. Now, if the law is intended to protect the public, 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 in the wearing of a badge, and to prevent the public from being brought into the law, such as it is, to answer for their infraction of the law, and the Board confesses that even its information to the authorities 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 than any board 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 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.

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 the 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 mispractice, 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 regarded from any point of view of skilled, careful and experienced physicians.

We ask, therefore, that the present law may be repealed, 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 cures coughs and colds.



## MUTATION.

I caught a snowflake in my hand,  
Six-pointed star,  
God-fashions dull, and perfect planned,  
Through faint and deep  
With earthborn impulse, swift it elapsed it near—  
The crystal in my hand was changed a tear.  
A dream upon a human heart  
Was wafted to-day  
And fell soft—free, was eluded, to start  
In pain away.  
A flitting thought in heaven gave it birth,  
It came to be a human tear—on earth.  
—Mary Haffern, in *Walleley Magazine*.

## Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

## California.

SAN FRANCISCO.—A. Van der Nallen 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 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 world, from which he obtains his sublime inspirations. I have heard the Abbe Lacordaire, the greatest spiritual philosopher of the century. Colville is he. I have listened to discourses of the most noble divine 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 spiritual work, where the conditions for psychological development are found, where the ever-blooming flowers, insidious fruits and mild climate are a treat to all, in all seasons of the year, provided, of course, that one is in a condition to appreciate God's best gifts to man."

Among many eminent workers here I find my valued teacher and friend, 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 is a teacher at the College on Geary street, at Anchor Hall, San Francisco, at the Hotel, at Oakland, at Tucker Hall, Alameda, also at Berkeley, a university town, and at San Jose. A lady who owns a nice house on Santa Clara Avenue, 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, and the result was the greatest satisfaction of all concerned. All the places mentioned are of easy access to Frisco, all except San Jose which requires two hours by steamboat, the rest about forty minutes. It is delightful to sit over the placid waters of the Bay of Frisco, followed by the graceful sea-gulls, joyously dipping their light wings in the water, soaring upward, onward and away, leaving the leaves of the 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 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. 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 Dale, Ohio, Camp, for a portion of the season of '96, also at Lily Dale Camp, Oset Bay, Harwich, Cape Cod, Fort Worth, Texas, and at other camps in the various locations in the United States."

From Buffalo she goes to Meriden, Ct., Norwich, Ct., Worcester, Mass., Providence, R. I., Stamford, Conn., and New York City. She has been in New York 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 guidance care of the Woman's Progressive Union, is filled twice every Sunday with large audiences, when we have as good an instructor 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 the soul."

## Massachusetts.

NATICK.—"M. B. T." writes: "A series of four meetings in the interest of progressive thought has been held in Natick. The following subjects were presented: 'Spiritualism and Psychic Phenomena,' by Mrs. Kate R. Stiles 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. Stiles speaks in two successive evenings, the second evening being spent in answering questions and psychometric readings. Mrs. Stiles has always been 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."

Dr. Hale's lecture was clear and forcible. He is an easy, ready talker. He is fearless in his denunciation of error, and enthusiastic in his presentation of spiritual truth. His lecture was followed by psychometric readings, which seemed to give good satisfaction. This was his first appearance in Natick. Should he 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 wonderful demonstration of manhood, his last seemed a well-rounded, solid manhood. Manhood was not apparent. But through his love of truth, his desire to help raise the human race to a higher spiritual status, inspiration stirs his soul to bold, fearless, 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; 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 drinks," 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 pain 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 suffering women of our community, which should not be lost. Dr. Greene, of 31 Temple Place, Boston, Mass., who has the largest practice in the world, a doctor who, without doubt, the most successful specialist in curing female complaints, will give free consultation by mail to all women suffering from these distressing weaknesses, discharges, pains 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 ails you. He will also give you his advice, based upon his vast experience and wonderful success in treating such cases, as to just what you do to get cured. All this will cost you nothing, and you can thus have consultation with the best known and a knowledge most successful specialist in the world without leaving home, and at no expense whatever. The Doctor is the discoverer of that greatest of all known remedies, Dr. Greene's blood and nerve remedy, and he has discovered many other most valuable remedies. Write to him now about your case, for this is a chance to get cured which you may never have again.

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Always ask for Franklin Mills Fine Flour of the Entire Wheat. All leading Grocers sell it.

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Jan. 4 100000

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Oct. 20

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THE WONDERFUL SPIRIT REMEDY. Re-

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Apr 1

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