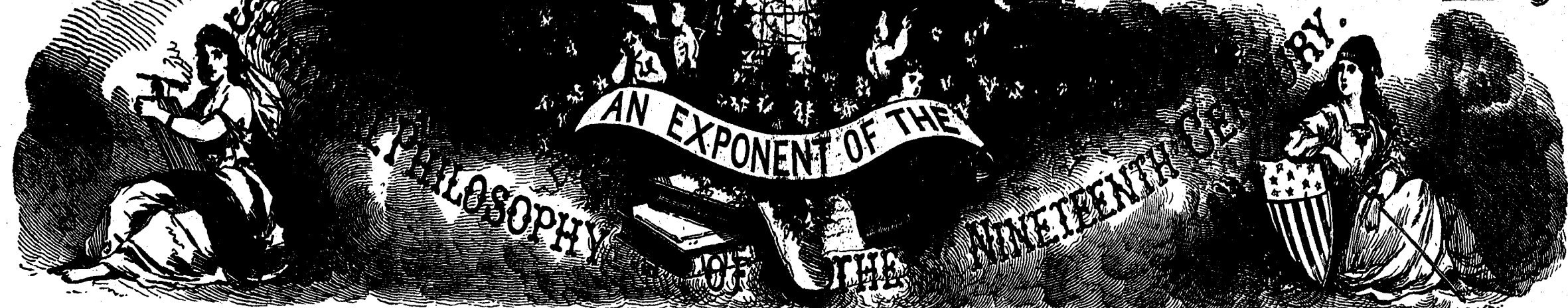


BANNER OF LIGHT.



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Woman's Rights.

By Helen H. Gardener.

[Some time ago, in a neighboring city, a number of fashionable ladies decided to form a club for the consideration of the claims involved in "Woman's Rights," if Helen H. Gardener could be secured as one of the speakers to address the members. We have been put in possession, by this talented speaker and writer, of the following report of her remarks before that body, and it now appears for the first time in print, in the columns of the BANNER OF LIGHT. —Ed.]

LADIES AND GENTLEMEN: Personally I do not recognize that there is such a thing as woman's rights. There are human rights, and some of them have been so far withheld from women; but what do these people mean by "rights," if it is not the opportunity to do and to be all of those things which are recognized as the legitimate occupations or means of development or support which human beings are capable of undertaking, or wish to undertake for their own benefit or happiness?

People do not realize that for a woman to stand before an audience at all, and speak upon any subject in the world, is a full assertion of what they are pleased to think they are shocked at under the name of "woman's rights." Every time a woman earns a dollar in any occupation whatsoever (outside of the kitchen) she is a living exponent of woman's rights, unless she refrains from taking that dollar, and it is paid over to and spent by some male "head of the family." Until this movement began for the equality of the sexes, before the law (which by these nervous folks is called "woman's rights") every dollar a woman earned belonged to her father or to her husband. She could not collect it. She did not own it. It was looked upon by the woman who was the "conservative" or "protestant" of that day, as exceedingly unwomanly for her to want to. She said: "Do you suppose I want to handle my own money? Never! Why, that would proclaim to the world that I suspected my husband of dishonesty. Would I give myself to a man, and not give him all my property? Would I give myself to a man to whom I would not truly give all I own? Shocking thought!" And so, if the wife inherited property from her father, the moment she married she did not own that property. If she earned it herself she did not own it. And it was looked upon as more "unwomanly" and "brazen," and as a "dangerous undermining of the family relation" and as "unsexing" the wife (whatever that absurd and hard-driven word may mean), for her to want to own her own property and collect her own wages, than it now is for her to want to own herself, and to count as one in the economy of life.

There are always timid people, however, who think it is "good form" to be what they call "conservative"—that is, to keep just far enough behind the procession of progress to reap all of its benefits without having met and helped to solve any of its difficulties.

But I will venture to assert that there is not one so-called "conservative" woman in this city who does not take full advantage of her "woman right" to own her own home, collect her own rent, or her salary (if she does anything to earn one), to draw her own royalty, if she is an author—in short, that she does what she can to reap the benefits of this struggle for woman's human and equal footing before the law in so far as it has already been established, and if she does so, she is (whether she knows it or not) proclaiming to the world that she is in favor of "woman's rights." Now all these concessions so far have been gained as concessions, and not at all as inalienable rights of a human being to stand before the law on a dignified and equal footing with other human units.

So long as this is true, it is possible for woman to lose these concessions. She has absolutely no way to guard or protect them. There is a way to enable her to secure them in perpetuity; a way that takes nothing from man; that deprives him of nothing; that is in no way or sense antagonistic to his interests—a simple, easy way which has in its favor all justice, all honesty, all logic, all common sense, which has against it absolutely nothing but ignorance and prejudice—absolutely nothing else! Because there has never yet been given one single logical argument in favor of self-government for men—in favor of a democratic government—which does not apply absolutely and wholly to women, and not one! Because there has never been an objection brought against woman's equality before the law with man, which is equally valid against self-government of men, or else is based upon wholly unproven and untenable evasion or assumption; assumptions which have been met and which can be met with entire ease and disproven without using a great deal of brain-matter in the process. One of these was recently reset in its old frame in an article by Jeannette Gilder. She argued that there was "too large an ignorant vote in New York now," and so there may be; but upon what possible idea of justice is this means of self-protection and self-development given to ignorant men and withheld from ignorant women? If there is to be an intelligence test (or an educational one), let it be an educational test; but that can have nothing to do with sex! That argument is entirely too large. It covers entirely too much ground to meet the demands required of it. It is a superior. Then there is another argument, based on the eugenics argument about serving as soldiers. Now, in the first place, citizenship does not

(as is often asserted) rest upon a man's ability to serve in the army or navy. If it did, then all men incapacitated for such service would lose their votes.

Are you aware that that would disfranchise very nearly three-fifths of the male voting population? Do n't you see that the argument cuts both ways? Do n't you see that it is sophistical? Do n't you know that it would in the main be the most intelligent of all voters who fall under this ban? It is not the man who is a good fighter (a perfect animal) who is the wisest or safest legislator or voter. The soldier argument would disfranchise almost all of our college professors, our physicians, clergymen, lawyers—in short, almost all of the ablest professional men of the country. It would really disfranchise pretty much every one who would fall inside of the educational test; while the intelligence and educational test would disfranchise a large number of those who come under the war-service test, both of which are mere evasions of the basic question—the question of woman's right to stand before the law as a human being on exactly the same level as other human beings.

If you take "male" out of the constitution, woman will make no objection to all the intelligence tests you care to devise and apply to both men and women alike. She is not afraid of a fair and equal test on an equal footing with man. She asks for no special privilege. It is he who insists upon protective privileges against those who, he claims, are his inferiors, and somehow or other it looks to me as if there was an African in that woodpile. If he is sure that he is her superior, why is he so mortally afraid of meeting her on equal footing?

But jesting aside, did it ever occur to you what a coward a man is who insists upon claiming legal and political rights which he is afraid to allow his wife and mother to share with him? Can he not hold his own on a level footing with her? And did it ever occur to you that it is not the large-brained man, the able man, who is aware of personal inferiority to many women, who clings so tenaciously to the legal privileges which make him her superior by law—a position in which he is unable to sustain himself on simply his own merits? That is a coward's refuge. And it matters not one whit whether he can march and shoot in a war or not, he is a coward who claims for himself legal advantages which he withholds from his sister.

Again, no man is subject to duty as a soldier absolutely. He is permitted to furnish a substitute so long as substitutes hold out. The women of a nation have not only furnished their substitutes, but they have furnished to that country all of the soldiers it could get—substitute, conscript and volunteer. And she has faced a greater danger and more suffering in doing it than that substitute will be called upon to face in protecting his mother in any war that may call him out.

Yet again, whenever a war is stirred up in this country, wanted, voted for, and managed by women; whenever the flag is fired upon by an armed force of women, there will be an equal number of women ready, willing and able to protect it. Whenever an army of women invades our country, there will be an army of women ready to resist the invasion. Until then let those who want the wars, who bring them on, fight them out!

There is another assertion which sometimes passes for argument upon this question. It is said that "the immoral vote" will be doubled. I do not believe that (using the word immoral in the sense in which it is always implied here for women) there is anybody who will assert that there are half as many "immoral" women as men. We cannot measure the whole country by a few large cities in this regard. But that argument certainly covers a good deal more ground than its inventors intended it should. It would result, would it not, if applied, in enfranchising about nine-tenths of all the women the world over, and disfranchising about nine-tenths of the present voters, not omitting our small army contingent. But is it the morality test which they want rigidly applied? Is it a man's morality which secures him his suffrage, his status before the law, or is it his needs as a human unit in a republican form of government? On which ground does he claim it? If on the morality ground, as they apply that term to women, do n't you think his tenure of office or of citizenship is on a pretty shaky foundation? Ask them down in Kentucky.

Another argument which crops up once in a while is that, if the suffrage were extended to women, only the low and vile would vote and run for office. Of course I know that this is really no argument at all, for it is based on pure assumption, and if it were true of men, would still not disfranchise those men who did not wish to lose the privilege. But in point of fact, up to this stage of the proceedings it has been only the well educated, the able and the thoughtful women, the world over, who have entered actively into this question. It has been conducted so far for over forty years—by women who are the intellectual peers of the best men to be found in any country or in any state, and surely, with the experience we have constantly before us—the examples of our public men—no one will venture to say, or even to hint, that these fine women upon whose lives a flood of light has been thrown for all these years, are not so far above the average office-holder in moral character that it were absurd to even discuss the question. I feel that I can say this with a good deal of grace, for I am not, myself, one of those pioneer hard workers; but I honor them, and I thank them from the bottom of my heart for what they have already accomplished for us all. I am

only sorry that they who have borne the brunt of this struggle will not be here to reap the reward when the time comes; and women to day ought to feel ashamed to enjoy what these women have already secured for us of liberty, of justice, and of hope, unless they are willing to stand by their colors and help push this car of progress along.

Upon what possible grounds can any one claim that these fine and able women will not continue to take an interest in their own and their less fortunate sisters' elevation? Will they suddenly labor to put into office the vile of their own sex? Hardly! Will the male voters insist upon doing this? We can scarcely suspect them of such a desire; but surely if some had it, there are enough of good women and of good men combined to prevent the sad disaster. But suppose, simply for the argument, that this gratuitous assumption were true: I repeat the question, Is the suffrage to be given or withheld on the basis of moral character? Who is going to conduct the examination? How will the male voter stand the test? Are they prepared now to make all suffrage rest upon such qualifications? If not all, why woman's? Let us be fair. Let us remember that humanity is a unit, and that its interests and aims are, and must ever be, indivisible.

One-half of the human race cannot progress alone. In the effort to do so it has thrown itself into a tangle that has filled its mad-houses, its hospitals and its homes, alas! with dwarfed, half-developed human pawns, who are the legitimate fruit of the conditions under which they are born and under which they develop.

Perhaps you are wondering how woman suffrage is to remedy all this. Perhaps you are wondering if I think women are so much wiser, more lofty and better than men, that they will legislate in the millennium the first vote they cast? Let me reply to that right here. I do not think anything of the kind. I am always sorry to hear any one claim that women will vote this or that evil out of existence. We can't afford to mortgage woman's vote before she gets it. We don't know how she will vote, and it is not the least little bit of our business. What we do know, and what we claim will do the good, is this—that she is a human being with interests and needs and aims that are as real and as strong and as vital both to herself and to the community as are those of her brother, and that it is right that she should be so placed as to be able to express herself about them on an equal legal footing with her brother, and to count as one, and that one not an idiot in the economy of nature.

It is right that she should have a voice in her own affairs. It is right that such wisdom and ability as she does possess should be used to benefit not only herself but the race. This is not a contest between men and women. It is silly, it is petty, it is failing to grasp the root of this subject at all, to place it upon such a basis as that. One half of the race has not brain power enough to do the thinking for the whole race. It has proved this pretty fully in the past. It is proving it pretty fully in the present. And so long as the race is deprived of the earnest, honest thought of the other half—just so long as the half which produces the race is held as a subordinate and a mere pawn in the national life, just so long will the world continue to be only one-half as wise, half as good, half as true, half as lofty as its entire capacity warrants.

If only half of the men were allowed to think, if only the Democrats of America were counted as voters, we would, as everybody knows, lose all the wisdom and ability that the Republican mind has evolved. If only Republicans voted—were allowed to express themselves in the national life—we would lose whatever of thought that has been contributed by the Democratic brain. I could hardly find one who would confess himself so narrow as to say that he believes it would be wise or just to disfranchise every man who does not belong to his party. Yet that is exactly what is done with women. In a sense woman is a party—that is, she is a special, unrepresented feature of the world far more truly than would be a disfranchised Republican, or Democratic party, which all concede would be wholly unfair and unwise. The time is coming, and it is not far off, when men will be utterly ashamed to remember that they were ever so unwise or so unjust or so timid as to claim for themselves the dignity and the privileges, the rights and duties of citizenship while denying these to women; and women will be utterly ashamed to let it be known that they had so little self-respect, so little public spirit, so little dignity of character, that they were satisfied to remain the only sane outlaws who had not willfully forfeited their right to the dignity of citizenship.

In one of the leading newspapers the other day a well known writer said that evidently some of the ladies engaged in the efforts to secure a dignified and equal footing before the law for one-half of the entire race were actuated by revenge! Revenge for what? Revenge upon whom? How would it be revenge if in so doing no right or dignity is taken from man, if human rights and dignities are extended to women? Let us have enough dignity to look upon the question as if it were one between men.

It is the fortunate women who must help, who must struggle for the liberty of all. The unfortunate have already all that they can bear. We who were born of and have lived our lives with men who had dignity of character enough not to be afraid of losing their influence in their own homes if their wives and daughters are permitted to stand upon an equal plane with themselves—those of us who have had the rare good fortune to have lived

with men who scorned to take advantage of the situation, and who are as heartily ashamed of it as we are—can very readily understand how impossible it would be for those classes of women who are associated with narrow-minded or brutally-inclined men to come out openly upon this or any other topic in opposition to that grade of man who is so absolutely certain of his own superiority that he recognizes that the only way to prove it is to retain legal privileges which state his superiority in black and white.

Our great American orator has well said: "The men who claim that they are the intellectual superiors of women cannot prove it by putting themselves in evidence." And it is equally true that no nation can hope to prove that the genius of self government rests wholly in its male citizen so long as it insists upon protecting him from competition with those who he says are unfit. If man is the natural and only capable ruler of the race, the only way to prove it is to take the protective tariff off of him, and allow nature to decide upon equal and fair terms the survival of the fittest in government as in life.

HELEN H. GARDENER.

Lillian Whiting and Her Proof of Immortality.

By JOEL B. DOW.

"May it not be thus in regard to communication between those beyond death and those of us this side of death? That the tipping of a table, a rapping, the utterances of a trance medium, even a communication on a state without human hands, or any visible agency—a thing that is simply a fact, and which is the most marvelous of any so-called 'manifestations'—even that, and all other species of phenomena, while they are undoubtedly sometimes genuine, are at the best only interesting and never essential. Immortality is a life. If one would be immortal let him live immortally now."

To the Editor of the Banner of Light:

LILLIAN WHITING, in her weekly pen pictures of "Life in Boston," as published in Saturday's *Inter-Ocean*, Chicago, contributes much to the interest and culture of its many readers. Ordinarily fearless in her utterances of truth or portrayal of life, she infuses fresh courage, and incites healthful, vigorous thought, far in advance of those minds untouched by such or kindred inspiration as hers.

In her last communication, published the 22d inst., she asks the question "Are we immortal?" and she answers, emphatically, "YES," and then discusses the fact from her clear and conscious realization of it.

To her mind, unclouded by superstition, unprejudiced by doubt and untrammelled by adverse affiliation, there is no longer a question as to its reality; not at some future far-off time, beyond so-called death, but now. If ever immortal, immortal now, and the proof of this, to her, in the fact of life itself. That life is indestructible. Life is, hence life will be, and that the proof of this cannot rest upon any conceivable kind of phenomena. It is a fact, and though impossible to communicate with friends who have passed on, the reality is the same as though we had friends in Berlin or Calcutta, and if there were no cables or postal service, so we could never know of them, it would not alter the fact of their existence, and so she draws the conclusion italicized in the caption of this article.

Will the reader kindly note again the admission she makes as to "species of phenomena," that they are "undoubtedly sometimes genuine," and then her conclusion that they are at best "only interesting, and never essential."

By what process of reasoning Lillian Whiting became so thoroughly entrenched in the belief of immortality we do not know; but it is fair to assume that, among other evidences, there has been brought to her consciousness the various phases of spiritual phenomena or "manifestations," and she concedes that "some of them are genuine." If some are genuine then they are a fact; and if a fact, they prove conclusively that our friends survive the physical change, and are the same conscious entities as when with us in the material form.

If this so-called "phenomenon," then, be a fact, there is a purpose in its production. The spirit world is not consciously engaging the thought and inciting investigation by thousands of our best minds in a line which is not essential to human happiness and human advancement and development. And were these measures not a necessity, a means to an end, to reach the masses, the common mind, and furnish evidence of such character as could be comprehended and received, they would never have been resorted to as they now are.

That class of minds to which Lillian Whiting belongs, without further evidence or parity of reasoning, may be able to comprehend and to rest satisfied in their consciousness of the fact of immortality from their conscious recognition of the fact of life; but not so with the masses. Their comprehensions of spiritual truths are vague and uncertain, and the conclusion, the fact of immortality, unending life, immanent in life itself, is no part of their conscious heritage. To reach such, then, to bring to them a knowledge of this fact above all facts, that this little span of earth-life is but the vestibule to that grand life of progress and reunion with friends and loved ones beyond, is the avowed purpose of those who are utilizing every possible agency of mind and matter to consummate it.

Lillian Whiting does not require "phenomena" to establish her convictions of immortality. She needs no revelation, no record of communion between the earth and spirit world in times past, no transfiguration scene upon the mountain, no John of Patmos, no latter day "phenomena" which are "sometimes genuine!" Happy condition, and one to be envied; but while the sun is shining in her soul, and her vision is unclouded, should she cast aside or throw a possible hindrance in the way of those who are unable to grasp the mighty truth which has so transformed and illumined her life, and who can only be first touched and the darkness of their spiritual natures penetrated through those agencies which are now being utilized by the spirit-world?

Should not her bright, generous, loving soul concede that every agency which is "genuine" may and should be utilized in the grand work of teaching, convincing humanity of the fact of life, not spanned or environed by earth, but life now, and ever now, spanning eternity? Beloit, Wis., Feb. 26, 1896.



HENRY KIDDLE.

TWICE-TOLD TALES.

NUMBER SEVEN.

BY HENRY FORBES.

WHEN kindly death stretched forth its gentle hand to guide the passage of the soul of Dr. S. B. BRITTON to the well-earned promotion of a higher life and grander activities, another, who bore him a striking resemblance in the unswerving earnestness of his convictions, and the energetic vigor and adequate ability and equipment displayed in defense against the assaults of bigotry and ignorance, was found ready to step into the breach as champion and defender of a misunderstood and maligned Cause.

The following passage, culled from an anniversary address entitled "The New Dispensation," clearly indicates the views of HENRY KIDDLE as to the import of Modern Spiritualism:

"Spiritualism antedates all human records. There never was a time within the memory of man when it might be said with truth: 'Spirits have begun to show themselves to mortals,' though it is true that there have been times when angel visits have been 'few and far between.' The Jewish seer, Micah, uttered a premonition of such a period of spiritual famine in the expressive words: 'Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.'"

About three centuries after the alleged date of this suggestive prediction, its fulfillment came to the Jewish nation, for Malachi, the 'last of the prophets,' lived about four centuries before the coming of the great Teacher or the commencement of the Christian Dispensation. There were, moreover, other periods referred to in the spiritual history of this singular people, when, to use the significant language of their historians, 'there was no open vision,' as there were likewise times rendered memorable by unusual spiritual manifestations. To one of these it was that the prophet Joel referred, as to come in the 'last days,' when 'God was to pour out of his spirit upon all flesh; and the sons and daughters of men were to prophesy; and the young men were to see visions, and the old men to dream dreams.' To the early Christian apostles, when the 'spirit came upon them in that remarkable pentecostal flood, this prophecy seemed to be fulfilled in the manifestations which suddenly confronted them in those 'the last days' of a waning dispensation, and at the dawn of that which was to succeed it.... And thus it has ever been. Spirit manifestation has waxed and waned, depending upon conditions unknown to mortal mind and scarcely within the scope of hypothesis. It has come at times in mighty waves, bringing startling phenomena and unfolding wonderful 'spiritual gifts' in the children of men, and suffusing the minds of mankind with new ideas, shattering the idols which their perverted imaginations had set up, and overturning their proud, pompous and unspiritual religious institutions, incensed with the corrupt accretions of past ages. It has come when men, exulting in the pride of intellect, were engaged in building up a vast and apparently imperishable structure of materialism—a huge Tower of Babel, from the top of which they hoped to scale the heavens and defy even the Architect of the universe. But his angels, at this climax of human ignorance and presumption, have ever descended, and with a breath, as it were, have prostrated the proud edifices and confounded its builders with strange tongues, thus bringing in a new order of things.

These are the 'dispensations' of spirit light, which the 'people who sit in darkness' behold from time to time, vouchsafed by the operation of some potent and unchangeable law in the divine economy, to the dwellers here below, to prevent them, as it would seem, from being entirely overwhelmed by the material influences encompassing them, and from thus losing all sense and knowledge of spiritual things.

These constitute one of the grandest features of human history, but one that has not been studied sufficiently to see it in all its wonderful aspects, its sublime relations and its resistless influence upon the progress of true civilization.... We meet to day to celebrate what is called the 'Advent of Modern Spiritualism'; but the term may lead astray. Let us understand clearly what it is we intend to celebrate. As I have indicated, Spiritualism did not come to the world with the rappings at Hydesville, nor even Modern Spiritualism. Were there not, previous to these raps, similar phenomena occurring at various times within the present century, as also during those immediately preceding it?

Mediumship, though unquestionably better understood than formerly, does not belong exclusively to the modern epoch; its unfoldment is not the work of a generation, but it is a fact and a phenomenon of all time.... But have we, then, nothing to celebrate to-day? Most assuredly we have. We have to commemorate the commencement of a mighty spiritual movement, a widespread spiritual

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?

[From the Christian Register.]
BROWNIE'S APPEAL.

Dear Mother—I write in the greatest of haste
To tell you the terrible news I have heard!
Now, won't you come, please, by the very next train,
And quiet the fears which this message has stirred?
As I lay on my rug, all curled up for a nap,
So I shook out my wrinkles, and put on a look,
And followed the worshippers all the way there.
I never had cared for the prim little priest,
Though his doctrine was ancient and orthodox, too;
But I went (it was a weak and a dog-like excuse)
To see if perhaps he brought tidings of you.
Well, the chapel was crowded, and no one observed
That I entered, and sat in a far Christian's shade,
Far away from the minister, organ and choir;
For the sight of such multitudes made me afraid.
But I heard; for my ears are as keen as a knife,
Oh! they quivered and burned as the parson went on
With his terrible eloquence, building it high,
Then crashing it down again, stone after stone.
How he raved and exhorted—that hot little man—
And scattered the hymn-books to left and to right,
Till I grew so uneasy I sprang to my feet,
And held myself ready to bark or to bite.
Then the storm died away, and he pleaded so hard,
With a smile that was soothing and pleasant to see,
Inviting them all to some beautiful home,
But never a mention of "Wally" or me.
I'm a poor little dog, and can only howl now,
Yet his want of politeness quite made me ashamed;
And as for his nonsense, if that should be true,
Why, whether he is or am I to be blamed?
The words of his text were familiar enough,
And when he said "Come," I knew well what to do;
And "hungry" and "thirsty" I'm sure I've been
Both.
Not for long at a time, thanks to master and you.
But, mistress, the lesson the parson would teach
Has struck me, I own, with the saddest surprise;
And I ponder and question, as never before,
Oh! where does a little dog go when he dies?
Now I know why my "Amble" sighs over her work,
Or calls me pet names with a tear in her eye;
She is thinking, no doubt, of the parting to come,
For we never can meet in "the sweet by-and-by."
Had you heard, have you known, of this wonderful
Need?
Have you missed this fair "essence," and still loved
me?
Then, if something I lack, and it be not too late,
Let me earnestly, hopefully, beg for it now.
Most humbly I offer my pretty white paws,
Sweet mistress, if this lies within your control.
Whatever it is and whatever its cost,
Come home by express, and oh, bring me a soul!
BROWNIE.

Sunshine.

Everybody loves the sunshine; at least, everybody ought, it does so much good. It sheds its beautiful shining light all over God's universe, bringing happiness and comfort to many.
During the long, cold winter months it is the greatest aid to people, modifying the cold by embracing Mother Earth in its warm and protecting arms.
How the little children love the sunshine; how they love to watch the sunbeams as they dance on the walls of a room or sport playfully on the carpet, making everything beautiful.
I always think the sunbeams are the children of the sun, and when the little ones notice the sunbeams, and try to catch them in their hands, I think of children playing together.
When one looks up at the beautiful blue sky, the sun shining overhead, one feels it is a glimpse of heaven, for there it is all light and beauty, one eternal day of sunshine.
What could we do without this gift of sunshine? It would indeed be a forlorn world without this life-giving principle; it feeds the soul, it warms the body, it bathes the flowers and all vegetation in its smiles, and delights the hearts of all.
If, when we are out of sorts, we would only think our thoughts are like cloudy weather—we would think of the effect we have on other human beings—then we would try to let the sunshine in our hearts come from behind the clouds.
We would then do a little of the good that the sun does for us nearly every day. But we must have the sunshine in our hearts, or we will not have anything but cloudy thoughts.
We must endeavor to catch the sunbeams of love, purity, truth and charity, so that all these sunbeams will make a great light to shed abroad, making all things beautiful to behold. When the sun smiles on things, even the commonest articles, it makes them beautiful to my sight; because, I think when God smiles on the commonest and humblest of beings, they become beautiful to the sight of all.
Oh, that we would make the most of the sunshine, gather its beams and develop these qualities which make the sunshine of the soul. Just so in the spirit world—each spirit brings a beautiful light and sheds it over all. Think of the many shining lights the many spirits bring and shed over all of us each day. But we in our state, with clouded vision, do not behold them in their purity.
It is a grand thing to think of the sunshine the spirits make, each one adding its light to make up the grand whole, the sunshine of the spirit world.
By-and-by, when our sight has become clearer, we will see their beautiful light, and then within our souls will be kindled a desire to possess this sunshine in our own souls, and then, with God's aid, through the ministering angels, we will not only desire but will possess the eternal sunshine of God's love.
Baltimore, Md. LULA BUCKLER.

Uncle Phil's Story.

"Tell us a story," said Rob and Archie, running to their uncle.
"What about?" said Uncle Phil, as Rob climbed up on his right knee and Archie on his left.
"Oh, about something that happened to you!" said Rob.
"Something when you were a boy!" said Archie.
"Well, once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and me go and play by the river."
"Was Roy your brother?" asked Rob.
"No, but he was very fond of playing with me. My mother said yes, so off we went, and we had some good fun together."
"After while I took a piece of wood for a boat, and sailed it along the bank. At last it got into deep water, and I could not reach it with a stick, so I told Roy to go and get it for me. He almost always did what I told him, but this time he did not. I began to scold him, and he ran toward home. Then I grew angry. I picked up a stone and threw it at him as hard as I could. Just then Roy turned his head, and the stone struck him right over the eye."
"Oh, uncle!" cried Rob.
"Yes, it made him straggle. He gave a little cry, and lay down on the ground. But I was still angry with him. I did not go to him, but

took off my shoes and waded into the water for my boat.
"But the water was deeper than I thought, and I was soon carried away by the strong current, I screamed as it carried me down stream, but there were no men near to help me. But as I went down under deep water, some one took hold of me and dragged me toward the shore; and when I was safe on the bank, I saw that it was Roy who had saved my life."
"Good fellow! Was he your cousin?" asked Rob.
"No," replied Uncle Phil.
"What did you say to him?" asked Archie.
"I put my arms around his neck, and cried, and asked him to forgive me."
"What did he say?" asked Rob.
"He said: 'Bow-wow-wow.'"
"Why, who was Roy, uncle?" asked Archie in great surprise.
"He was my dog," said Uncle Phil. "The best dog I ever saw. He taught me a lesson that day, did he not, boys? And I hope my story may teach you the same lesson."—*Ex change.*

Children.

Let children grow. Give them time for slow and natural development. Give them freedom and liberty in things not positively and permanently hurtful. What matter if all their daily behavior is not quite pleasant or perfect, if they show improvement and progress? Give good seed, anxious parents cultivate with care, but wait patiently for harvest if you wish good fruit. Suppose a child does not sit as straight as a ramrod at table; suppose a cup or tumbler does slip through its little fingers, the food below be deluged, and the table-cloth ruined—do not look cross, and break out with reproach of what was unintended as if it were a willful wrong. Did you never let a glass slip through your fingers? Instead of sending the child away in anger, or with threatening words, why not be as generous as to a guest, to whom you would kindly say, "It is of no consequence." It is generally wise to take little notice of misdeeds or bad behavior at the time, and even to divert attention from them at the instant. Afterward, at some appropriate time, draw the child's attention to the impropriety, fault, or lack of suitable care, and point out kindly the remedy.

Boston Spiritual Lyceum

Held its session at Berkeley Hall, Sunday, March 8.
It was a veritable children's day. The answers to the subject, "What should the Children do to Advance the Work of the Lyceum?" came entirely from the younger ones. They were given by Winnie Ireland, Carl Root, Ralph Ransom, Eddie Ransom, Earle Keeler, Harold Frost, George Simpson. They were exceptionally pleasing in their answers, which showed their appreciation of the Lyceum and its work, and the earnest efforts many of them were making in its behalf.
Dr. Root told the school of the constant and careful struggles they would have to undergo, if they would keep the Lyceum to the highest standard of the Spiritual Philosophy. Mrs. Crawford of Colorado extended us the greetings of the West, and vividly showed to the children the difference of the advantage between her youth and theirs.
Mrs. Soper was present, and expressed herself well pleased at their progress in the work. The literary program was very fine, and consisted of Addison Ormsby, recitation; song from Baby Lou; recitations from Johnnie Ormsby, Estelle Granville and Marion Seibold; song by Vanie Allen; reading by Miss Beckwith, and piano solo by Mrs. Frost.
Dr. Harding brought before the school their contact with the lessons of nature and truth, the obedience of which would be their surest staff in life.
In the afternoon, of the Children's Progressive Lyceum, and Mrs. Waterhouse, spoke briefly to the school, and ended a very large and interesting session.
Subject, March 22, "Why is the 31st of March observed by Spiritualists?"

The Children's Progressive Lyceum No. 1.

Held a very interesting session on Sunday, the 8th inst., at Red Men's Hall, 514 Tremont street, Boston.
The lesson for the day was a continuation of the consideration of the teachings of Spiritualism, their effect upon our social system and religious thought.
Mrs. Soper was present, and was not only efficient in the instruction of the little ones, but her remarks from the platform were educational to the older ones in the line of cheerful assistance and general helpfulness in bearing one another's burdens.
Mr. Alonzo Danforth made some very appropriate allusions to the departure from earthly life of our late Governor, and the effect of useful lives upon the world, leaving it better than we found it.
The exercises consisted of the March, which was participated in by a very large number of children, followed by songs rendered by Little Eddie, Marie Antoinette Cyr, Kattie Bingham, Helen Gale and Evelyn Williams, and recitations by Marie Gale and Leon Soper.
Dr. Harding followed with a stirring appeal for a greater interest in spiritual education of the young.
Mrs. Butler spoke to the children concerning the coming anniversary concert in Union Hall and preparations for the May Festival.
CHARLES T. WOOD, Conductor.

Original Enigma.

I am composed of eleven letters.
My 9, 2, 6, 5 is a noun.
My 11, 5, 3 is an adverb.
My 7, 8, 10 is a noun.
My 4 has several significations.
My 1 is a consonant.
My whole is the name of a brave, grand pioneer.
BANNER READER.

True worth is in being, not seeming—
In doing each day that goes by
Some little good, not in the dreaming
Of great things to do by-and-by;
For whatever men say in their blindness
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.
Alice Cary.

"Method of Conducting the Exercises of the Lyceum of the Independent Spiritual Church, Denver, Dr. G. C. Beckwith-Ewell, Pastor," has been received from Sara L. Hard, M. D., Sec'y, and will be printed in the next issue.

An incident from life, entitled "A Reckless Lad," specially written for this Department, by Emma Rood Tuttle, has been received, and will be printed next week.

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

If you shut your finger in a door or bruise it in any way, put it in water as hot as you can bear. In a few moments change it for hotter, and keep it in water at least fifteen minutes.

Letter from H. D. Barrett.

To the Editor of the Banner of Light:
My last letter was written from the quiet home of Brother J. H. Alter of Stuttgart, Arkansas. Since that date, Feb. 6, I have visited Little Rock, Hot Springs, Arohabella and Texarkana, in Arkansas, where I have found a few friends interested in our movement.

The BANNER OF LIGHT greeted me at the home of Mrs. W. D. Matthews, in Stuttgart, where I read with interest the news of friends in the icy-fettered North. The other places mentioned, with the exception of Texarkana, contained very few avowed Spiritualists. Arohabella gave me an audience of over three hundred people, all of whom seemed deeply interested in the subject under discussion.

At Hot Springs I had the pleasure of meeting the venerable Judge Hammond, who for many years was a distinguished writer and lecturer in our ranks. The heavy rain kept people from the lecture, so that I only had the pleasure of meeting a very few of the advanced thinkers in that city.
In Texarkana I found the nucleus of a new society, and remained with the good friends there two days for the purpose of assisting them in perfecting their organization. Large and deeply-interested audiences greeted me on both occasions, and the result of the work was an organization of fair proportions, with an application for a charter from the National Spiritualists' Association.

Marshall, Texas, was the next point. Two lectures were given here, and then I moved on to new fields of labor. The BANNER OF LIGHT was found in the home of Captain B. C. Cooley, one of the State Agents of the National Spiritualists' Association for Texas. It seemed like an old friend, and was read with much interest and pleasure.
Shreveport, Louisiana, was next visited; but owing to some error in correspondence, no provision had been made by the friends in that city for lectures. The same thing had happened in Little Rock, which instance, with the one in Shreveport, have been the only dates thus far missed by the writer since leaving Washington, D. C.

Houston, Texas, was next visited. Under the gallant leadership of Hon. Lock McDaniel a hall had been secured, and the result of the meeting was the reorganization of the Houston Society, with the promise of a largely-increased membership. Judge McDaniel is the right man in the right place, and will surely lead the good friends of Houston on to victory. It is only secured in his work by Brothers E. L. Holkamp and Charles Lott. Houston will be heard from with no uncertain sound in the near future.
Galveston was then visited. Here is an active society engaged in a good work and awakening much interest among the masses. Messrs. Head, Landes, Wallis and McKinney are all active workers and men of influence in the city. Three lectures had been advertised at Galveston. Before the first lecture was delivered I was waited on by a reporter of the Galveston News, one of the leading papers in the South, with the request for an interview and a synopsis of my lecture. The request was readily granted, and the result was the publication of two columns and a half of matter germane to the subject of Spiritualism. The audience was greatly moved, and all anxious, and hundreds were turned away from the last lecture, unable to find standing-room in the hall.

Houston was then revisited for a second lecture, while en route to Flatonia. Another good audience was in attendance, despite the heavy rain which had been falling in torrents for nearly three days.
Flatonia, a small town of about seven hundred people, in the heart of Texas, was thrown open, and on the first evening an audience of one hundred and twenty-five persons gave me greeting. The pastors of the Baptist and Methodist churches attended this lecture, and I had the pleasure of meeting the Methodist gentleman, with whom I passed a few moments' very pleasant conversation. This gentleman, with his good wife, was the first to enter the hall for the second lecture. An audience of nearly two hundred people greeted my second appearance, a generous increase over my first meeting. In Flatonia I found only five avowed Spiritualists. Your readers will therefore note the interest taken in the great subject under consideration.

San Antonio was the next point of attack. Here I met the genial editor of the *Dawning Light*, and in his pleasant home, found once more the good old BANNER OF LIGHT, brimful of good things from friends all over the United States. Here I was again waited upon by the editor of the *Express*, the leading paper of San Antonio, with a request for an interview. The result of this request was nearly three columns of space in the paper for the next morning. Everywhere I have gone in the South the same cordial welcome has been extended to me, and I have been made to feel perfectly at home among my new friends. The hearts of the people are as warm as their sunshine, and their hospitality is something to be remembered throughout all time by me. Visitors and speakers from the North are not welcome to the rising sun of religious freedom, and are to be found in the front rank of progression's upward march.

Of San Antonio, its people, our Cause and its progress of Austin, and other Texas cities, I will speak in a future letter.
Greetings are extended to all friends in the icy-fettered Northland, with the wish that they could enjoy with me the balmy air and beautiful spring sunshine of the bright, sunny South.
Fraternally yours, H. D. BARRETT.
Austin, Texas, March 3, S. E. 48.

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Notes from G. H. Brooks.

To the Editor of the Banner of Light:
THE BANNER was one of the first papers I read in my early days of investigation, and it is to me and always will be very near and dear.
The readers it reaches are very many of them strangers to me, as my work has been more in the West than East, especially of late years. I started for the West last fall. My first stop to do my work was in Topeka, Kansas, where I remained three Sundays with the First Society. I have spoken many times in Topeka, and have many dear good friends there, and it was a pleasure to meet them all once more, as well as many new ones. After my work there, I stopped for two week-night meetings at Emporia. These meetings were held in a parlor, and proved to be very interesting. Then I went to Sterling, where there has recently been an awakening on the subject of Spiritualism, and had good audiences for the six lectures I gave, and keeping me there a little over two weeks.
Spiritualism is taking a deep hold on the people, and is creating a stir in a very quiet, and it will have its influence in liberalizing the people, and causing them to feel there is something in the great field of thought that they did not know existed. I made a short stop in Hutchinson, where I gave two lectures in the Universalist church; then I went back in the country four miles, to the home of Mr. Hodgson, where I spent the week-end, and had a very good audience, and held two more lectures, but held but one, owing to a fearful storm which lasted several days.
Brother Hodgson formerly lived in Boston, and his sister was one of the early mediums, and was well known for her remarkable powers. I know Bro. Hodgson's friends in the East will be glad to learn that he is enjoying his perfect home, and holds the fort yet in Spiritualism in his community. I then went to Arkansas City, Kansas, where I found a small society that had not done much within the past few months, owing to the hard times. I remained with them five Sundays, and the meetings increased in attendance from the first, and were attended by a class who never went to such meetings before.
When I finished my work there, the friends decided to hold private meetings from home to home, develop their own powers and keep the interest up. I learn they are quite successful. I then returned to my home in Wheaton, Ill., and after a short rest went to fill my engagement with the Unity Society, Milwaukee, Wis. I found this young society doing a fine work; they were meeting twice a week on Sundays for Lincoln Hall, the finest in the city; had given the people of Milwaukee what they never had enjoyed before, a variety of talent; they had on their platform this season some of the most noted mediums and speakers; had paid these speakers and mediums a good salary, and had met all obligations—paid their speakers in full, and given the people of Milwaukee a spiritual feast.
There are three German societies, all well attended, and administered to by home talent, who are giving the friends many spiritual truths. I enjoyed my Milwaukee work, and hope it was productive of good. I went to Watonska, Ill., for the second, third and fourth Sundays in this month. I am not idle, even though I am so far from home, but am trying to do my work as best I can to help mankind along. My permanent address is Wheaton, Ill., Lock Box 636.
Trusting all societies are growing, I am as ever the well-wisher of all, G. H. BROOKS.
Wheaton, Ill.

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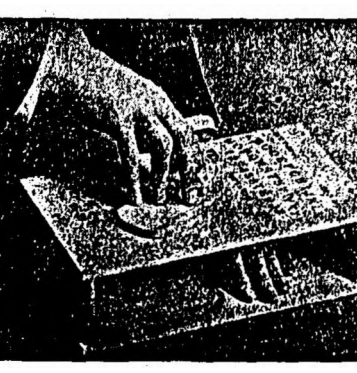
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"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

The Kind Protection of Animals.

In *Our Animal Friends*, for February, appears the address before the annual meeting of the American Society for the Prevention of Cruelty to Animals of President Haines. In it he recites the establishment of the Shelter for Animals in Brooklyn, N. Y., encouraged by the success of the Shelter in New York. The functions of the Society consist of the care of lost, strayed and homeless animals. It appears that in the five months ending with last December, the number of lost, strayed and homeless dogs alone which have been removed from the streets and humanely cared for has been fifty per cent greater than the number captured under the old system in the entire year of 1894. Thousands of homeless cats have been disposed of, cats not being included within the old law, and being allowed to roam at large. Of the 21,741 dogs that have been received in the two shelters during the past year, 3192 have been returned to their owners, while 187 have been placed in desirable homes. In addition, 24,140 cats have been received in them, of which 24 have been returned to their owners, and 80 have been placed in good homes; making a total of 45,881 dogs and cats received, of which 3216 have been restored to their owners, and 477 have been provided with homes.

There has been an increase of general work everywhere. The circulation of humane literature continues to be one of the Society's most encouraging and productive operations, yielding both immediate and permanent results. It is considered the best possible missionary agency, often producing effects in quarters that could never be reached without it. Demands are made for it, not only from all parts of the country, but from all quarters of the globe. Many persons of right principles are ready to engage in the protection of animals, but do not know how to set about it. Such persons want information, and ask the Society for it. It is easy to send books, documents and pamphlets which supply the very information asked for. Enthusiasm is very apt to mislead novices in this work. They do the right thing in some unfortunate way. With the best of intentions, they expose themselves to ridicule and calumny. These involuntary faults of inexperience are largely prevented by the circulation of such literature as the Society is distributing. The offices of the present headquarters of the Society are frequented by an average of two hundred persons daily. The President thought that nothing should induce the Society to curtail the circulation of its literature. It brings, on the whole, larger and more permanent results, in proportion to its money cost, than any other of the Society's agencies.

At this dawning Anniversary time, let every reader of THE BANNER thoughtfully peruse the illustrated article which Henry Forbes, of New York, contributes to our first page on the ideas and opinions of the late Prof. HENRY KIDDLE. Our elder patrons will recall that Prof. K. showed his devotion to the truth by the willing sacrifice of his important position as Superintendent of the Public Schools of New York because of his embracing Spiritualism; and his expressed views regarding the Cause and its esoteric meaning may be profitably sought out and read by those who are young in knowledge as to the literature of the Spiritualist movement.

Those who think the matter of the persecution of mediums, etc., under State laws to be extremely pushed by THE BANNER, are informed that we are just in receipt of a letter from Dr. P. S. George, Sec'y State Spiritualist Association of Nebraska, stating that he is now confined in the Polk County Jail at Osceola, charged with being a magnetic and spiritual healer, and with healing the sick in that manner; for this beneficent being and doing he has been convicted and confined as above. His home address is at Lincoln, Neb. The Spiritualists of that State have a clear duty before them—4. e., to move for his release, if possible. Will they do it?

The address of Mrs. S. E. Rich, whose advertisement is on our seventh page, is 276 Shawmut Avenue, Boston, Mass.

Education on the Spiritual Basis.

Education, says Henry Wood, as generally defined, accompanied with all the present broad scale of material comforts and luxuries, when unaccompanied with spiritual development, only adds intensity to human unrest and abnormality. The recognition of the potency and utility of the projective vibration of thought is an unprecedented and immense step in scientific achievement, human unfoldment and spiritual evolution. Man is finding his rightful dominant place in nature, in the arena of soul-force and expression, and in his relation to the Infinite. The physical organization is not man, but only his visible index or expression. Nine-tenths of the care, labor and attention of the world is bestowed upon the body and its gratification, or upon those subordinate mental powers the product of which will command the greatest commercial value. Most of the prevailing systems of education, so-called, have the same end more or less directly in view. The trained intellect, including not only technical and professional attainment, but also the powers of literary, poetic and dramatic ability, eloquence and wit, are largely rated and valued on an economic and material basis.

To train, control and uplift the mind, and develop its higher faculties for its own sake and that of others, is not common. The world is still endeavoring to "live by bread alone." Prevailing systems of philosophy, science, theology, therapeutics, sociology and charity—including Darwinian evolution—all proceed upon the general hypothesis that man is intrinsically a material being. So considered, he has an attenuated quality called a soul, dependent upon fleshly brain-cells. The "fall," not historic but continuous, is from the ideal, potential and immortally actual, into the external of appearances, and this comprises the Adamic consciousness. Men cling to the sensuous Eden until they are startled and driven from it by the loud calling of the divine voice within. The world is still largely peopled with Adams who practically believe that they are made of red earth or dust. Shall the shadow, even though real as a shadow, dominate the substance? Not forever, even in what is called this life. The sphere of outward action is limited, while that of thought is boundless. The highest includes everything below. With the kingdom of heaven first sought, which is subjective harmony, "all these things" will be added.

International Good Will.

The speech of Mr. Balfour, First Lord of the Treasury, not very long since in London, Eng., is a much better exposition of the good feeling of Englishmen toward the United States than is usually given. War with any nation, said Mr. Balfour, is a contingency to be avoided at almost all costs, except the cost of dishonor; but war with the United States appears to have an additional horror of its own, born of the fact that those whom we should be fighting are our own flesh and blood, speaking our own language, sharing our own civilization. He confessed to the feeling that his countrymen's pride in the race to which they belong is a pride which includes every English-speaking community in the world. In addition to their domestic and their imperial patriotism, they have also an Anglo-Saxon patriotism, which embraces within its ample folds the whole of that great race which has done so much in every branch of human effort, and above all in that branch of human effort which has produced free institutions and free communities. The time will come, must come, when some statesman of authority more fortunate than President Monroe will lay down the doctrine that between English speaking peoples war is impossible. He did not believe that public opinion on either side of the Atlantic or in Europe would permit the outbreak of a war whose end no man could foresee.

Mr. Balfour thinks it will be hard indeed if the common sense of the Anglo-Saxon race is not able to settle any point in dispute between the United States and Great Britain without the arbitrament of war. It cannot but be, said he, that those whose national roots go down into the same past as our own, who share our language, our literature, our laws, our religion—everything that makes a nation great—and who share in substance our institutions—it cannot but be that the time will come when they will feel that they and we have a common duty to perform, a common office to fulfill among the nations of the world. It will then be seen that every man who by rash action or hasty word makes the preservation of peace difficult, or it may be impossible, has committed a crime not only against his own country, not only against that other country to whom he has invited war, but against civilization itself. And he prayed that no English statesman and no English party might ever have the responsibility of that crime heavy upon their souls.

New World and Old.

What is the New World problem? inquired Rev. Thomas Van Ness at Parker Memorial on a recent Sunday evening. Well, answered he to his own question, it is that more and more we are finding ourselves hampered by unfavorable surroundings and adverse circumstances, and the problem is whether we can achieve success in life under adverse circumstances and unfavorable surroundings. The keynote of his utterance was this: "Keep thy heart with all diligence, for out of it are the issues of life." He then proceeded to show that not mere opportunity and favoring circumstances can impart to two different men equal power. Our greatest inventors and machinists had no advantages. Watt was an ordinary workman in a little obscure shop. Armstrong was a poor boy. Edison sold books and papers on railway trains. None of these men had any special opportunity. Success is dependent upon a certain quality within. The world calls it ability. Ability is a composite—physical, mental and spiritual. In the lowest grades of society physical ability counts for the most. In the higher grades of society mental ability is more than physical. While in the highest grade of society moral and spiritual ability counts for the most. It is all the time becoming more true that the man with the highest moral development is the greatest of all. Then it will be a new world, when that class of men are in the ascendant. The old world will have passed away. Integrity after the old fashion will come in vogue, now so scarce an article to find. The old world will then be the creator of the new.

Report of Lyceum No. 1 of Denver, Col., from Robert Ward, has been received, and will be printed in the Lyceum Department of next issue.

Two Dollars Per Year.

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

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

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

In Re the Banner Spirit Messages.

As correspondents residing in all parts of the country are frequently writing to us and our medium, asking to know of the method by which these messages are given, expressing pleasure at some particular communication, and requesting the spirit enunciating it to manifest again—or in some cases mentioning by name certain friends in the higher life from whom the writers are anxious to hear—we to all such answer:

1. The spirit-communications given through the instrumentality of our medium, Mrs. Jennie K. D. Conant, and regularly appearing in the Message Department, are received in private weekly on Friday forenoons in the Banner of Light Building.
2. The messages spoken by the entrancing spirits through Mrs. Conant's organism are taken down by a shorthand reporter.
3. All examined intelligences receive cheerful welcome at these seances; but the managers on both sides of life do not solicit at any time the special attendance or control of any particular spirit. Each presents himself or herself whenever the desire to communicate prompts the spirit to do so. Therefore, it will be understood by our readers that those spirits who control the medium and deliver their messages do so entirely independent of all action on our part.

The Human Keypoint.

The disbelief in the universal reign of law, and the misbelief in the arbitrary suspension of his own laws by the Great Lawgiver, do much to hinder the advance of the race toward self-respecting individualism and the exercise of free reason.

God makes no books; no book can be said to have been written by his dictation. Nor does he show himself to man in this world; he does not walk in the garden in the cool of the day; his voice does not reach his creatures here in personal exhortation or in reproof. As God himself does not write history, any more than he dictates works on science or treatises on art, all history, sacred or profane, must come to us written by man; in other words, it must come to us transmitted through a fallible medium. We cannot change this, nor ought we to forget it. It occurs according to the nature of things or by God's own ordination. Luke introduces his gospel by saying: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, . . . it seemed good to me also . . . to write," etc. This seems to give the human keynote of the Bible—and pertinently points to conditions from which the attention of earth's people has been too far and too long diverted.

May Festival.

On Saturday, May 9, at Boston Music Hall, the usual festival, which has been so successfully carried on by Mrs. W. S. Butler and Mrs. Viles Wyman, in former years, will take place. Two hundred children will participate. Particulars hereafter.

The Battle Over.

F. B. Woodbury writes from Washington, D. C., March 12: I think the U. S. Constitution is safe until the national reformers make another raid upon it. The hearing on this question was the largest attended of any this session, and lasted four hours. A full account will be forwarded next week.

While the government—State and National—frowns at "prize fighting," and puts it down when it can, a lively "scrap" occurred March 15 (as recorded by the Post) at a sea-board town in Southern New England, where at a Methodist and a Baptist minister, meeting by a mistake of appointment in the same pulpit, used fists, struggled and "broke away" in true pugilistic style. The outcome is not yet, but the Baptist pastor had the endorsement of the would-be congregation.

The old Deacon House, which was once a fashionable and historic centre at the South End of Boston—and at one time also the scene of many interesting seances held with Mrs. Mary B. Thayer, the flower medium of old days—was totally destroyed by fire on the morning of Feb. 25, 1896.

We are in receipt of *The Weekly Visitor*—a lively one—from San Diego, Cal., edited by our old friend and correspondent, Solon Lauer, who is now giving lectures on Psychic Research at the Unitarian Church there.

The western dallies of late are speaking highly of the services of Prof. J. Jay Watson as a skilled musician in their respective localities. This popular violinist will soon return to his home in the East.

WANTED—A copy of Capron's "MODERN SPIRITUALISM." Address, stating price, "J. C. C." care of BANNER OF LIGHT.

Explanatory.

To the Editor of the Banner of Light.

In THE BANNER of March 7, 1896, was published: "A Direct Statement from Mr. Campbell." Now I will distinctly state it is not a direct statement from me; although the narration is nearly right, still I think all should be stated exactly right, and in justice to your valuable paper, Mr. Hodgson and myself, nothing should be inferred which may be cavilled at.

First of all, the time of Mr. Hodgson's sitting was not lately, but while I was in Chicago, in the fall of '93. Mr. Hodgson came to me introduced by a lady who was in the habit of sitting with me; the lady asked me to give the time of her engagement to a friend of hers. I did so, but told the gentleman (Mr. Hodgson) I did not think he would get a demonstration, owing to the influence I felt around him. He desired the sitting continued, stating he felt he would get something.

Out of courtesy, I continued to sit with him; but after what I considered a reasonable time, I asked the gentleman to come into the reception room. We there found several ladies and gentlemen, some having engagements, others desiring to make engagements. I said to Mr. Hodgson: "Do open your slates yet, but hold them while I give the sitting to the lady" (who brought him—there being time to do so before the next engagement).

I should here state that while I was giving the sitting to the lady in my seance-room, one of the ladies in the reception room said to Mr. Hodgson: "I hope you have the demonstration." His answer was, as told by the lady to me in the presence of the others who heard it: "Oh, yes, I have one." She said: "Have you looked, then?" He replied: "No; but I knew when he did it, and I saw him do it." You can imagine the feelings of those present at such a statement.

When the lady and myself came from the seance-room I asked Mr. Hodgson to open his slates, which he did; there was neither mark nor color on his slates or porcelain.

These are the exact features of the case. I should also state that the lady who brought him came afterward to apologize for doing so and stated that he (Mr. Hodgson) had told her to be sure and not mention his name. I had never seen or even heard of him before, and was not interested in him or his work; but having heard others denounce him, I think possibly by they may have been judged as he judged me—but by such judgment I am not affected; if I had known the words uttered to the person who, I suppose, wrote the article for your paper, I would have preferred to send the statement myself.

As it is my intention to withdraw from public work before long, I have no wish to say unkind things even of an avowed enemy to the Cause we love.

Lily Dale, N. Y., March 10, 1896. A. CAMPBELL.

[The article, of which the above is a correction, was brought in, and endorsed in writing, in our presence, by a responsible merchant of Boston, whose name is of course on file at this office. We printed the account in perfect good faith, as being a correct statement of facts. THE BANNER does not wish to misrepresent any one—whether Mr. Campbell or Mr. Hodgson—and therefore cheerfully prints this correction by the medium.—Ed.]

Health of Boys and Young Men.

Dr. John Ellis discusses, in the columns of the *New York Recorder*, the question of bolted flour as the cause of Americans losing their teeth at an early age, and states the fact that careful experiments have demonstrated that animals can live for only a few weeks if fed on superfine white flour alone, whereas they can live and thrive on unbolted flour or meal without any trouble. He says the Lord intended the grain as a whole for human food, and he manifestly knew what he was doing when he created our cereals. The food required to nourish the teeth, bones, muscles, stomach, to enable it to properly digest our food, and the brain, is found in excess in the dark portion of the kernel which lies immediately beneath the hull; and the miller, in bolting, separates this portion as far as he can; most of it is then fed to cattle, horses, hogs, etc., and they have good teeth, muscles, stomachs and bones when thus fed. The whiter the flour the poorer it is, and starvation must follow to a greater or less extent its use as food. Superfine flour does not contain the nourishment required by the stomach to enable it to digest food. Dr. Ellis is just past his eightieth birthday, and for over forty years has carefully avoided the use of superfine flour. He rarely fails to have a good appetite, and his food tastes as well as it did when he was a boy—so he says.

Decesse of Harvey Lyman.

We are informed by Jas. H. Young, of Onset, Mass., under date of March 15, that at about 11 o'clock A. M. of that day the veteran Spiritualist and venerable camp-worker, HARVEY LYMAN, passed suddenly to spirit life. Father Lyman, as he was affectionately called by all, was sitting in his chair, when, without warning, he dropped the paper he was reading and left the physical tabernacle he had inhabited so long without a struggle or a groan. The funeral was expected to occur at Onset on Wednesday, March 18.

Mr. Lyman was one of the original founders of and was long a very prominent man at the Lake Pleasant Camp-Meeting, though his last earthly years were passed at Onset Bay. He resided for a long time in Saratoga, N. Y. He was a member of the Veteran Spiritualists' Union, of Boston, and much interested in its work. He was an old friend and subscriber to THE BANNER, which at this time desires to bear grateful witness to his industry in its behalf as well as the general good of the spiritual cause.

The Society of Spiritual Research.

An organization bearing this name is being formed in New York City, we understand, for the presentation of various forms of mediumship, such as trance and inspirational speaking, tests, and spirit delineation, clairvoyance, psychometry, etc.

Its sessions will be held at Carnegie Hall every Tuesday evening, beginning March 24, for which occasion Mr. J. W. Fletcher has been engaged; also Mrs. Florence K. White, and others, together with a selected musical program, which will be a feature of these meetings.

Mediums visiting New York are cordially invited to correspond with the Chairman, Seymour Van Brocklin, P. O. Box 1907, New York City.

A Great Attraction for Spiritual Societies.

Mr. and Mrs. G. W. Kates, the well-known lecturers and mediums, have associated with them as musical specialists, Messrs. Joseph and Walfrid Singer. They purpose touring the Middle and Eastern States the coming summer, with the view of visiting each camp-meeting to give entertainments.

Their features will be short talks on entertaining subjects, psychic tests; and a *mélange* of elocation, songs and music. The Messrs. Singer are experts with the violin, mandolin and harp. They will arrange for society benefits. Address Mr. G. W. Kates, 2239 Stout street, Denver, Col.

A Card.

The principals of Belvidere Seminary would respectfully inform the readers of THE BANNER OF LIGHT that their spring terms will begin April 2, under favorable auspices. A new Art Department has recently been connected with it, which has already received an encouraging home patronage. It is in charge of a young and popular teacher, a graduate from one of the best institutions in the country, and comprises careful instruction in music, drawing, painting, elocation and gymnastics.

Pupils entering the department this spring can remain and pursue their studies during the summer, but will not be confined to the routine of school life. Terms reasonable. Address, Seminary, Belvidere, N. J.

Mrs. M. A. Chase, of 26 Appleton street, Boston, is deservingly of the attention of the charitably disposed. THE BANNER has already donated five dollars to her from "God's Poor Fund," and trusts others may feel to do likewise. She is a good woman, an old medium of this city, who has by a long and desperate illness been reduced to her present extremity. Lend her a hand, friends.

THE ANNIVERSARY.

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 afternoon and evening, at 2:30 and 7:30, Wednesday, March 25, at Gould Hall, 3 Joylston Place. The following are among the talent to be present: Speakers, Mrs. N. J. Willis, Mrs. Carrie F. Loving, Moses Hull, Mrs. Mattie E. Hull, Dr. A. H. Richardson, Elouise Conant, Miss Lucretia Webster, Miss Willis, Miss Beckwith, Willie Sheldon; Musical, Miss Ellen F. Barnett (Pianist), Charlie L. C. Hatch (Violinist), Miss Gertrude Laidlaw, Carl Leo Root and Winnie Ireland (Vocalists). Many others are expected, including several test mediums. All are invited to be present. Mrs. Carrie L. Hatch, Secretary.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY will hold meetings morning, afternoon and evening, Friday, March 27, in Hawatha Hall, 241 Tremont street.

The following talent will be present: Speakers, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loving, Mrs. Alice Watrous, Dr. A. H. Richardson, Thos. P. Beals of Portland, Me.; Mrs. M. E. Thompson, Dr. Charles Harding. Test mediums: Mrs. Mattie Macon, Mrs. Shackley, Mrs. S. E. Cunningham, Mrs. M. A. Chandler, Mrs. Annie Cunningham, Mrs. Leslie, Mrs. Jennie K. D. Conant, Mrs. Burbeck, Music: Mrs. Hanson, Mrs. A. M. Bailey, Elouise Conant, Mrs. M. A. Brown, Mrs. Westman. Morning session at 10:30; afternoon, 2:30; evening, 7:30. Admission, 10 cents to each session. Dinner and supper will be served at the hall. Carrie L. Hatch, Secretary.

THE BOSTON SPIRITUAL TEMPLE will hold meetings morning, afternoon and evening, at 10:30, 2 and 7:30, in Old Fendall Hall, Tremont, corner of Berkeley street, on Sunday, March 23. The following well known talent has been secured: Speakers: Moses Hull, Esq., President William H. Banks, Vice-President H. B. Storer, J. B. Hatch, Sr., Dr. A. H. Richardson, Mrs. Mattie E. Hull, S. Lizzie Ewer, Mediums: Mrs. M. J. Pepper, Mrs. Maggie Gaudin, Elouise Conant; Miss Lucretia Webster; Music: Marie Foster, Grace Cobb Crawford, Grace E. Warren, Mrs. Gertrude Laidlaw, Little Eddie, Charlie Hatch, L. Alberta Felton, Pianist: Mr. Fred Watson. Readers: Willie Sheldon, Miss Beckwith.

The Boston Spiritual Lyceum will join with the Temple. The children on the program will be from that school.

Admission, 10 cents to each session.

The elevator will be run all day and evening.

The committee having this celebration in charge will leave nothing undone to make one of the grandest celebrations ever held in this city.

Come early for best seats.

The platform will be decorated with palms and flowers by Mr. Cohen.

JAMES H. LEWIS,
CARRIE L. HATCH,
WILLIAM H. BANKS,
J. B. HATCH, JR., Sec'y,
Committee of Arrangements.

THE MASSACHUSETTS STATE ASSOCIATION will celebrate the day in Horticultural Hall, Tremont, corner of Bromfield street, morning, afternoon and evening, on Tuesday, March 31. This being the first celebration under the auspices of the State Association, the committee intend to make it a gala day, and will give all three meetings held that day free to the public. It will secure the very best talent on our coast, as to speakers, test mediums and music. This will be the closing meeting of the Anniversary Week.

The following talent is expected to be present and take part: Geo. A. Fuller, M. D., President Massachusetts State Association; Moses Hull, Mrs. Mattie E. Hull, Mrs. M. J. Pepper, Mrs. Lizzie Harlow, J. B. Hatch, Sr., Mrs. S. E. Cunningham, Mrs. N. J. Willis, Mrs. Ellen F. Barnett, Miss Gertrude Laidlaw, Little Eddie, and others to be announced next week.

DR. GEO. A. FULLER, Chairman,
CARRIE L. HATCH, Secretary,
N. B. PERKINS,
J. B. HATCH, JR.,
CARRIE F. LOVING,
Committee of Arrangements.

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 to its columns.

J. BROWNE HATCH, JR.

Union Hall, Boston, Mass.

Anniversary services are to be held under the auspices of Children's Lyceum No. 1, and those of Mrs. Butler in the above hall (Boston street), on the evening of March 31. The evening will take the form of a concert, and cannot fail of being of sustained interest. Tickets for sale at the BANNER OF LIGHT office. Further particulars next week.

First Spiritual Temple.

(Corner Newbury and Essex streets, Boston.)—The Forty-Eighth Anniversary will be appropriately observed, commencing Sunday, March 29, and continuing four days, which will give parties from a distance, and investigators, an unusual opportunity. Particulars hereafter.

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.

Chicago, Ill.

THE FIRST SPIRITUALIST CHURCH of Chicago, under the direction of its pastor, Mrs. Cora L. V. Richmond, is making extensive preparations for the celebration of the Forty-Eighth Anniversary of Modern Spiritualism at its place of meeting, the Schiller Theatre, Sunday, March 29.

A very interesting program will be announced, consisting of addresses by Mrs. Richmond and other eminent local talent, fine music and a general time of rejoicing. It is expected that the Sunday-school will take a prominent part in the exercises.

Brooklyn, Mass.

The People's Progressive Spiritual Association will observe the Forty-Eighth Anniversary of Modern Spiritualism on Tuesday, March 24, at Educational League Hall, Field's Block. The list of speakers is a good one, and includes the following well-known mediums: Mrs. Maggie Butler, with her Lyceum children, Prof. C. T. Wood, Joseph Stiles, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Mattie C. Mason and Mrs. B. Robertson. Afternoon and evening sessions will be held, and a supper served from 5 to 6:30.

A. F. SWETZER, Sec'y.

Cleveland, O.

The Forty-Eighth Anniversary of the Rochester Rappings will be appropriately observed by the Spiritualists of Cleveland and vicinity on Sunday, March 23, morning, afternoon and evening, in Memorial Hall, 170 Superior street. Hudson and Emma Tuttle, Señor Orles, the Cuban psychic, Mrs. Donovan, medium for psychographic tests, and others will participate. A hearty welcome and a spiritual feast is promised to all.

The festivities will close with the usual Anniversary Ball on Tuesday, March 31.

THOMAS LEES, Ch. Com.

Worcester, Mass.

Fred L. Hildreth writes: "We are making liberal preparations for celebrating March 31, and will send you 'items' later."

Fall River, Mass.

The Spiritualist Society will, on March 29, observe the Anniversary with music, spiritualistic proofs and oratory. The services will occur in G. A. R. Hall. Mrs. Butler of Lynn, Mrs. Davis of Somerville, Mrs. Penneil of New Bedford, Mrs. Bishop of Boston, Mrs. Peyer of Providence, Mrs. Brown of Whitman, and the Batchelor Family will participate.

Norwich, Conn.

The Forty-eighth Anniversary of the Advent of Modern Spiritualism will be observed by the Norwich Spiritual Union, on Sunday, March 29, with special services.

Children's Progressive Lyceum, 11:45 A. M. Regular lectures, services, 1:30 and 7:30 P. M. Mrs. Jennie B. Hagan-Jackson, speaker. Good music will be furnished by the quartet.

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

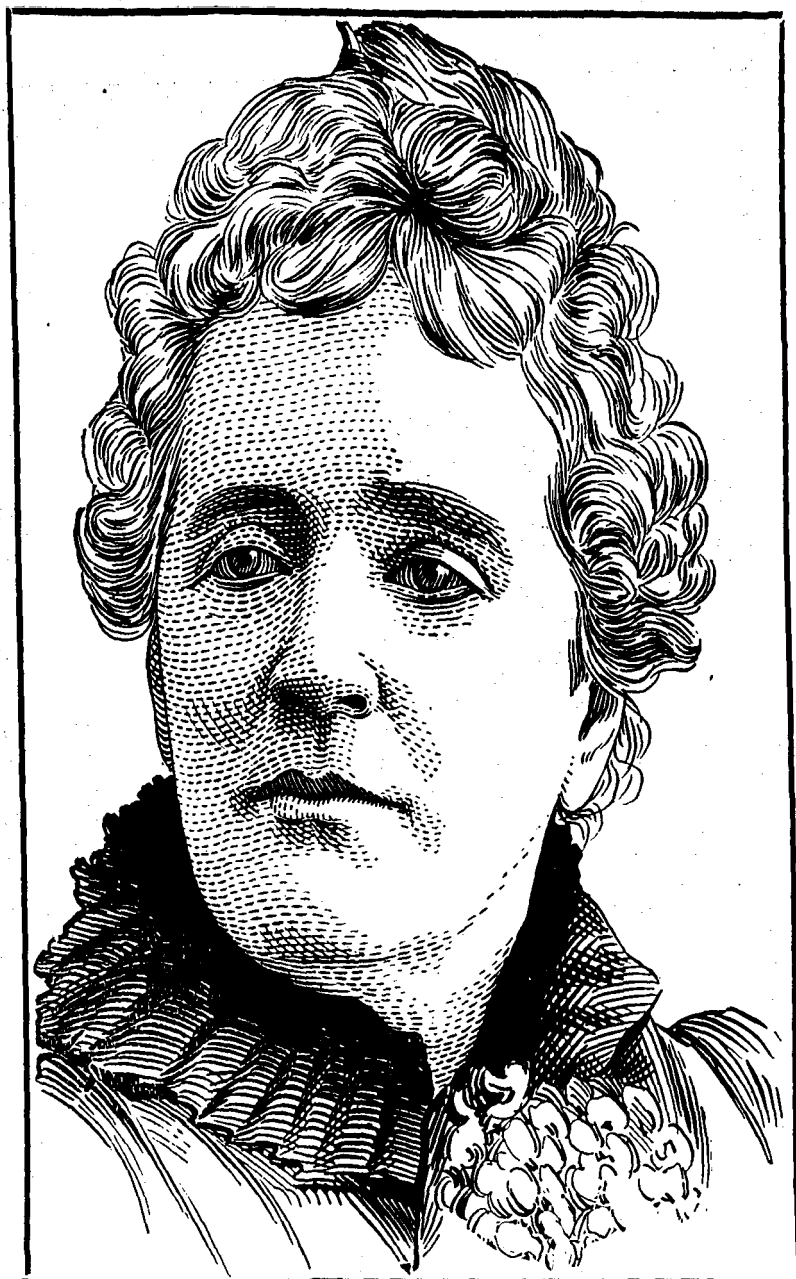
Celebrations are to be conducted also in SPRINGFIELD, MO.; NEWBURYPORT, CAMBRIDGE and LYNN, MASS.; DENVER, CO.; BALTIMORE, MD., and elsewhere.

THE BANNER OF LIGHT, Boston, commences its seventy-ninth volume by a reduction in price from \$2.50 to \$2 per annum. It is an eight-page journal, elegantly printed on book paper. Among the many able papers of similar character, both in this country and Europe, THE BANNER maintains its leadership.—Foz Lake (Wis.) Representative.

A GOOD IDEA—IF TRUE.—Berlin dispatches for March 2 add that the correspondent of the *Local Anzeiger* in Constantinople is a authority for the statement that Russia has asked Turkey to expel all English and American missionaries from Asia Minor. The principal cause of present troubles would then be avoided.

HAS NEVER ONCE FAILED!

Paine's Celery Compound Gave Mrs. Porter Back Her Strength.



These sharp, raw, capricious days of March are blamed for much sickness that is simply the direct result of nervous weakness. Perfect health will keep one above any depressing influence from the weather. Pure, rich blood, and better fed nervous tissues, will make people feel well even in March. During his many years of hard and wonderful work, Prof. Edward E. Phelps, Dartmouth's great professor, had in mind the thousands who were weak and run down. His study of the many cases of nervous prostration, neuralgia, rheumatism, dyspepsia and debility, led him to that most marvelous discovery of the century, Paine's celery compound.

In every city, as well as the smaller villages scattered through this country, are men and women who for years have relied upon Paine's celery compound whenever they found them-

selves weak and out of health. Hundreds of letters like the following from Mrs. Porter of New York City tell how this great medicine has kept them well and strong.

NEW YORK, Jan. 3, 1896.

MESSES. WELLS & RICHARDSON CO.:

Dear Sirs—For several years I have used your Paine's celery compound whenever I found myself running down in health. During that time I have recommended it frequently to my friends, and I know of many persons who have been much benefited by it. I am never without a bottle of it in the house, and take great pleasure in expressing to you my belief that it does a great work for humanity.

Mrs. M. PORTER, 282 Eighth Ave.

Mrs. Porter's experience is like thousands of others. Paine's celery compound made her well, because it fed the starved nerves and blood and regulated their functions. Try it, and be convinced of its remarkable power to cure disease.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held two good and interesting meetings Sunday at 33 Summer street, with packed houses. At 2:30 developing, test and healing circle. Dr. Chester W. Goodrich, Prof. Fred E. Thomas and Mr. A. Benson of Brockton, Mr. N. Furbush, Mrs. Lizzie D. Butler, Mrs. C. B. Hare, Mrs. D. E. Matson, and other mediums, gave interesting remarks, messages from spirit friends, tests, diagnoses, and performed healing through spirit-power and magnetic treatments, all of which were satisfactory to the large audience.

At 7:30 P. M. appropriate selections were rendered by Misses Lena and Elsie Burns. Dr. Goodrich made able remarks on "What Spirits have Done and are Doing for Humanity." He then gave a large number of psychometric readings, tests and messages, all satisfactory. Then Prof. F. E. Thomas offered a number of recognized tests and messages, closing with one of his wonderful séances. An autoharp was placed upon a table on the platform, which was played upon by spirit-hands, Prof. Thomas, sitting several feet from the table, in full view of the audience; many questions were answered by spirit-taps. Prof. Thomas and Dr. Goodrich should be kept upon the platform every Sunday.

Next Sunday at 2:30 developing, healing and test circle; at 7:30 Mrs. May S. Pepper.

There was a packed house at the spiritual séance at 130 Market street, Tuesday evening. Services opened with singing by the audience. Mrs. N. M. Thing presided at the organ. Mrs. D. M. Tetrault, an independent medium, was then introduced, and her spirit guide or control accompanied on the autoharp quite a number of selections played by Prof. Burt J. Richardson on an autoharp and harmonica. She then answered a large number of mental questions, all of which were very satisfactory. Then Mrs. Lizzie D. Butler gave interesting remarks on "Spirit Communication," followed by many remarkable tests and messages from spirit-friends. Mrs. Tetrault will hold another séance Tuesday evening, and Mrs. Butler will hold a test séance Friday at 130 Market street.

Cadet Hall.—Lynn Spiritualists' Association, J. M. Kelly, President. Mrs. A. A. Averill, Sec'y, writes: March 15 we had the pleasure of listening to Mr. A. E. Tisdale, the blind orator.

Good audiences were present at both services, and all gave the strictest attention to the able and instructive addresses by the guides of Mr. Tisdale. Following the evening lecture, tests and communications were given by Mrs. Elsie L. Webster of Lynn which were well received.

Mr. Tisdale will be with us again next Sunday.

Haverhill.—It is mentioned by "E. P. H." that Mrs. E. C. Kimball, descriptive medium and lecturer from Lawrence, lectured there last Sunday afternoon and evening, March 15, giving a large number of interesting test messages from spirit descriptions.

Next Sunday the speaker will be Miss Abby A. Judson, formerly connected with the Bradford Female Academy, and daughter of the distinguished first missionary of the Baptist denomination to the heathen world. She will speak with interest.

Salem.—"N. B. P." writes: Dr. George A. Fuller of Worcester delivered two very fine discourses before the First Spiritualists' Society, Sunday afternoon and evening, which were listened to very attentively by those present.

We think he is one of the finest speakers that we have in our ranks, and wish that thousands who are investigating this beautiful philosophy could have

heard him. I know that it would have been appreciated by each and every one.

Sunday, March 22, J. Frank Baxter of Chelsea will be our speaker.

BANNER OF LIGHT for sale at the hall every Sunday.

Lowell.—Ed. S. Varney writes under date of March 9:

Following an interesting session of the Lyceum came the all-morning gathering, the platform being occupied wholly by local talent. Mr. Albert B. Plimpton, the chairman of the meetings, presided, while Mrs. S. A. Bullock, a fine soprano singer, rendered appropriate selections, besides leading in the congregational singing.

In opening, Mr. Plimpton alluded in feeling, praise and spiritual terms to the arisen Governor of the Commonwealth. He was followed by Mrs. Annie Jones in an inspirational invocation. Mrs. Anna Coggeshall gave some excellent tests, as did also Miss Maria Higgins. Mrs. Agnes Houghton Bandfield, a fine, rare clairvoyant, recited poems and delivered a brief but weighty address upon "The Web of Life, in Time and Eternity." Mrs. George Hand (whose husband is clerk of the Society) read a sweet, tender poem written under the inspiration of a little boy in spirit life. Miss Blanche Brainerd gave tests and character diagnoses, which were wonderfully apt and correct.

In the evening the above program was repeated with the same grand success, with the added spiritual and intellectual treat of a thoughtful dissertation by Miss Marie Higgins, under control, and a brief inspirational address by Mrs. Annie Jones upon "From a Spiritualist's Standpoint." Mrs. Agnes H. Bandfield gave a fine rendition of Elizabeth Stuart Phelps's pathetic tale of "The Fall of the Pemberton Mills."

All the participants in the services were well known and reputable local mediums. The large hall was filled both all-morning and evening. The meetings were a great success, nearly every test was recognized, and much genuine interest was evoked.

The address of the clerk of the First Spiritualist Society is Mr. George H. Hand, 1049 Bridge street, Lowell, Mass.

Brockton.—May R. Bond writes: The meetings of the Advanced Independent Spiritualists on Sunday, March 15, were of special interest, the attendance unusually large.

The all-morning circle for magnetic treatment and development is much appreciated by those who are steadily gaining in physical strength as a result of the treatments received.

The Sunday evening service was conducted by Mrs. M. L. Goodrich, assisted by Master Sammie, both of whom are much beloved by the people here. Master Sammie is doing some remarkable work of late, his tests being clear, and as a rule, fully recognized.

A new feature was introduced last Sunday, namely, a song service from 7 to 7:30, which was evidently much enjoyed by those present.

On Saturday Mr. J. E. Stoddard, who has been so regular in attendance and faithful in helping, passed away very suddenly with apoplexy.

We wish to thank THE BANNER for so kindly and fully printing our reports; it is constantly bringing us in touch with societies elsewhere, and enabling us both to render and receive assistance to and from sister associations.

Cambridge.—A. F. White, Sec'y, writes: Tuesday evening, March 9, the Spiritual Industrial Society held its regular meeting in Cambridge Lower Hall, Massachusetts Avenue. A circle was formed, followed by an entertainment. A good audience was present.

Friday, March 27, the Society will hold its regular meeting, with Anniversary exercises. There will be good music afternoon and evening.

Fitchburg.—Mrs. E. O. Pierce writes: March 15 Mrs. Carrie F. Loring was with us. Too much cannot be said in praise of her. She is a grand lecturer and test medium.

Mrs. Minnie M. Soule of Somerville will speak here March 22.

Woburn.—Bonney writes: Monday evening, March 9, Mrs. Dr. C. E. Bell and E. H. Tuttle occupied the platform, giving excellent remarks, tests and readings. Miss Jennie Rhind will be with us March 23, Mrs. M. W. Leslie, March 30, Mrs. Nettie Holt-Harding, April 6. THE BANNER finds many friends.

Reading.—E. S. Wells, Chairman, writes: Spiritual meetings were opened in this place March 15, at 3 and 7 P. M., Mr. Chas. H. Harding, speaker and test medium, officiating. A large audience, for the first Sunday, attended. Mr. Harding will be with us again next Sunday evening at 7 P. M. at Grand Army Hall.

Movements of Platform Lecturers.

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

Mr. J. Frank Baxter returned this week from his successful work in Ohio, and will be in Salem, Mass., both afternoon and evening, on next Sunday. After the Anniversary he will leave for New York, Pa., where he will remain through April. For week-evening work, or engagements for season of '96 and '97, address him at 181 Walnut street, Chelsea, Mass.

Rev. J. C. F. Grumblin (White Rose) lectured in Dubuque, Ia., March 1 and 2, to large, appreciative audiences. He returns there for all the Sundays of October. He lectured in Ohio, Ia., March 11 and 12, to full houses, this making his eighth engagement in that city. He is in St. Paul, Minn., March 15-22; at Hastings, Wis., 23, 25, 26; and then goes to St. Louis for April. He goes to Milwaukee in May. In June he will be in provincial cities of Iowa and Illinois. He will not be present at the Eastern camps this season, having accepted urgent calls at the Western camps. He begins his Eastern tour at Watertown, N. Y., in November.

Mrs. Julia E. Davis has open dates in April and May. Address 49 Dickinson street, Somerville, Mass.

Mrs. N. Burnham lectured in Fall River, March 1; Wakefield, March 8 and 15; will speak in Brockton, March 22; Lynn (Anniversary meeting, Cadet Hall), March 29; Wakefield, April 6 and 12. Address, 360 Salem street, Malden, Mass.

Mrs. S. E. Hall, inspirational speaker and platform test medium, spoke in Portland, Me., March 8; will be in Pawtucket, March 22. She has a few more open dates, and would like to make engagements for April. Address 27 Alton street, Roxbury, Mass.

Noses Hull, who is so successfully lecturing for the Berkeley Hall Society, Boston, during March, will speak in Philadelphia, Pa., in April. While there he can be addressed 629 Chalmers street.

Mrs. Ida P. A. Whitlock is in Baltimore, Md., during March; Bridgeport, Ct., April 5 and 12; Lynn, Mass., April 19 and 20; Buffalo, N. Y., in May; June 7 and 14, in New York City; June 21 and 28, Somerville, Ct. Societies desiring her services for next season would do well to correspond with her. Address in care of BANNER OF LIGHT, Boston, Mass.

Mrs. M. Knowles, platform speaker and test medium, has open dates for March to April and May; would like to make engagements with societies. Address 1138 Dorchester Avenue, Dorchester, Mass.

Mr. J. W. Fletcher's subject at Carnegie Hall, Tuesday evening, March 24, will be: "Is the Present Day Spiritualism a Finality?"

Mr. F. A. Wiggin, lecturer and platform test medium, is speaking during the Sundays of March for the First Society of Spiritualists in Washington, D. C. March 3 he spoke for the First Society of Baltimore; will be there again March 17 and 24; also, will be one of the speakers there for the Anniversary on the 31st. He speaks in Pittsburgh, Pa., March 10, 12 and 13. For April he is to be with the Berkeley Hall Society, Boston, for Sundays; speaks in Stoneham April 2 and 16; in Marlboro April 9, and in Lowell, Mass., April 25. He would be glad to respond for disengaged dates to societies near Boston during April. Address him, Salem, Mass.

Frank T. Ripley is at present speaking for the Woman's Progressive Union in Brooklyn, N. Y., with good success. He goes there to April and May; would like to make engagements with societies. Address 1138 Dorchester Avenue, Dorchester, Mass.

W. DeLoss Wood, journalist and lecturer, will accept Sunday engagements with societies in New England. Mr. Wood is busily employed in newspaper work—hence is able to make engagements for struggling societies on their own terms. Address Box 199, Danielson, Ct.

In Memoriam.

Mrs. E. L. DOUBLEDAY passed to spirit-life from her home in Columbia, Conn., Feb. 23, 1896, aged 88 years, after a long and lingering illness, caused largely by the infirmities of age.

"Mother" Doubleday (for she was known by that title) was a woman of high moral character, and beloved by all who came near enough to learn of her goodness.

In her early days of the spiritualistic movement her home was the central point for many a spiritual gathering, both she and her late husband (Amos G. Doubleday) being excellent mediums, he, later in life, developing into a trance speaker, and giving many public lectures throughout the State and elsewhere; she developing the power of clairvoyance, and being able to diagnose disease from a lock of hair from persons she had never seen, with the utmost accuracy and detail, and able then and there to say if she could help them.

She was one of those careful, sensitive persons, of whom the world has too few. She seldom if ever made a mistake (none to the writer's knowledge), and she never visited a patient away from her home. Neither did she advertise, yet her fame spread far and wide, covering many different States, and many there are who can say with the writer, "May heaven's greatest blessing" fall on Mother Doubleday for the good work she has done in earth-life for suffering humanity by restoring them to health after they were nearly to the river's edge.

She has gone from out this earthly tabernacle to join husband and loved one gone before. She will return in spirit to comfort the loved ones left behind, and while she journeys on in spirit she will throw out the magnetic chord to comfort the loved ones of earth, and teach them that the lessons she has learned and taught are the crowning works of the future.

God bless her for her goodness and the good she has done in this life, and may a heavenly home await her.

Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritualist Association had a largely-attended meeting on Sunday evening, March 15, having for speaker Mrs. Maggie J. Butler of Boston, one of the noblest and truest women compared with the Queen Mary. Her remarks were most interesting, and she gave many tests, all of which were recognized. Mrs. Butler makes many converts, and does a glorious work for Spiritualism wherever she goes. It is hoped she will be with us soon again.

Mrs. Butler was accompanied by Miss Louise Horner, who sang very sweetly, and was rapidly appreciated. Mr. Harold Leslie, the celebrated tenor of Boston, also sang a number of solos, and won much applause.

We were pleased to welcome home our President, Mr. F. H. Roscoe, who opened the meeting with an invocation, and read a poem entitled "The End of the Way." We regard Mr. Roscoe as an ornament to the cause of Spiritualism.

On Sunday, March 8, Mrs. Ellen Bowles gave a very fine and intensely interesting lecture on "Woman Suffrage," which was well received.

Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentleman's favorite.

RHODE ISLAND.

Providence.—Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association held its regular meeting at Columbia Hall, No. 248 Weybosset street, Sunday, March 15. We had with us Dr. Harlow Davis of New York. The afternoon exercises consisted of piano solo by Miss Jennie Reynolds; singing by the audience, and Remarks on Phenomena by Dr. Davis, after which he gave many tests, all of which were recognized.

Evening—Solo by Miss Johnson, accompanied on the piano by Miss Reynolds; the rest of the evening was devoted to many tests by Dr. Harlow Davis; some of them were most remarkable, and all of them were acknowledged to be correct. Every one was pleased with the Doctor's work; the hall was crowded.

On Sunday, March 22, we shall have with us Miss Lizzie Harlow (inspirational speaker) of Haydensville, Mass., followed by Mrs. M. Ogden, a fine test medium of Providence.

Pawtucket.—Jennie E. Warburton, Sec'y, writes: March 8, Mrs. I. E. Downing lectured and gave tests; March 15, Mrs. M. E. Thompson of Onset spoke; March 22, Mrs. Breck of Roxbury; March 28, Moses Hull lectured—evening only; March 29, Mrs. Mattie E. Hull lectured, afternoon and evening; floral decorations and speech in memory of Mrs. Clough, founder of Pawtucket Spiritual Association.

CONNECTICUT.

Norwich.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, March 15, Mrs. Jennie B. Hagan-Jackson opened a three weeks' engagement with the Norwich Spiritual Union. Good audiences greeted her and listened to her fine discourses and beautiful improvisations with deep interest. Subjects for discourse and poems were given by the audience. The special topic for the afternoon discourse was "The Unchanging Law," and a poem on the subject, "Golden Sands on the Shores of Time," was a gem of rare beauty.

Mrs. Jackson would like week evening engagements for March, April and May.

"Congress in Session."

Now is the best season of the year to visit Washington, D. C. The Royal Blue Line personally conducted tour, leaving Boston April 3 and 5, and May 6, accommodations are first-class; stop-over privileges at Philadelphia and New York. Send for Illustrated Itinerary and "Guide to Washington," to A. J. Simmons, N. E. A., 211 Washington street, Boston.

OHIO.

Lima.—Huckey writes: Saturday, March 8, was really another red letter day for Spiritualism in Lima—Mr. J. Frank Baxter, the master, started delivered here not having been in any more timely or interesting. He certainly was a most convincing speaker for having broken many a wall of prejudice and made the way for many a depressed and depressed soul to come from a state of gloom, from suffering to pleasure.

The large audience, the evening was a grand compliment to the speaker, and the quality of the same, with the intense interest manifested, was a greater one. Notwithstanding the fact that Lima's elements were so largely Christian, that it and the people were impervious to the effects of either Materialism or Spiritualism, so much so that the advocates of these schools would never venture there, yet the coming of Mr. Ingersoll twice, and Mr. Baxter with his prolonged ministrations, and the grand hearing accorded and effects produced, show the best not well known.

Several halls, including the famous Opera House, have been crowded to hear, and on this Sunday in question, the largest audience yet seen in the Religious Philosophical Society leased the present capacious quarters, gathered to listen and to witness, as Mr. Baxter gave his sixteenth lecture and discourse. The city press has been very courteous, giving reports in accord with facts, and free from all bias.

Mr. Baxter on this Sunday was announced to close his part in the present course with Sunday, March 15.

Coshocton.—A. M. Dent writes: The headquarters of the National Association of Spiritualists in Washington should have a comprehensive library, and if every Spiritualist in the United States would send in one volume, either from the boundless literature of Spiritualism or one of the poets, what a grand beginning it would initiate!

Let the good work begin on the natal-day—the 31st of March, 1896.

GEORGIA.

Atlanta.—A correspondent writes: "The Society of Spiritual Science" has been formed here in Atlanta under very promising conditions, and contemplates securing a hall with séance-room attached.

Spiritualism in Atlanta is in a very depressed condition, nevertheless very favorable to the organization of a powerful and flourishing society, as we have over one hundred thousand population, consisting of many liberal thinkers.

We are desirous of securing the very best talent in mediumship, and would be glad to have reliable and highly recommended mediums write to our Secretary, James Macmahon, 22 West Peachtree street, Atlanta, Ga., in view of securing engagements, stating terms, dates, etc.

For Over Fifty Years

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

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. HULL, Chairman; Mr. E. H. MORRILL, Sec'y; Mrs. M. E. CADWALLADER, Cor. Sec'y; HON. T. M. LOCKE, C. L. GEORGE, Mrs. HOLLOWELL, SAMUEL WHEELER, Mr. BARRY, CAPT. KEFFER, MR. KURTZ, MR. MARL, MR. KELLAR, DR. BATES, MRS. JENNINGS and Mr. WELSH.

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

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

If you like THE BANNER, send a good word for it whenever you have a chance. It will be appreciated.

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THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

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PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE TRUTH-SEEKER. Monthly. Published in India. Single copy, 30 cents.

THE LAMP OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

SPECIAL NOTICES.

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

John Wm. Fletcher, No. 1534 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osunburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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For sale by BANNER OF LIGHT PUBLISHING CO.

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People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

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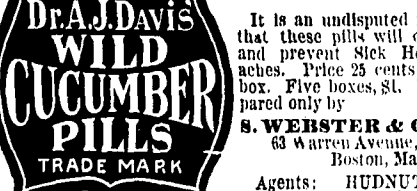
cure Liver Ills; easy to take, easy to operate. 25c.

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 constantly receiving from his patients such letters as "I am much better," "I feel like a new person," "I feel entirely well, you need send no more medicines," etc.

Dr. J. M. Peebles is too well known as an author, traveler and physician to need any advertising, but I wish to impress it 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 Psychological 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. 3w1s Mar. 14.



Agents: HUNDT'S PHARMACY, 205 BROADWAY, New York, and FULLER & FULLER CO., Chicago, Ill. Mar. 21.

Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Freethought, BOUGHT AND SOLD.

H. F. TOWER, Book-seller, 312 West 59th street, New York City. Feb. 28.

The Bland Medical Co.,

ORGANIZED to manufacture and sell those highly valuable medical compounds recommended in Dr. Bland's book, "How to Get Well and How to Keep Well," has opened an office at 20 Tremont street, Boston, where the author of that book can be consulted by the sick daily from 2 to 5, free of charge.

FLORIDA! for Home-seekers and Investors, is described in a handsome illustrated book by mailing a two-cent stamp to J. H. FOSS, 18 Walcott street, Roxbury, Mass. 1s Jan. 4.

Dr. Abbie K. M. Heath,

OFFICE hours 1 to 9 P. M. Circles: Sunday at 8, and Thursday at 3 o'clock. Diagnoses or advice by letter, \$1.00. 71 Dover Street, Boston. 4w* Mar. 21.

A BIOGRAPHIC MEMORIAL OF

Luther Colby,

FOUNDER OF THE

Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY YEARS,

JOHN W. DAY.

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

Appreciative testimony is borne the Veteran Editor

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 exp. as such 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. DUFF, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 7, 1896.

Spirit Invocation.

Oh, thou Divine Spirit! once more do we call upon thy power to administer unto us the strength that thou seemest to need. We ask thee, oh! Father, to bless us as we have come together this morning, knowing that thou dost sustain and uphold under all circumstances. Knowing as thou dost that the body is weak and the spirit is strong, we seek that power of divinity and that force that may rise, separate from all the environments of life. We seek communion of spirit; we seek to bring a new embrace to our loved ones in mortal, that they may feel that there is no death. Bring them into a familiar condition, that they may recognize that death is the new life—a new development, a new transition; and when we leave the material body, may we find that it only brings us closer to them—realizing that the love that dwells in the soul is superior to all change and change; that the same love permeates all spheres, and binds us closely to the lines of divine power. We feel this morning like being renewed; let us be baptized with the spirit, that we shall be instrumental in not only bringing light to them that sit in darkness, but strength to the weak.

Guide us this morning, Father, while we meet to open up the channel to the mortal friends—to those that would be comforted, those that are desirous to know where their loved ones have gone, because we realize so many times the longing of the soul on earth for those that have departed. The answer that our church brethren have given us in the direction of a recognition of the life beyond is merely "Have faith." Faith is good, and hope has been a great strength to mortals, but it is the knowledge that fills the soul—it is the fact of knowing that the loved ones are near, and the consciousness that they can communicate with their friends in mortal that gives strength. We ask, oh! Father, thy blessings once more upon all that are interested in humanity—under whatever religion they may be established—and that thy whole power may be felt among men. We ask thy divine blessing upon us that we may this morning give the truth to the world of angel presence and communion that mortals wish to know; that we may give to the dear loved ones the truth, that it may be carried home to their hearts, and that they may recognize it as a familiar picture of the past. We feel that many mortals are being strengthened, their faith renewed, their confidence uplifted. We ask for assistance to the instrument that is freely given here for the use of the spirit operators, and not only as to one instrument particularly, but for all the mediums of the land—who are the channels that have been turned openly upon to the world for spirit light. Hear us, guide us and direct us, now and forevermore. Amen.

INDIVIDUAL MESSAGES.

Capt. Henry Holland.

I am desirous to identify myself here this morning, not as a believer in the truth of Spiritualism while in the earth-life, but as one who likes to identify himself with anything that is beneficial to humanity—anything that will make the community better, or may better my fellow men. I was of the belief that religion was a good thing, and I had great faith in Nature, and God the over-ruling power.

I also felt for all humanity—that I was, in a sense, my brother's keeper. I felt that if I could ever extend a hand of sympathy or a kind word, either in a religious meeting or in a political meeting (for I like to speak, although I was not a public man), that I was doing good. I was not often seen in very large gatherings, but I was at the same time identified with our citizens and the country. That will bring recognition of my work. I will be recognized as Capt. Henry Holland. I shall be remembered especially in Lewiston, Me., and all through that section. I was, while in earth life, somewhat of a busy body. I was for a long time engaged in the manufacturing of boots and shoes, and later in life I was also interested in lumber. I had an interest at heart, as I have said, for the community—for all mankind—because I believe that, while in earth-life, an action in business circles for the good of the people helps to give good laws and good government and good regulations, and build the country up. Mr. President, just as much as praying for the soul.

I want to send a few words to let my friends know that, while the body was turned off somewhat suddenly, comparatively speaking, at the last, I have the same interest now in those who were closely connected with me, and also in all of those who associated with me. I am sorry for some changes that have been made; yet, as I look from the spirit life, I see also other changes that, while they do not seem to benefit humanity extensively, have a measurable benefit, coming from them. I want to send good cheer to those that have felt that they could not carry out what they would like to have done; and I see many times those that were dear to me who say: "Oh, dear! if 'Cap.' was here, I wonder what we could not accomplish."

I want to say that "Cap." has never left you. I have done all that I could. All things work together for good to them that trust in God. While in earth-life I did not pay as much attention to some things as I wish I had, but you know that it is an old saying, we should not "cry over spilt milk." I want them to merely feel that all is well, I am satisfied, and I only want to see others happy.

Lydie Mitchell.

I, too, want to send a message through your valuable paper, although I have been out of the

body some little time; I had quite a long experience while in earth-life, and I truly felt that if it had not been for the power of the spirit through Christ I could not have held things so well as I did; but I have those on earth that seem to be in worse conditions and trouble than I was, and I am very anxious that they will open the door of their hearts, and let me come in. I have knocked at their hearts, but I find their hinges, from long negligence and the power of superstition, to be immovable—and the darkness so thick that I cannot penetrate it; I have been informed that if I can only reach my friends through this channel so as to get in at the material door, I will awake an interest, so that they may hear me at the spiritual door. I want to reach my friends in Dover, Mass. My husband is with me, and I have many friends over here; though I have got more, really, on the spirit side than I have in earth-life, yet those in earth-life need me most. Put me down as Lydie Mitchell, Dover, Mass.

I was high on to seventy-five years old when I passed out of the body, and I have got an interest still on earth; if my friends will only give me an opportunity, I want to make them feel that they are not bearing their burdens alone—I will help them. I think it is useless to try to send too much at once; sometimes a crumb from the Master's table, well digested, does more good than a whole loaf taken at one time with no nutriment from it; so I will bid you good-morning.

Dr. George Bronson.

Mr. Chairman, a letter has been looked for from me through your postoffice for some little time. I think it is best—or it was a habit I had—that when I wrote a letter I always addressed the envelope first; and where I want this letter to go to is St. Albans, Vt. I have those that take your paper that are very dear to me up there—as it was to me while in earth-life.

I did not accomplish as much as I would have liked to, because I did not have the time. I want to reach my family and those that were so dear to me. I was not ignorant of this beautiful philosophy in earth-life; in fact, I was instrumental myself in the hands of the spirit-world to help others, and I want the people to know that I still have an interest in their welfare. I notice within the last few weeks that there are many that take your paper and examine all the communications anxiously, to see if they can find a familiar address in it, or a word of cheer from some one near to them.

While I do not feel that I am forgotten by any means, I feel that I am much changed when I speak of the body; I thought that if I could send some greetings to those that are in earth-life, and say that I am progressing very rapidly, enjoying spirit-life very much, it would be well. I have not been in spirit-life (I don't think) much over a year, but it has been a beautiful year to me, speaking personally, and yet a sad year to those in earth-life; but the body was worn out with that disease they call consumption, and my work being completed in the earth-plane the spirits transferred me to a higher, so that I might do greater service, and comprehend with more reality the valuable work of the spirit.

I was known as Dr. George Bronson, St. Albans, Vt. I know my message will be greeted with cheer, and I hope to do through it what I cannot directly accomplish as I am working now—because a number of my own family are physically not well; and while they seem to feel father is near, yet you know what a terrible thing it is when they do not see me. So I feel my words will give strength and courage. May God and the angels bless you, my friends, for opening such a channel for humanity.

Estelle A. Jewett.

If you can only have patience with me a few minutes I will try to send a letter; they told me to be sure and give directions where I wanted it to go; I want it to go to Belfast, Me. My name is Estelle A. Jewett, and I was called to spirit-life just before I was twenty-one—so I was a young woman; I have those in earth-life that have never been reconciled because I was taken, and I have watched, oh! so many, many times, the people that spoke here, and I have wished to give my friends an opportunity to hear from me, but I was very weak before I went out. I have been so attached to earth-life through the great sorrow of others, that I always take on the external conditions when I come near them; but the good spirits that surround this open door told me if I did not get in a hurry, and did not try to talk too much, that I could reach my friends this way—because they are open for communication; if my loved ones could only realize how many times I have tried to reach them, but have not been able, because I was so weak, they would not sorrow so. I see so much to be done, and I cannot do it; but I want this letter to reach them. One particular neighbor takes your paper, and I think I can influence others, so as to show it to those that will carry it home. I want them to know that I am better, and I feel so much better out of the body than I did in it. Things come so much easier now; I can understand now as I could not while in earth-life, and I can do those so much more good if they will only be happy and cheerful, and feel that God "doeth all things well"—that those changes do lead us closer to the spirit. Oh! I want to say so much—I want to tell them so much—but I was told that I must be careful, so I will wait for an answer; if they will reply to this letter, I will send them another in time that will prove to them that I am not dead—only the old body. I naturally feel more like myself. Here is grandma; grandpa and Ella, and oh! so many are with us. I want the friends to know that we are waiting for those in earth-life to come to us also.

Sophy A. Townsend.

I feel this morning as if I would like to send greetings to those that are still in earth-life, for I feel that I have been missed, and yet I can say as perhaps can many others, God was good to me. He kindly let me found out my threescore years and ten, and I feel I had led a useful life. I could not say directly that when the call of death came I felt that the spirit had full consciousness after passing over. I did feel in my heart that I should meet the loved ones that had gone before—in fact, I saw them. I saw my companion as he waited for me on the spirit side, and the dear ones I loved, and it was a happy meeting, after years of separation, to come in contact with those that you love, and feel as if truly the familiar old times were not forgotten. I want some of the dear ones in earth-life to have confidence, and I want them to know that we are conscious on the spirit side of the thoughts and conditions the mortal is in. A mother's heart always goes out to those that are left behind. I want to reach

many that were brought peculiarly into our life by the law of acquaintance, friendship and neighborhood; I shall be known especially in Portland and Augusta, Me., and in many other places, but especially in those two places.

My name is Sophy A. Townsend. I passed away from my daughter's home, and her name is Mrs. John Goldthwaite of Augusta; I have got others who wished to take care of me, but I passed away from her home. My husband is in the spirit with me. Perhaps it is well to let you have his name also, Effie. I have some skeptical people, so I think this will let them know that I know what I say. I would like my earth-friends to feel happy, and that truly I heard the voice say, "Well done, good and faithful servant, enter thou into the joy of thy Lord," because I had a happy reunion in the spirit-world. I want them all to feel that God blesses us in the sanctuary, and that he will guide us and direct us in that beautiful home "over there." Thank you, my friends; this is glorious; I feel they will see it sounds just like grandma, and that is just what I want.

[Received Jan. 3, 1896]

Gilman A. Kimball.

I am nearer my earth-plane in Boston than folks think; that is, where my relatives are. I have tried many ways to make the folks feel that they have not got rid of me—they got rid of the body but not of me.

I come from Middleton, Mass.; you may call me Gilman A. Kimball; I always had an interest in anything that would benefit mankind. It was not the death that hurt my folks, it was the peculiarity of the death; it did not come from the right one—I had a little pet dog, and he was the cause of my death. Thank God, I have got him with me this morning. There are so many people that think that man has an existence beyond the earth-life—but what becomes of the dogs? I have got my pet with me. I passed away quietly, but oh, my friend, nobody but God and the angels knew what I went through; I am glad that it is as it is.

I want my friends and relatives to know that I am feeling nicely, and I also want them to know that I have an interest in their welfare. There have been changes since I passed out of the body, which was not so very long ago; I have been conscious of the changes, and I have been satisfied with some more than others; but they tell me we cannot always do as we want to, so I am satisfied—only I wish to bring some comfort to those who want to know where I am. I seem to feel, Mr. Chairman, that I did think something about Spiritualism, but I did not know very much about it. I used to think there was something in it—that I would like to spend my life where I thought I was doing something good.

Thank you, my friend, and if they will answer my letter I will send them another—or you may say, "seek, and they will find me."

Herman H. Fitch.

Spirit Guide: Here is a small boy. He says he was nine years old, and that his mother has never been reconciled to his having been taken from her. He is anxious to let his mother know that he is all right, and he wants her to feel as if she had not lost her little boy, because he is right at home with her. His name is HERMAN H. FITCH, from Gardner, Mass. He and another boy called Burt Gody had been out driving, and were crossing the railroad track, and the engine struck and killed them both. He is awfully anxious, because she takes no comfort, she keeps mourning for him. She has been at home, and she failed to find him. She does not hear him as he wants her to, and it makes him cry because his mother will not understand him. His grandma is with him in the spirit-life, and she is helping him to make his mother feel that it is he that is talking.

John Duff.

Mr. Chairman, there is one beautiful thought that comes to a man when he throws off the body—that religion, as taught by mortals, amounts to nothing. In spirit we find our life according to the deeds done in the body. I approach you this morning stronger in one sense, and not so in another; I have been waited here through a great magnetic chord that directs one to another or one person to another—that is claimed the mysterious chord of life. I shall be known here in Boston, and especially in New York, because a man's associations sometimes make him better known—hence I was known more from my business than personally, although I had a great many friends.

I also was taken out of life without any warning, without any preparations, without any thought that the end was so near. Apoplexy was the cause of my death, as the physicians called it. I was taken while seated in my office attending to my business. I was taken home to those that were near and dear to me, but I could not talk. I have never been able to inform them the things I would like to have done, but I thought that I would try and relieve the anxious by sending a few words through your valuable paper.

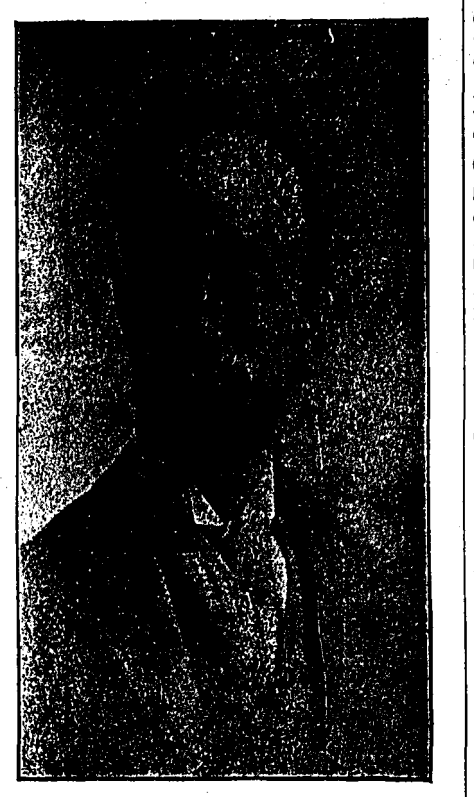
I hardly know just how my message may be received, but it is like a business venture; we have to venture first, and watch the result afterwards. I think that if my friends love me as I thought they did, they will give you a response; I know others will, if they will not. I was what they called in a religious sense a Roman Catholic while in earth-life, and yet I felt many times that the identity of the man was his principle, and not the church. I shall be known especially through the theatrical profession; I knew your business manager well, Mr. President, as I was interested in the central theatre of New York. I send greetings to all, and I want to thank those who were so kind in showing their feeling and appreciation to me at the viewing of the remains—for I stood there watching them depart from the old body. Oh, how I want to thank them! because it seemed almost more than I deserved; but then you know sometimes people say we do not know how much we are loved until we pass out. I realized it some time before I died; but I take this way of sending my acknowledgments. I feel thankful to those that have worked for me, especially to my family; there is one member of the family I am more anxious about than the others, because I see certain changes and certain things soon to come about, that I want the party to be cautious concerning. I will call no names, because I want this message to be brought home to the person's own heart; there is no one on earth who knows what this person is thinking about, and I want this one to realize that I do know, though I am (so-called) "dead." Say John Duff is here, and I shall be recognized, especially in New York.

Messages to be Published.
Feb. 14.—Elizabeth Wise; Benjamin K. Parker; John P.

Combs; Mary C. Colby; Chase I. Parish; Capt. Eldridge; George Warren; J. Duff; Feb. 21.—Capt. Samuel Brodies; Freeman J. Gurney; Miss Francis A. Pettit; Charles A. Wink; Joseph Barkman; Ann Litchfield; Feb. 28.—Mary Ann Green; Ella Kimball; Solomon Emery; Harriet Williamson; Capt. James M. Hill; Dr. John Clough; March 8.—Edward C. Spooner; Mary E. Walker; William Mearns; Mary Ann Richardson; Sidney Howe; Frances Miller; March 12.—Washington Nelson; Isabel W. Bell; Capt. Thomas Foster; Mary Ann Fitzgerald; Lafayette Bishop; Sarah Wilson; "Widdow" and "Bluebell" to their medium.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Thomas H. Wood, of Queensland, Australia.] May not the aid of spirit guides be invoked for material assistance without incurring the charge of being actuated by sordid motives? For instance, to speak plainly: one desires wealth, not merely to "pay his way" in the ordinary commercial sense, but chiefly to carry out long-cherished schemes for the welfare of others. Idleness and "love of pelf" have no dwelling place in the questioner's soul.

Q. 2.—[By same.] Is it "essential" that spiritual development should depend on mere "sitting," as generally advised? Can it not take place when quietly watching, or even in resting in bed, or possibly during calm slumber?

Ans. 1.—There are two aspects of this matter which present themselves vividly to our consciousness: First, the higher intelligences with whom philanthropically disposed people are sure to become related, are not interested in the material side of things to anything like the extent that those who are yet in the earth's immediate atmosphere and unable to rise out of it on account of the earthliness of their affections.

For this reason those spiritual beings who possess great wisdom, and who are counsellors of great worth whenever they can be invoked, are disposed to regard temporal prosperity as quite a secondary affair, because they know from experience that the greatest good accomplished on behalf of humanity relates far more to spiritual unfoldment than to the acquisition or tenure of material prosperity.

Second, the action of really exalted influences upon the mind and brain of a business man, or any one else, must be of a character well calculated to intensify the reasoning and penetrating powers of the intellect, so that in monetary transactions, as well as in more distinctly spiritual affairs, this increased intelligence and deepened insight stands its possessor in good practical stead.

If "idleness and love of pelf" are entirely absent from the questioner's desires, then he may safely assure himself that he runs no risk of attracting unholy influences in his desires to fulfill certain honorable and kindly works demanding money for their accomplishment. The best course to pursue is to make a clear mental picture of the work one desires to fulfill, then do everything that comes to one's hand with the thought that the doing of it, be it what it may, is a means toward the end sought.

There are always unseen forces interested in whatever we are engaged in, and if we confidently expect whatever we ardently desire, we shall certainly see the fulfillment of our wishes.

A. 2.—It cannot be necessary to sit in any special manner for the development of spiritual gifts, because a number of the most illumined sensitives have never followed such a course.

The higher phases of mediumship in no way depend upon the observance of any physical conditions, though they are dependent on appropriate mental conditions.

We consider the three suggestions made by the present questioner excellent, but we cannot forget that far too many people are accustomed to walk quietly or to give themselves up to reposeful thoughts and take correspondingly restful attitudes of body.

It is the restlessness of the age which makes it so extremely difficult oftentimes to procure spiritual enlightenment, and then, if stated hours are fixed, and a selected company of people assemble in a secluded place after the day's work is done, they are apt to derive great benefit from their sittings, if such are harmonious, by reason of the absence of the bustle and hurry which characterize their ordinary behavior.

As to sitting alone, the word *sitting* is usually a very elastic one when employed in any such connection, for the purposes of a sitting are quite as well fulfilled if one is quietly reclining, walking about, or sleeping.

Concerning sleep, we have always insisted that it is an educator as well as a means of refreshment when employed properly; and though the statement does not as yet meet with very wide acceptance, we continue to insist that if people go anywhere and engage in any exercises with a definitely commingled desire and expectation, they can receive the very enlightenment of which they are in search while they are quietly sleeping.

Some of the best students we have ever taught have gone peacefully to sleep, not only during a lecture delivered to a class, but have fallen asleep in the class-room prior to the commencement of the exercises, and continued sleeping peacefully till the audience had dispersed.

Many sensitives if they are in need of any special enlightenment on any subject go to sleep spontaneously and receive the instruction they need, which flows into the interior degree of the mind, to rest there as a substratum of knowledge which can overflow into the exterior mental receptacle whenever there is need for it.

Two things are always necessary for the reception of knowledge internally. One is, the desire for it; the other is a quiet, restful spirit, which trusts to the fulfillment of its desires.

March Magazines.

THE LADIES' HOME JOURNAL has as opening paper, "The Werewolf," by Eugene Field, the manuscript of which was found among his effects after his sudden death; "A True Colonial Dame" is by Mrs. Burton Harrison, written at the request of the editor of the *Ladies' Home Journal*, Mrs. Harrison being a lineal descendant of the Carys and Fairfaxes of Virginia; "The Personal Side of Washington," by General A. W. Greely, U. S. A. (with drawing by B. West Cline), first paper, treats of Washington's loves and marriage; "Neighborhood Types," by Mary E. Wilkins (drawings by Alice Barber Stephens), tells of Phebe Ann Little, the great woman; "The Carnation: The Emblem of Wit," is by Nancy Mann Wadde; also "The Fleur-de-lis: The Flower of Song," with illustrations of both from photographs; under "This Country of Ours," Hon. Benjamin Harrison in Part III, writes of the duties of the President; Edward W. Bok writes of "Mary Anderson as She Is To-day," with illustrations of her different homes; Chapter VII. is given in "The Violet," by Julia Magruder, with drawings by Charles Dana Gibson; John J. A. Becket writes of "Paderewski in His Daily Life," illustrated; Rev. Charles H. Parkhurst, D.D., treats of "The Best Thing in the World"; Ruth Ashmore writes of "That Boy of Mine" in a charming and impressive way; "Early Spring Bonnets and Jaunty Spring Coats" are discussed by Isabel A. Mallon; she also writes of "The New Gowns of Easter-ide." All the other departments are well cared for, making a very readable number, as usual. The Curtis Publishing Company, Philadelphia.

ST. NICHOLAS—The current number has as frontispiece a reproduction of a beautiful painting by Roybet, "The Saraband"; Mary Elizabeth Stone in "The Rhythm of the Two Little Browns," tells what a boy and girl did when their pony ran away, and left them and the carriage behind; "Into Port" is a paper by Lieut. John M. Ellicott of the United States Navy; a stirring story of the New Brunswick forests, "Their Little Moose Hunt," is written by Tappen Adney; "A Little Hero of Peru," by Charles F. Lammi, tells how a brave little llama-driver saves the lives of two American scientists by his pluck and persistence; "The Goodly Sword, Its History, Development and Use," is written by Mary Stuart McKinney; in "What Lydia Saw," by Herbert H. Smith, is given an account of the terrible eruption of the volcano Soufriere at St. Vincent in 1812; William T. Hornaday has a chapter devoted to "The Lowest of Our Quadrupeds," which closes his series of natural history papers; there are interesting instalments of the four serials, "The Prize Cup," "Tiddy and Carrots," "The Swordmaker's Son," and "Sindbad, Smith & Co." There are poems by Guy Wetmore, Winthrop Packard, Carolyn Wells, Charles L. Benjamin, Frederick B. Oppen, and others, also a prize puzzle, "The Fairy Godmother," making a very interesting number. The Century Co., Union Square, New York.

THE ATLANTIC MONTHLY introduces a fine table of contents for the present month. Sarah Orne Jewett has paper III. of the series on "The Country of the Pointed Firs"; Prof. John Fiske has an admirable article of historic interest; "Pirate Gold," by F. J. Stimson, has attained its third part, and a conclusion, in which the gold reaches its proper level in the social scale, and the aged clerk is shrouded at last in a mist of sympathetic tears; Mary Hartwell Catherwood furnishes another of her remarkably vivid representations of the details of foreign life in "French Roads"; Ellen Macquibin, in "A Public Confession," tells a brief but piquant story of Garrison life; "The Case of the Public Schools" (G. Stanley Hall), to be hereafter continued, and to which series some ten thousand school-teachers have been asked to contribute, promises to be of great interest. Other articles, not here noted, together with poetry, reviews of books, and the regular departments, make a good spring issue. Houghton, Mifflin & Co., Publishers, Boston.

NEW ENGLAND MAGAZINE—Among the important contributions to this number is a paper on "The United States, Great Britain and International Arbitration," by Benjamin F. Trueblood, LL.D.; a choice bit of colonial history is given in "Taunton, An Old Colony Town," by Samuel V. Cole (with illustrations); "The Dauphin's Birthday Ball" is a pleasing story by Janet Armstrong, illustrated with drawings by Edward H. Dart; "What a Great City Might Be" is a lesson from the White City, by John Coleman Adams, illustrated from photographs by William H. Rau; "Mandy's Baby" is a pathetic story by Annie E. P. Searing; "Botany and Botanists of New England" is an able article on that interesting subject (illustrated) by James Ellis Humphrey; in "Memories of Blue-meadow" chapter two is given, and discusses our old rector, by Charlotte Lyon; Lydia Avery Coonley, Abbie Farwell Brown, May L. Fay, Mary E. Haines and others, by their contributions help to make a very interesting number. Warren F. Kellogg, Publisher, 5 Park Square, Boston.

Letter from Mrs. Richings.

To the Editor of the Banner of Light:

I am renewing old acquaintance with Milwaukee, Wis. From the windows of my room in the Pfister I have a grand view of Lake Michigan. A way to the left the Val Blatz Brewery chimneys send forth their black smoke; it keeps Lake Michigan busy with her wind-besom clearing the atmosphere; but to-day she is doing valiant work with a stiff nor'easter.

I have found the Unity Society here laboring earnestly and harmoniously for the advancement of the Spiritual Cause; its officers wisely chosen and its members cooperating heartily with them in their efforts to build solidly and surely, even though it must be slowly. Among Society Secretaries—and to them always falls a large share of the work—I have not often met with one who goes into that work with more earnestness and enthusiasm than Dr. C. F. Ray, Secretary of the Unity Society. This, too, notwithstanding that he is a dentist with a large practice.

Mr. Geo. Brooks has just closed with the Society an engagement that has been both pleasant and profitable to his audiences, which, I am informed, steadily increased during his ministry. My good friend and co-worker, Rev. J. C. F. Grumbein, is to be here in April, and already Spiritualists have learned that his coming to any Society means a spiritual outpouring, and a new impulse toward the higher, truer life.

May these and all the loving laborers in the vineyard of spiritual truth find their toil abundantly rewarded, not alone in witnessing the springing up of the seed—sown off no doubt in weeping—but in the peace, the sweet, deep heart-peace that cometh of doing and being, the good we know.

March 4, 1896. HELEN STUART-RICHINGS.

A goat sent by rail from Chicago to Boston was tagged by the owner, "Please pass the butter."—Sacred Heart Review.

When you buy

Sarsaparilla

Ask for the best and you'll

Get Ayer's.

Ask for Ayer's and you'll get

The Best.

