

Banner of Light Publishing Co., 9 Bosworth St., Boston, Mass.

# BOSTON, SATURDAY, MARCH 28, 1896.

**\$2.00** Per Annum, ) Postage Free.

Written for the Banner of Light. TO AN OPENING FLOWER.

BY HELEN HAWTHORNE.

Sweet blossom! folded yet within the green! A few more startit, quiet nights, With get the rams of dew; A few more gold-not ys, with sighing winds To rock thy leafy cracle bed, And br's, to sing of thee, And then, some I right, glad dawn, a-thrill w th life Dear Mother Earth will smile to see Thy face-her newly born!



#### HENRY KIDDLE.

#### TWICE-TOLD TALES.

NUMBER SEVEN. {Concluded.}

BY HENRY FORBES.

ROM this condition of skepticism his mind was brought not only to an intellectual While the religion L was brought not only to an interfectual acceptance of the reality of spirit survival and communion, but also to a fervent recogni tion of the legitimacy of the religious emotions erence and humility as the only state of mind

er, superior in these respects to all that is merely human....By religion, then, you will perceive that I do not mean religious belief or church dogmas, ecclesiastical systems or external rites and ceremonies-for all these may exist without religion-but a condition and experience that belong to man's spiritual nature, to his immortal selfhood.... The religious man-the man who exercises the religious faculty which all really possess-can, therefore, have as the objects of his adoration only spiritual intelligences, of various degrees or kinds of advancement; either mysterious, imagin-ary, spiritual beings, not kindred with humanity, malevolent or benevolent; human spirits of diverse qualities; or, finally, a supreme, spiritual Being, of limitless inte'li ence, love and power, recognized as the Source of all things and the Ruler over all."

His conception of the religion which the New Dispensation proffers to mankind as its highest gift is eloquently expressed in the following passage:

"The religion of Modern Spiritualism is en titlely rational and conforms to our best intuitions; it presents to the mind no dogmas for compulsory acceptance and belief, no insoluble mysteries and theological absurdities inconsis tent with our intuitive conceptions of a God of infinite love, wisdom and beneficence. It is universal and cosmopolitan, containing the good and true of all religions; for it recognizes the fact that there can be no 'chosen people,' to whom God extends the special favor of reve lation, and by means of it, salvation, but that all nations and races of men have received, and, indeed. are still receiving, revelations fitted to their physical, intellectual and moral condition-revelations that not only urge them forward to spiritual maturity (if I may use this expression) but check the materialistic decadence to which all are so liable in this gross and sensual life. The chosen people are the people who choose God for their guide, ever following the Inner Light which shines in the soul of every man, unless dimmed by passion, guilt and self will; and such, too, are the only 'elect,' while salvation is universal. I say, my friend, and I am not afraid to affirm that the surest and safest postulate-safest, I mean, logically--to assume is the perfect justice of God; and that, instead of proudly claiming, with the distinguished Liberalist orator, the ability and right to rejudge that justice, we should endeavor to enlarge our conceptions of the universe and seek to vindicate, not to con-While the religion which is consistent with

when resulting from the proper activity of that can be properly receptive of spiritual truth, it nevertheless has no sympathy with what he considered an intrinsic faculty of the | that worst form of idolatry, the worship of an soul. To illustrate his views upon this point anthropomorphic God, possessing and manifest the following is quoted from a lecture pub-lished in THE BANNER, entitled, "The Relig-mind displays its feebleness and its limitation to earthly, sensuous conditions: it cannot sep "Spiritualism may be viewed under three as a rate entity from its accidents, the essence ject of perception. But, if within the teachings of Spiritualism are to be found the elements of a pure and rationalistic religion, whereby the sou! may guidance through the harassments of life's sa cred ordeal, do they, as some seem to think, spirits as to what you should do? If so, those teachings are simply the revival of a form of animism, or spirit worship, below the Pagan ism of the Greeks and Romans. They, it is true, had their oracles. through which their deities could be consulted; but neither the Greeks nor the Romans ever put themselves in such a relation to the spirits of their relatives and friends, to whom they paid a kind of worship in acknowledgment of this guardianship; but ordinary fortune-tellers. diviners, sooth sayers, and all that class of people, were held in nothing but contempt, as we clearly per ceive by the manner in which they are spoken As a practical Spiritualist Henry Kiddle beld that mediumship was the source of strength for the maintenance and growth of the spiritualistic movement-a movement which, reexperience and testimony, but built up from | ceiving its impetus not at all from this side of life, its purposes, even, probably not apprehended, should be permitted to proceed to the ultimate beneficence of its culmination, untrammeled by any restraints which, from the one sided standpoint of its mundane well wishers, might appear necessary for its prosperity. Nevertheless, he felt that "only wide-spread spiritual ignorance and materialistic blindness could create the need of very much of the mediumistic phenomena that are now witnessed, and which, under the present circumstances, we are obliged to countenance and encourage. This is necessary to convince the unbeliever, but has, intrinsically, nothing that contributes to the spiritual exaltation of those who have passed to the study and contemplation of the higher, grander things contained in the spirit. ual temple of truth. The existence of the spirit-world having been demonstrated to us by means of sensuous or external manifesta our environment and our lives will be what tions, we are brought only to the threshold of the grand temple of spiritual truth. The door is open, and we can enter; but a voice comes to us, as to him who stood on Mt. Sinai: 'Take off thy shoes, for the place where thou standso in any other spirit, and you will certainly be taught that lesson by a painful experience. The door of the spiritual temple is indeed open, but let selfishness, arrogance, pride or earthly passion of any kind, beware of seeking an entrance. The language of ancient revelation is as good and strong as any that may be used as an admonition: 'And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie.' You enter that temple not as mortals but as spirits; and hence you must divest yourselves of all that is incompatible with true spiritual life. It is not necessary to be a disembodied spirit to realize this rudimental law of spiritual progress; it pertains to all spirits,

erence for some being who is felt to be not believe he can carry his appetites, his earthly build for spiritual life, we must build from only above ourselves, but of a superior nature, desires and ambitions, his selfdove, pride and within; and he who neglects so to build may superior in purity, goodness, wisdom and pow- massion into the sphere of parity all purity. passion, into the spheres of spiritual purity, and with them enjoy the companionship of the just made perfect?"

Prof. Kiddle had not much regard for what is not very accurately termed "scientific investigation," by which is meant the investigation of the phenomenal facts that have been the impelling factor of the spiritualistic movement, by persons possessed of worldly fame as students of physical nature. It was his view that "spiritual science must have its exclusive culture by specialists, devoting themselves to it as a field of research by itself. Physical scientists are, generally, entirely unfitted for this work, since the two realms of spirit and matter require distinct methods of investigation, and, if not different orders of mind, different kinds of mental training and accomplishments. When this fact is fully recognized, the assumption and arrogance of materialistic scientists will find an effectual check, and they will learn that ignorance is just as great an incompetency for a correct judgment in regard to spiritual science as it confessedly is in reference to the science of physical nature." Then "the discovery of facts in nature, whether physical or spiritual, depends greatly on the bias of mind with which a person enters upon the investigation. There seems to be a kind of mental impenetrability which prevents false theory and truth from simultaneously occupying intellectual space. If a man's mind is occupied by a certain conception or conviction, it will be extremely difficult, if not wholly impossible, for him to observe facts that contradict that conviction. It is like Nelson putting the spy-glass to his blind eye because he did not wish to see the admiral's signal, or like the bigoted opponent of Galileo's discoveries refusing to look through the telescope lest he might be convinced of their truth, or like Agassiz obstinately declining to sit in a spiritual circle for fear the spirits, whose existence he positively denied, might control him. The student of nature needs to be honest toward her; he must come to her to find the truth, not merely a confirmation of his preconceptions. Thus Kepler spent many years in trying to find facts substantiating the notion of the older astronomers that the planets revolve -could not but revolve-in that beautiful, that

most sumptuous palace that the pride of man can plan or his art construct, but ere long he will be obliged to quit it, and take up his abode in perhaps the meanest hoyel in the spirit world. He may here revel in costly furniture treading on luxurious carpets, lounging on silken cushions, and sleeping on a bed of down, but if amid that earthly splendor he has nour ished toads and vipers in his spirit, he will find them in the next life crawling around him. That is the way in which this life is related to the next. Truly do we reap what we sow, and nothing else. We may sow to the flesh; and, as the apostle said, 'we shall reap corruption'; we may sow to self, and we shall reap leanness and barrenness of spirit; we may labor for the intellect exclusively, and we shall construct for ourselves perhaps a sphere as glittering as the purest crystal, but it will be as cold as an iceberg, and there we may abide in solitary splendor, surrounded with the creations of our own thoughts, but shivering for the want of human sympathy and love. On the other hand, we may sow to the spirit, and we shall reap the fruits of the spirit in love, joy and peace, the memory of kind and loving deeds, charitable thoughts and gentle words. These are far better materials of which to construct our spirit homes than all the fine-spun theories and subtle reasonings which have ever emanated from the loftiest intellects that em-blazon the history of the race. The sphere of the mere intellectualist is always a positive one, made especially so by the fixedness of the thought in which he has been absorbed, and which necessarily prevents his expansion in other directions. In such a sphere the modern epicurean finds himself imprisoned, and before he can commence his career as a spirit, it must be broken. The darkness of his mind as to spiritual things must be dispelled, and this is not so easy as it may appear, for earthly habitudes and prejudices are amazingly persistent. There are myriads of unhappy beings in spirit-life surrounded with the objects of their perverted or deluded minds, who for long periods will be able to see no other. We have many illustrations of this fact. These spirits live in their own thought-world, without any of the distractions or relief afforded by material existence. This is the lesson which the New Dispen-

sation, commencing with Swedenborg, has brought to the world. All else-philosophy and phenomena-are subsidiary!

Philadelphia Mediums.

BY C. S. FORD,

To the Editor of the Banner of Light: TITHAT is known as the Seybert Commis-



#### J. FRANK BAXTER.

HE subject of this sketch, whose picture is presented herewith, was born in the old historic town of Plymouth, Mass., on Nov. 11, 1841. He had all the advantages which the excellent schools of that town afforded, graduating from its High School with honors.

From Plymouth he' went to Bridgewater, and availed himself of the fullest preparatory course of the Massachusetts State Normal School, with a view of making teaching his profession. A diploma of the first class was won, and after graduation he began almost immediately to teach. Plymouth, Nantucket, Merrimac, Weymouth and Winchester of this State, can testify in praise of his great efficiency, successful career and gentlemanly bearing in connection with the schools of these respective places-covering a period of nearly twenty years.

Mr. Baxter was probably born a medium, and can recall several marked evidences of his mediumship as early as his seventh and eighth years in childhood.

ious Element in Spiritualism":

pects-scientific, philosophical and religious. from its external properties, the reality from the Looked upon from an exclusively scientific mode by which it is expressed and made an ob point of view, it is as yet exceedingly imper fect, because the facts which have been fully ascertained are too tew to form anything like a complete scientific basis. They are, however, amply sufficient to prove the existence receive directions necessary to its propitious of what we call spirits; that is, excarnated human beings, and an unseen, spiritual world in which those beings dwell; to show, also, the | tell you to rush to a medium, and consult the various modes in which they are able to communicate with the denizens of the material world, and something, too, of the psychologi cal laws by which this communication is effected. The philosophy of Spiritualism, it must be admitted, is also very incomplete as yet. It comprehends a consideration of the nature of spirit, and the laws which govern the phenomena of the spiritual universe, the doctrine of spirit progression or unfoldment. with its concomitants and consequences, the relation of the spiritual and physical life, the conditions of excarnated human beings in their various spheres or grades of progress, and the different orders of spiritual beings from the of by the satirists and other writers. lowest to the highest, the Great Supreme, beyond whom our conceptions cannot pass, and whom, therefore, we are compelled to consider as infinite, unconditioned and absolute. This philosophy is based upon facts of observation, these facts by reason aided by intuition.

When we pass to the religion of Spiritualism we enter an entirely different realm of thought; we bring into play a faculty of human nature altogether different from those employed in the study of the science or the philosophy of Spiritualism, psychism or pneumatology. We leave the domain of mere sensuous observation and intellect, and pass into that of pure spirituality and ethics, for both these are interrelated. These three distinct departments are. of course, dependent one upon another. They may, for illustration, be compared to the dil ferent parts of a tree-the root, the trunk, with its branches and leaves and the blossoms and fruit; the first being the scientific element, the second the philosophical, and the third the religious. It is for the last that the other two exist; for without it they would have no raison d'être, and for the obvious reason that it is the religious element that controls the moral and spiritual character of the human being, that fits him for the higher life of the spirit, and urges him onward toward the consummation of his immortal destiny. Science and philoso-phy, being addressed to the understanding or intellect, cannot exert this control, but leave the person where they find him, except as far as they give an awakening impulse to his religious nature. Thus religion is the fruitage of the tree of Spiritualism.'

But religion, as he conceived it, had naught to do with external forms and ceremonies, nor, necessarily, any connection with ecclesiastical organizations. He defined it as follows:

"The word religio, as used by Cicero and other Latin writers, was not derived from religare, to bind back, as some, following Lactantius, have asserted, but from religére, to think or ponder deeply, as being that which causes inward meditation or contemplation, leading to the inner life, the life of the soul, with which true religion is especially con-cerned. Religion is essentially an emotion, arising from the activity of our spiritual nature and directed to spiritual beings. It is indeed a tie, for it binds man to God, and all mankind to each other. Cicero defined religion as that which brings to the mind a sense of reverence and duty toward beings of a superior nature, who are called divine....Ex-treme selfishness, pride or egotism is wholly inconsistent with spiritual or religious feeling.

almost as loath to give up the circle as Brews ter said he was to give in to spirit. But until he renounced that unscientific prejudice, and consented to learn of nature instead of dictating to her, he could make no progress; but as soon as he complied with that indispensable preliminary condition, the light of truth dawned upon him, and the first great law of planetary motion, the elliptical orbit, became his Eureka, to be soon followed by those other laws that have together given him a scientific immortality.'

only perfect tigure, the circle. In fact, he was

Besides at best the rudimentary phenomena are devised only to attract the poor pilgrim who has lost his way amidst the bewildering mazes of this materialistic epoch.

"Let us not, then, remain too long on that lower plane of what is called scientific research, but hasten to ascend to that higher sphere where we are able to realize the truths of a religion that will cultivate the best faculties of the mind and the purest sensibilities of the heart-that will enrich our immortal souls, and speed them on toward the goal of their eternal progression. Is not devotion better than mere curiosity, or the seeking after 'signs and wonders '-- the hunting after 'tests' that never satisfy the faithless mind?"

Upon the all-important branch of Modern Spiritualism regarding the state of man after the change called death, the earnest, thorough and high-minded student, whose conclusions form the substance of this sketch, wrote as follows:

"Let me say a few words upon the influence of the earthly life and character upon the succeeding life of the spirit. We often hear descriptions of the 'Summer-Land,' as it is called, with its lovely scenery-its lofty mountains, verdant vales, flowing rivers and limpid lakesits beautiful edifices and stately mansions, the homes of the good and true; and we wonder how such things can be, because we give these descriptions a materialistic significance, while they refer only to what is spiritual. In the lat ter sense they are literally true; and every thing described is as real to a spirit as any of the objects which we here perceive with our hysical senses. Not to go into the deeper ilosophy of the matter, as revealed to us in is age of spiritual enlightenment, I may say, the character of the scenery we shall behold in our next state of existence, the houses we shall inhabit, the occupations we shall pursue, ever we have made them in our earth-life. We are, each and all, supplying the materials out of which will be fabricated, in spirit life, the garments we shall wear, and the homes in which we shall dwell. Every thought, every act, is a part of that material; and the structure is now, on thy shoes, for the place where thou stand-est is holy ground.' You cannot enter the spiritual temple unless your spirit is imbued with reverence and humility. Attempt to do significant must they have appeared when, having passed to the spirit-realm, those faithful workers were ushered into abodes resplen dent with the beauty of their self sacrificing deeds, as expressed in the glowing objects around them! How imperfect, on the other hand, must that spiritual habitation appear that is formed merely of good resolutions, in-tentions never realized, sentiments of benevolence never carried into action, and mere selfish prayers for personal benefit and salvation. How loathsome the denor hovel which, in the spirit-life, awaits him whose only deeds are those which vice and sensuality prompt-of him who has permitted avarice to extinguish every generous emotion of his soul, and has written upon his darkened sphere nothing but images of the pain and woe of those whom he has cursed by his selfishness, or blasted by his crimes! Nothing can be more certain than the because religion is based upon reverence-rev. whether in or out of the flesh. Does any man truth-a truth pregnant with meaning-that to sion, of Philadelphia, in its first and only

official report as to the result of its inconsideration. This was wholly gratuitous, as thousands of astute investigators had preceded them many years prior with the information. But out of this fixed truth rises be drawn concerning that "bourne" of extended matter, and radiant scenes, "from which travelers" do return.

Therefore, all philosophies, reasonings, lectures, journals, societies and associations not predicated upon this premise, and claiming Spiritualism as their basis, can be safely rele-gated to the "psuedo" budget. In the present transitional crisis of the movement, while the dangerous, modifying and blending processe are in vogue, it should be reiterated and emphasized that there is no nucleus in the equiva lents of Modern Spiritualism as an attractive centre for the idiosyncratic ideas of the older religions. There are no theologic deposits in the ultimates of either physical or spiritual sci ence; and when Spiritualism eliminates so called religion from its escutcheon, and the system is taught and recognized as a spiritua science only, will it rise to the dignity of it true mission and genius, and pursue the natu ral trend intended by its spiritual projectors.

The vitality of Spiritualism being dependen upon the relative ratio of the residue above noted, all verified work of spiritual mediums contributes to the sum of evidence. Philadelphia can furnish considerable material to this end, for there is quite a galaxy of psychics here; some of them need only to be seen and heard to be appreciated and prized for their lucid gifts.

Mrs. Sadina Snyder, 714 Green street, is the recipient of many encomiums from those who have emerged from the shadows by the power of her ministrations. Your correspondent owes her guides gratitude for opportune in formation that saved a trio of us from a simul taneous tragic fate. Her attracting influences are the detective, prophetic and personatingincluding the spiritual clairvoyant. It seems immaterial whether her sitters are the angular, circular or spiral type, her powers of vision penetrate the soul, and read the motives of all within her sphere.

Another excellent medium is Mrs. Mar messon, 2222 Hope street; she has the lare gif of sensing and describing material conditions from a distance, and tracing lost and absent friends. In illustration: A strange lady call ing for an interview was instantly informed by the guide that her house was in a blaze, and a child was suffocating. The lady went home at once, and returned flushed and excited, stating that the cat had pulled down the lambreouin, and with it a burning lamp, that broke and set the oil in a blaze over the floor he fire was enveloping her child that was left asleep in the room. There could be no mind reading in this case.

Another instance of her peculiar and valuable power was in the case of Mrs. Mary Smith, who for some reason was separated from her mother when a child, and had been searching through the States to find her for thirty years. She was told by the guides of Mrs. Smesson on her first visit to that lady, that her mother could be found in Tampico, Dakota, to which place she traveled, and your correspondent read a letter of acknowledgment from Mrs. Smith in Dakota to Mrs. Smesson, stating she had found her long lost parent. No refuse to be eliminated from this message, but a clear-cut spirit crys-tal, fresh and unalloyed, from a decarnated personality. Still the "Cui bono?" is rife among the carpers.

Lieut. Peary says he "found the Icelanders a cordial and familiar people." Our school geographers had taught us to believe they were cold and distant.-New Haven Palladium

When the news of the "Rochester Knockings" was abroad and in discussion, in 1848, vestigation of Spiritualism, admitted in sub- and it was said that by the patient sitting of stance that mediumship, in its ultimate analy- numbers in a circle, mediumship akin to that sis, yielded a residuum worthy of scientific of the "Fox girls" could be developed, that spirits would tip tables, move furniture, make raps and even entrance individuals, his father, a plain and honest man, a prominent citizen of the town socially and politically, and a pracanother of potential importance, viz., that this | tical man of sense, fearless and outspoken, was residuum constitutes the only postulate from earnest to investigate these claims-to experiwhich any reliable or truthful deduction can ment and know for himself; and so, with several others, he formed such a circle. The members met evening after evening from house to house with strange and interesting results. Several mediums were disclosed, and among them Mrs. E. B. Baxter, mother of J. Frank Baxter. She was a remarkable trance speaker, and exhibited marvelous powers in clairvoyance, especially in the first year or so, when she was totally unconscious. But after, as she became aware of doing things, and yet found herself unable to resist, she became frightened, fled from the circle and kept herself aloof from aught likely to invite or encourage such influences. And from the early years of Spiritualism, somewhere midway the "fifties," she no longer identified herself with the Spiritualists, as such.

From her, then, doubtless, were inherited the qualities of organization which made it possible for Mr. Baxter to know of Spiritualism mediumistically. He has frequently said he did not seek Spiritualism, but rather did Spiritualism seek him!

Although a medium from youth, and hundreds were convinced of Spiritualism through his powers while a boy, yet he, in the spirit of his father, from whom he acquired, seemingly, an analytical disposition and most emphatic manners, would caution them, saying: "Don't be too hasty!" and asking: "How do you know that some law will not be discovered by which these things will all be accounted for by other cause than spirits?"

But he was continually using his powers, which were growing more wonderful and convincing as the years went by, easily and often falling into the trance state, many times unexpectedly, to give some message, convince some party or to elucidate some question, as many in Plymouth, Plympton, Kingston and Dux bury can to day testify, although hundreds on converts and witnesses have passed to the better side of life.

The ipse dixit of the powers-for the various spirits were continually declaring themselves and proving their presence-became unimpeachable, and at twenty years of age, with the cumulative evidence about him, he could but unreservedly believe himself. By this it is not meant that he, during these years of trance, mental, and, too, physical phases of mediumship, was declaring against them, or was resisting them, for they were interesting to him, as he lent himself willingly and devotedly to their purpose; but it was not until after these long experiences that he openly and avowedly declared himself to the world. Many things occurred during this period beyond self or mortal ability, among them several instances of his bodily levitation.

It will thus be seen that Mr. Baxter was not one who was easy "to jump at conclusions," or who entertained any "wishes" that became "fathers to his notions"; but rather, he moved

#### LIGHT. BANNER OF

# cautionaly and slowly, and analyzed most criti-oally and carefully, and so rested his belief on a bedrock of facis and safe experiences.

2

At the age of thirty, so marked had been his mediumship, so positive the evidence from communicating spirits, who in hundreds of instances allowed others or had him to convey their messages to their mundane relatives and friends in all parts of the country, eliciting in return wonderful recognition and proof, that he felt no satisfaction in saying anything other wise than that he knew Spiritualism to be a

living truth. With it abiding as a knowledge, he felt he had a mission and a message for the world. An almost irresistible duty was upon him to go out and tell his history, give the philosophy of his experiences as he understood it, and to enunciate the principles of Modern Spiritual-ism among the people at large. He was, how-ever, successfully teaching, and was in love with his work more than ever at this time, having taught now for a dozen or more years. But he did go often away for Sunday lecturing, as it was. To his surprise, after delivering these lec-

tures, the powers of clairvoyance, clairaudience and impressional mediumship, like in the past and in private, seemed imperatively a part of his work, and he would yield, the result being generally a most interesting, not to say convincing, public séance.

General demand was great for his services, and he hesitated as to what to do between what seemed his duty to the eager multitudes and his love of the profession to which he was so ably fitted and in which he so aptly worked, but was inclined for many reasons to adhere to teaching.

Through a line of strange and unexpected circumstances, in the fall of 1877, the alterna-tive became his to decide as to whether he would abandon his Spiritualism, and keep his position in the school-room, or persist in his views and lose his school. Spiritualism to him was a demonstrated truth, a fact, and could not be obliterated, and he would not hypocritically declare his disbelief nor "hide his light under a bushel" for the sake of temporal advantage, social position or popularity, and so his resignation as teacher was demanded, and, in tura, passed in to the School Board.

This, while an unpleasant experience in many respects, was an "ill wind" that "blew good" to the Cause of Spiritualism; for al though occasionally and increasingly lecturing from 1870 to 1877, especially on Sundays and at the various camp-meetings in vacations, yet from the summer of 1877 to the present day, his whole time has been given unreservedly to the work of lecturing on Spiritualism, presenting its facts, arguments and philosophy, and demonstrating by positive mediumship its truth and abiding blessings.

Thus for twenty-seven years has Mr. Baxter labored almost constantly in the field, the public having kept him constantly busy. His career has been phenomenally successful.

Mr. Baxter now, as is known, is in the height of his popularity. He has proved a great benefit to Spiritualism, an honor to the platform and a credit to the Spiritualists.

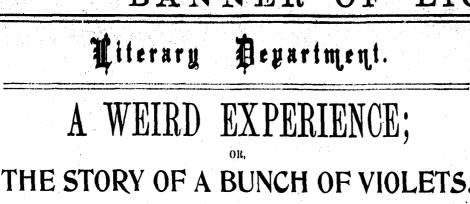
#### New Publications.

"PERSONS PLACES AND IDEAS."-This new book by Mr. B. O. Flower, embodying miscellaneous essays, etc., comes to us in the daintiest dress as to binding. On a delicate cover of cream shade is designed the poet's wreath of myrtle-in gold- in the centre of which is inscribed the title of the book and the name of the author (also in gold lettering), the whole being very pleasing and attractive to the eye. The work is handsomely printed and choicely illustrated.

The contents furnish a delightful record in every way-reminding one, somewhat, of a kaleidoscope, each turn of which brings new beauties into view. each succeeding page seeming more attractive than the last.

The book gives a grand impression, which will be clearly corroborated by closer inspection. It will inevitably attract a wide reading, and be one of the "taking" books of the day. The Arena Company, Copley Square, Boston, are its publishers.

"SIEGFRIED, THE MYSTIC," by Ida Worden Wheel-



### Written Expressly for the Banner of Light, BY JOHN WILLIAM FLETCHER.

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

[Concluded.] CHAPTER IV.

M I dreaming? I am conscious, I am awake, and yet I have no power of out-ward life. I seem free from all earthly conditions and things; I try to call out, but I make no sound. I can see a thousand wonderful colors above me, beneath me. I cannot distinguish the things beneath me, save as being shrouded by a dull red mist. I know not where lam, or what I am to do. I have only the sense of un-restraint, yet less than absolute freedom. I think without effort; I am as light as air. Dimly, as if recalling something from afar, I have a faint, a very faint consciousness that something of moment has happened, but when I strive to settle just what it is, I become confused, and it eludes me. There is no pain, no sense of heat or cold, of thirst or hunger. I seem to be resting on the atmosphere, as one just beyond the reach of the eddying current.

At my feet, now I perceive it, lies something lift the cloth. I do not need to, for I can see through, or rather under it, and there I behold myself. The face looks cold and drawn, the hair is brushed back from the forehead, revealing a dark wound, the hands are laid across the breast, and there is no sign of life. Myself -how marvelously strange it seems! To be consciously existing, thinking, seeing, hearing, and moving about, and yet to realize that my body is lying cold and silent before me. I try to make the lips move, but no response; I strive to lift the hands, or do something that shall prove to myself that I am alive, and that it is my body before me, but all in vain. There it after all death. Some terrible thing has happened, the thread of my life has been broken, the burial services. Why cannot I cry out? 1 try, but I seem to have no power of volition,

surroundings are all unfamiliar to me. It is a modern times, there had not been one tittle of large and luxuriously furnished room. Ex- evidence of any knowledge of a life beyonddimly burning near a window, and sheds only a dim uncertain light over the room in the centre of which stands a long table upon which | tinctly all these things are with me now. How my body has been placed. No sound breaks the stillness, save the hum and confusion of the life that comes up from the street below, | the great barren hills of Judea, and shedding which every instant is becoming more and | a halo of glory over the mosque of Omar and more audible. The rumble of the carriages, the towers of the Holy Sepulchre. It seems the faint echo of voices, and the loud shrill cry of the newsboys: "Terrible accident in Cen- | ing behind us, in the gray of the early morntral Park. Young man killed!" What's that-"accident," "young man killed!" Ah! it all comes back to me now, the mad rushing of the horses, the danger to Alice and her mother, the fearful wrench, the dull, heavy fall, and then the blackness of night that followed. Yes, l can understand it all. I have been brought back to Mrs. Reckley's house to be cared for, I have-but there is no one here, no nurses, no doctors, no attendants. I am left here all alone; there must be some reason for it. I look again under the black covering, at the silent face. It dawns upon me now. My God! I AM DEAD! I have been brought in here and left because life is extinct, awaiting most probably some final arrangements. What shall I do? I am utterly powerless to do anything, only to remember, only to realize the horrible | unable to take any part in it? Or will there slowly opens, and two men enter, one carrying a lighted candle. Approaching the table where | life and mete out a severe and terrible punish-I lie, they slowly turn down the cloth from | ment? Is the old theory, long since laughed at them, that I am conscious, that I am alive, and I make a superhuman effort to speak.

my sister's side, I had sat in the long, low drawing room on a summer's afternoon, and heard the clergyman talk as my father lay there in his sable-hung coffin, and everybody seemed prostrated with grief, even to the crowd of black faces that looked reverently upon him as they passed in review after the service was over; and how the old nurse told me, as she put me to bed, that "Mars Ainslee had gone to glory, sure, and no mistake, and would wear a golden crown, 'cause he 's always good master, no mistake."

But it had all made little direct impression upon my mind, save that the home had been broken up, and I had been sent among strangers All this I thought over, and then, when I had come to my majority, and was having a pleasant reunion at my sister's, how the old clergyman came to me and talked in the usual set phrases, and said:

"You are a young man, with great responsisees a leaf float on the surface of the stream, bilities resting upon you. Almost the last of a great race, you must live as becomes your exalted position. Your late father was human, covered with a heavy black cloth. I cannot but he was a very religious man, and he gave liberally to the church, which has sadly run down since then, with wars and dissensions rife on every hand," and how I soon learned it was his especial church he referred to, and then made his heart glad by donating a thousand dollars for its upbuilding, and he left me alone forever after, only giving me a smile of bland satisfaction and approval, probably having in mind another contribution in the not far-distant future. I recall, also, how, during the following year, in my travels through the East, I had joined a party of clergymen who were journeying to the Holy Land, that they might find within the sacred walls of Jerusalies, cold, silent, immovable. Then this is | 1em, along the sacred shores of Galilee or the peaceful banks of the Jordan, a higher inspiration, a diviner purpose, than their constant snapped asunder, and I am just awakening to contact with the world would permit, and that consciousness, as my body perhaps is awaiting | during the entire sojourn, how caviling and narrow and selfish they were, to the extent that what reverence I had had died in the very but just a sense of not being able to do it. I city memorable as the foundation of the Chrisam alive, but have no power over myself; 1 am tian faith. How that during that entire jourin life, but I have no connection with it. Where | ney not a word had been said or a thing done am 1? The room gradually becomes more vis- that would have marked the company as other ible to me, through some effort of the will than selfish and human; that in all my talks which I am consciously making; but it is, how | with them, from a high priest of the Cathoever, no place I have ever been in before. The | lic Church to the loud mouthed dissenter of quisite tapestries hang from the walls, while of this life even, beyond that possessed by the the floor is covered with a Persian rug of great most commonplace man. To be sure, there beauty. The furniture is all of the Louis XVI. were Episcopalians, Baptists, Methodists and style, and elaborate to a degree. The gas is Unitarians; but they seemed not to know their points of difference, only that they were different, and that was the end of it. How displainly I remember the soft light of the Eastern sun falling like a mantle of light around but yesterday since we set out to return, leaving, the ill-fated city of Jerusalem. And where are they all now? I may not know; but here am I, silent and immovable, held in the iron grasp of eternal death. Already the world, society and my friends have accepted that I am no longer of it. My sister is journeying toward me to look upon my face for the last time ere I am buried in the ground, and the last final words, "Ashes to ashes, dust to dust," are said. And I have ceased to be. What horror, what misery, what anguish of soul am 1 not enduring! Am I, through all the slow rolling years, to know or not to know? To be or not to be? Will I, after my body is consigned to the ground, still hover near it, hearing the echo of the world and life to which I belong, and yet situation. Surely, surely some help must come. | later on, perhaps in a moment's time, some Yes, there's a step on the stairs, and the door | mighty power confront me with all my mistakes and misdeeds and pass judgment upon my my face. Now they will know that I can see | by the intelligent, of heaven and hell, rewards and punishments, true? Can there be a worse hell than I am in at this very moment? Is not this awful, terrible uncertainty, worse than any physical punishment that could be invented? Oh! if I had my life to live over again, no help from the first?" And I recognize | what a life, what a good life it would be! But Charlie Bentley's voice, and instantly make up | then the life I have lived has no especial blot upon it; the sins of youth, of uncontrolled passion, of aimless, and to a great extent harmless folly, have been mine; but no intent to injure has ever knowingly been done. Oh! for just one breath of air, for just one moment of activity, for one more opportunity to look out ter, Mrs. Ashman, in St. Louis," replies the | upon life and to say to all the world, to all mankind, "Solve the mystery of dying, the mighty secret of death; cease your buying and your selling, your vain ambitions, your aimless longings and strivings, and solve the mystery of existence, learn how to deal intelligently with the problems that follow after death, and thereby prepare the soul for what it may expect, for what awaits it. Surely there must be some remedy for it all. It cannot be the purpose of God, if there be one, that life should end in this awful nightmare. There must be some solution to it. Oh! why have ye not, ye wise scientists of past and present times, instead of delving into the past, instead of striving to read the story of the stars, instead of trying to establish impossible theories, why have ye and a good fellow has gone, and that's all you | not left these until ye have solved the mighty mystery of death? It is as nothing from what conditions man has sprung in comparison to the state, condition of life that awaits him; and my face, and they steal softly out and close | yet, with all the boasted wisdom of the centuries, mankind knows next to nothing as to what there is beyond, of this very beyond where I begin thinking all at once about death-how | I, heartsore, wild with despair, swept by doubts all my life I have shunned and feared it; how | and fears, terrors and misgivings, am now resting upon the thin air, waiting for-WHAT? I great event most to be dreaded of all the many know not; surely somebody must come; but changes that life brings; how it had been de | what if they do? I cannot make them underclared as being God's will, and how we should | stand that I see them, hear them, am able to always strive to be resigned to it. I recall know what they are saying and doing. No lit

#### mufiled footsteps as of some one approaching! The door opens, and Dwight, Mrs. Reckley's butler, says:

"This way, sirs; the remains are in here;" and now he enters, followed by three men; and as they approach to the centre of the room he turns up the gas, making the apartment light as day, although it instantly becomes dim to me.

"Not a member of the family, I take it?" asks the older man in an authoritative way, carelessly pulling off the entire cloth with which I am covered, without so much as glancing at my face.

"No, sir, he was not a Reckley; a Mr. Ainslee; a great friend of the family, and a nice young man, sir; what always remembered one, sir." Dwight replies in a funereal voice, doubtless recalling the "remembrances" he had received upon more occasions than one.

"I see; and what are the instructions? I have only received the coroner's permit, and a few lines from Mrs. Reckley to call," continues the first speaker, whom to my horror of horrors I perceived to be Mr. Hampton, the well known undertaker.

"Nothing to be done, sir, except get ready to do everything as becomes a gentleman, sir that's all. Mr. Harold's sister will arrive from the West some time to morrow to make the final arrangements. My mistress's orders are that no expense is to be spared, sir."

"Oh, that's all right," answers the undertaker. "Well, boys, get to work; it won't take us long," whereupon he takes my head between his hands and places it more firmly upon the pillow, pressing my chin with apparent force. Oh! how I long to cry out, to spring up, to give him a good, sharp blow between the eyes; anything that shall make him know that I can see and hear him. Now he is crossing my hands over my chest, and, taking hold of each foot, gives it a sharp pull downwards, until I lay perfectly straight.

'Now, boys, you can take the measurements, and don't be all night about it. We have got a half-dozen other places to go to before midnight," he says, in a gruff tone of voice.

Meantime the "boys" had opened a small bag and taken out a tape measure and rule. Dwight is standing at my head, with downcast eyes, in respectful silence. The men are ready for work, and rapidly begin measuring me from head to foot, the first calling out, "Five feet, nine and a half." "Five feet, nine and a half," repeats Mr. Hampton, as moving a little nearer to the light, he makes an entry in a small notebook, in which he has already been writing something, probably my name, for he has been talking to Dwight in a low voice, while the men have been at work over me. "Thirty-two inches," says the workman, as he lays a rule across my chest, and then stands off, looking at it intently for a moment. "Thirty-two inches' is echoed back from the other side of the room. 'No; make it thirty-one."

#### "All right--thirty-one."

"That's all," and, wetting a cloth, which is placed over my face, they cover me again with the black cloth, and with, "I shall be back possibly in an hour, if not, the first thing in the morning, by nine o'clock sure," Mr. Hampton turns round to the "boys" and continues, "Gather up your traps and come on," walks out and down stairs, followed by his assistants, and the banging of the outer door betrays that they have left the house. Dwight turns the that I am here? They say the dead may know

man being knowingly, have lived as best I knew how, without father or mother, or any very near or dear friends, should, just in the morning of my life, with everything in the world to live for-health, youth, wealth and a thousand possibilities-in my effort to save the lives of others, and one whom I knew I loved better than any human being living, lose my own life. It does seem a little mixed, just a trifle unfair, and unjust. While in the world there are thousands who value life not at all, and thousands who long to get out of it. But it is all so difficult for one to make out. I am losing the power to think. I feel that I am sinking beneath some mighty wave, as black as night, as heavy as the universe. I can hear the faint echo of the life without, as all the world, weary of its pleasures, is hieing itself homeward to find forgetfulness in sleep. The dim light casts long, uncertain shadows through the room; the furniture, even, seems like so many half-formed statues in stone, looking on with dim and unpitying eyes. If I, too, could only sleep-if over me could fall the mantle of forgetfulness. If I could only sink beneath this blackness, never to rise again, and find oblivion beneath its sullen darkness, but-

"Harold, Harold, Harold!" is whispered, sobbed out, upon the air, and beside me, kneeling with outstretched hands, is Alice Reckley, the picture of inconsolable despair.

"Harold, Harold, my darling, my own! I may call you that, since you are dead and cannot hear. I am by your side, I am come to you. Oh! it is terrible to think of you lying here dead, and for me; that you cannot know how bravely you died. How nobly you faced danger and death for me-for poor mamma and me. And 1 can never, never tell you how I love you, how I have loved you, and how I believe, how I almost know you loved me. Now it is all gone, all lost, and we shall never see each other again. If I only knew-if I could only speak one word you could hear-could only make you feel, wherever you are, how much I love you, how unhappy I am-Oh!" and here she falls to weeping in a most uncontrollable manner.

I am awake again; the black waves have swept back, as if moved by some mighty hand. I can see her, hear her voice, and-no, there I lay immovable and unchanged. The long black cloth falls in heavy folds to the floor. showing with startling distinctness the whiteclad form of Alice Reckley in bold relief against it. She might have been a marble statue, so white and cold does she look in the dim, uncertain light: a picture indeed it is of life and death. How I l ng just to put my arm around her, to lift her to her feet, to press my lips against hers, and then, no matter what shall follow, eternal misery and pain, perchance, it were cheaply bought, gladly accepted in return for that one brief instant of happiness. It cannot be. The inevitable, mighty and inexorable, stands between us, against whose decree no power has ever been able to contend. She is ceasing her sobbing now, and raising her hand she draws the cloth downward from my face, and rising to her feet, she looks intently at me, speaking to herself and to me:

"Oh! Harold, it's all wrong: there's a terrible mistake somewhere! It cannot be heaven's will that all should end this way. I can't have it so! It must not be! You were so good. I know you were. I wonder if you do know light down hurriedly, and then as he is about | we love them if that love be pure. Ah! how I

er, is a story of great interest-a work particularly well adapted to the needs of those who are beginning an inquiry for themselves into questions regarding the hereafter. Siggfried is a fine character-a man of over ninety

years of age, of majestic presence, with a heart sympathetic to the needs of suffering humanity, and while he is loved by the poor, holds the respect of the wealthy and the cultured. The plet of the story is good, and retains the interest of the reader to the end, The characters are strongly portrayed. The moral of the book is unexceptionable. The work teaches that perfect love is a blending of the physical, mental and spiritual into a sweet and perfect whole. Those who are interested in Occultism will particularly epjoy the book, which closes with: "Men and women may become what they will. It is worth while to live. It is worth while to love. You can be happy. There is no death." Published by the Arena Company, Copley Square, Boston.

THE STORY OF A DREAM, by Ethel Maude Colson, is a most charming production from beginning to end. It is as bright as the haloed mists of morning, and one wonders if the writer were made of the heavy material of our earth.

As one reads he forgets for a time the every-day life and drifts off with the narrator into a pleasant land. The authoress has the happy faculty of carrying the reader along her own line of thought, and a very pleas. ant line it is. The story of the work is told in sweetly poetic language, and literary ability is clearly shown throughout. Published by Charles H. Kerr & Co., Chicago.

WHITE WREATH POEMS, by Alice H. Petschler, is an attractive little volume in blue and gold, nicely bound. In this brochure, of some sixty-three pages, are to be found life-sketches of the late James Burns (editor of the Medium and Daybreak,) and others; among the poems which will be admired is the song "When Shadows O'er thy Life Shall Fall." Published by James Burns, 56 Great Queen street, London, W. C.

#### Surely Most Welcome News to Sufferers from Female Complaints.

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

Here, therefore, is a chance for the sick and suffering women of our community which should not be iost. Dr Greene, of 34 Temple Place, Boston, Mass., who has the largest practice in the world, and who is, without doubt, the most successful specialist in curing female complaints, offers to give free consultation by mail to all women suffering from these distressing weaknesses, discharges, pains and irregularities. You have the privilege of consulting Dr. Greene by letter, describing your complaints, and he will, after care-fully considering your condition, send a letter care-fully explaining all your symptoms, telling you every-thing about your complaints so plainly that you will understand exactly what alls you. He will also give you his advice, based upon his vast experience and won-derful success in treating such cases, as to just what to do to get cured. All this will cost you nothing, and you can thus have consultation with the best known and acknowledged most successful specialist in the ever. The doctor is the discoverer of that greatest of all known medicines. Dr. Greene's Nervura blood and valuable remedies. Write to him now about your case. for this is a chance to get cured which you may never have again.

Dr. Samuel T. Birmingham, one of the oldest persons in the West End, died at his home, 14 Chambers street, Boston, recently, from old age. He was ninetysix years and four days old. The doctor was well and favorably known throughout New England.

#### The Effect Magical.

The most distressing and obstinate Cough can be permanently cured by Adamson's Botanic Cough Bal-sam. Its effect on the throat and lungs is magical, and the thousands of testimonials from grateful friends would convince the most skeptical. Sold by all Drug-gists.

"Poor fellow!" says the younger of the two; "he went out of life with a rush, and no mistake. Has everything been done? was there my mind that he is n't half a bad fellow after all.

"Nothing. He must have received a blow upon the head that caused instant death. The Reckleys have brought him here, where he will be kept until they get word from his sisdoctor, as he looks aimlessly around the elegantly-furnished room. Little does it matter to him whether I can hear him or not.

"Poor Harry!" continues Bentley. "You're a good fellow, and it's a mighty shame you should get knocked out this way. How I wish I could do something for you, old man!" he said, laying his hand gently upon my forehead. I can see that his eyes are filled with tears.

"Oh! see here, my young friend, this won't do," speaks up the doctor. "You must be reconciled and resigned to the will of heaven. That's the only way."

"Resigned to the will of heaven!" echoes Charlie. "Not much, my good doctor. Do n't treat me to that. He's dead, poor old Harry! or I or anybody knows about it. Good-by, Harry, I sha'n't forget you in a hurry." And then the doctor pulls the black cloth back over the door gently behind them, leaving me alone, silent and still in the great room, DEAD. And I have always heard it talked of as the one

leaving, hesitates, stops, and finally says in a suppressed voice:

"Poor young man, who would ha' thought it, with everything you could want, to be lying there now, so asleep like and still? It's a sad all faded out, and the waters were black save day to this house, and no mistake, with the | for here and there a star the waters reflected. mistress crazy with crying, and Miss Alice looking like a ghost of herself. It's yerself that was always kind to me anyhow, and I shall be just outside the door sure, whatever comes," and wiping a tear from his eyes, he steals softly out and shuts the door behind him.

My God! only a few hours, moments, perhaps, when Hampton and his men will be back, and theu-and then-the shroud, the coffin, the funeral rites, the burial service, the gravehave I not seen it all over and over again-the sickening, horrible, ghastly show we always make of death! The broken-hearted mourners, the sympathetic friends, the curious crowds, jostling against each other, inspired by that morbid curiosity that seems such a partthe larger part, perhaps-of our poor, undeveloped human nature. I have no thought that I shall be spared any of these sickening details, and I almost blame myself for dying in so tragic and romantic a manner. Why could I not. since dead I was, be buried in a quiet way, with just the two or three, if perchance there are as many, who really love me, standing by, placing their offerings of flowers above my head, and then saying a gentle "Good by"? Why not? Because our times, our boasted civ ilization, spares nobody and nothing, not even the dead. It holds to the last moment every opportunity, no matter how small, of placing in. the stamp of its greatness upon it. But my mind grows weary with thinking and conject ure. I am ceasing to care very much. I only recall in a faint way that I am dead-that tomorrow, or the day after at best, when my sister arrives, I shall be buried, and soon forgotten, and that life, and the world of men, will go on its way as if I had never lived. To be sure, there is much satisfaction in the oft recurring thought that, in dying, I have saved the lives of two others-Alice and her motherbut they, too, will likely go on their way and also forget. Alice! How I can see her sweet face on that opera night, yet remembered, watching "Aïda," with all its wealth of song! How I can recall her again and again, in all the changing light of her wondrous youth and beauty, mirroring all the changing emotions of her young, fair life! And I was to have asked her to be my wife, to have joined hands with me, and travel the untrod pathway of the future by my side; to have been mine in sickness and in health; to have ruled over my little home, over my entire destiny, to----Well, it's all over, all past, all ended. Here I lie cold and stiff and dead under the same roofher home. Never, never again, to hear her joyous laughter, never to take any part in her life, never to even let her know how much I love her, how high I hold her, my first and only ideal, above all other women in the world! For me, the grave and silence-a few lines in the daily journals telling how fate found me out, and then silence.

And for her, well, who can tell? Perhaps, later on, some one else, better or worse than I, will cross her pathway, will whisper the tale I have left untold, will see the faint, warm blush steal over her beautiful face, and for him will come the joy and happiness I have missed. It is a little hard, I think, there is something a little wrong in the world somewith great vividness the day when, as a lad, by 'is utterly hopeless. Hark! there are heavy 'where-when I, who have never harmed a hu-

remember that night by the sea in the autumn, how we watched the sun go down below the waters, making them seem all ablaze, and how the night came slowly on until the light had It seems just like that now, dear; the sun has gone down--it's all black, only there are no stars. It is all night, all night. When I camo in from the fatal accident Dwight gave me this bunch of violets, with your card. It seemed like a message from you. I believe some way it was intended to be. Perhaps you had intended to speak directly when you gave them to me-to ask me-to be-to be-your wife, and I should have answered, shylv, I know, but I should have answered, 'Yes.' It is all too late now, dear, I know, but I have brought them back to you with my answerand I lay them here on your dear breast. my own, with 'Yes, yes'; an offering from the living to the dead," and placing the half-withered flowers as she spoke, her tears falling upon my upturned face, she bends low, kisses my half parted lips, earnestly, reverently.

What is this! A sense of warmth is upon me; the blood seems to flow in my veins; the air slowly fills my lungs; the fresh, sweet perfume of the violets steals in upon me. Some power is recalling me. I can no longer see my body, but my brain is beginning to act. I make a mighty superhuman effort, and-and ----

"Alice, I am alive!" I cry, and press my first kiss upon her dear lips just as the bells are ringing the old year out, and the new year

## Too Tired to Sleep.

#### Take Horsford's Acid Phosphate.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

#### Passed to Spirit-Life.

From her home in Mansfield, Mass., March 14, 1896, MRS. EMMA WILSON, at the advanced age of 91 years and 14 days. Mrs. Wilson was the mother of twelve children nine of whom are still living-some in the West and South-while , B. Wilson, M. D, of that city, cared for her in her de-liner was

J. B. Wilson, M. D., of that city, careu for her in her uc-clining years. Mrs. Wilson began to investigate Spiritualism at the time of the Rochester rappings, and has been a devoted Spirit-ualist ever since. She took the first BANNER of Light that was published, and has coutinued to read it ever since, often remarking: "If I could only have one, and had my choice between my food and THE BANNER, I would take THE BANNER with a crust of bread every time." Until recently she had on file a copy of every BANNER of Light published, which she gave to a son upon a visit from the West.

Although of such advanced age, Mrs. Wilson retained her every faculty to the last, and executed some most exquisite fancy needle-work. Her long life had been filled with de-votion to family and friends, a large circle of whom mourn

her loss. The funeral services took place Monday, March 16, in ac-cordance with her life belief and request. The writer offi-clated, speaking words of comfort and assurance, as only the beautiful philosophy of Spiritualism can inspire, to the family and many friendis. A male quarter trendered several beautiful selections, after which the body was consigned to the tomb in the family lot, with a committal invocation. WILLIAM &. HALE, M. D. WILLIAM A. HALE, M. D.

From her home, 19 Chandler street, Worcester, Mass., MRS. JENNIE A. STAPLES, wife of Dr. C. W. Staples, aged 55 years.

Her death may be traced back to a fail, which occurred some little time ago, and which resulted in a spinal dis. ase. She leaves three children and a husband to mourn her loss. The husband, through his own mediumship, has the demon-stration of spirit communion. May the children receive the like assurance of her nearness and interest in their wel-fare.

are. The funeral services were conducted by the writer GEO. A. FULLBR, M. D. 42 Alvarado Avenue, Worcester, Mass., March 13, 1896.

From her home in Bellevue, Iowa, March 11, MRS. H. C. LAT.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

# BANNER OF LIGHT.

# 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?

#### BOYS WANTED.

Boys of spirit, boys of will, Boys of muscle, brain and power, Fit to cope with anything; These are wanted every hour.

Not the weak and whining drones That all trouble magnify; Not the watchword of "I can't," But the noble one "I'll try."

Do whate'er you have to do, With a true and carnest zeal, Bend your sinews to the task. Put your shoulder to the wheel. Though your duty may be hard, Look not on it as an ill, If it be an honest task, Do it with an honest will.

- The Sabbath Recorder.

### A Reckless Lad.\*

BY EMMA ROOD TUTTLE.

Francis Tyler was an only child, and, as the "one child" always is, was an object of loving anxiety, for he was inclined to be reckless.

His father was employed on the Lake Shore Railroad, and he was fond of the excitement of boarding moving cars, and had become very expert at the dangerous business, although repeatedly requested not to take such unnecessary risks. He was nineteen years old, and thought he knew as much as he ever should about taking care of himself, so he only laughed when cautioned on the matter.

One morning the first part of this month. March, he had collected some money he had earned, and thought he would have a little play spell. He and a friend concluded to take the cars to Bellevue, O, to visit for a couple of davs.

His mother prepared a nice breakfast for him, and while she was pouring his coffee and putting in the cream and sugar, just as he Lyceum of the Independent Spiritual liked it, she said:

"Frank, I would not mind having you go if I knew you would n't try to get off or on moving cars; will you promise me that you will not? Do promise mother!"

why, I never shall be, and that's all there is of it. So do n't worry."

He had been instructed in the superficial manner of most religious Sunday schools, and the adult members of the school gives a short believed his life was all mapped out by an ob- object lesson, illustrating some truth or moral, scure God, he having nothing to do about it except to eat and breathe.

His views about the matter put a quietus on his mother's anxiety, and he kissed her goodby, naughtily obstinate about granting her wish.

I have just returned from his funeral. A mutilated wreck was in the casket, a grieffrenzied mother sobbing near it, a father crushed with grief and an appalled assemblage of friends in attendance.

It happened this way. The evening after he stop.

first calling upon the Instructor, Dr. J. R. Root. who very ably discoursed to the children upon the subject for their lesson, Progression. Responses from them were next in order. Estelle Granville thought that if we endeavored to progress in this life, we would find it easier to do so in the next. Eddie Ransom said "that the meaning of progression was to advance in whatever we are doing. "In our Lyceum we should progress in spirituality, and thereby show to others that we are better for having belonged to a Spiritual Lyceum." Earl Keeler, Eddie Hatch, Elmer Packard and J. H. Lewis, of the older groups, enlarged upon these apt responses of the younger ones. The Guardian, Mrs. C. L. Hatch, was report-

ed to be slowly convalescing. The musical and literary exercises consisted of piano solos by Mr. F. H. Watson; songs by Little Eddie: and recitations by Little Maud Armstrong, Ansel Haynes, Miss Maud Beck-with and Marie Gale.

Mrs. Mattie E. Hull gave a reminiscence of her work with the first Children's Lyceum started in Boston, and feelingly referred to a number of our officers, whom she recognized as being Lyceum children, or workers in those early days of the Lyceum movement, which forcibly reminded us of the unique position this Lyceum holds as the first to be organized and officered (with one or two exceptious) by the children and grandchildren of Spiritualists, who have fittingly illustrated the day's lesson by their progress in the Lyceum work, from little tots in the infant group to officers upon the platform.

As a closing number, the Conductor intro-duced Moses Hull, who briefly gave some sage advice to old and young.

On March 29 the regular session will be omitted, as the Lyceum joins with the Boston Spiritual Temple Society in their Anniversary cele-bration in Odd Fellows Hall.

Subject for April 5, "The Invisible World." A. CLARENCE ARMSTRONG, Clerk.

#### **Voices from Other Lyceums.**

# Church.

The interest awakened throughout the country in the Lyceum is a most hopeful feature of the present season, and as THE BANNER has solicited reports of methods of conducting for Frank looked wise, but only said: "Don't mutual benefit, we cheerfully submit the order worry, mother. If I am to be killed by cars, I of exercises in the Independent Spiritual shall be; and if I'm not to be killed by cars, Church, Denver, Dr. G. C. Beckwith Ewell, pastor.

After singing, and a responsive golden-chain recitation from Mrs. Tuttle's " Lyceum Guide, in a manner capable of being understood by the youngest. This is done sometimes by ob-ject in hand or diagram on blackboard, or relating or reading a story. After this fifteen minutes is devoted to lessons-each class with its teacher. Lessons over and collections taken separately in each class, and accredited to them, the reports of Secretary and Treasurer are heard, these officers being lads of the school -reports are of number in attendance, collections from each class, total amount, disburse-ments in the past week, and amount on hand. After being brought back to the spiritual plane by singing a verse or two, each member of the Lyceum is called on for a flower of

It happened this way. The evening after he left home he and his friend went down to the denot to take a train home. They were told dépôt to take a train home. They were told that the train they intended to take did not Volunteer recitations are next in order, and marching and singing close the exercises. A marked feature of this school has been the engrossing interest in the adult class, the in-structor being Dr. Ewell's guide, "Starlight." Her personal experience in spirit-life and description of states, laws and conditions therein in systematic continuous course, have afforded instruction eagerly sought but rarely met, and devout gratitude and appreciation is expressed for the opportunity by those privileged. We would emphasize the importance of our Lyceum work. We could not but contrast the day by "Spirit Starlight," with the teachings of fifty years ago. The subject was so called "Death," or the little white caskets daily seen carried to the cemetery by their weeping, dis-consolate parents, and the point was so sweetly made of the dear little cherubs hovering closeto their sorrowing ones, and trying to tell them they were not dead, but as lovingly near as ever, that the youngest, even to four years old, listened so intently, we felt sure an im-pression was made never to be effaced. Last Sunday we questioned two brothers in our class, ten and twelve years of age, why they were absent the Sunday previous: "Through carelessness they were not ready in copal Sunday School in the afternoon by way of punishment." What were you there taught?" we asked. "That Jesus died for us," was the reply. We replied, "That Jesus died "must be a fact, in he sense of death of the body, if he lived; but that he lived, and still lives, is what we should learn and teach, and the object of his life, the truth which he taught, is what should interest us. No matter how small your Lyceum may beif it be but in your own humble room, and you yourself are imbued with the truth which you can carry to one little child, do not neglect your opportunity. If you improve it you need not feel that you have lived in vain.

Alma and Ida Askling; calisthenics, Banner Group; harp solo, Mr. Walfried Singer; man-dolin solo, Mr. Joseph Singer; vocal solo, Mrs. Douglass; banjo selections, Prof. F. Bucking-ham; vocal solo, "The Widow," Mr. R. Ward; violin solo, Miss Ida Askling; piano solo, "The Old Oaken Bucket," Prof. George W. Thomp-son; vocal solo, "Forbidden Music," Miss Josie Evans. After this program, refreshments and ball. ball

To say that the large hall was crowded would be putting it very mildly, and every one said that they never enjoyed themselves better in their lives, and requested us to repeat the entertainment, which we are going to in a short

Lyceum and this entertainment. ROBERT WARD.

#### Worcester Children's Lyceum.

Your pleasant invitation seems to be sent out broadcast, so I will (having a leisure moment) take advantage of it, and inform our friends that we still live, move and contribute our mite toward the advancement of the good Cause.

March 15 we opened with song. Reading and calisthenics. Then followed a song and recita-tion by the Clapp Children; recitations by Benny Nichols and Willie Barlow; readings by lossie Isaacs and Bertie Clapp; piano solo, Harriet Smith; words of cheer and encourage-ment by interested spirits through the mediumship of Mary Conklin and Hattle W. Hil-dreth; select poems by Delia Barlow and E. H. Hammond; original poem, "Little Joe," by the writer.

We are making liberal preparations for cel-ebrating March 31, and will send "Items" later.

Our Lyceum sends pleasant greeting to all its sister Lyceums, and words of encouragement to you in your new work.

FRED L. HILDRETH, Conductor.

ANSWER to Original Enigma in last BAN NER-Luther Colby.

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

#### An Interesting Scance.

To the Editor of the Banner of Light:

A séance of much conclusiveness was given at the First Spiritual Temple, Boston, on Wednesday evening, Feb. 26, by Mr. Chauncey Palmer, through the courtesy of Mr. M. S. Ayer.

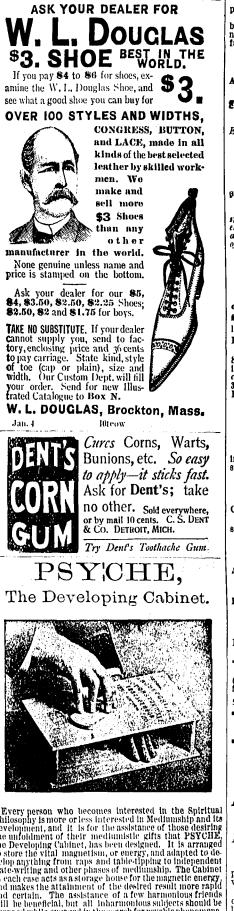
The manifestations resemble largely those given each Sunday morning in the upper audi-ence room by Mr. Pierre L. O. A. Keeler. The "battery" was formed by a lady and gentleman sitting with the medium, under the curtain, which partially enveloped the sitters. The controlling guine, Mark Hughes, ably manifested performing with dyumsticks made manifested, performing with drumsticks made of a common clothes pin split in halves, calling the roll and "long roll," and keeping perfect time with the music played by a mortal performer near by; he then played on tambourine and bells, also blew a whistle at the same time. A change of "battery" was then called for,

and new sitters supplied, when messages were written to different persons in the audiencemany of them accompanied with pencil sketches of exceeding artistic merit, which, when placed under a powerful magnifying glass, lost nothing by the close examination.

The writer received, in answer to mental requests, several messages answering in full the questions asked-showing beyond a doubt the personality of those who wrote through the

cabinet. Mr. Palmer's mediumship is surely of the most interesting and convincing nature, and all who will attend his séances on Friday evenings, at No. 581 Tremont street, will find them selves well recompensed for their time and the slight fee which is charged for the circle. GEO, H. RYDER,

Organist First Spiritual Temple. 588 Columbus Avenue, Boston.



Delicate, Delicions Dish

For Breakfast.

Superior to Oatmeal as

Wheat does not overheat the blood ; Economical, costing less than 1 cent each person

Is absolutely the Best

Cereal Food in the world. Uncooked by steam it retains

the Rich Nut-like Flavor of

wheat in its natural condition.

Sold in 2 lb packages by All Leading Grocers.

FRANKLIN MILLS CO., LOCKPORT, N.Y.

when cooked as mush,

## 3 **BANNER OF LIGHT:** THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy. ISSUED WREELY At 9 Bosworth Street, Corner Province Street, Boston. Mass., BANNER OF LIGHT PUBLISHING COMPANY. Aided by a large corps of able writers. THE BANNER is a first-class Family Newspaper of RIGHT (OR MOBE) PAGES, containing upward of FORTY COLUMNS OF INTERASTING AND INSTRUCTIVE BRADING, embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, OBIGINAL ESSAYS-Spiritual, Philosophical and Scientine, EDITORIAL DEPARTMENT, which treats upon spiritual ADJIOLIAN DELANTMENT, WHEN LEAD ADDI ADJIONENA, WHEN LEAD ADDI ALTMENT, SPIERT-MENSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc. TERMS OF SUBSCRIPTION, IN ADVANCE: Postage Free. Specimen copies sent free. In remitting by mail, a Post-Office Money Order on Bos-ton, or a Drait on a Bank or Banking House in Boston er New York City, payable to the order of BANNER of Light PUBLISHING COMPANY, is preferable to Bank Notes. Our pairons can remus the fractional part of a dollar in postage itempt. ADVERTIGENENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time paid for. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address. Banner of Light Publishing Company Also publishes and keeps for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books. EMBRACING WORKS ON OCCULTISM, THEOSO-PHY, ASTROLOGY, PSYCHOLOGY, HYGIENE, Etc. Descriptive Catalogue sent free on application. Any book published in England or America, not ou of print, will be sent by mail or express. Publishers who insert the above Prospectus in their re-spective journals, and call attention to it diliertally, will be enti ed to a copy of the BANNER OF LIGHT one year, provided a narked copy of the paper containing it is forwarden s. this office. AGENTS. The following named persons keep for sale the Bani er of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pub-I shed and for sale by BANNER OF LIGHT PUBLISH-ING CO.:

New York, N. Y.-BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Wash-ington, D. O., and 204 Wabash Avenue, Chicago, III., he office of The Truth-Secler, 28 Clinton Place: H. F. TOWEK, S12 West 59th street; JOHN WILLIAM FLETCHER, 1554 Broadway Broadway

Philadelphia, Pa.-F. H. MORRILL, 221 Chestnut st. Pittsburgh, Pa.-J. H. LOHMEYER, 10 Kirkpatrici st. Oleveland, O.-THOMAS LEES, 56 Stearns street. Sau Francisco, Cal.-J. K. COOPER, 746 Marketstreet. Chicago, 111.-CHAS. MACDONALD & CO., 55 Wash-ington street; THE POST OFFICE NEWS CO., 101 Adams

Brattleboro', Vt.-E. J. CARPENTER, 2 Market Block. Providence, R. I.-WM. FOSTER, JR., 12 Peace street Detroit, Mich.-SPIRITUALISTIC SALE AND OIB OULATING LIBRARY, Fraternity Hall Office, 73 State st. Bochester, N. W.-ALFRED JAUKSON, Arcade 5001 tore; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.-JAS. LEWIS, 63 Pynchon street Hartford, Ct.-E. M. SILL, 89 Trumbull street.

Lity Date, N. Y.-G. F. LEWIS, Publisher of the Day

St. Louis, Me.-E. T. JETT, 802 Olive street. Grand Rapids, Mich.-MR. DAVIDSON, corns of Pearl street and the Arcade.

Luckets, Va.-STOUT BROS. & OO. Portland, Ore.-W. E. JONES, 291 Aldor street.

Australian Book Depot.-W. H. TEBRY, Aust a-Buildings, Collins street, East Melbourne, Australia.

time. Mrs. Zoe F. Prior is the originator of this

"We can get on," said Frank.

"We'd better not try," said his friend.

The train rolled up, Frank caught hold as it swept by and vanished in the darkness.

His friend did not attempt to get aboard. He feared the result.

He walked on a little distance to see if Frank got up into the car, when, horror! there, sitting up against the further end of the platform, was the head and trunk of the poor boy, dead, his legs having been cut entirely off, and pushed on a rod beyond his body. His own rashness sent his spirit suddenly from a dwelling which ought to have served it for many happy years.

He was a victim to false teachings concerning personal responsibility and disobedience.

\* Mrs. Tuttle writes that this is a true story from life-Mr. Tuttle officiating at the funeral.

#### The Children's Progressive Lyceum No. 1,

Held its usual session in Red Men's Hall, 514 Tremont street, Boston, on Sunday, the 15th inst., an unusually large number of visitors, as well as children, being present.

The lesson for the day opened up the subject of the continuity of life, its lesson of passing each day as if we fully appreciated the fact that it was a contribution to the great sum total of an eternal existence, and that all the events of our vast career were to be woven together into one great destiny. Allusion was made to the death of the physical body as being but astepping stone to grander possibilities, in which as individual entities we will be free to pursue the same researches and aspirations which mark our earthly experience with a clear vision and a brighter unfoldment. The march was indeed grand, and the children moving in regular and systematic order presented a fairy scene almost.

Mrs. Soper, whom we regard as a very effi-cient co worker in the education of children, made some very suggestive and instructive remarks to the children on the duty of being obliging to others, not only unselfishly, but as a means of success in the varied walks of life, and illustrating the reason why some met with prosperity because of the desire and will ingness to please, while others, with equally good abilities, encountered the reverse. The exercises were lengthy, and the enter-

tainment excellent.

Dr. Harding was present, and made a very appropriate and inspiring address. Songs were rendered by Lottie Weston, Florence McNaughton, Ollie Smith, May Dorman and Lillian Goldstein, with duet by Grace and May Dor-man. Recitations by Ida Selling, Rosa Gold-stein, Marie Gale, Ethel Bryson, Gracie Scales and Mrs. S. E. Jones, after which Mrs. Butler made remarks concerning the May Festival, and the means it had furnished in carrying on the Lyceum work, and her intention and desire to make the coming Festival profitable for the same purpose-that all indebtedness might

be cancelled at the close of the season. Printed notices of the Anniversary exercises were distributed at the close of the sessiongiving some names of artists who take part—in Union Hall, 48 Boylston street, Tuesday evening, March 31.

CHARLES T. WOOD, Conductor.

#### Boston Spiritual Lyceum.

This Lyceum held a very interesting session Sunday afternoon, March 15.

After the opening exercises, and the usual intermission for the leaders to discuss the lesa slight deviation from previous practice by ion, Miss Darling Mitchell; piano duet, Misses

SARA L. HARD. M. D., Sec'y. 1420 Franklin street, Denver, Col.

#### The Children's Progressive Lyceum No. 1,

Of Denver, on Friday evening, March 6, held its entertainment at Douglass Hall, corner of Champa and Eighteenth streets, and it was a grand success, both morally, spiritually, so-cially, and last, but not least, financially, for the benefit of this Lyceum, and the success is due to the zeal and untiring efforts of the committee of arrangements, which was one of the

best I ever had the honor of being upon. The names of the committee were Mrs. Zoe F. Prior (chairman), Mrs. Gove, Mrs. Howell, Mr. J. W. Murray and Mr. R. Ward. This committee worked night and day for the success of this entertainment, and they were well re-warded for their labors by a good round sum of shining dollars-in the neighborhood of seventy-five or eighty-clear of all expenses. Our expenses were thirty dollars, and we took in that amount in the refreshment room, all the edibles being donated by the members of the Lyceum and their friends.

This committee is well able to give pointers to any committee in the United States how to run an entertainment to a successful issue. Any society wishing to know how we did it, if they will write to me. I will inform them how to make money for a Lyceum.

There ought to be Lyceums in every town and city, for they are the foundation of the future religion, which will be Spiritualism without a doubt.

The Children's Progressive Lyceum No. 1, of Denver, meets every Sunday afternoon at 1:30 o'clock, at Odd Fellows' Hall, No. 1543 Champa street-G. W. Kates, Conductor; Mrs. Zee F. Prior, Guardian; Prof. E. W. Georgia, Musical Director. The program of this entertainment was as follows: Our Lyceum Chorus, the Ly-ceum; poem (original), O. J. Owens; recitation, Miss Rena Lazarus; skirt dance, Miss Helen VISITANTS.

They come to me at dawn of day, With whisperings of long ago, And haunt me in the twilight gray.

With notes of a forgotten lay. That once so well I used to know, They come to me at dawn of day.

And when in dusky aisles I pray, They come on wings of music low, And haunt me in the twilight gray.

In scented blossoms of the May, In winds that through my la tice blow, They come to me at dawn of day.

They come from regions far away, Ou summer showers or flakes of snow, And Faunt me in the twilight gray.

Through everything I do or say, Some tokens of their presence flow; They come to me at dawn of day, And haupt me in the twilleht rray. -A. L. Salmon, in Chambers's Journal.

If you desire a luxurious growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Renewer.

## EF Some idea of the advancement made by

the country can be gained by a glance back-

ward. In America one hundred years ago

every gentleman wore a queue and powdered

his hair. Imprisonment for debt was a com-

mon practice. There was not a public library

in the United States. Almost all the furniture was imported from England. An old copper mine in Connecticut was used as a prison.

There was only one hat factory, and that made cocked hats. A day laborer considered himself

well off with two shillings a day. A man who jeered at a preacher or criticised a sermon was fined. A gentleman bowing to a lady always

scraped his foot on the ground. Two stage-coaches bore all the travel between New York and Boston. Virginia possessed one-fifth of the country's population. The whipping-post and pillory were standing in New York. But

tons were scarce and expensive, and the trousers

were fastened with pegs or laces. There were no manufacturers in this country, and every

housewife raised her own flax and made her

own linen. The church collection was taken

in a bag at the end of a pole, with a bell at tached to arouse sleepy contributors. Leather

breeches, a checked jacket, a red flannel jacket

and a cocked hat formed the dress of an arti-

san. When a man had enough tea he placed

his spoon across his cup to indicate that he

wanted no more. A new arrival at a jail was set upon by his fellow-prisoners and robbed of

Deafness Cannot be Cured

By local applications, as they cannot reach the diseased por-tion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the nuccous lining of the Easta-chian Tube When this tube gets inflamed, you have a rum-bing sound, or imperfect hearing, and when it is entirely closed. Deafness is the result, and unless the inflammation can be taken out, and this tube restored to its normal con-dition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the nuccous surfaces. We will give One Hundred Dollars for any case of Deaf-ness (caused by catarrh) that cannot be cured by Hall's Ca-tarrh (ure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Mar. 28.

WHAT A WOMAN CAN DO!

WITAI A WUMAN LAN JU! I want my lady friends to know of the new field now open for them. In the past six mouths we have made a profit of \$907.02 after paying all expenses. All our sales have been made at home, not having canvased any. Mo official duties calling me away most of the time, I left the Dish Washer business in my wife's control with the above results. The business is rapidly increasing, and will continue to grow until every family has a tilimax Dish Washer. Not a day passes but what we sell one or two, and some days fifteen or twenty Dish Washers. It's easy selling what everybody wants to buy. You can wash and dry the dishes perfectly in two minutes. For full particulars address the Climax Mfg. Co., Columbus, Obio. Get a sample dish washer and you cannot help but make money. The Climax Mfg. Co. do not sak any pay until you have the Dish Washers sold. You may just as well be making \$5 a day as to be doing nothing. Mar. 28.

overything he had.

Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to de-velop anything from raps and table-lipping to independent state-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 338313 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelli-gences, and is THOROUGHLY MAGNETIZED. Price S1.00. When sent by mall or express, 20 cents extra.

extra. For sale by BANNER OF LIGHT PUBLISHING CO.

# The Writing Planchette.

SCIENOE is unable to explain the mysterious perform. Sances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been atlained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

to use it. PLANOHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. — Under existing postal arrangements be-tween the United States and Canada, PLANOHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's exnense-For sale by BANNER OF LIGHT PUBLISHING CO. tf

# Mediumship

#### AND ITS DEVELOPMENT.

#### ВҮ W. H. ВАСН.

BY W. H. BACH. This book is written for the express purpose of instruct-ing medlums, and those who wisa to develop medlumship, new to sit to assist the inducences in bringing about the different results are explained, with instructions for pre-paring any necessary devices. It contains a *risumé* of the history of Medlumship, and the investigator who is seeking information concerning the different phases of Spirit Manifestations will find them very clearly defined in this work. OBSESSION is treated in a practical way, and complete Instructions are given for avoiding the influence of obsess-ing spirits and for breaking their control. MESMERISM is treated in a clear, concise manner, and complete instructions are given for using this marvelous power to assist the development of mediumship, and, by following it up, to become a first-class mesmerist. Pampblet, 25 cents; cloth, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Star of Progress,

#### WRITTEN AND COMPILED BY

MR. HENRY W. SMITH.

#### A Fine Collection of New Devotional Music for Congregation, Quartet or Choir.

gregation, Quartee of Choin. Lyceum Songs, Marches and Responsive Readings; to-gether with beautiful select Poems and Hymns; also original Music, with words, for dedicatory services, and miscellane-ous and children's songs for home entertainment or concert. The most replete book of its kind ever issued. Fine paper, pp. 353, elegant print, and handsomely bound. Frice §2.00. For sale by BANNER OF LIGHT PUBLISHING CO.

THE SPIRITUAL BODY REAL.

VIEWS OF PAUL, WESLEY, AND OTHERS

Valuable Testimonies of Modern Clairvoyants. WITNESSES OF THE SEPARATION OF THE SPIRITUAL BODY FROM THE DYING PHYSICAL FORM.

BY GILES B. STEBBINS.

Price | 0 cents; six copies, 50 cents; thirteen copies, \$1 For sale by BANNER OF LIGHT FUBLISHING CO.



# How to Keep Well.

A Family Physician and Guide to Health.

BY T. A. BLAND, M.D.,

President of the Eclectic Medical Society of the District of Columbia.

This is a book of great practical value, by an author of progressive views, large experience as a physician, and a writer of great ability and popularity.

"Dear Dr. Bland: Your charming book has had something of interest to me on every page and not only of interest, but instruction also. It cannot fall to do vast good. Sincerely, A. A. MINER, D. D."

"I endorse it most heartily."-H. B. Storer.

"It is packed full of sensible ideas."-Golden Rule.

"Since I got Dr. Bland's book I feel quite independent of doctors."-Hon. O. M. Kem, M. C.

uts health teachings are alone worth ten times its price."
W. C. Cooper, M. D., Cincinati.
"It is hardly possible for Dr. Bland's book to do any harm, and it cannot fail of doing much good. A large class of physicians would be less dangerous if tied to the teachings of Dr. Bland." - Medical Gleaner.
(1) Dr. Bland." - Medical Gleaner.

"Dr. Bland's books are all good, but this is altogether his sest."-Republic, Washington, D. C. Fine paper, beautiful print, elegant and substantial bind-

202 pages, 12mo. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

A NEW BOOK BY HENRY WOOD,

Studies in the Thought-World.

Contents-Ownership through Idealism; The Evolutionary Clinb of Man; A Great Art Museum; The Vital Energy and Its Increase; A Corrected Standpoint in Psychical Re-scarch; The Divinity of Nature; The Hyglene of the Con-sciousness; What is Man? Our Relations to Environment; Divinity and Humaoity; Has Mental Heating a Valid Scien-tific and Religious Basis? The Unity of Diversity; The Dy-namics of Mind; Auto Surgestion and Concentration; Hu-man Evolution and the "Fall"; Omnipresent Divinity; Mental and Physical Chemistry in the Human Economy; The Education of Thought; The Nature and Uses of Pain; The Sub-conscious Mind; The Psychology of Crime; The Signs of the Times. Threse papers deal with thought education, mental science and spiritual evolution in their practical aspects. Their re-storative forces are explained and applied to human life. No one can read this book without receiving a great u ental and spiritual uplift. Fine English cloth, pp. 269; price §1.25. Other books by the same author:

Other books by the same author: IDEAL SUGGESTION THROUGH MENTAL PHOTOG-RAPHY. Fine cloth, octavo; price 81.25. EDWARD BURTON (a Novel). Cloth, 81.25; paper, 50

cents.

GOD'S IMAGE IN MAN. Cloth, pp. 258; price \$1,00. THE POLITICAL ECONOMY OF NATURAL LAW. Fine cloth; price \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO.

Spiritual Echoes From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems, delivered by W. J. COLVILLE, at the residence of Lady Calthness, Duchess de Pomar, 124 Avenue de Wagram, Paris, during June, 1895.

Pamphlet, price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

# My Transcendental Experiences

#### With Spirits.

Mostly through my own Clairvoyance, Clairau-dience, etc.

WITH FOUR ILLUSTRATIONS.

Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE ELIXIR OF LIFE. From a Chela's Diary. By 6. M., F. T. 8. Paper. Price is cents. Forsale by BANNER OF LIGHT PUBLISHING 00.

BY HENRY LACROIX. In this work will be found new views, progressive aspects which are startling and instructive.

#### OF LIGHT. BANNER

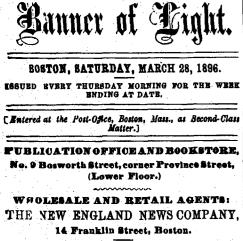
#### BANNER OF LIGHT BOOKSTORE. SPROIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bosworth Street (for-morly Montgempy Place), curver of Frovince Circet, Beston, Mass., keeps for sale a complete essortment of Spiritual, Fregressive, Meforma-tory and Miscellaneous Books at Wholesale and Uptail.

Trans Cash. Orders for Books at Wholesale and Trans Cash. Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the bal-ance must be paid 0. O. D. Orders for Books, to be sent by Hall, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the tractional part of a dollar in postage stamps —ones and twos preferred. All business operations tooking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express. Bubscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Depart-ment of the American Express Co. at any place where that Oompany has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, stached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-once. Our columns are open for the expression of imper-conditive thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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



THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street. New York.

Issued by				
Banner	of	Light	Publishing	Company.
Isaac R. BichPres'dent. Fred. G. TuttleTrensurer. John W. BayEditor.				

Matter for publication must be addressed to the DITOR. All business atters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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

#### **Anniversary Number!**

The BANNER OF LIGHT for April 11 will be distinctively an issue for the placing before its readers of reports of the varied and appropriate exercises which will be held in various parts of the country IN RECOGNITION OF THE FORTY-EIGHTH ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM. The paper for that week will number Ten Pages, with illustrations

Secretaries of Societies are invited to send in these reports, and THE BANNER will print them (as for many years past) as rapidly as space is found at the time of their reception.

ple, and if they cannot be accounted for and proven to be the result of natural causes, then they may indeed to the result of the house bring veritably have by some disembodied spirit or spirits; because there are indeed such things as ghosts; they are the pirits of the dead returned to haunt the places where they lived in the house lived in the body. "This earth and the atmosphere of this world is full

of disembodied spirits. The maj rity of 'la inted houses' are to be explained from i a ural causes: but there is such a thing as a ver tibly baunted house.

"What was the early blowry of No. 10 Federal street? Wi a houses formerly occupied its sit ? Who and what were the obaracters of their inmates? Who and what were the characters of their humatesy "Now, by the Word of God we do positively know that a sould dying the Jesus goes at once to "Puradise" (Luke xxill, 43), and such blessed souls seldom return, except they are prive debtails sent as mulstering spirits. (Hebrews 1.4). On the other hand, sad to say, all souls dying out of Jesus, or in a Christless state, yo into Gehemia, or the grave, or hell, and their wheth other hand, such splitis often do return. "" From the whole word of God we do positively know

that there are such things as spirits, and that there are good spirits and bad spirits; the former are used by God for his divine purposes, and the latter are used by

the devil for satanic spiritual purposes, and the fatter are used by the devil for satanic spiritual purposes. "Therefore, No. 10 Federal street may, perhaps, be a haunt d building, which is hardly likely, but still, indeed, very possible. If the voices are uncanny noises, so called—are the work of a joker—they can be easily det eted and corrected by car ful and persivent search and study and examination. But should it indeed turn out to be a 'haunt-d house,' then your only remedy is to call in some faithful minister who believes in all 1 have herein written, and more beside, and have such man of God' pray to Christ Almighty to exorcise the spirit.

'Now you must remember that 'all men have not faith,' most unfortunately, and that very few under-stand, know and believe in what is as true and certain

as that the Holy B ble is the 'word of God.' "I have made this matter one of careful study for years, and I also know from actual experience as well."

Editor Burr Testifies to Spiritualism.

The venerable editor of the Harlford Times, Alfred E. Burr, who is a consistent and courageous Spiritualist, testified in the Pond will case, in that city, giving his personal experiences at the spiritualistic seances at the residence of Mr. Pond. Mr. Burr is eighty-one years old the 27th of the current month of March. He said he had known Mr. Pond from boyhood, having helped in procuring his nomination for State Senator, and afterward for State Treasurer. He described him as a strong man, physically and mentally, and an independent thinker. In April, 1893, Mr. Burr and his brother went to Mr. Pond's residence by invitation, to attend a spiritual séance, conducted by Mrs. Cadwell. A white-robed figure appeared, which Mr. Pond said was his wife, with whom he held a conversation. After her spirit-form disappeared, the spirit of George William Curtis appeared, and told the witness that there is no death, and that "this existence is beautiful beyond the limitation of language to describe." And other spirits ap-peared and greeted Mr. Pond. Then they disappeared through the floor. Mr. Burr agreed with Mr. Pond that spirits exist after this life is over. He also testified his belief that truths were communicated by them through the Ouija board.

#### Photographing Colors.

Dr. Selle, a German practicing physician, has, it is said, perfected a camera which actually photographs all colors in perfect detail. He has contrived a photographic instrument which will, in minute details, reproduce the various colors of objects, persons and landscapes brought within a specified range of the camera. On the photographs the colors lose none of their original brilliancy and shade. He has sent to experts for examination beautiful photographs in colors of rose bushes, peacocks and some delicately finished tropical butterflies, which are specially admired for their soft tint. On the first of the three gelatine films, placed at equal distances in his instrument, are received the various tints of the red, on the second of the blue, and on the third of the yellow. He takes no more time in perfecting a colored photograph than is taken by ordinary cameras for the colorless reproductions. Here is wonder upon wonder: yet all this and far more than the human mind can imagine is still hidden from sight, awaiting discovery. At last science is baffled, and, as its leaders contemplate the new discovery in the cathode ray, so long dormant and unob-

#### Little Money for Missions.

The complaint goes up from every side that there is a decided failing off in the funds for inissionary purposes. This diminution has been

going on for the last two or three years. A good many missionary societies have been forced to borrow money on the strength of a hope of better days to come. This indebtedness now stares them in the face, with diminishing returns of money from the people. Nothing remains to them but to cut down expenses. At this point a sympathetic whine is heard because of the hardship and trial it causes for hundreds of men and women who are laboring on meagre salaries in distant parts of the world. But it is only a fair question to ask these small salaried persons who asked them to go to distant parts of the world on small salaries, or even on large ones? Nobody asked them. As a rule, they were home impracticables, and went abroad to be given a living on easy terms. The "heathen" did not ask them to come, and those at home who are begged all the time for money did not ask them to go. They should therefore be made to take the chances for themselves, just as other people do who make a venture. Their boast that they go to civilize the world, or at a divine call, is the veriest cant. Unless they went missionarying for money, why do they squeal just as soon as the money begins to run low?

#### Is Evil Increasing?

civilization advances. Not that the world is growing worse, however, but better, forever that school. better. As men develop, they recognize a hundred things that are unfitting the higher types of character which those on the lower levels do not recognize at all. Thus more and more things come to be called crimes and vices. The most highly developed people are the most conscious of defects. As the world grows better, the consciousness of sin grows more acute, and the list of crimes increases. We owe thanks to God for bringing goodness out of such a condition of things as existed. It is by no means certain that evil will be wholly done away. But it is certain that it will not master any one soul forever and always, and condemn him. Evil and good go together in the souls of all of us. From the struggle we graduate into virtue and into beauty of character.

83 Anent the last "heresy " case, (now being tried) the Boston Daily Traveler was bold enough to remark in advance:

"If the claims of Rev. William T. Brown of Madison, Ct., who is to be tried by the Congre-gationalists for heresy, are true, it is not a single minister of the gospel that is to be weighed in the ecclesiastical balances, but the important Yale Theological School. In denying that Moses wrote the Pentateuch, that David wrote all the Psalms, and that the doctrines of foreordination, original sin and infant baptism need revision, Mr. Brown claims that it is pre-cisely what is taught at Yale, and that he pro poses to stick to his position. Thus from a theological squabble in a little Connecticut town the trouble may reach the dignity of a great discussion, in which the whole nation is interested.'

# THE ANNIVERSARY.

#### A Week of Anniversary Celebration in Boston.

The Forty-Eighth Anuiversary 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, a: Gould Hall. 8 Royiston Place. The tol-lowing are among the talent to be present: Speakers, Mrs. N. J. Wills, Mrs. Carrie F. Loring, Mosse Hull, Mrs. Mattle E. Hull. Dr. A. H. Richardson; Elocu-tonist. Miss Lucette Webstr, Miss Willis, Miss Beckwith, Willie Sheldon; Musical, Miss Ellen F. Bornett (Planist), Charlie L. C. Hatch (Violuist). Bernett (Planist), Charlie L. C. Hatch (Violinist), Nuss Gertrude Laidlaw, Carl Leo Root and Winnie Ireland (Vocalists). Many others are expected, lu-ciuding several test mediums. All are invited to be present. Mrs. Carrie L. Hatch, Secretary.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY will hold meetings merning, alternoon an levening, Friday, March 27, in Hiawatha Hall, 241 Tremont street

The following talent will be present: Speakers: Mrs The following tilent will be present: Speakers; Mrs. N. J. Willis, Mrs. Sayah A. Byrnes, Mrs. Cartie F. Lor-ing, Mrs. Altee Wat:rhouse, Dr. A. H. Richardson, Thos. P. Beals of Portland, Me.; Mrs. M. E. Thomp-son, Dr. Charles Harding. Test mediums; Mrs. Hatle Mason, Mrs. Shackley, Mrs. S. E. Cunningham, Mrs. M. A. Chandler, Mrs. Annie Cunningham, Mrs. Leslie, Mrs. Jennie K. D. Conant, Mis. Burbeck, Mr. Moses Hull, Mr. J. B. Hatch and Mr. Wilkins, Music: Mrs. Mason Miss Amanda Balley Elecutionist: Mrs. Mason, Miss Amanda Balley. Elocutionist, Mrs. M. A. Brown, Mrs. Weston. Morning session at 10:30; afternoon, 2; 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 meet. ings morning, afternoon and evening, at 10:30 2 and 7:30, in Odd Fellows' Hall. Tremont, corner of Berke-ley street, on Sunday, March 29. The following well In a recent sermon on the mystery of iniquity, Mr. Savage undertook a definition of crime. He described it as a breach of a law. A vice is primarily an injury to yourself. Where there is no moral sense there can be neither vice nor crime. The recognition of evil came with man's advance. Crime and vice increase as invitigation advances. Not that the world is

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

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 it one of the grandest celebrations ever held in this city.

Come early for best seats. The platform will be decorated with palms and

J. B. HATCH, JR., Sec'y,

Committee of Arrangements.

THE MASSACHUSETTS STATE ASSOCIATION will celebrate the day in Horticultural Hall, Tremont, cor-ner of Bromfileid street, morning, afternoon and even-ing, on Tue-day, March 31. This being the first cele-bration under the auspices of the State Association, the committee intend to make it a gala day, and will give all three meetings held that day free to the public. It will secure the very best talent that can be had as to speakers, test mediums and music. This will be the closing meeting of the Anniversary Week.

tionists; Miss Maggie Gaule and Mrs. Mattie Ogden, test mediums; Miss Gertrude Laidlaw, soprano; Mr. Fred Watson, planist.

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

### MARCH 28, 1896.

made one of the most cultured addresses at the Na-tional Convention held in that city. Urder of Exercises. --Morning--10:80 to 12:80 there will be a circle, in which all mediums are invited to take part. Afternoon-2:80, lecture by Mrs. Paimer; s-lections of vocal and instrumental music. Evening -- The Anniversary address. Mrs. Paimer; selections of vocal and instrumental music. of vocal and instrumental music. BRNJ. F. PROUTY, Seo'y.

#### San Francisco and Oakland, Cal.

W. J. Colville will deliver at Anniversary oration on "Forty-eight Years of Modern Spiritualism—the Biessings Resulting Therefrom," on Tuesday, March 31, at 3 P. M., in Loring Hall. Eleventh and Clay streets, Oakland; and at 8 P. M., in Anchor H ill, Market and Sixth streets, San Francisco. Fine music at both balls. Admission tan cents halls. Admission, ten cents.

Lon Easter Sunday, April 5, W. J. Colville will speak for the First Society of Spiritualists of Los Angeles, Cal., in the great Spring street Theatre, Subject at 2:30 P. M., "The True Nature of Our Spir-itual Bodies and the Real Character of Our Resurrection"; at 7:30 P.M., "Forty-eight Years of Modern Spiritualism-What Have They Brought of Blessing to Humanity?" A fine musical program will accom-pany both lectures.]

#### 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 Mod-ern Spiritualism at its place of meeting, the Schiller Theatre, Sunday, March 29.

A very interesting program will be announced, con-sisting 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.

#### Brockton, Mass.

The People's Progressive Spiritual Association will observe the Forty-Eighth Anniversary of Modern 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 me-diums: Mrs. Maggie Butler, with her Lyceum chil-dren, Prof. C. T. Wood, Joseph Stilles, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Hattle O. Mason and Mrs. B. Robertson, Afternoon and evening sessions will be held, and a supper served from 5 t > 6:30. A. F. SWEETZER, Sec'y,

#### Cleveland, O.

The Forty-Eighth Anniversary of the Rochester Rappings will be appropriately observed by the Spir-itualists of Cleveland and vicinity on Sunday, March 29, morning, affertuoon and evening, in Memorial Hall, 170 Superior street. Hudson and Emma Tuttle, Sefor Ovies, the Cuban psychist, 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 The festivities will close man. Ball on Tuesday, March 31. THOMAS LEES, Ch. Com.

#### Fall River, Mass.

The Solritualist 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. Peanell of New Bedford, Mrs. Bishop of Boston, Mrs. Peyser of Providence, Mrs. Brown of Whitman, and the Batchelor Family will participate.

#### Norwich, Conn.

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

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

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

#### Springfield, Mo.

The Forty-Eight Anniversary of Modern Spirit-ualism will be celebrated by the local society, in connection with a delegate and mass convention of the Missouri State Association. Prof. J. M. and Mrs. M. T. Allen, and other eminent speakers and me-diums, will be in attendance. The occasion will be one of great interest and importance to the Cause in Missouri.

#### Brooklyn, N. Y.

Anniversary celebrations web be held March 28, Advance Conference, Single Fax Hall, 8 P. M.; 29, "Spread the Light Society," same hall 3 P. M.; Wom-an's Progressive Union, Small's Academy, 8 P. M.; March 30, Congress for Higher Law, 484 Lafayette Avenue, 8 P. M.

flowers by Mr. Cohen. JAMES H. LEWIS, CARRIE L. HATCH WILLIAM H. BANKS, J. B. H. FORT, J. S.

to speakers, test mediums and music. This will be the closing meeting of the Anniversary Week. The following tilent is expected to be present and take part: Geo. A. Fuller, M. D., President Massachu-seits State Association; Moses Hull, Mrs. Mattle E. Hull, Mrs. May S. Pepper, Miss Lizzie Harlow, J. B. Hatch, Sr., Mrs. Carrie F. Loring, Mrs. Sarah A. Byrnes, F. H. Roscoe, Dr. A. H. Richardson, Mrs. N. J. Willis, Miss Ellen F. Burnett, Miss Getrude Laid-law. Little Eddle Mrs. Nettie Holt Harding: Mrs. law, Little Eddie, Mrs. Nettie Holt Harding; Mrs. Παυμαή Δ. Baker, (Marblehead.) Mrs. H. M. Daven port, (Pr. vidence, R. I.) lecturers; Miss Lucette Webster and Miss Susan M. Bailey, (Salem.) elocu-

DR. GEO. A. FULLER, Chairman, CARRIE L. HATCH, Scoretary, N. B. PERKINS J. B. HATCH, JR., CARRIE F. LORING

We are also promised for that number the verbatim report of a lecture by MR. F. A. WIG-GIN of Salem.

Society managers, agents, and others dealing in papers, should order copies of this issue in advance. It will deserve the widest circulation! \_\_\_\_\_

### He "Knows All About It."

If the Boston daily press is to be believed. there have recently been presented some most extraordinary phenomena of the physical and independent voice order in a business block not very far from the Post Office in this city. Staid business men, and affrighted elevator and other boys, have heard a mysterious voice calling to them in a manner most unexpected, and listened to words by them utterly inexplicable. Finally, the reporters of the period tackled the astounding occurrences-with the usual result: i. e., the facts could not be successfully denied, the causes of the trouble could not be discovered by the press scribes, the tenants, or the visiting police. The excitement is still at its height, and, if the accounts are correct, the noises, etc., would seem to be akin to those made by excarnated beings seeking recognition-as met with in our Spiritualist séances.

Now the occurrences at said séances are so well known, in these days, that many churchmen desparingly give up the fight for their suppression by denial or ridicule, and are ready to admit them as being the chosen work of His Satanic Majesty and his duly "registered" imps (no pun intended on the Massachusetts Board). Here comes a witness to this, appearing in the Boston Herald of March 21 The letter carries with it its own lessons. Behold the hearty and certain tone and air of its well fed, pompous sentences. In these days, when the church is growing so liberal, and its ministry so full of doubt as to Bible "inerrancy" and kindred topics, and are openly appropriating, in their pulpits, as theologic truths, the very revelations made by these hear from such a fossil his belated message. He evidently knows (in his own mind, at least) all there is to be said regarding the matter in question (the italics, of course, are our own):

There is at least one clergyman in Boston (says that paper of above date) who firmly be-lieves in the doctrine that the spirits of the unblest walk the earth. Having read in the Boston Herald of the ghostlike manifestations on the sixth floor of the building No. 10 Fed-eral street, which have baffled all efforts of shrewd investigators, and which have excited a more widespread interest than ordinarily attaches to the occurrences in houses alleged to be haunted, he suggests a return to the oldtime method of exorcism to put a stop to them, in case all other measures fail.

It is not often that demonstrations of the kind are so distinct and positive as in this case, and it is seldom that so many unimpeachable witnesses can be found who have personal knowledge of strange noises....

A communication relating to this matter, addressed to Messrs. Merritt, Rice and Free-man, who occupy offices in the building, on the floor on which the mysterious manifestations have occurred, has been received from Rev. Silliman Blagden of 130 Bowdoin street. It is dated March 20, and says, in part:

"The article in this day's Herald about the un known 'voice' and strange 'noises' in No. 10 Fed-eral street calls forth the statement that they are to eral street calls forth the statement that they are to be accounted for from natural causes as yet undis-covered, or they are the result of the pranks of some mischlerous boys and men; or of some ventriloquist, which is more than likely. "But on the other hand, if they are not the result of jokes and pranks of foolish and mischlerous peo-

form of creation contains a force to which they have not yet penetrated.

served, they silently think that the external

#### May Festival.

Preparations are now going on for the Festival to occur May 9, at Boston Music Hall, which entertainment has for several years been so successfully carried on by Mrs. W. S. Butler and Mrs. Viles Wyman. Two hundred children will participate. Further particulars to come.

15 If the mind of the exuberant Boston reporter has not led him into error, this city has an epidemic of what he (as a class) calls "haunted houses" at present; one instance of which we refer to in another column. There is also another case to which special attention is paid by The Traveler and other papers-the stories concerning which, if not the fruit of the imagination of the scribes, are pathetic, "theosophic" and historic-bearing on an incident in the mercantile history of Boston. We cite the fact, in passing, to show that the existence of the appetite for spiritual revelations on the part of their readers is recognized by the secular papers most emphatically (not only in Boston but everywhere)-why cannot press managers now talk openly on this matter and call the phenomena by their right names?

M A "close communion" Baptist of the Old School has wakened up long enough to revenant intelligences, it is quite refreshing to snarl, in a circular, at the popular pastor of "The Strangers' Home" - Tremont Temple, Boston-because, forsooth, Rev. Dr. Lorimer is a member, and an honorable one, of the Order of Knight Templars of the Masonic Fraternity. Because he is a brother in this worthy Order, Sir Grumbler declares that if the strict Baptist law were enforced, Rev. Mr. L. would be incapacitated (as a Mason) from celebrating the "Lord's Supper." What did the Nazarene say when on earth, in denunciation of the "holier than thou" people of his time? Masonry, in its charitable, fraternal and practical working among men to-day, has nothing to fear from church bigotry.

> EF A practical testimony to a sensitive's faith in his spirit-friends, and his willingness to accede to their demands, is now standing in the little town of Plympton, Mass., as reared by the late Zenas Washburn (whose family descended direct from Puritan stock): It is a commodious, two-story residence, built of wood, in a round form-like a section of a cylinder set, upon edge - his spirit-advisers objecting to corners-and is crowned with a round cupola. It has stood for some thirty-five years the wear and tear of the elements, and is now used as a summer residence by the present owners. Plans of the house and a portrait of the builder recently appeared, with appropriate letterpress, in the Boston Sunday Globe.

105 The readers of THE BANNER have for years been familiar with the name of MRS. ADA FOYE (of Chicago) a veteran medium whose reputation was firmly established in Boston and the East before she made the West her home. She is a sincere and faithful medium, and her public tests are the wonder alike of skeptics and Spiritualists. Read G. W. Eichelberger's letter regarding her work on our eighth page.

An able essay by William Foster, Jr., on "The Anti-Fortune Telling Crusade," was put in type for this issue, but must, from lack of space, await publication till next week.

F A report of the Southern Cassadaga Camp Meeting at Lake Helen, Fla., has been received from H. A. Buddington, and will be printed in next issue.

#### Pleasant Occasion.

The Second Entertainment and Dance given by the Boston Spiritual Lyceum at Red Men's, Hall, 514 Tremont street, Monday evening, March 23, was in keeping with the auspicious inauguration some months ago.

Regardless of the stormy evening a very good au-dience greeted those who took part. The following elaborate program was well carried out by each and every one: Selection, Omega Mandolin and Guitar Club, Mr. Coule, leader; recitation, selected, Little Maud Armstrong; banjo solo, Earl Keeler; recita-tion, selected, Willie Sheldon; song, Venie Allen; sketch, Winnie Ireland and Carl Leo R lot; mandolin duet, Miss Alberta Felton and Prof. A. D. Coule; song aud dance Raby Lou: recitation selected Miss song and dance, Baby Lou; recitation, selected, Miss L. Maud Beckwith; sketch, Miss Alberta Felton and Albion R. Waitt; song, Miss Gertrude Laidlaw; humorist, Mr. William Perry; selection. Omega Mando-lin and Guitar Club. Those who desired took part in the order of dances which followed, enjoying a very pleasant evening.

# 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, elocution 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. Ad-dress, Seminary, Belvidere, N. J.

#### Verification of a Spirit Message. To the Editor of the Banner of Light:

In THE BANNER of March 21 is a message from DR. GEORGE BRONSON, of St. Albans, Vt. He was a good, true man, and a friend to everybody—and a grand magnetic healer—and did much effective work not only in this town (where he had many good friends) but all over the State, where he was well known, and has successfully treated the sick and afflicted. We miss him very much. Many thanks to him and to your good medium, Mrs. Conant, her guides, and THE BANNER, for the message he sent us. Stowe, Vt. Yours truly, W. B. PARISH.

The spiritualistic publication, the BANNER OF LIGHT, of Boston, Mass., com-menced its Seventy-Ninth Volume with the first issue of March. For nearly forty years this paper has stood at the head of the spiritualistic movement, and during this long period has been instrumental in convincing thou-sands of the fact that when a man dies he shall live again. Life after death is now scientifically demonstrated, and what was formerly faith is now absolute knowledge. Under its present management this publication is meeting with increased prosperity. At the same time it has reduced the price of subscription to \$2.00 per year, thus giving all an opportu-nity of reading its interesting pages.—Deutsche Zeitung, Charleston, S. C., March 9.1

iurnished for its columns J. BROWNE HATCH, JR.

Spiritual Fraternity Society, Boston. The Forty Eighth Anniversary will be observed by this organization at the First Spiritual Temple, con ner Newbury and Exet r streets, as follows: Com mencing Sunday, March 29, at 11 A M, there will be a séance in bright light for materialization, and other manifestations of spirit presence-including independ-

manifestations of spirit presence-including independ-ently written spirit-messages and spirit-portraits through the mediumship of Pierre L. O. A. Keeler. At 2:45 P. M., and 7:30 evening, lectures through the trance mediumship of Mrs. N. J. Willis upon topics appropriate for the occasion. Monday, March 30, at 3:30 P. M., Everett E. Truett will give an organ recital, assisted by Miss Gertrude Edmands, contraito, which will be appreciated by many as Mr Truette is one of our but coronists in many, as Mr. Truette is one of our best organists in this country, and Miss Edmands as an artist is too well and favorably known to require introduction to a

Well and ravorably known to require introduction to a Boston audience. Tuesoay, March 31, at 10:30 A. M., and 7:30 evening, there will be full-torm materialization, and other physical and mental manifestations of spirit-power and presence through the meaumship of Mrs. C. B. Bliss and Pierre L. O. A. Keeler-with short addresses.

The afternoon session will commence at 2 o'clock, with Mrs. N. J. Wittis, Mrs. Jennie Hagan-Jackson and Miss Blanche Brainard (the wonderful young me dium) as mouthpieces for our subjective workers, to give expression to their thoughts that are appropriate bu all occasions. Wednesday evening, April 1, at 7:30, there will be

an entertainment, to conclude with the spirit boat, bearing the spiritual gifts to both young and those more advanced in mortal years. COR.

#### Union Hall, Boston.

The Forty-Eighth Anniversary of the Advent of Modern Spiritualism will be observed by a Grand Concert by the Children's Progressive Lyceum No. 1, in this hall, 48 Boylston street, Boston, Tuesday evening, March 31, 1896; on which occasion the following well-known talent will appear:

Mr. Harry H. Hall, magiclaa and fire-eater; Baby Lou, character artist; Louise Horner, vocalist and banjoist; Little Eddie, character vocalist: Mark Abrams, Juliette Caze, Helen Higgins, Justine Mc-Naughton, Gracie Scales, Baby Williams, Helen Gale, Name Cale Scales, Baby Williams, Helen Gale, Mamie Gale, Sadle Falconer, Grace Dormau, Fannie Barnes, May Dorman, Ethel Brison and Harold Cros by in sougs, dances and recitations, also the well-known character artists, Mr. Frank Chapman and Miss Elsle Adams, and others. This will be one of the best entertainments to be given in Boston on Anniversary Day. The concert begins at 8 p. M. sharp. Tickets 25 and 55 cents.

35 cents. All seats reserved. Tickets can be obtained at the BANNER OF LIGHT office. 9 Bosworth street.

#### Concert Hall, Carnegie Building, New York City.

City. The Anniversary will be celebrated at this place (Fitty-seventh street and Seventh Avenue) on Sun-day, March 29, 1896, commencing at 2 p. m. Order of Exercises.—Singing by the audience, "Re-joice and be Glad"; introductory remarks, Mrs. Mary A. Newton; song, selected, Dr. F. D. Lawson; ad-dress, Prof. Daniel T. Ames; duet. "Excelsior." Mrs. Bartman and Mr. Freedman; address, Dr. W. W. Hicks; song, selected, Mrs. Lillian Wakins; violin solo, selected, Louis Weismann, Jr.; platform tests, Mr. Edgar W. Emerson; song, selected, Mr. Berry; singing by the audience, "New Doxology"; benedic-tion; accompanist, Prof. Rudolph Gott. The evening service will consist of tests by various mediums, and music, vocal and instrumental.

#### Haverbill, Mass.

On Tuesday evening, March 31, Miss Abby A. Jud-son will address the Spiritualists of Haverhill on the occasion of the Forty-Eighth Anniversary. The lead in the Anniversary will be taken by the Children's Progressive Lyceum, and occasion will be followed by a full program of musical and literary exercises, concluding with a social dance. E. P. H.

#### Milwaukee, Wis.

The Spiritual Unity Society of Milwaukee will cele-brate the Forty-Eighth Anniversary by a special ser-vice in Ethical Auditorium. 558 Jefferson street, on Sunday evening, March 29. The speaker, Mrs. Helen Stuart-Richings, will be ably assisted by Mr. Hodge and some of our local mediums, and a fine program is being preprared.

Friends of the Cause from out of town are earnestly invited to be present. A general and cordial invita-tion is extended to the public. J. S. BIGLER, Pres. C. F. RAY, D. D. S., Sec'y.

#### Lawrence, Mass.

The Forty-Eighth Anniversary will be observed on The Forty-Eighth Anniversary with de observed on Suuday. March 29, when Mr. A. E. Tisdale of New London, Conn., will be the speaker. Mrs. J. Hatch of California will also be with us, and will give tests af-ter the lecture. DR. C. A. STEVENS.

#### Portland, Me.

The Anniversary will be observed here by the First Spiritualist Society, April 5 Mrs. Burbeck of Ply-mouth, Mass., being the speaker-assisted by Mrs. H. C. Berry of Portland-the services being under direc-tion of Mr. H. C. Berry, THE BANNER's correspond-ent in Portland for many years.

#### Worcester, Mass.

Fred L. Hildreth writes: "We are making liberal preparations for celebrating March 31."

Celebrations are to be conducted also in NEW BED-FORD, NEWBURYPORT, CAMBRIDGE and LYNN, MASS.; DENVER, COL.; BALTIMORE, MD., and elsewhere.

#### Experiments in Germany.

To the Editor of the Banner of Light:

I am a constant reader of your excellent paper, and am of opinion that the following may be of interest:

Mr. Wiesendanger, a dentist of this city, Steindamm 1, is President of the "Lodge for Light," a Theosophical Society. The tar-spreading interest the Roentgen Rays are calling forth, induced him to try the following experiments:

He took a sensitive photographic plate, put it into a common photographer's casette, and in a full lighted room held his hand on the outside of the casette for full an hour.

2. He held for half an hour a sensitive plate, in a dark room, before his face.

3 and 4. He held two plates before his face during ten minutes in a dark room.

The consequences were: 1. When developed the plate showed the contours of the hand and of each finger.

2. One could distinctly perceive on the plate two eyes, the nose and the mouth, with beard.

In 3 and 4 the eyes were clearly visible. Mr. Wiesendanger has a strong magnetic power; but those experiments may be tried by any other person. Saturday last he tried the like experiment as No. 1, putting a key and other metallic objects between hand and casette, and he received its photograph.

These experiments go to show:

Firstly, that animal magnetism is a really existent power, which can be photographed, having rays not perceptible to the human eye.

Secondly, that most probably, Od, Magnetis-mus, Electricity, are of the same origin-only differing expressions of one and the same power in the universe.

To Spiritists it makes it more and more probable that spirits may use such light in letting themselves be photographed. Please accept my best salutations.

R. SEITHEL, SR. Hamburg, Hohenfelder Stieg 4, March 3, 1896.

[FUN AMONG THE DONS.]-On the table, side by side, at the Wadsworth House, Cambridge, Mass., the home of the clergy of Harvard, lie peaceably two of the great rival dictionaries, the Webster International and the Funk & Wagnalls Standard. In the former is this inscription:

"To the Harvard University, for the use of the staff of University preachers-'for the correction of their Ruglish.' PHILIP S. MOXON, Feb. 28, 1895. of the Staff of 1894-5."

This caught the eye of Bishop Vincent, who presented a copy of the Standard, with the following inscription:

"To the Harvard University, for the use of the staff of University preachers, thinking that the very best is not too good for them. JOHN H. VINCENT, of the Staff of 1893-5." April 8, 1895.

#### "Congress in Session."

Providence, B. I. The Providence Spiritualist Association will cele-brate the forty-eighth Anniversary at Columbia Hall., 23 Weyhosset street, Sunday, March 29, 1886. Mrs. Helen L. Paimer of Portland, Me., will be the lecturer; she is a lady whose reputation as a speaker was admitted by the New York press-4. e., that she

#### BANNER LIGHT. OF

# Paine's Celery Compoun. The Best Remedy in the World---It Makes People Well.



There is one true specific for diseases arising from impure blood and a debilitated nervous system, and that is Paine's celery compound, so generally prescribed by physicians. It is prob-ably the most remarkable remedy that the scientific research of this country has produced. Prof. Edward E. Phelps, M. D., LL. D., of Dartmouth College, first prescribed what is now known the world over as Paine's celery compound, a positive cure for dyspepsia, biliousness, liver com-plaint, neuralgia, rheumatism, all nervous diseases and kidney troubles. For the latter Paine's celery compound has succeeded again and again where everything else has failed.

#### Straws in the Wind; or, Spiritual Gleanings.

#### BY JOHN WILLIAM FLETCHER. [Special to the Banner of Light.]

THE Mass Convention brought Spiritualism very much to the front, and there are many inquirers who are beginning to look more deeply into the subject. It is a matter of regret that there are not more well-devel oped mediums who can be consulted, or whose gifts are of such a nature as to furnish evi dences of the higher life that are incontrovertible. However, it is a matter of deep congratulation that we have as many as we have, for the chaotic condition of the Cause, and the great lack of coöperation among those who represent the movement, do not present a very attractive field of labor to those who are compelied to use their gifts for the indiscriminate public. I am often amused to read some of the numerous letters that appear from time demanded "tests" always and forever, and yet, without doubt, that same person would swallow the whole of Orthodox theology without question or a particle of proof; but he has n't yet thought of it in that way. Possi-bly he may argue that the less proof or evi dence he may demand the more he will be able to believe. The great trouble with investi-gators is that they expect to settle the question after a half-hour's sitting, forgetting that important questions are not so easily answered. Mr. Emerson, at Carnegie Hall, is doing so well that it is almost a pity he is so seldom heard in New York, and he verifies the old saying, "You can't believe nothing until you have seen something." Mrs. Nellie L. Palmer, whose speech at Mad-ison Square Garden will long be remembered, and which was one of the important events of that great gathering, has purchased a resi-dence in Brooklyn. She is by all odds one of the best woman speakers on the platform, and sways her audiences by a force of logic rarely excelled. She should be kept busily employed in large cities, for her abilities are far reaching, and she has only to be heard to be appreciated. A week day series of meetings is to be held each Tuesday evening at Carnegie Hall, be-ginning March 24, and continued, I believe, for some time. This will surely meet a want long since felt, as there are no meetings, save the public séances, held during the week. For some years the Psychical Society held successful meetings under the generalship of Mr. Snipes, but after several years these have been dropped, but not, I think, from lack of support. I have been engaged to open the course with Day Spinitualism." which a lecture on "Present Day Spiritualism," which will be reported for THE BANNER, and others whose names are not yet before me, are also to be engaged. The whole matter is in the hands of Mr. Seymour Van Brocklin, with possibly some strong hands behind him, and can be made an undoubted success. There are enough believers in Spiritualism in New York, to fill a large hall successfully. It may be that Mr. Van Brocklin and his friends will be able to gauge the question properly, and help to swell the results. Sure it is that there is plenty of room for every one in the movement. Marie Corelli is out with a new book, "The Mighty Atom." This prolific writer is deluging the public with her contributions, and they appear to me to lack the consecutiveness and appear to me to lack the consecutiveness and careful arrangement that marked her earlier works. With what skill the story of "Ardath" was told, and how the interest was sustained to the end. "The Romance of Two Worlds" also touched a sympathetic chord in many hearts, accentuated by the "Quick and the Dead," from the pen of Amelie Rives; but "The Sorrows of Satan" fails to make its pur-pose oute clear and embodies so much that pose quite clear, and embodies so much that is purely impossible that it takes the reader so far into the realms of the imagination that he far into the realms of the imagination that he loses sight of the great lessons behind it. "The Mighty Atom" I have yet to read; possibly that may contain enough meat to more than make up for all the froth found in "The Soul of Lillith" and "The Sorrows of Satan." Mrs. Florence K. White has returned to town, and taken up normaneat quarters at 214 West and taken up permanent quarters at 214 West 43d street, where already she is busy. Mrs. White is a good medium, and, above all, is ever ready to do what she can for the movement, and is most friendly to other mediums, setting an example in that respect, at least, which— well, it would be well for us all to follow. Dr. L. Friedman, 326 West 59th street, is having very fine success as a healer. He has worked in New York for a long time, and has won an enviable reputation.

**Movements of Platform Lecturers.** [Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

Mrs. Julia E. Davis spoke and gave tests in Lowell, Mass., Sunday, March 22; March 29. April 5 and 26, will speak in Fall River. Mass.; May 31, Kingston, Mass. Open dates: April 12, 19, May 3, 10, 17, 24. Ad-dress 49 Dickinson street, Somerville, Mass.

Areas 49 Dickinson street, Somervine, Mass. Societies wishing to engage the services of Master Sammle Goodrich, "The Boy Test Medium," can do so by addressing C. W. Goodrich, Brockton, Mass. E. J. Bowtell lectured at Yonkers, N. Y., March 20; speaks every Sunday at Single Tax Hall. Brooklyn; March 30 Annivervary celebration, 484 Lafayette Av-enue, Brooklyn; March 25 and April 1, for Associa-tion for Psychica Development and Research, 27 East Twenty, first street. New York City. Address, 484 Lafayette Avenue, Brooklyn, N. Y. Societies wishing the services of A. F. Tisdale for

Societies wishing the services of A. E. Tisdale for the cump season of '96, and the lecture season of '96 and '97, may address him at 547 Bank street, New London, Ct.

W. J. Colville's work on the Pacific Coast is so press-ing and continuous that he is compelled to refuse all Eastern engagements this summer.

Mary L. Goodrich, platform test medium and speak-er, would like to fill a few dates in May or June. Will speak in Salem April 5 for the First Spiritual Society. Dr Harlow Davis, platform test medium, etc., can

be addressed at General Delivery, Providence, R. I. Has open dates in April and May for societies in Eastern States.

Dr. C. H. Harding, speaker and platform test medium, spoke in R: ading, March 15 and 22; Ladies' Aid Soci-ety, March 27. For engagements address 9 Bosworth street, Boston. Dr. C. Goodrich, inspirational speaker, organizer and platform test medium, and Prof. Thomas, trance, test and physical medium, and tot. Inomas, italie, test and physical medium, have a few more engage-ment: n April and May. Will be in Lynn Sunday, March 29. Can be engaged by addressing Dr. C. W. Goodrich, Brockton, Mass. C. L. Willis, lecturer, psychometrist and platform test medium. will answer calls for engagements dur-lug the months of April and May from such societies as may desire his services. Mr. S. H. Nelke of Boston recommends Mr. Willis to any society in reed of a good medium. Address 9 Bosworth street, Boston.

## MEETINGS IN MASSACHUSETTS.

Lymm .-- T. H. B. James writes: The Spiritualists held two very interesting services Bunday. At 2:30 P. M. there was a developing, healing and test circle, with a good audience. Mrs. M. K. Hamili presided at

with a good audience. Mrs. M. K. Hamili presided at the pieno. Dr. S. M. Furbush. Mrs. Dr. N. K. Dow-land, Mrs. C. B. Hare, Mis. D. M. Matson. Edward F. Murray, Mr. A. E. Warren, W. H. Rounsevule, David Sheppard, Mr. W. S. Ripley, of Wakefield, and other mediums, gave interesting remarks, spirit communica-tions, diagnoses and magnetic treatments. At 7:30 F. M. the ball was packed to its utternost capacity, and hundrads could not get in. The services were opened by Misses Lena and Elsie Burns with ap-propriate selections. Then Mrs. May 8. Pepper, of Providence, R. I., gave a sublime invocation. She next read one of Phœbe Cary's poems, "A Woman's Conclusion," after which she gave an able address on 'The Knowledge that Spiritua'ism Has Given to Hu-'manity," toilowed by one of her remarkable scances for an hour, giving a large number of spirit names, messages and tests, which, in every case, received full recognition. Mrs. Thayer, of Mauchester, N. H., also made a few interesting remarks. Next Sunday, at 2:30 and 7:30, Anniversary exercises by many mediums. Mrs. May 8. Pepper will be with us again April 5. At the Spiritual Meeting at 130 Market street, Tues-

At the Spiritual Meeting at 130 Market street, Tuesday evening, March 17, there was a'large audience. Mrs. Dr. Dowland presided, and gave well-chosen re marks on "Mediumship."

Dr. C. W. Goodrich, of Brockton, officiated at the or-gan. He also made able remarks on "The Duty of Spiritualisis and Mediums," followed by a large number of readings, messages and tests; and, through the mediumship of Mrs. D. M. Tetrauit, an independent musical medium, the banjo was played by unseen bands or power, in full light, satisfactorily to all, many being skeptics.

Friday, at 3:30, a goodly number attended Mrs. Dr. Dowland's lecture. Friday evening, Mrs. Dowland, under control, gave an interesting discourse on "The Power of the Spirit Through Nature." Mrs. Lizzie D. Butler gave a large number of spirit messagers and tests. number of spirit messages and tests.

Cadet Hall.-Lynn Spiritualists' Association.-Mrs. A. A. Averill, Sec'y, writes: This society will celebrate the Forty-eighth Anniversary on Sunday, March

There will be addresses by President Kelty, Mrs. M. C. Chase, of Swampscotz, Mrs. Abbie Burnham, of Malden, and others, exercises in mediumship by Mrs. Effie 1. Webster and various other local mediums, as well as those expected from other places. The Lyceum scholars will assist with nusic and reci-

The Lyceum scholars will assist with music and reci-tations; singing by Mr. and Mrs. Kelty and Mrs. John-son, with Mrs. Cross, of Saugus, as organist. The ser-vices will begin at 2 o'clock. Supper will be served at 5, after which there will be a test circle until time for evening service. Sunday, March 22, Mrs. E. A. Tisdale delivered two masterly discourses to deeply interested audiences, followed by tests and messages by Mrs. Effie 1. Web-ster.

Brockton.-Mrs. May R. Bond writes: At the afternoon meeting of the Advanced Independent Spiritualists on Sunday, March 22, instead of the usual healing and developing circle we held a physical nd test séance.

Mrs. D. O. Tetrault of Lynn was with us, and her manifestations with the banjo in the clear daylight were truly remarkable. Mrs. Tetrault sat in plain sight of all, with her hands upon the table, and even lifted the spread while the banjo was being played, without any cessation of the music. She was followed by Mr. F. Carroll Pool, who gave seven or eight clearly recognized tests, in every case calling the name of the spirits present, and spoke of some incident in their earth-life, which was very convincing to their friends. earth life, which was very convincing to their friends. Had Mr. Pool been an old and experienced medium the work he did both afternoon and evening would have been called remarkably good, but when it was known that he was less than intereen years of age, and that he has only been developing his mediumship for about three months, and that for two months of the three harmone whole the truth of whether that time he was an unbeliever in the truth of spirit

return, then his work becomes truly wonderful. In the evening both Mrs. Tetrault and Mr. Pool ap-peared, and were followed by readings from Dr. C. W. Goodrich, a: d physical manifestations with the autoharp by Mr. F. E. Thomas.

Worcester.-Mrs. Cella C. Prentiss, Cor. Sec'y, writes: Sunday, March 15, Miss Abble A. Judson spoke for our Association. Enclosed is a report of her afternoon lecture clipped from the Worcester Daily Telegram of March 16 [will appear next week]. March 22 our esteemed President, Dr. George A. Fuller, gave us two grand lectures, which rank among the best of the season. The text chosen for the after-noon was "For unto every man is given the power of the spirit." Evening subject, "What is True Re-

mediumistic talent; Mr. Barker of Boston was pres-ont, and the writer presided. We hope the Oam-bridge people who are interested in spiritual work will assist us in main taining these meetings. Mrs. J. Fredricks writes: Indian Peace Council at this place Thursday, at 2:80 P. M.

Malden .- "S. E. W." writes: March 22. Dr. W. A. Hale of Boston was with us; he gave an interesting Bible lecture. We hope to have him with us again this season.

March 29, Mrs. M M Soule will speak here; and on the first Sunday of April Mrs. Carrie E. S. Twing will commence a month's engagement with us,

Woburn .- Bonney writes: Monday evening, March 16, E. H. Tuttle occupied the platform, giving very satisfactory remarks, poems, tests and readings, Mrs. M. W. Leslie will be with us March 30. Mrs. Nettle Holt-Harding April 6. Mrs. Maggie Butler April 13. We welcome the weekly visit of THE BANNER, which is for sale at each meeting.

Haverhill .--- E. P. H. writes that Miss Abby A. Judson lectured Sunday, March 22, before the Spiritual Union at 2 and 7 o'clock P. M .-- giving two entertaining addresses. Her themes referred to the difference in theological views between the Orthodox and Spirit-valists. She will be the speaker at Brittan Hall next Sunday.

#### BILL NYE.

BILL NYE. The saddest silence falls when laughter lays Finger on lip, and falteringly breaks The glad voice into dying minor shakes And quavers, lorn as airs the whod harp plays At wane of dreariest winter's bleakest days-A troubled hush, in which all hope forsakes Us, and the yearning, upstrained vision aches With tears that drown e'en heaven from our gaze. Such silence--aiter such glad merriment! O prince of halest humor, wit and cheer! Could you speak yet again, I doubt not we Should catch your voice, still bilthely eloquent Above all murmurings of sorrow here, Above all murmurings of sorrow here, Calling your love back to us laughingly. -James Whitcomb Riley

#### For Over Fifty Years

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



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

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



Prove the merit of Hood's Sarsaparilla - posltive, perfect, permanent Cures.

Cures of scrofula in severest forms, like goitre, swelled neck, running sores, hip disease, sores in the eyes.

Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc. Cures of Boils, Pimples and all other erup-

tions due to impure blood. Cures of Dyspepsia and other troubles where

a good stomach tonic was needed. Cures of Rheumatism, where patients were un-

able to work or walk for weeks. Cures of Catarrh by expelling the impurities

which cause and sustain the disease. Cures of Nervousness by properly toning and

feeding the nerves upon pure blood. Cures of That Tired Feeling by restoring strength. Send for book of cures by



To C. I. Hood & Co., Proprietors, Lowell, Mass. Hood's Pills are the best after-dinner pills, aid digestion. 25c.

Glad Reports. Glad Reports. Good HEALTH is infinitely more precious than wealth. G 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." Rev. A. W. Dellquest (Unitarian preacher), formerly of Austin, Texas, now of El Paso, Texas, published the follow-ing unasked: "Dr. J. M. Peebles is too well known as an author, trav-eler and phys clan, to need any advertising, but I wish to impress it upon suff-ring hum nity that no invalid need to feel hopeless so long as Dr. Prebles lives. I cannot repay him for what he did for me medically." DR. PEEBLES'S Psychic Diagaoses are free. Those writ-ing him should give full name, post-office address, age, sex, and one leading sympt m. Address, J. M. PEBLES, A. M., M. D., San Diego. California. 3vis Mar. 14. Works on Hypnotism. Animal Mag-

Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy,

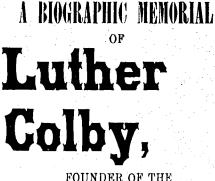
Christian Science, Occultism,

Astrology and Freethought, BOUGHT AND SOLD.

Feb. 29.

H. F. TOWER. Bookseller, 312 West 59th street. New York City.





A remarkable discovery was made during the blast-ing for the Air Liue Railroad double-tracking in East Hampton. As a local correspondent describes it, a deposit of sand was found imbedded in the solid rock. It consists of a circular pocket about twelve feet in diameter, filled with the finest sand and layers of peb-bles, worn perfectly smooth and round, incrusted with an iron deposit. The walls of rock which inclose the pocket are as smooth as though polished.—Hartford (Ct.) Times.

I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—*Phillips* Brooks.

### "Leave to Withdraw!"

THE BANNER has chronicled for some weeks past the gallant fight for medical freedom which the American Health Club, of Boston, has made against the medical monopoly law of Mass achusetts.

The Legislative Committee of the Club presented to the Public Health Committee of the Senate and House arguments which were unanswerable in favor of the bill introduced by Representative Douglass.

We have reported in abstract the sneeches of Dr. T. A. Bland and Lawyer A. W. Crossley, and have re-ferred to the remarks of others in the same direction. In proof of the soundness of the Club's position, it

In proof of the soundness of the Club's position, it is on record that Dr. Harvey himself (of the opposi-tion) dodged the issue by remarking before the Com-mittee that (from his standpoint at least), the friends of the Douglass bill had advanced no argument, so that he had nothing to reply to,(!) which called forth the derisive langhter of the audience. The Public Health Committee have now, we are in-formed, given the Club LEAVE TO WITHDRAW ITS HILL, not daring evidently (in view of the overwhelm-ing evidence presented in favor of the Douglass bill, and medical freedom generally, to openly report

medical freedom generally,) to openly report against it.

The Secretary of the Club at once notified the Committee, by letter, that the American Health Club declines to withdraw its bill.

The Club will now commence a campaign of educa-tion, and continue it up to the meeting of the next Legislature. Friends of medical freedom can forward their cause

by joining the Club and contributing toward the ex-penses of this campaign. This Club has no income save a membership fee of one dollar, and its constitution provides that each member is entitled to and shall receive the full value of his dollar in such books and papers as shall be published or purchased by the Chib. Address T. A. BLAND, Sec'y American Health Club, 701 Tremont street, Boston, Mass.

HOW

MUCH

ligion?" Thursday, March 26, the Woman's Auxiliary meets with Mrs. S. J. Prince, 71 Fort and street. Next S nday afternoon services appropriate to the celebration of the Forty-Eighth Anniversary of Mod-ern Sprifualism will be held. Friends and local me-diums are expected to participate. In the evening Dr. Fuller will give an address.

Lawrence .-- Dr. C. A. Stevens writes: The meetings at l'emberton Hall were well attended on Sunday. March 15. After a short lecture by Dr. A. Hatch, Mrs. J. Hatch gave clear and correct readings.

On Monday evening, March 16, Mrs. Hatch held a materializing séance here—some of the forms appear-ing during the evening being recognized by people present. She will hold several materializing séances in this city.

[Mr. Frank C. Algerton of Boston occupied the ros-trum on Sunday, March 22, and gave many tests which were appreciated by the large attendance

Salem.-N. B. P. writes: Mr. J. Frank Baxter of Chelsea, Mass., was speaker and medium for the First

Spiritual Society. Subject in the afternoon, "Has Spiritualism Anything to do with the Affairs of Men and of Nations?" lecture able and eloquent. In the evening bis subject was "The Spirituality of Spiritual-ism," which was very pleasing and acceptable to the audience. He gave a great many spirit delineations; all recognized. Full names were given at each séance. He also sang beautifully some of his favorite spiritual songs, receiving much applause. The meetings were very fine indeed from commencement to conclusion.

New Bedford.-Sec'y writes: Sunday, March 22, Mrs. Sarah A. Byrnes gave two grand discourses to the Spiritualists of this city.

Next Sunday the Anniversary is to be celebrated by services at 10 A. M., 2 and 7 P. M. Mrs. Carrie F. Loring, Mrs. May S. Pepper and Miss Lizzie Harlow are to take part. New music. The BANNER OF LIGHT for sale at these meetings, as well as all others held under the auspices of this Society.

Society.

Reading.-E. S. Wells, Chairman, writes: At Grand Army Hall, Sunday evening, March 22, Mr. Charles H. Harding spoke under control; subject, "The Power of Thought," Many convincing tests of spirit-return were then given; good audience and

Next meeting Sunday evening, April 5.

How much is your time

worth? . How much do

you value your strength?

Is your money worth sav-

ing? Buy a large package

Cambridge .- Mrs. A. R. Gilliland, Pres., writes The Progressive Thought Society met Sunday, March 22, (three sessions) at 591 Massachusetts avenue, Temple of Honor Hall; excellent attendance; varied

#### fended. BANNER OF LIGHT PUBLISHING COMPANY.

abroad. See advertisement.

The Knickerbocker Shoulder Brace takes the place of the ordinary suspender, and is the cheapest and best brace and suspender combined that is manufac tured. Sold by Druggists, Surgical Appliance stores, general stores, etc., throughout this continent and

Most families use some cereal food for breakfast. Many are discovering that oatmeal overheats the blood. Wheatlet.prepared by the Franklin Mills Co., of Lockport, N. Y., from the choicest specially select-ed spring wheat, is the ideal breakfast food.

#### SPECIAL NOTICES.

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

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

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

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

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

Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in the world.

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

# Scientific Demonstration

# The Future Life.

BY THOMSON JAY HUDSON.

Author of "The Law of Psychic Phenomena," etc.

Synopsis of Contents—Defectiveness of the Old Argu-ments; Spiritism and Hypnotism; Spiritistic Phenomena; Ancient Psychic Phenomena; The Advent of Jesus; The Intuitive Perception of Truth; Psychic Phenomena of Primitive Christianity; Modern Psychic Phenomena, Has Man a Soul? Duality Demonstrated by Anatomy; Duality Demonstrated by Evolution; The Distinctive Faculties of the Soul; Faculties Belonging to a Future Life; The Dynam-ic Forces of the Mind; The Affectional Emotions of the Soul; Practical Conclusions; Logical and Scientific Con-clusions. Cloth, 12mo, pp. 326; price \$1.50.

### Mrs. Snow,

TRANCE, Test and Business Medium, No. 142 West Con-cord street, Boston, Mass. Developing Circle Thurs-days, at 2 P. M. Will go out to hold circles if desired. Fam-ily sittings a specialty. Mar. 28. Massed, 419 Shawmut Ave., left hand bell, Boston. Mar. 28. 2w\*

**Banner** of Light,

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

JOHN W. DAY.

This volume is replete with personal information, poetle tribute and friendly memory. Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed, and con-venient form for reference, much and valuable information concerning one whose name has been since 1897 a household word among the Spiritualists of the world, can find it in this new work. The chapters are titled respectively:

"A MAN-CHILD IS BORN."

#### A SOUL IS RECOGNIZED.

#### THE BANNER IS UNFURLED.

MR. COLBY'S MEDIUMSHIP.

"GONE HOME."

#### TRIBUTES --- Prose and Poetic.

In its Dedication the author gives the keynote of the volume

TO MR. ISAAO B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many

years; TO THE PIONEERS OF MODERN SPIRIT. TO THE PIONEERS OF MODERN STREAM UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW D S-PENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of world-wide viscory. wide victory;

THESE PAGES,

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

The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-found-er of the BANKER OF LIGHT); also views of the Fox Cot-tage, the First Spiritual Temple (Newbury and Excter streets, Boston) and the Birthplace of Mr. Colby in Ames-bury, Mass.

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

# Human Culture and Cure.

BY E. D. BABBITT, M.D., LL.D.

PART FIRST.

The Philosophy of Cure,

#### Including Methods and Instruments.

Including Methods and Instruments. CONTENTS: 1. Philosophy of Force; 2. Two Great Di-visions of Force; 3. Chemical Affinity; 4 Chemical Repui-sion; 5. The Law of Harmouy; 6. The Law of Power; 7. Re-lation of Psychological Forces; 8. Diseases that come from Excess of Thernism; 9. Diseases from Excess of Electrical Elements; 10. Magnets, Batteries and Electrical Combina-tions of the Human Body; 11. The Different Temperaments; 12. Cormopathy, or Healing by Light and Color; 13. Medicat-ing by Light; 14. Healing Instruments; 15. Encouraging Fea-tures with Reference to the New Method of Cure; 16. Solar Architecture; 17. Color the Measure of Force; 18. Magnetic Massage; 19. Galvanic and Faradalc Electricity; 20. Mind-Cure and Statuvolism; 21. Homeopathy; 22. Hydropathy; 23. The Old School System; 24. Miscellaneous Items. Price 50 cents.

#### PART SECOND.

Marriage, Sexual Development and Social

#### Upbuilding.

CONTENTS: 1. Marriage; 2. Distinguishing Character-istics of the Sexes; 3. Freedom in Woman's Development; 4. Magnetic Conditions of Sex; 5. Dress; 6. Purity and Self-Control; 7. Temperaments, Choice of a Pariner; 8. Connu-bial Frivileges and Bights; 9. Development of a Noble Frog-eny; 10. Parturition; 11. Is Sexnal Use for Propagation Only? 13. How Life is Developed; 14. How to Control Sex; 15. De-velopment and Kanoblement of Childhood; 18. Physical Culture of Childhood; 17. Diseases of Children; 18. Devel-opment of Youth; 19. How to Lay Out a City; 29. Social Up-building, Including the Great Cooperative Movements, and the Aggrandizement of Humanity; 31. Miscellaneous Points. Price 75 cents.

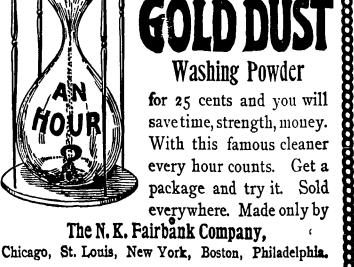
Price 75 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

## TO LET.

A Large Front Boom in Banner of Light Build-ing, admirably arranged for Fhysician or Me-dium's office. For particulars and terms, apply at Bookstore, No. 9 Bos-worth street, Boston, Mass. Mar. 7.

Cloth, 12mo, pp. 326; price **§1.50**. For sale by BANNER OF LIGHT PUBLISHING CO. Cancers Can be Cured. CANCEROUS Growths, Malignant Tumors, and Scrofu-lous Enlargements, gradually disappear by the use of DR. A. J. DAV18'S ALTERATIVE COM-POUND. Price \$1.00 per bottle; six bottles for \$5,00. Prepared only by S. WEBSTER & CO., Gi Warren Avenue, Boston, Mass. For sale by FULLER & FULLER CO., Chi-cago, Ill., HUDNUT'S Pharmacy, 205 Broadway, New York City; F. B. COLEMAN, 61 Congress street, Portsmouth, N.H.; C. S. HENRY & CO., Westborough, Mass., and by Druggists generally. Mar. 28.

of





#### SPECIAL NOTICE.

Questions propounded by inquirers—having practi-cal bearing upon human life in its dopartments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be dis-tinctly understood in this connection that the Messages pub-lished 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 the Messages pub-nally progress to a higher state of orlisence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they percive—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 vorify them by personally informing us of the fect. JOHN W. DAY, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



#### MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 14, 1896.

Spirit Invocation.

Oh! thou Great Spirit of Light, we once more call upon thy divine power to give us the strength that we need for the present time. Mayst thou draw near unto us as we draw near unto thee-because we seek to enter into close communion with thee.

As we have met once more by the open gates that bring forth so much comfort, so much e- asolation, oh! let us this morning touch the souls of all who need, and open still wider the portal, that the sun of light may shine brightlyall hearts may be n oved with thy divine power, so they may understand its blessing. We ask thee to give us the thought and the flow of language that will be understood, because in the flesh mortals are weak, but in the spirit there is strength. Help those that will come and give voice to their sentimen s, that their utterances may be carried home to the hearts that unders and them and will recognize them. We sense many times as we stand alone between the two worlds that the instrument we have recognizes how neces sary it is to feel that there is still a stronger power than our **e**wn

Oh! thou Divine Spirit, Source of all Good, may we recognize and know thou art with us now and forevermore Amen.

# INDIVIDUAL MESSAGES.

#### Elizabeth Wise.

Good morning, Mr. Chairman, I have been standing many times by this gateway of heaven.

are all unconscious of the spirit return, and yet I do n't feel that they are real sure of it, and with that feeling in view I have been drawn here so that I might try and come closer to them and make them conscious that I have not absolutely left them. I was while in the earthlife a long time connected with the box manufacturing, but my last days were spent in the hotel business in West Manchester, N. H. I have a sister in Malden, and I would like Sarah to know that I am still with her, and have an interest in her. I also would like to say that I have met all on the spirit-side, and a happy reünion it was, because in spirit we see each other as we are, we comprehend each other as we are, and are not so much misunderstood as we oftentimes are apt to be in earth-life. I also have many acquaintances and friends that I would like to come closer in

rapport with, because I have felt that I have a work to do for them; bound yet in earth-life, they may not be conscious of what lies before them. You may say that this letter comes from Benj. K. Parker.

#### John P. Coombs.

Well, there are many strange experiences in a man's life; and this one is the strangest to me of all: I do n't know whether I will be able to just identify myself as much as I would like to, because it is much easier for a man to talk for himself if he is using his own body, than it is for one to use another's vocal organs. It is seldom, however, that we know how much we so far away now as it was, or used to be thought can do until we try, and I have been drawn to this open door between the two worlds by a great desire to let my earth-friends know of my presence and love. Although I am not destitute of friends on the spirit plane (I have got friends in both places), I feel that those in | for the coming race. I want to say that I am earth-life need encouragement the most, because there are so many of the uncertainties of life that cannot be understood; they cannot see the cause to effect things so well as those in spirit-life. I must say, Mr. President, I was not of your faith; in fact, I don't know as I really ridiculed it, but it did n't seem to be in my line of life, and I presume it is so with many; it is not brought to our consciousness, so we pass it along and heed it not.

As I have said, it is hard to express our added thought-for if I made use of the sentiments I used to express while on the earth-plane, they would not convey what I want to this morning. I want to reach my friends in Salem, in Boston and in Newburyport. I was many years connected with the Boston & Maine Railroad, and have many friends all around about; I would say that I have still an interest in the welfare of that corporation.

I see where those that are closely connected with me in earth life need a little encouragement, and it is for that purpose I approach you here this morning, hoping to make them feel I hold continued interest in them. I also thank God for the many blessings he bestows upon his children; I feel that my experiences in earth-life have not been against me in the spirit, although I did not directly get all that I perhaps mentally thought I would-but I am satisfied. I have met many of the dear old

#### Chase L Panish.

OF LIGHT.

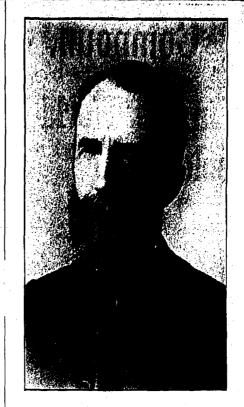
BANNER

Mr. President, although I am some distance from home, I feel that distance is nothing to the spirit. I also feel that my letter will reach those I desire to have it reach. Although a young person, just reaching manhood, as it may be expressed-1 caused a great calamity in the home that loved me so dearly, by being a little careless-perhaps that word will cover it, and demonstrate the quick change that separated the body from the spirit. I was handling fire-arms, and suddenly the piece went off and in a second sent me to spirit life. It was a terrible blow to those that loved me, and I have wandered around them, and tried to make them feel it was all right. There was a wiser purpose in it, perhaps, than any one can understand, for I have felt so since I have come to spirit; but I know it is hard to reconcile the soul to those things even if they do know of spirit-return. I too had some little conception of spirit-return, as I was brought up, in one sense, in it. I'am anxious to send this letter, because I want to demonstrate the fact that I can control in more places than where I have manifested before through others. I have not succeeded in bringing to my friends that real true feeling "it is all right," concerning my physical departure, yet for those in ear<sup>+</sup>h life I have much interest, and in the welfare of father and mother.

My home was in Florida, so you see I am some distance from home; but Florida does not seem years ago. The place where I lived was Palmetto, Fla. My name is Chase I. Panish, and I want my friends to know I have an interest still in the work, because in spirit we see what a great work is needed for the children, and interested in both old and young, in progress, and want to bring them to a consciousness that the earth-life is largely influenced by their own conduct. I will merely say that they will understand.

#### Capt. Eldridge Mann.

Put me down as Capt. Eldridge Mann, Milford, Mass. I, too, have got a mission to perform. There is one beautiful thing I like here: they did n't stop to ask me what I believed before I came over here. I think man has a right to believe as he pleases, as long as he pays his honest bills and does what he considers just and right by all. I was connected for many years in shoe manufacturing. I see that many changes have passed by since I was called to the spirit-life. I see just at the present time where perhaps I am more needed by those who have been closely connected with me through the ties of nature-where they seem to need my advice-but still I have not come to dictate to them: I merely want to say that I wish them to know that I am satisfied, for I oftentimes sense, as I hover around them, that they wonder how I would like this or that, and what I would say about it, etc. I never was one that expressed myself a great deal, yet I believed in action, I believed in doing. I wanted to demonstrate what I said, and with that same idea in view I approach you here this morning; friends, especially those near to me by the ties I would like to say I cannot give through this of nature, and they all join in sending their public channel what I am interested in, but I loving greetings to those in earth life. I may think when this letter reaches the ones that say, put me down as John P. Coombs of Salem, | it is intended for they will know just what Mass.; also will be recognized in Newbury. I mean. A few words sometimes carry more weight than a long sermon, so I merely say that I am well, am doing well, and am perfectly satisfied with the changes that have come to me in spirit-also satisfied with what has been done in earth-life, although if I had understood things and seen through the material as I can this morning through the spiritual, I perhaps might have made other changes; but as it is, what is done cannot be undone, and I am satisfied. What I am most anxious about now is to make others satisfied, to make others comprehend me, and understand things as they are, also to make them feel I have not forsaken them, neither have I left them. I feel or hope that these few words will bring some comfort and strength to those I have a special interest in.



## 1848. AN ANNIVERSARY POEM. 1896

BY DR. DEAN CLARKE.

Come, all who love the glorious truth That on this day was born. Come, hoary age and joyous youth, And celebrate this morn.

Let all the 1 a ions of the earth In gladness , reet this day,

Which gave a Dispensation birth, Whose light has come to stay.

Let millions sound their anthems forth, And grateful tribute bring, From East and West, from South and North, And make the welkin ring,

Of all the grand events of time On sacred pages shown, 'T will sometime rank the most sublime To mostal man made known.

Those they raps at Hydesville heard, Though "still and small their voice," Have all the world to thinking stirred. And millions made rejoice.

They heralds were from Heaven sent, Whose "kingdom is at hand,' Announcing that the yell is rent Which hid the "Better Land."

A Savior's bir:h they came to tell, Whose mission cannot fail. For he shall conquer Death and Hell. And o'er all wrong prevail.

He comes to teach the "other things" Which Jesus could not give; To tring you Truth's new offerings That show you how to live.

He comes to give you "tidings glad" From "loved ones gone before." To banish every feeling sad. And heal your heart so sore.

"Be comforted," he says to all, "Your loved ones now are here: O, put away your crape and pall, And check the falling tear;

Weep not for friends who've passed away, They are alive and well : O, heed not what the preachers say,

They 're not 'in endless Hell'! But each has found his proper sphere

I occupied her platform the Sunday of March 1, aft+rnoon and evening. The crowd being

### MARCH 28, 1896.

#### Correspondence. Banner

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

#### Massachusetts.

FALL RIVER .-. "W." writes: "We have enjoyed large meetings and hope additional strength numerically and spiritually.

Feb. 16, Mrs. Pennell of New Bedford held forth in her usual satisfactory manner, adding to her reputa-tion as a test medium that of an interesting speaker. Feb. 23, Mrs. E. D. Butier of Lynn, who has developed a very large clientage here by the wonderful power she possesses and her straightforward, lady-like manner, has been reëngaged for March 22 and

power she possesses and her strakthorn wath hay-like manner, has been reëngaged for March 22 and April 19. The 'entertainer, par excellence,' Mrs. Abbie N. Burnham of Malden, came in a furious rain storm, March 1, with a most excellent address in the aiter-noon on 'Power of Human Thought.' In the evening, which had been assigned as a re-monstrance meeting against the proposed 'Morse Amendment,' Mrs. Burnham, with 'God in the Con-stitution' as a topic, fairly surpassed all previous efforts as a speaker, her utterances bristling with ar-gument which provoked applause unstinted. Supple-mented by John Slinn, Esq. in a paper on 'Church vs. State,' a meeting far surpassing any prior was-enjoyed, not a little of the same being produced by the beautiful songs, solos, etc., from the Batchelor family and Miss Critchley. Mme. Duffy of Providence succeeds d, on March 8, to large houses and with satisfaction to her many

to large houses and with satisfaction to her many friends, who gathered to welcome her on the first ap-pearance this season.

pearance this season. Third entertaioment, March 24, and a grand 'round up' at the anniversary. March 29 when we present Mrs. E. D. Butler of Lynn, Mrs. A. L. Pennell of New Bedford, Mrs. Julia E. Davis of Somerville. Mrs. Margie Brown of Whitman. Mrs. Bishop of Boston, and last, but by no means least, Mrs. William Peyser of Providence, who will deliver two addresses on 'Retrospect and Futurity.' Bro. Nicholas Lyons continues to improve, and an-nounders his intention of being present at the anniver-

nounces his intention of being present at the anniver-sary, when he will be welcomed by an original com-position by the Conductor of our orchestra, Miss Lizzie Batchelor, entitled 'Reveries, or Forty five Years a Spiritualist."

NEWBURYPORT .- "J. C. P." writes: "Sunday, March 15, the First Spiritualist Society of this good. old city had a rare treat of spiritual food through the mediumship of Miss Lizzle Ewer, of Portsmouth, N. H.

In the afternoon she gave as fine a lecture on Spiritualism as we ever had, also a few tests, which were nearly all recognized. The evening service was given up to tests, which

were as good as ever given to a promise out au dience. I would recommend her to any society in want of a good medium.

I have been a reader of THE BANNER for many years, and have often wished I could afford to distribyears, and have often wished I could allore to distrib-ute it around among my fellowmen, for I know it has done me good, although my dear father, who passed to spirit-life some twenty years ago, used to call it the Banner of Darkness; he was blinded with creedism, and could only see good in the Methodist way of working

I find in traveling around over the country that people are becoming more and more interested in Spiritu-alism; having talked with a great many that are sur-prised to find that true Spiritualism elevates and builds up, rather than to tear down. It has been my life study for years, and I find I can learn every hour

something new in search of the learn every hour-something new in search to it. The First Spiritualist Society of this city is gaining slowly. Sunday, the 29.h. we have Mrs. Webber, April 12, Mrs. May S. Pepper, for speaker and test mediums. One word for Mrs. Berry of Port-land, who has just taken the platform to do work for the Cause. Her invocation was one of the best ever offered in our hou!. For test wors well understood by offered in our hall; her tests were well understood by all true Spiritualists, and I would say that I think she will develop into a fine medium.'

#### Illinois.

CHICAGO .- George V. Cordingly writes: "I have been away from my church for the past week, having been called to the thriving little city of Evansville, Ind., where I found many sincere Spiritualists and investigators. I was the guest of Rev. Mrs. M. Kratz, who is the pastor of the Progressive Spiritual Society of that city, and is doing a grand and noble work for the Cause. I found her a charming hostess, as well as one of our best speakers and psychometrists, who is always ready to welcome an honest medium and stranger on her plat(crm.

and I have been a silent listener to the many that send their voices from on high to those in earth-life.

I have often felt and wondered how I would be received if I tried to send one word to those I still love in earth life. The ideas of religion and faith often lead mortals a far ways off, and we should like.

God is good, God is love, "Gol is a spirit"; I felt it, I believed it, yet I could not fully comprehend that after we had left the mortal body individuality and the same consciousness that President, I believed in the doctrines of the I can wait upon myself, as, Mr. President, for Second Advent Church, so you will see that I | many years I suffered with that dreadful discould not accept the fact of spirit return. It ease called rheumatism. I was unable to use is this that I want to speak of, because I am | my lower limbs to any advantage; but oh! the afraid that those I love yet in earth-life, who spirits were so good to me-they gave me so really need my care, my love and my protec- much comfort, they gave me so much strength, tion, feel that I am still asleep-waiting for the | that I felt that if I ever got to the spirit-world to awaken their souls to the reality that it was constant caller there; but, my friends, it is not mother who was laid away-I want to say it is mother who is now speaking. Oh! how beautiful it was to awake in the immortal, to conditions there is so much we would do, but awake to consciousness of the beauty of life, we have to be contented to do what we can. I and this seems to me more real than the world see my dear girl so many times take up your I left. I want Emma, my child, to know that precious paper-because the BANNER OF LIGHT mother is not asleep, that I have still an anxiousness about her, and that I am still with stay-and she has often times looked over your her; although the body has been returned to die!

I shall be remembered especially in Manches-I want Abbie and Mary to know also that I soul seemed to say I must send a few words. them more.

returnl

#### Benj. K. Parker.

and try to identify myself as one that has passed through the change called death, which still an interest in the work, and that I have dows. came very suddenly to me. I was not fully left them in the body but not in the spirit. conscious of what the life hereafter would obtain for us. As the last speaker (who preceded me) made the remark that she would be well. to give strength to others. known in Manchester, N. H., it seemed to Malden. I don't feel that my friends on earth | ble of controlling the instrument.

port, where I had an interest in the city affairs.

#### Mary C. Colby.

What a beautiful morning this is, and how happy I am-oh! so happy to think that I have once got an opportunity to meet with those in this circle. While I was in earth-life, oh! the sometimes through these ideas, while on the strength it gave me-the sweet messages of earth-plane, we are prevented from doing what love from the angel friends! It thrills me still, this morning, to have also the privilege of sending a few greetings to those in earth-life. I love to come and talk with them, but it is hard sometimes to say all you want to. I want and passed to our reward, we held the same you to say to my darling children-for I have got one boy and a girl still in earth-life-that we do while in earth-life. When on earth, Mr. | now mother can walk, now I can truly feel that resurrection morn. I wish to send a few words and I could find where to come, I should be a with the spirit as it oftentimes is with the mortal-we think when we go to such and such was my paper-it was my strength and my message department and wondered why I did the earth, I want her to know that the love not make myself known to her. I found so that swells in the souls of humanity does not | many waiting and watching here for the opportunity to enter the homes of their dear ones, who did not have even the privilege that ter, N. H., but I have got friends all around. I I had, did not get really the knowledge that I will also be remembered in Gilmanton, N. H. | had, that I have held back for their benefit. I have a darling sister in Plymouth, N. H.; and This morning the very voice of the spirit in my

have not forgotten them; I would also like to have been deeply interested in the welfare of be remembered to Jacob and Joseph, my broth- those yet in earth-life. I have most of my ers. Will say I have many with me on the friends, as far as relationship goes, on the spirit spirit side of life, especially father and mother. side, but I have many yet in earth-life that I I shall be remembered as Elizabeth Wise; my have an interest in. I want Mary to know husband's name is George, my daughter was mother has not gone. I have realized your Emma; I have so much I would like to say, but mental conditions lately, also your physical if they will kindly receive my letter in the conditions. I want you to have courage. 1 spirit I have sent it with, I shall be glad to give want you to know that the spirit friends are around you, and that they will take care of I suffered a good deal before I passed away; all things and they will bring you out all right. the physician said it was diabetes, but to my I also want Edwin to know that I see the great idea there were complicated conditions. My cares that rest on his shoulders, because he is child was the one that waited the most upon also working for humanity. He is a physician, me. I want to say to her husband, also the and that calls him to many sad scenes. I want others, that I am interested still in their wel- him to rest on his own impressions, and be fare, and want them to know that we will all guided more by the spirit influence-that is, the meet again in the morning. Thanking you, my | influence to lead him right. It makes no differfriends, I hope this little candle and spark of ence what adversities he meets, or what comes life will bring some consciousness to those that up that touches him, there is always good know it not-the consciousness of the spirit- comes out of all things. Mr. President, my home was in Gardner, Mass., and my name is Mary C. Colby. My husband is with me, and flowers were given to little children and sickly women. his name is Amos. I shall be recognized es-I, too, would like to express a few thoughts, pecially in Lowell: and I want the Spiritu- of the stand (says a New York daily) fairly glowed alist Society of Lowell also to know that I have | with the masses of bright color that adorned the win-

> I know, my friends, that this letter will be received with thankful hearts, and also I hope

May this good work go on! Long may the sound naturally, for that was also where I left | BANNER OF LIGHT float as the flag of liberty! the body; I had little time to prepare for the | And oh! may others come and coöperate with change, as it came very suddenly indeed. I us, to recognize the great power of good it can shall be known not only in Manchester but in be to all, independent of sex. I know that various places in Massachusetts, especially in | there are no spirite turned away who are capa-

#### Warren J. Derby.

Mr. President, the time is almost exhausted, yet I have been struggling so long to meet those in earth-life that I would like to talk with; I will not hold you a great while if you will give me an opportunity to say that Warren J. Derby is here this morning, and wants to have his companion feel that he is well, and that he has still her welfare at heart. I will be well known in this city, also in Salem. I have those connected in a relationship way who are interested in and are investigating Spiritualism, and I would like to say, although I did not know a great deal about it in earthlife. I felt that there was something in it. I have found that something, and I want them to know I am feeling better. I went out of the body through the disease called typhoid pneumonia; I was interested in banking affairs. I make these statements so as to carry conviction to the soul of the one I am so anxious to reach. I am interested in those that need strength and encouragement, and I want them to feel that I know what is going on around them. I do flatter myself that my friends will feel better, and it is with that end in view that I came here this morning. If this is received I will try and give them more sometime in the l future.

#### Messages to be Published.

Feb. 21.-Capt. Samuel Broodings; Freeman J. Gurney; Ellen Frances Petts; Charles A. Wing; Joseph Barkman; Asa Litchfield. Feb. 28.-Mary Ann Green; Ellie Kimball; Solomon Em-ery; Harriet Williamson; Capt. James M. Hill; Dr. John Clough. Clough. March 6.-Edward C. Spooner; Mary E. Waiker; Stillman Morgan; Mary Ann Richardson; Sidney Howe; Frances Miller. Miller. March 13. — Washington Nelson; Isabel W. Bell; Capt. Thomas Potter; Mary Ann Fitzgerald; Lafayette Bishop: Sarah Wilson; "Wildflower" and "Bluebell" to their me-March 20.-C. H. Stone; J. D. Ford; Mrs. William How ell; Thomas A. Doyle; Margaret Smith; Charles Wood: Edward Sharp.

FLOWERS AND PLANTS FOR THE POOR.-The Moderation Society of New York, which has already done so much good in providing free ice-water for the poor is striking out in a new line of usefulness. Recently at the music stand at the Five Points about one thousand gladiolas and boxes of Henderson's exhibition The tenement houses in the immediate neighborhood

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an Kast India missionary the formula of a simple vegetable remedy for the speedy and per manent cure of Consumption, Bronchitis, Catarrh. Astima and all Throat and Lung Affections, also a Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful surative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or Boglish, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 520 Power Block, Rochester, N. Y.

- To start Progression's race, And oft they come to loved ones here Their sorrows to efface.
- They Heaven find in doing good, And not in singing songs; Far better are they 'serving God' Undoing easthly wrongs.
- " Rejoice, ye weary ones of earth. Who toll in want and grief; Your spirit friends are coming forth To rive you all relief."
- The Messengers of Heaven draw near Their mighty power to lend, And signs of promise now appear That present wrongs will end.
- The grewsome faith and narrow creed Approach their final doom. And new born truths are making speed To fill their vacant room.
- The dogmas old which filled each heart With gloom as black as night. Like owls and bats will soon depart Before the coming light.
- The Star of Truth now beams on high To light Progression's way, And Spirit Spheres that fill the sky Add brilliance to its ray.
- Old Error's night (re long "must go," It rapid wanes apace;
- Truth's long veiled light begins to glow, And phantoms dark 't will chase.
- The angels bright will spread the light . With all the speed they can, And for the right they'll help us fight, And lead the battle's van.
- PROGRESSION is our battle-cry By guiding angels given,
- And it shall be our watchword high By which to enter Heaven.
- Then let us honor that event Which has so mighty grown. Which brought us light, from Heaven sent, The greatest ever known;
- Yea, let us use both pen and tongue In honor of this day,
- And sing such songs as erst were sung, A tribute just to pay.
- As angels sang when Christ was born Among the sons of men, So let us greet this joyous morn-When truth is born again.
- As Morning Stars in primal time Sang at Creation's birth, So let us now, in tuneful rhyme, Sound our glad pæans forth!
- An Ounce of Prevention Is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessa-ry when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Con-densed Milk.

WHOA. THERR!-Talking of phonographs. An old farmer the other day had just driven into town with his mules to sell a load of pumpkins, and stopped in front of the phonograph store. "What air them felhis mules to sell a load of pumpkins, and stopped in front of the phonograph store. "What air them fel-lers doin' in there with spouts in their ears?" he asked. "Those are talking machines," answered a man in the doorway. The farmer was a little incred-ulous, but he finally left his mules and went into the store. The tubes were placed in his ears, he dropped the nickel in the slot and a brass band began to play. Whoa, there !" shouled the rustle, darting out of the store, "them mules o' mine won't stand no brass store, "them murs o band."-N. Y. Visitor.

A CHNNING DEVICE.- There was a theft of some money from one of the teachers in a Haverbill school recently. The loss was quickly discovered, and the recently. The loss was quickly discovered, and the class in the room was called upon for an explanation. All protested inbocence when questioned. The teacher then placed a waste-basket on the platform, and, turning her back, required the school to pass by it, each one stooping and placing one hand in the basket. The one who had the money was asked to replace it. The procession moved, and when it had passed the money was found lying in the bottom of the basket.—  $R_{\pi}$  her regular place of meeting, we were obliged to take the Evans Opera House. I found the people so much enthused for the truth that the officers of the Evansville Spritualist Society offered me the use of their beautiful temple for the following Tuesday and Friday nights, where I lectured and gave tests to large and appreciative audiences. Right here it would not be amiss for me to say a word in behalf of the hospital-ity shown to me by the officers and members of this society, they donating to me the free use of their beautiful temple, and giving me the hand of true fel-lowship in every way. There is room for a good lecturer and test medium

in that city to do a grand work for our Cause, and reap a good harvest. For full particulars address Rev. Mrs. M. Kratz, pastor of the Progressive Spiritual So-ciety, Evansville, Ind., or Mr. J. M. Geupel, Presi-

clety, Evansville Spiritual Society. Wednesdav and Thursday evenings I was called by Mr. Peskinpaugh to Mount Vernon, Ind., where I lectured, gave tests and improvised poems to a very large audience of skeptics and inquiring people, and although not Spiritualists they treated me with pro-nounced kindness."

#### District of Columbia.

WASHINGTON.-Mary L. Edson, Sec'y, writes: 'That the financial success of any local spiritual organization is measured by the perfection of its social organization, goes without saying. That in the social realm woman and her work is and must be the lead-ing and most potent factor, no one can deny. Realizing this, and that the time for action was at hand, the ladies of the First Association of Spiritualists of Washington, D. C., organized the Ladies' Aid as an auxiliary to the above named Society, in March, 1895, with a membership of thirty, now increased to seventy,

with strong committees of active workers. Regular weekly meetings have been held with marked social success, increased by the presence of our speakers and lecturers, several of whom have given week night lectures t) add to the fund in our treasury, which at this time is nearly one hundred dollars.

The pressing need of the hour seems to be a home for the First Association, and the Ladies' Aid has re-solved to build a Temple and has entered upon the work of raising funds for that purpose with the zeal and energy that promises success.

Masonic Temple Hall has been secured for April 9 and 10, in which to hold a grand bazaar. Many articles, both useful and beautiful, have been contributed. and many more are earnestly solicited from Spiritual-ists everywhere. Contributions, either of money or useful and fancy articles. can be sent to Mrs. A. E. Rice, 434 'K'street, N. W., Chairman Bazaar Committee. All donations will be gratefully received, and due ac-knowledgment made through the spiritual papers."

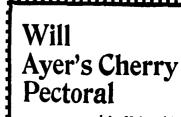
#### Connecticut.

BRIDGEPORT.-Sec'y writes: "Mrs. Tillie Reynolds spoke for the Spiritualists Sunday, the 15th-lectures morning and evening, of worth and merit. Her poems, invocations and benedictions were equal to any that have been delivered from our platform. The tests were received with gratitude from hearts that hungered for recognition from the spirit-world. We trust we shall meet with her again in the near future."

#### Rhode Island.

PROVIDENCE. - James E. Shephard writes: "A most remarkable test, proving the ability of spirits to prophesy future events, has just been verified in this city.

Some four months ago, when Dr. Harlow Davis of New York was engaged by the Society at Columbia Hall to give platform tests, he warned a young man in the audience of an accident which he saw would be paper to him. We depended the mersion between happen to him. He described it by saying that he would have his arm crushed at the elbow by a wheel of an electric car, which would prove to be very serious in its nature. A short while ago the young man



cure your cough? Unless it's some unheard-of kind of a cough. Probably would cure, anyway. It cures all coughs and colds.

#### New York.

BROOKLYN .- E. J. Bowtell writes: "On Friday, March 6, the Woman's Progressive Union received Mr. Edgar Emerson and members of the New York Ladies' Aid as guests. Addresses were made by Mrs. Henry J. Newton and others, a piem redted by Mr. Frank T. Ripley, and several sougs and duets suug by the children. Mrs. Marie Robinson is organizing the young folks into a 'Band of Truth,' which it is hoped will de-velop into a Lyceum.

velop into a Lyceum. The Advance Conference meets at Single Tax Hall every Saurday vening. Saturday last addresses by Messrs. Hartmann, Laiumée (his firt appearance in public since his late accident). Pessinger, Mrs. Rug-gles and myself. An interesting paper was read by Mrs. Evans. Sunday evening, at some hall, lecture by myself, inspirational music, Mrs. Hawkins, tests, Dr. Franks."

LOCKPORT .-- J. J. Swabe, President, writes : "The United Progressive Club has had for its speaker since the first of March, and will have the rest of the month, Oscar A. Edgerly, one of the most logical speakers we have ever had with us. He deals some terrible blows to that old. sailless,

rudderless ship of Orthodoxy. His tests are far above the average, all so far baving been recognized."

#### March Magazines.

SCRIBNER'S MAGAZINE .- This number opens with a finely-illustrated article on "A History of the Last Quarter-Century in the United States," by E. Benjamin Andrews, in which, under the sub-head of "Columbus's Deed After Four Centuries," he writes of The Eleventh Census-Chicago Fair Projected-Columbus Day-The Homestead Riots-Cleveland's Success-The White City-The Ferris Wheel-The Age of Invention-Edison and Tesla, and Niagara Harnessed; J. H. Connelly contributes a very interesting paper on "Carnations," with illustrations; "Florentine Villas" is a finely-written article by Lee Bacon (profusely illustrated by F. S. Coburn, from photographs); "The Lost Child," urban and suburban sketches, by H. C. Bunner; "French Binders of Today" is an educational paper by S. T. Prideaux, illustrated, with reproductions of bindings by Chambolle, Gruel, Lortic fils. Mercier, Marius, Michel, Reparier and Ruban; Chapters XI.-XIV. are given in "Sentimental Tommy," by J. M. Barrie; M. L. Van Vorst, Charles D. Roberts, William Walton, Richard Whiteing, Rupert Hughes and Horace Annesley Vachell add much to the interest of the current number. The Departments are replete with interesting reading. Charles Scribner's Sons, New York.

THE REVIEW OF REVIEWS .- The important papers of the current number are as follows: Under "Progress of the World," editorial discussion of American and foreign affairs, this month's topics being chiefly political (with portraits and maps); "The Month's Events," recorded concisely, and illustrated by portraits and numero is international cartoons; "Cecil Rhodes of Africa," is a character sketch by W. T. Stead; "The New Photography" as ex. plained by Prof. Roentgen (illustrated); "Household Economics" as a science and art, with an account of the Woman's Club Movement, and a study in Dietetics (three articles, with illustrations); "The Political Machinery of France," is by Baron Pierre De Conbertin; "A Review of Canadian Affairs," by J. W. Russell, and "The Story of a Caricaturist's Career' (with portraits, and a caricature of the late Bernhard Gillam by himself). Digests, summaries, lists and indexes of articles in the latist American and foreign magazines and reviews, and other departments, close a very interesting number. The Review of Reviews Co., 13 Astor Place, New York.

THE ARENA.-First and foremost "In Social, Economic and Political Problems," comes the third paper on "The Bond and the Dollar," by John Clark Ridpath, LL. D.; then follows "The Telegraph Mouopoly," by Prof. Frank Parsons; "A Successful Experiment for Maintaining Self Respecting Manhood," by B. O. Flower (with illustrations); "Wealth-Production and Consumption by the Nation," by George B-Waldron, A. M.; "The Social Value of Individual Failure" is discussed by Prof. George D. Herron; and "The Social Evil in Philadelphia," by Rev. Frank M. Goodchild; "Mexico" is written of by Justice Wait-r Clark, LL. D. (with fourteen half-tone filustrations); "Maeterlinch and Emerson" is an interesting paper by Dr. Hamilton Osgood; "The Desirability of Disposing of Infected Bodies by Cremation" is discussed by J. Heber Smith, M. D. The serials have interesting installments, and with "Book Reviews" make a very readable number. The Arena Publishing Company, Boston, Mass., Pierce Building, Copley Square. THE METAPHYSICAL MAGAZINE for the current month opens with a very interesting paper on "Psychology as a Science," by Alexander Wilder, M. D., F. A.S.; the important questions, "Whence and Whither?" are discussed by Cora Linn Daniels; Part II. in "Sympathetic Vibration in Nervous Attraction" is contributed by John E. Purdon, M. D.; "Meat Substitutes in Diet" is a common-sense article by R. G. Abbott; "Metaphysics and Social Elevation" is a deeply interesting paper by W. J. Colville; "The Eleatics and Chinese on 'Being'" (XIV.) is by Prof. C. H. A. Bjerregaard; Department of Psychic Experiences Department of Healing Philosophy, and World of Thought, with editorial comment, contain many valuable thoughts. The Metaphysical Publishing Company, 503 Fifth Avenue, New York. THE CAMBRIDGE MAGAZINE OPENS VERY appropriately with an interesting paper on "Longfellow in Home Life," by his daughter, Miss Alice M. Longfellow; other important papers are "Crime and Folly of War," by Professor C. E. Norton; "The Fire in Sing Sing Prison," by the Warden; "Thomas Hughes, Cooperator," by David Nelson Beach; "The Trouble in South Africa," by Archibald Cary Coolidge, Instructor at Harvard College. The current number is replete with interesting papers and departments too numerous to mention. Published monthly for the Prospect Union, the Social Union, the Cooperative Union of America, 744 Massachusetts Avenue, Cambridge, Mass. THE MAGAZINE OF ART.-The opening paper, "Mr Humphrey Roberts's Collection," is a fine dissertation on Oil Paintings by foreign artists, written by F. G. Stephens, with seven illustrations; Walter Crane writes of "The Influence of Architectural Style upon Design," with illustrations by the author; Alfred Lys Baldry has an interesting paper on "John Clayton Adams," with a portrait of Mr. Adams, and seven illustrations of his works; "The Silver Dart," "Evening on the Dee," etc. Under "Sport in Art," J. E. Harting, F. L S., contributes a paper on "Falconry," with six illustrations. Part If. is given on "Buff Coats," by Albert Hartshorne; "Songs from Shakspeare." "Sigh No More, Ladies," illustrated by Rupert C. W. Bunney (engraved by Madame Jacob-Bazin), is very pretty; "Recent Illustrated Volumes," "Spanish Pictures at the New Gallery," and "The Chronicle of Art," make a very pleasing number. The Cassell Publishing Co., No. 31 East Seventeenth street, New York. THE HUMANITARIAN has as an opening paper an interesting interview with Madame Sarah Graud, on "The Woman Question," by Sarah A. Tooley, with a fine portrait of Madame Grand; "The Multiplication of the Unfit" is by Arnold White; "Ancient Greece and Modern England" is a fine paper by Edward J. Edwardes, M. D.; "The Egoist" is a study by Richard Arthur; Olga Sann, Evelyn M Lang, F. V. Hop-kins, M. D., U. S. A., Sybil and Roy Tellet, add much to the interest of the current number. "Notes and Comments," "Reviews," "Correspondence" and "Open Column " are well cared for. Brentano's, 31 Union Square, New York. Union Square, New York. RECEIVED: Notes and Queries, published by S. C. & L. M. G uld, Manchester, N. H. The Lyceum Ban-ner, printed for the publisher, by J. D. Fedd, Sans-Street Printing Works. Sunderland. The Kindergar-ten News, published by Milton Bradley & Co., Spring-field, Mass. The Penny Magazine, published monthly by the Penny Magazine Company Bourse Building, Philad - iphis, Pa. Vick's Illustrated Monthly Maga-zine. Vick Pub. Co., Rochester, N. Y. The Quiver, the Cassell Publishing Co., 31 East 17th street (Union Square), New York. Square), New York.



7



BY DR. F. L. H. WILLIS. Pamphlet, pp. 14. Price 5 cents; 6 copies, 25 cents; 14 copies, 50 cents; 50 copies, 81.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Gives an account of her experiences in passing from the old faith of her parents to the light and knowledge of Spir-itualism. It is well adapted to place in the hands of church A Scientific Statement in Plain Language of their Origin Treatment and Cure. By GEO. DUTTON, A. B., M. D. Cloth, 60 pages. Price \$1.35. For sale by BANNER OF LIGHT PUBLISHING CO. people. Pamphlet; price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

#### BANNER OF LIGHT.

### MARCH 28, 1896.



and children, who after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, I ullds up the nervous system, restores energy to mind and body, creates new, rich and pure blood: in fact, rejuvenates the whole system. This preparation is fars 3-perior to all other preparations of Cod Liver Oil: it has many initators, but no equals. The results following its use are its best recommendations. Be sure, as you value your beath, and get the genuine. Manufac-tured by DB, ALX'B B. WILBOS, CHEMIST, Boston, Mass.

#### 4teow

Mar. 14.

#### **MEETINGS IN BOSTON.**

Beston Spiritual Temple, at Berkeley Hall, Odd Fel-lwrs Building, 4 Berkeley street.-Sundays at 10% A. M. and 7% r. M. Speaker for March, Moses Hull. Wm. H. Banks, President: J. B. Hatch, Jr., Secretary, 74 Syd ley street,

Bavin Hill.
 The Helping Hand Society meets Wednesdays in Gould
 Hall, 3 Boylston Place. Business meeting at 3; supper at 6;
 social in the evening. Mrs. C. P. Prait. Presid nt. Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley
 street, every Sunday afternoon at 1/2 sharp. All are invited.
 Bring the children. J. Browne Hatch, Jr., Conductor, Albion
 R. Waitt, Clerk.

**First Spiritual Temple, Excter and Newbury Streets.**-Spiritual Fraternity Society Bundays, meetings for oblideen and investigators at 11 A. M. Lectures at 2% and 7% P. M. Wednes iay evenings, at 7%, sociable, conference and phe tomena. ther meetings announced from the platform. A. H. Sherman, Sec'y.

Veteran Spiritualists' Union will meet the first Wednesday of each mouth at Gould Hall, No. 3 Boylston Piece, at 7% P.M. H. B. Storer, President, 406 Shawmut Avenue

Children's Progressive Lyceum meets every Sun-day morning in Red Men's Hall, 614 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor. The Ladie! Lyceum Union meets every Wednesday. Busi-ness meeting at 4 r. M. Supper at 6. Entertainment in the evening. Mrs. M. A. Brown, President.

First Spiritualist Ladies' Aid Society, 24. Tre-mont street, meets every Friday. Business meeting at 4 P.M.; supper at 6 o'clock. Tests and speaking in the even-ing. A public circle will be held on the last Friday of each month at 8 P.M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. W. E. Tuttle, Conductor.

Elysian Hall, 820 Washington Street.-Meetings are held every Sunday at 11 A. M., 24 and 7½ P. M.; Tues day at 2½ and 7½ P. M., Thursday at 7½, Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Con luctor.

America Hall, 784 Washington Street.-Meetings Sundays at 10% A.M. and 2% and 7% P. M. Good mediums. fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, oue Flight.-Sundaysat 11 A.M., 2½ and 7½ F.M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont street, Wednesdays and Saturdays, 8F.M., Fridays, 3F.M. Scating capacity, 100 persons. S. H. Nelke, Conductor.

The Ladles' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 64 every night. Mrs. M. A. Brown, President.

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

Hiawatha Hall, 241 Tremont Street.—The Unit-ed Spiritualists of America (incorporated) hold meetings Sundays, at 11 A. M., 24 and 74 F. M., and Thursday at 3 and 7½ P. M. Dr. George F. Dillingham, President.

The Home Bostrum (21 Soley street, Charlestown, E. d. Sanders, President). Meetings Sunday, Tuesday and

one hundred and eighty thousand errors in our Bible, the teachings of which one hundred and fifty thou-sand people were going to heaven on. They gave us the revised edition with amendments. Mr. Hull cited the quotation regarding King Agrip-pa, as we have it and as it was in the original, show-ing how different was the meaning; also gave other instances. He said some people had the idea Jesus was born with a New Testament in his hand. The book of Matthew was not written by Matthew, nor till hundreds of years after. Other books are not original-were not written of as eye witnesses, but as told years after.

of initial word not an end of a solution of the solution of th

ment of that time. Mr. Moody says. "I know the Bible is inspired, for it inspires me." Much in the Bible may inspire; the Sermon on the Mount inspires, but a book cannot be Inspired. Every one knows that we have learned by inspiration-learned some grand thoughts-that is in spiration. I believe Mr. Moody is inspired. Now where is divine revelation? Where shall we look for it? Some day I will give you a long discourse. Reve-lation is in the rocks and rills. I will tell you a story that will illustrate. Mr. Hull then related a story of a lady who wor

shiped a man-made Bible, but burned a God-made bug. [Waut of space compels a contraction of the story.] God speaks from everything in nature. Mrs. May S. Pepper being in the audience was called to the platform, and gave many recognized

Mr. Hull then closed the service with the binedic

At night the hall was again crowded; the "song service" was entered into heartily; this was followed by a beautiful solo by Mrs. Crawford. Mrs. Hull was invited to give an improvisation; she responded. The lesson offered in the poem was beautiful, at the same time practical. It embodied the thought that we often

Interpretering the second seco new doctrine whereof thou speakest is, for thou bring-est certain strange things to our ears; we would know, therefore, what these things mean." Act xvil.: 10.20. "Athens," said the speaker, "was the Boston of Greece. It was the most intellectual city the world had ever seen. Not only so, but it was the most tol-erant city in the world. The great B shop Horn ob-jected to it because it gave every other religion. It was said that thirty thousand goda were worshiped in that city. Fearing that even with all these gods and religions, some thought might be r-jected, they went to the very top of Mars Hill and built a tempe that they deducated to the unknown God; this the y called they deficited to the unknown God; this they called the Areopagus, or Council Chamber of Wise Men. It was in this auditorium that Paul was invited, in the language of our txt, to speak. He talked to them of Jesus and the anostasis—that is, the rising out of the body. As their goas were all spirits of dead men, this led some of them to  $\epsilon x claim$ : He seemeth to be a

setter for th of strange gods.' The word Religion I do not use to night in its etymo-logical sense, nor yet in the sense that there is a being logical sense, nor yet in the sense that there is a being or there are beings by yond us who can give us help in time of need; I use it in the sense of creedal or theo-logical views, as the religion of the Pharisres, the re-ligion of the Sadducees, the Mohammedan reliaton. The first atticle in the Spiritualistic faith might be stated in the language of Jesus: 'God is a spirit.' I confess I do not like that language, and Jesus did not use it as it stands in the Bible. I do not like to put God in as ore of the numerous spirits in this room or in the universe. Jesus said: 'God is spirit'; or it might be read 'spirit is God'--that is, Jesus asserted the oneness of spirit and God. Do not ask me to go into a discussion of what God

the oneness of spirit and God. Do not ask me to go into a discussion of what God is. When God is defined, God is limited; when God is limited, he is no longer God. I only say, we are here; and, in the language of the old Latin proverb, "ex nd-hil nihil fit"— cut of pothing nothing comes." I be-lieve that God has imparted the essence of his life to us; therefore, we being the cff spring of God, as Paul says in this chapter, we despiritual beings. This is where the second second second second second second second Materialists deny this fact. Here a lengthy argument ensued to show that materialists do not and cannot carry their reasoning back to its starting point.

The corollary of the proposition that God is Spirit and man a spiritual being is, that spirit communes with spirit. Spirit as naturally blends with spirit as one drop of water will minple with an ther—therefore, undt a monuments in a processity. Further Spirituality spirit communion is a necessity. Every Spiritualis believes in a divine and a continuous revelation from spirit to spir t; so we are prepared not only to believe thit all Bibles were written by inspired persons, but that men are now inspired Bible-makers. Inspiration is tot and cannot be infallible. An infallible inspira-tion cannot be made to a fallible belig. The speaker next discussed forms and ceremonies.

The speaker next discussed forms and ceremonies, the rationale of prayer, etc. He closed the remark-ably interesting discourse with a peroration on the brotherhood of man. The large audience, as in the morning, sat as though spell-bound until the last word of the speaker was given. At the conclusion of the meeting Mr. Hull was surrounded by many of his hearers, who congratulated him on the success of his work during the meant morth in Barkeler Hell. work during the present month in Berkeley Hall.

# Mrs. Chandler-Balley, Mr. Lathrop and his dear spirit guides who direct our hall work, all contributed to the spiritual good. We are hoping for a good time

The BANNER OF LIGHT, the foremost spiritual pa-per, is for sale at all times at our hall. We heartily commend its certain advancement from week to week.

Rathbone Hall .-- A correspondent writes: Sunday morning developing circle, Mr. Geo. F. Slight and Mrs. Wilkinson conducted the meeting. Mr. E. Pierce sang. A great spiritual power was felt.

Sunday Afternoon.-Bougs by Mrs. N. Carleton and

Sunday Afternoon.—Songs by Mrs. N. Carleton and Mr. O. Arbott; reading and invocation by Chaplaia; duet by Mr. C. Abbott and Mr. E. Pierce, Moses Hull held the audience in rapt a tention, giv-ing out grand truths, which Mr. Hull is so capable of doing; a number of good mediums were present, who rave psychometric readings and tests. Mrs. Abble Burnham, Dr. Saunders, Mrs. E. J. Peak, Mr. O. Abbott, Mrs. M. Knowles and Miss Woods participat-ed, Mrs. Wikinson closed the meeting by giving some grand [recognized] delineations of spirits. Sunday Evening.—Organ prelude; song service by

grand [recognized] delineations of spirits. Sunday Evening.—Organ prelude; song service by Mrs. Carleton; reading and invocation by Chaplain; Mrs. T. E. Downing, tests; tests were good, and all recognized; Mr. Tyler sang; Mrs. Dickinson, tests; duet, Miss M. Waite and Mr. Harold Leslie; Mrs. Maggle Butler spoke beautifully for some time, beside giving many recognized messages; song, Miss Mabel Waite; Mr. Quimby, readings and tests; Mrs. M. Knowles closed the meeting with verified tests.

The Ladies' Lyceum Union-Mrs. Charles T Wood, Sec'y, writes-held its session as usual at Dwight Hall, 514 Tremont street, on Wednesday afternoon and evening, 18th inst.

The President, Mrs. M. A. Brown, was gladly welmed, having recovered sufficiently to preside. The children had charge of the intertainment this

The children had charge of the chiertainment this evening, and they presented, as is their universal cus-tom, a varied program of an attractive character. "Little Eddie" presided with ability and dignity. The artists who graced the occasion were: Miss Louise Horner, plano solo; sonc. Florence McNaugh-ton; whisting solo. Morgan and Walker; song by Little Eddie; recitation. finely rendered, by Mark Abreme, eang by Roby Langley. recitation Mthel Abrams; song by Baby Langley; recitation, Mibel Strong.

The attendance was very complimentary, and the proceeds gratifying to the projectors of the enterprise as well as adding to the funds of the Union. The children, and those who have assisted them in their work are entitled to the thack of the Union, and they can-not express their obligation better than to help make the benefit to Little Eddle on the 30th inst., at Welli Memorial Hall, a grand success.

America Hall .- A correspondent writes: We had a glorious circle on Sunday morning last; full num bers, and most excellent tests and communications. We had two fine meetings afternoon and evening, the We had two line meetings atternoon and evening, the following taking part: Eben Cobb, Dr C. Huot, Dr C. H. Harding, Mr. C. Abbott, Mrs. A. P. McKenna, Mrs. S C. Cunningham, Mrs. A. Forrester, Mr and Mrs. Anderson, Mrs. I. B. Sears, Mrs. M. Knowles, Mrs. S. E. Baker, Mrs. G. M. Hughes, Mrs. E. J. Peak, Nellie Thomas, Mrs. Saunders, Mrs. Kenyen, Mrs. Sbackley, Mrs. Osgood; music by Prot. Peak, Mrs. Peak Prof. Plarce Mrs. Starling, Wrs. Deak, Mrs. Peak, Prof. Pierce, Mrs. Sterling, Mrs. Bishop, and grand congregational singing. The Forty Eighth Anniversary will be observed at

America Hall on Sunday next. We have a host of tal-ent that will be with us on that occasion. Music, short speeches and tests may be expected.

Eagle Hall .- Hartwell writes: Sunday, March 22, the morning circle was large, very harmonious, and replete with spirit power. The meetings throughout the day were well attended. Musical selections were given by H. C. Grimes. Miss Mabel Waite rendered a beautiful song. Prof. J. B. Tyler sang several fine selections.

selections. The following talent gave excellent remarks and very accurate tests and readings: Mrs. J. A. Woods, Mrs. A. E. Cunningham, Mrs. W. S. But er, Mrs. L. J. Ackerman, Mrs. F. Stratton, Mrs. S. Gough, Mrs. Guitertz, Mrs. S. E. Rich, Mrs. M. Terry, Mrs. A. Woodbury, Mrs. J. A. Nutter, Mrs. M. E. Saunders, Dr. C. H. Harding, E. H. Tuttle, Mr. Badger, D. H. Hall, C. W. Quimby, Mr. James, Mr. Smith, J. Hardy, Inspirational poems by Mr Tuttle; he also answerd mental questions. Solo by Mrs. D. H. Hall, BANNER OF LIGHT for sale each session.

#### The First Spiritualist Ladies' Aid Society

-Carrie L. Ha'ch, Sec'y, writes-met as usual, Friday, March 20, Mrs. A. E. Barnes, President, in the chair.

The evening's entertainment opened with singing by Mrs. Mason, after which Mrs. Carrie F. Loring ad-dressed the audience and said she was plad to be with us once again. She throughly believed in the social part of life. We would not get half the happiness out of life if we were entirely wrapped up in our-seives. Mrs. Loring then gave several defineations, which were all recognized. Mr. Charles Day then wave a practical talk on Spiritualism. Mr. Tyler fa-voted us with two vocal selections. Next Friday we celebrate all day the Anniversary of Modern Spiritualism at this hall. [See notice in another column.]

## DISTRICT OF COLUMBIA.

Washington,-Francis B. Woodbury, Sec'y National Spiritualists' Association, writes: Once more has the National Reform Association endeavored to steal a march " on the liberty-loving citizens of this country, and force the old question of placing God and Jesus Christ in the Constitution of the United States of America before Congress. The scheme was to rush this business through be-

fore the opponents could show their strength and get this question before the people, and then, by the united effort of Church, Christian Endeavor Societies, Women's Christian Union Societies, Epworth Lesgues, etc., etc., endeavor to work up a strong sentiment and accomplish the end in view. Their true object is to make of the Constitution an Evangelical Greed, their in a control of the *National Religion*, and thus render it impossible for any but their kind of Christians (?) to hold office, or be elected to office in this country— in short, to disfranchise a large proportion of our most lowel officer. Only about six weeks ago the alarm was first sound-

ed; the Free Thinkers, alive to the true situation of affairs, began to contribute toward a fund to send to Washington the illustrious champion of liberty, Samuel Putnam, President of the Free Thought Federa-tion of America.

President Putnam and myself are old friends, con-sequently the two Associations baye been in touch and have worked together for some time, thus accom-plishing much that one Association alone could not. The headquarters of the National Spiritualists' Asso-ciation thus became the headquarters of the opposi-tion to the work of the National Reform Association. Revs. Fifaid and Moon of the Seventh Day Baptists com found the combination and on sergences can

Revs. Fifield and Moon of the Seventh Day Baptists soon joined the combination, and an aggresswe cam-paign was opened to oppose the Constitution-tinkers and whip them before the Judiciary Committee of the House of Representatives, Aided by the members of the Washington Secular League, a series of Sunday afternoon meetings was opened in the large Music Hall—Metzerot's—in the central part of the city. to discuss the foundation prin-ciples of this government. A strong and healthy sen-timent was thus created in Washington, which in-creased against religious lepisation every week. Ad-ventists, Free Thinkers, Unitarians, Spiritualists, who loved liberly more than any sectarian religion, addressloved liber y more than any sectarian religion, address-ed these large gatherings, and the cause of conal rights and religious freedom was ably defended. The Morse Sunday Bill was thoroughly exposed at tooly to the District Commissioners, but to the District Committee of the House of Representatives, and this bill has without doubt gone into the waste baskets of both

Among those who reside in Washington who have rendered valuable service, is Dr. W. A. Groffut, a vib eral, who wields a ready pen, and who is a wit of high degree, and his coacjutor, Gen. B ruty; glifed in knowledge of legal lore, learned and proversive, these two gentiemen deserve the thanks of all liber yloving people for their services for the cause of pro-

gression. Mr. Abrahms, a wealthy Hebrew, should also be hon-

orably mentioned. At the final hearing we had the assistance of two Intellectual glants, Jenkin Lloyd Jones, Unitalian, of Chicago, Ill., and Rev. A. H. Lewis, S venth Dav Bop-tist, of Plain field, N. J. These two gentlemen, by one-vikorous thrusts at the enemy, aided in thorongay ex-posing the purposes of the National Reform Association.

The hearing was the largest attended of any yet held by the present Congress, and continued four hours; the Committee did not ask any questions of the defenders of the Constitution, but (the Committee are all lawyers) the examination of our opponents was thorough, and resulted in their admitting that all that we had said about them was true. Rev. Coleman admitted that if he was elected to Congress he would not take the oath of office because God and Jesus Christ were not mentioned in the Constitution. He also admitted that for the same reason he did not now exercise the right of citizenship and deposit the ballot of a free man. A great sensation was caused by one Congressman

asking R-v MacAllister this question: "If the devil wanted a Constitution for his dominion, would it im-Prove the place any to put God in said Constitution?" Our opponents were largely cov-nanters, and in the concluding speech Rev. McAilist r said the vials of wrath were about to be poured forth upon his country because this nation refused to recognize God and Jesus Christ in the Constitution. We must have

A roar of applause was caused at this point by some one suggesting Col. Brickenridge, The battle is over, we have won again; but the lib-

erty loving citizens of this country must never cease to watch the National Reform Assoc ation. In twenty-tight days the National Spiritualists Association secured fifteen thousai d protests by personal signature. All the spiritual press nobly aided the Secretary in this most. his work. Beside our remonstrants the Free Thinkers pre-

sented thousands; one club in Brooklyn, N. Y., sent twelve hundred, signed by persons of all denominations; San Francisco sent about one thousand, and Haitford, Conn., a monster protest. The State of Wisconsin sent direct to the Judiciary Committee

## METINGS IN NEW YORK.

The First Seciety of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 66th and 87th Streets, on Seventh Avenue, entrance on 67th street, ware the BANNER OF LIGHT can be had. Services Bundays, 164 A.M. and 76 F.M. Afternoon meetings for facts and phenomens at 24. Society of Spiritual Research.—Meetings are held Tuesday ovenings, at A cicock; inspirational speaking, trance and test modiumship, interspersed with music, recitations, etc., the only week day Spiritualist meeting in New York. Sey-mour Van Brocklin Chalman, P.O. Box 1007. A delphi Wall, Seid Streen, between Brondway

Adelphi Hall, 53d Street, between Broadway and 7th Avenue.—The Ethical Spiritualista' Society meets each Sunday at 11 A. M. and 74 P. M. Mrs. Helen Temple Brigham, speaker.

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

Carnegie Building-Chapter Room.-" M. A. N."

writes: Mr. Edgar W. Emerson is one of the most remarkable platform test mediums now before the public. His envagement with our Society for the present month has been productive of great good. Large and appreciative audiences, three times a day each Sunday, speak louder in his praise than words of mine can do, and all rearet that next Sunday will

On Thursday evening. March 26, a parlor entertain-ment will be given at 128 West Forty-Third street, under the auspices of the Ladles' Ald Society. This is to be a tasimoniai to Mr. Emerson. In addition is to be a t-stimonial to Mr. Emerson. In addition to his Sunday work, he has given his services one evening each week during his stay with us, assisted by other local mediums, for the benefit of some good object, in connection with the Ladies' Aid Society. This they thoroughly appreciate. Next Sunday we celebrate the Forty-Eighth Anni-versary of Modern Spiritualism. Afternoon meeting commencing at 2 o'clock, evening at 8. The evening will be devoted largely to tests by various mediums, interspersed with fine music.

"Success is the reward of merit," not of assumption. Popular appreciation is what tells in the long run. For fifty years people have been using Ayer's Sarsaparilla, and to day it is the blood purifier most in favor with the public. Ayer's Sarsaparilla cures.

# PENNSYLVANIA.

Pittsburg. - John H. Kulght, Vice-President, writes: March 10, 11 and 12 were red-letter days in the history of the First Church of Spiritualists. Pittsburg, Pa.

The special interest was occasioned by a short Wight Mr. Wiggin is filling an envagement in Washington this month, and by special arrangement wa-induced to pay us a flying visit as before mentioned.

The mere announcement of his presence brought out a large audience at each of the iour special meet-ings held, and the Cause in this of the was given quite a boom. After short, but always interesting talks, Mr. Wiggn surrendered hunself to his control, and gave remarkable evidence of the nearness of our spiritfriends, and their willingpess to communicate when opportunity is offered. At a single meeting from one hundred to one hun-drad and twenty-five names were r ad from ballots

furnished by the audience, and man, other names and tests rame independently of those so written. It was a pu a ant and profitable time for all, our only rearct being that the visit was so brief. Our speaker for the month, Mr. Lyman C. Howe, is

giving us a grand literary and spiritual treat in his matchless left ires.



Thursday evenings, at 7½ o'clock.

Chelsen.-Spiritual meetings every Sunday evening at 7% at 206 Broadway. Mr. Geo. F. Slight, Chairman.

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

exception will be made in the case of societies which hold only week-over ing meetings. Our directory of Boston meetings will, however, be contin-ued as heretofore. The reports of any service in Boston that fall to reach this office on Monday will not appear in THE BANNER of that meet week.

Boston Spiritual Temple, Berkeley Hall. J. B. Hatch, Jr., Sec'y, writes: The Boston Spiritual Temple never had such audiences as are filling Berke ley Hall during the present month. Moses Hull is the speaker, and that seems to tell the story. It was pleasant to see in the vast audience so many old workers, and it seemed as though we were celebrating our Anniver sary. All were made glad to see with us again Dr. U. K Mayo, who has been sick for many months. The doc-tor is a power in the Society, and we hope for his speedy recovery.

The Society and its friends were happy to again see with them Mrs. Carrie L. Hatch, one of the Directors, who has been missed for the last month on account of a severe sickness.

The exercises opened with congregational singing. conducted by Moses Hull, at the close of which Mes-dames Foster and Crawford rendered a duet. Mrs. Mattle Hull followed with a poem. Another duet by Mesdames Foster and Crawford.

President Banks then introduced Mr. Hull, who be-Revelation: What the introduced Mi. Full, who be gan as follows: My subject last Sunday was "Divine Revelation: What it is Not." I will for the present continue in that line, and later take up the other side of the question; I will now continue the argument left upfinished, 2 Cor.: Hi.: 6. The particular point I wat to impress is that the time would come when a new covenant would be made. In that new covenant there would be no written law. "I will write my law in men's hearts." The New Testament was against written law. The Old Testament may be true, but I have shown you that it was not a divine revelation. It is a library; it contains the writings of more than a hundred authors. The Psalms are called the Psalms of David. All we know is that David wrote two or three of them-that poem was not written in David's

time. The New Testament is not like the Old, yet it bears no more ev dence of being a divine revelation. Those who wrote the New Testament never saw the original Greek; there was not a Grecian among them; they were all Jews, and spoke the provincial dialect of the Gallleans. There i no original Greek Testament-none within three hundred years of Christ. No scholar disputes me to-day, but would have pretty nearly

Suppose some one got into a dispute, some time from now, concerning what I now say: the Secretary writes me, and I write him what I have said. He copies the letter, others copy his—which is the origcopies the letter, others copy his-which is the orig-inal letter? I want the autograph of the men who made the New Testament. We have copies that have been copied from some one, from ignorant transcrib-ers, who were liable to make many misiakes. St Augustine copied and put on the margin what he could not make out. Under Henry VIII. there was a copy called the English, then the Catholic. I say there are no Catholic (Fisher means universe) but copy called the English, then the Calholic. I say there are no Catholics (which means universal) but the Spiritualists. The Greek is limited, the Roman is limited. The Latins quarrelled, and burned all the manuscripts. Then it was put from Latin to Greek, to get a Greek Bible. The Latin Vulgate is a common language; no one who is posted will call in question that when the revised version came up there was con-tusion. When King Lames' averlap was brought out fusion. When King James's version was brought out the documents were not in existence to make an origthe documents were not in existence to make an origo-inal translation; there were no original manuscripts, but thousands of copies of Greek Testaments. No one could tell how old they were-did find anachron-isms-until they had thirteen of the Gospeis, six read one way and six another-they threw the other out, or put it on the margin. In 1944 = German named Titing want to Monnt

or put it on the margin. In 1844, a German named Titian went to Mount Sinal, on the top of which was built St. Catherine'z-with no door to get in by. They let a basket down and up. This Titian learned there were manuscripts there, and got the privilege of going there, and found a manu-script much older than had been published. He went in 1859 and got the balance, which is the Sinaitic ver-sion of the Greek Testament.

sion of the Greek Testament. In 1818 Baptists made fun, as they do now, of our re-ligion. The Methodists put water on their heads. The Baptists went under the water. They said John took Jesus into the water. You do n't do it right. You should affect the water by plunging; many translated "I baptize with the water" in the water. Each could have his own if he could have the right translation. The Unitation said that is not in the orighnal.

The Unitarian said that is not in the original; everybody called for a new translation; they had though every one would have his or her own. Some-though ad to be done to stop if. So a great thought came to them: Have a Bible Union. We will have a translation that every one can agree on. They found

in active pair in the three se vices to be held next Sunday—Anniversary exercises. He will occupy the Berkeley Hall platform each Sunday in May.

THE BANNER OF LIGHT is for sale at each session, and subscriptions to it are taken.

Hiawatha Hall. - The United Spiritualists of usual developing and healing circle Sunday morning, March 22, conducted by Mrs. E. C. Farnum, with sat isfactory results.

Alt-rnoon services opened with invocation by Mrs. Irwin: Mrs. G. M. Hughes, Mr. Hancock, Mrs. Irwin, Mr. Huot, Rev. N. D. Sherman, Mr. H. W. Martin, Mrs. Robertson and Mrs. Hatch, each made remarks,

Mrs. Robertson and Mrs. Hatch. each made remarks, pave tests or psychometric readings; recitations by Mrss Katle Busler and Mrs. A. E. Sherman, closing with remarks by Mrs. Farnum, presiding officer. Evening session invocation by the Chaplain, Mrs. Irwin; music by Mr. Coolbaugh and Mrs. Judkins; interesting remarks, tests and readings were made and given by Mr. C. W. Quimby, Mrs. S. E. Rich, Mr. Coolbaugh, Mrs. Guiterez, H. B. Hersey, Mrs. Gough, Dr. Geo. E. Dillingham, Mr. Blackden, and recita-tions by Miss Katle Butler and Mr. French, Mrs. E. C. Farnum, presiding. The United Spiritualists of America corporation

The United Spiritualists of America corporation held its annual meeting and election of officers on Saturday evening, March 21. The following officers were elect-d: Dr. Gro. E. Dillingham, President; Mrs. E. C. Farnum, First Vice President; Mrs. Susile R. Dillingham, Second Vice President; W. F. Cool baugh, Recording Secretary; E. A. Blackden, Finan-cial Secretary; Mrs. C. A Smith, Treasurer; Mrs. Mary Irwin, Chaplalu; H. B. Hersev, Marshall; Miss Bertha V. Judkins, Inside Guard; Mrs. L. B. Coombs, Outside Guard; Dr. Geo. E. Dillingham, Mrs. E. C. Farnum, Fred A. Farnum, Mrs. Susile R. Dillingham and Mrs. C. A. Smith, Directors, for the ensuing term of six months. The Corporation starts on its third year under favorable auspices.

The Ladies' Spiritualistic Industrial Society-S. Etta Appleton, Sec'y, writes-met at Dwight Hall, 514 Tremont street, Thursday alternoon and evening, March 19.

We were delighted to have our President, Mrs. M . Brown, with us again after her long illness. The evening's entertainment commenced with song

by Mr. J. B. Tyler of the "Black Swan Jubilee Com-pany," who was beartily applauded. Mr. Charles Walker of Salem presented his teauti-

ful diorama and magical mirror. The sc nes pre sented were beautiful beyond description. The enter tainment was made especially interesting by the in-troduction of vocal and instrumental music by Mr. Walker and his daughter, Mrs. M. F. Lovering and Mrs. C. Bishop.

The Society was so delighted with the views that it Intends having them repeated in the near future, and would recommend "Walker's Magical Mirror" to all societies desiring an evening of "Art, Mirth and Music."

Thursday, April 2, we will serve a "Patriotic Sup-per," and will on that evening have anniversary ex-ercises.

First Spiritual Temple, Newbury and Exeter Streets.-A correspondent writes: Sunday, March 22 at 11 A. M., P. L. O. A. Keeler gave a séance for mental and physical manifestations.

At 2:45 P. M. and 7:30, evening, Mrs. N. J. Willis's guides delivered very able discourses to large and in-

guides delivered very able discourses to large and in-creasing audiences. Next Sunday, March 29, this Society commences its Anniversary meetings, which are to continue four days at the Temple. [See program on fourth page, present issue.—ED.]

Harmony Hall. - James Higgins writes: Out meetings do a great deal of good. It is indeed a pleas ure to listen to facts given through the agencies of mediums developed through Mr. Nelke, but most of all is the attention drawn to the development of spirit

The beautiful work done by Mr. S. H. Nelke is highly appreciated. Not alone a grand and wondrous More the second second second second second second would be work, but also a help, as time must tell, to all who are weary and heavy laden. As usual our good mediums were present. BANNER OF LIGHT always for sale.

Rlysian Hall. - "L. L." writes: The earnest work of our Society and our President continues to bear the stamp of the truths of the glorious Cause of

Spiritualism. The week's work was properly crowned by that of Ine week's work was properly crowned by that of Sunday. At the morning circle, with increased at-tendance, the spiritual communion and development was of superior help to all. Mr. H. B. Hersey, Mr. Geo. Hancock, Mrs. O. R. Hatch, Dr. West, Mr. Lathrop and others were the mediums.

The Helping Hand Society met as usual, Carrie L. Hatch, Sec'y, writes, Wednesday, March 18. America (incorporated) - "B." writes - held the Meeting presided over by the Vice-President, Mrs. F. . Piper

The evening was devoted to a reception to Moses Hull and wife, and the hall was full to overflowing. Mrs. Waterhouse was the first speaker, and she welcomed our guests in behalf of the Helping Hand Soci comed our guests in behalf of the Helping Hand Soci-ety. Mr. Weaver, one of Mr. Hull's dearest friends, spoke in highest terms of the couple, and his remarks were well received; Miss Lucette Webster gave two choice selections; Mr. Tisdale saug several times dur-ing the evening, also Mrs. Hattle Mason; Mrs. Hull made some choice remarks, as did Mr. Tisdale; Mr. Hull then responded and entertained all with his other remarks.

Dithy remarks; remarks were made by Dr. Biang and Mr. Lewis. Next Wednesday we celebrate the Anniversary of Modern Spiritualism. We hope to see a large num-

Commercial Hall.-N. P. S. writes: Sunday, March 21, 11 A. M., Mrs. A. Woodbury, Mr. William Hardy, N. P. Smith, tests and readings; Mrs. Nellie Carlton, singer.

At 2:30 P. M., Mr. I. Baxter, remarks; Mr. William Hardy, invocation and readings; Mrs. E. R. Brown, tests; Mrs. L. J. Ackerman, readings; Mrs. A. P. Guiterez, tests and readings; Mrs. Terry, tests; Mrs. L. Goff, Mrs. A. Woodbury, N. P. Smith, psychometric delineasitone delineations.

At 7:30 P. M., Father Quint, remarks; Mrs. A. P. Guiterez, Mrs. E. R. Brown, Mrs. A. Woodbury, N. P. Smith, Mr. William Hardy, readings; Mrs. M. F. Lov-ering, Mr. I. Baxter, Mr. J. Davis, Mrs. Jones sang.

0HI0.

Lima .- "Buckeye" writes: With Sunday, March 15, Mr. J. Frank Baxter ended his engagements in Lima.

The subject of the lecture given was "True Hero-ism vs. Moral Cowardice." The verdict was "the best yet!" The illustrations were fine, and the ap-ulations inclusion of a sub-

best yet!" The illustrations were nne, and the applications timely and telling. In the evening the largest audience of all attended, excepting the one in the Opera House, which had been made free, and accorded Mr. Baxter the closest attention. His subject was "Modern Spiritualism in the Dawn of Victory," and suffice it to say he did it instead

The séance that followed was the most forceful one of all Mr. Baxter has given here, and not one but has be-n tull of interest, and to degrees marvelous. Congratulations and "God speeds" were numerous.

to was surprising to witness the crowds about him to shake hands, and to say "good bye"; remembering how timid many of these venturers into a Spiritualist meeting were when Mr. Baxter came here a stranger in January to talk Spiritualism to a community that had so many strange and adverse ideas concerning it. The Society, at a noon-meeting called on this sun

ay in question, voted heat tily a set of resolutions, which the Secretary had prepared for the Committee, of which he was a member, and which this Commit-tee presented to the Society for action. The last week of Mr. Baxter's stay was one of din-

ners, parties and receptions tendered by several to him who had won honors for Spiritualism in Lima, and brought comfort and cheer to hundreds whom he interested in the great subject. Mr. Baxter will be re membered in Lima very pleasantly as a gentleman, a lecturer and a medium.

## WYOMING.

Casper.-Robert A. Crosthwaite writes: On Sunday evening last a small number interested in Spiritualism met at the residence of Mrs. Henry Sproll, for the purpose of effecting an organization for investiand the Truth Seekers' Circle was formed, with Mrs. Vedder as President, and Mrs. Sproil, Secretary. One dollar was assessed on each male member for books

dollar was assessed on each male memoer for books and stationery, which were ordered at once. Subsequent meetings will be held each Sunday evening at the residence of the President, and Psy-chical Research will be continued with an interesting and persistent effort.

"I have taken Hood's Sarsaparilla for about one year, having been troubled with catarrh, and I find great relief in this medicine.

EVA P. SHAW,

57 Webster street, East Somerville, Mass."

#### Hood's Pills cure all liver ills.

Amony the protests presented before the Commit-

tee by myself was one of which I was justly proud, a paper containing the names of all the members of the tamily of our belowed brother, the late Prof. Wm. Dent n—also a protest from Le Roy Van Horn and tamily of Chicago, Ill. Mr. Van Horn is the founder of "Flag Day"; there was also a protest of one of "the Bay State's" noblemen. Mr. John Wheeler of Orange, Mass., well known to all the Spiritualiets of

this country. Now, then, in the rame of all we now enjoy, let us agitate this subject at all our gatherings, especially at our camp-meetings; cannot we devote one day to patriotic services-a Constitution Day?

#### ILLINOIS.

Chicago.-G. W. Eichelberger, Sec'y, writes that the greatest interest has been aroused of late in this city by the presence of that grand instrument of the spirit-world, Mrs. Ada Foye. For the past year and a half she has officiated as pastor of the First Spiritualist Society of the South Side, at Unity Hali, 77 Thirty-first street. The phenomena there presented each Sunday afternoon and evening through her medial powers of clairvoyance, clairaudience, writing and rapping, have been of the highest and most convincing ord r; the tests of spirit presence that are given from that rostrum are so true, so replete with facts and incidents connected with the manifesting spirits in earth-life, together with full names, and names as well of the persons to whom the messages are sent, that they unquestionably carry conviction with them.

The great work that this grand medium of the spirit world has done for us, the broad and deep foun-dation she has la'd for the rearing of a grand edifice in the future for the glory of the Spiritual Cause, is beyond conception.

Mrs. Foye will cease her labors in Chicago at the end of the present month, and will make a brief so-journ in California for the improvement of her health, returning again to Chicago in the fall, when she will, we sincerely hope, resume the work she has so au spiciously begun here.

We bespeak for her a hearty and generous welcome from the many friends she has in the summeriard of California; in honoring her they will honor the Cause she so ably and so truthfully represents.

#### WISCONSIN.

Milwankee .- "H. S. R." writes: The Unity Society is doing valiant service in the vineyard of truth. Meetings are held regularly every Sunday evening; and a mid-week meeting affords investigators an op-portunity to examine the clasms of Spiri ualism, on its phenomenal plane. The attendance is slowly but steadily increasing. The daily papers do not give us much gratuitous attention, but when they do turn their eyes in our direction treat our work with respect. (After all, is not that what we most desire-justice, not charity?)

The Society has just moved its quarters. Lincoln Hall, which it has occupied, is a flue, commodious rain, which it has occupied, is a nos, commodious place, but Ethical Auditorium is a handsome, church-like interior, with stained glass windows, gallery, folding chairs, seating capacity of five hundred, spa-clous rostrum, and in connection neatly furnished parlors, with plano for our use for social purposes, classes, etc.

This month we are opening the Sunday evening meetings with a half-hour song service, and find it of great value in increasing the harmony and good will so conducive to the success of a society.

Our good Brother Grumbine is going to make the writer a call on March 30, on his way to his next appointment, and we are planning a reception for him, when the Milwaukee Spiritualists will extend him the

hand of loving good-will. Mr. Will C. Hodge will serve Unity Society during April; and Rev. J. C. F. Grumbine during May.

#### RHODE ISLAND.

Providence.-Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association met March 22, at Columbia Hall, No. 248 Weybosset street. Miss Lizzie Harlow of Haydenville, Mass., was our speaker;

she is always warmiy welcomed at our ball. Afternoon Exercises, Plano solo; singing by the au-dience; invocation by Miss Harlow, followed by a masterly lecture on "What is the Need of the Hour?" Mrs. Ogden followed with tests, which were all recognized.

nized. Evening—Plano solo, Miss Jennie Reynolds; a song by Miss Gertrude Johnson; invocation by Miss Har-low, then a lecture, which was an able effort; a very large audience was present; Mrs. M. Ogden followed with remarkable tests—all of them recognized. This being her first appearance here, she was congratu-lated by every one on her success. \_\_\_\_\_The BANNER OF LIGHT for sale at the door of our

Hall every Sunday.

the great skin cure, followed by mild doses of CUTICURA RESOLVENT (the new blood purifier), will afford instant relief, permit rest and sleep, and point to a speedy cure in every form of torturing, disfiguring skin humours.

Fold throughout the world. British depot: NEWREET, London. POTTER DRUG & CHEM. CORP., Boston, U.S.A.

# THE SCIENCE OF DEVELOPMENT

The Law Lately Discovered. NEWLY developed mediums the proof of greatness in mediumship and rapid development. **PRIVATE CLASS FRIDAYS**, at 8 P. M. **EXAMINATION FREE** of charge. Only those **ACCEPTED** where **PROOF** can be given of the possession of the talent. **S. H. NELKE**, 604 Temont street, next to corner of Dedham street, Boston. cow Dec. 7.

THE ANGEL OF HOREB. A Critical Re-CRAVEN. Paper. Price 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

#### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrr. M. Evans, President.

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

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

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums." Au-gusta Chambers, President.

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.-Meetings Sunday at 3 and 8 P. M. Mrs. L. A. Olinstead, Medium. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 8 o'clock, at Small's Parlors, \$27 Franklin Avenue (near Greene).

'Single Tax Hall, 1188 Bedford Avenue.—"Spread the Light" Society meets every Sunday at 3 and 8 p. M. Pres-ident, Mrs. E. J. Bowtell; regular speaker, E. J. Bowtell.

#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 5th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Sciencetary, Wrank H. Morrill. Services av 10% A. M. and 7% P. M. Lyceum at 2% P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% and 7% P. W. Hon. Thomas M. Locke, Pres.

#### MEETINGS IN CALIFORNIA.

San Francisco.-W. J. Colville (lecturer) and E. A. Whitelaw (violinist) conduct regular exercises in Anchor Hall, Market and 6th streets, every Sunday at 104 A. M. and 74 P. M.; also Mondays and Wednesdays at 24 and 8 P. M., and Saturdays at 24 P. M. Sessions of School for Psychic Science at convenient hours during the week, as announced from the platform on Sun-days.

davs.

Oakland.—Congregation of Truthseekers meets in Ham-ilton Hall, 13th and Jefferson streets, every Sunday at 3 P. M. and Friday at 8 P. M. Lectures on Spiritual Science in the Synagogue (one block distant) Tuesdays and Fridays, 3 P. M. W. J. Colville, regu-lar lecturer. H. M. Young, Secretary and Treasurer.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity moets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 197 South Paulina street. Services every Sunday 11 A. M., 2% and 7% P. M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednes-

First Society of Spiritualists mests at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Oors L. V. Richmond. Band of Harmony. Thursday, 74 P. M., Orpheus Hall, Schul

WASHINGTON, D. C. First Society, Meiserott Hall, 18th Street, be-tween E and F.-Every Sunday, 11% A.M., 7% P.M. M. O. Edson, Pres.

MILWAUKEE, WIS. Spiritual Unity Society meets at Sthical Auditorium, 559 Jafferson street, every Sunday at 7% P.M., and Thursday at 8 P.M. J. C. Bigler, President.

day, 8 P. M.

lar Theatre.