VOL. 79.

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

BOSTON, SATURDAY, APRIL 4, 1896.

82.00 Per Annum,) Postage Free.

NO. 5.

FROM OUR FOREIGN EXCHANGES.

Translated for the Banner of Light by W. N. Eayrs.

Sidi Ahmed and Dr. Martinet.

[From L' Etoile.]

MARTINET, graduate of the Polytechnic School, and Doctor of Natural Science, was called to Cairo to settle the estate of one of his uncles, of whom he was the only heir. He remained in Cairo about two years, and employed his time in studying the customs of the Cophtes, who, according to the general opinion, are descendants of the ancient Egyptians. There is reason to believe that the general opinion is correct, and that the Cophtes are really the descendants of the subjects and contemporaries of the Pharaohs. Many of them are thought, as were their ancestors, to possess a profound knowledge of the secrets and practices of magic, and they are proud of their title "Magician," which, however, the Europeans ridicule.

Doctor Martinet shared, of course, in the prejudices of his countrymen about the Cophtes. When the name "Cophtic magician" was pronounced in his hearing, he used to burst out laughing, because, in his opinion, these could be only skillful tricksters, and. although they called themselves by the honorable title of physicians, this was but a piece of their effrontery, for they could not seriously be compared to the doctors of the West.

In vain did certain persons who had seen these magicians at work represent to him that they were in possession of a true science which is unknown to the wise men of Europe. He merely shrugged his shoulders. According to his opinion, outside of mathematics, physics, chemistry, astronomy, there was nothing that deserved the name of science. The Cophtic magicians were a set of ignorant tricksters. This was his firmly rooted opinion. Impossible to make him think otherwise.

However, he made the acquaintance of a Cophtic magician, to whom one of his friends had introduced him, and their relations were of a very agreeable nature. The Cophte was a man of distinguished manners. He was of ready wit, very intelligent, and well versed in Oriental literature. He spoke fluently English, French and Italian. Moreover, he possessed a very handsome fortune, to which he knew how to do honor. He used to wear a rich and elegant Oriental costume, and dwelt in a splendid palace. He had the reputation of being an extraordinary magician, and the people of Cairo, Christians and Mussulmans alike. affirmed that he was the incarnation of an intelligence superior to humanity, who had been pleased to come upon earth to make known to men the immense power of the superior spirits whose charge it is to assist the Supreme Being in the government of the universe.

The Cophte himself, however, did not make any such claims—he did not pose as a magician. He claimed to be simply a man whom the concurrence of fortunate circumstances had enabled to procure the fine fortune that made it possible for him to obtain all the comfort he desired, and if, occasionally, he performed some marvelous deeds, it was, he asserted, because he had received from on high the mission to make known to men the extent of the power of God. He was, he said, an instrument which the Deity deigned sometimes to use-nothing

Dr. Martinet asked him if he was acquainted with physics, chemistry and natural history. Sidi Ahmed did not blush when he confessed that he did not know the names, even, of these three sciences. Accordingly, M. Martinet, who, as a man of science, liked to aid the advancement of his fellows in knowledge, proposed to teach Ahmed the principles of physics. Sidi replied that he should be very glad to learn them, and consequently the Doctor began to unfold to the Cophte a number of principles and theories to which he listened with a perfect skepticism. He admired the ingenious theories devised to explain certain phenomena, but he did not believe them.

One day Dr. Martinet was developing the for a long time he was unable to recover the theory of universal gravitation, and said to him: "All bodies are attracted toward the 1?" he asked himself. centre of the earth. You see this cap? I throw it into the air; it does not remain there; Orientals have a science of which the West it falls immediately to the earth, to which it is has not the least idea. irresistibly drawn."

He threw the cap toward the ceiling of the room; but scarcely had it left his hand, when the Cophte extended his hand toward it, now only a little distance from the ceiling, and in spite of the law formulated by Newton, and, to the great surprise of Dr. Martinet, the cap remained in the air, and did not fall to the floor. An unknown force opposed its fall, and gave the lie to the Doctor's teachings.

Another surprise was in store for our learned European. Desirous, without doubt, to join the cap. Sidi Ahmed leaped into the air and remained suspended there. He maintained for several minutes a vertical postion; then, as if unconcernedly lying in bed, he assumed a horizontal position, resting midway between the ceiling and the floor. Dr. Martinet rubbed his eyes, asking himself if he were dreaming, dens, and for this reason it was somewhat isoor if he had lost his sight.

electricity. He had before him a battery, and on the first floor I could work without disturbwas causing, by means of the electric current, ance, and prepare myself for my half yearly light articles at some distance from him to examinations. move without contact with the wires. Sidi 'That day I was studying, I remember it without the wind was howling and the storm

heavy tables, toe chairs, move and frisk about; by the mere force of his will a heavy wardrobe that stood against the wall of the room was made to move forward four feet from the wall. Dr. Martinet was a Materialist; he believed

neither in God nor the devil. This day, how ever, he was half converted; he believed in the somebody in my room was moving papers and not think that I have been asleep, but I have

From that day he suspended his lessons. "Of what need," he said to himself, "to teach a man who already knows far more than I

Sidi Ahmed was not an ungrateful man. One ting while taking their coffee and smoking the lany, Austria. chibouk in Sidi's splendid dwelling, the Cophte suddenly stretched himself his length upon the divan on which he was sitting, and remained as if he had lost consciousness. He lay in this condition motionless so long, that the Doctor, thinking that he was ill, became alarmed and much perplexed, not knowing what aid to render to arouse him from that suffering from an hallucination. which he believed to be a serious attack. But Sidi was not ill; he was in a trance.

some noise which he heard behind him, and, on looking round, he saw another Sidi Ahmed. like in form, costume and features to him who lay upon the divan, motionless as a dead body. The only difference was that this Ahmed was Ahmeds instead of one. Sidi Ahmed, the live ents wrote to me on the whole very regularly.

less and icy cold. M. Martinet could not believe his eyes. thought that he was the victim of hallucina tion, and, to assure himself that he was not, he pressed strongly the hand of the second Sidi Ahmed. For ten minutes he held it; it was really flesh-impossible to doubt the fact. However, gradually the hand became less firm. grew soft, then vaporous, as did the whole body, and finally was dissipated into the air, while Sidi began to revive, and at last arose from the divan, appearing like one who has just been aroused from a deep sleep.

Still another surprise for the Doctor. One evening, some time later, Sidi said to his would-be teacher, who was beginning to feel that in science he was merely a little scholar: "Think of some one who is now dead, whom you have loved. I will cause him to appear to

The Doctor thought of one of his friends, with whom he had pursued his studies, who, soon after having graduated from the Polytechnic School with the highest honors, was attacked by a sudden illness, and died.

Whilst he was thus recalling his friend, Sidi had laid himself upon his divan and had gone again into a trance. In a few minutes the Doctor perceived before him a vaporous, in distinct mass, that gradually took form and at last became the image of his friend, clear, distinct and living. It was, indeed, his friend whom he had so dearly loved and for whose loss he had so bitterly grieved. This friend looked at him tenderly, and, taking him by the hand, said to him: "Do not mourn for me; do not regret my death. I am now more alive than I ever was. The body is a tomb, and to MHE family of Signor N., consisting of himsay that a man dies is to lie. Man is dead only so long as he inhabits his sepulchre of flesh. The day on which he leaves it, he becomes earth is death; what you call 'death' is the passing into the true life.'

Having said this, the figure was resolved again into vapor, and vanished into the air, and Sidi Ahmed awoke.

As to Dr. Martinet, he was neither dead nor alive; he was as if he had never existed; and control of himself. "What am 1? Where am

This last experience convinced him that the

The Unexpected Appearance of my Brother.

(From La Revue Spirite.)

TTOW shall one explain, except by the doctrine of Spiritualism, the following fact that came to me personally at the time when, sound in body and mind, I was wholly engrossed in my studies in organic chemistry at the Polytechnic School of Zurich?

It was the 14th of November, 1883. I was in my second year's course of chemistry, and was living with an aged widow, Mme. Wild Luthi, No. 8 Muhlebach street.

The house in which I lodged faced the street, but was surrounded on all sides by little garlated from the other houses. The quarter Rice-Another day he was teaching the Cophte bach is rather a quiet place, and in my room

aid of a battery, but simply moving his hand | zol, according to the course of the celebrated | from Vera's room a sharp cry of distress, and through space, he made the furniture, the Prof. Victor Meyer. My thoughts were at the all hastily ran thither, to find her in convultime absorbed in the study of Azo-benzol and sions, from which for a long time no remedies Diazo-benzol. As it was beginning to grow availed to relieve her. dark, I went near the window in order to see better, and to finish more quickly the group 1 reply to the anxious questions of her family as had commenced.

ically, and saw upon the wardrobe that stood enveloped in frightful darkness; the tempest before me, the outlines of a human face. Much was raging about me, and its continuous roar astonished I stopped my work in order to ex-stunned me. A flash of lightning disclosed to evening, when he and the Doctor were chat-moment in the Agricultural School at Dub- all grew dark again. A little time after anoth-

I got up, and went nearer to the wardrobe, and as I did so, the image abruptly vanished. Seized with fear, I lighted my lamp, and ran to tell Mme. Luthi the cause of my terror. The good old lady quieted my fears by telling me that my too close and continuous study had over excited my brain, and that I was then

I thought no more of the occurrence, and busied myself as usual that evening and the and delighted by the contents of this dispatch, The Doctor's attention was attracted by following days in preparation for my examina-

Eight days after Miss Louise Bleule, my former instructor in English, came to see me. She asked if it were long since I received news from home, to which question I replied by saynot lying down, but was standing firmly on his ling that I had been expecting for a long time a serious wound on his head. feet-alive, active and smiling at the Doctor, an answer to two letters that I had sent, and who was stupefied at the sight of two Sidi that I was surprised at the delay, for my par-

ing, reached out his hand; the Doctor took it; To this she made answer: "Your parents are it was real flesh and blood, and warm, where- much to be pitied, for a great sorrow has fallen boded a hurricane. When my watch was endas the hand of him lying on the divan was life- upon them. Your brother Antoine has just ed I went below to my cabin to warm myself died suddenly at Dublany."

"What!" I cried, overcome with "he is dead? and when did he die?"

"On the 14th of November," said she; "as a proof here is a letter from your sister Helen."

This letter confirmed the fact. I was then certain that I was not the victim of hallucination when I saw the face of my brother Antoine on the evening of that day. It was a sign given to me by my deceased brother at the moment of his disincarnation, that death is not the end of all.

Some days later I met the Abbé Lochbrunner, an honest, humble, charitable and disinterested man, always ready to help the unfortunate. As he knew my brother, I told him of his death, and also of the apparition that had come to me.

The Abbé remained thoughtful a few minutes, and then said: "My dear friend, we believe in the existence of a Supreme Being, in possible for me to regain my vessel. I resigned the future life, and the existence of the soul after death. What is there surprising, then, in the fact that you saw the face of your brother, and at the moment of his departure? Between our earthly life and the life beyond the grave there are more intimate relations than you think-than you even suspect. Be sure, my dear sir, that this apparition of your brother is a sign of his great affection and attachment to

A Brother Saved from Death by the Apparition of His Sister.

[Front Annali dello Spiritismo.]

self, his wife, his daughter and his son, who had been recently promoted to the position of ensign on board a man-of-war, passed the alive and forever. What you call 'life' on the summer in Paolovsk, near Petersburg. From their earliest infancy brother and sister had for one another an affection almost idolatrous.

The young ensign being obliged to leave the family to serve one month on board ship, his people accompanied him to the port from which he was to sail. As he took leave of them he turned to his sister and said:

Do not forget me, little sister. You are called Vera, which means in the Russian language 'Faith.' Think of me, and all will go

"Do not fear," answered the sister. "I will follow you with my thoughts. But do not run into danger unnecessarily. The sea is so ter-

rible a thing." "Fine sailor you will make," said the father, "with your forebodings and your superstition," forcing himself to jest in order to lessen the grief of separation.

Time passed. Letters came frequently from the son, and at home there was a feeling of confidence as the time for the return of the young man rapidly approached.

But the weather, up to this time calm and propitious, suddenly changed. A violent tempest, accompanied with rain, began, and for several days raged with unabating fury. One day the storm was especially furious, and all that day Vera was so agitated that no one was able to calm her. She spoke constantly of her brother, and the thought of the danger in which he might then be was a cause of incessant anxiety and terror. Toward evening her distress became so great that she was really ill, and was persuaded to retire to her room earlier than was usual.

At midnight all in the house was quiet, but

looked on with admiration; then, without the well, the chemistry of the derivatives of Ben- was raging fearfully. Suddenly there came

When she was able to command herself and to what had happened to frighten her so, she Suddenly I was disturbed by a noise as if replied: "I have had a terrible vision. I do crumpling them. I raised my head mechan- seen a fearful sight: At first everything was amine it more closely, and I saw distinctly the me a tumultuous sea white with foam, and in face of my brother Antoine, who was at that the midst of the waters I saw my brother. Then er flash pierced the clouds, and by its light I saw my brother again, stretched out upon the beach and blood flowing in streams from his head. At the sight I uttered a cry of terror and awoke to consciousness."

The evening of the next day the father received from Kronstadt this telegram: "I am alive, and sound. Thanks to Vera. I shall come home to morrow. Your son, N.

As may be imagined, Signor N. was stupefied which was not wholly comprehensible to him. The mystery was soon solved, however. The morning papers gave a detailed account of the wreck of the ship on board of which was his son. He immediately set out for Kronstadt, and there found the young man alive, but with

This is the young man's story:

"On that unfortunate day the ship was near the island Aland. The wind suddenly became boisterous, and continued to increase, and forewith a cup of tea. This done, I put on drier Boston in the seventies as Chairman of the celclothing, and went upon the deck again to observe the storm. The ship became unmanage able, and, unable to struggle against the waves, was at the mercy of the wind,

"I thought of you all at home, and especially of Vera, and, in spirit, asked her to pray for me, and save me, with all the crew, from what seemed to be an inevitable disaster. In the midst of the roar of the waters, and above the howling of the wind, there was heard another noise. The unfortunate vessel had been hurled violently upon a rock. The shock was so terrible that all on board were thrown down, and I was pitched into the sea.

"While I was struggling with the waves, and trying to swim to the ship, a flash of light came from her bows, and the report of a cannon followed, to signalize that we were in distress. gradually became convinced that it was no m; self to the will of the Omnipotent One, but made every effort not to allow myself to be drowned, but to float on the waters, if perhaps

some rescue would come. "Suddenly, when thinking then of Vera, I per ceived something approaching me, like a luminous cloud; this shortly assumed the form of a human being, and then I saw my sister Vera, who, smiling upon me, stretched out her arms as if to indicate the direction I was to swim, and then went before me. I followed the anparition, and how far I went swimming, I do not know, but only this; that all at once I telt a sharp pain in my head, and then I fainted. The next day some fishermen found me upon a rock, unconscious, with a wound in my head, ten miles away from the place where the vessel was wrecked."

The Death of a Child.

[From La Lumlère.]

TERE follows the simple story, rigorously exact, of the manner in which the soul of a lovely little girl of thirteen years, Alice V --- , left the earth.

She was the cousin of one of our friends, who, two mouths before, had a dream in which this event was foretold, but who was at the time of the dream unaware that his young relative was ill.

The father of our friend wrote to him on the 10th of December, 1894:

"This is the way our dear Alice left the earth. She had been playing dominoes with her father; she had said from time to time; 'I am afraid that they are coming for me. It is not you, but me, they want.' Then she went

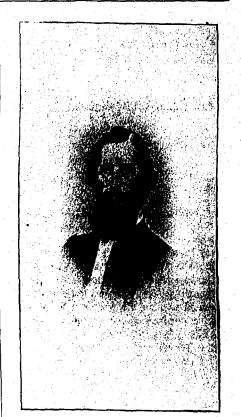
About eleven o'clock she called her father, and these are the words she said: 'You know, my dear papa, that mamma is calling me. Come, let me kiss you. I love you very, very much, but I must go with mamma. Oh! here

She said no more. Your uncle thought she had fallen asleep, but she was dead. Her face was wreathed with smiles." The mother of this young girl had died ten

vears before.

We have here a proof of the sweetness of the disincarnation of a pure soul.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action, and that, while tenderness of feeling and susceptibility to generous emotions are accidents of temperament, goodness is an achievement of the will and a quality of life.—Lowell.



LEWIS B. WILSON.

THE BANNER presents, the current week, the picture of one of its former staff, whowhile he has been for some years in the world of spirits-has, we are assured by the revenant ones, a continued and active interest in its work and welfare. While the picture was taken at a date somewhat early in his mortal life, yet it will suggest the man to older readers of this paper, while our new patrons can feel that to a certain extent they clasp hands with an enfranchised veteran worker in the field of Spiritualism's practical unfoldment.

LEWIS B. WILSON was for thirty years connected with this paper, serving first as chief of its printing department, then as Associate Editor, and, from the time of the decease of WM. WHITE, as Chairman of the Banner of Light Public Free Circles (as formerly conducted).

He also did good service for Spiritualism in ebrated meetings held in Music Hall—a s**erie**s which by its excellence and its representative character won a national reputation.

He was born at Westbrook, Me., June 13, 1814. With Messrs. Bradbury, Harmon and others, he, in April, 1844, established the Daily Bee in Boston, a paper which during its existence (over a decade) occupied a good position in the popular estimation. He was for years a prominent official of the Independent Order of Odd Fellows in Massachusetts, and a beloved and respected member of Montezuma Lodge, this city.

Sometime during the month of March, 1888, Bro. Wilson, returning home from his usual season of labor, was violently struck and knocked down, while dismounting from a horse car, by a vehicle directed by one of those careless drivers, whose presence in Boston makes the lives of its pedestrians quite uncertain. He sustained a severe blow on the breast, fell directly upon the back of his head, and when taken up and carried to his home, remained unconscious for some time. The driver escaped recognition and condign punishment at the hands of the law by whipping up his horse suddenly and dashing through

the rapidly gathering concourse of spectators. For a time Mr. Wilson was able to return to duty, but finally succumbed to a brain trouble arising from the accident, and, on the night of the 10th of May, 1889, expired at his residence, 409 Columbus Avenue, Boston. He was unconscious of sublunary affairs for a short time previous to his passing from the form, and peacefully entered the spirit world.

Funeral exercises were conducted at his late residence, on Tuesday, May 14, by Montezuma Lodge, I. O. O. F., Rev. M. J. Savage being the officiating clergyman.

Mr. Wilson was a patient, painstaking worker in the journalistic profession, and was known far and wide as a skillful conductor at various times of Spiritualist meetings other than those at Music Hall-some occurring at the earliest period of the history of the Cause in Boston. He was a contemporary of Dr. H. F. GARDNER, A. E. NEWTON, ALLEN PUT-NAM, MR. and MRS. DANIEL FARRAR, PHIN-EAS E. GAY, and the other veterans of the early days, who in this vicinage fearlessly lent their power, presence and influence to the new Truth when it needed the sustaining hand of its every friend. A long life spent on earth in earnest and faithful effort for the good of humanity and the New Dispensation, brought him in due course to his guerdon in the skies.

J. W. D.

THE SWEETEST THINGS OF EARTH.

What are the sweetest things of earth? Lips that can praise a rival's worth: A fragrant rose that hides no thorn; Riches of gold untouched by scorn; A happy little child asleep; Eyes that can smile though they may weep; A brother's cheer; a father's praise; The minstrelsy of summer days; A heart where never anger burns; A gift that looks for no returns;

Wrong's overthrow; pain's swift release;
Dark footsteps guided into peace;
The light of love in lovers' eyes;
Age that is young as well as wise;
An hones hand that needs no ward;
A life with light in true accord;
A hone-bud waying into love. A hope bud waxing into joy;
A happiness without alloy;
A mother's kiss; a baby's mirth— These are the sweetest things of earth

There is no man so poor as the man who dreads poverty the most



[MR. Moses Hull has been speaking during March with great success for the Berkeley Hall Society, Boston; during April he is to be in Philadelphia, Pa., returning to Berkeley Hall in May.]

Thoughts Suggested by Reading the Symposium "Are the Miracles True?"

BY MOSES HULL.

WAS much interested in Rev. Howard MacQueary's and Rev. Heber Newton's answers to questions concerning miracles and Bible authority, as published in THE BAN-NER of March 14. I take this opportunity to say that I think such men are doing vastly more to bring men out upon a liberal platform than many of even our best lecturers. They are reaching the masses, and preparing them to be passed over to those who advocate still more advanced views.

Henry Ward Beecher and Stephen Pearl Andrews were very warm friends, and indeed could often be found in each other's society. Mr. Beecher belonged to what was known as Stephen Pearl Andrews's Pantarchy class, and would nearly always, after listening to Mr. Andrews for an hour, follow with remarks or questions which showed that he was as far from the so called orthodoxy of the day as was Mr. Andrews himself. In fact he regarded Mr. Andrews as a kind of pastor, and it is safe to say that no one enjoyed Mr. Beecher's ministrations more than Mr. Beecher did Mr. Andrews's "Socratic meetings,"

Once Mr. Beecher, after listening to Mr. Andrews, made some very significant remarks; when Mr. Andrews asked him why he did not preach the thoughts be there and then expressed, Mr. Beecher's answer was, as reported to me by Mr. Andrews, "I would lose my use fulness; I would drive many honest people, who have not grown to these advanced ideas, from me, and thus deprive them of the good I am now doing them. Beside, I could not, were I to undertake it, do the work you are doing half as well as you are doing it. I can talk as much truth as the multitude will hear; and as they graduate from under my hands I can pass them on to you, and you can advance them on as fast as they will bear it. I want to say, Mr. Andrews, that while listening to you I occasionally get glimpses of truth as much beyond what you teach to a few select friends, as your teaching is beyond what I proclaim in Plymouth pulpit."

Mr. Andrews, when he related this conversation to me said, "Mr. Beecher is right." So say 1. The fact is, the ladder of progress is very long, and few are able to jump or fly to the top. Holland said:

"Heaven is not reached by a single bound; But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round."

The fact is, we must all get on the lower rounds before we can reach the higher. Mr. Andrews regarded Mr. Beecher as doing a great work, and though he felt the need of companionship in his work, his hope was that Mr. Beecher would not advance so far as to get out of touch with the common people.

In our schools there are teachers for every grade and class. This is no more necessary than that there should be those adapted to moving the people a little way at a time toward the kingdom of heaven. The leaven hidden in the meal works slowly but surely. Some reformers are inclined to kill the goose that lays the golden egg.

The "infidels," as they have been called, never could have started the masses of the people out of their old opinions; they were too far from them. Jesus said: "And I, if I be lifted up, will draw all men unto me." So he will, if not lifted too high; but when one gets too far from the people he does not draw. People who will not hear Mr. Ingersoll, Mr. Watts or Mr. Putnam, will listen to and be instructed by Mr. MacQueary or Mr. Heber Newton. Then, as the stones are pried out of the quarry, they are started out of the mountain of superstition; they get one or two thoughts; this prepares them for others, and | braced it as her religion. still others, until their whole mode of thinking is changed.

When Mr. MacQueary teaches that the Bible is not a book, it is a literature, he sets his readers and hearers to thinking on different lines from what they have ever thought before. The thing called the Bible was not originally called ton biblion, that is, the book—the Bible—but ta biblia, that is, the books-the library-the literature. He thus leads the people gradually to the conclusion that the bundle of tracts called the Bible contains the laws, the philosophy, the poems and the history of the lives of a certain ancient people. They naturally get to reading it more as they would read the literature of any other age or nation. They soon become pre pared to hear him say that only certain portions of the Bible are inspired—that, like Gibbon's "Decline and Fall of the Roman Empire," it may contain errors; that, being written by fallible men, and handed down from age to age, and passing through various translations, it is very possible that it may partake some-

what of the errors of the people who made it. Mr. Moody said: "I know the Bible is inspired, because it inspires me." While this statement contains scintillations of truth, it is not all true. In the first place there are things in the Bible which do not inspire even Mr. Moody. He may be inspired with Jesus's Sermon on the Mount, with beautiful things in the Psalms, with some of its terse Provers, and some of its sublime predictions and precepts, but I will venture to assert condensed Milk Company, New York City.

that Ezekiel's bread recipe, or the story of David and Bathsheba, contain but little that is inspiring to Mr. Moody. Again, the Bible is not inspired, and, if Mr. Moody would stop and think, he knows it. Books cannot be inspired. Nothing can be inspired that cannot think Inspiration in a certain sense is cogitation. Tuition is what we learn by the aid of some one or more of our five senses; intuition-inspiration-is that which is evolved from within. Men, women and children can be inspiredbooks cannot. One speaks a word or sentence which sets another to reflecting, and the result is new thoughts, new ideas, are born. That is inspiration. The sentence written or spoken may have been the result of the inspiration of the writer or speaker and may be a key which may unlock the soul of the reader or hearer. This unlocking is inspiration. The words which did the opening of the mind are the result of inspiration, but not the inspiration itself.

What Mr. Moody probably meant was, "I know that certain portions of the Bible were inspirations to their writers, because they inspire me. Mr. Moody is an inspired man, or at least he supposes he is, but Mr. Moody is fallible notwithstanding his inspiration; that being the case, every one can see that inspiration is by no means a sign of infallibility. Thus even Mr. Moody's experiences would naturally convince one of the fallibility, rather than the infallibility, of inspiration.

Howard MacQueary's declara ion that "Other sacred books have the same truths," shows that the Hebrews were not the sole proprietors of either truth or inspiration.

The fact is, the world is rapidly moving our way. Place Martin Luther or Rev. Mr. Burgon by the side of Dean Stanley, Rev. Phillips Brooks, or Rev. Howard MacQueary and Rev. Heber Newton, and the trend of public opinion can readily be seen.

In his debate with Zwingle, Luther said: "Christ has said, this is my body. Let them show me that a body is not a body. I reject reason, common sense, carnal arguments and mathematical proofs. God is above mathematics. We have the word of God: we must adore and perform it."-D'Aubigne's History of Reformation, Vol. iv: page 89.

Dr. Arnold said: "The Jewish Cabalists taught that the Pentateuch is but one word, even the word of God; and the letters and articulate sounds by which this word is communicated to our apprehensions are likewise divinely communicated." Now he says: "Substitute 'Canonical Scriptures,' or 'Old and New Testament,' for Pentateuch, and he will endorse the doctrine."-Creed of Christendom,

Rev. Mr. Burgon said: "The Bible is none other than the voice of Him that sitteth on the Throne! Every book of it, every chapter of it, every syllable of it, every word of it, every letter of it, is the direct utterance of the Most High! The Bible is none other than the Word of God; not some part of it more, some part of it less, but all alike; the utterance of Him who sitteth upon the Throne-absolute, faultless, unerring, supreme."

In contrast with the above, permit me to quote from Dean Stanley. In one of his discourses delivered while on his American tour, he said: "The crude notions which prevailed twenty years ago on the subject of Bible inspiration have been so completely abandoned as to be hardly anywhere maintained by theological scholars.... The doctrine of the atonement will never appear again in the crude form common both in Protestant and Catholic Churches in former times. A more merciful view of future punishment and a hope of universal restitution have been gradually advancing, and the darker view gradually receding.... The question of miracles has reached this point, that no one would make them the chief or sole basis of religious truth.... I am persuaded that what is called liberal theology is the backbone of the church of England, and will be found the backbone of its daughter in America."

This same man, in his address to the theological students of the New York University, said: "Do let me entreat you, look facts in the face, whether the facts are of the Bible or of science or of scholarship. Do not be afraid of them. Compare the sacred volumes of the Old and New Testaments with the sacred volumes of other religions. Make the most searching investigation with light from whatever source as to the origin of the sacred books."

I have many more quotations from modern ministers which, did time and space permit, could be contrasted with the orthodoxy of former generations in proof that the trend of the world is upward.

[From the Worcester Daily Telegram, March 16.] Coming Religion.

MISS ABBY A. JUDSON SPEAKS BEFORE THE SPIRITUALISTS.

An audience made up principally of Spiritualists assembled last night in Grand Army Hall, where Miss Abby A. Judson gave an address. Miss Judson said that, prior to her becoming a Spiritualist, she regarded the word Spiritualism as signifying something awfulsomething which was to her both absurd and incomprehensible-but after that feeling wore off she came to regard it in a more favorable light, and, finally recognizing the beauty, truth, broadness and elegance of its teachings, she em-

Buddhism, Miss Judson said, was but a poor excuse for religion—it might be better than no religion at all. Confucianism was scarce worth more than a pitying glance. Christianity has done some good in the world, and it might be good enough to suit a certain few, but Spiritualism is the great, coming religion, with broad, liberal and elastic teachings, which are vet to cover the whole earth, embracing all nations and all peoples.

The speaker said if the majority of intelligent people could be induced to investigate Spiritualism they would not only regard it in a more favorable light, but they would embrace

ALDEN'S LIVING TOPICS MAGAZINE AND CYCLO-PADIA.—These unique publications are intended for reference by those who wish to keep abreast with the times; the cost of ordinary encyclopædias prevents this on the part of more pretentious works. Inquiries are more about things touching the past three years than concerning the preceding three centuries. Topics are in alphabetical order, and as often as the alphabet is covered a new series will begin, and the same course be resumed. Volume I., just issued, covers from Abbas to Boyesen and is in excellent, handy form, at a nominal cost. Specimen pages free by addressing the publisher, John B. Alden, 10 and 12 Vaudewater street, New York.

"Jack's intentions are serious." "How can you "There's a ring in his voice."-Kate Field's Washington.

Sickness Among Children Is prevalent at all seasons of the year, but can be

For the Banner of Light. OH! IF PEOPLE ONLY KNEW!

BY BELLE O. BUSH.

Oh! if people only knew What their neighbors truly are, Could they see their spirits only, "And not the clothes they wear," Then, their sympathy would double! But they do n't, and there's the trouble! Could they only learn to follow,

As they should, the "Golden Rule," Could they look on one another As on children sent to school, Where a kind and loving teacher Smiles a welcome at the door, And never ask the question, "Are your parents rich or poor?" But with an accent tender Accepts them as they are, And expects they 'll stumble often Ere they reach the golden stair Where the sainted ones are waiting Who have passed the "gates ajar," And where the Christ-love, lighted, Is fadeless a a star-Oh! could they thus, how blessel, How beautiful would be

Oh! If people only knew What their neighbor's burdens are, Could they read the secret truly, Of their sorrow and their care, Then their charity would double; But they do n't, and there's the trouble!

All the lives that now seem blighted

By a cruel destiny!

Could they only leave their scorning, Their haughtiness and pride, As the earth-worm leaves its larva When it mounts the airy tide, And, on radiant wings disporting, Sips honey from each flower. Nor harms the purest chalice That opens to its power: Could they learn the love that's gentle, Compassionate and true, That knows the rudest nature To chasten and subdue-Could they leave their saintly seeming, When the heart is full of guile, And turn the poisoned arrow Of their malice to a smile, Oh! could they thus, how peaceful Would be the paths of life! How changed to words of sweetness Would be its sounds of strife!

Oh! if people only knew When they pass each other by, How much of truth and beauty Is hidden from their eye, In the forms they hardly notice, Or notice but to spurn, How would their footsteps falter, And how their hearts would turn From the idols that they worship To the lowly ones of earth! Oh! how great would be the homage They would pay to wealth of worth. And how soon their joys would double; But they do n't, and there's the trouble!

Human pride and human sorrow Walk the green earth side by side: One would think, to see them passing, "That the Savior had not died," Had not lived, or toiled, or sorrowed, To teach us how to live, How to labor for the lowly, How to suffer and forgive. One so cold, so stern and stately, And the other all so meek, With a look of patient waiting Playing over brow and cheek. Oh! pride, oh! silent sorrow, How far yo dwell apart! And yet how near the Father Is every human heart!

Ah! if people only knew How their gossipings and lies Are woven in the raiment They wear to angel eyes-Could they only see the shadows Of their hatred and their scorn. As they flit across their pathway, And the bitterness that's born In the spirit of the hatred, Oh! bow onickly would they turn Every falsehood to uncover. All their hatred to unlearn. Then how their joys would double! But they do n't, and there's the trouble. Oh! if people only knew What other hearts believe:

Could they see their faith and practice. What a curious chain they weave Of outward prayer and praises Of secret doubts and fear, How great would be their wonder, How changed would life appear. Oh! human faith and practice, How far ye grow apart. And vet how fair thy fruitage, Ah! garden of the heart! Each soul must have its season For truth to drop her seeds, And a summer time of waiting, Ere they blossom into deeds. The dews of heaven must water, The sun of love must warm The tiny seedlings sleeping Through winter's chilling storm. Give souls some lofty purpose, Give hearts high dreams of hope, Then see how soon the blossoms Of noble deeds will ope.

Let us trust the time is coming In the zeons yet to be, When man will wear the mantle Named of angels Charity. For not to one is given To say of truth forewarned, Who hath the whiter raiment: The scorner or the scorned! Let us judge each other kindly, And ne'er with jealous eyes. For to read the lesson clearly, "There are angels in disguise," All about our paths they wander, Wearing oft an humble guise, Or looking at us meekly Out of pleading human eyes, And above the embracing heaven. With pitying star-eyes thronged, Is a love that's safely guiding Both the wronger and the wronged.

How deep this love and true, How strong to lift the fallen And the haughty to subdue. Oh! how their faith would double! But they don't, and there's the trouble. But there 'll come to every mortal A release from toll and care, An unveiling of the spirit. And a fairer garb to wear. We may stumble and grow weary Of the burdens we must bear, But we'll reach life's shiping portal, We'll climb the golden stair Leading up to joys immortal, "And we'll know each other there." Belvidere Seminary, Belvidere, N. J.

Oh! if people only knew

Is Your Brain Tired? Use Horsford's Acid Phosphate.

Dr. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

Original Essay.

Defense of Old-Fashioned Medium ship.

BY MRS. MILTON RATHBUN. IME was when we were content with few and simple terms to designate our meaning, when referring to mediums and their various phases of mediumship. That day has passed, and now we are flooded and perplexed by the multi-

Mediums are termed "psychics," "sensitives," "hypnotic subjects," "occult instruments," "mind-readers," "fortune-tellers," "seers," "God-gifted prophets," and what not! Mediumship flourishes in various garbs, called by any and everything but its proper name. We hear so much of the "Occult," "Theosophic Research," "Christian Science," etc., etc., that one becomes confused, and wonders why we have been drawn from the simpler, surer way of understanding, to the more complex and distracting method of naming

one thing several names. Let us go back to the good old times, and when we speak of the instruments used in uniting the two worlds, call them MEDIUMS. When one tells us of mediums by other names, we are in the dark as to whether they really mean mediums. If they do refer to mediums, why not say so-using the old plain term?

Old-fashioned mediumship, it seems to me, gave greater satisfaction than much of the new style in vogue to-day. We have catered to the caprice of new-comers, and, I fear, have become, in some instances, a little ashamed of the old-fashioned ways and ideas, and have too readily yielded our independence to the demands of those who arrogate to themselves the duty of setting right for us what is right already.

"Psychical Research" is high-counding, but is it of more value as a term than the "Investigation of Mediumship"? When we are told that mediumship pure and simple is out of style-that those who cling to the old ways and the old terms are fossils, etc., etc., we begin to think of the old ways and terms in comparison with the new, and become convinced that the easier, simpler words conveying the true meanings are the best.

I asked a medium if she was a medium. She answered: "I am a sensitive," smiling benignly upon my benighted countenance.

When I asked another "Are you a medium?" she answered loftily, "I am a psychic."

I am glad to bear testimony, however, that these cases are exceptional—that our mediums accept and are proud of their title, and are not seeking after the new terms to designate their life-mission. Let us stand by the old-fashioned ways and terms. Strangers will then know at the outset that we are referring to Spiritualism, mediumship and mediums, when we engage them in conversation upon these subjects.

If through the misconduct of the unfaithful our Cause has failed to gain in some quarters the good repute it deserves, let us seek some other means to remedy the evil than by applying new terms. We have not oftener been disgraced than the Orthodox church, yet they do not find it necessary to change their terms to serve as a whitewash! In that respect we would do well to imitate the church, and cling to the plain terms.

I may be mistaken, but it seems to me that before this network of terms and ways was instituted, mediums were clearer in their testimony, because, perhaps, of the simpler demands made upon them. I would not decry the march of progress; I would not hinder or set aside any form of progress. Is the new way a demonstration of progress? If we use strong perfume to hide unpleasant odors, are we removing the cause? Rather let us seek to eradicate from our midst all that keeps out the pure sun light of truth. Let us first of all look up our old mediums-the faithful workers who breasted the storms of bygone days-such storms as will never again rock our Cause from foundation to centre. Let us foster and encourage them. By due recognition we may restore somewhat of their former prestige, if so be they have been relegated to an obscure corner because of their waning powers. In our haste to recognize and proclaim the marvelous we have failed to accept the strong meat which might be had for the seeking. Let us be simple as a little child, wearing the spirit of humility, and we may discover and win for our

very own "the pearl of great price." If a new way is a better way, let us accept, but let us be quite certain that it is a better way before accepting it in place of the old and tried one.

We will stand by the guns in the old fortifications so long as they serve well their purpose

of defense and protection. We will welcome all new schemes to advance our Cause, if they have the merit of being new,

but if they are the same, and only seem different because of new habiliment, we will cling to the old as the easier and better way. Therefore let us for a time, at least, go back to the old-fashioned ways of mediumship, and gain for ourselves evidence void of tinselled trappings and needless paraphernalia.

When some object or phase confronts us, having no name, it will be quite time enough to cast about for new terms and descriptive phrases.

A bow of reverence then to the old, and away with the spuriously called "new." Then shall we have more time and thought for mediumship, and our souls will be strengthened for life's battles if we but seek with the right spirit for the exercise of old-fashioned mediumship.

Late March Magazines.

THE INDEPENDENT PULPIT for March opens with a paper on "What Should Liberals Teach? and How Should They Teach It?" by J. P. Richardson. "The Statute of Frauds, and the Criminal Laws of the Future," are discussed by Andrew H. Jackson; "Reincarnation," is very interestingly discussed by Andersonia. There are also other interesting topics considered. J. D. Shaw, editor and proprietor, Waco, Tex.

THE PHRENOLOGICAL JOURNAL appears in a new form, under new management, and with a reduction in price from \$1 50 to \$1.00; it has a very pleasing appearance in its new dress, and opens with " A Phrenogram from a Personal Examination of the Hon. Ignatius Donnelly," by Albert Zimmerman; Prof. Nelson Sizer contributes "A Few Words About Wit;" 'Echoes from the Consultation-Room" is a timely article by William Windsor, LL. B., Ph. D.; "Points About Phrenology, its Nature and Application," is by the editor (with illustrations); "Phrenology as an Aid to the Student" is by H. S. Bartholomew; and 'Tell-Tale Features," eyes, nose, lips and skin betray your character, is from the pen of Charles Todd

Parks (with Illustrations). Fowler & Wells Co., 27 East Sist street, New York. RECEIVED: Gunton's Magasine. Political Science

Publishing Co., Union Square, New York. The Southern Cassadaga Camp-Meet-

ing at Lake Helen, Florida.

to the Editor of the Banner of Light:

The annual Spiritualists' Camp-Meeting has just closed at this place-a grand success.

The interest has grown from the first day. The lectures and seances have arrested the attention of the people from the towns and villages for many miles around. The sincerity and energy of the management. the absence of fraud, the high moral character of the plicity of terms signifying one and the same | mediums and speakers, their genuine gifts and a tainments, have all conspired to carry the meeting to an exalted plane of usefulness.

exalted plane of usefulness.

Lake Helen is located one hundred and fifty miles south of Jacksonville, on the criss railroad from New Smyrna to Orange City. The camp is situated on the shore of a beautiful lake—named Lake Colby, in honor of the most distinguished medium resident in Florida. It is on high, pine land, somewhat rolling. Tail pine trees are scattered all over the hundred and thirty country of the cartered when the statement of the cartered and thirty the statement of the cartered and thirty the statement of the statement of the cartered and thirty the statement of acres of the camp-ground. The management has laid out streets and building lots over some twenty acres, and more of the land is to be surveyed and made ready for occupancy the coming summer.

There is reserved a beautiful park around Lake Col-

There is reserved a beautiful park around Lake Colby, and a series of lots fronting this park are ready to be built upon. Some twenty lots in different parts of the grounds have been leased to cottagers for a term of ninety-nine years, on a yearly rental of \$5. Before another year there will probably be twenty-five cottages erected.

The "Hotel Cassadaga," commanding a charming view of the park and Lake Colby, built last year by Mrs. Emma J. Huff and Mrs. Pettingill, of New York, will accommodate some seventy-five guests. This season it has been under the management of Mr. and Mrs. Henry Gregory of Jamestown, N. Y., excellent caterers, who have made a pleasant home for all com-

caterers, who have made a pleasant home for all com-

ers.

The public addresses have been made by Mr. Geo. P. Colby, Mrs. Carrie E. S. Twing, Dr. Charles W. Hidden, Mrs. Kate R. Stiles and Mrs. Carrie Pratt.

The platiorm tests have been given by Mrs. O. L. Concannon. The public mediums present were: Mrs. Bartholomew of Jacksonville, trumpet; Mr. O. L. Concannon, materializing; Mrs. Carrie E. S. Twing, automatic writing; Mr. Colby, trance; Mrs. Kat. R. Stiles and Mrs. Pratt, psychometric.

Mr. Colby has delivered lectures of merit when under the inspiring or trance influence of Yish-one na ha.

der the inspiring or trance influence of Yish-qua-na-ha, a spirit Indian of the Seneca tribe of New York, Dr. a spirit finding of the seneca fride of New York, Dr. Hoffman, a German, and of Alexander H. Stephens of Georgia. The address by this last named was a striking effort—scholarly, historical and philosophical—showing the development of this continent for the last four hundred years, in preparation for an era of higher civilization and spiritual advancement. The address was clothed in beautiful language, worthy its reputed source.

Mr. Colby informed me that he was brought by his spirit band, some twenty years ago, from the North to this place. Being in poor health by reason of bronchial disease, he was told to come to Florida He came up the St. John's River, and when opposite Lake Colby, some fifteen miles west, he was entranced by this Seneca Iudian, and marched through the woods, accompanied by a man named Giddings, and when he arrived at this lake he was told to settle here—that here he would regain his health, and that by-and bye he would see a colony of Spiritualists

located here.

In this unbroken wilderness Mr. Colby built his cabin, and here he has lived a bachelor for nearly a quarter of a contury, holding the land which spirit-guides have long told him would one day become the centre of a great spiritual settlement and spirit-force for the advancement of man. Here, it is predicted by the spirits, will be founded a psychic university, and from this center will radiate beating power both for the body and mind. A saultarium for the cure of the sick will be built by-and-bye, and a college for the ed-ucation of public workers in the Cause.

neatton of public workers in the Cause.

Of this the reader may be certain—this camp is located in one of the healthiest pla us in Florida, where the winter is like September in New England, where there is pure, soft water, healing balm in the pine air, rapidly restoring to health persons afflicted with pulmorary or rheumatic diseases.

Mrs. Carrie E. S. Twing has delivered a series of practical lectures, which have been popularly received, and won for her a host of friends. The colored neonle in this vicinity also hold, her in high es-

ored people in this vicinity also hold her in high es-teem, for she has spoken twice in one of their Methodist churches. Mrs. Twing has been resagged for the

camp meeting next winter.

Dr. Hidden delivered three scholarly and forceful lectures, and held hypnotic entertainments, both public and private. He won a wide reputation as a healer by curing of deafness a woman who had been afflicted with that infirmity for a number of years, and by in-stantly curing a hand made stiff by a needle wound some two months previous. The fame of these re-markable cures spread rapidly, and kept the Doctor very busy the last week of the camp in teaching lasses in hypnetism, and in curing the sick. He left the camp last week to fill engagements at Tampa and Jacksonville.

Mrs. Kate R. Stiles of Boston won golden opinions

for a valuable lecture on personal experiences, and was a once engaged for a course of lectures at Tampa. Full houses at that city testify to her merit as a Mrs. Carrie Pratt of Boston gave some psychometric

readings, which were appreciated. Mrs. Pratt is so pleased with the climate and the spirit of the management that she is building a cottage for her own

Mrs. Bartholomew of Jacksonville is a remarkable medium. The spirits in her presence, in a dark room, speak through a trumpet. I had a sitting with her, and can state that the evidence of spirit-communion was irresistible. My own relatives and friends spoke plainly through the trump t gave their names, talked familiarly of matters of a private nature, gave me intormation such as could not be known to the medium. Any management which secures the presence of this medium will be sure of genuine tasts. I have strongly recommended her to visit Lake Pleasant next sumner. If she comes the people there will have something unique.

Mrs. Concannon is one of the best platform test mediums in the country. I had special messages through her entranced lips, which afforded proof of what I write. A noble work has been done by this woman.

Mr. Concannon is one of the few genuine materializing mediums I have met who are willing to be placed under test conditions at every seance. A committee, selected by the sitters, takes him to a private room, strips off his entire clothing to his skin, puts on another suit (nothing white in it) and then places him in his chair in the cabinet (which is a corner of the room and a curtain), puts his bare feet in a pan of flour, sews his coat sleeves to his pants, top of the knees, sews his coat collar together under his chin, binds him to his chair with strong cords, and fills his hands full of rice.

In this confined test situation he sits all the evening entranced, while forms dressed in male and female attire come out of the cabinet, walk about the room, converse with their friends and sometimes dissolve in front of the curtain. At no time is the light extinguished, therefore there is no chance for an assistant to enter unobserved.

Under such crucial test conditions for an hour and a half. I witnessed these astounding phenomena, proving that persons invisible to us can produce forms

that can walk, talk and vanish.

Such manifestations under such test conditions count, and a medium who will submit to such tests is worthy of cordial endorsement, a course which is bringing the medium a nost of friends and growing

patronage.

Mrs. Twing has given a number of sittings for automatic writing, and "Ikabod" has instructed many by his quaint and thoughtful messages. Some twenty seven shares of stock of this Associa-

tion have been sold this winter. At the annual meeting Mr. Geo. P. Colby was elected President and Mrs. Emma J. Huff of Lake Helen, Corresponding Secretary, to whom all letters of inquiry should be ad-Dr. H. H. Brigham of Fitchburg, Mass., and wife

are building a cottage here. Others who have built or will build, this season, are Marth & Clark of Oak Hill, Mrs. Carrie Pratt of Boston, Mr. J. D. Palmer of Hillsboro, Mich., Mr. Concannon, Mrs. Hall of Leominster, Mass., Mrs. Blackington and daughter of At-theboro. Mass., Mr. Parcell of Tampa, Mr. A. D. Wiles

of St. Petersburg, Florida.

The building interest is growing. More lots will be taken and more cottages erected the coming year. Lumber is much cheaper than in the Eastern States.

A good cottage, 16x24 feet, two stories high, with years. randa and kitchen, can be put up here for \$450 to \$500. Several people are building cottages of smaller size. Finished pine lumber, \$15 a thousand; rough lumber, \$12; day wages of carpenters, about \$2.25.

The climate is not to be described. One must come

here to realize it. Air in February and March soft as in June in New England most of the time. Even when the wind blows from the ocean there are no needles in the air to pierce the nerves of the rheu-matic. Catarrh and bronchial inflammation subside; one breathes deep and full, even when the lungs have long been constricted by the pinching air of New Eng-

Mrs. Twing remarked that she had not been able to take a deep breath for years without pain until she arrived here. This pine a'r, this soft air, is a healing balm, and thousands of sufferers ought to come down

baim, and thousands of solutions ought to come down here next winter and enjoy it.

Dr. Hidden and Dr. Brigham removed a fatty tumor from the neck of one of the genliemen visiting at the camp recently. The operation was very successful, and so favorable were the climate and spiritual conditions environing the patient, that the wound healed up in a week, and at no time was he us able to walk about and attend public services. These doctors have a wide reputation for skillful surgery, and, should assustatium be established here, they would be just the men to have charge of it.

H. A. BUDINGTON.

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?

THOUGHT-FAIRIES.

BY MARY L. PORTER.

Lily bell, flower bell, chime thy sweet music,

That fairies in moonbeams may dance to thy strain, Midst daisies and buttercups, nodding and smiling, 'neath the stately elm tree where sits that old dame, Mother Owl, who, with wide, open eyes, views with solemn surprise these tiny creatures, who, happy

Care not for her ladyship nor her wise dismay.

They circle and march, counter-march and reverse, Clad in gossamer robes of silkiest sheen found in yes-

Where the spider had woven with patience and care Lace fit only for fairles to wear.

Who, decked in its folds, glittering with jewels of dew, When weary of dancing are sewed by the bee so busy

With sweet sips of honey on points of fine grass, As they swing with the wind on the peta's of roses

and violets, now growing scarce. Now and anon the fire-fly flits with dazzling display

Across the green sward where these sweet little imps have come for rest and for play. Now wooed and subdued by the wild rose perfume, They quietly lie on the heart of these beauties, never

fearing a chiding thus to presume. As nodding and yawning they sleepily hum with the noisy cricket for bass,

A low scornful voice is heard just beneath them; startled and flittering from their rosy place,

With courage anew they gather around the blossomed rose-tree To hear what it says: "What silly, worthless creatures

are these I see?" "Just look at me, a thing of beauty that all may view; See how I please all who come near, scatter my per-

fume, ever true To do my work. Pray, how do you foolish creatures

bless human life?" Deep Silence felt on all the tiny group, till one, a little bolder than the rest, encouraged by a friendly violet sweet,

Spoke thus: "Most noble and most beauteous rose, we are a part of thee, and all thy sister flowers, We are thy thoughts." When mortal children sleep

and dream, thy bowers We show to them, poor children that have never seen these grassy glades.

Who never held a flower, or saw a bee or butterfly, nor heard a bird, poor lads and maids

Shut in by ugly walls, who suffer, pine for glimpses of

these fields and wood. We dance and sing, we soothe and amuse and carry

the beauty, the sweetness, the good, That thee and thy kingdom, thou queen of all flowers, Give us, thy thoughts, to extend thy powers

So thoughts are fairies who flit far away and carry far out from their source

Their message of good or of ill. Let us see that our fairles, divorced

From all wrong, May carry but goodness and sweetness in song.

* Written for Providence Spiritualist Association Lyceum.

Spiritualists' Duty to Their Children.

We know how full the days are at the camps for adults, but nothing for the children. Did not the wise teacher of Nazareth, when he showed himself to his disciples after his physical death and burial, charge them, with loving remembrance, to "Feed my lambs"? Think of gathering day after day around the family table without the children; and when they ask for food and we begin to realize their need, think of giving them that which we have rejected because we know it is unsatisfying and unsustaining.

Our philosophy teaches

"The life is more than meat, The body more than raiment."

Would there be much joy in Christmas giving if all the "big folks" were laden with beautiful gifts and the household darlings left emptyhanded, and only allowed to "just look" at mamma's pretty things in answer to that sweetest of prayers, "Please, mamma"? And yet we call ourselves Spiritualists!

Is it not because so many of us are ignorant of spiritual truth, and at the same time so eager to learn, and these beautiful realities are so absorbing, that we do not realize what we might do in taking the children on with us according to their capacity? Then there are those who are not quite sure themselves, and you cannot tell a child of that which you yourself half doubt. "But if ye being evil (undeveloped) know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit (Spirit of Truth) to them that ask him. If any man lack wisdom let him ask of God, who giveth to all men liber-ally and upbraideth not." "He shall give His angels charge concerning thee; they shall bear thee up in their hands, lest at any time thou dash thy foot against a stone."

Surely these are strong promises for any one whose heart is in the work of helping to lead the children in "wisdom's ways, which are pleasantness, and whose paths are peace."

We know there are earnest, active workers in this line, and we bid them God speed; but let all who are waiting for "a more convenient season" beware of procrastination, for the children of to-day will soon be men and women, and a true spiritual education saves much sorrow and suffering. The missionary spirit that is finding expression rejoices me. I am one with all those who desire to help spread the truth that shall redeem mankind from the bondage of ignorance called sin.

MRS. C. S. FRENCH. Marshall's Corner, Brockton, Mass., March 10, 1896.

The Lamp-Lighter.

Ellie was kneeling on a chair one wet evening, staring into the street-one little plump cheek pressed close to the window pane-watching the lamp lighter as he came down the street with quick, swinging trot, holding his long rod "the fire in the cage," as Ellie would have said.

The rain dripped from his big oil skin cape and hat, but he went cheerily on from lamp to

and hat, but he went cheerily on from lamp to lamp, leaving brightness behind him.

"I wish I was a lamp-lighter," sighed Ellie.

"So you may be, if you like," said mother, who was busy writing letters.

"I can't light the lamps, mother, you would n't let me, and I've nothing to do. It would be lovely to go about lighting lamps. It's so stupid doing nothing."

"Very," said mother, "especially when you could, and ought to be doing something. For instance, lighting lamps."

instance, lighting lamps.

Where, mother; what lamps?"

"Yesterday you were cross and gloomy because the day was wet like this. Then Aunt Mary called, and took you for a drive, and how bright and pleasant you got all in a moment! Don't you think Aunt Mary lit a lamp for you then by her kind thought?"

Yes, mother: it was such a lovely sur-

kitchen to poor Susan, who is bad with a toothache; that is one lamp you can light.
"Then, up stairs, Grannie is sitting all alone

waiting until I finish these letters and can go up to hold the wool she wants to wind. Do you see another lamp to be lit?"
"Yes, mother, to go up and hold Grannie's

Ellie stood a moment thinking. Then tak-ing the red flannel from the fender, away she ran to Susan, who was standing against the kitchen table with her hand to her face.

"Thank you, Miss Ellie," she said gratefully, as she pinned the flannel round her head. And the words sounded pleasantly in Ellie's ears as she climbed the stairs to where Grannie sat, all alone, with the skein of wool in her lap. Kneeling on the footstool, Ellie spread out her fat fingers, and Grannie caught the skein on her thumbs, and very soon it was all wound

up into a big ball.

And Grannie's "Thank you, dearie," and hug and kiss sent Ellie skipping away with a light boost

light heart. How did you like being 'Lamplighter?'

asked mother, as she met her on the stairs.

"It was lovely, mother!" said Ellie, with a broad smile. "I lit two lamps."

"And I think you lit one for yourself, too," said mother. "There must be a big lamp lighting inside you to make your face so bright. Its name is 'happiness." Nothing ever makes us so happy as doing something for others."—Exchange.

Boston Spiritual Lyceum.

Sunday, March 22, was Anniversary Day at this Lyceum, the subject being "Why Should we Celebrate the 31st of March?" Appropriate answers were given by a large number of the pupils and leaders.

The consensus of opinion was that the 31st of March, 1848, marks the modern discovery of a very old fact, and we celebrate its annual recurrence, because we feel the need of such a season for the putting forth of a mightier effort; and for the re dedication of our lives to the noble work of bringing to mankind a positive knowledge of the nearness of the spirit-world.

A new departure which the officers have been for some time evolving has been brought to a successful issue, and as it may be of general interest to Lyceum workers, I will give a

brief outline: The two younger groups—composed of children under ten years of age—after the opening songs and invocation, retire to an ante-room, where they remain and study a lesson adapted to their requirements; while the older groups discuss with their Leaders, and endeavor to answer the question announced for their lesson the Sunday previous. Then the little ones march in fresh and bright, to hear the Instructor, Dr. J. R. Root, who always tries to adapt a portion of his remarks to their special need, after which they are called upon to recite before the whole school upon the lesson they have been studying in the ante-room. Their subject to-day was "Of What Should the Flowers Remind Us?" and six of the ten had

answers, and good ones, too. As a sample, Carl Leo Root said, "The Forget Me Not reminded us of our friends on earth and in the spiritworld," and the others were equally as apropos, which reflects much credit upon their leaders, Mrs. S. A. Frost and Miss Cora Pratt, who have the entire charge of this important work. Mrs. Maud M. Jordan and Miss Bertha A. Davis (Davis Sisters), sang a duet, and the Johnson Sisters rendered two violin duets, interspersed with recitations by Nutter and Johnnie Ormsbee and Little Mand Armstrong, a reading by Elmer B. Packard, and a song by Mr. F. L. Gibson, making one of the best programs we have had this season.

Mrs. Alice Wilkins was called upon as an old Lyceum scholar, and responded with some wellchosen remarks. Her little Indian control, "Sunshine," came and sang for the children. Subject for April 12—"In What Light Do Spiritualists Consider Jesus of Nazareth?"

A. CLARENCE ARMSTRONG, Clerk. [I suggested the above method to both Boston Lyceums of giving the little ones a subject which they could grasp, and also the fact that going with them into another room from the older groups they could be gotten closer to and better taught the subject under discussion, teaching it on the kindergarten plan; in other words, have an Infant department. I would be glad to know that this method was adopted in all Lyccums throughout the United States. Will Conductors consider it, and write me what they think of it?-Mrs. Soper.]

The Children's Progressive Lyceum

Was largely attended at its session, Sunday morning, March 22, at Red Men's Hall.

The lesson was a continued consideration of the scientific truths of spirit communion and the continued individual existence, setting forth the fact that scientists, having become convinced of the occurrence of phenomena for which they could not account on the basis of any other known law than that of spirit-force, were bound to follow up the line and prove conclusively the source of such demonstration. There was a very excellent program of entertainment presented, which included songs

by Ethel Brison, Mark Abrams, Gracie Scales, Miss Maude Davis, Mr. Weston, Helen Gale; duet by May and Evelyn Williams; mandolin duet by Prof. A. D. Coule and Harris R. Wood; recitations by Susie Dodworth, Carrie Cousins, Mrs. S. E. Jones, Leon Sloper; remarks were made by Mrs. Butler.

The large number of children present and participating in the march and other exercises is evidence of a great interest in the effort being made to give the young people a start in life which shall furnish a stimulus in the work before them, and in true humanitarian, spiritual progress.

CHARLES T. WOOD, Conductor.

Original Epigma.

I am composed of thirteen letters. My 9, 2, 1, 5, 9 is a slip of paper. My 2, 4, 3, 10, 5 is a girl's name. My 6, 2, 13, 2, 4 is a small cane. My 8, 7, 9, 10, 7 is a page. My 3, 10, 11, 12, 13 is a division of time. My whole is a most welcome visitor in many nomes.

NELLIE.

A kind word is seldom spoken in vain. It is a seed, which, even when dropped by chance, springs up a sweet flower.—Faber.

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

M. J. Savage spoke truly when he said of the current methods of education for the young, and their re-

"The whole system of popular instruction needs re-constructing. Few boys learn enough of anything to earn a living. There is a smattering of everything. The alm should be to teach boys and girls how to earn an honest livelihood, and how to make good, honest citizens."

"Yes, mother: it was such a lovely surprise."

As Modernized.—"Do you remember the story of the good dog that was punished for being in bad comtant the house and light up all the lamps you can find in the same way? I can tell you of two this moment waiting to be lit. Take that piece of flannel, airing on the fender, to the

Letter from Mrs. Kurth.

To the Editor of the Banner of Light:

I have read with a great deal of interest the third page of THE BANNER, entitled "Lyceum and Home Department," and congratulate our good sister and co-worker, Mrs. J. S. Soper, for the decided step she has taken in this

Mrs. Soper's remarks regarding this movement, at the recent Mass Convention at Madi son Square, New York, were not alone timely and appropriate, but full of good thoughts and ideas—seed scattered and strewn out among the vast audience, which has already taken root and brought forth good results.

At our Society, the Woman's Progressive Union of Brooklyn, a juvenile band has been inaugurated under the able leadership of our beloved and respected member, Mrs. Marie Robinson.

The inauguration took place at one of our social meetings—Friday, March 13—and was the event of the evening.

Mrs. Helen Temple Brigham and Miss Cush man of New York were our invited guests, and, together with Mr. Frank T. Ripley, our speaker for this month, were very much inter-

The little boys and girls calling themselves the Juvenile Band marched up in front of the platform, and, being asked by their leader, Mrs. Robinson, what their intentions were, replied: To become the children of the Woman's Progressive Union.

A motion was made by one of the members. which was duly seconded and carried unanimously, that they be admitted to the fold. Being asked by Mrs. Robinson, what is your motto? their united answer was: "Truth."

And what will be your aim? "To do good and become a spiritual strength to the Union."

On Sunday, March 29, the children will at tend in a body and take part in the anniversary exercises, being the first number on the

Introduction of the Juvenile Band. They will sing their own little hymn, and will carry their banner—bearing the inscription of "Truth"-before them.

We look forward with a great deal of anticipation to the advancement of this department, and we feel assured that by the time we begin our next season's work, that of '96-'97, we will have a well-established Lyceum connected

with our flourishing Society.

We will be pleased to give a more detailed account at some later date.

Fraternally yours, E. F. KURTH,

Pres. of the Woman's Progressive Union.

Brooklyn March 21, 1905 Brooklyn, March 21, 1896.

THE DREAMER.

He loves to watch the waves at play Leap up the rocks with ceaseless roar,

And see their snowy, showering spray Dissolve in pearls along the shore. The western sky is dear to him When rosy day w th twilight blends, And on the ocean's purple rim

The sun, a globe of flame, descende.

The white clou is sailing in the blue, The white stars peering through the night, He loves, because they bring to view The fringes of the Infinite.

He hears the n usic of the skies.
The tlunder's bass, the song of birds, And value tries to crystallize
His scul's rich harmonies into words.

And wandering in the Au'umn woods, Far from the sight of human lace, His fancy fills the solitutes With shapes of beauty and of grace. What boots his idle dreams to those

Who with unconquerable will
Toll from the dawn till daylight's close
To keep the world from standing still? He smiles, and says his dreaming tends To show the becuty of design; To shape men's lives to nobler ends, And draw them nearer the divine.

-J. Scott in Chambers's Journal.

Great Chauce to Make Money. MR. EDITOR-I wish to tell others of my success these hard times. We had so many fires, and so many valuables burned, being out of a job, I decided on selling the new family fire-proof Deposit Case for storseiling the new lamily bre-proof Deposit Case for stor-ing deeds, mortgages, notes, rece:pt3, money and val-hables. I crdered a sample family siz2 from the World M'I'g Co., Columbus. O. Sold six first day, right around home, at a profit of \$21; last week I made \$67. They are nice, and so cheap all can buy. The firm make aluminum goods, and other good sellers for agents. I shall make \$1,000 clear this winter sure. Reacer, write the company for a job. Jay Cox.

Bill of Particulars.

Good Minister (a married man)-"Do you wish to marry this woman? Man-" I do.

Minister—"Do you wish to marry this man?"
Woman—"I do."
Minister—"Do you like the city as a place of

esidence?" Man-"No; I prefer the suburbs." Minister—"Do you like the suburbs?"
Woman—"No, indeed; I prefer the city."
Minister—"Are you a vegetarian in diet?"

Mun-"No; I hate vegetables; I live on beef." Woman-"I can't bear meat. I am a vegeta-

Minister—" Do you like a sleeping-room well ventilated?" Man-"Yes; I want the window away down,

windows closed."

Minister—"Do you like so much fresh air?"

Woman—"No; it would kill me. I want all
windows closed."

Minister—"Do you like a light in the room?"
Man—"No; can't sleep with a light; want
the room dark." Minister—"Are you afraid in the dark?"
Woman—"Indeed I am. I always have a

oright light in the room."

Minister—"Do you like many bedclothes?"

Man—"All I can pile on."

Minister--"Do you?"

Woman--"No; they suffocate me."

Minister--"I hereby pronounce you man and wife, and may the Lord have mercy on your souls."—New York Weekly.

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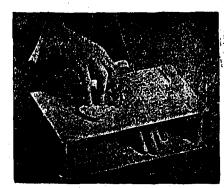
To the Legislature.

Against legalizing to college diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor," And against any enactment tending to deprive sick people of their constitutional right and "power of enjoying in safety and tranquility their natural rights and the blessings of life," and especially the inestimable right and blessing of choosing and employing their own doctors.

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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 illustra-

them (as for many years past) as rapidly as space is found at the time of their reception.

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

Society managers, agents, and others dealing in papers, should order copies of this issue in advance. It will deserve the widest circula-

Anno 48: The Anniversary Season.

When Modern Spiritualism came to earth forty-eight years ago, it so chanced that it was in the year '48 too. The coincidence on the present anniversary may have no special significance, only it is interesting to mention. The date named indeed marks the coming of a | be shed upon those who are not prepared to new dispensation. Nevertheless, spirits by no means then first began to make their presence known to mortals, though the long lapses of time have been frequent when their visits were few and unrecognized. Immediately preceding the Christian dispensation there was a period of fully three centuries, which was foretold by the prophet Malachi, when there was no open vision. So, too, there were periods in the history of the Jewish people which were memorable for their spiritual manifestations. History convincingly shows that spirit manifestation has had its positive and negative periods, whose causes mortal mind was unable to fathom. It has come to the world of men in mighty waves, and again it has had its reactionary periods, and decayed.

It has visited man when materialism in manifold forms has threatened to engulf the world in its muddy seas-destroying the gross idolatry of the time, introducing higher ideas into the human mind, and dissipating false conceits and presumptions. Not with violence, but, as it were, with its soft breathing, which is the essential function of the spirit. Unless such dispensations occurred from time to time, the world would be overwhelmed with the material influences prevailing, and the sense of spiritual things would be utterly lost. But for these periodic but divinely regulated manifestations of the spirit, the race would find it impossible to raise itself from its low estate to the higher level of spiritual knowledge. And hence they are justly to be regarded as epochs in human history. They are the oases in the desert of human existence. We do not at this present time celebrate the advent of Spiritualism, but rather its modern recurrence, its re nascence at a time when the necessity was, and was about to be, most urgent. This reappearance at Hydesville forty-eight years ago was but its proclamation of the great living truth in a new form.

Mediumship is not a new thing. It is a phenomenon that has run through the ages. It is not these accompaniments and accessories of the modern advent that draw our attention to the great central fact at this time. Rather is it the celebration of the beginning of a mighty spiritual movement, the reflux of a vast wave from the limitless past, a spreading spiritual awakening, a world's pentecost, the dawn of the ineffable glory of a flood of light from the burnished ocean of immortality. The light was but a faint streak in the horizon at first, and was mistaken by the would-be servitors of human souls for a kindling fire, upon which they proceeded to busily play their toy engines of derision and scoffing. But it continued its di-

was on fire with an illumination not to be extinguished by the machines of petty human prejudices and hostilities. It has spread its silent waves over the entire sky that enfolds and canopies us all, until not a nook is so seoret as that it can hide its messages from the hosts of heaven. It has interpreted the blind mysteries of life so that we may read and understand them as we never did before. It has transformed the sensuous into the spiritual.

Only by these sensuous demonstrations may the inner light of the spirit be revealed to man. The world was fast passing into the stagnation of an unconsciousness of its own spiritual life. was becoming unable to cognize anything except through the senses, was losing its inner spiritual light. As the risen Henry Kiddle wrote in a mood of genuine inspiration: "This inner illumination is truly man's normal con dition; its absence is wholly a perversion. Every soul has been admonished that its descent into matter involves its spiritual death, an oblivion of all divine things and the loss of its pristine purity, Eden happiness, and affiliation with the great central source of life, love and truth.... Man of necessity permits the light of the soul to grow dim amid the dizzy whirl and unceasing antagonisms of the earthly life, fortunate that it is not utterly extinguished by the material engrossment of his thoughts, aims and desires. The soul, clothed in its habiliments of clay, wanders darkling in an eccentric orbit, like that of the comet, and goes far away in its observations from the Infinite Father, indulging itself in the exercise of its self-will. and enjoying the pleasures of the senses, dead to all the intimations that come to it from its true home."

It is then that the providential law begins to operate to check the wanderer in its eccentric flight. As it moves onward in the fulfillment of its destiny, it is subject to centripetal as well as centrifugal control. And that controlling force is exerted in part through these very sensuous manifestations. And in this way, when perverted by sense it is reclaimed by sense; its spiritual sight having been lost, it is restored by means of the sight that is material and organic.

The advent of Modern Spiritualism distinguishes our age by having brought these needed sensuous manifestations. It opens the eyes of the spirit through the senses so that they may see. It clears the perceptions so that they may perceive. It displaces ignorance with knowledge. It opens the windows of the spirit so that the light may enter. This is the consummation of the age. There could not be a higher or holier. We celebrate it with bowed heads, and hearts filled with gratitude. We praise those whose early services were freely given to the proclamation of the truth, believing and knowing that they share with us the deep satisfactions that are revived by the Anniversary. And though the years roll on, the re-birth is ever new, and can never grow old.

A steady look about us and backward over the restless sea of time for forty-eight years will enable the one who can personally take it to comprehend the wonderful changes in belief and practice in that limit of nearly half a century. The decay of superstitions, the disappearance of baseless tenets held with the power of blind prejudice and irresistible ignorance, the loosen-Secretaries of Societies are invited to send | ing of the rigid bigotry that binds sects in the in these reports, and THE BANNER will print iron bonds of hatred and malice and all uncharitableness, the diffusion of the genial and reviving warmth of liberal views and larger | the yoke of dogma and superstition. It has re thought, these are among the conspicuous triumphs of the latter half of this eventful century, blazing the way for the incoming freedom of the human family, proposing problems whose solution involves the illumination of human soul, and distinguishing the beginning of an epoch of emancipation that is to change the course of the great current that is bearing us all on to our larger destiny beyond. For all this, who can answer the question of how much is due to the advent of Modern Spiritualism, that greatest of miracles yet wrought since history began to be recorded?

In view of what has thus been accomplished within the term of half a century, who can presume to prophesy what still more remarkable things will be accomplished within the half century to come? Yet the greater light cannot receive it. The law of supply and demand is far more strictly defined in the spiritual world than the world of matter. As fast as we enlarge our receptivity the truth is given us. We could not receive it in a state of unreadiness. Hence it becomes our plain duty to hand down the gifts that for the time are ours to those who are to come after us, unimpaired and with increment. As we receive, so ought we to

THE TRUE SPIRITUALIST IS NOT ONE TO BE SATISFIED WITH THE MERE GROWTH OF NUM-BERS AMONG BELIEVERS, WITH THE OVERTURN OF BIGOTRY, THE DESTRUCTION OF CRAMPING CREEDS, THE DISAPPEARANCE OF OBSTRUCT-ING SYSTEMS, AND THE TRIUMPH OF LIBERAL-ISM AMONG ESTABLISHED INSTITUTIONS OF RE-LIGION.

It is no partisan feeling that animates him. NOTHING LESS THAN THE UPLIFTING OF MAN-KIND FROM ALL FORMS OF DEGRADATION AND SLAVERY WILL SATISFY THE CRAVINGS OF HIS DESIRE, AND THE SPREAD OF TRUTH FOR THE CONQUEST OF THE WORLD BY LOVE.

Decease of a Veteran Speaker.-By reference to "Banner Correspondence," seventh page, it will be seen (as chronicled by E. S. Varney) that N. S. GREENLEAF, one of the very oldest of the platform laborers for Spiritualism, passed to his reward March 19, from his home in Lowell, Mass. Bro. Greenleaf was a devoted worker for the Cause, and his face was always a welcome one at the various campmeetings. THE BANNER congratulates his arisen spirit, which has exchanged the cross of earthly trial for the glorious liberty that awaits in "the better country" the children of God.

At this Anniversary time let every reader of the present issue turn to our second page, and read the admirable essay by Mrs. Milton Rathbun, which is there printed. It speaks the true word for mediums and mediumship. It will be a sad day for the Cause when its followers shall collectively skulk behind some verbal shield, instead of standing out openly for what is meant by the old terms under which the early and decisive battle was won.

A New York correspondent writes 'The Banner is a gem in every particular. The matter, manner of arrangement, careful supervision and press-work, all contribute toward making it a paper in which the Spiritualists should take pride."

Recently the San Diego, Cal., friends apday of Bro. J. M. Peebles. THE BANNER is vinely destined course until the whole heaven | promised a report of the services later.

Inner Sight vs. Book-Case.

The highly-polished book taught members of the non progressive clique in medicine, who feel that their power to correctly diagnose disease is beyond question, and who have within the last two years matured and obtained the known in the past. The value of this new passage of a law in Massachusetts, framed for their own special benefit, which has materially orippled the Independent practice of the art remedial in this State, meet now and then with a case that gives the denial direct to their pared to adapt itself to such ends. It may high strung claims as impeccable conservators of the public health!

Mrs. W. S. Butler, who has been known for years to Boston and New England Spiritualists as a most remarkable medium-clairvoyantly gifted and otherwise-has just furnished an instance of this kind in her practice: On Tuesday afternoon, March 17, a stranger lady called upon Mrs. Butler at her office, Room 25, 178A Tremont street, Boston, in much apparent anxiety, and desired to consult her about only goes to intensify the interest in the sothe health of her (the caller's) father. Mrs. B. at once informed her that he was fixed in his religious opinions (Orthodox), and described him thoroughly, though of course she had never seen him with the mortal eye. She told the visitor that the father had been doctored for some three years for the relief of a disease he did not have-his trouble was with the liver, and not the heart-partial congestion of the former pressing the heart, making the breath short, and giving misleading symptoms to the medical men; that it was now too late to help him-as she could see the liver much distorted by disease, and that he could not survive a week as he was then situated. The daughter was anxious to obtain medicine for the parent. but Mrs. B. declined to attempt the case in the now hopeless stage in which the M. D.'s were ready to abandon it.

This occurred on Tuesday; on Friday of the same week (March 20) this man passed quietly and without a struggle to spirit-life, to the great surprise of those who, sure in their own opinions, failed to give due credence to the revelations of the medium's inner vision.

This case is but one of a great multitude hat ought to appeal to thinking men everywhere in this State as to whether or no clairvoyance (even if the giving of medicine is coupled with it) ought not to be allowed to do its perfect work hereabout for the detection and relief of disease.

No Mistaking the Cause.

It is encouraging to hear the Boston Herald speak up and declare that "we are in a new dispensation to day," where all the differing religious denominations "present very nearly the same moral teaching, enforced by the same sanction." It thinks the motive cause that led to revivals of religion has been lost, the preaching of to-day being more largely ethical and reformatory than it is primitive and condemnatory. It has to admit that this is a transition period. Christian people think and act more on common lines than they used to. The time is near when evolution, ethics, the new criticism, and the scientific method will find expression in a working creed that will make old

theology broaden, and be more consistent. But what silent force, we would inquire, has brought this result? None so much as Modern Spiritualism. As is being emphasized all over the land at this Anniversary time, it has broken vealed truths that fixed creeds would not let public effect, and is based on a desire to domithe light shine through. It has opened men's minds, and made them receptive. It has cast out fear from their souls. It has turned faith and hope into substantial knowledge. OLD THEOLOGY HAS BEEN PRACTICALLY BROUGHT TO ITS END BY THE PROOFS OF SPIRITUALISM

A Really Good Idea.

An exceedingly bright and cogent suggestion is made by the Hartford (Conn.) Times, that in view of the seemingly endless number of alleged heresy cases in the pulpit it might be a good idea to put dogmatic theology itself on trial, and see if anything is the matter there. Why, certainly, by all means. Just the thing. It is dogmatic theology that is making all this trouble, and breaking up the churches. The accused heresy ministers are making no trouble. They go right along with their business. It is the dogma ministers who are making the trouble. And if, as it seems to appear, the list of heresies is about exhausted, we do not see but these ecclesiastical court-holders will have to take their turn as culprits, too. Otherwise the business becomes too much like a jug handle, all on one side. We cordially second the timely suggestion of the Hartford Times, and call for an ecclesiastical investigation into the character of the sturdy accuser, and the cause of all the trouble.

At Horticultural Hall,

Boston, on Tuesday, March 31, the MASSACHU SETTS STATE SPIRITUALIST ASSOCIATION SUC cessfully commemorated with appropriate services the Forty Eighth Anniversary of the Advent of Modern Spiritualism. The matter will receive further treatment next week.

The Revista de Estudios Psicologicos of Barcelona in a recent number records the fact that at Itapetininga in Brazil, Señor Elïa de Barros' little daughter, of only eleven years, is the unconscious cause of very surprising phenomena. She seems to be gifted with faculties for the production of physical effects of a very high order. No matter into what house she goes, on her entrance the movable articles seem to be immediately vested with vigorous life; the furniture dances about the room with such violence as sometimes to break articles with which they collide. These things happen, however, only in the daytime.

After seven years of prosperous existence, the European spiritualistic journal, L'Etoile, has ceased to exist. It was founded and edited by M. Albert Jounet. We gladly bear witness to the splendid work it did during its life for the cause of wise reform. Each issue contained able papers on the vital ques tions of the day. The papers on Christian Socialism by Abbé Roca were especially noteworthy. A new journal, entitled L'Ame, is announced to succeed L'Etoile, by the as sociate editor, M. René Caillée.

Cremation has taken another step forward in the West. The Indiana Cremation Society has just been formed at Anderson, Ind. Its list of members and officers (some six hundred names) show that people in all ranks of life are interested in the reform. The cremation of its members on decease will, for the preciatively celebrated the seventy-fifth birth- present, occur at Cincinnati; the ashes are to be returned to the relatives, and the Association is to bear all the expenses.

The X Ray.

The progress of discovery in connection with the new ray that performs such wonders as to be styled a revelation, is as great as the original was itself in comparison with what was the greatest worth in science and surgery, and it is even predicted that men's thoughts will yield to it, in a measure, when science is nreprove to be such a searcher of secrets as to compel a new code for society and the state. It will not only be a marvel of science but a power to baffle the acutest of its most patient investigations. It has been asserted that this new power to "see through things" does not come from cathode rays, as first supposed, but that the photographs are due to action in the magnetic field, no light whatever being used in a certain test. This fact, if substantiated, called new light.

Man is learning that there is divinity in nature as well as in the humanity it sustains and encloses. We see but little of this spiritual world in nature, for the reason that our finer faculties are as yet in the infantile stage of development. Nevertheless, modern science is forced to admit that there may be whole universes of beings who dwell among us, of whose presence we know nothing. There are ranges of orders upon orders above and below us. An eminent scientist has recently made the startling suggestion that not only below us may exist molecular universes, intelligences and even civilizations, but that above us, perhaps, worlds may be but as molecules of grand obliged him to decline reclection. systems and organizations. Such speculations serve to quicken our perception of the spiritual verities, of which the visible universe is but the printed page.

They Should Look at Home.

Washington is the city of the nation, and not of any particular State or section. The District of Columbia is under the exclusive jurisdiction of Congress. A memorial, therefore, from Ohio, or any other State, "for the enactment of a Sunday-rest law in the District of Columbia," is a purely local enterprise, undertaken without the consent and cooperation of the people of the other States, who have an equal interest. A Washington paper very pointedly replies to the bigots who fathered the Sunday-rest bill, which recently went under by default, that it happens to be a well known fact that there is now a more perfect Sunday-rest in Washington than in any other large city of the United States. The two chief cities of Ohio, for example, themselves make Sunday the noisiest day in the week. But the people of Washington are not sending in petitions to the per recently, and related several incidents Ohio Legislature asking it to interfere by making more stringent laws. Before meddling with the Washington customs, as these petitioners to Congress feel that they have a right to do on the ground that they own as much of the national capital as anybody, these Ohio bigots and officious dictators of public morals would do and himself being alone in the house,) saw a better to look within their own premises and | door suddenly fly open, and in it stood his sisput a stop to the Sunday saloon trade, the theatrical performances, and all the other forms of Sunday amusement that notoriously prevail in more so when the next day brought the news their own cities. If they are such pious stick- of her death. Mr. P. stated that he himself lers for stillness, they had better begin their work at home. The whole business is only for nate others.

The Persistent Question.

We have received a recent Australian paper The Echo, in whose editorial columns is plainly shown the far-reaching interest that prevails over the world in the oft-repeated question: "After death-what?" It is asked constantly and everywhere. The paper referred to proceeds to a discussion of it in a set and serious manner. It also recites the conclusions of the various interviews had with the church dignitaries of Chicago by one of the journals of that city. Spiritualism, however, answers the question as well as it can be done for the present. Since its revelations opened the perceptions and enlarged the reason of men, what follows death is made plain and intelligible. There need be no more hoping and guessing, or fearing and dreading, for the future beyond the veil is made understandable. The old superstitions crumble away to nothing again, and the old fright goes with the fading dogmas. This question of what follows death, or rather the life after this life, is fast making the tour of the world. It is being asked in all quarters. The interest manifested only shows how deeply rooted the thought of the hereafter is in the human heart. The platitudes of the ordinary minister on the subject fail to satisfy.

London, Eng., will open its public institutions on Sunday -- at last. A recent debate upon the matter in the House of Commons brought out the usual protests against the so called continental Sunday, but experience has shown Edinburgh, Birmingham, Manchester and other towns and cities in England that the opening of botanical gardens, museums and galleries is a source of reasonable Sunday recreation, and it was carried through by a large majority. The British Museum, the National Gallery and the great collections of South Kensington will now all be open for seven days in the week.

THE BANNER editor desires to acknowledge a pleasant visit at his office, March 30, from Miss Maggie Gaule, the renowned platform test medium, of Baltimore, Md., and Washington, D. C., who has been in Boston most of the past week, participating professionally and with great conclusiveness in the Anniversary exercises of the Berkeley Hall Spiritualist Society, the Massachusetts State Society, etc. When at home, Miss Gaule's meetings at Wonn's Hall. Sixth, near G street, Washington, also her meetings in Baltimore, are very successful, and

W. W. Redfield, Norwalk, O., writes, in renewing his subscription: "Allow me to congratulate you on the fine appearance of the good old BANNER, and its able contents each week. Every Spiritualist and Liberalist ought to become a subscriber, and thus encourage the paper in its upward and onward course."

Mrs. Clara Field-Conant, an old and popular lecturer and trance medium of this citywho has for some time past been in Virginiahas temporarily returned to Boston, and will and Mrs. Ruel Woodman of Westbrook, Me., were be glad to meet her friends and the public at also in the party. her residence, 603 Tremont street.

has been changed to No. 12 rue de Sommerard,

Decease of Dr. Beals.

This gentleman, whose name has been prominent before the readers of THE BANNER as a great camp meeting manager, and an uncompromising Spiritualist, passed to higher life at his home on High street, Greenfield, Mass., power surpasses all present estimate. It is of March 27, 1896, after a long period of invalidism caused by consumption.

> DR. JOSEPH BEALS was born at Plainfield, Mass., Aug. 6, 1821. He was the son of Joseph and Elizabeth Beals, and the grandson of Joseph Beals.

> His early life was devoted to work upon his father's farm. The years succeeding his twentieth were passed as a builder of water wheels (in which profession he acquired a wide reputation), and the practice of the Daguerrean art in its early history at Northampton. He finally devoted his time to learning the dentist's business under the tutelage of Dr. Gates, of Greenfield, and continued to follow that profession with some changes of location), from the fall of '46 till his strength gave out, some four years since—a period of forty eight years.

> Years ago Dr. Beals was connected with the Congregationalist church, but, being always liberal in his views, he finally was induced to investigate the claims of Modern Spiritualism. He became converted to its teachings, and has ever since been a strong tower of defense for the Cause in Western Massachusetts.

> When the Silver Lake Camp Meeting was organized by Dr. H. F. Gardner, Dr. A. H. Richardson and others of Boston, a delegation of Spiritualists visited the grounds from Western Massachusetts, and the reports they carried home resulted in the formation of Lake Pleasant camp, near Montague; from the very outset Dr. Beals was prominent in the movement; he became the first President of the New England Spiritualists' Camp Meeting Association at Lake Pleasant, and continued to occupy the same office for over twenty years, and till about three years since, when failing strength

> Somewhere about the same time he retired from the active work of his profession, and spent a year or more with his son, Dr. Joseph Beals, Jr., in Denver, Col. He returned home a few months ago and lived very quietly at his High-street home till his decease. He was married Jan. 18, 1848, to Miss Arabella Bos-worth of West Springfield, who survives him. Five children crowned their union—four of

> whom are still on the mortal side of being.
> The Boston daily press-notably the Globe and the Post-gave extended reference to the event of Dr. Beals's demission. The funeral occurred at his late home in Greenfield, on Monday, March 30. Mrs. Nellie J. T. Brigham, with her usual eloquence and soulful grace, officiated, and gave Spiritualism's comforting word to the mourners.

By the request of Dr. Beals his body was cremated at Forest Hills, Boston, on Tuesday, March 31.

Dr. Beals was prominent as a Mason, was a veteran Odd Fellow, a liberal in politics and religion, and a Spiritualist first, last and always! Another brave veteran has thus gone on to join the great majority in the Better Land.

3 Joseph C. Pettingill, Secretary of the Newburyport, Mass., Society of Spiritualists, made a pleasant call upon the editor of this pawhich went far to prepare his mind for the acceptance of Spiritualism, among the number the following: His grandfather Cutting Pettingill, a good old Methodist, while reading the Bible, as he sat and rocked the cradle of a child (his wife having gone out to a neighbor's, ter whom he knew to be in New York at the time. He was much startled at the sight—and had had medial experiences, though not then understood, from his very earliest boyhood.

1937 Prof. J. Jay Watson was still, at last accounts, winning golden opinions as a gifted violinist from the Western papers. The Beloit (Wis.) Daily Free Press of a recent date devoted a column of its space to a picture and sketch of this worthy gentleman and accomplished

Anna M. Lancaster, of Brantley, Ga., writes, on renewing her subscription: "I have been reading the BANNER OF LIGHT for many years, and hope to be able to read it as long as I stay on the earth, I enjoy it so much. It gets better and more interesting all the time."

William Q. Judge, President of the Theosophical Society in America, died on Saturday, March 21, at the age of forty five, of consumption. He was born in Dublin, Ireland, April 13, 1851.

Dr. T. A. Bland went to Washington recently to attend the annual meeting of the Eclectic Medical Society of the District of Co-lumbia. He was reëlected President for anoth-er year. While in Washington he was accorded a fine reception on Thursday evening, March 26; he also found time to attend to business of importance in Indian and other matters, with success. He returned to Boston in time to be present at the Auniversary exercises at Odd Fellows' Hall.

EXTRAORDINARY RUDUCTION IN TEACHINGS BY WHITE ROSE.-J. C. F. Grumbine offers special reduction to those wishing development through the media of his inspirational teachings on Psychometry and Clairvoyance; good until April 25. Send a stamped and addressed envelope for terms, endorsement and book-let, to Rev. J. C. F. Grumbine, Geneseo, Illinois. Teachings on Inspiration are now ready.

Something New in Railways.

Boston and Massachusetts people have heard frequently of late of the "Boynton Bicycle Railway System." Grooved between a raised single rail, and one on the ground level, are the steel and veneer cars-in form much like other railroad cars, except that they are much narrower (on the plan of a plank turned up edgewise, and so stronger). Opposite each alternate seat compartment, (arranged like the cells in a bamboo rod) is placed a door in the side of the car, so that egress from the floor of the vehicle to the ground is a matter of but a few steps. The motor power can be steam or electricity, the latter being preferred. A rate of speed (with safety, too,) of sixty miles per hour has already been attained at a track in Bellport, hour has already been attained at a track in Bellport, L. I., N. Y. Gain in speed, safety of transport, saving in fuel or motor power, are among the advantages set forth by the inventor, Hon. E. M. Boynton, President of a Company of the same name, office 32 Nassau street, New York City. It is to be hoped that the members of our Legislature will be led in time to look with layor on this new claimant, and that liberals in belief, as in other matters, will endeavor to impress this idea upon the thought of their Representatives.

Informal Reception.

Mr. and Mrs. J. B. Hatch, Sr., of 54 Green street, Charlestown, gave an informal reception to Mr. and Mrs. Moses Hull, Monday evening, March 22.

All the officers of the First Spiritualists' Ladies' Aid Society were present, also many of the members. They all sat down to a fine turkey supper, after which a general social time was enjoyed till a reasonably

Mrs. S. E. Lewis of Portland called at this office on Tuesday. She was one of a party in town to attend Anniversary exercises. Mrs. F. E. Ward, President of the First Spiritual Society, Portland,

For Over Fifty Years

The business address of La Revue Spirite children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

THE ANNIVERSARY

Odd Pollows' Hall.

The Grand Celebration of the Forty-Eighth Anniversary of Modern Spiritualism was held at Odd Fellows' Hall, under the auspices of the Boston Spiritual Temple, on Sunday, March 29.

The rostrum was beautifully and appropriately decorated with paims, and flowers adorned the desk.

The morning exercises commenced at 10:30, President Wm. H. Banks presiding. Regardless of the inclemency of the weather a fine audience was present,

and the following talent individually and collectively combined to make a grand celebration.

The exercises were opened with a finely-rendered plane sole by Fred Watson, followed by an invocation by Mrs. Mattle B. Hull. Mrs. Marle Foster sang, and President Wm. H. Banks then gave the address of welcome, and spoke substantially as follows:

Wriends we are glod to see so many here this morn.

welcome, and spoke substantially as follows:
Friends, we are glad to see so many here this morning, and in behalf of Boston Spiritual Temple Society
I bid you welcome. We shall have the very best speakers and talent present, but will make mine the briefest number on the program, and will conclude by introducing to you Mrs. Grace Cobb Crawford (as the next), Mrs. Crawford then sang "Poor Little Friendless Children" with fine effect. The next on the program was an address by Dr. Storer, but he was too ill to be present. [The MS. will be printed next week.]
Miss S. Lizzie Ewer improvised a poem, and then followed a duet by the Mesdames Foster and Crawford.

President Banks then introduced Moses Hull as the able lecturer of the morning, who spoke in part as

follows:

President, Ladles and Gentlemen—I am glad to meet you on this Anniversary of Spiritualism, but before I proceed further will speak of the Health Club—Dr. T. A. Bland, President—and would recommend it to your kind and thoughtful consideration. It has a mission regarding the Medical Laws of this State. I would advise increasing its membership and essets in the good work.

state. I would avise increasing its membership and assisting in its good work.

Mr. Hull then continued: I will take for my text Num, xxil.: 18: "If Balak would give, me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." This is the of the Lord my God, to do less or more." This is the language of a medium who was thoroughly inspired; of Balaam before he could decide to go out and curse Israel; he held a séance; they urged him to go and curse Israel; Balaam said, I will go, but I will speak no other words but what are put in my mouth: "Build me an altar, and I will speak the words given to me"—that is, give me a cabinet; he was entranced: his eyes were opened, and he looked out on Israel. King Balak said: "I brought you here to curse Israel, but you have blessed." I could utter no other words. I will try it again: build me a cabinet: I will see what will try it again; build me a cabinet; I will see what I can see. He was entranced again, and the King told him the same thing: "You will not get your reward unless you curse." He was entranced again, and he pronounced again another benediction: "And

the King said, lo, thou hast blessed the third time."
So people have again and again tried to curse Spiritualism. There was the Seybert Committee. Since itualism. There was the Seybert Committee. Since then it has proved a blessing instead of a curse. That then it has proved a diessing instead of a curse. That Committee failed. Others have tried to curse Spiritualism, but the luk had not become dry when it had proved a blessing. Men have gone to Washington, and tried to curse spiritualism; but they found that God blessed it. Thirty-six of England's best men tried to expose and put a stop to the thing called Spiritualism; before they got through every member came out an avowed Spiritualist. It prospered since more than anything else.

more than anything else.

It is forty-eight years since the new dispensation—since the differences in the church came up. The church said it was a delusion; even in this last week

I have heard some say it was a humbug.

In what does this delusion you call Spiritualism consist? They said it was trickery. In Rochester some one said: "I will give five thousand dollars if you will prove it." It looks as though they could not show in the tricks, they do not man the

you will prove it." It looks as though they could not show up the tricks; they do not want the money as badly as I do.

Mr. Talmage said that ninety-nine out of every hundred were tricks. I said, "Well, Mr. Talmage, explain the other—If ever one came back, that is truth, that proves immortality. Spiritualism has grown in the last forty-eight years, I need not tell you, and we have not forwarded it as much as our enemies have—in their efforts to crush it." I would advise our opponents to have a convention, and tell some lie and stick in a peg on which to hang their all. They say it is a in a peg on which to hang their all. They say it is a trick played on mediums—it is Od force, it is electricity. We have studied twenty or thirty years, but never have been able to make it do in Spiritualism. Thus they jump from one thing to another, and you cannot find two who agree.

Thus they jump from one thing to another, and you cannot flud two who agree.

Spiritualism has saved the world from superstition and sin. If it has done one, it has done the other. Think of the darkness that covered the world when Swedenborg came. Invention came slowly. Mediums came. A Mr. B. was influenced to do a certain thing. He said, "I have no money." The spirits told him, "We will supply you with money." He went to sleep and dreamed of an invention and became wealthy. Prof. Crookes invented a machine now developed in the Roentgen. Spiritualism came to defiver the world from darkness—to destroy the dread of the world from darkness-to destroy the dread of death. Death comes with a sting, but only for those who are left behind, as we view the vacant place at the table, but with the feeling that it is but the passing to a better life. Death does not sting as it did. When the boatman comes to take us to the other shore, we

think of it as taking any other journey. It has gone on until there are twenty million Spiritualists in the United States. Before Spiritualism was a score of years old it had more than Methodism. Only last week a minister came to this city. He was tired of the husks of theology he had been feeding the people on. He went to see Mr. Keeler, and had a slateof the husks of theology he had been feeding the people on. He went to see Mr. Keeler, and had a slatewriting; heard from his loved ones; he was tickled; he was getting wine from the press. In the meantime some one told Mr. Keeler he was a minister. Later on he went again and got something better. Mr. Keeler said to him, "You are a minister—will you preach this to your people?" He said, "No—they are not ready for it. I am building up a parish, and if I preached such things to them now I would lose my place, and they would hire some on—else."

In Lake City I preached to crowded halls. After the services, some ladies came up to me and said they were very much interested in Spiritualism; they wanted to ask me some questions, but not to let any one know it. I said no, I am as much ashamed of it as you are. They continued: But don't let Rev. Mr.—know; he would not approve.

As I went out a gentleman with gold-bowed spectacles met me, and said, "I am preaching in a church just over the way. I would like to have you come to my study, and before you get away perhaps we might have a little séance. I want to tell you of the experiences we have at our house. We have a little trundle bed that the children sleep in; in the daytime it is pushed under the larger bed. I have just put these children to bed when they call out, 'Pa, here comes a man who calls himself Uncle Bill, and he is going to

children to bed when they call out, 'Pa, here comes a man who calls himself Uncle Bill, and he is going to push our bed under the other one. Now I had an Uncle Bill, but I do n't want my congregation to know of these things." Away with these things! throw off

Spiritualism has grown, as the sun which rises in the morning, goes on rising higher and higher, until he lets his light shide on the lowlest shrub. So Spiritualism has come from the lowlest, until now the names ansm has come from the lowitest, until now the names of Crookes, Prof. De Morgan, J. H. Fichte, Prois. Hare and Wallace stand for Spiritualism. Then Robert Dale Owen. Prof. Mapes—I might go on giving the names of those who have come into Spiritualism that the world honors to-day. They are not Spiritualists because some one else was; it is because of personal experience, so they stand as monuments. It is the only neglity a railed on the world only positive religion in the world.

I was a minister in the church. I was paid for it.

I was a minister in the church. I was paid for it. Every want was attended to. I did not know what a want was that could not be supplied. I came out from it, although they were so kind. I had seen my spirit-mother and my wife, and I turned my back upon churchmen all. I came into Spiritualism as selfishly as any one. I wanted to enjoy myself. Others have done the same, and fifteen million monuments all live on their negative quality. on their negative quality.

on their negative quality.

A man in Kansas on a very warm day was sitting whittling. I asked him: "Why did you join the church?" He answered, "Jessie belonged to the church, and I thought I would have a better chance with her if I belonged. None went into the church because they believed. There was a Presbyterian church. They got all the Chinese to go. The Chinamen went because they could learn to speak the English. It was voted each Chinaman would have a special lady teacher. They all went. Who would not? They said: 'We Plesbyterian; we worship Joss: we everything; we be Christian, we get more washee washee.'" Those who come into Spiritualism, come because they see a grand truth, which has made their souls so happy.

made their souls so happy.

I can testify it took me years to get over the old ideas
I got in the church—the old ideas haunted me after I came into Spiritualism. Compare it with other re ligions; talk of their enjoying them; Spiritualism makes us understand we are immortal beings; we do

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray .Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

not pray as the churches pray; they beg, I am God's heir, and everything that is God's is min.

I know you are waiting to hear Miss Maggie Gaule. She had been so busy up to the time of starting for here that she is afraid she will not do well, as this is her first appearance in a Boston audience. I am not afraid but she will do well.

Fred Watson played on the plane, and then President Banks introduced Miss Gaule amid great appraise. To say Miss Gaule was wonderful in the many recognized tests she gave to person after person hardly expressed it: She was grand!

Mr. Hull then closed the morning session with the benediction. Those who were on the plaiform were as follows: Moses Hull; Mrs. Mattie E. Hull; Miss Maggie Gaule; Dr. A. H. Richardson; C. C. Shaw (Director); Hebron Libbey (Treasurer); Miss S. L'Zzie Ewer; J. B. Hatch, Sr.; Simeon Snow (Director); E. L. Allen (Director); Capt. Richard Holmes, and others.

The Atternoon Session commanded at a cicleal.

The Afternoon Session commenced at 2 o'clock, President Banks in the chair. The exercises were opened with a plane sole by Fred Watson, followed by a song, "Once More We Meet," by Grace E. Warren. Then President Banks introduced J. B. Hatch, Sr.,

"Friends, it gives me great pleasure to meet you here to-day, on the eve of our anniversary of Modern Spiritualism. I rejoice that a portion of the day has been devoted to the children. In 1865 the Lyceum was here to the children of the day has been devoted to the children. In 1865 the Lyceum was Spiritualism. I rejoice that a portion of the day has been devoted to the children. In 1865 the Lyceum was insugurated in this city. I was associated with it at that time. For over a quarter of a century I was an earnest worker. I recall many pleasant associations—many sad. I have started here with only five; before the close of the season we had two hundred, and one of the grandest Lyceums ever held. I deem it a duty that every father and mother owes to their children to teach them in the religion of their parents. I have done the best I could. I think it the duty of every man and woman to see that their children attend a Lyceum. I was more than pleased when the Boston Spiritual Society gave the use of their hall to the Boston Lyceum." [Mr. Hatch here alluded in words of appreciation to my endeavors in the Lyceum and Home.—Mrs. Soper.] "There ought to be a Lyceum attached to every Suclety. When I first entered the work we had only the old Manual by Andrew Jackson Davis, but now we have oceans of books—Mr. Tuttle's, Mr. Danforth's, and other good writers. What I want to impress upon you is, what is good for your children. Parents should place everything in their way that will elevate, and if they do not, they are not doing their duty by the angelworld.

When you become as old as I, and look back, you

world.
When you become as old as I, and look back, you When you become as old as I, and look back, you cannot help feeling a pride in your work in that it has not been in vain. Many of the officers in the Lyceum to-day were children in my day, and looked up to me as a parent. It was a labor of hard work that placed the Lyceum where it is to-day. Let us ask ourselves as we go on, have we done our duty? I want the Lyceum to progress. I want to see the halls full. Place your children there, you can rest assured they can do their work better by having Berkeley Hall Society behind it. With the exception of a very few I do not see those in the Lyceum who attend the meetings. Let us take more interest in the Lyceum—bear in mind that when the next generation comes they will mind that when the next generation comes they will be better men and women for it. Let us do earnest

be better men and women for it. Let us do earnest work. Let the representatives here to-day feel that they have a new interest in the work."

Little Eddie next sang "Palm Branches" in his pleasing way, after which President Banks introduced Dr. A. H. Richardson, who said: "Mr. Hatch has said all the things necessary about the Lyceum, made reference to myself as in the work. I have only felt that I have been an instrument of its success. I have little to say. You who know me best know my work. As I think of the long ago, I never had spirits come and speak to me, as many have. I may speak come and speak to me, as many have. I may speak of a medium by the name of Mrs. Bliss. I asked her something about my work; the answer was: "We have no directions to give; when we want you to move, we will move you."

I thought I could have some individual spirit to give me directions. I felt after that I had to use my reason to do my work, and it was a sense of relief.
That communication was the best, and has been my
guide ever since. I know nothing of that personality

called God. I believe in the Infinite Spirit.

I am reminded, and will remind you who do not know, that I live in New Hampshire, outside of the pale of Spiritualism. I cannot do much, but I feel that wherever we may be or whatever we do, we can leave an impress

leave an impress.

I love Spiritualism for many a thing; if I have ever been of any use in the world, it has brought me to it.

I knew nothing of the way of life, but when I became conscious of the fact that we are immortal, then I knew what it was to live. When we become conscious of our immortality, it is not our friendships but our memories. We never shall forget the love that encircles our souls, and I love to think, when coming hack here that which we lack here we miss just so back here, that which we lack here, we miss just so much over there. We shall find just the place we be-long in; let us make it the highest thought in our lives o develop the best in our lives, that we may meet our loved ones.

The next on the program was a recitation, "Mrs. Magill Over the Tubs," given in a very attractive way by Willie Sheldon. A change was then made in the program, and little Maud Armstrong recited in a sweet baby way about a "Baby at Our House," after which Miss Gertrude Laidlay sang, and then President Banks introduced Moses Hull again to a very appreciative audience.

Mr. Hull arose, remarking that he did not know whether he could make a speech after the last effort, then continued: Bro. Hatch spoke about the children. Our religion is the best in the world; if it is not let us renounce it and get the lest. Let us trach it to our children. The Catholics are more sensible than the Protestants. They say give us the first ten years of a child's life; for that reason they keep them from the Protestant Sunday schools. We let our children go to the Orthodox Sunday schools, and hear the things we are calling ites. Some one asks me, Do you know a better religion? It did I would be there. I believe in the children. I believe in their baptism. I was preaching on that subject; take them in your arms and baptize them, water is not necessary. Children see a thousand things I never see; after a child points them out I see them, for its eyes are brighter— Our religion is the best in the world; if it is not let us points them out I see them, for its eyes are brighter—
it is taking in from its surroundings, and laying it up
for the future. I have passed over that time.

Everything is positive to a child. How I hate the
idea that some old people have that they must kiss

every child; if they were older they would object. Jesus could take the children in his arms and impart something to them; thoughts are things, and fasten themselves on them.

A lady came to me and said: "I want you to bap-tize my child." I answered, I am not going to take your child in my arms and tell you he is going to grow up into a grand man if you are going to whip it out of him. I will send a thought after him that will help him. I love to think of children as of my own chil-

dren.
When you pray for an individual, you think of him; when you pray for an individual, you think of him; you think of the blessing you want to come to him. I said to the lady: "Bring your babe." I took it in my arms, and I prayed and tried to bring all the magnetism to bear. I asked that father and mother to try to make tha' child, to see that he grows up a good man, and made the same request of the second mother or sponsor. I then took that child and blessed it.

I had a similar experience in Muncie. . . . It was not three weeks before a Lyceum was formed. We have not done our duty to our children. Spiritwe have not done our duty to our children. Spiritualism is a religion; no man's is more sacred than mine; well, then, it is good for our children. Laughing is a part of religion. I am the only animal that can laugh, and I will as long as I live. Be not dogmatic to the children; treat them as equals or as younger ones coming up to fill our places.

When I arose, it was with the full determination of giving your discourse upon our Faster. What is

giving you a discourse upon our Easter, "Why it is we Know what Our Easter Is,"

Then Mrs. May S. Pepper was introduced, and with many recognized tests bore out her reputation as a fine test medium. The benediction was pronounced

fine test medium. The benediction was pronounced by Moses Hull, and closed the afternoon session.

The following persons were on the platform: Dr. E. A. Smith, President of Queen City Park Camp-Meeting Association; Mrs. Barnes, President of Ladies' Aid, Boston; Dr. A. H. Richardson; Director C. C. Shaw; Hebron Libbey, Treasurer: Directors, Mrs. J. B. Hatch, Jr., Mrs. W. H. Banks, Simeon Snow; Moses Hull, Mrs. May S. Pepper, Mr. and Mrs. J. B. Hatch, Sr., and others.

The Evening Session commenced of Table Library and Mrs. J. B.

The Evening Session commenced at 7:30, President Banks in the chair.

Fred Watson, with a very finely rendered piano solo, opened the exercises. Miss Lucette Webster then, in

opened the exercises. Miss Lucette Webster then, in a very impressive manner, recited the Lord's Prayer as the invocation. Miss L. Alberta Felton followed with a mandolin solo, with good effect. The next on the program was a song by Mesdames Foster and Crawford, after which Miss Lucette Webster gave a reading, "Flags at Half-Mast," in an attractive and pleasing manner, which brought forth loud applause. Master Charlie Hatch followed with a violin solo, remarkably well randered for so young a box narkably well rendered for so young a boy.

President Banks informed the audience then that Miss Maggle Gaule would give tests at that time and later in the evening continue. He then intro-duced Miss Gaule, who was received with great ap-plause. Miss Gaule made some very impressive re-marks concerning a letter that had been handed her

since the morning session from a gentleman who, in the letter, had expressed much gratitude to Miss Gaule, and telling her that the tests she had given him in the morning were so convincing they had made him a Spiritualist, and from this day he should be a Spiritualist. Miss Gaule then continued to give many more tests—tests beyond dispute.

President Banks then introduced Moses Hull as speaker of the evening, who spoke in part as follows:

Ladies and gentlemen, the seance is not over; Miss

Ladies and gentlemen, the seance is not over; Miss Gaule will entertain you later—I proposed to her to divide her time. I came here this evening with an excellent sermon to give you. I can tell you that because I am not going to preach it. It was on "The New Religion taking the place of the Old." I was unfortunate enough to tell you that I would talk to you on the Christian Easter—the Christian and Spiritualist Easter. We are celebrating our Easter—the Church celebrates theirs next Sunday, but they could not tell you why. They think they are celebrating it because Jesus arose from the dead. *We know that Easter was celebrated thousands of years before Christ. This church is not an original church, any more than the Bible is an original Rible. It was thousands of years before Jesus was born. He went

into an old church—all historians will tell you Easter originated by what we call astronomy. Easter—what does it mean? Take off the first letter, it spells after, which means star; that means light. It goes back to the signs of the zodrac, when the sun that rules the world was born. It is celebrated every year at Christ-mes and at the summer sol-tice, when the days stand

mae and at the summer sol-tice, when the days stand still.

Mr. Hull continued in a very interesting manner to tell us why our Easter was celebrated, and why the Christians had no true ground for the date of their celebration. [Want of space forbids a longer report of this address.]

Prof. Sharter then gave a very fine mandolin solo, after which Mesdames Foster and Crawford sang with pleasing effect, and then President Banks introduced Miss Maggie Gaule, who gave the closing beautiful tests, received by many eager ones amid hearty applause as each one was recognized.

Miss Gaule is a lady of fine physique and positive personality. She impresses one with her honesty and sincerity—two desirable traits in true mediumship.

Moses Hull closed the session and Anniversary with the benediction. It was a grand celebration! Good houses at every session.

Prosent on the platform in the evening: Dr. U. K. Mavo. Dr. A. H. Richardson, Moses Hull, Miss Lucette Webster, Mr. and Mrs. C. C. Shaw, Mr. and Mrs. J. B. Hatch, Jr., H. Libbey, Treas., Dr. E. A. Smith, Mrs. A. E. Barnes, and others.

J. S. S.

Helping Hand Society.

To the Editor of the Banner of Light: On Wednesday, March 25, 1896, THE HELPING HAND SOCIETY, of 3 Boyiston Place, Boston, had the

honor to start the Anniversary Exercises. Our meeting was called to order by the Vice President, Mrs. Piper. at 2:45 P. M. The exercises opened with music, after which Dr. A. H. Richardson was called upon to address the audience. He said, we are here as Spiritualists to celebrate this Anniversary because we love the underlying truths that it has taught. Our minds have become enthused with the spiritual president. We have just laughed out in these great unfoldment. We have just launched out in these great wonderful phenomens. How little, when we first started out, we understood what the revealments were to be, and I feel glad to stand here, and give my testimony for the grand cause of Spiritualism.

testimony for the grand cause of Spirivalism.

Mrs. Carrie F. Loring then spoke. She said this little meeting is the beginning of a series of meetings to commemorate the birth of Modern Spiritualism; we have met here in the interest of that grand truth—Spiritualism. When we realize this is the Forty-Eighth Anniversary we can see the growth it has made, we cannot understand it in a day, tor it must grow upon us from year to year, and now after this lapse of time as we go over the land, we find the liberal thought more potent than ever before, but had it not been for the opening of those beautiful white gates forty-eight years ago, we should not now enjoy the advantages of liberal education; it has broadened the pathway of many, and has brought peace and happiness to mankind. piness to mankind.

We feel we are growing nearer each other; this is because the loved ones draw us together, and weave a cord of harmony and love around us. Let us try to make our Spiritualism so grand so noble, so holy, that all will be attracted to us and wish to be one of

The next speaker was Mrs. N. J. Willis: Once again we meet to recognize how richly we are blessed on both sides of life. We do not meet to celebrate a both sides of life. We do not meet to celebrate a Modern Spiritualism, but to celebrate Spiritualism; for we know it is as old as existence. We meet to celebrate its growth—that there is no death, but life and immortality for all. We know that all over the continent during the next week men and women will bend their interest to celebrate this truth—that all humanity lives in a realm where they are privileged to attend school for the education of the soul. We understand that what you require most is soulcooperation one with another; when you study this, and understand the principle: of nature, you will bring forth the grandest truths of love and wisdom; consecrate yourselves anew as men and women wor consecrate yourselves anew as men and women wor-thy of the grand Cause you so earnestly espouse. Mrs. Carrie F. Loring then gave readings, which were

well received by all.

Mrs. J. K. D. Conant then addressed the audience in a few well-chosen remarks, saying she owed all she was to the spirit world, and she wished to testify to the same, and to consecrate herself anew. She gave

several interesting and convincing tests, which were readily recognized.

Mrs. Mattle Hull spoke briefly. She said she knew Spiritualism had made more progress during the last year than ever before, and we may well celebrate, year than ever before, and we may well celebrate, when we know we are advancing so surely and so well. I know there is a large concourse of spirits here, and they are rejoicing with you on this Anniversary Day.

Mr. A. J. Weaver spoke briefly, and interested all with his remarks. This closed the afternoon session. In the evening the hall was filled to overflowing, and the exercises commenced with congregational singing, led by Mr. Moses Hull.

A very beautiful original Anniversary noem, enti-

A very beautiful original Anniversary poem, enti-tled "Our Easter," was read by Miss Willis, daughter of Mrs. N. J. Willis; a finely rendered violin solo by Master Charlie Hatch, accompanied on the plano by Master Louis Bennett; recitation, Little Maud Arm-strong (aged three years); duet. "Come. My Dear-

est," finely rendered by Mr. and Mrs. Crawford.

After the beautiful song Mrs. N. J. Willis was inspired, and addressed the audience for a short time, and urged all Spiritualists to stand firm for the truth -to seek for more knowledge and light. We know there is no death, and we rejoice most kladly with you that intelligence prevails; we rejoice that Spirit-ualism comes to tap at the doorway of art and sci-ence; we rejoice that you can demand your liberty and dare to be true to your manhood and womanhood.

A Musical Sketch written by Mrs. Frost for little
Carl Leo Root and little Winnie Ireland, was so well
rendered that these little tots were most heartily en-

Mrs. Mattie Hull then followed. She referred to the children, and said Spiritualism has done more for women and children than any other religion.

Mrs. Hull then spoke of a sentiment expressed at

one time by Mr. Thomas Lees. He said he had three things in his life that he was very proud of: First, proud that he was an Englishman; second, proud of his adopted country, America; third, proudest of all that he was a Spiritualist. I think we all here to-night can echo that last sentiment. It costs very little to be a Spiritualist now; but when, in the early fiftles, I at-tended a circle, the shutters of the house where I was had to be closed because the people stoned the windows. Let us not forget, while we are celebrating, the ploneer workers who have passed on to the higher life. Let us, in time to come, be more closely bound to-gether—for there is nothing that will heal a soul like a

medium of love.

Miss Gertrude Laidlaw then sang in a very sweet and sympathetic way the song "Answer," which was well received by all.

Miss Lucette W. beter followed with readings, first,

"Parmelia Skinner's Toboggan"; this so pleased the audience that she read "A Boy's Poem Recited by Himself"; needless to say overy one was pleased. Mrs. Crawford (one of the Berkeley Hall singers) sang "Bride Bells," and received hearty applause. Miss Maud Beckwith read a poem, "Progress," very appropriate for the occasion.

propriate for the occasion.

Mrs. Alice Wilkins then spoke briefly, after which she gave several tests, which were all recognized; she also sang under influence. "Sunshine" was the control.

Mr. Muses Hull responded to the call from the President. He salu: We have enjoyed a feast here tonight from the children and from the mediums. I do not intend to weary you, but I will say, why do we not here tonight resolve to put Spiritualism before the world at it was never put before? When Spiritualism first came, the people said it denied everything pertaining to the Bible; but this is not true; Spiritualism was the first to place woman upon the platform; it has compelled the churches to do the same. If they had compelled the churches to do the same. If they had not placed women upon the platform they would have come over to the Spiritualists. The ministers see the advance the Spiritualists are making, and they are obliged to preach more liberal ideas to hold their peoobliged to preach more in traitices to note their people. I doubt if we are to have the same kind of Spiritualism in the next forty years as we have had in the last. When we are erecting a building we require a scaffold to work from. That is just what Spiritualism has been doing. I believe we will seek to educate our mediums and place them on a higher plane.

Spiritualists must organize; we are going to put talent upon our rostrums that can compete with any minister in the universe. Let us recove that we will work ister in the universe. Let us resolve that we will work harder this year than last for these grand attain-

Mr. J. B. Hatch, Jr., made a few brief remarks.

The Helping Hand Society wish to extend thanks to all who so kindly volunteered to make this Anniversary occasion a success, and also to the BANNER OF LIGHT for liberal notices and reports.

CARRIE L. HATCH, Sec'y.

Rathbone Hail.

Anniversary Sunday, March 29, morning, developing circle. Fine singing, led by Prof. Ed. Pierce. Mr. Geo. Slight, assisted by Mrs. Wilkinson, conducted the circle. A number of mediums were present, and gave evidence of the continuity of life, writes a corre

Afternoon -Bession opened with music and singing Afternoon.—Session opened with music and singing by Mrs. Carleton; reading and invocation by Chaptalin; Mr. and Mrs. Tyler delighted the audience with a number of their beautiful songs; Dr. Saunders was the first speaker; his remarks and readings were excellent; Miss Jennie Rhind spoke at some length on the topic of the day, "Modern Spiritualism"; Mrs. Wilklason gave a number of fine readings; Mr. Martin, recognized tests; Mrs. Woods. satisfactory readings and tests; Mrs. E. F. Osgood, remarks and readings; Mrs. H. Nutter's readings were good; Mrs. Ogden of Providence was with us, and gave remarkable tests.

tests.

Rvening.—Singing by Mrs. N. Carleton; reading and invocation by Chaplain; song, "Little Eddie"; Dr. C. Harding expressed some grand thoughts regarding the beauty, power and truth of Spiritualism.

After song by Mrs. Carleton, Dr. Harding gave a number of tests; song by "Little Eddie," also our friends Mr. and Mrs. Tyler; Mrs. Ogden gave a number of grand tests; song by Mrs. Carleton; Mrs. G. Hughes gave tests and readings; after a song by the choir Mrs. M. Knowles presented some fine tests and readings; Mrs. Peak, satisfactory readings.

724 Washington street. A fine celebration of the Forty-eighth Anniversary occurred at this place Sunday last, writes a correspondent. The spirit of the hour trok possession of all speakers—both at the morning circle and the afternoon and evening meeting. We have never known our good mediums to do nobler work.

America Hall.

nobler work.

Eloquent words and instructive thoughts were delivered by President Eben Cobb. Mr. C. Abbott, Dr. C. Huot, Dr. C. H. Harding and Mr. W. Hatch; Mrs. B. Rebertson recited an original poem dedicated to the Auniversary, which was warmly applauded.

Excellent tests and readings were given by Mrs. A. P. McKenra Mrs. A. Forrester. Mr. and Mrs. Anderson, Mrs. E. F. Osgood, Mrs. G. M. Hughes, Mrs. I. B. Sears, Mrs. M. Kuowles. Mrs. S. E. Baker, Mrs. E. J. Peak.

Mr. and Mrs. Tyler of the Jubilee Singers gave

Mr. and Mrs. Tyler of the Jubilee Singers gave some of their beat music, to the delight of the audience. They will be at our hall next Sunday.

Music by Mr. Peak, Mrs. Peak, Prof. Pierce, Mr. C. Abbott, Mr. and Mrs. Walter Anderson. BANNER OF LIGHT always for sale at this hall.

Elysian Hall.

The helpful work of our Society was well sustained during the past week. Circle Sunday morning, March 30, writes "L. L," was unusually fine in developing

30, writes "L. L," was unusually fine in developing power. Mr. H. B. Hersey, Dr. West, Mr. Lathrop, Mr. Ibel and others gave satisfying tests.

In the afternoon and evening most agreeable meetings were held in remembrance of the Anniversary. Mr. Ibel, Mr. Redding and his guide, "Vigilance," Mr Hersey, Mr. Lathrop and others were the mediums. Mr. Lathrop's guides gave three brief addresses in commemorating the Forty-Eighth Anniversary, which were fully appreciated.

[Last Wednesday evening we enjoyed another private séance with Mr. Keeler at our ball. It was the best séance we have had with him. He will be with us ouce more this season, about the middle of April.]

The BANNER OF LIGHT is for sale at all times at

The BANNER OF LIGHT IS for sale at all times at

First Spiritual Temple.

On Sunday, March 29, the first day's celebration at this place (Newbury and Exeter streets) of the Forty-Eighth Anniversary, which commemoration is to continue four days, was appropriately conducted. At continue four days, was appropriately conducted. A. Il A. M., a séance for mental and physical manifestations through the mediumship of Pierre I. O. A. Keeler; at 2:45 and 7:30 P. M., lectures through the mediumship of Mrs. N. J. Willis.

Next Sunday, April 5, at 11 A. M., Mr. Keeler will be present, and at 2:45 and 7:30 P. M., lectures will be delivered through the mediumship of Mr. W. F. Peck, insultational sneaker.

Anniversary Scance.

inspirational speaker.

A largely-attended and enthusiastic circle for test manifestations took place on Sunday evening, March 29, under the auspices of Mrs. Jennie K. D. Conant, at her rooms, No. 8½ Bosworth street. Boston. The subject of the evening's consideration (after which tests were given) was, "The Power of Oratory." the surety of the speaker that he or she was enunciating the eternal truth being held to be the chief power by which an audience was enthused.

The Ladies' Aid Society

Celebrated the Forty-Eighth Anniversary on Friday, March 27, at its hall, 241 Tremont street. A report of same will be furnished to next week's issue of The Banner.

Carrie 1. Hatch, Sec'y.

Salem, Mass. To the Editor of the Banner of Light:

The First Spiritualists' Society celebrated the Forty-The First Spiritualists' Society celebrated the FortyEighth Anniversary of Modern Spiritualism at Cate's
Hall, afternoon and evening, writes N. B. P. The hall
was very prettly decorated with the American flag
placed on the wall back of the platform, and flags of
different colors belonging to the Lyceum were placed
on either side of the hall; a beautiful floral display,
c nsisting of ferus and palms, and an elegant bouquet
of flowers placed on the speaker's stand.
Mrs. Sarah A. Byrnes of Dorchester delivered an
eloquent address, which was listened to very attentively, and was appropriate to the occasion.

tively, and was appropriate to the occasion.

The scholars and members of Children's Progressive Lyceum gave a fine exhibition, consisting of readings, recitations and singing, which was very pleasing, and merited the approval of all present. The only thing to mar our happiness was the inclemency of the weather, which kept a great many people away, and was a sad disappointment to every one.

Brockton, Mass.

The Advanced Independent Spiritualists, writes M. R. Bond, held two very interesting and instructive meetings at Pythian Hall on Sunday, March 29. At 4:30 a circle was held, at which the usual varied program was given; electrical treatments, Mr. F. E. Thomas; phrenological readings, M. George; tests, Mr. Pool; psychometric readings and tests, Mrs. Beller.

somely decorated, and there were several beautiful bouquets on the stand by the speaker.

In the evening Mrs. E. M. Shirley opened the service by reciting an inspirational poem; she followed it with an able address on "The Origin and Advance

Being the Anniversary Sunday the hall was hand-

of Modern Spiritualism, and its Usefulness and Blessing to Those who Understand it"; she then gave a large number of psychometric readings; Mr. F. C. Pool gave a number of recognized tests.

[We expect to continue our meetings through the

month of April, and some of our best sessions are to come in that month. The Spiritualist and Free Thinkers' Association.

writes L. P. Rice, celebrated the Anniversary of Modern Spiritualism, March 29, with their pastor, Mrs. M. S. Pepper, who was, as usual, at her best, with packed house to greet her after her arduous work of the day—this being the third place she had spoken in that day.

Mr. Price next Sunday; Mrs. Pepper, April 12.

Cambridge, Mass.

The Progressive Thought Society of Cambridge—writes Mrs. Gilliand, President—beld three sessions on Sunday, March 29, in Temple of Honor Hall, 591 Massachusetts Avenue, which were largely attended. The hall was appropriately decorated for the Anni-BANNER OF LIGHT will always be for sale.

THE BANNER has received also reports (two) from PROVIDENCE, R. I.; HAVERHILL and LYNN, MASS. BROOKLYN, N. Y.; PAWTUCKET, R. I.; and other

localities, which will be printed next week. Portland, Mc.

The Anniversary will be observed here by the First Spiritualist Society, April 5, Mrs. Burbeck of Plymouth, Mass., being the speaker—assisted by Mrs. H. C. Berry of Portland—the services being under direction of Mr. H. C. Berry, THE BANNER'S correspondent in Portland for many years.

THE BANNER OF LIGHT has been reduced in price to \$2.00 a year. This estimable weekly is ably conducted, and every issue is worth much more than it costs. It deserves to be well supported, and we hope that it is financially prosperous. It is the pioneer journal, and stands at the head of Spiritualist periodicals. May it ever there stand.—The Philosophical Journal.

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SPECIAL NOTICES.

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

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TO THE PIONEERS OF MODERN SPIRITUALISM, a hardy race, now passing rapidly
to their well-merited "guerdon in the skies";
AND TO THE YOUTH OF THE NEW D SPENSATION, who are reaping in joy what
their forbears have sown in tears, and whose
faces are now set toward the sunlight of worldwide victory:

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-founder of the Banner of Lighty; also views of the Fox Oottage, the First Spiritual Temple (Newbury and Exeter Streets, Boston) and the Birthplace of Mr. Colby in Ames-bury Mag.

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SPIRIT

Message Department

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or isbor—should be forwarded to this office by mail or left at our Counting-Boom for answer. It should also be distinctly anderstood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sak 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.

The is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES. OIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Scance held Feb. 21, 1896. Spirit Invocation.

Oh! Angel of Love and Light, we draw near this morn ing unto thy communicating powers, that we may feel thy baptism and know that divine force is with us. Oh! reach out thine arm of love and shelter thy great family, the human race-for we feel that we are the children of the living God.

We ask a blessing upon all thy children, and under all conditions and circumstances, because we realize how helpless is the mortal without the aid of the spirit. We also realize how sweet it is to mingle with the dear loved one that are gone to their reward-that have gone up to the higher plane, but are still auxlous to bring to their dear ones the light and knowledge of a continuation of life, that they may feel that there is no separation, if at what seems death is merely change, and that we still have affection and love and an interest in those that are in darkness. Oh God, ble-s us as we have come together this morning, because we feel the spirit often needs the assistance of power-that divine power that brings souls together. Hear us we ask, and aid us in all things, for thou knowest our want better than we do ourselves.

Bless us again as we sit in this circle this morning, each one seeking to fulfill his position, each one striving with other environments, but all reaching out for the one great point-the elevation of humanity! Amen.

INDIVIDUAL MESSAGES.

Capt. Samuel Brooding

This is a lovely morning. I have been as sisted in many ways. As we gather our thoughts we recognize that regarding man in his peculiarities and attractions in earth life, death does not change the circumstances, but makes the realities of being still more clear to us. I don't exactly feel I am out of place here this morning, because I always like to be present when the roll is called. When the demand came for assistance to go to the front, I thought it was my duty to respond treely and openly without any hesitation; hence as a soldier I love my country, and I love the flag, and I love the people. I have those still on the earthplane that I have an interest in-especially in my home, also in the welfare of our country at large.

I could not say that I was a Spiritualist by any means while in the body; but I was one that believed that we were all God's children. and that we needed the protection of each and every one. I have those held to me by that close tie of nature, my children, and I would like them to know that I am still in the fight. waging the good fight of taith-fighting for life and humanity and knowledge. I am anxious to bring knowledge to them, that when we are called to a higher plane of life, and our commander gives us the order to go forward, we are bound by duty, love and honor to obey that call, especially when we feel that the call is necessary.

I have been drawn very closely to some of my dear brothers, through the tie of unityespecially our Grand Army boys—and as I feel a warm response sometimes coming and spring- if things were going on more as they would ing up in their souls, I feel a wish to give them all the cheer and comfort in my power. I have got many of the old boys with me this morning, and I feel like shouting that old, old saying, "Stand true to each other."

You may say, Mr. President, that Capt. Samuel Broodings is not dead. I shall be known in | I have met in spirit life-those I was acquaintmany places throughout Massachusetts, but specially in Newburyport and Newbury. My wife is with me, my companion for many years on the earth plane, and her name is Elizabeth. I also want to report that Samuel Little-that is Capt. Little—was my wife's father, so you see we were all joined together in a family circle; and there are others that have joined since | in spirit, because we only can achieve our own I have passed into the spirit-world. I want the friends to know that in the world beyond we have got our calls and duties to perform, and we are anxious to let them know that we are she will understand it better), the one that To a certain extent I think I have made them there at roll-call. I want you to say that I have got lots of interest in the life beyond, and am working for the boys in blue, and for this I live, and for those duties we owe to what we call humanity. Mr. President, there is much I would like to say, but I cannot voice it all here. I did not get the title Captain directly through the army, because I was interested in boating the power of spirit control previous to going also, and they gave me that name-so it came more from the latter than the former. I am glad, dear friends, that you have opened this turn. I hear them sometimes think so-not by channel, for I have been oftentimes around. and thought I would like to enlist in this army of progress, because while in earth life I be- have got the power to assist mortals. I will lieved all things worked together for good. I have voiced my sentiments, and will not delay you longer. I still remain, dear friends, yours in faith, in honor, and in love.

Freeman F. Gurney.

Good-morning, Mr. Chairman. I, too, feel friends in spirit. as though I should like to be at the front this

life. I want to say, Mr. President, that I can voice myself as the brother that preceded me; for if it had not been for apirit directions I don't feel that I should have been able to finish my work in the earth-plane as 1 did. I had a consciousness before I left the earth-sphere that I would truly meet with our friends on the spirit-side. This morning is a glorious morning-it is so pleasant, and you have everything here so harmonious and calm and peaceful; your flowers look so beautiful that it seems I am almost back again living in the old sphere. I want to say that I feel that there have been many waiting to hear from me. I and have tried to demonstrate my life; but I find that those who were near and dear to me wonder why I do not express myself through the channel that is now open, connected with the BANNER OF LIGHT. I well remember, Mr. Chairman, years ago, how many times your Message Department was criticised by those that knew not what they were saying; but today I would like to remark to them and to all, Condemn nothing until you know what it is: then you can become conscious of yourself, and bring the light so that it may shine in your life, and you shall know that spirit does communicate with mortal.

Mr. President, some time has elapsed, as time is counted in earth-life, since I passed into the spirit-world. We have had many, not relatives side, and would like to say that many still remain on the earth-side. I want my friends to know that I am perfectly satisfied with what that darkens my soul, and that is when I my influence is felt, though my words are not heard. I have got one particular person I am physically and mentally; it is with a view to encouragement that I send this communication this morning, and would like to say that I shall be well known in Westfield, Mass., also Boston; my name is Freeman F. Gurney; I will be known in Maine also, for I have friends all around everywhere, as the world would express it. I thank you, Mr. President and friends, and hope that the angels will bless you and operate with you to send glad tidings to mortals and immortals. I hope that others may see and recognize this message that is given through your columns, identifying it through expressions of thought that have many times been voiced. The one I am most anxious to reach at present is Francis-for I think there is a friend that will show it to

Ellen Francis.

Why, I thought it was going to be ever so much more trouble to speak than I find it to be. I am so anxious to reach my companion in earth life, because there are changes that I wish he would make. I was not a Spiritualist, neither is he, and I don't know what he will think of me for coming here; but I was so anxious. and I was so much afraid that he would not know; I want to help him, because he seems to think he is left alone; he seems to think of me a great deal now, and he always looks upon me as dead, gone from him away off, and I am that were so dear to me in earth-life, that Ellen has not gone-that I have been conscious of how they have missed me and how he has looked upon the change. I was a young woman when I passed to spirit-life, and my marriage relations were short, comparatively speaking, to what life is usually. I want Sanford, my husband, to know that Ellen Francis is still with him. My mind was somewhat affected before I went out of the body, so that it makes me have to think; the home where I lived was in Sharon, Mass.

I don't know how to talk with those in earthlife, and so the kind friends that are around us and this instrument said I could do what I could, and they would help me-that is why I want to talk this morning. Thank you; I hope Sanford will hear of this message; there are others, but I am particularly anxious to reach

Charles A. Wing.

Oh, how pleasant it is to get back to this familiar place! I suppose by those words you would think I had been away a long time, but I have not. I have been floating around, as the spirit would express it, trying to assist those in life, and want you to say: I send not only love greetings, but feel that words are useless without work. I want to work with my friends: I want to make them feel that I have not forgotten them, and that I have also been standing by them; sometimes the circumstances of life come so hard upon them that they cannot realize our assistance as much as they would like to have them. I would say to the companion of my earth-form that she must not worry-all things will come out clear. I have had a deep interest in the changes that have come since I passed on to spirit-life. I would like to say, also, I have a great many that ed with before the change, also those that I did not know in earth-form. In spirit-life, when we speak of happiness and of our own contentment and pleasures, it looks to me a little selfish, when there are so many in earthlife that need our sympathy and influence.

I feel like saying, I live on earth more than happiness by bringing happiness to others. I want to say that to the one in the visible life has felt that she has not got the physical strength to do by, she ought to have: say to Charles is with you, and you feel the arm of protection is still around you.

Mr. President, I am away from home when I come here. I had had some conception of out, but I have those still in earth-life that do n't feel quite sure that the spirit does rewhat they say, but I can read their thoughts. They wonder if spirit can return, and if they show them how true it is.

I want to say to those friends that we are conscious how light gives many things. Sometimes it is the suffering that brings us the greatest light. The suffering and the disappointment of earth-life bring us closer to our

morning. I knew the brother who helped me | den, Mass., is here. I say Charles A., because | to know that I have not gone. There are others while in earth-life, but never became thor | my father's name was Charles also, and he is in | that I might speak of, but you can put me down oughly acquainted with him as I have in spirit-life with me-so I want them to know as best known by the name Benjamin F. Bates

which Charles is talking. I want them to know that I have kept my promise-or, in other words, the promise that has been made to those in earth-life will yet be demonstrated, and that was: I have met all the people controlling and surrounding the instrument that I have been anxious to, and that all is right, and all will be right when the conditions are good. I feel, Mr. President, your paper goes into the surroundings of this circle I speak of. I know with open hearts and open hands it will be received.

I would say that I thought that she would like something through your paper. I have given this also to comfort the friends, and also to have communicated through other channels give them confidence. I thank you! Please say that the ones who have joined me since I left the physical body are all together.

Joseph Barkman.

Good morning, Mr. Chairman. I am a long way off from home, but I felt as though I might reach those in earth-life through this wonderful channel. I have learned from those of past experience that space is nothing to the spirit, and I feel your paper is like unto it-that distance is nothing to it, and it seems to reach those in mortal life. I lived beyond the allotted time in earth-life-rounded out over eighty years-and I know that I had many experiences in different ways of administering good. I have got those in earth-life that are interested in spirit-return, also those in my own family or triends, that have joined us on the spirit. | that I would like to send a letter of encouragement to through your columns.

I want to say I have joined "mother," because my companion preceded me, and it was I found in spirit; there is only one thing a joyful meeting when the gate was thrown open and we recognized each other as we did; knock at the door of some dear loved one's it was more of a happy reunion than it was heart and cannot get a response. I sense that | when I took her a young girl, as the world would call it, as my bride. We have some dear children in earth-life yet, all trying to round desirous to assist, because that one needs me out their own lives by doing their own duties.

I would like to say that although I have got a little way to send this letter, there is a purpose in it. I have got friends in the States; my home was in Baltimore, Md., and my name was in Lynn, and I was well known in your city of | Joseph Barkman. I want them to feel that I can reach them through other channels also; I would like very much to have them take their own personality out, and allow the spirit to predominate more, and they would do better. I think this will be well received there, because I was somewhat interested in Spiritualism, and you know Spiritualism there was somewhat a stranger. I had an interest in the welfare of the work, because my idea of earthlife was progress.

> I want to say that where God is, there is the greatest justice. I have a purpose in sending this letter, as there is one instrument that is anxious to draw the line between their own brain and outside force. I have got one that is sensitive, and I want her to know that we are with her, and for her not to worry-all will come out all right.

> I will not send a longer message, because this may answer the purpose that they desire more than a more lengthy one would.

Asa Bartlett.

This is somewhat of a strange place to me. As I look over my experience in earth-life, and compare it with what I have had in spirit, it seems to me that the mortal life is like a checker-board-the earth-plane is the checker-board and humanity are the men, each one trying to make his life a moral benefit or a material gain; and yet what foolish moves we sometimes make! While I was in earth life I was not called exactly a religious man; I certainly meant to be honest, but felt perhaps as many others do, that as long as I paid my honest debts, and acted honestly, I was doing right-and so did not in one sense take much stock in what our hereafter would bring; but I did like a good game of checkers. There are those in earth-life that I have a special interest in, who think when they pass from the scene of action, and have laid aside the material form, that they will show their identity beyond death, and that is why I have asked for the privilege of speaking here this morning-to see if I can rouse a little curiosity, if nothing more, in their minds. I have been drawn very near to them of late, and think from my standpoint that they are making foolish moves. If they would let the spirit impress them a little, and not dwell so blindly on their earthly needs, I. think they might do better.

I do not feel as though I want to dictate: I only want to advise a little, so that they will know that I have still an interest in earth-life.

Do you understand, friends? I am perhaps a little harder to understand than most people would be, but it seems to me that they will. I am saying this much as the mortal would. I wanted to be felt; silence sometimes gives more than talk. Just say that Asa Bartlett is here, and my home was in Woonsocket, R. I. I was most all of my life connected with the jewelry business, and was well known in Providence, and all through Rhode Island. I hope this little spark of life will be brought to some soul, and that it may set such to thinking. Just say I am playing checkers, but my game I work out differently now. One reason of my speaking thus is that I used to think I could play checkers better than I could eat—so I want to let the friends know the identity of a man after death is just the same.

[Received Jan. 10, 1896.]

Benjamin F. Bates. Good-morning, Mr. Chairman. I have long sought to speak here, and I have oftentimes loitered around this open door, listening to the many, many voices that send their sweet messages of love to the earth ones. I have sought or physical life (I suppose you might say, if | to communicate with the dear ones on earth. feel my presence, and I know their souls are open for any crumb of comfort that might be her, be of good cheer, you are not alone; given. You could not really call me a Spiritualist while I was on the earth and in the body, and yet I was not what you would call an Orthodox. I believed in liberty, and further, I believed that every man and woman had a right to worship God according to the dictation of his or her own heart. I am not a great ways from home; I feel perfectly at home in this city and the surrounding towns. My

family is also known around about Boston. I feel as if I would like to come closer to the one that was nearest my soul, and get her to a hogshead. feel that I have not left her. If memory serves me right, I should say that it was not a great many years ago since I passed from the mortal sphere of action. I was well known in the

musical circle. I used to love to sing. I shall also be remembered in a large society. and was in the express business; I was best I want to say that Charles A. Wing, of Mal. | known in Charlestown; I want Mary and Fred

the boys used to say "Ben," when they spoke

My family are all reconciled to the circumstances, but I have been drawing nearer to them lately, and I feel that they oftentimes wonder why I do n't voice myself even through this source; I have the opportunity this morning, and I thought that I would improve it.

I hope my words will bring some comfort to those who think that they are alone. I do not want openly to use too great an amount of English, because I think it is well for mortals to make good use of their inner thoughts.

Messages to be Published. Feb. 28.—Mary Ann Green; Ellie Kimball; Solomon Emery; Harriet Williamson; Capt. James M. Hill; Dr. John Clough. Harch 6.—Edward C. Spooner; Mary E. Walker; Stillman Morgan; Mary Ann Richardson; Sidney Howe; Frances Müler. Miller.

March 13.—Washington Nelson; Icabel W. Bell; Capt.
Thomas Potter: Mary Ann Fitzgerald; Lafavette Bishop;
Sarah Wilson; "Wildflower" and "Bluebell" to their me

Sarah Wilson; Wildhower and Bucket to their medium.

March 20.—C. H. Stone; J. D. Pord; Mrs. William How
ell; Thomas A. Doyle; Margarot Smith; Charles Wood.

Edward Sharp.

March 27.—Thomas Dowling; Nancy L. Weymouth; Nellie
M. Miller; Edrifdge Cheney; George Whitney; Annie
Thompsou; William Carroll.

The Anti-Fortune Telling Crusade.

BY WILLIAM FOSTER, JR.

NO. I.

RECENTLY the authorities of certain municipalities have dug up sundry old, obsolete, musty, worm eaten statutes—passed in days when superstition was rife, and doubledistilled bigotry from the alembic of orthodox theology permeated and toned the body politic, its laws and usages—using them as instruments to crush mediumship and persecute mediums. These laws are the relics of a past, unenlightened age, of a tissue when men like Cotton Mather believed that a personal devil divided the government of the universe, especially this sublunary sphere, with God; that this devil thrust his finger in every pie, moving men to evil, sin and crime—basing the idea on the abominable dogma of the total depravity of the human race, on which his majesty, the cloven-footed, played as one would on a violin. Hence, in all presentiments, indictments and informations, among a mass of legal verbiage, it was averred that the culprit "was instigated by the devil." The theologians who ruled in State as in the church, introduced their devilology into the laws.

They invented witchcraft, then declared it

was of the devil, as was astrology, and the fore casting of events, or fortune teiling, as they termed it. They framed their laws on a devibasis, and as "good Christians," must of course fight the devil through law. Inasmuch as they could not arrest the old fellow himself, and have him before the court in propria persona to be dealt with, they determined to deal with his agents, such as were possessed by or in league with him, visiting them with fine, imprisonment or death. Witches were possessed, and were hung; astrologers and fortune tellers were in league with him—a minor offense fol lowed by fine and imprisonment. So these laws were the outcome of orthodox theology. With the liberalizing of public sentiment they became and were permitted to remain a dead letter: now in certain sections resuscitated through a spirit of bigotry akin to that which hung Mary Dyer on Boston Common, whipped others, and bored the tongues of yet other "offenders," there is an attempted revival of the old Puritanic regime.

If I mistake not, there are scattered along through the "sacred records" instances of the forecasting of events, or "fortune telling"; indeed, we know there were forecasters, called prophets, which is only another name for mefound in the records—the Bible—that plenary inspired Word of God. It is unfortunate for the race that God's vicegerents have formulated dogmas and creeds, and then endeavored to turn, twist and torture this inspiration to prove and sanction the dogmas and creeds as part and parcel of a Divine revelation. This done, to build up a hierarchy, stifle free thought and narcotize the intellect of men, to the end that this hierarchy might have universal and unchallenged sway. Oceans of blood have been shed, millions of lives sacrificed by bigots, to secure uniformity and the establishment of what they call "God's kingdom." Through the centuries from Constantine down, Churchianity has plied the enginery of persecution; to accomplish its fell purposes it has committed crimes more hellish by far than can be charged against the godless heathen. Now it is proposed that we shall have a second edition in these closing years of the nineteenth

The end and aims of this revival of obsolete laws are to crush the vigorous new comer-Spiritualism-by rendering perilous the exercise of mediumship. Perhaps the conspirators may do it, but I opine the plotters will find, as Paul said, "It is hard to kick against the pricks," or, a better rendering, "the Truth"; for mediumship is a Truth—an incident of all the ages, embalmed as a fact on all the pages of their histories. To deny its existence would be like denying the existence of the sun in a cloudless noonday sky. Mediumship is organic and natural, running on different lines, according to susceptibility and adaptability. Let me quote Paul:

"Now concerning spiritual things, brethren, I would not have ye ignorant.... Now there are differences of gifts, but it is the same spirit. And there are differences of ministries, but it is the same Lord. And there are diversities in workings, but it is the same God who worketh inwardly, all in all. And to each is given the manifestation of the spirit, for the advan tage of all. For to one, indeed, through the spirit, is given the word of wisdom; and to another the word of knowledge, according to the same spirit; and to another, faith in the same spirit; and to another the gift of healing, in the same spirit; and to another the working of miracles, and to another, the gift of prophecy [fortune-telling]; and to another, the discerning of spirits; and to another, different kinds of languages; and to another, the interpretation of languages."

This is quite a specific statement as to me diumship; Paul does not seem to fear, but rather commends it, declaring it to be of God. The trouble with our modern apostles is, they fear a loss of their bread and butter if the people see the truth; Paul had no such fears; a fat salary was no object, and I doubt if he would have thought a bigger salary a call of God. Churchianity has given us a very much diluted religion—more money and less God. But it is claimed there are fraudulent me-

diums; hence the necessity of the resurrection of the aged, musty laws. If there is fraud, punish it as such; not assume that all me diumship is criminal. If there are those who wear the livery of Spiritualism to serve their greed; if there are those who play the hypo crite for filthy lucre's sake, deal with them for their hypocrisy, not stretch the law to punish honest innocence

Are there not many "holy" men who are hypocrites, who make their piety a cloak for all sorts of sin, loudly singing divine songs and lustily offering up their prayers? Let these pietists who are always on the scent for the wrong remember that the Reformer of Judea on a memorable occasion, said: "Let him that is without sin cast the first stone." the past year many of the trumpeters and drumbeaters on the walls of Zion have gone under a cloud. I wish I had kept tally; I think should have been able to muster quite a regiment of "godly" sinners, compared with which the sins of Spiritualism would be as a drop in

By these remarks I do not mean to condone the wrong doing of any medium. If there be one guilty of prostituting Spiritualism to a base purpose, who practices deceit or simulates, let him or her be anathema. If there be false pretenses, they can be punished without recourse to laws, the spawn of superstition based on a theological whim which years ago became the laughing-stock of the world.

The United States now controls the world's iron trade, producing about 11,000,000 tons annually. England, the former mistress of the trade, produces only

The Revielver.

"Studies in the Thought World."

This is the title of a new book on "Practical Mind Art," written by Henry Wood, now so widely and favorably known on this theme. It is published by Lee & Shepard, Boston. The reading of it is so instructive and inspiring, that I am sure all readers will be delighted with it.

We are believers in progression; we know that all lines of thought must be carried forward to their perfection from one generation to another. There can be no stopping point in this development. It is hard for us to realize that the new views we have won in opposition to the dominant thought of our day, hard for us after the great battle is fought and peace secured, hard for us to feel that we need still to work out our salvation in other directions. Yet this is what progression means! And just as in the seasons there is a succession of plants and flowers—some a lapted to spring, some to the glorious summer, and others to the autumn-so it is in regard to the unfoldment of thought: there are new phases manifested from time to time, developed from their seed state, and brought forward by the sunshine, increasing with the years,

Now the world has too long lived in the physical and sensuous; we have become children of earth and time more strongly than we ought; we are the slaves of the hour and the visible. You see modern life is an absorption in the race for wealth and social standing-it is a battle for things.

This has done us barm in making us live after the seeing of our eyes; we estimate the worth of life by ownership of land and bonds; we look on labor as being a curse, and only made tolerable by good pay. We have emptied the interior life in our haste to satisfy the outer. We are poor, sick, and have all the ills that flesh is heir to.

Here comes in the divine help of mental healingit assures us (which we instinctively know) that the Eternal Life is the source of all visible things-they are the manifestation of the Eternal Mind of power, goodness, love! Then it assures us that we are mind and spirit, that is what we are primarily; we are children of the Eternal; we are to hold communion with him, be at one with him; we are to be conduits of his forces, and think his thoughts with him and enjoy the potentialities of our being. So we are constantly to hold before us the ideals of perfection in health and conduct, yea, of everything in relation to our living.

Now if we do this, we shall have a summer climate in our souls, wherein everything fair and lovely will grow. You cannot constantly think nobly and aspire after the beautiful without it manifesting itself in your organism. You are firmly to hold yourself in this higher condition until it becomes the first nature of your being.

This, you perceive, is spiritual health, or rightness. It is a state of mind where envy, jealousy, ignorance and ill-will cannot come. All these screetres of the night are driven away by the glory and beauty they would have to invade. Very well; when you have thus fenced your life from the inroads of these stray cattle, you can grow what you please in the Eden

That all seems clear enough-it is helping to build the "House Beautiful." But, you ask, will it cure disease? And it would seem, on the face of it, that such would be its effect—because disease is not so much of the outside as it is of the mind itself.

Here, I know, is the trouble with the average man receiving the thought. He has not considered it to this light, and to preach such doctrine is either a stumbling block or foolishness to him. Nevertheless, the facts are strongly on the side of the new teachers; and it is proven that the ever-present pictures of health, and wealth, and what you please, are the molding forces of life and character. Oh! here is a field that is like the discovery of a new continent by Columbus-and we want to know so much about it. At first we scout the idea, then we begin to ponder it, diums. I will not stop to recount the facts then to read and question about it; then think persomething, and afterward try to attain it!

I confess a deep regard for the advocates of this theory, and I am especially pleased with Henry Wood, because he is so clear, so reasonable and persuasive, and this last book unfolds in a masterly manner what I have merely indicated; it gives light in the science of self-understanding and true living, and commends itself as a helpful guidance in this new realm that we must explore and enjoy. I have great pleasure in calling attention to this book, and hope that many will be drawn to read, mark, learn and inwardly digest its helpful thought.

A Remarkable Healer:

ONE WHO HAS BEEN WEIGHED AND NOT FOUND WANTING.

Many of the readers of the BANNER OF LIGHT have doubtless read, or at least heard, of the name of Dr. Jacob Swanson, Minneapolis, Minn., and some are familiar with his marvelous healing powers and absolute cures.

It was my pleasure, while lecturing in the beautiful city of St. Paul, to visit the Doctor at his home, and dine with him and his excellent family. His social and domestic surroundings are the embodiment of elegance and refluement, and one who is sensitive is deeply touched and impressed with the bright and spiritual atmosphere of the place. The doctor him-self is neither an allopath nor homeopath, but a psychopath; that is, he uses no drugs whatever, but con-fines himself exclusively to the electro-magnetic and finer forces of nature.

He recognizes good in all methods and schools of medicine, but his chief aim and his effective cures have been in the sphere of psychopathy. Having had a practical demonstration of his power as a magnetic healer, I can speak from experience. His touch alone on my body sends thrills through my entire nervous system, and, as he conducts the currents from pole to pole, vibrating the negative or positive force, that of magnetism and electricity, as the need appears, one feels a revitalization of the psychic force and a consequent healing power in the nervous fluid; and

He is an adept in this respect, and has a well-earned, scientific reputation upon which to build his present practice and science of healing. As a physi-cian, he is enthusiastic, earnest and sincere. He will not compromise with the old schools, but

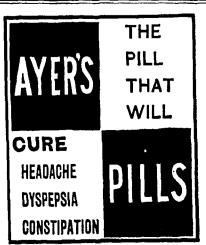
adheres strictly to spirit healing, and this accounts for his marvelous cures, his widespread reputation and the fact that the leading physicians of the North-west endorse his methods and send patients to him. Recently he has had magical success in treating

patients by telepathy, from a distance. He explains this by showing that space and matter are permeated with luminiferous ether, that acts as a medium for the instantaneous transference of the forces which by the exercise of his will he projects and sends from his mediumistic and psychic organism through the aid of his guides, and effects a positive

He is not one who will make claims in the public prints, and so I take this opportunity of presenting him and his work to the discriminating readers of The Banner. He is not a new recruit from the old schools. He has always been a healer, and if I say that he is one who can be trusted, is one whose life and work speak louder and above my praise, I write what I know to be true.

J. C. F. GRUMBINE, Speaker.

The famous Sioux chief, Red Cloud, goes to Wash ngton as chairman of the delegation to present the grievances of the Sloux nation to the "Great Father." Red Cloud is approaching his eightleth birthday, and is growing very feeble. This will be his last visit to Washington, and he never expects to leave his reservation again.



Bunner Correspondence.

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

Massachusetts.

LOWELL.-Ed. S. Varney writes, under date of March 26: "On the 19th Inst., Mr. N.S. Greenleaf, of this city, one of Spiritualism's ploneers, and a brother to the late Dr. Isaac P. Greenleaf, of blessed mem-

ory, passed to the higher life, at the age of sixty-nine. On Saturday, March 21, funeral services were conducted at Odd Fellows Temple, he being a prominent member of that Order. There was appropriate music. Feeling addresses were made by Mrs. M. S. Townsend-Wood and Mr. A. B. Plimpton. The remains were carried to Haverhill for interment.

carried to Haverhill for interment.

The services at last Sunday's meetings were in a measure memorial to Mr. Greenleaf. At the Lyceum, the Conductor, Miss Dalsy E. Brainard, alluded in fitting terms to his passing op.

At the afternoon session, Mr. E. S. Varney read a specially prepared tri ute to the worth of our departed brother and co worker, alluding to his long and noble service in the cause of Spiritualism in Lowell, as lectured and the medium and consolelly as a completion. urer and test medium, and especially as a consoler in seasons of grief, when through his gifted lips the angels have rolled back from sorrowing hearts the heavy clouds of death and despair, and have given sweeter and more ennobling conceptions of life and

sweeter and more ennobling conceptions of life and duty and destiny.

In the evening, Mr. A. B. Plimpton, a lifelong friend and associate, delivered an impressive eulogy upon Mr. Greenleaf as a friend, a man, and a faithful, tireless writer in the glorious cause of our peerless religion. He alluded to our arisen brother as one who never swerved from the line of duty or of integrity, and who never felled to answer the many calls be required. who never falled to answer the many calls he received to comfort the stricken, to bind up the wounds of the broken-hearted.

The regular speakers for the day were the Rev. Frank E. Healey of Somerville, as lecturer, and Miss Ora B-llows of Brockton as psychometric reader and test medium, both of whom gave excellent satisfaction to large audiences."

Colorado.

DENVER. -S. L. Hard, Secretary Independent Spiritual Church, and "Starlight's" Ladies' Auxillary, writes: "The seventh anniversary of our pastor's, Dr. G. C. B. Ewell's marriage, March 18, occurring on our regular social evening, members of the Auxiliary resolved to improve the opportunity for an extra spread, beside introducing many points of interest through the afternoon and evening.

A table provided with pound packages, as tokens of remembrance, was a feature of much pleasure. Music, games and dancing met the demands of all ages present; but as characteristic of all advanced, progressive men and women of the present day, foremost among which are the Spiritualists, the chief point of every ententainment is the lut-liectual or spiritual. And so with the principal actors, in the event celebrated, arranged in the bay-window, with their attendants and the superintendent of our Sunday school and his good wife, whose anniversary also occurred in the week past, we all received, through the guides of Dr. Ewell, such a baptism of spiritual thought as is the privilege of but a few.

As 'Starlight' said: 'Such occasions are opportunities for making progress, to consult the powers A table provided with pound packages, as tokens of

and receive baptisms of power. The hosts of friends that crowd around, visible and invisible, are cheered and helped onward.'

Many of your readers know by experience what occasions of interest, real progress and intense pleasure 'Starlight' makes of these anniversaries to all interested in spiritual work within the compass of her sphere, and can till out from such memories what the pen for want of time, and your columns for want of space, must fall to furnish."

New Hampshire.

CLAREMONT.- Mrs. S. M. Chellis writes: "A year and a balf or two years since I handed a BANNER containing a short sketch of Mollie Fancher to a friend, a physician, saying, 'Put it in your pocket and read it at your leisure.'

I heard no more about the paper until one day last summer, when I was calling on a lady who had been residing in North Carolina. I spoke of Mollie Fancher, and said I had given the paper to Dr. Jarvis. 'Oh,' said the lady, 'I wondered where Leonard got that Banner. He sent it to us in a bundle of papers, and it contained a communication from my husband's brother, John B. Deen.'

hoped that they would have sent some notice to the Banner. Perhaps they have the same feelings that he had about calling 'the dear departed ones back from heaven.' I am not personally acquainted with

California.

SANTA ANA .- C. G. Brown writes: "Mrs. E. L. Barnett, a fine inspirational and test medium of Los An. geles, who remained here about three weeks, almost, it might be said with but very small compensation, has unselfishly labored for the upbuilding of this Cause in which she is so heartly devoted, and with the aid of her husband, a spiritual composer of music, and their daught r Z ie, thirteen years of age, with music and singing, given complete satisfaction.

Through their efforts several friends meet on Sunday afternoons; reading and speaking are the exercises. We have some fine mediums, who do not care

cises. We have some fine mediums, who do not care to give public sittings, but will privately do good when occasion demands.

Mrs. Barnett gave, at the pariors of Mr. John S. Watson, before a gathering of about forty persons, one of the most successful psychometrical and test séances that ever came under our observation, at our meating Morab I. meeting March 15. She probably will make a trip to Europe, and on her way visit the camp-meetings.

We can unhesitatingly pronounce her a first class medium in this phase, and no society will regret securing her services."

Ohio.

OXFORD,-"Alpha" writes: "Through the medial instrumentality of Frank T. Ripley, I was brought from the darkness of agnosticism to behold the light of our beautiful spiritual philosophy. Mr. Ripley's lectures teem with beautiful thoughts."

"My wife and myself have taken Hood's Sarsaparilla and Hood's Pills, and have derived much benefit WILLIAM E. SAUNDERS, 97 School street, Cambridgeport, Mass."

Hood's Pills cure indigestion, biliousness.

Passed to Spirit-Life. From his late residence, 65 Arlington street, Hyde Park

Mass., (formerly of Randolph, Vt.,) MR. FRANCIS B. PAINE aged 71 years and 8 months.

A kind husband and father, a good friend and neighbor, and a reformer in all that tends to make life better.

Mr. Paine has led a useful and busy life, and will be much missed by a large circle of friends and relatives. He has been a devoted and consistent Spiritualist since first the movement began, and did not hesitate to express at proper times the faith that was in bim.

He was tenderly cared for to the last by his devoted wife, who had shared his home and faith for nearly forty-six years, and by his son and daughter.

A. P. P.

From her home at 531 Fell street, San Francisco, Cal., Feb. 29, 1896, HARRIET POTTS WISE, aged 66 years.

Mrs. Wise was born in Patham, England, in 1829. In the circle of friends in which she moved none were more beloved than "Mother" Wise; she was ever ready with the word of comfort or advice, and her swift-springing sympathies often led her to overtax her strength in behalf of some neighbor or friend. She was the angel of many a sick room and the cement that held many a family together beside her own little flock.

own little flock.

Her last illness was brief, but severe, and yet through the hodlly angulsh the spirit shone respiendent to the final hour of earth-life. We shall miss a friend and sister whose love was a sustenance, but the pure white light of her soul still shines along her pathway among us. Her unfalling fairh in the religion of doing good, and in the consciousness of life after death, should strengthen our hope and encourage our efforts to help brinsh away the colwelps of human ignorance about us, that the light of spiritual truth may shine through.

C. A. M.

From his home in Lowell, Mass., March 19, NATHANIEL S. GREENLEAF, aged 69 years.

S. GREENLEAF, aged 69 years.

He was one of the early workers in Spiritualism, and was an honest, earnest man. It was his request that the writer should officiate at his funeral, which was held in Odd Fellows Temple on the 21st uit. Beautiful flowers were sent by friends, tokens of their love for this good man.

Mr. Greenleaf left a wile and many relatives. Among the arisen workers in the cause of Spiritualism he will find his true place, and be ready to welcome us who yet remain among earthly shadows.

M. S. WOOD.

From his home, 342 Lafayette Avenue, Brooklyn, N. Y. CECIL V. STEVENS, aged 17 years and 3 months, son of Mr. and Mrs. S. C. Stevens. Funeral services conducted by the

FRANK T. RIPLEY. (Obituary Notices not over twenty lines in length are published graduitously. When exceeding that number, twenty control or ooch additional line will be charged. The words on an average make a line. No poetry admitted under the above heading.

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sixth year of its age.

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Nov. 10.

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Mrs. A. Forrester,

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Miss J. M. Grant,

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July 27.

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Another spirit, Roswell W. Silsby, asks for recognition. I was slightly acquainted with him and had some business dealings with him. I know what he said in regard to his dislike of Spiritualism to be true. There are relatives of his residing in town, and I had and vigor restored in every case where there is sufficient and vigality to build upon. Important Instructions pertaining and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement, and future success.

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Apr. 4.

Banner of Bight.

BOSTON, SATURDAY, APRIL 4, 1896.

NEWSY NOTES AND PITHY POINTS.

THE SPRING.

Oyezi Oyezi a girl has tun away!
She's truanting from winter's convent-halls;
Stampeding all the world with fieldward calls,
And breeding mischief in the general clav.
She romps along the lanes and mimics May;
The savor of her blown, soft hair enthralls
The air. The snows melt where her footprint falls

On greening meads whose startled flowers betray The coaxing true her fleet vagary hums.
The leaves look out to watch her where she comes,
And pell-mell brooks break jail to scamper after;

And hill-homed cattle trisk that she is near. She teazes even the towns with fetching laughter. Oyez! Who's seen the tomboy of the year!

—By Rupert Hughes, in March Scribner's.

Losing the simple customs of our ancestors we multiply laws and magistrates; confessing our corruption by the very remedies we employ for its correction.— Phocian.

They have got the patent medicine business down to a fine point in Holland, says an exchange. There they set up the wooden figure of a man called 'Dr. Cureall." He is labeled all over with names of various ailments. If you have a pain, find its corresponding loca tion on the figure, drop a coin into the slot, and the proper pill or powder will come out.

He-" Why don't you take your hat off in the theatre?" She-"Why, I want it to be seen. It cost me \$12." He-"Well, I know, but your hair can be seen better with your hat off, and your hair must have cost you a great deal more than \$12."—Youkers States-

An exchange records that a gentleman of some literary note in France writes to a friend in America, that he is teaching himself English by means of a small text-book and dictionary, and adds: "In small time I can learn so many English as I think I will come to the America, and go on the scaffold to lecture."

POSSIBLE EXPLANATION. "Why goest thou out. O furr ace?"
I ask. "Thy silence break."
And the Awful Thing found voice, and said:
"Why givest thou me the shake?"
—Indianapolis Journal.

Referring to national conflicts and the terrors they carry in their train, Thomas Carlyle once wrote of the god of war: "His stage lights are the fires of conflagration; his rhyme and recitative are the tramp of embattled hosts and the sound of falling cities!"

Fame usually comes to those who are thinking about something else; rarely to those who say to themselves. "Go to, now! let us be a celebrated individual!"—Holmes.

[From Printer's Ink.] ONLY AN AD. In Three Parts-Part III. Only a merchant glad, Customers satisfied, All through a little ad Most opportunely tried. Go, then, and do likewise If you would boom your trade, Skillfully advertise, And you've a success made!

Logabout Luke—'1 say, ma'am. can't you gimme a bite o' something cold to eat?" Mrs. Pancake—"Why, yes, poor fellow! Go and take one of those icides off the fence." Boston Globe.

Abraham—"Vere vos you all dis day?" Ikey—
"Fadder, I vos in de woods, an' I saw a nest full of
young burts, and dey did nothin' but sing 'cheep!
cheep!" Abraham—"Mine gracious, Ikey, get all
den burts you can! I'll hang dem in der front win
dow and let dem holler 'bout de goods!"—Pittsburgh
Rulletin

The lecturer inquired dramatically, "Can any one in this room tell me of a perfect man?" There was a dead silence. "Has any one," he continued, "heard of a perfect woman?" Then a patient-looking little woman in a black dress rose up at the back of the auditorium and answered, "There was one, I've often heard of her, but she's dead now. She was my husband's first wife."

Years and years he spent at college, Felling up his head with knowledge, Learning Hebrew, Latin, Greek, Growing wiser week by week; But one thing he did not learn— How his daily bread to earn. Now his time he does employ Hunting for a job, poor boy.

-Kansas City Journal.

All difficulties come to us." says a popular writer, "like the lion which met Samson; the first time we encounter them they roar and gnash their teeth, but once subdued, we find a nest of honey in them.

A VALID REASON .- Housekeener-" You don't look as if you had washed yourself for a month." Tramp

"Please, mum, th' doctors say th' proper time to
bathe is two hours after a meal, and I have n't had
anything you call a meal for six weeks."—Pearson's

"Now, madam," said the bric-a-brac dealer. "here is an elegant bronze vase in genuine reponse work. The nautical scene on this side represents 'Jonah and the whale.'" "I only see the whale; where's Jonah?" "You note that distention near the tail?" "Yes." "Well, that's Jonah."

BAD FOR INFORMERS. — Informers stand a slim chance in Georgia. Here is a unique paragraph from a rural newspaper:
"Any person driving over this bridge faster than a

walk shall, if a white man, be fined five dollars, and if a negro, receive twenty-five lashes—half the penalty to be bestowed on the informer."—Atlanta Consti-

FREE THOUGHT.

Who gave to me the right to scorn or to despise The thing which seemeth sacred in another's eyes? "Truth-seeking," for its own sake, e'er should be, Conjoined with Charity, above all things free. -Albert Goold, in Two Worlds.

An Iowa legislator has prepared a bill providing that the bodies of doctors and medical students shall after death be delivered to any medical institutions desiring them for the purposes of dissection. But, as a remedy for the evil which is evidently aimed at this measure will not 40. Doctors have no great horror, we fancy, of cutting each other up, but not enough of them die to meet the demand for "subjects."—Hartford (Ct.) Times.

"Demand this lofty service of every deep experi ence through which you pass; demand that it shall help you understand and aid the battles of your brethren, and then the devils of memory which hauni your life may be turned into strong angels, by whose help you may do the will of God, and be in some small way the savior of mankind."—Phillips Brooks.

The prospectus of THE BANNER OF LIGHT, the oldest journal in the world devoted to the Spiritual Philosophy, is published on our second page this week. In this age of advanced thought, and new developments along every line of human affairs, THE BANNER takes a foremost position, and its pages are weekly filled with interesting matter. Send for specimen copy, which will be sent free upon application.-Havre de Grace (Md.) Republican.

MEETINGS IN BOSTON.

Besten Spiritual Temple, at Berkeley Hall, Odd Felium Building, 4 Berkeley street.—Sundays at 10% A.M. and 1% P.M. Speaker and test medium for April, F.A. Wingin. Wm. S. Badks, Freedeet; J. B. Hatch, fr., Secretary, 74 Sydney street, 8 win Hill.

The Majoren Mand Society meets Wednesdays in Gould dall, 3 Boylston Place. Business meeting at 5; supper at 6; total in the evening. Mrs. O. F. Fratt. President.

Roston Spiritual Lycum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1% sharp. All are invited. Sringthe children. J. Browne Hatch, Jr., Conductor, Albion & Waitt, Olerk.

First Spiritual Temple. Excter and Newburry

First Spiritual Temple, Exeter and Newbury Streets.—Spiritual Fraternity Society Sundays, meetings for children and investigators at 11 A. M. Lectures at 2% and 1/2 R. M. Wednes iay evenings. at 1%, sociable, conference and phenomena. Ather meetings announced from the piatform. A. H. Sherman, Sec. 7.

Veteran Mpiritualists' Union will meet the first Wednesday of each mouth at Gould Hall, No. 3 Boylston Place, at 7½ P.M. H. B. Storer, President, 406 Shawmut

Children's Progressive Lycoum meets every Suntay morning in Red Men's Hall, 514 Tremont street, at 10%, all welcome. Charles T. Wood, Conductor.

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

First Spiritualist Ladies' Ald Society, 241 Tre First Spiritualist Ladies' Aid Society, 241 Tre-nont street, meets every Friday. Business meeting at 4 c. 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 nonth at 3 r. M. Mrs. Carrie L. Hatch (74 Sydney street, Oorchester), Secretary. Eagle Hall, 616 Washington Street.—Sundays at if A. M., 2½ and 7½ r. M.; also Wednesdays at 3 r. M. E. Futtle. Conductor.

Elysian Hall, 830 Washington Street.—Meetings up held every Sunday at 11 A.M., 2% and 7½ P.M.; Tuestay at 2½, and 7½ P.M., Thursday at 7½, Friday at 2½, and laturday 7½ P.M. W. L. Lathrop, Omitutor. Amorica Hall, 724 Washington Street.—Meetings undays at 10% A.M. and 2% and 7% P. M. Good mediums, ine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont street, wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating apacity, 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 tance; other evenings, speaking and tests. Supper served at 64 every night. Mrs. M. A. Brown, President.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2½ and 7½; Fuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Hiawatha Hall, 241 Tremont Street.—The United Spiritualists of America (incorporated) hold meetings Sundays, at II A. M., 2% and 7% P. M., and Thursday at 3 and 7% P. M. Dr. George E. Dillingham, President. The Home Rostrum (21 Soley street, Charlestown, E. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

Ohelsea.—Spiritual meetings every Sunday evening a 24 at 206 Broadway. Mr. Geo. F. Slight, Chairman.

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

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

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

The Ladies' Lyceum Union-Mrs. Charles T. Wood, Sec'y, writes - held its regular meeting at Dwight Hall, 514 Tremont street, Wednesday, March 25; Mrs. M. A. Brown, President, in the chair.

The evening exercises were under the management and direction of the two larger Lyceum groups, who furnished an entertainment of a varied and interesting character. The following artists contributed to the enjoyment

of a large and appreciative audience: Miss Stuart, recitation; Juilet Caze, piano solo: Ina Stevenson, recitation; fire eating, by Mr. Harry Hall; Ollie Hunter of Providence, song; Mr. L. B. Yost, song; Helen Gale, song; Mr. Tyler, song.

At the conclusion of these exercises the party adjourned to the hall above, and indulyed in dancing.

fourned to the ball above, and indulged in dancing notined 13 the pair above, and indurged in dancing until a late hour.
On the evening of April 8 there is to be a "Magic Mirror" exhibition by Mr. Walker of Salem, presenting brilliant scenes and mechanical effects, and including music and recitations appropriate to the ex-

Eagle Hall .- Hartwell writes: Sunday, March 29, the morning conference and circle was full of interest; many tests were given, and the remarks were of a nature to interest all. Those taking part were D. H. Hall, A. Hatch, Mr. James, Mrs. F. Jones, Mrs. M. Ratzel, Mrs. F. Stratton, Mrs. L. J. Ackerman,

D. H. Hall sang several selections, which were well received; Mrs. Guiterez, clear tests; Mrs. A. Woodbury, excellent readings; E. H. Tuttle gave remarks, poems, tests and readings, also answered mental questions—all of which were very satisfactory; musical selections throughout the day were rendered in a pleasing manner by H. C. Grimes.

The BANNER OF LIGHT for sale each session.

Commercial Hall .- N. P. S. writes: Sunday, March 29, 11 A. M., N. P. Smith, Mrs. A. Woodbury, Mr. William J. Hardy, tests and readings; Mrs. Nellie Carleton, singer.

2:30 P.M.-Mr. L. W. Baxter presided: Mr. William Hardy Mrs. L. J. Ackerman, Mrs. S. E. Rich, Mrs. Goff, Mrs. Terry, readings; Mrs. E. R. Brown, Miss G. H. Williams, Mr. Cohen, Mrs. A. P. Gutierrez.

tests and readings.
7:30 P. M.—Father Quint, earnest remarks; Mrs. S. E. Rich, Mrs. Gutterrez Mrs. M. Reed, Mrs. Brown, Mr. Hardy, Mrs. Goff, N. P. Smith (Conductor), tests and psychometric delineations; Little Eddie, two acceptable solos; Mrs. Mary F. Lovering, planist.

The Ladies' Spiritualistic Industrial Society-S. Et a Appleton, Sec'y, writes-met at Dwight Hall, 514 Tremont street, Thursday, March 26. Business meeting at 5-Mrs. M. A. Brown, President, in

The dance in the evening was much enjoyed. On April 16 this Society will serve an "Artiquarian Supper," and will give in the evening an "Old Folks Concert," under the direction of Wm. Hale, M. D.

FLorida.

Tampa.-W. L. D., Cor. Sec'y, writes: On the 8th and 15th of March, at Odd Fellows' Hall, the Tampa Psychical Research Society was most admirably enterrained by Mrs. Kate R. Stiles of Boston, Mass., an eloquent and very intellectual psychic. Scores of people could not gain admittance. The hall was crowded to its largest capacity.

Mrs. Stiles's subject on the 8th was, "Why am I a Spiritualist?" Her demonstrations were very interesting and instructive and the closest attention was

esting and instructive, and the closest attention was by a highly intellectual audience. Her clearcut delineations were very satisfactory and readily recognized

Mrs. Stiles delivered two lectures on the 15th Inst. of a high order, and the seed was well sown in a productive field of thought; and those who have followed this noble co-worker in the cause of truth are reaping a golden harvest.
Dr. C. W. Hidden of Newburyport, Mass., the noted

physician and hypnotist, also Revs. O. L. and Edella D. Concaunon of New York, are filling engagements with our Society during the remainder of this month with grand success.

MISSOURI.

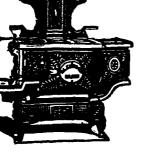
Bt. Louis.—Mrs. M. J. Davis, Sec'y, writes that the "Seli-Culture Spiritual Society," a new organiza-tion—of which Capt. Joseph Brown is President—is growing in attendance and interest. F. Corden White has officiated for its members during March—and the society recommends him highly to all in want of a reliable platform test medium. Mrs. Mitchell is with the society during April.

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

THE BANKER of March 21 contains a message from Mr. Gilman A. Kimball, of Middleton, which deserves more than a passing notice Mr. Kimbali was a conscientious man in business and a public spirited citizen. He was a member of the Congregationalist Church, and

superintendent of its Sabbath school. His allusions to the action of his pet dog which caused him to leave his mortal body, and the suffering endured, are facts well-known in this community, and are slone sufficient to estab-lish his identity. His statement that his dog is with him—showing the continuity of life in the animal creation—cannot be reasonably doubted.

He invited his friends and relatives to "seek for him" through the proper channels, that they may learn and know of his conscious ex-istence among them. HIRAM A. STILES. Middleton, Mass., March 28, 1896.

To the Editor of the Banner of Light:

For my father and myself I wish to thank all who aided Dr. George Bronson to communicate through the columns of your paper. He was correct in saying there were those who had looked for a communication from him. My father would often say on looking over the pa "Strange we do not get something from The Doctor was a very successful magnetic healer, and often gave wonderful tests from disembodied spirits. We were very glad to hear from him.

We also recognize GILMAN A. KIMBALL; the circumstances of his passing out are fully remembered. Mr. Kimball was for many years a resident of Georgia, Vt.

ELEANOR M. WALKER.

241 South Main street, St. Albans, Vt., March 27, 1896.

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

Mrs. Kate R. Stiles has been speaking at Lake Helen, Tampa, St. Petersburg, and Tarpon Springs, Fla., to good acceptance. She addressed the friends of progress in Jacksonville on Sunday, the 29th of March, also twice during the week following. From Jacksonville she will go to Atlanta; thence to Washington, D. C., and Brooklyn, N. Y., where she is under engagement to lecture for the last two Sundays in April. Mrs. Stiles can be addressed for engagements to lecture for the last two Sundays in May and the Sundays in June; also for camp-meeting engage-ments, at 120 Dartmouth street, Boston, care Dr. E. A

The Ashland (Wis.) Press had this item on the recent lecture of Rev. J. C. F. Grumbine, "What Do We Know of the Life Beyond the Grave?": "Rev. Mr. Grumbine delivered a lecture at the Scandinavian Hall last night. He is a scholarly, fluent and oratorical speaker."

G. H. Brooks closed a very successful engagement of three Sundays in Watseka, III.; the last Sunday in March he was in Paw Paw, Mich. For April he goes to Ludington, Mich. Would be glad to visit towns within a reasonable distance of Ludington; will also attend funerals within a reasonable dis tance of that place.

On Sunday next Mr. J. Frank Baxter will lecture in Tilusville, Pa., and will continue there for all the Sun-days of April. The Society will observe not only East-er, but the Forty-Eighth Anniversary of Modern Spirinalism. The Rouse Armory is secured, and will be thoroughly decorated with colors, flowers and ever-greens. Mr. Baxter's Anniversary address has for its theme: "Easter and the Modern Advent." Mrs. Jennie K. D. Conant speaks again in Mans field, Mass., on Thursday evening, April 2.

Moses Hull, who has so successfully lectured for the Berkeley Hall Society, Boston, during March, speaks in Philadelphia, Pa., in April. While there he can be addressed, 520 Chatham street.

Prof. W. F. Peck begins speaking at the Temple Back Bay, Boston, Sunday, April 5; his subjects will be: Afternoon: "The Criterion of Truth"; Evening: "Unity in Diversity; or, Where is the Spirit-World?" Frank T. Ripley, the well known platform test medium and lecturer, has just closed a successful engagement in Brooklyn for the Woman's Progressive Union; he goes to New Bedford, Mass., for April; May to Erie, Pa. Mr. Ripley is now making up his list of engagements for the fall and winter of '96 and

'97. Address all letters to New Bedford for April, for May to Erie, Pa. He still has a few open dates for Mrs. Mattie Orden of No. 89 America street, Providence, R. I., is open for engagements. Will be at Portland, Me., April 26. and Columbia Hall, Provi-dence, May 10. Societies wishing a good platform test medium will please correspond as above.

The speaker next Sunday for the Haverhill, Mass., Society will be Joseph D. Stiles of Weymouth. Mrs. Palmer of Portland will address the Provi-

lence (R. I.) Spiritualist Association at Columbia Mrs. M. E. Saunders will auswer calls for platform work. Address 781 Shawmut Avenue, Boston.

It may save you time and money to be informed that when you need a blood-purifier, Ayer's Sarsaparilla is the kind most in favor with the medical profession. It is the standard, and, as such, the only blood-purifier admitted at the Chicago World's Fair.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: At Mrs. Dr. Dowland's meeting, 130 Market street, Tuesday evening, there was a fine audience. She, under control, gave an able address on "The Unseen Part of Life and Mind Ruling Matter." She also answered many ques-

At her meeting Friday afternoon, there was a good audience mostly church people, who are seeking after spiritual truth.
Friday evening Mrs. Dowland presided, and gave

well-chosen remarks, and Mrs. Lizzie D. Butler spoke on "The Divine Power given to Mediums," also gave

Next Sunday, at 2:30, developing, healing and test circle, by many good mediums. At 7:30, Memorial Service over Dr. Arthur Hodges and other arisen friends, followed by a test séance by the well-known test medium, Mrs. May S. Pepper of Providence, R. I. Cadet Hall.—Mrs. A. A. Averlil writes: Sunday, April 5, we shall have Mrs. Maggie J. Butler and the Lyceum children. [Anniversary report will be print-

Salem .- "Sagamore" writes: "Returned from Lima, O., Mr. J. Frank Baxter resumed his work in the East, appearing on the Sunday following in Salem. His audiences were excellent, an unusually large day audience assembling in the afternoon, and in the even ing every available seat was utilized. His day lecture on 'How Spiritualism Moves Man and Nations to Reform and Right,' was intensely interesting. The whole bearing of the speaker and his speech was en-

In the evening his theme was, 'The Spirituality of Spiritualism, wherein he showed the great moral in-centive it could but be from the moment a realizing sense obtained of the nearness, watchfulness, and, in instances, guidance, of the spirit-world. The delineations that followed were numerous, and

Mr. Raxter's name in Salem always assures good houses, and the audiences always leave in a happy frame of mind. So it was on this Sunday."

Lawrence, Mass .- Dr. C. A. Stevens writes: The First Spiritualist Society held services commemorative of the Forty-Eighth Anniversary, at Pemberton Hall, 263 Essex street, on Sunday, March 29. Mr. A. E. Tisdale of New London, Conn., delivered the anniversary address, and favored us with several beautiful songs appropriate to the occasion.
[On Sunday. April 5, Frank E. Healey of Boston will be our speaker, and Josie Lord, the noted test

medium, will give tests and psychometric readings.]

Fitchburg. - Mrs. E. O. Pierce, Sec'y, writes: March 22. Mrs. Minnie M. Soule was with us, and gave two interesting lectures and many convincing

March 29, Mrs. Nettie Holt-Harding officiated; after maicu 22, mrs. Nettie Hoji-Harding omclated; after-noon a good test seance; evening, one of her best lec-tures on Spiritualism, followed by recognized tests. April 12, Miss Lizzle Harlow of Haydenville will be here.

Weburn .- Bonney writes: Monday evening, March

23, Miss Jennie Rhind was with us. Her remarks, poems, tests and readings were very satisfactory, being clear and concise. E. H. Tuttle also gave ex-cellent readings and t sts. Mrs Nettle Holt-Harding will be with us April 6; Mrs. Maggie Butler April 13. We welcome The Banner each session, which has many iriends.

Beading.-E. S. Wells, Chairman, writes: Grand Army Hall, Sunday, April 5, at 7 P. M., Mrs. C. E. Adams, inspirational speaker and test medium, and Mrs. Charlotte A. Butterman, test medium, will oc-

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MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet lugs in Carnegie Music Hall Building, between 5th and 5th streets, on Seventh Avenue, entrance on 5th street, we rethe Banner of Light can be had. Services Sundays 184 A.M. and 74 P. M. Afternoon meetings for facts and phenomena at 24 Society of Spiritual Research.—Meetings are held Tuesday evenings, at 4 o'clock; inspirational speaking, trance and test mediumship, interpersed with music, recitation, etc., the only week day Spiritualist meeting in New York. Seymour Van Brocklin, Chalman, P. O. Box 1807.

Adelphi Hall, 548 Street, between Broadway

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

114 West 14th Street.—Occuit Club meetings will be held Wednesdays at 8 P.M. Prominent speakers and mediums. H. F. Tower, Manager. Test Scances are held Sunday afternoons at 3 o'clock, 9 East 59th street (near Hotel Netherland), New York City. Prominent mediums always present. Seymour Van Brocklin, Chairman.

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, President; Titus Merritt, Secretary.

Spiritual Research Society - Carnegle Hall, Fifty-Seventh street and Seventh Avenue.-"S. V. P." writes: On Tuesday evening, the above Society inwrites: On lusual evening, the above society inaugurated its series of week-day meetings. There
was a very fine attendance, and the hall beautifully
adorned with flowers, donated by Mrs. Lowher—who
is the principal factor in the meetings—was indeed
beautiful and artistic.
Mr. Seymour Van Brocklin presided, and in his
opening remarks said: "These meetings are intended as an auxiliary to those held in this hall on Sunday and in me sens of the word will they be conduct-

day, and in no sense of the word will they be conducted in opposition to any other of similar order. There is room for many such by which much good can be accomplished. The nature of the exercises will be varied—lecturers upon spiritual themes, tests and psychical mediums, music, etc., will all play a prominent part on our program."

part on our program."

After a vocal selection by Miss Totten, which was warmly received. Mr. J. W. Fletcher was introduced, and presented an able and comprehensive lecture upon. "Is the Present-Day Spiritualism a Finality?" upon. "Is the Present-Day Spiritualism a Finality?"
It was clear in statement, and delivered with that
grace of manner for which this speaker is justly renowned. Frequent applause, or marks of approval,
were evident. (As the lecture was reported for THE
BANNER, I will not attempt to quote from it.)
Further musical selections followed, and then a
highly-interesting seance was given by Mr. Edgar W.
Emerson, in which many messages were given. The whole affair closed with interesting remarks by the

Chairman, Next Tuesday evening Mr. J. W. Fletcher will lecture and give a public séance; Mr. Paul Tyner, now speaking at the Church of the Messiah, will give an address; followed by Florence K. White, S. Van Brock lin and others.

April 7, Mrs. Helen L. Palmer will be the speaker— to which services a large audience is sure to be attracted.

Carnegie Hall .- A brief note from "M. A. N." informs us that the Anniversary exercises at this place (of which she hopes to give us a report next week) were eminently successful in matter and attendance.

National Spiritualists' Association. To the Editor of the Banner of Light:

The special attention of the Spiritualists of the country is respectfully called to the reports of the last annual Convention of the National Spiritualists' Association. These reports are sold at cost price, twenty-five cents, and every Spiritualist in the United States ought to have one.

Attention is also called to the fact that all auxiliary

Associations are expected to take up one collection in each year for the treasury of the National Spiritualists' Association. Will officers of those societies that have not taken up a collection this year, remember the needs of this Association during the Anniversary season?

No call has been made for money during the "God-

in-the-Constitution" agitation; our opponents raised at least three thousand dollars. The Secretary has accomplished all the extra work without extra pay, and only now asks that Spiritualists during the Anniversary season will remember the National Association.

A copy of the "Outline History of the National Spiritualists' Association," together with "President's Report" before the last Convention, will be sent to any address on receipt of two two-cent stamps.

Do not unjustly condemn the National Spiritualists' Association or its promoters until you have read at least some of the work it has accomplished. All we ask is a just and fair hearing.

Francis B. Woodbury, Sec'y. 600 Pennsylvania Avenue, S. E., Washington, D. C.

Mr. Wiggin in Boston.

To the Editor of the Banner of Light: March 29 being the celebration of the Anniversary of Modern Spiritualism, by the Boston Spiritual Temple, the meeting was held in Odd Fellows Hall. [See

Report elsewhere.-En.] During the month of April the celebrated lecturer and test medium, Mr. F. A. Wiggin, of Salem, will occupy the platform for the Temple at Berkeley Hail. occupy the platorm for the temple at Berkeley Hall.

Mr. Wiggin is a very popular speaker in different parts
of the country, and owing to this popularity has not
been allowed the opportunity of working in Boston,
as it is almost impossible to find him with an open
month. He is Vice-President of the Massachusetts State Association of Spiritualists. Give him a good

welcome, friends, to Boston, The Banner of Light is always for sale at Berke-ey Hall. J. B. Hatcii, Jr., Sec'y. ley Hall.

CONNECTICUT.

Norwich.-The Evening Record of March 26 has an account, from which the following is condensed: The Helping Hand's Bazaar opened on Wednesday at the home of Mr. and Mrs. J. A. Chapman, of No. 21 Fairmount street. The house was brilliantly lighted. Tables arranged in the circle of windows on the east were filled with handsome needle-work, sliver and bronze ware, etc. A handsome oil painting, executed by Mr. John D. Crocker, adorned one side of the circle. Choice needle work was also displayed.

Mrs. Jennie Hagan-Jackson, of Grand Rapids,

Mrs. Jennie Hagau-Jackson, of Grand Rapids, Mich., added much to the evening's enjoyment, not alone in reciting and improvising, but in a general way of entertaining. Misses Addie Hill and Mary Clapp had charge of the sale tables; Mesdames Moore and Nichols the refreshments. The bazaar, which was very successful, lasted for two days.

Danielson.-De Loss Wood writes: The lecture course closed here March 20.

A large and very appreciative audience gathered to listen to the wonderful medium, Jennie Hagan Jack-son, who gave the best of satisfaction, and our people are eager to have her return. As an improvisatrice, Mrs. Jackson has no superior on the platform.

The course has been an emphatic success, and has

resulted in an organization with the following permanent officers: President, Arthur Scott; Vice-President, Dr. E. H. Davis; Secretary, De Loss Wood;

Treasurer, Mrs. Dr. J. Perkins.

I received a letter recently from the well-known medium, F. H. Roscoe of Providence, in relation to the representative Spiritualists of Rhode Island. I Infer from it that he would be glad to assist in the or-ganization of a State Society. Mr. Roscoe is an inde-fatigable worker, and if he can be induced to take bold of the matter I am confident the organization will be a success. I hope Rhode Island Spiritualists will encourage him to go forward and give him the assistance he will need in this work.

MAINE.

Portland .- The First Spiritual Society, writes H. C. Berry, Clerk, met Sunday, March 22; at 7:30 Mrs. A. W. Smith was the lecturer; her subject was "The Seen and the Unseen." She gave an interesting lecture, and at the close several readings in a satisfactory manner.

March 29 Mrs. Hortense M. Davenport of Providence spoke. Subject at 2:30 "Facts Concerning Spiritualism"; at 7:30 service opened with invocation by Mrs. H. C. Berry, followed with lecture by Mrs. Daven-port on "Reforms which Spiritualism Should Promulgate." These lectures were fine. We trust we shall have the pleasure of hearing Mrs. Davenport again.

Copies of Banner for Circulation.

We frequently have calls for copies of the Banner of Light for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

**THE TIGER-STEP OF THEOCRATIC DESPOTISM 'is the title of an eight page pamphlet the hundre of the street of the street of the street of the course of alding reforms, some of which are commendatory in themselve, but which just now are put forward as a mask to conceal features that are justly repulsive to every friend of liberty and progress. This exposition should; be widely circulated.

Price of single copy, 5 cents; per hundred, \$2.86.

For sale by BANNER OF LIGHT PUBLISHING CO.

Two Dollars Per Year.

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

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

Will the regular subscribers for THE 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 defended.

BANNER OF LIGHT PUBLISHING COMPANY.

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

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

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

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

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

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'clock.

The Advance Spiritual Conference moets 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.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80°clock, at Small's Parlors, 327 Franklin Avenue (near Greene). 'Single Tax Hall, 1186 Bedford Avenue.—"Sproad the Light" Society meets every Sunday at 3 and 8 P. M. Pres-ident, Mrs. E. J. Bowtell; regular speaker, E. J. Bowtell.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 p. m. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callownili streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services 10½ A. M. and 7½ P. M. Lyceum at 2½ P. M. Spiritual Conference Association meets at the northeast corner of 8th and 8pring Garden streets every 8unday at 2½ and 7½ P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CALIFORNIA.

San Francisco.—W. J. Colville (lecturer) and E. A. Whitelaw (violinist) conduct regular exercises in Anchor Hall, Market and 6th streets, every Sunday at 10% A. M. and 7% P. M.; also Mondays and Wednesdays at 2% and 8 P. M., and Saturdays at 2% P. M.

Sessions of School for Psychic Science at convenient hours during the week, as announced from the platform on Sundays

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

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina streets. Services every Bunday 11 A.M., 2% and 7% P.M. Mrs. Mary C. Lyman. speaker. Harmonial Circle, 111 South Paulina street, every Wednesser 28.7. day, 8 P. M.

First Society of Spiritualists meets at Hooley'. Theatre, at Il A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schli ler Theatre. WASHINGTON, D. C.

First Society, Metserott Hall, 18th Street, between E and F.—Every Sunday, 1114 A.M., 714 P.M. M.O. Edson, Pres. MILWAUKEE, WIS.
Spiritual Unity Society meets at Ethical Auditorium, 558
Jefferson street, every Sunday at 7½ P. M., and Thursday
at 8 P. M. J. C. Bigler, President.

THE SPIRITUAL BODY REAL.

VIEWS OF PAUL, WESLEY, AND OTHERS.

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