

## Horticultural Hall, Boston. To the Editor of the Banner of Light;

Tuesday, March 31, 1896, was one to be remembered by all Spiritualists, for on this day one of the finest celebrations of Spiritualism was held in Horticultural Hall, under the auspices

of the Massachusetts State Association of Spiritualists. The Directors had come to the conclusion that Anniversary exercises of this Association should be held free, in order to present our re-ligion to the people of Boston, and the fact that there were fine audiences at the three sessions, proved to us that we were not mistaken.

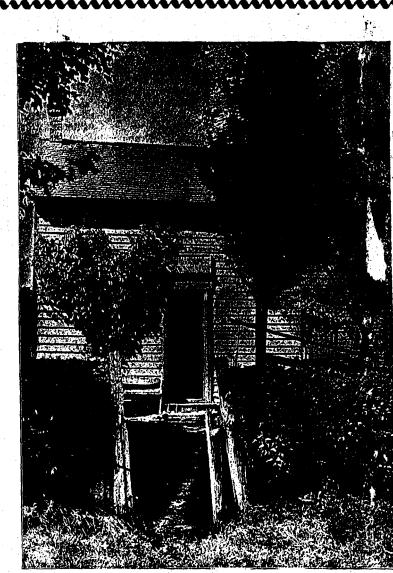
The Morning Session was called to order by the President at 10:45, who with a few well-chosen remarks greeted the many friends, and in the name of the Association bade them wel-

The service commenced with congregational singing, after which Mrs. Webber gave a soulsinging, atter which Mrs. Webber gave a soli-ful invocation. The first to address the audi-ence was Dr. Smith, President of Queen City Park Camp-Meeting Association. He spoke briefly, feelingly alluding to his wife, Mrs. Fan-nie Davis Smith, and then spoke of the Doc-tors' Law, and of Mr. Newell, the man who is performing such wonderful cures through the western part of our State. Dr. Smith had the pleasure to meet this man and he spoke in highpleasure to meet this man, and he spoke in high-

est terms regarding him. The next speaker was Dr. A. H. Richardson, that veteran worker in the ranks. He spoke earnestly and to the point. He compared Theology and Spiritualism, and closed with con-gratulating the Association upon their success, and wishing them progress in all their undertakings.

The next speaker was Mrs. N. J. Willis, who spoke in part as follows: We meet upon this bright morning to commemorate the Forty-Eighth Anniversary of Modern Spiritualism, realizing that Spiritualism is as old as life; yet we meet to rejoice in the growth of a human soul; we rejoice in the advancement of man-hood and womanhood; we rejoice you have so far progressed to grasp the thought of Spirit. ualism; and to-day we rejoice that the white flag of Spiritualism floats without a stain all

As we come into your presence and hear you



THE BIRTH-PLACE OF MODERN SPIRITUALISM,

will organize, and Spiritualism will swallow up everything that comes in the way of opposi-tion.

Mrs. Jennie Hagan-Jackson then spoke briefly, and improvised a poem, "Our Anniver-sary." The evening closed with a benediction by Mrs. Mattie E. Hull. A vote of thanks was given to President G. A. Fuller for the able and impartial manner of conducting the ser-

Thanks are extended to the BANNER OF LIGHT for courtesies of the press, also to Mr. Hayward of Braintree for calla lilies, and to all the speakers, mediums, singers, readers and musicians who coöperated with the com-mittee to make this a grand success. CARRIE L. HATCH, Sec'y.

The Quarterly Convention which was to be held in Springfield, Thursday, April 30, has been changed, on account of illness of the chairman of the committee, and will be held

instead at Salem, April 30. MR. N. B. PERKINS, MR. WM. A. PETERSON, MR. J. B. HATCH, JR., Committee.

## CARRIE L. HATCH, Sec'y.

## Ladies' Aid Society, Boston. To the Editor of the Banner of Light:

The Anniversary of Modern Spiritualism was celebrated by the First Spiritual Ladies' Aid Society on Friday, March 27, at 241 Tremont try. street.

The weather was all that could be desired, and a well-filled hall showed the eagerness of the friends to hear from their loved ones.

The session was opened in the morning at 10:45 by the President, Mrs. Barnes, who wel-comed all to the hall, in the name of the Society. The first speaker was Dr. A. H. Richard-son. He said: "I am pleased to be with you, to greet you, on this occasion. I am pleased to look back and see what a growth Spiritualism has made, and how the earlier workers have smoothed the pathway of the younger medi-ums. I wish the Society all success in its good work." Mrs. Hattie Mason sang "When the Dear Ones Gather at Home," after which Mrs. Waterhouse was introduced. She spoke of the Ladies' Aid Society, and said here was a place tical. We have not been able to found a college, or to build schools, but we have succeeded in helping many in distress. We have given we have given to build schools are build schools and the succeeded in helping many in distress. We have given the succeeded in helping many in distress. clothes to the needy, and helped many a brother and sister over a rough path. Dr. Harding was the next speaker. He said: "We have met here to see what the spirits will give us. I am proud to say I am a medium, and I will endeavor to give a demonstration of my medium. He then gave tests, which were all recship" ognized. Mrs. Shackley, trance medium, was controlled by "Pond Lily," and gave many convincing tests. Dr. Huot spoke briefly, and was followed by Mrs. Jennie K. D. Conant. She gave many tests, which were all recog-nized. She said she wanted to say Clara Banks was present, and gave greeting to all her friends. This closed the morning session. The Afternoon Session opened with singing by Miss Amanda Bailey, accompanied on the piano by Mrs. Lizzie Clapp. Mrs. Hattie Mason was the first speaker. She said we could all give as well as receive, and if each one would make it an individual religion, we would progress faster. We must love one another. "Sunshine" then took control of her medium and gave satisfactory delineations. A reading, "A Stray Sunbeam," by Mrs. M. A. Brown. Soug by Miss Bailey, "Shadow Land," was well received. Mrs. Annie Cun-ningham spoke briefly and gave tests. Mrs. M A. Cushman, that veteran medium, has recovered her health enough so as to be able to be with us; she voiced a few remarks, and said she had worked for the spirit-world forty-two years, and she expected to die in harness. Mrs. Carrie F. Loring was then presented. and said another year has rolled around, and we meet to celebrate the principle of a mighty truth. Forty eight years ago came the rap, which moved the world from North to South, from East to West. It has opened the pathway of many a life to a broader unfoldment. We should individually breathe a prayer to those dear workers who have passed on before. When we understand the truth of the continuity of life, it will have a tendency to make us nobler and better men and women. We live to-day in a progressive age; we cannot look anywhere but what we see this great wave of progress. We must advance. Let us march onward, looking not to the right or left, and on our banner bear this motto, "Progression, Advancement and Good-Will to All." Mrs. N. J. Willis then spoke; she said. "In entering your presence to day we fully realize why you celebrate. In looking back over the past year we are certainly glad to see how much has been accomplished, while Spiritualism, through its teachings of truth, has brought to humanity of every condition of life, hope, encouragement and light. We should rejoice that our sacred religion stands before the world asking for no recognition, for we know it is a Truth. You are here to make the world better because you are a Spiritualist. Spiritualism has come to redeem the world from ignorance, superstition, bigotry and sin. We need not fear about Spiritualism being popular. There is no other religion that is attracting so much attention before the world, and can prove itself. The next speaker was Mr. Thos. Beals of Portland. He spoke earnestly ; said he always intended to be in Boston at Anniversary time; he was glad he was a Spiritualist; he spoke briefly of pioneer work in Maine. Miss Amanda Bailey then favored us with a song, after which Mrs. Barnes said it gave her great pleasure to present Mrs. Sarah A. Byrnes. It seemed as if our sister had come from spirit-life, she had been so near the Border-Land. Mrs. Byrnes said there are none here who can appreciate the feeling I have to day. For many years I have been counted one with you, but a few months ago I thought I would not be with you; hought I should be with you in spirit ; yes I thought how fulsome the eulogies would be if I had passed on. I have had all the evidence I need of the existence of another life. I am willing to still wear the harness; I rejoice in this day, and that the Spiritualists are getting their eyes open, and are beginning to feel we need culture and education; we may rejoice with exceeding gladness that we live and shall live always. There is nothing hurts me so much as to see Spiritualists trifling with Spir-[Continued on second page.]



F. A. Wiggi

In THE BANNER for Fe the present ch illustrative year appeared a picture and and descriptive of this we wn apostle of the New Dispensation, ar is work among the various Spiritualist Same ies of the coun-

Mr. Wiggin is now to sp k in Boston, Mass., for the Spiritual Temp ociety, meeting in Berkeley Hall, during tax - onth of April. As practical evidence ( ), ie satisfaction called out at his latest engagement in Washington, D.C., during March, we is ve been put in possession of the following leater, which, while it speaks well for the lecture: (when in another city), ought also to render Boston Spiritualists specially anxious to hear him during the current month:

WILLIAM H. BANKS, ESQ., 77 State street, Bos-

ton, Mass. : My Dear Sir and Bro. : Permit me to congratulate you and the Berkeley Hall Society that you are to have with you MR. F. A. WIG-

We are very fortunate as a society in being able to secure as we have, Mr Wiggin for two

ively at work trying to have those laws repealed, and we hear you say you blush to have these laws upon your Statute Book, we can but say we blush for the men who have voted to put such men in office who would make such laws. Certainly this cannot be laid to woman, for she has never had the opportunity to cast her vote. Liberty cannot triumph as long as party lines are supported.

Just as soon as the Spiritualists of the country stand up in the dignity of their manhood and womanhood, and demand their rights they will be heard. Spiritualism has lifted woman up until she knows she is something more than a rib, and is therefore determined she will overcome all the difficulties, and climb over all obstacles, and stand equal with mau. Let us rejoice: remember we that have passed on rejoice with you, rejoice because we feel that with us you are willing to work to advance the grand and glorious truth, to present it to the world in its purest light.

Mr. J. B. Hatch, Jr., made brief remarks, after which Mrs. Hattie C. Mason favored us with a song. Mrs. Barnes, President of the Ladies' Aid Society, then voiced a few remarks. She spoke upon the transition of Dr. Beals of Greenfield, and said she was pleased to learn he had a spiritualistic funeral, so many of our workers who have stood in the thick of the fight, when called upon to leave this mortal form, have the last service performed by a minister. She urged this thought, that if Spiritualism was good enough to live by, it should be a sacred trust of those that remained to see to it that a Spiritualist should attend the funeral

Mrs. Alice Waterhouse was the next speaker; she is ever ready to do her share of the work whenever called upon. She said, I see before me to-day a grand army of spirits, and they bring a message to you to-day: they mean for you to organize, and to push on in the great battle of life. I would ask all to come in and work, and help to push onward the great Cause you espouse. Many loved ones are here to day, and before this meeting is closed mediums will be presented who will give loving messages to those who are hungering for spiritual food.

Dr. Price, of Philadelphia, was then presented to the audience. He said\_it gave him great pleasure to speak before a Boston audience. So many grand people and grand plans for freedom have emanated from Boston; in the political time, Boston was in the advance, and one thing more, Boston is the place where that grand organ of free thought, the BANNER OF LIGHT, originated. It is for us to see that we lose not one iota of the liberty that has been fought for in the past.

We know that the spirit existence of the human soul has been demonstrated. Spiritualists are like children-they like the phenomena best, but we have to force the philosophy upon them. Mr. Price closed his remarks with a poem.

Mrs. H. C. Mason was the next speaker, and said: "I am glad to be here, in behalf of our Association, and I am pleased with the good work that is being done." Mrs. Mason said it was the phenomena that had led her to investigate Spiritualism, and she was glad that to day she was a medium.

Dr. T. A. Bland was the next speaker. "Spir-itualism," he said, "is a religion of freedom, while other religions are of despotism. They have been in league with those who have ham-pered the souls of Spiritualists. I could not help being a Spiritualist, because I believe in the universal liberty of man, woman and child. I want freedom for all!" Dr. Bland was very eloquent, and spoke briefly upon the medical 18.00

Mrs. Clara Field Conant closed the morning session with a benediction.

The Afternoon Session was called at 2:30 o'clock, and was opened with a fine piano solo by Mr. Willis Milligan. This was followed by a poem by Mrs. Mattie E. Hull, "All Hail This Day," and a duet by Miss Amanda Bailey and Mrs. Hall, both of Salem.

The first speaker was Mrs. Davenport, of Providence, R. I. She spoke upon the history of Spiritualism. The world is beginning to realize that Spiritualism is not a new thing, and that it is the higher phase of thinking, speak-

ng and living. Mrs. Carrie F. Loring, of Braintree, was the next speaker. She said: We commenced to celebrate last Wednesday. and have kept it up pretty much all the time until to day, yet to day seems the most fitting time, for forty eight years ago Spiritualism came to lead man from darkness into light. I believe the soul of man to day is touched with the divine intelligence as never before. Spiritualism is a sacred thing, not a thing to toy

(Assessment the second second

with. I believe as we look into the depths of Spirit ualism we shall hold it as the most sacred thing in this world. How can we expect to receive the tender, loving messages from our loved ones, when we do not give them proper ave-nues to communicate through? I want you to make your Spiritualism as pure as these beautiful white lilies, and place your Spiritualism on a platform of justice and truth." Mrs. Lor-

ing closed with a poem. Mr. Moses Hull was the next speaker. He said we ought to do more than we are doing for Spiritualism, and I believe this convention in particular should be one to assume a practical shape, decide on plans of work, to let the world know we mean something. Some people call the work of organization a craze. Well, do n't know but what it is. I do n't know but Lincoln was crazy when he gathered an army together to protect the Union. I hope the craze will continue. I hope it will strike every Spiritualist. I am in favor of ordination. do not care what form or ceremony you enter into, but if you have a grand speaker and you ordain that speaker, you send this speaker all over the country, you Spiritualists are responsible for this speaker; you give the speaker a moral backing that brings out a cooperation with the lecturer and the people.

Spiritualism has been imposed upon until there would be nothing left of it if it had not a divine basis. Spiritualism wants a standard, and we must live up to it. I want to see an organized effort in the State of Massachusetts. Let us build up this State Association, and with united forces we can build headquarters right here. We do not want to attack the old fossils. We must pull together. Now shall we unite to build up the grandest religion in the world?

Miss Maggie Gaule of Baltimore, Md., who so kindly stayed over in Boston to be with us, gave some very convincing tests to many in the audience. Little Eddie gave two fine vocal selections. Mrs. Nettie Holt Harding was introduced, and spoke briefly. She was glad to be able to be with us on this occasion, and was proud to call herself a Spiritualist. Mrs. Harding gave convincing proof of spirit return. She is one of our finest test mediums.

Mrs. Baker of Marblehead spoke briefly, and told of the hardships she had to undergo when she first started in the spiritual work, but she kept faithful to her line of duty, and was glad she was a Spiritualist. To day her work is more in a line with the children, as she is Conductor of the Salem Lyceum. She spoke briefly and eloquently in regard to this line of work.

Edgar W. Emerson, the well-known test me dium, then gave evidence of spirit-return. He gave several tests to many in the audience, all being recognized. The session closed with a benediction.

The Evening Session opened with singing by Miss Amada Bailey, which was well received The following Anniversary poem, written by Edwin Poole, was read by Carrie L. Hatch, Sec'y:

ANNIVERSARY POEM.

BY EDWIN POOLE. In retrospect we stand to-day,

Where, filty years ago. Death seemed a tyrant fierce, the grave

The synonym of woe. When lol a message from on high Our whole great country shocks, Given through the pure child mediumship Of Kate and Margaret Fox.

Materialism cold had reared

An intellectual throne. Externalisms all the truths

That it had ever shown.

But now the supreme Inner Truth At earth's closed poltals knocks. And comes to reassert itself Through Kate and Margaret Fox.

Good Christian folks their parents were,

Who worshiped God n fear, And they were very much alarmed These knockings strange to hear Int-lligence was manifest. For when the children on ke.

Their words were evidently heard And rapped replies evoked.

Experiments in silence proved The wondrous presence near, And Katle said: "Oh! Mamma, it Cap see, as well as hear! The truth enunciated then Through Katle Fox's lips,

Revealed a light from heavenly spheres That nothing can eclipse.

This day, the thirty first of March, We meet to celebrate

Our Christmas time Our savior's age To-day is forty-eight.

And as each heaven-inspired tongue Of our redeemer talks, We'll not forget its heralds bright, Young Kate and Margaret Fox.

Though diff-rent phases of this power Delight our world to-day, Remember in the noon-tide glare The sun's first dawning lav. A grand commemorative shaft, Hewn from the granite rocks. Should be erected and inscribed To Kate and Margaret Fox.

Mrs. Loring then presented Dr. George A. Fuller, to give the address of the evening. [This address will be printed hereafter.] Recitation by Master Willie Sheldon received an encore; song by Mr. Robert Laidlaw and Miss Gertrude Laidlaw, which was also well received.

Miss Lucette Webster, who needs no introduction to a Boston audience, then favored us with two fine readings. Mrs. Sarah A. Byrnes was the next speaker. She said she looked upon Dr. Fuller as her boy, for she well remembered him when he first started in the spiritual work, and she was pleased to see that his motto was upward and onward, and to-day she felt proud of him. She continued: In regard to my-If I can say I do not belong to any organization of Spiritualists; I belong to God, the angels and humanity. I have labored a great many years for the angel world, and I think my work should speak for itself. I want to see our spiritualistic platform placed on such a plane it will command the respect of all. Let our lives become more beautiful because we are Spiritualists. Love one another; be kind unto others. I hope this society will live and progress to do a grand good work. You have my deepest sym-pathy, and I shall always come among you, and be a worker.

Mr. J. B. Hatch, Sen., spoke of the grand workers who had gone to the other side: Luther Colby, Henry F. Gardner, Fanny Conant, Dr. Beals, and many others, how pleased they must be to witness this large audience, and to see that the people are thirsting for knowledge of a continued life. Spiritualism is a religion for humanity to day and forever; the ones who work for humanity are the ones who lead the

Mr. Moses Hull was called upon. He said he must take a text, "By their fruits ye shall know them." He then went on to speak of old theology, and said Spiritualism is growing and coming to the front. We are to day celebrat-ing our Forty-Eighth Anniversary of the New Dispensation of Spiritualism. Christianity was six hundred years old before it built a temple. Spiritualism is permeating the world more and more every day; we do not build churches because we are going to convert and set the ministers to preaching Spiritualism. would like to have some eminent divine debate with an able Spiritualist; they know they can-not expose it, so they will not debate. Give Spiritualism forty eight years more, and where will it be? It is known now in every village and hamlet over the world. Where will the opposition be in fifty years from now? We never can all organize, but the advance guard months next season, March and April. He has had splendid and appreciative audiences, and has created much enthusiasm for the cause of Soiritualism.

Our society sends greetings on this the Forty-Eighth Anniversary of Modern Spiritualism, and wishes your Association great prosperity. Fraternally and truly yours,

GOFF A. HALL,

Secretary First Association of Spiritualists. Washington, March 30, 1896.

Indices that Point to Spiritual Progress in Lima, O.

To the Editor of the Banner of Light:

It seems as though the long dreary night of superstition, in which our fair city these many years bas been sleeping, is about to pass away. To say the least, the spell of darkness is not so dense, for through the fog of mental lethargy, the past few months, beacon lights of Truth and Freedom have appeared mounted upon the sublime pedestal of Spiritualism.

Why this meramorphosis I know not, unless it be as-cribed to the power of Moses Hull's logic, and the arguments of J. Frank Baxter. The former came to this city near the close or last year, and delivered two lectures that shook the orthous system of the city from center to circumference, and set the theologians all alog. The lectures of Mr. Hull gave the spiritual an able. The feethers with this gave the spiritual addendum such a prolific inportiast hat no a man-God was born, but ratuer a spiritual society sprang into existence a few weeks later. (Jan. 17.) From the very first this society. Religio-Philosoph-ical by name, has exhibited a winderful life-princi-

ple. Indeed it manifests a maturity worthy of a Spir-itual Society with a decade of experience. In its very first selection of a speaker, one that would serve well as an inaugurator of a sea-on of brillant lectures, the Society displayed wisdom in procuring that excellent lecturer, J. Frank Baxter. He was at first engaged for twelve lectures, but the longer he was here the more intense became the infatuation with his superior work, uptil it resulted in a little adroit maragement whereby it was make possible to divorce him from Eastern engagements, and giving us eighteen lectures. As has been noted in the columns of the BANNER OF LIGHT, the secular press of the city have been ex-tremely generous in their favorable comments of bis lectures, and above all, the general public, unto a surprisingly breat measure, were entertained, delight-ed and convinced with his forcible arguments. As to the local Society's appreciation of his energies. I can use no better argument than the presentation here of the resolutions adopted by the Society at its meeting prior to be dependent of the Parties. prior to the departure of Mr. Baxter.

RESOLUTIONS.

Whereas: It having been the fortune of this Society to have the talented lecturer, Mr. J. Frank Baxter, with us during the past two months, belt Resolved. That we now manifest in this humble

manuer our appreciation of his most valuable ser-

Resolved, That we consider his eloquent and logical addresses delivered before this Society to be of everlasting benefit, not only to this Siciety, but to the community at large.

Resolved, That in his happy association with us, he has, by his refined character and cheerful disposition, exemplified the teachings of a pure philosophy, and won for him a place in our affections that will ever remain as tender and peaceful as the break of day in the

yous springtime. Resolved, That on his departure from us, we extend to him our well wishes for a continued success, naught less brilliant and as sterling as his eventful career of the past.

Resolved. That a copy of these resolutions be pre-sented to our esteemed brother, and a copy be placed among the archives of this Society.

(Signed),

| E. M. HALE,   |
|---------------|
| S. M. FINCH,  |
| C. W. TAYLOR, |
| Committee     |

The amount of good the Religio-Philosophical Socithe anious of koot the Kenglor Into Spinical Soci-ety has already done of course cannot be measured; but suffice it to say, it is powerful and energetic, be-ing made up of good, wholesome mentality. with a pulsating spirit of philanthropy that beas warm and last for a suffering humanity, fettered with the bonds of ignorance. smothered by superstition and per-secuted by a howling infamy. Ah well, we feel that a new day is about to dawn. "And when the sun is up, the crueities, crudities, monstrosities, injustices of the long night of Orthodoxy will have fied away with the shadows." C. W. TAYLOR.

A DISTINCTION.—"There is a man who continually steals my ideas," said the young writer. "He's a kleptomaniac, sure," replied his medical friend. "You mean a plagiarist." "No. A kleptomaniae "I take things whether they are of the alightest value or not." "—Washington Star.

#### LIGHT. BANNER OF

APRIL 11, 1896.

A NEW

**Botanical Discovery** 

## The Anniversary. [Continued from first page.]

2

itualism. I must pay a tribute to the Indian, for while I was sick I could see my Indian con-trol standing majestically beside my bed, to give me strength and encouragement, and I owe everything to him. Let us rejoice that the light of divine truth has flashed into the world to bless mankind. Dr. Hale then spoke briefly, and in a few well-chosen remarks re-ferred to the Anniversary time. This closed to the Anniversary time. This closed the afternoon session. In the evening the hall was over-crowded,

and all were anxious to receive some proof of spirit-return.

The exercises opened with singing by Miss Amanda Bailey, after which Dr. Richardson spoke briefly. A violin solo by Master Charlie Hatch, accompanied by Master Louie Bennett, was well received. Mrs. Burbeck of Plymouth was then controlled by White Fawn, and gave convincing proof of spirit-return. Mrs. Weston then read "St. Peter at the Gate." This was heartily responded to. Mrs. Leslie was the next speaker. She said she had always been willing to do what she could for the spirit world: and to day, as we meet to celebrate this Forty Eighth Anniversary, I am glad to raise my voice for the cause of Spiritualism. Let us live up to our highest convictions of life. She then gave delineations which satisfied all. Mr. J. B. Hatch, Sen., came next. He said he had been in the work thirty years; his line espe-cially had been Lyceum work: How could I do otherwise? When Spiritualism was proven a fact to me, I felt I must try and teach it to the children

Mr. Colyer then came, and announced the sad news of the transition of Dr. Beals of Greenfield, and spoke briefly of many things. Duet by Miss Amanda and Miss Susie Bailey was well received. A poem by Mrs. Mattie E. Hull, "Life Beyond the Shadows," after which Mr. Moses Hull was introduced, and said: I wanted to be called last, for I wished to listen to all before I said anything. When Spiritualism first came how we were misrepresented, and when the rap came how it startled every one, and people said it cannot be; but it was. Spiritualism has come to change the though of the world; no religion on earth has the hold of the heart and is so popular as Spiritualism. Our motto is "Excelsior," and we are going on. Miss Susie Bailey read a fine selection. This closed our meeting closed our meeting. We wish to thank all who so kindly aided us

to make this a grand celebration, speakers and mediums, singers, readers and musicians; also Mr. Hayward, and other friends, for flowers, and the friends who donated food; to the BAN-NER OF LIGHT for liberal notices

CARRIE L. HATCH, Sec'y.

First Spiritual Temple, Boston. To the Editor of the Banner of Light:

Monday, March 30, the second day's observance of the Forty-Eighth Anniversary was celebrated by an organ recital by Everett E. Truette, assisted by Miss Gertrude Edmands, contraito, which attracted a large audience from all denominations, as both artists are so well and favorably known in musical circles throughout New England.

Tuesday, at 10:30 A.M., Pierre L. O. A. Keeler gave a séance for the expression of spirit-pow-

er, The following are some of the manifestations that took place: Often several materialized spirit hands of men, women and children were seen at the same time; men's hands with small and large bare arms, with coat-sleeves and cuffs of different material; women's arms cov-ered with beautiful lace, silk and other material; written messages were given from many spirit-friends, and when their names were read, often a materialized hand would point out the party in the audience to whom it belonged:

## Lynn, Mass. To the Editor of the Banner of Light:

The Spiritualists of Lynn celebrated the Forty-Eighth Anniversary of Modern Spiritualism with interesting services, in Clerk's Hall 33 Summer street, with large and appreciative audiences.

At 2:30 P. M. Mrs. Melissa K. Hamili presided at the plano. The spirit power gave raps and other physical manifestations through the me-diumship of Edward F. and his son, Frank M. Murray, and answered many questions by raps as they did through the mediumship of the Fox Sisters forty eight years ago. Mrs. C. B. Hare spoke on "Life and the Influence of Spirit-Power Over Humanity," and then gave many another toote and messages Dr S. N. Fur excellent tests and messages. Dr. S. M. Fur-bush spoke on "The Laws that Govern Spirit Communion, and What Spiritualism Has Done for Humanity for the Last Forty-Eight Years. He also gave many tests and messages. Mrs.

Mary C. Murray gave quite a number of tests; also, Albert E. Warren. At 7:30, appropriate selections were given by Lena and Elsie Burns. Mrs. Dr. Dowland gave an able address on "The Magnitude of the Soul and Spiritual Advancement for the last Forty. and Spiritual Advancement for the last Forty eight Years." Dr. S. M. Furbush spoke on "The Facts of Spiriualism," and related his experience as a medium for the last twenty five years. Mrs. C. B. Hare spoke on "Spirit Influences," and gave many excellent tests and spirit com-munications. Mrs. D. M. Natson made some able remarks on "The Beauty of Spiritualism. Mrs. L. A. Prentiss and Mr. G. D. Merrill told what Spiritualism had done for them.

T. H. B. JAMES.

CADET HALL-The Lynn Spiritualist Association celebrated the Forty-Eighth Anni- suggestive dissertations. versary with very interesting services. In the afternoon Mrs. M. C. Chase of Swampscott delivered a very able and eloquent address on Spiritualism, occult force and progress—in its advance in science, literature and music-provadvance in science, literature and music-prov-ing it to be the all-enlightening power of all ages, closing with a beautiful poem written for the occasion. Mr. Kelty sang, "Hear Our Prayer" very beautifully. There were also re-marks and poem by M. V. B. Stevens, song by Miss Amy Adams, Miss Ethel Cross accompa-nist, recitations by Miss Florence Merrill, Lower Matroen Cavio Moore Murtis Morrill Laura Metzger, Carrie Moore, Myrtie Merrill and others from the Lyceum; duet by Flossie and Myrtie Merrill, and remarks and poem by the controls of Mrs. Lewis of Lynn. Supper was served in the lower hall to about one hundred and fifty people, after which a test scance was held, at which a large number of tests and messages were given by Mrs. Effie I. Webster and Mrs. M. C. Chase.

In spite of the rain a large audience gath ered at the evening service. After a service of song Mrs. Webster offered an invocation, followed by a song beautifully rendered by Mr Frank Hitchcock of Lynn, accompanied by Miss Cross on the piano. Mrs. Abbie N. Burn-ham of Malden then addressed the audience on subjects appropriate to the day, and as usual presented many inspiring and uplifting thoughts. Mrs. Burnham is a great favorite with Lynn people. Mrs. Lorendo then sang very sweetly; Mrs. Nellie F. Burbeck of Ply. mouth was presented, who after some well chosen remarks, gave many very striking and accurate tests which were quickly recognized. MRS. A. A. AVERILL, Sec'y.

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

The Spiritual Union celebrated the Forty Eighth Anniversary of the advent of Modern Spiritualism, in Brittan Hall, on Sunday afternoon, March 29, under the lead of the Children's Progressive Lyceum, most successfully and concisely rendering the following program at 20'clock:

Organ prelude, Rufus Williams; opening choparty in the audience to whom it belonged; penciled spirit portraits very artistically exe-cuted were also furnished. During the séance many investigators, persons who had never been in the Temple before, were called to the platform and given an opportunity to shake thands with their spirit-frieuds, and witness other manifestations as they took place. It was a séance that will long be remembered by many who have never had such an opportunity before. Lyceum scholars; reading, "The Little House-maid," Vern Blake: song. Miss Mulaphan maid," Vern Blake; song, Miss Mulcahey; reading, "Four Little Sunbeams," Lois Bond; piano duet, Mrs. Stone and Mrs. Hazleton; reading, "His Mother's Song," Mrs. Jones; re-marks, President W. W. Sprague; singing, con-gregation; benediction; postlude, Rufus Will-

sang very finely the beautiful song, "My Moth-er's Hands"; Miles Lizzie Harlow delivered a fine Anniversary address, followed by Mrs. Loring in one of her remarkable test scances; benediction and singing closing this session. The evening meeting was opened at 7 o'clock with a few remarks by Vice President Wood, an invocation by Mrs. Loring; an address by Miss Harlow, subject, "What of the Truth"; a song by Mrs. Ring, and again Mrs. Loring gave many convincing tests.

a song by Mrs. King, and again gave many convincing tests. Although the inclemency of the weather kept many away, we had a grand celebration. SEC'Y.

## Lowell, Mass.

To the Editor of the Banner of Light:

The First Spiritualist Society of this city had good attendance Sunday, March 29, afternoon and evening, when it observed the Forty. Eighth Anniversary of the Advent of Modern Spiritualism at Wells Hall.

A. B. Plimpton of Lowell, one of the local pioneers in the Cause, delivered two fine ad-dresses, in which he dwelt upon the signifi cance of the various religious and secular anni-versaries, and then described the origin and growth of the Modern Dispensation, dwelling upon the incontrovertible evidence of a future life afforded by our spiritualistic phenomena, and the ennobling philosophy, the consoling religion deduced therefrom.

At the close of Mr. Plimpton's address, both afternoon and evening, Miss Blanche Hazel Brainard of this city-who though but sixteen years of age is a test medium and lecturer of rare excellence-gave many convincing spirit delineations, prefacing them with interesting

There was specially appropriate music, com-prising trio, solo and congregational selections. ED. S. VARNEY.

## Providence, R. I.-B. T. Hall. To the Editor of the Banner of Light:

The People's Progressive Spiritualist Association had one of the grandest celebrations ever held in Providence, R. I., in honor of the Forty-Eighth Anniversary of Modern Spiritualism. at B. T. Hall, on Sunday afternoon and even

ing, March 29. The hall was beautifully decorated in old gold and white, and there was a grand floral display.

The afternoon services were as follows: Grand piano solo by Master Willie Goodman; invocation by Mr. Chas. M. Cooley; grand piano solo by Prof. A. S. Josselyn; solo by Miss Ollie Hunter; reading of an original poem by Mr. F. H. Roscoe; solo by Mrs. Eva R. Cooley; thoughts by the Rev. S. G. Brown (a former Baptist clergyman, but now a firm believer in Spiritualism) who made some very impressive remarks; "Help Me Across, Papa," was most effectively recited by Miss May Rice (better known as "Little Sunday," the great child wonder), only seven years of age; solo by Miss Ollie Hunter

Mrs. Eva R. Cooley made some very interest ng remarks on how and why she became a Spiritualist, which were well listened to by all present. This was Mrs. Cooley's first appear-ance on the platform as a speaker; we be-speak for her a brilliant future as a platform lecturer.

Mrs. Wm. S. Butler of Boston also presented fine and interesting remarks. Mr. F. H. Ros-coe, our President, made a very eloquent ad dress and gave some fine tests, which were pronounced correct. The meeting closed by singing the "Doxology." Notwithstanding the inclement weather the hall was well filled.

The evening exercises were as subjoined: At :30 our large hall was filled to its utmost capacity, with many standing; many were obliged to stand in the ante room throughout the service. Grand piano solo by Master Wm. Goodman; invocation by Rev. S. G. Brown; solo by Miss Louise Horner, Boston's favorite soprano; original Anniversary poem by Mr. F. H. Roscoe, the rendering of which showed Mr. Roscoe to be a fine elocutionist; solo by Miss Ada Johnson; "The Last Hymn " was beauti fully recited by "Little Sunday" (and her sister); the piero was rapturously applauded, and she responded by reciting an Easter poem, solo by Wr Wordd Lovie the scherated tange solo by Mr. Harold Leslie, the celebrated tenor of Boston.

George's Hall, Main street, where the Sunday meetings are held. The hall was decorated in an artistic manner for the occasion. From 5 to 7 Saturday even-ing the Anniversary supper was served by the Ladies' Auxiliary. The principal speaker of the evening was Moses Hull, of Chicago, Ill., who was introduced to the audience by Presi-dent S. K. Doe, at 8 o'clock. Mr. Hull held his hearers entranced by his chousene for over hearers entranced by his eloquence for over two hours. Selections on the organ and violin were then rendered by Mr. Bamford and Mas-ter A. Snape, of Central Falls; a poem for the occasion, delivered by Mrs. Mattie E. Hull; Mrs. Nellie Palmer, of Portland, Me., made in-caracting remember on per experiences as a Spir teresting remarks on her experiences as a Spiritualist; Mrs. May S. Pepper, of Providence, also spoke interestingly. The evening was well spent. A large and in

telligent audience was in attendance. Sunday, at 2:30 and 7, we had Mrs. Mattie E. Hull, who delivered two interesting lectures.

JOHN MARRS, Sec'y.

## Brooklyn, N. Y.

To the Editor of the Banner of Light:

The Woman's Progressive Union of Brooklyn duly celebrated the Forty-Eighth Anniversary of Modern Spiritualism with a large, interested and appreciative audience, Sunday evening, March 2

The following program was presented: In-troduction of Juvenile Band; congregational singing; invocation, Mrs. Holmes; soprano solo, The Palm Tree Branches, Mrs. Link; address, Hon. A. H. Dailey; solo, selected, Miss Clift; recitation, selected, Mrs. Pyatt; solo, Consider the Lilies, Mrs. Link; tests, Mr. Frank T. Ripley; congregational singing; benediction.

Frank T. Ripley, lecturer and medium, has for the month of March ministered for this society with great appreciation, and many wish for his return at some future time. His tests given by his guides are truly marvelous, espe-cially on Anniversary night, when seventeen full names were given, and all happily recog-nized. Among those who announced them selves present were the three Fox sisters, F. O. Hyzer, the gifted and well-known lecturer, W. C. Bowen, S. B. Nichols and others.

SAMUEL D. GREENE.

M. E. Evans writes: "We celebrated the Forty Eighth Anniversary on Sunday, March 29. Our hall was beautifully decorated with an abundance of waving palms; the fragrance of flowers filled the atmosphere, the soothing strains of music our souls, and surrounded by a host of invisibles we rejoiced and were made glad. Edward Forman was our speaker. Mr. Forman is open to engagements, proposing to work in the various camps. He has all winter been occupying the platform for the *Progress* ive Spiritual Association of Brooklyn, E. D." To the Editor of the Banner of Light:

The Anniversary celebrations in Brooklyn commenced with the meeting of the Advanced Conference in Single Tax Hall, on Saturday evening, March 28. The President, Mr. H. Whitney, being unavoidably absent. Opened by reading a poem composed for the occasion. Mr. J. Lafumee, our oldest Spiritualist, told of his early experiences among the Shakers, antedating even the "Rochester knockings." Mrs. E. B. Ruggles, in whose house Margaret Fox passed from earth-life, pleaded for the erection of at least a simple stone, inscribed with the names of the sisters, over their grave. She reported that there were eight dollars in the Me-morial Fund which should be used for that purpose. It was moved by Mr. Lafumée, that on Decoration Day the Conference should visit the grave, which is in his own lot at Cypress Hills. This was seconded by Dr. G. S. Wines, and unanimously carried.

A stirring speech by Dr. Wyman and excel-lent tests by Mr. J. V. Moory terminated the proceedings.

Sunday evening, March 29, there was, I am informed, a full attendance at the Woman's Progressive Union, and the advertised program was carried out to the letter. The program in-cluded invocation by Mrs. Holmes; opening address by Judge Abram H. Dailey; singing by Mrs. Link; reoltations by pirs. 1 yess, in Mr Frank T Ripley, and other items of in. terest.



The Kava-Kava Shrub (Piper Methysticum.) Of Special Interest to all Sufferers from Kidney or Bladder Disorders, Bright's Disease, Dropsy Rheumatism, Pain in Back Female Complaints and Irregularities. Blood Impurities and other maladies caused by improper action of the Kidneys and Urinary Organs.

A FREE GIFT OF GREAT VALUE TO YOU.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava shrub, or as botanists call it, piper methysticum, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives of India as a sovereign remedy for Kidney diseases. Speaking of the use of the Kava-Kava Shrub by the natives of India, Dr. Archibald Hodgson, the great authority on these diseases, savs:

"Intense heat and moisture of this tropical climate acting upon the decaying vegetation, renders these low grounds on the Ganges the most unhealthy districts found anywhere. Jungle fevers and miasma assall the system, and even the most robust constitutions yield to the deadly climatic influences. The blood becomes deranged and the urine is thick and dark-colored and loaded with the products of disease, which the Kidneys are value endeavoring to excrete from the system. Under these conditions the other organs become aff-sted, and life hangs in the balance. Then when all the remedies of modern medical science fail, the only hope and harbor of safety are found in the prompt use of Kava-Kava shrub. A decoction of this wonderfu! botanical growth relieves the Kidneys and enables them to carry off the diseased prod-ucts from the Blood. The Urine becomes clearer, the fever abates and the intense suffering and nauses are alleviated. Recovery sets in and the patient slowly returns to health."

Of all the diseases that afflict mankind, Diseases of the Kidneys are the most fatal and dangerous, and this being the case, it is but natural that the discovery of the Kava-Kava Shrub-Nature's Positive Specific Cure for Diseases of the Kidneys-is welcomed as a gift to

before.

At 2 P. M. the session was opened with an organ voluntary by Everett E. Truette. Miss Edith Bradford, contralto, added much to the musical part of the exercises. The following mediums were used as mouthpieces through whom our subjective workers were able to give beautiful, clear and concise expressions that were appropriate for the occasion: Mrs. N. J. Willis, Mrs. Jennie Hagan-Jackson, Miss Blanche Brainard, Miss S. Lizzie Ewer and Mr. A. E. Tisdale.

The evening session was onened by an organ voluntary, followed by a song, after which Mr. Tisdale spoke under influence for thirty minutes, to an audience that filled the large audience room, with such acceptance that, when he took his seat, he was urged, seemingly by all. strangers as well as Spiritualists, to continue, although many had come to witness the full

form materializations. At 8:30 Mrs. C. B. Bliss, medium for full-form materialization, went into the cabinet that was on the platform. Soon after—and the first spirit to manifest-was one of the Temple Band, to be followed shortly by another of the Temple workers, after which several female spirits manifested, all of whom were recog-nized. Then Spirit Lorenzo Grosvenor, who was once a member of Harvard community of Shakers, stood before the audience. Soon after "Bill Nye" appeared, just as naturally (including glasses) as when in earth-life, and was recognized by those who knew him before he passed to spirit-life. This ended the scance and the day.

Wednesday evening, April 1. at 7:30, the lower audience room was filled with young Spiritual ists, and Spiritualists not so young in mortal years, to witness the entertainment that consisted of short acts, spirit scances, tableaux, and the "Spirit Boat" bearing its freight of spiritual gifts that it took fully a half hour to distribute through the audience.

This ended the celebration of the Forty-Eighth Anniversary, which had a beneficial influence in many ways.

The Grand Concert

Given by the Children's Progressive Lyceum, No. 1, on Tuesday evening, March 31, in Union Hall, 48 Boylston street, was a very entertaining occasion.

Notwithstanding there were other attractions-it being Anniversary season-there was a goodly attendance. The following elaborate program was pleasingly carried out: Prof. Milligan, overture; Mabel Waite, song (select-ed); Ethel Brison, song (selected); Grace Dor-man, song (selected); Marie Gale, Alice Leavitt, recitations; Baby Williams, song (select-ed); Ollie Smith, song (selected): Marian Fow-ler, dance; May Williams, song; Harold Cosby, song; Louise Hary Winkins, song (selected); Lillie Brennen and Dottie Bird (Leader of Co. B), dance: Hazel May Cosby and Ethel Wilkerson, duet; Florence McNaughton, song (selected); Juliette Caze, dance; May Dorman, song (selected); Juliette Caze, dance; May Dorman, song (selected); lected); Little Eddie, resitation; Helen Gale, song (selected); Helen Higgins, dance (selected); Gracie Scales, song (selected); Annie Bird, piano solo; Mr. Henry H. Hall, magic; Morgan and Walker, whistling solo; Justine McNaughton, dance; Ollie Hunter, song (selected); Frederick A. Chapman, character sketches; O'Brien and White (of Imperial trio). duet.

Preparations are now going on for the eighth annual May Festival, which will occur Saturday, May 9, 1896, afternoon and evening. Three hundred children will participate in costume dances, of which the following are a part: Swiss, French Folly, Harvest, Lilliputian's, Policemen and Nursemaids, Grand Ballet, Medley, Jolly Tars, and solo dances by well-known dance artists. Tickets now ready at 178A Tremont street, Rooms 26 and 40.

The proceeds of the above entertainment (which is under the auspices of Mrs. W. S. Butler and Mrs. Viles Wyman) will be given to the Children's Progressive Lyceum No. 1, for the support of the same.

iams. In the evening Miss Judson addressed a large

The Ladies' Spiritual Union celebrated the Forty Eighth Anniversary of the advent of Modern Spiritualism, in Brittan Hall, last Tuesday evening, with an entertainment, supper and dancing. Е. Р. Н. March 30.

To the Editor of the Banner of Light:

The Forty-Eighth Anniversary of Modern Spiritualism was celebrated by the Children's Progressive Lyceum on Sunday, March 29, at 2 P. M. Notwithstanding the severe storm a good audience was in attendance, and enjoyed fully the following program:

Organ voluntary, R. Williams; opening cho-rus, choir and Lyceum; invocation; singing, Lyceum; welcome by Conductor Henckler; Anniversary Lesson, Lyceum; address, Miss Abby A. Judson; grand march; recitation, Lena Bean; quartet, Mrs. Perkins, Mrs. Pierce, Mrs. Young, Miss Mulcahey; recitations, Ora Paterson, Ida Senter; semi-chorus, children of yceum; recitation, Vern Blake; song, Miss Mulcahey; recitation, Lois Bond; piano duet, Mrs. Stone, Mrs. Hazeltine; reading, Mrs. Jones; remarks, President Sprague of the Spiritual Union.

Our Lyceum was started eight weeks ago with eight scholars, and to day we have thirty-two, with a growing interest. It has been the aim of the officers to awaken an interest among both young and old, and we are feeling well repaid for our effort thus far. MRS. H. E. JONES, Ass't Guardian.

### Springfield, Mass. To the Editor of the Banner of Light:

The First Spiritualist Ladies' Aid of Springfield celebrated the Forty-Eighth Anniversary in Grand Army Hall, on the afternoon and

evening of the 31st. Mrs. Eliza Ward, Vice President, presided in place of the President, who was necessarily detained at home. Miss Lizzie Harlow of Haydenville gave the invocation, which was followed by the address of welcome by Mrs. Laura lummings of Springfield.

Mrs. Helen L. Palmer of Portland, Me., followed with appropriate remarks; Mrs. May S. Pepper gave several wonderful tests.

Mrs. Palmer made a soul stirring address in the evening, which called forth great applause. Mrs. Pepper gave other startling tests, which were all recognized and appreciated. The "fact meeting" was interesting and convinc-

ing. The celebration was a success in every de-

#### 401 New Bedford, Mass.

## To the Editor of the Banner of Light:

The First Spiritual Society of this city celebrated the Forty-Eighth Anniversary, Sunday March 29.

The morning exercises commenced at 10:30, Vice President Wood presiding-the organist, Mr. Hatchings, under influence, rendering a very fine voluntary; this was followed by a soul inspiring invocation by Miss Lizzie Har low; then singing by the audience, with organ and harp accompaniment. At this time Mrs. May S. Pepper was intro-

duced, and for one hour gave many recognized tests. The morning session was then closed by a benediction given by Mrs. Carrie F. Loring.

The afternoon service commenced at two o'clock, Vice President Wood in the chair. The exercises opened with music; Mrs. Carrie F. Loring gave an invocation and read a poem | urday and Sunday, March 28 and 29, in a most entitled "My Creed"; then Mrs. S. E. Ring interesting and becoming manner, in St.

Mrs. Wm. S. Butler fairly outdid herself in giving the Anniversary address. She is as great a favorite in Providence as she is in Boston, and is beloved by all.

Piano solo by Prof. A. S. Josselyn; solo (by request) by Mrs. Eva R. Cooley, "Where is My Boy To night?" which was rendered very effectively and highly applauded; interesting remarks by Mr. C. M. Cooley on the Anniversary of Spiritualism; solo by Miss Louise Horner; solo by Mr. Harold Leslie; remarks by the Rev. S. G. Brown, on why he became a Spiritualist, which were listened to by the large audience with the closest attention; solo by Miss Ollie Hunter; solo by Miss Ada Johnson, written expressly for her by Dr. Porter of this city; psychometric readings by Mr. F. H. Ros-coe, which were pronounced to be absolutely

correct. The services were closed by singing. Mrs.

C. M. Whipple made some eloquent remarks, and most ably presided at both services. Cor.

Providence, R. I.-Columbia Hall. To the Editor of the Banner of Light:

The Providence Spiritualist Association celebrated the Forty-Eighth Anniversary of the advent of Modern Spiritualism, at Columbian Hall, No. 248 Weybosset street, March 29. The hall was beautifully decorated with flags, "Old Glory" the most conspicuous, it being festooned over the platform. Under it were the words, "Anniversary, 1848-1896," artistically made of violets.

The platform was beautifully decorated with a profusion of flowers and potted plauts, which gave it a most cheerful and welcome appearance, the whole arrangement being under the supervision of Mrs. Sarah Humes, one of the most faithful workers hereabout in the cause of Spiritualism.

The services were as follows: Morning, 10:30, a circle of mediums, which was attended by a large number of our home talent; among those from out of town was Dr. Harlow Davis of New York. Invocation by Mr. Frank Parme-lee; song by little Flossie McDougal; poem by Joseph Cooper, "Forty-Eight Years To Day"; remarks by F. W. Dunklee, J. M. Sherman, Dr. Davis Mar Scanard Mar Goodmib, and others Davis, Mrs. Seward, Mrs. Goodrich, and others -after which followed a test séance, in which Dr. Davis, Mrs. Seward and Mrs. Parker, and

Our speaker for the day was Mrs. Helen L Palmer of Portland, Me., who is one of the best lady speakers on our platform.

Afternoon.-Invocation by Mrs. Palmer, then a poem entitled the "Eternal One;" duet by Misses Reynolds and Bryton, which was beau tifully rendered; lecture by Mrs. Palmer, the subject, "Our Source of Inspiration;" it was a grand and masterly effort, and was well re-

ceived by a highly apprecative audience. Evening.-Solo by Miss Johnson, with Miss Reynolds as accompanist; Anniversary poem by Mrs. M. L. Porter; poem read by Mrs. Palm-er, entitled, "He and She;" solo by Miss John-son, "When the Mists Have Rolled Away;" then came the event of the evening-Mrs. Palmer's address, "Anniversary of Spiritualism," which was received with enthusiasm by a very large audience.

Dr. Harlow Davis, who has become a great favorite here, then kindly volunteered to give a test séance; every message given was recog nized and appreciated. Thus ended our Forty Eighth Anniversary,

which was a grand success in every respect. [The BANNER OF LIGHT for sale at the door of our Hall every Sunday.] B. F. PROUTY, Sec'y.

## Pawtucket, R. I.

#### To the Editor of the Banner of Light:

The Pawlucket Spiritual Association celebrated the Forty-Eighth Anniversary on Saturday and Sunday, March 28 and 29, in a most

In the afternoon, at Single Tax Hall, my own guides gave an Anniversary Address, and in the evening a lecture by Swami Abhayananda was highly appreciated by an intelligent audi-ence. The subject was "Bhakta Yoga." At the conclusion many questions were asked, and ably answered by the Swami.

Monday night, March 30, another Anniversary celebration was held at 484 Lafayette Ave-

nue, of which more hereafter. Meetings of the Association for Psychic Development and Research are being held on Wednesday evenings, in the lecture hall of the American Institute of Phrenology, 27 East 21st street, New York City, President Dr. G. S. Wines.

On March 25 there was an address by myself, psychometric readings of articles placed under glass by Dr. Wm. Franks, and hypotic experi-ments by the President. April 1 the Anniver-sary was celebrated, Dr. Wines, Dr. Franks, Mrs. Ruggles, myself and others, taking part. I have been requested to forward to THE BANNER a copy of my poem, read at the Advince Conference on Saturday.

## ANNIVERSARY, '96.

BY. E. J. BOWTELL.

Since '48 how many years have fl wn? And '96 beholds our Cause so grown, That through the land in many a mighty throng Triumphant voices joined in grateful s Proclaim that those who to us are still dear Are with us still, can see as well as hear, And aiding us in all our weary strife, Prove that the human dead share human life.

In '48 the little playful clap Of childish hands was answered by a rap— The first beginning of a wondrous knowledge Surpassing all men ever learned in college: The knowledge that in spit+ of all e'er said, Life dwells throughout all space—there are no dead!

In '48 the fear, the dread, the gloom Which artful ones had drawn around the tomb-Teaching that man laid mouldering in the grave, And that he never might his poor soul save, Unless before it had been cleinsed in flood Of some strange God man's purifying blood-Transfixéd was by ray of heavenly light, And the dark grave illum'd with radiance bright!

In '96 from many a sphere above Sweet angel messengers bring words of love; And those whom while on earth we held most dear Whisper wise counsel to each willing ear. Our Easter 't is ! The stope is rolled away! The sun has risen on a glorious day! Above, around us, with united breath, The arisen ones proclaim: "There is no death! "

## Philadelphia, Pa.-First Association of Spiritualists.

## To the Editor of the Banner of Light:

As the years roll on into the eternity of the past, the celebration of Anniversary day becomes of deeper interest to the hearts of those left in the old Association, which has bravely stood its ground since its organization in 1852. As one veteran said recently, "I can name one hundred and twenty who used to celebrate with us who have passed to the higher life." On each "Anniversary day," while we cele-brate with gladness the joyful tidings "There is no death," we also devote a portion of the day to a special service in memory of those who have arisen to the higher life.

This year the services were extremely interesting. The hall was decorated by willing hands. Three arches, twined with laurel and roses, were erected on the rostrum, and made a perfect setting for the palms, roses and lilies, which were in profusion. We all felt that it was a time to show those who are trying to crush mediumship in our city that we are glad to be Spiritualists, and that its banner still

A special choir, under the leadership of Mrs. Haslam, and assisted by Prof. J. W. Caume, discoursed soulful vocal and instrumental music during the day, to the delight of all.

The morning services opened with a confer-ence, after which Rev. J. H. McElrey delivered an eloquent address upon "Ancient and Mod-ern Spiritualism." Mr. McElrey commanded the closest attention of his hearers, while he [Continued on sixth page.]

Alkavis, which is the medical compound of the Kava-Kava snrub, is enuorsed by the hos-plus and Physicians of Europe as a sure Spe-cific Cure for Kidney and Bladder Diseases, Diabetes, Bright's Disease, Brick-Dust deposits, Rheumatism, Liver Disease, Female Complaint, pain in back, and all diseases caused by impuri-ties of the Blood, due to defective action of the

Kidneys. Rev. W. B. Moore, D. D., of Washington, D.C. Editor of the "Religious World," writes of the wonderful curative effects of Alkavis:

"For several years I was a sufferer from Kidney troubles, and could obtain no relief from physicians. I used various Kidney remedies, but with no success, I had given up all hopes of ever recovering my health until, hearing of the marvelous cures effected by your Alkavis, decided to try same. After using the first botile I began to experience relief, and following up the treatment, was permanently cured. I cheerfully recommend your excellent Alkavis to persons afflicted with Kidney and Rheumatic disorders as the best remedy known.<sup>9</sup>

Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and restored to health. Mrs. Alice Evans, of Baltimore. Md.; Mrs. Mary A. Layman, of Neel, West Va., twenty years a suffer-er; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minn.; and many other ladies join in testifying to the wonderful curative powers of Alkavis, in various forms of Kidney and allied diseases, and of other trouble-

Dr. A. R. Knapp, a well-known surgeon and physician of Leoti, Kansas, voices the opinion of the doctors, and writes:

"The case I ordered Alkavis for has improved wonderfully. I believe you have in Alkavis a complete specific for all Kidney troubles."

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by all our home physicians withou' the least benefit. My bladder trouble became so troub'esome that I had to get up from five to twelve thmes during the night to urinate. In fact, I was in misery the whole time, and was becoming very de-spondent. \* \* I have now used Alkavis, and am b ther than I have been for five years. I know Alka-its will was hold are and kidney traubles. \* If vis will cure b'adder and kidney troubles. is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by Kidney disease. He says:

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (u<sup>-1</sup>c acid gravel). For two months I lay hovering on the bor-der line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the b st I could hope for was temporary respite. I might rally only to collapse suddenly, or might linger some time. But the issue was nade up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Mean-time I had heard of Alkavis, and wrote to an army comrade (now principal of a college) who had tried it. He wrote me by all means to try it, as it had made a new man of him. At the end of two months, and then only able to sit up a little, I dismissed my physicians and began the use of Alkavis. In two weeks I could and began the use of Alkavis. In two weeks I could ride out in the carriage for a short time. The improve-ment has been \* \* constant and steady. I am now able to look after my business. I feel I owe what life and strength I have to Alkavis. \* \* I am fifty-five years old, have bien a minister over thirty years, have thousands of acqualatances, and to every one of them who may be afflicted with any kind of kidney trouble I would say, try Alkavis."

Another most remarkable case is Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks use of this great remedy, Alkavis. Church Kidney Cure Company, 420 Fourth

Avenue, New York City, so far are the only importers of Alkavis, and they are so anxious to prove its value that they will send a Large Case by mail free to Every Sufferer from any form of Kidney or Bladder disorder, Bright's Disease Bhenmetism Droper Creating Created Disease, Rheumatism, Dropsy, Cystitis, Gravel, Female Complaints and Irregularities, or other afflictions due to improper action of the Kid-neys or Urinary Organs. We advise all readers to send their name and address to the Com-pany, and receive the Large Case by mail free. It costs you nothing, and you should surely try it.

# others, gave very fine tests, which were well received by a host of friends.

# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

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

## THE NEW YEAR LEDGER.

I said one day a year ago: "I wonder, if I truly kept A list of days when life burnt low, Of days I smiled, and days I wept-

If good or bad would highest mount. When I made up the year's account." I took a ledger, fair and fine;

"And now." I said, "when days are glad, I'll write with bright red ink the line, And write with black when they are bad-So that they'll stand before my sight As clear apart as day and night.

"I will not heed the changing skies, Nor if it shine, nor if it nain; But if there comes some sweet surprise Of friendship, love or honest gain, Why, then, it shall be understood, That day is written down as good.

And if to any one I love A blessing meets them on the way, That will a double pleasure prove-So it shall be a happy day; And if some day 1 'ye cause to dread Pass harmless by-1 'll write it red.

When hands and brain stand labor's test. And I can do the thing I would, Those days when I am at my best Shall all be traced as very good And in red letter, too, I'll write Those rare, strong hours when right is might.

When first I meet in some grand book A noble soul that touches mine, And with his vision I can look Through some ' Gate Beautiful ' of time: That day such happiness will shed, That golden-lined will seem the red.

And when pure, holy thoughts have power To touch my heart and dim my eyes, And I, in some diviner hour, Can hold sweet converse with the skies, Ah! then my soul may safely write. 'This day hath been most good and bright.'"

What do I see on looking back? A red lined book before me lies With here and there a thread of black, That like a passing shadow flies— A shadow, it must be confessed, That often rose in my own breast.

And I have found it good to note The blessing that is mine each day; For happiness is vainly sought In some dim future far away.

Just try my ledger for a year; Then look with grateful wonder back, And you will find-there is no fear-The Red Days far exceed the Black. - Amelia E. Barr, in Treasure Trove.

## The Chaperones.

Polly and Molly came out to play one morning, and brought with them their dolls, their garden tools and their twin kittens. These last were exactly alike, only Molly's wore a red necktie, and Polly's a blue one.

Polly and Molly were very much alike, too; and so were their dolls. They usually played together very happily. But to day Molly want-ed to play party, " with me for a shamprone," she said.

"What is that?" asked Polly, much sur-

prised. "Well, the minister's wife came to see mamma yesterday; and she said she was shamprone for some girls at a picnic. They kind of look after 'em, I think. Anyway, it must be nice, or the minister's wife would n't be it. I'll shamprone Arabella and Rosa, and you can dig in the garden.

"'I want to be shamprone for Rosa, my own child myself," said Polly, decidedly. "Tou sait, child," natu Molly, firmly, and with a superior air. "You do n't know how." Polly fired up at this. "You always want to be the heat of ever

would never trust me out of her sight with a young man again."

"My mother trusts me," said Grace, "just the same as ever, and I mean to deserve it." I am very sure that the children who can go to father and mother not only with their joys and sorrows, but with their youthful faults and follies as well, knowing that the reproof, if it must be given, will be loving, knowing that they will be trusted to try again, will make the truest men and women.—Advocate and Guardian.

## Little Things.

Young people are apt to be impatient, for getting that "trifles make up the sum of life," just as in building, single bricks laid one at a time, one upon another, combine to make the towering and solid wall. Here is a little story, which illustrates the importance of little things:

A young man having exhausted his patrimony in obtaining a professional education, settled himself in a town already filled with successful lawyers, to practice law. One day one of these old lawyers asked him how, under such circumstances, he expected to make a liv-

ing. "I hope I may get a little practice," was the

modest reply. "It will be very little," said the lawyer. "Then I will do that little well," answered decidedly.

the young man, decidedly. He carried out his determination. The lit tle things well done brought larger ones, and in time he became one of the most distinguished

jurists of his state. Again, a certain old bishop, who was fond of finding odd characters in out-of-the-way places, was visiting in a quiet neighborhood. One day, in a walk with a friend, he came across a cross roads settlement of a few houses. Among them was a snug little shoe shop, kept by an old man.

Interested in the old cobbler, the bishop stopred for a chat. "My friend," he said, "I would not think so small a business as mending shoes would pay

so well." "Ah," said the gentleman with him, "old

"Ah," said the gentleman with him, "oid Cato has the monopoly of shoe-mending in this region. No one else gets a job." "How is that, Cato?" asked the bishop. "Just so," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I take a stitch it is a stitch, and when I drive a peg it holds." Little things well done!

## Cigarettes the Cause.

The School Board of Santa Ana found that, for some reason, the boys in the public schools were nowhere nearly as proficient in their studies as the girls, and an investigation was instituted to discover the cause-whether the boys were being neglected by their teachers, or whether a lack of discipline was chargeable with the fact that the boys were not doing The investigation was had, and it was well. found that ninety per cent. of the boys be-tween the ages of twelve and fifteen years who attended the public schools smoked cigarettes. The investigation did not require to be pushed any further. It is sufficiently well-known that cigarette smoking blunts the intellect as well as undermines the constitution, and if ninety be reperted to be and a harabout star with the habit, ninety per cent. of the Santa Ana boys will be failures in life, and no help for it -Pale (Ual.) Mail.

## Birthday Honors to Dr. Peebles.

Fo the Editor of the Banner of Light:

On the evening of March 23 there was a brilliant gathering in the parlors of Dr. J. M. Peebles in honor of the "Pilgrim's" seventy fifth birthday anniversary.

The house was magnificently decorated with roses, lilies, palms and twining vines. There were forty guests present, and among them physicians, judges and clergymen. The Rev. Solon Lauer (Chairman) read letters of con-gratulation and commendation from noted peakers and writers in both prose and poetry from different parts of the country. After the Rev. Mr. Lauer's remarks and the readings, the Chairman introduced G. E. Rogers, Presi-dent of the First Spiritualist Society, who offered the following:

Itered the following: SAN DIEGO, CAL., March 19, 1896. DR. J. M. PEEBLES, DEAR FRIEND AND BROTHER: At a meeting of the Board of Trustees of the First Spiritual Society of San Diego, held this evening, it was voted uranimousy to prevent to you, on your seveniy fith b rthday, March 23, 1896, the congratula-tions of the Society. And we si a lever bear in mind the kind and sympathetic feeling you have ever de-monstrated to us in social, spiritual and financ'al mat-ters. And we wish you very may returns of the day. Very respectfully and frate rnally yours, In behalf of the Society.

In behalf of the Society, GEO. E. ROGERS, President.

In behalt of the Society, GEO. E. ROGERS, President. CLARA A. BECK, Secretary. And now, my dear brother, I have another pleasant duty to perferm on this occasion. A number of your friends, having for some thir y years, mere or less, read your books, pamphlets, your articles in newspa-pers, in the Arena and other j- unais, having often heard your ringing words upon the platform in the in-terests of Spiritual Truth, Temperance, Woman's Suf-frage and other reforms, and considering you a strong man, of strong convictions for the right, and knowing of the great loss sustained in the destruction of your library of between two and three thousand volumes by the San Antonio firc—have procured a set of Encyclo pedia Britannica, and now ask your acceptance of the same, not for their intrinsic value alone, but in remem-brance of library studies, of books you especially ad-mired, and of delightful occasions when you were sur-rounded 1 y filends dear to you, and who in turn appre-ciated your love, your culture and your friendship. And we, your friends, here assembled, hope and rust that when the one hundredth milestone of this life's journey is reached it will find you still harnessed for the first your were surding day and the first. journey is reached it will find you still harnessed for the fight, your eyes undimmed and your intellect un-impaired, still dealing out to I umanity in this and for-eign lands, the words of knowledge, the ways of health and cirecting them into the royal road that leads to

So surely as effects follow causes, so surely do we know that your reward will come when called home beyond death's crystal river into the higher spheres of immortality.

And may we all, with other pioneers. and the rest of your dear friends, meet you in that better land of progress and blessedness, is the heartfeit wish of all here assembled on this your seventy-fifth birthday.

Poams from James G. Clark, Emma Rood Tuttle, Rev. Wm. Brunton, (Malden, Mass.,) Mrs. C. K. Smith, (in her eightieth year.) San

and recorded in the hearts of humanity they would have had reason to exuit. I remember well the first time that I ever saw you. It was more than fifty years ago when you were laboring publicly in Genos, about tweive miles south of Beiple, N. Y., my birthplace. You did not look over twenty years of age as I recollect your face ard figure. You were tail, lean, light complexioned, flaxen taired, graceful, postic and flowery in your public deliverances. You ex-changed with the Rev. Harvey Boughton. You lec-tured too in those times, young as you were, upon temperance, aboiltionism, botanic roots a: dherbs as preferable, in your estimation, to polsonous drugs. tured too in those limes, young as you were, upon temperance, abolitionism, botanic roots a: d herbs as preferable, in your estimation, to poisonous drugs. You gave everything a tinge of sumbline. Life seemed a gala-day, and your life journey a pathway paved with go'd. You believed God too good to eternally torment anybody. You ever helped the wronged and the down-frodden. You advocated the immediate emancipation of the slave. You were by nature an enthusiast, energetic, impetuous and Intensely push-ing in any cause you espoused. You were pale, tall, studious and ambitious. And had I not frequently seen you all these past fity years, keeping in touch with your work, and noting the gradual change, I should certainly call for positive proof that the ven-erable Dr. J. M Peebles, now so hearty and symmet-rical in many proportions, is the veritable outgrowth of that light halred, pale faced youth of over half a hundred years ago. All hall Venerable sainti on the eve of your entraore to the last quarter of a ful-rounded century. Already have you helped to make history. Your name is known alike in the Occident and the Orient. And may the years yet to come bring blessings and abundant prosperity to the full measure of the past and be alike propitious in adding to your spiritunal growth and treasured wisdom. And may your birth into the higher life be hailed with joy and gladness by all the dear friends gone before. I am reminded of one of James G. Clark's heartfelt songs, entitied—"Tis Sweet to be Remembered," the last verse of which I will quote as expressive of my feelings upon this occasion: "Tis sweet to be remembered, when our life has lost its

my feelings upon this occasion:

Tis sweet to be remembered, when our life has lost its And every morning sun we meet, may leave us at the

tomo; When our youth is half forgotten, and we gaze with yearn-ings fond From a world where all are dying to a deathless world be-

yond, T is sweet to be remembered as the stars remember night Bbining downward torough the darkness with a pure and holy light.

I have just it tervie wed your old friend, Bro. Harter, through the "oracle board," and he sends greeting as of old, and gives a few lines in rhyme, "not poetry," he says:

Brave pioneer in freedom's cause!

- ys: Brave ploneer in freedom's cause! Whose onward march has found no pause, Who seized the torch in early youth, And led the way of light and truth, Companion of my school boy years, Partaker of my joys and tears, A brother's *love* in thee I found, When those less faithful on me frowned; Thine open hand and hear to me Were full of ald and sympathy, And bore my sinking spirits up While drinking from life's biter cup. Our very souls together blent, And many happy hours we spent In boylsh pranks and healthful jokes, Which sometimes shocked more sober folks! Our hearts were open to each other, Like trusting child unto its mother; We ate, and slept, and laughed together, And prayed and sang of joy forever, When universal love shall reign, And now my faithful, dearest friend, My hearty greetings I extend. MRS. A. H. (HARTER) REYNOI

MRS. A. H. (HARTER) REYNOLDS

As the hour was already late, the doctor's address was comparatively brief. After thank-ing those present for their very kindly, heart-felt words, and the neighboring ladies for so profusely and beautifully decorating the par-lors and dining-room with twining vines, roses, lilies and hanging heatth of flowars accepti lilies, and hanging baskets of flowers, consti-tuting a very Eden of beauty and fragrance, he said, with considerable emotion, that words were too tame to express his deep soul sentiments upon this birth-day occasion. He deeply appreciated the poet's burning lines of friend-ship, and the different speakers' tender words of faith and confidence. Letters read from friends of forty and fifty years ago revived a thousand pleasant memories. Memory's loom pauses not in its weaving, nor are any of its golden threads broken. Old age was a misleading phrase. The inmost spirit is always young. Existing in the centre of eternity, it summers in eternal youth. "Never," said the doctor, "did I feel younger-never was I doing so much work; for, besides my literary pursuits, writing for the press, writing pamphlets, and writing (in connection with another pioneer) a three volume "History of Spiritualism in All Lands," I am attending to and treating over three hundred patients-and yet I count upon a quarter of a century's work before me and another voyage around the world....

Deeply do I regret, this evening, as do you, the absence of Mrs. Peebles. I expected from her a letter of congratulation. This may have been in the mail car that, with all the other



A CHANCE TO MAKE MONEY.

A UTANUE IU MAKE MURET. The times are hard, but there always seem to be opportu-nities for these who are willing to work. In the past month I have made \$175 above all expenses selling Climax Dish Washers, and have attended to my regular business besides. I never saw anything that gave as general satisfaction. One should not complish where they can make over \$65 a day right at home. I have not canvassed any, so anxious are people for Climax Dish Washers that they send after them; any lady or gentleman can do as well as I am doing, for any one can sell what every one wants to buy. I think we should inform each other through the newspapers of opportunities like this, as there are many willing to work if they knew of an opening. All you have to do is to send for sample Dish Washer. This company does not ask any pay until you have them sold. For full particulars, address the Climax Mfg. Co., Columbus, Ohio. After you have tried the business a week, publish the results for the benefit of others. Oct. 25.

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THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

## Spiritual Philosophy.

## ISSUED WEEKLY

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## AGENTS.

The following named persons keep for sale the Banı er

of Light, and either carry in stock or will order the

Spiritual and Reformatory Works which are pub-

lished and for sale by BANNER OF LIGHT PUBLISH-

ING CO.:

You always want to be the best of every

"You are the greatest child to get things twisted," said Molly, laughing, while Polly got very red in the face. "Daniel did n't have a den poor child " den, poor child."

There is no telling what would have hap-pened next, if Polly's kitten had n't growled and spit at Molly's, and then the two rushed across the lawn to a hole in the fence. Polly's kitten jumped through this and Molly's looked through anxiously from the other side, whenslap! came a soft gray paw through the hole, and struck Molly's kitten, who instantly slapped back

Well, will you look at Fly ?," said Molly. "And Spy, too," said Polly.

Then they ran and caught them, and sat down on the grass to give them a good lecture. "Twins fighting! who ever heard of such a thing?" said Molly. "It's perfectly scandelabrous!"

"I'm as 'shamed as I positively can be," said Polly, rubbing Spy's pink nose against Fly's. "Kittens are very silly sometimes, I think, do n't you, sister?" said Molly, dimpling at

Polly. "Kind of; exactly like girls sometimes," answered Polly, dimpling, too.

Then they looked straight ahead and blushed a little.

"I'll tell you what, let's play we're both champrones. There's dolls enough, and kit-tens enough, too, for that matter," said Molly, Who now is twice as old as she. -- Virginia Sarah Benjamin, in April St. Nicholas.

presently. "Well, let 's," said Polly, cheerfully. And then they leaned over and kissed each

other. There was a tall woman weeding a flower bed near by, who had been looking sorry; but now she smiled and looked glad.-L. E. Chittenden, in The Churchman.

### FLOWERS IN HEAVEN.

[Writer unknown; sent by Mrs. John H. Stevens, Union town, Kan.]

I know there are flowers in the beautiful bowers. Where angels ( well above : I wish that I knew he we the flewers grew In that beautiful land of love.

The flowers grow there divinely fair, When you do a loving deed; When you feel a thought with kindness fraught,

You plant a golden seed.

## Girls and Their Mothers.

Two young girls were talking over their experiences, as young girls do, and one narrated a little familiarity which she had permitted the lad to take with her. It was, perhaps, what some would think only a trifie, but it took a little of the delicate bloom from the modest reserve which a young girl should maintain, and her companion felt this. "Fan," said she, earnestly, "did n't you tell your mother shout that?"

your mother about that?" "Of course not," answered Fan, promptly. "I wouldn't have mamma know it for the world. She would scold awfully. Would you have told your mother if it had happened to

you?" "Yes," answered Grace, gravely; "I should." Fan looked incredulous.

"Did you ever tell her a thing like that?" she asked. "I do n't suppose you ever flirted a a particle."

Grace's sweet, honest face flushed. "I don't now," she answered, "and I don't think I ever shall again; but once, when I was away from mamma on a visit, I did some things I knew were foolish, and I could n't rest after I got home until I told her." "Did she scold you?" asked the other curi-

ously. "No; mamma never scolds; but she talked to

me, and now I know I never could behave like that again." "Well," said Fanny, decidedly, "if my moth-er knew I had ever been the least bit flirty she me, and now I know I never could behave like

To Walk Properly.

Stride out to your full measure, but do n't try

to go beyond it; and try not to fall short of it as you go on. Keep the knees as straight as you can conveniently, and this will oblige you to rise on the ball of the feet behind at each step. The calf of the leg is a valuable element in walking, and yet many walkers throwing their weight upon the knees and the muscles of the front of the upper leg, lose the push and spring of the calf altogether. Such men habitually stand with knees bent, like a sprung horse, and only straighten the knees by an effort. The arms should swing freely, the head should be up, and the chest expanded; breathe deep and slow. Few people walk right; yet it is an easy thing to learn, and when it is learned, you can walk farther, faster and more enjoyingly than if you do it wrong.-The Christian Uplook.

A PUZZLING EXAMPLE.

Dot is five and Jack is ten, She's just half as old as he; When she's ten, why, Jack will be Only one-third more than she. When Jack is twenty, she'll be then Just three fourths as old as he. Now Dot's puzzled—do n't you see?— To know just how long it will be Till she's as old as brother Jack, When provide the see old as he.

The Children's Progressive Lyceum

No. 1,

Met as usual in Red Men's Hall, 514 Tremont

This being Anniversary Sunday the lesson was that referring to the Hydesville raps, and

the story connected with their investigation as

the modern proof of the intelligent, individual-

ized existence beyond the change called death. After the consideration of the subject by the Leaders with their groups, the Conductor re-ferred to the changes which had been wrought

with the humble beginning of investigation through the Fox girls, and the pioneer work which we as Spiritualists must expect to per-form in order to prepare the way for the mass-

es of humanity who with a vision less keen,

are gradually absorbing the truths which have

been scientifically demonstrated. The exercises consisted of the grand march;

recitations by Leon Sloper, Harry Williams and Miss Flossie Butler; songs by Miss Lillian Rice and "Little Eddie," the latter rendering "Palm Branches" with a most beautiful effect. Remarks were made by Mr. Seaverns

of the Scituate Lyceum, also by Dr. C. H. Hard-

ing, whose inspiration was encouraging and soul stirring. CHARLES T. WOOD, Conductor.

BOSTON SPIRITUAL LYCEUM took part (this

Happiness is a queer thing. The more one

tries to give it to others, the more of it he has

"Keep thy tongue from evil, and thy lips

Answer to last week's enigma: BANNER OF

Fr Original Riddles or Charades from young

people of all ages will be gladly received. Ad-

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dress this Department, BANNER OF LIGHT.

Sunday) in the Anniversary exercises with Boston Spiritual Temple Society, in Odd Fel-

lows' Hall.

himself.

LIGHT.

from speaking guile."

street, Boston, Sunday, March 29.

Dot is five and Jack is ten,

Diego, and Mrs. S. M. James, San Diego, and nearly a dozen papers, were read by the doc tor's old-time friends. Short speeches were also made.

Knowing how the columns of THE BANNER are crowded, we forward but two or three selections from the evening's exercises. Those desirious of seeing the full proceedings, with the poems, papers and speeches, will be grati-fied by finding them in the next (the May) issue of the Temple of Health. This issue will also include the eloquent address of Prof. S. B. Brittan, through the entranced organism of Mrs. Emma J. Bullene, now on her fourth month's engagement to the First Spiritualist Society in our city. Here find James G. Clark's poem and portions of one or two of the letters read:

#### ETERNAL YOUTH.

[To my friend, Dr. J. M Peebles, on the seventy-fifth anniversary of his birthday, March 23, 1896.]

On the camping-ground of Life, Kind Pligrim, Sage and friend! You stand with strong and youthful face Where two worlds meet and blend, Defying Time's rude hand to trace-On brow or cheek—a line That angel hands may not efface, Or touch with light divine.

On the battlefield of Life, Bold hero of the Right! There are conflicts to be fought and won

Against the foes of Light; Wherever work pleads to be done. In every phase of truth, W

We see you face the rising sun With all the zeal of youth.

From the signal heights of Life. Brave Traveler, friend and Seer!

We hall you from a hundred lands And nations far and near-

From islands far away, We lift our hearts, we lift our hands,

The following is an extract from a letter just received from one of the old pioneers in reform work, Mrs. M. S. Townsend-Wood, Stoneham, Mass.:

"How hungry our souls get! I sometimes wonder If the starvation of soul is not more painful than the starvation of body. The soul to grow must have liv-ing bread daily. How many years have rolled away into the abysmal past since we first met upon the platform as co-workers on a common cause for human good. Not only angel ministries, but Woman's Suf-frage, Temperance, the Peace and Arbitration movefrage, Temperance, the Peace and Arbitration move-ment, Anti-Slavery, and other reforms, unpopular then, but becoming popular later. You certainly re-member the Connecticut Peace Convention, and the grand words of the great-souled Henry C. Wright. When speaking of conservatives and bigcts his com-mon remark was, 'Poor critters, God oity them!' Henry has put off his mortal sandais and gone up higher. You and I, and a few thers of those moral warriors of thirty years ago, are still tollers in the vineyard each in his and her own way. And you have reached your seventy fith mile-

And you have reached your seventy fith mile-stone, and are hale, hearty, and harnessed to battle for the right! Well done, faithful servant of the high-er p(wers! Multitudes in this and far-off lands be-and the see are therefore for the react new term youd the sea are thanking you for the good you have done them. Your monument is already crected in thousands of human hearts.

And I feel to say as you commence the seventy fifth year's march—you wereborn in Murch—God bless your

yeah God born soult ... Courage, obi reformer. Press on, on. still on, till the summons comes to lay off your dusty shoes, and enter the i roader, granter fields of eternal life. My soul goes with you in all your good works and noble undertakings, my brother, my friend. Thank God that I have known you- and other old heroes and heroines that have laid off their armor, and gone up on to the highlands of immortality to prepare the way and introduce us at our coming to those 'Seers of the Ages' that have long summered in the heavens."

### DEAR DOCTOR PREBLES:-

DEAR DOCTOR PEEBLES:-. . . Learning from perusing the pages of the Pilorim that an important event occurred on the 23d of March, 1822-an event no less than the addition of a bright bouncing boy to the family of Peebles, I con-gratulate you upon safely and so bonorably reaching the close of your seventy-fourth year. In those days that knew little of "woman's rights" the birth of a boy was considered far more desirable than that of a girl. No doubt the neighborly women congratulated the family upon the birth of a sor; and could they have seen his eventful and useful life as exemplified

cars of the train, were burned recently in the railroad wreck between here and Los Angeles. A letter just received from her in-forms me that she is visiting in Boston and Brookline, in the midst of a New England blizzard. God be praised for the frostless lands of the orange and the lemon, the palm and the pine apple.... Old age! The old age of the body is what people make it. Eternal youth comes from obedience to eternal law. There should be no death! Correspondent.

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and per-manent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to rallow human suffering. Will send free of cherce to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

### Passed to Spirit-Life.

From Bellevue, Iowa, March 11, MRS. H. C. LAY. Born at Binghamton, N.Y., March 17, 1834; her late residence being Chicago, Ill.

being Chicago, III. The funeral services were carried out according to her being Chicago, III. The funeral services were carried out according to her being the services were carried out according to her being the services of method with white ribbon, hung on the door, and flowers shed their fragrance in the rooms. Mrs. J. M. Harvey of Maquoketa, Iowa, conducted the services from the residence of Mrs. Dr. J. P. Roach, March 14. The large parlors were crowded to overflowing, it being the first of the kind ever held at Bellevue. The remarks and whole service by Mrs. Harvey were beautiful and impressive, and left a good impression upon the people here concerning our beautiful philos phy. Four children survive Mrs. Lay-Geo. W. Lay, of Grand Junction, Colo.; Mrs. Jos. W. Hall; Ella A. Lay, of Lead-ville, Colo.; Dr. W. F. Lay, of Chicago, II., with whom she lived; also a grand-son, twelve years of age, W. Parker Howes, whom she raised. While the dearest friend on earth has passed from our mortal sight we know she is with us in spirit, therefore en-abling us to be come reconciled. She was true to the con-victions of her beilef, being at all times ready to battle for the cause of humanity, passing out peacefully prepared. 39 Oyden Arenue, Chicago, III. Brom the residence of one of her two devoted daughters

From the residence of one of her two devoted daughters, at Hillsboro Bridge, N. H., with whom she had made her

home for years, MRS. MARY F. BELL, aged 82 years. Since the decease of her husband years before, she was led to Spiritualism to realize its truth, and she ever after has drank refreshingly from its waters. She looked philo-sophically upon death, and hopefully--atter preparing for her obsequiles-in anticipation of her life after the event-ful transition, which occurred on Thursday morning, March 19, 1836, she dropping quietly away as the matured leaf fails gracefully from the tree in the fail, for she ripened physi-cally, intellectually and spiritually to the fruition of im-mortal life. A lover of nature, flowers and music, and a humanitarian, she passed on loving and loved by all. The writer was called and officiated at the funeral on Mon-day, March 23, in her pleasant home full of plants and flew-ers of her own culture, before a large assemblage of neigh-bors aud friends from far and near. Most beautiful and numerons were the floral gifts and designs. The occasion was not one of sadness, but certainly one of much impressiveness and devotion. J. FRANK BAXTER. home for years, MRS. MARY F. BELL, aged 82 years.

From the home of Mr. Barney Whipple, in Sutton, N March 12, MRS. LYDIA NELSON, widow of the late Moses Nelson, aged 85 years.

Nelson, aged 85 years. The funeral services were held in the church on the 15th ult., Mrs. E. B. Craddock (of Concord, N. H..) officiating. One by one the near friends of Mrs. Nelson had passed to the higher life until she alone was left to finish her earthly pilgrimage among strangers. But kind hands administered to her needs, and her knowledge of the beautiful life be-yond, and the sweet communion of spirit-friends, was her solace and comfort. The arisen one was a veteran Spiritualist, and in years past entertained at her home many of our noble speakers. MRS. NELLIE L. ROBINSON. Sutton, N. H., April 1, 1895.

From his late residence, 52 Chandler street, this city, MA

JOR LYMAN S. HAPGOOD, aged 74 years. He was an old-time Spiritualist, connected with Henry F. Gardner, Henry C. Wright and others in the early days of the Cause in Boston. Was a fervent advocate of the liber-alism of Theodore Parker, and first began the movement with others in favor of Cremation. His remains were cremated at Forest Hills on Wednesday F. M., April 1, 1856-thas givi g to the world the final picof of his fealty to this custom for the disposal of the material body. J. W. H.

From the home of his son in-law, Charles Standly, Liberty street, Davenport, Ohio, IVORY EDGECOMBE. Interesting spiritual services were conducted by Amos B. Saunders who read a beautiful poem. ELBRIDGE K. STANDLY.

New York, N. Y.-BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Wash-ington, D. C., and 204 Wabash Avenue, Chicago, 11.;) the office of *The Truth-Secter*, 28 Uniton Place: H. F. TOWER, 312 West 59th street; JOHN WILLIAM FLETCHER, 1554 Broadway.

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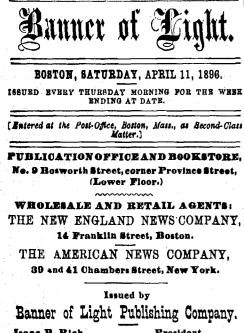
## APRIL 11, 1896.

## BANNER OF LIGHT BOOKSTORE. SPROIAL NOTION.

**COMPACT NOTION. The PANNER OF LIGHT PUBLISHING COMPANY (seated as besworth street (for-merity Manigumery Pigate, curver of Previse) Broothy Manigumery Pigate, curver of Previse Broothy Restore, Manigumery Pigate, curver of Previse Broothy Restore, Boston, Transformer of Previse Broothy Restore, Boston, Transformer of Previse Broothy Forwarded Is and sufficient of 11 the order, the pai-money forwarded is up all or at least half each, when the money forwarded is up all or at least half each, when the money forwarded is up all or at least half each, the bal-ande must be paid 0.0.D.** Orders for Books, to be sent by **Mail, must invariably be accompanied by each to the smount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in poetagestamps -ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be set by mail or express <b>Buscriptions to the Bannym of Light and orders for our publications can be sent through the Purchasing Depart-ment of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, sitached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.** 

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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



Isaac B. Bich......President. Fred. G. Tuttle......Treasurer. John W. Day.....Editor.

Matter for publication must be addressed to the DITOR. All businessiatters should be forwarded to the BANNEE OF LIGHT PUBLISHING COMPANY.

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

## 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.

bally (literally) inspired. When asked if he believed that all men will eventually be saved, he answered that he dared not confine himself to any one system. After such questions as drew out the foregoing answers had been put the candidate, the examining council went into executive session. They deliberated on the matter a proper time, and finally coincided in a decision to give him an ordination to the ministry of the church. Preaching and appropriate refreshments followed. The regular preacher allowed that there is danger in these days of losing the spiritual element in the work of the ministry. Messages of welcome to the newly ordained young minister came from the other churches-including the Unitarian. Thus we can see the leaven of liberal thought

working in the mass of dogmatic belief and the churches that hold and proclaim it. When liberalism after this pattern enters a Baptist church, it may be safely asserted that it has indeed acquired a firm hold. That church is forced to ordain a minister who says he does not believe in hell, and who by his responses to the questions of investigation put to him demonstrates the fact that he is a Universalist, a Unitarian, and above all a Man. It is especially gratifying to be able to record such ecclesiastical transactions as this, proving as they do the steady growth away from the dogmas that are fetters and prisons to the human soul.

## The Latest Heresy Trial

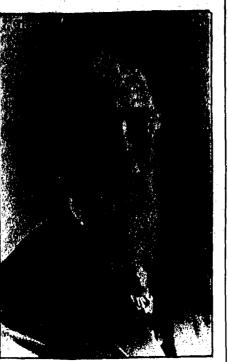
Has failed utterly in its intent. Dr. Brown of Madison, Ct., its victim, came through the ordeal without "smell of fire" on his garments. The accusing parties were totally unable to bring evidence in proof of their assertions-and the matter fell through! The "new theology" has gained a resonant victory in Connecticut over the old-and let us all give thanks therefor!

ST Our neighbor, The Boston Herald of a Boston, Mass. recent date, spoke as follows regarding a public scance held at the Back Bay Spiritualist Temple, by Mr. Ayer-the medium being Pierre L. O. A. Keeler:

"A great many persons wondered as they came out from the First Spiritual Temple this morning. They had seen hands materialized, had seen them thrust through a solid cloth drapery-sometimes very muscular hands and sometimes quite ethereal looking ones draped in lace; they had seen a guitar thrust into the audience in a most undignified fashion, and strong men and slight women ruthlessly thrown off their chairs, and they were mystified. Then there were slips of paper thrown out from the cabinet, which, when read, revealed the names of a hundred in the audience. The names were printed with a lead pencil."

THE BANNER has received, and will give to its readers as rapidly as space is afforded, reports of Anniversary services held in NEW YORK CITY, and at CASSADAGA LAKE, SARA-TOGA SPRINGS, N. Y., BALTIMORE, Md., ST. LOUIS, MO., CHICAGO, Ill., WORCESTER, Mass., CLEVELAND, O., DENVER, Col., and other places. Our thanks are due, and are hereby returned, to the correspondents who have forwarded the same.

M A recent number of the Beloit (Wis.) Daily Free Press says of Prof. J. Jay Watson of Brooklyn, N. Y.: "Mr. Watson is a rare master of the violin, having no equal in this country, even if elsewhere, and in his hands the instrument enchants with its exquisite given, with great clearness and minuteness of and melodious voice."



A Veteran's Closing Word in Mortal.

Decease of Dr. H. B. Storer, of Boston, President of the Onset Bay Grove Association and the Veteran Spiritualists' Union; Vice-President of the Berkeley Mall Society, etc.; For Years a Valiant and Vigorous Worker for Modern Spiritualism.

DR. H. B. STORER, so long a prominent figure in the history of Spiritualism generally, and in New England particularly, passed to spiritlife, on Thursday, April 2, from his residence in

He was born at West Haven, near New Haven, Conn., on the 18th day of November. 1824. The grandfather, on his mother's side, was pastor of the Congregational Church in East Haven for fifty years. When about seventeen years of age Dr. Storer identified himself with that church, and remained in its communion till somewhere about 1859.

He was apprenticed to his brother, and learned the printer's trade, and, on buying out the office, he founded what has since become the second largest printing office in Connecticut.

About 1850 a friend who was publisher of a paper in Derby, Conn., wrote an account of his visit to the house of Rev. Eliakim Phelps, at Stratford, Conn., giving startling details that led him (S.) to demur. A letter in reply affirmed the truth of the stories, with an invitation to visit the house and see for himself. They went to Stratford, and all the family but the doctor being away, heard him relate the strange and wonderful stories that Mrs. Elizabeth Phelps has just striven to explain away with a laugh in her autobiographic sketches in a popular magazine, but which have gone into abiding history.

Dr. Phelps then gave the name of a little girl in Bridgeport, who was developed as a medium, and to the house of Mrs. Middlebrook they went. At the circle in the evening a communication from his recently ascended wife was detail, together with a prophecy of his own mediumship and the great work for which he was destined by the spirits. He was convinced by the evidence, and was converted to Spiritualism. He retained his connection with the printing office for about two years, and then voluntarily gave up what was an assured success, to go out as directed into the world as a trance speaker. Dr. Storer has spoken in nearly all the towns of New England where Spiritualism has found an audience. He has attended hundreds of funerals, where his inspired words have found lodgment in the hearts of the bereaved and those seeking for the light of immortality.

recognized beyond doubt the demonstration of human persistence, with all the characteris-tics of the individual mind, unchanged and in its elements unchangeable, we celebrate im mortality as the inherent possession of every human being, Spiritualism has come to us in the order of

Nature, and by means as simple as the exercise of our ordinary affections. It assumes no authority-simply states what is, and wins us by the inherent adaptation to our wants. While we believe that the final evolution of

mankind, from its present imperfeat development to a successive recognition of the powers, uses and enjoyments of which the spirit is capable, we do not believe in any supernatural agency as guiding that process. Everywhere the reign of law is commended to our judgmeni, and whether by the varied relations that we sustain to the outward world, that law may seem harsh and vindictive, yet we know that in its final result all will be well for

our entire humanity. By the term super-natural I indicate some-thing outside of Nature, and that cannot be known by any natural methods. We have be-fore us, apparently, two lines of thought that characterize the teachings from our spiritual luttering. One is aking to the old theolegical platform. One is akin to the old theological dogma, that essentially a new birth is to make mankind into beings altogether different from what the powers and aptitudes of their original nature involved, as the subject of evolution, and the other is that, whatever man may attain, through evolution, is a part of the original being, and subject to eternal progress. All authority is founded upon the first proposition, viz, the inherent right of a superior to dominate the entire life of an inferior and subjupate it to its own will; the other is the broad principle of individual sovereignty, permitting all the forces of Nature to act upon the indi vidual soul, and thus ultimating a Perfect Being.

I give my adhesion to the latter hypothesis, and celebrate it as the basic fact of Spiritualism,

For this reason we are obliged to accept all the phenomena of the mundane and supramundane worlds as tentative, awaiting the recog-nition of the individual soul, before becoming the law of the conditions under which we live. And this brings us to the necessity and value of mediumship. Mediumship is not autocratic. It is the way, the truth and the life of every progressive soul. Mediumship brings us into sympathetic rapport with other minds, enabling us to perceive and think as they do. The individual men and women, who have ascended from the earth-plane, have carried with them the impressions made upon their consciousness, while living here. The genera-tions of the past are represented by the spirits with whom we come in contact through mediumship. Their opinions, more or less modi-fied by their experiences in the spirit-world, are the actual entities with which we come in contact, and from which we derive our knowl edge of human life in the spirit-world. No supernatural element guards them there, any more than here, from liability to error. Me-diumship simply relates us to them, as they are. Hence mediumship is not the revelator of in-fallible truth. It is the means of obtaining from every spirit what belongs to the component from every spirit what belongs to the common life of the race, and as such is of inestimable benefit.

We belong to a progressive people-mediumship is the conservator of all the progress made by the generations of mankind. We are heirs not only of immortality, but the immortality of all things.

With you I celebrate the advent of the New Light that shall establish Righteousness among all the generations of mankind.

#### THE FUNERAL.

Services were held in Boston Spiritual Temple, Berkeley Hall, Saturday, April 4, (burial in Connecticut Sunday,) under the auspices of the Veteran Spiritualists' Union and Boston Spiritualists' Society, Moses Hull presiding.

The services were opened with singing by Mesdames Foster and Crawford. Mr. Hull followed with reading selections of Scripture. Mrs. Hull gave a very beautiful invocation, and Mesdames Foster and Crawford then sang

E. Tisdale, Mrs. Byrnes, Mrs. Ciara Field-Co-nant, Mrs. O. E. S. Twing, Mr. Eben Cobb. The pall-bearers were: J. B. Hatch, Jr., M. T. Dole, representing the Veteran Spiritualists Union; Hebron Libbey and John Woods, the Boston Spiritual Temple; Maj. U. F. Howard, the Onset Bay Camp-Meeting Association, and Eben Cobb, Spiritualists in general. Floral tributes were sent as follows: The

Eben Cobb, Spiritualists in general. Floral tributes were sent as follows: The BANNER OF LIGHT, an ivy wreath with white pluks; Mrs. Jennie K. D. Conant, ivy wreath and lilies of the valley: Mrs. Russell, a wreath of pinks and roses; J. Q. A. Whittemore, Vice President of Onset Bay Camp, calla lilies in a sheaf of wheat; from the family, a wreath with roses inscribed, "Father"; Mrs. May S. Pep-per, a bouquet of calla lilies tied with purple ribbon: Mrs. Klinehans, a bouquet of pink ribbon; Mrs. Klinehans, a bouquet of pink roses.



The BANNER OF LIGHT will hereafter be issued by a Stock Company, incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer-John W. Day, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors-and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "halftone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

### N. Frank White,

Who, in the early history of the Cause, bore as a medium the flag of Spiritualism from Maine to Texas, and was always accounted an eloquent speaker, and a stanch advocate of the New Dispensation, is now in difficult circumstances pecuniarily. He was one of those who were severely injured in the great disaster at Ford's Theatre, Washington, D. C., when that building fell, burying so many government clerks in its ruins. The Congressional Committee has been execrably slow in reporting on this case to the government, and so bringing on action in behalf of the injured men. Bro. White, as we understand it, subsequently lost the position he held by a condensation in his department, and is thus in his old age thrown on his own resources, at great disadvantage. Those who once knew him, and those who now wish to aid a worthy spiritual brother in distress, are invited to send their offerings to the address of THE BANNER; they will be acknowledged in our columns, and at once forwarded to the beneficiary.

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.

## Cracking a Liberal Nut.

The ordination of a Massachusetts man to be a clergyman took place recently, the candidate answering the ordaining committee's examination questions after the following manner. It shows pretty plainly the extent to which liberalism of thought on religious subjects has entered the Baptist church equally with the rest, that being the particular denomination to which he belongs. "My faith," said this candid and courageous applicant for ministerial service in the church, "is Christ-centric." Being asked by the council whom he would declare Christ to be, he answered, "The Messiah, the Son of God." He believed that the human nature of Christ had all the elements of humanity. He did not believe that Jesus was omniscient. He could not venture to attempt an explanation of the Trinity. He held that the objective point of Christ's ministry was to save the world. He said he did not clearly understand what was meant by the atonement, but he liked to look at it as an at-one-ment with God. He regarded prayer as being the same to the spiritual life as eating is to the physical life. He did not have to struggle himself to come to God. Whatever faith he had was of gradual growth.

Baptism he regarded as a setting apart. The Lord's supper he regarded as a memorial service. He had never taught that it is necessary for salvation to be a member of a church. The mission of the Holy Spirit he considered to be to carry on the work that Jesus laid down. He believed Jesus, instead of saving from sin, gives us the power by which we are saved from sin. He believed that all sin was punished, and that sin committed in a future world would receive its punishment-that is, he did not believe that death worked a miracle in man-a bad man going to the eternal world would carry with him the element of sin-and if he sinned in that world he would be punished for it; questioned point blank: "Do you believe in Future Punishment?"-[that is. the punishment taught by the church to follow in the other life the misdeeds committed in this] -he replied courageously that he did not. A deacon asked if that did not border on Universalism / He said he did not know about future punishment. He would not lay down any hard and fast rules of theology.

Questioned as to his belief about the Bible he answered that he did not believe it was ver- 1 98 Ogden Avenue, Chicago, Ill.

Frank E. Crane, a skillful musician, who has long been familiar to the campers at Onset Bay and the Spiritualists of New England, passed to spirit-life at Montpelier, Vt., on Wednesday, April 1, the cause of his decease being pneumonia. The interment was at Newton, Mass.

Mrs. M. A. Chase, concerning whom THE BANNER made an appeal a few weeks since, passed on from her residence, 26 Appleton street, Boston, on the morning of April 2. The funeral was observed at her late home, April 4-A. E. Tisdale officiating.

W. J. Colville's tribute to the late Hon. Amos Adams will be published next week.

## Personal Paragraphs.

## Mrs. W. P. Thaxter,

Whose name has been so frequently mentioned in these columns, in reference to her medial and other work, held at her rooms in the Banner of Light Building, Thursday eve., April 2, her first public seance for the demonstration of the fact that friends in the spiritworld can and do hold converse with those still remaining in the mortal. The number of persons attending was limited to twelve, and all present received complete satisfaction.

Thursday evening, April 9, and each following Thursday evening throughout the month of April. these meetings will be held; as the number of persons attending these gatherings is limited to twelve, those wishing to be present must notify Mrs. Thaxter at the earliest moment. These seances are given free; therefore she reserves the privilege of selecting, by the aid of her spirit-guides, those persons applying whose magnetic forces will affiliate, that the best results may be obtained.

#### Mrs. Jennie K. D. Conant

Is spoken of by a correspondent writing from Mansfield, Mass., in the following strain of appreciation as to her truly remarkable mediumship:

"The third meeting of the Spiritualists of Mansfield, under the auspices of Messrs. Merrill, Shepard and Bessom, was held in K. of H. Hall Thursday evening, April 2. Mrs. J. K. D. Conant of Boston was the lead-April 2. Mrs. 5. A. D. Condatt of Boston was the feat-ing attraction, and after a short and able address upon the subject, 'Your Belief,' delivered readings from nearly seventy five articles placed before her—the last twenty, owing to the lateness of the hour, being con-densed into rhyme.

Music from the organ, also singing by a chorus of children, were pleasant features of the occasion. This is the second appearance of Mrs. Conant be-fore a Mansfield audience, and she has won many warm friends among the interested by her pleasing address and her wonderful readings."

## Mrs. J. B. Hagan-Jackson

Made a call on THE BANNER editor April 2. During the last year she has spoken in Grand Rapids. Mich. her home, about six months-and good meetings have been sustained there during her absence-Dr. J. C. Batdorf, President, Mrs. Hinckley, Secretary, Mrs. Jackman, Treasurer, and many other friends and local mediums joining in the worthy work. As one commend able mode of helping on these sessions-and one which could be profitably imitated in other places—the me-diums of Grand Rapids give a Wednesday evening cir-cle each week, the proceeds of which go to support the public lecture course.

the public lecture course. Mrs. Jackson spoke in Meriden, Ct., two Sundays in March; then in Norwich, where she conducted the Anniversary service as lecturer; on the 31st of March she spoke for Mr. Ayer at the Back Bay Temple, Bos-ton, and gave a poem in the evening at the celebration held in Horticultural Hall by the Massachusetts State Association of Spiritualists. April 2 (evening), she assisted in an entertainment in Worcester, Mass., where the was encaged for April 2 and market the where she was engaged for April 5, and speaks the 12th also; April 19 she is in Haverhill, the 26th in Providence, R. I., (Columbia Hall.) During May she attends, the first Saturday and Sunday, the Connecticut State Spiritualist Convention at Hartford; is in Haverhill, Mass., again May 10. The last three Sun-days in May she speaks in Stafford, Ct.

Dr. W. F. Lay has removed from Leadville to 

The first Spiritualistic camp-meeting was held in Pierpont Grove, Malden, Mass., in 1866, for three consecutive years. Dr. Storer presided for two years.

The next camp-meeting was established at Harwich, Cape Cod, in 1868, the first permanent camp-meeting ever organized by Spiritualists, and has been held annually for twenty-six years. Dr. Storer has been President of this camp meeting about half the time since its organization. He has spoken before the Cape Cod Society every year for the past twenty vears.

At Walden Pond and Lake Pleasant Camps his name appears in successive years as one of their speakers. At Bucksport, Temple Heights and Etna, Me., the camps always depended on his presence and inspired words. At Lake Sunapee, N. H., he was one of the dependencies of the camp, presiding for a portion of the time. At Queen City Park Association, at Burlington, the Spiritualists of Vermont gave him welcome greeting, he having visited them in their homes and lectured before their societies.

He has been identified with the Onset Bay Grove Association for the last twenty years, and was its President when he laid down the burden of mortal life. The story of his finding the locality of this charming spot, and its purchase by a committee of seven, appointed at Lake Pleasant, and of their final organization as an independent community. will continue always to be an interesting episode in the history of spiritualistic organizations.

### THE CLOSING WORD.

At the time when the Boston Spiritual Temple Society convened on March 29, at Odd Fellows' Hall, Boston, to remember the Anniversary which means so much to the Cause, its members were saddened by the announcement that Dr. Storer was too ill to attend, but in his place he forwarded a brief Address, to be read to those present. In the light of what has since transpired, it proved to be his closing word in the mortal form to his friends and coworkers for the New Dispensation:

On this Forty-Eighth Anniversary of Modern Spiritualism, although not being able by reason of sickness to be with you in person to assist in celebrating it, I will briefly state my reasons for believing it to be the most important celebration to which the human race has ever been called.

We celebrate the demonstrated evidence of the continuity of human life after the death of the body. And this for the entire race of men. Without preference or denial, this is the cardi-nal doctrine of Modern Spiritualism. We know nothing of good or bad-know nothing of the metaphysical subtleties that divide human beliefs as to the condition of spirits after death-are not concerned in any system of salvation that offers favoritism to one class, at the expense of all the rest. But simply having

"'T was the Voice of an Angel." Mi. Hull was the Gist speaker, and questing Jesus' words to his disciples, "I will not leave you comfortless, I will come to you," he said these words were spoken by Jesus in his own funeral discourse, at his own funeral occasion, and Mr. Hull now applied it to the present oc casion, and continued in speaking of Dr. Storer his helpful life was devoted to helping others he wanted to know what was on the other side; he had now gone to where he could know for himself. You old Spiritualists know that Dr. Storer probably has delivered more funeral addresses than any other man in Spiritualism : he thought on these matters, and tried to give consolation. In a good man death does not put a punctuation point; he has gone to the spirit world, and will open at the same page where he closed, while we mourn him here.

Dr. Storer welcomed death; it came to relieve sufferings he was no longer able to bear. He has not died, but been born anew over there. He had no fear of death; he was ready to go. Every one spoke of him as father in the cause of Spiritualism. In 1852 he commenced his in vestigation; he heard from his wife, who spoke of their little boy, who was not very well, told him what to do for the child, who is now a gray-haired man here present.

Mr. Hull now called on A. E. Tisdale to say a few words—who spoke in part as follows: In the presence of this miscalled death it is the hour of my friend; it is only an incident; a birth into a higher life. He has gone into the realms of spirit. Mr. Tisdale in beautiful lan-guage compared Dr. Storer's death to a noble tree fallen in the forest; it is dissolved, but the work is not finished. It is death, but there is life still; every atom is in motion. That which gives life to the lily and the rose speaks no more of death; it is life, life which is a stepping-stone to a higher life. The kindly hand of nature stretched forth and plucked him. All have lost a friend. In the midst of the hanny ones bea friend. In the midst of the happy ones behold the arisen, gone to his spirit-home, the land that is free to all-all the sons of God.

Mr. Hull next introduced Mrs. Byrnes, who said she had been for forty years an intimate friend of Dr. Storer. He stood beside the casket and spoke the words of comfort when her mother passed away. She was glad to pay this tribute to his memory. He has done much for others; we should now sit in simple silence and revere his memory.

Mr. Cobb then in a very feeling manner voiced a few words, and said: I have not much to say. If Dr. Storer is here, he will know all that is said. I have stood by his side at many a funeral service. Something comes in and makes me cry, and I cannot help it. When a great rock falls, the world knows it; that is like some characters in life; our good brother is like a rock; his going out is felt; it leaves a space in

the world and in the hearts of men. Mrs. Carrie E. S. Twing said she had known the doctor; he had suffered much; he was al-"Oh, dear, I suffer so much, I am afraid I shall forget to be kind." His example ought to teach us, and in loving memory of him we ought to be kind, to be true; could his life speak, he would say be kind. Mrs. Clara Field-Conant then spoke briefly

and said: Twenty six years ago I first met Dr. Storer; he gave me encouragement. He has gone now to the land where he will no longer be misunderstood. Mrs. Hull followed, adding her testimony, saying: The last time I heard his voice was at a meeting of the Veterans; he had just received the news of the death of one of the old workers, and the question was asked who will be the next to go? There was Dr. Beals, N. S. Greenleaf, and now Dr. Storer. Mrs. Hull continued in words of eulogy, and then Mr. Hull told those present who wished to take a last look at the remains to do so.

There was a large audience present to pay the last tribute of respect to the arisen brother. Among those present were Dr. and Mrs. A. H. Among those present were Dr. and Mrs. A. H. Richardson, Fres. A. E. Barnes of Ladies' Aid Society, Mrs. Carrie L. Hatch, Secretary of the Helping Hand Society, Col. Crockett of Onset Bay, Simeon Snow, Mr. Edwards, Mrs. Stansbury, Mr. Fred G. Tuttle of BANNER OF LIGHT, Mrs. Jennie K. D. Conant, and many others too numerous to mention. Those on the pletform were Mrs. and Mrs. Hull Mr A

## New York-Carnegie Hall.

We have received from "M. A. N." a report of the Anniversary Exercises at this place, but too late for use this week; we shall print the account in the next lssue—April 18.

P Saturday, April 4, Mr. S. D. Clark, of Port Huron, Mich., called at our office, being on a visit to Boston. Mr. Clark is a Spiritualist veteran, having for twenty-five years been connected with the public work in the West. Of old time be was acquainted with Mrs. J. H. Conant, William White, Luther Colby, Dr. Gardner, and many of the early Spiritualists of Boston. Mr. Clark spoke enthusiastically of the service being done the Cause in Port Huron by Mrs. Anna L. Robinson. who has been laboring there upward of three years with continually increasing success.

Mr. Charles T. Wood, of Room 15, 178A Tremont street, Boston, will open a class of a limited number in Astrology, at the above address, Thursday evening, April 16. All who are interested and desirous of joining, can write, or call as above.

We are in receipt-from Mrs. Juliette Yeaw and Dr. W. L. Jack-of memorial tributes, setting forth the decease of Cynthia T. Goodell, at Dwight, Mass. These respectful remembrances will appear next week.

## Illness of President Barrett.

#### To the Editor of the Banner of Light:

We regret to announce that the worthy President of the National Spiritualists' Association has succumbed to severe nervous prostration in the midst of his duties here, and lies quite ill at the home of Dr. G. C. B. Ewell, 1420 Franklin street, this city.

Friends are responsive to his needs, and are tendering the best care and advice attainable, and it is hoped speedy recovery will crown their efforts.

Attention will be given to his correspondence as soon as he is able. S. L. HABD,

Sec'y Independent Spiritual Church. Denver, Col., April 2.

## A Word from Prof. Wilder.

#### To the Editor of Banner of Light:

Mrs. Milton Rathbun takes exception very justly to the illegitimate terms "psychic," "sensitive," "hypnotic subjects," "occult instruments," "mind-readers." She is unqualifiedly right. The term "seer," however, is proper. It means the same as clairvoyant, but its use in the books of Samuel, etc., may constitute an objection. I don't, however, quite like the term medium. It is a term in the neu-ter gender, and always properly signifies a thing, and not a person. Mr. Henry Kiddle made use of the word "intermediary," which is both correct and unexceptionable.

I acknowledge that I have hardly the right to say all this, but, like Elihu of the Bible, "I show forth mine opinion." A. WILDEB.

#### Card.

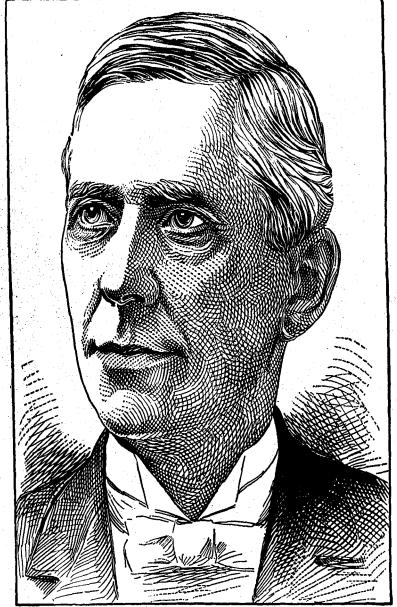
Mr. and Mrs. F. H. Roscoe of Providence, R. I., wish to return thanks to Mrs. Wm. S. Butler of Boston, Mass., for the many courtesies extended to them on March 31, and for the grand spread tendered them at the Hotel Reynolds on Tuesday evening.



Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and the platform were Mr. and Mrs. Hull, Mr. A. | restoring that which is gray to its original color.

# Rev. Zephaniah Meek, D. D.

**Eminent Methodist Divine Cured of** Nerve Trouble by Paine's Celery Compound.



name all over the South. Since 1867 he has owned and edited the "Central Methodist," the leading paper of the Methodist Episcopal Church in the South. He represented his State at the General Conference.

He was one of the Kentucky Commissioners cated five chapels. He writes from Catlettsburg, Ky., where his home is, as follows:

"I have used several bottles of Paine's celery compound for nervous trouble, resulting from overwork, and with immediate effect, as well as permanent benefit. It is the best nerve tonic that I have ever tried. It has also been

used in my family with great benefit." something more than a mere rest. They made that she by presente it universary, and the many sick persons made well by its use proves a positive, unmistakable nerve food; they must have a reserve of nerve-force to draw from bea positive, unmistakable nerve food; they must fore their heads will cease to ache and their nerves cease to tremble with neuralgia. It is estimated that there are over ten million nerve-fibres in the body. So long as these minute tissues are kept fully nourished, one lives in blissful ignorance of any such thing as neuralgia, headaches, or even a nervous system, but let one become "rundown," and the nutrition of the body get low, and every one of these myriad fibres becomes a "live wire" within the flesh. Headaches, neuralgia, rheumatism, and other forms of nervousness and debility, result directly from a famished nervous system. Paine's celery compound is able to correct this faulty condi-tion. It builds up the nervous system and sustains it. The brain at once feels the strength-

MEETINGS IN MASSACHUSETTS.

held very interesting services at Clerk's Hall, 33 Sum-

Rev. Zephaniah Meek, D. D., is a household | ening effects of the superb nutriment. There are thousands of men and women to-day who have been enabled to keep vigorously at work, who must have given up but for Paine's celery compound.

Nervous affections are a warning to busy

people. At the earliest sign of reduced nerve-force, He was one of the Kentucky Commissioners at the Chicago Columbian Exposition. During his ministry in the South he has built and dedi-the nutrition of their nervous system and to the purity of their blood. Paine's celery compound will attend to both of these urgent needs more thoroughly and more speedily than anything else in the world. Paine's celery compound is not to be confounded with the common prepa-nations the supremension of the supremension. rations, the sarsaparillas and nervines. Being the discovery of a man of science, Prof. Ed-ward E. Phelps, M. D., LL, D., of Dartmouth College, it has the support of the best physi-cians; they prescribe it universally; and the

and appreciative audience was present; the tests and readings were remarkable. At 7 p. M. Mr. Roscoe testured on "Why Am I a Spiritualist?" The address was full of interest. Mr. Roscoe is a fine payehometric reader and test medium. Before the close of the evening he was en-gaged to occupy the platform the first Suuday in May.

Haverbill .-- E. P. H. writes that the veteran Joseph D. Stiles gave two very interesting descriptive seances here Sunday, April 5, at 2 o'clock and 7 o'clock P. M. An Anniversary Poem of interest preceded the long list of recognized messages at the close of the

Next Sunday, April 12, Mrs. Neitle Holt-Harding of Bomerville will lecture, and give descriptive test sc

Salems .-. "N. B. P." writes; On Sunday, April 5, Mrs. Annie E. Cunningham of Boston gave our Soclety some very fine delineations-most of them being recognized. Sunday, April 12. A.E. Tisdale of New London. Conn., the blind medium, will occupy our platform. BANNER OF LIGHT for sale at the hall every Sunday.

Woburn .-- Bonney writes: Monday evening, March 30, Mrs. M. W. Leslie occupied the platform, giving eloquent remarks, also satisfactory tests and readings. E. H. Tuttle gave inspirational poem and tests. Mrs. Maggie Butler will be with us April 13. The BANNER OF LIGHT is always for sale at these meetings,

Cambridge .- Mrs. Gilliland, President, writes: The Progressive Thought Society (Temple of Honor Hall, 591 Massachusetts Avenue,) held three sessions Sunday, April 5; attendance good; several mediums; ac-curate tests given. Will hold Tuesday meeting at 16 Pleasant street. for the present. BANNER OF LIGHT for sale at each session.

Bending .- E. 8. Wells, Chairman, writes: Grand Army Hall, Sunday evening, April 5, Mrs. Carrie E. Adams, remarks and tests; Mrs. Charlotte A. Butterman, tests. These ladies will be with us again next Sunday.

## RHODE ISLAND.

Providence .-- Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association held its regular meetings afternoon and evening, April 5, at Colummeetings afternoon and evening, April 5, at Colum-bia Hall, 248 Weybosset street. Mrs. Helen L. Palmer was our speaker; the attendance was large. Atternoon exercises: Plano solo, Miss Heypolds; invocation by Mrs. Palmer; she then read a poem by Tennyson, and followed with a brilliant lecture on the "Relations of Religion to Every-Day Life." Evening: Solo by Miss Johnson; lecture by Mrs. Palmer; solo by Miss Johnson; lecture by Mrs. Palmer er on "What has Contributed Most to the Spiritual Growth of the Last Century?" The discourse was grand, and the speaker was congratulated from all sides for her able effort. We shall have with us next Sunday Theo. F. Price of Philadelphia.

of Philadelphia

The BANNER OF LIGHT for sale at our hall every Sunday.

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

Mrs. Mattie E. Hull lectured in Springfield, Mass., Sunday, April 5, afternoon and evening; in Northamp-ton, the evening of April 7. She is under engagement with the South Hanson (Mass.) Society, April 26, She is at liberty to make engagements Sunday, April 19; also weekday evenings. She is engaged the Sundays of May; can be secured for weeknight lectures, if de-sired; will also make a few dates in June. Address Stor Columbus Avenue Boaton, or care BANNER OF 502 Columbus Avenue, Boston, or care BANNER OF LIGHT.

Helen Stuart-Richings remains with the Unity Spir-Helen Stuart Richings remains with the Unity Spir-itual Society, of Milwaukee, Wis., for the Sundays of April; lectures at Olin, Ia., on the 7th, 8th and 8th; entertains at Traverse City, Mich., on the 14th, and at Maquokota, Ia., on the 21st-lecturing in the last-named place on the 22d, 23d and 24th. Mrs. Stuart Richings may be addressed, for week-night en-gagements in April in the States of Wisconsin, Illinois, Indiana, Ohio and Michigan, care Dr. C. F. Ray, Sec'y N. S. S., 415 Chestnut street, Milwaukee, Wis. W I. Coluble her inter fiven another course of ten

W. J. Colville has just given another course of ten lectures in the Unitarian Church, San José, Cal., to large and increasing audiences, the members of which on every occasion manifested great interest in the varied subjects presented by the inspired speaker. Mr. Colville, in addition to the delivery of regular lectures, answered a great variety of questions on the varied aspects of the spiritual Philosophy in their vital relation to human progress.

W. H. Bach concluded, March 29, his lecture work in Aberdeen S. D., and is about to enter upon his Bactmard bour. A series of resolutions speaking high-ly of his work in that place, and passed by the Aber-deen society, will be printed next week. Mrs. Mary A. Charter, of Boston, is now located at 51 West street, Rutland, Vt.

## Letter from Magrie Walte.

To the Editor of the Banner of Light:

Sunday evening, March 29, concluded my engagement with the First Spiritualist Society of St. Louis. During the five Sundays of March we had large at tendance of intellectual and scientific people, showing clearly what a hold Spiritualism has taken upon the thinking classes of the country. There are three societies here at present, all doing

good work, and a fourth about to be started.

good work, and a fourth about to be started. The Ohildren's Lyceum celebrated the Anniversary on Tuesday evening, March 31, with an entertain-ment and uance. The Mediums' Meeting continues to bring together the usual number of investigat rs every Sunday after-noon; Mr. Osbourne presides at present. The Ladies' Ald, with Mrs. Hadlock as its Presi-dent, meets at Howard's Hall every Friday afternoon, and is a great assistance to the Society. I find investigators in St. L uis very earnest in their endeavors to solve the problem of the other life. I am pleased to see the interest manifested every-where. I am greatly indebted to Dr. and Mrs. Dooley for their kinn entertainment of me; also to Mrs. Swander for a fine reception tendered me; it was a beautiful sight to see four generations represented in a S. infitualist family; Mrs. Swander's mother was a Spiritualist since the rappings in presence of the Fox Solutionalist since the rappings in presence of the For Sisters, and it was like a benediction to see her white hair surrounding her spiritual face like a halo. Mrs. Baker, daughter to Mrs. Swander, entertained with her brautiful soprano voice, representing the third generation, and the son's children the fourth. On the whole it was one of the most agreeable evenings spent

The two Presidents of both societies, M. S. Beck-with and Capt. Joseph Brown, are both indistigable workers, and deserve great credit.

With and Capt. Joseph Brown, are both indentigable workers, and deserve great credit. The BANNER OF LIGHT is spoken of as "the medi-ums' frieud' everywhere; it was aunounced at every meeting that I was taking subscriptions for it. A number of local mediums here all seem to find plenty to do; a public meeting was held Monday evening, March 30, by the physical mediums Hatfield Petithone and wife, who are laboring here at present. I missed very much the genial countenance of Capt. Gouid from among the workers, he having removed to Washington, D. C. Such workers cannot be spared. I am followed by the Rev. Mr. Grumblie, who will serve the Society ouring April. I leave here for Min-neapolis, Minn., where I shall be during the month of April. All letters addressed during that month to the General Delivery, or to my permanent andress, 121 Buhl Block, Detroit, Mich., will reach me. I send loving remembrances to all my New England friends. More auou. St. Lowis, Mo. St. Louis, Mo.

The latest results of pharmaceutical science and the best modern appliances are availed of in compounding Ayer's Sarsaparilla. Hence, though half a century in existence as a medicine, it is fully abreast of the age in all that goes to make it the standard blood-purifier.

## Veteran Spiritualists' Union. To the Editor of the Banner of Light.

Our Union held its regular monthly meeting on

Wednesday evening, April 1, Vice-President Eben Cobb presiding.

The report of the March meeting was read and accepted.

cepted. After a vocal selection by Mrs. Hattle C. Mason an address was made by Mrs. Clara Field Conant, who said that forty years ago she commenced her work as a medium, contrasted the then and now by drawing striking comparisons between the small gatherings then and the large anniversary gatherings of recent date; advocated the brotherhood of humanity by obeying the scriptural injunction, "Love ye one another"; by extending sympathy to those who need it while in the mortal, and not wait until decease comes and then pass kind resolves and make fulsome eulogies; give the discouraged an uplifting; help the needy. Her benediction to us being success, peace, love and union forever. Mrs. Mason again sang. Mrs. M. E. Saunders, Dr. C. E. Huot, and Mrs. B. Robertson, all gave tests, which were recognized. The latter improvised a poem on "Charity."

which were body in zero.
A collection was now taken up, after which Mr.
Theo. F. Price of Philadelphia made an address in favor of organization, of freedom of thought, of protection of our rights, liberties, etc. Mr. Price closed with a poem, in which these principal thoughts were all embodied.
Mrs. Jennie K. D. Conant took for her subject "The Progression of Spiritualism." Her brief address was well received, and she closed by giving several tests. Dr. T. A. Bland made the closing remarks. Our next meeting will be held the first Wednesday evening in May at Gould Hall.
Bequests and donations are solicited, also Life Memberships at \$20.00; annual do. at \$1.00.
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A BIOGRAPHIC MEMORIAL

# Luther Colby,

FOUNDER OF THE **Banner of Light,** FROM THE PEN OF HIS CO-WORKER FOR MANY YEARS. JOHN W. DAY. me is replete with personal information, poe This volume is replete with personal information, poetie tribute and friendly memory. Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-lacked, and con-venient form for reference, much and valuatile information concerning one whose name has been since 1857 a household word among the Spiritualists of the workit, can find it in this new work.

plete inactivity, is out of the question at this season, even when their brains demand a complete rest and their nerves ache and threaten them with prostration. Now, there are hun-dreds of business men and hard-worked professional men in this city in just this condition. What are they to do? Those who are tired out, "run down" and debilitated at this trying season, will do well to read some of the straightforward and convincing statements from the men and women who have been cured by Paine's celery compound.

Nervous weakness vanishes before Paine's celery compound as mist before the strong, health-giving rays of the sun. Convince yourself of the fact at once, if your health is at all impaired.

Theodore F. Price, on Sunday, April 12, speaks in Providence, R. I.; 19 and 28 he is to be in New Bed-ford, Mass. He is open for other engagements for which he may be addressed at 9 Bosworth street, Boston. Mass.

Miss Abby A. Judson spoke March 15 for the Worcester, Mass, Association of Spiritualists on "Man a Self-Conscious Being, with a Purpose," and "Knowl-edge and Self-Control"; March 22, in Haverhill, Mass., also March 29, and at the Haverhill Anniversary March 31; April 3 she held an Anniversary meeting at North Scituate, and spoke there again on the evening of April 5. Miss Judson has special duties that confine her quite closely at present, because she has removed into her own home in Worcester, Mass., her brother from the Insaue Hospital, where he has been for thir-ty-two years nast. ty-two years past.

For Over-Indulgence

EXTRAORDINARY RADUCTION 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.

## SPECIAL NOTICES.

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

Jan.4. John Wm. Fletcher, No. 1554 Broadway,

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## Dr. A. J. Davis's

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TS a positive Blood Purifier, and kills all poisons lodged in the various tissues, and so destroying all "germs" of dis-ease throu, hout the entire human system. Price \$1.00 per bottle. Six bottles for \$5.00. Prepared only by S. WEB-STER & CO., GI Warren Avenue, Boston, Mass. For sale by FULLER & FULLER CO., Chicago, Ill.; HUDNUT'S Pharmacy, 205 Broadway, New York City; TIMOTHY OWEN, Canton, Mass.; H. L. GREENE, Allston, Mass., and by Druggists generally. Apr. 11.

Mr. C. L. Willis, 10 BOND STREET, off Liliford. Business and Test Mo-dium. Sittings daily from 10 A. to 5 P. M. Circles Tuesdays and Thursdays at 1:30 P. M. Magnetic Treatments given. Will answer calls for lectures and platform tests. Apr. 11. iw

## Mrs. J. C. Leach,

TRANCE Writing Medium. Sittings daily, 11 A. M. to 8 P. M. (Saturdays and Sundays excepted). Circles Sun-day, Tuesday and Friday evenings, at 8 o'clock. 170 West Springfield street, near Tremont street, Boston. Anr. 11. lw\*

T. A. BLAND Author of "How to Get Well and How to perience, can be consulted free, from 2 to 5 daily, at the Rutland, 701 Tremont street, Boston, Suite 1. Apr. 11.

FLORIDA for Homeseehers and In-vestors, is described in a handsome illustrated book mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. is Jan. 4.

## TO LET.

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

MARRIAGE ATEL AND ANT OF ANT OF ANT Apr. 11. 12toam

The chapters are titled respectively: "A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED

THE BANNER IS UNFURLED.

## MR, COLBY'S MEDIUMSHIP.

"GONE HOME."

TRIBUTES---Prose and Poetic.

In its Dedication the author gives the keynote of the

TO MR, 18AAO B. RIOH, the earnest friend and faithful co-partner of Mr. Colby for many

and faithful co-partner of Mr. Uoldy for many years: TO THE PIONEERS OF MODEHN SPIRIT-UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW D S-PENSATION, who are reaping in joy what their forbears have sown in tears, and where faces are now set toward the sunlight of world-wide victory;

THESE PAGES,

Brieffy 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 ilkeness of William Berry (co-found er of the HANRER oF LIGHT); also yters of the Fox Cot-tage, the First Spiritual Temple (Newbury and Exten streets, Boston) and the Birthplace of Mr. Colby in Ames bury, Mass.

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



We want to secure a large number of new sub-scribers to the BANNER OF LIGHT, and in order to accomplish this end without fall, make the following liberal offer for a limited time:

To any person not now a subscriber to the BAN-NER, who will send us **SO cente**, we will not only send the paper for three months, but also one copy of

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MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

This memorial sheet contains three new and choice This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the weil-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Vell Between Us." That inscribed for Mrs. Clara H. Banks bears the title "Only a Ourtain Between," and that to Arthur Hodges, "Oh! What Will it Be to Be There?" It has a handsome litho-graphic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Solritual Cause, which of itself makes it of in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

We will furnish free one copy of the Musical Trib-we to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

## J. C. F. Grumbine's Books.

(Written under Inspiration.) THE SCIENCE OF MATERIALIZATION...Price 15 cents. SPIRITUALISM INTEGRATING THE BELIGIUNS OF THE WORLD.......Price 35 cents. THE SOLENCE OF PSYCHOMETEY-HOW TO UNFOLD

RAPHAEL'S HORARY ASTROLOGY: By which every question relating to the future may be an-evered. By RAPHAEL Cloth, English edition. Price SI.M. For sale by BANNEB OF LIGHT PUBLISHING CO.

exercises opened with an invocation by Mrs. Chase, and a solo by Mr. Leslie, of Boston, sung very beauti-fully, after which Mr. and Mrs. Tyler again pleased the audience with a song. These sweet singers fairly took the Lynn people by storm, and we hope it will not be their last visit to us. Master Harry Williams then gave a very spirited recitation, followed by an address by Mrs. Butler, which went right to the hearts of her hearers. Many accurate tests were also given. Miss Antoinette Cyr sang and recited very beautifully. Lynn.-T. H. B. James writes: The Spiritualists Antoinette Cyr sang and recited very beautifully. Sunday, April 12, we shall have Mrs. Ida E. Downing, of Boston.

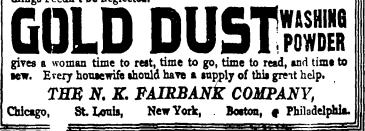
Malden .- "S. E. W." writes: April 5 Mrs. Carrie E. S. Twing of Westfield, N. Y., gave her opening lecture of the month to a large and appreciative audience; subject: "Living Waters." She said the "Living Waters" referred to by Jesus to the Woman of Samaria was the truth of a continued existence after death. The speaker was listened to with great interest-her audience consisting of members of the various churches as well as the Spiritualists. The interest of the occasion was heigh tened by the

fine rendering of an Easter Anthem by Mr. Harry Stickney, accompanied by Mrs. J. W. Pettingill.

Lawrence .-- " Cor." writes: The First Spiritual ist Society opened its meetings Sunday, April 5, with F. H. Roscoe of Providence as speaker. At 2 P. M. the exercises opened with invocation; singing by audi-



are usually a sign that a woman has more than enough to do; that all her time and strength are utilized in doing heavy work; that she don't use GOLD DUST WASHING POWDER. If she did use this great cleaner, her heavy work would be so lightened that the little things reedn't be neglected.



## mer street, Sunday.

mer street, Sunday. At 2:30, developing, healing and test circle. Mrs. M. K. Hamill presided at the piano, and rendered appro-priate selections. Dr. S. M. Furbush offered an invoca-tion, and spoke on "The Power of Spirits and Their Effect on Humanity." He also gave many tests and magnetic treatments, all satisfactory. Mrs. C. B. Hare spoke on "What Spiritualism Has Done for Human-ity," and presented many recognized tests and mes-sages. Mrs. Dr. Dowland spoke on "Inherent Power," and made accurate diagnoses. Mr. W. H. Rounseville gave excellent tests and magnetic treatments. Mr. P. A. Thorner, of Marblehead, performed some remarkable cures through magnetic treatments. Mrs. Mary C. Murray gave a number of tests. Mr. W. H. Rou-lins, of Salem. afforded excellent reacings and mes-sages; Mrs. Lizzle D. Buller, many fine tests, read-ings and spirit communications. Spirit raps and other manifestations were given through the mediumehip of manifestations were given through the mediumship of Edward F. and Frank M. Murray. Edward F. Murray treated a number satisfactorily; other mediums took part.

At 7:30. Memorial service in memory of Dr. Arthu Hodges and others. The ball was packed. Floral tributes consisting of a barp and wreath by T. H. B. James, pillow by Dr. C. F. Faulkner, and bouquets by P. A. Thorner and others, all made of rare and the choicest of flowers, were conspicuous. Leas and Elsie Burns rendered appropriate selections. Mrs. May S. Pepper, of Providence, R. I., gave an invocation, original poem in memory of Dr. Hodges, and an able address in memory of our silear fielance. Dr. Charles address in memory of our arisen friends. Dr. Charles F. Faulkner made very interesting remarks, and sung Dr. Hodges' favorite piece, which received a hearty encore. Mrs. Dr. Dowland and Mr. W. H. Rollins made very interesting remarks. Mrs. Pepper then held one of her remarkable test scances of an hour's duration, giving many names, tests and spirit communications

At Mrs. Dr. Dowland's meeting Tuesday evening, March 31, there was a large and intellectual audience, seekers after spiritual truth. Mrs. Dowland opened the services by well-chosen remarks on "Spiritual Knowledge Gained by Communion with Spirits." She Abowiedge Gained by Communion with Spirits." She also answered a large number of questions asked by the audience satisfactorily. Mrs. D. M. Matson spoke on "Spiritual Harmony." She then gave, many messages and tests. Mrs. C. B. Hare was then in-troduced, and spoke on "What Makes People go to a Spiritual Meeting." She followed with remarkable tests and communications. Mrs. Lizzie D. Butler Storded a large number of recognized tests and man

afforded a large number of recognized tests and mes-sages from spirit-friends. At her Friday meeting at 3:30 P. M., the services were very interesting. These services are doing much good, for a large part of the audience are ladies from churches

Friday evening Mrs. Dowland spoke on "The Con-dition of the Mind"; she also answered many ques-tions satisfactorily. Mrs. Lizzle D. Butler then gave one of her remarkable test scances of an hour's dura-

tion. Next Sunday at 2:30 developing and healing and test circle by many mediums; at 7:30 short address and tests by Mrs. Lizzie D. Butler, W. H. Rollins, and others.

Cadet Hall-Lynn Spiritualists' Association-Mrs. A. A. Averill writes-Sunday, April 5, the afternoon services opened with an invocation by Mrs. M. C. Chase, of Swampscott; a duet by Mr. and Mrs. Tyler, of Bos-ton, "Come Where the Lilies Bloom," which was beau-tifully rendered. Mrs. W. S. Butler, of Boston, then gave an able and instructive address on the Christ principle as exemplified in Spiritalism, followed by many tests and messages very clearly given and recog-nized. The afternoon services closed with singing by Mr. and Mrs. Tyler. At the evening service the house was filled. The

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#### Married. W. J. COLVILLE delivered an inspirational address on Sunday evening, March 22, at the wedding ceremony uniting Samuel Newman of Alameda with Miss

healthy action.

Alice Seymour of Oakland, Cal. Following the address, the legal portion of the ceremony was by Rev. Joseph Adams.

The services were held almost privately in the pleasant home of the bride's mother in the early evening, just at the gentle twilight hour.

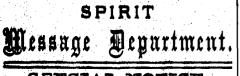
The young couple are about embarking in business together in Stockton, Cal. The bride and her mother have long been earnest advocates of the Spiritual Philosophy, while the bride-groom is a young man of very liberal ideas and highly respected in business circles.

It was at the urgent request of the contracting par-ties that the marriage ceremony was performed in a manner bentting the union of those who, though posnearly a deep consciousness of spiritual being, are not attached to the existing ecclesiasticisms. Cor.

Take Horsford's Acid Phosphate. It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for

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



SPHOIAL NOTICE.

Gaestions propounded by inquirers—having practi-ter baring upon human life in its dopartments of blought or labor—flouid be forwarded to this office by mail or left at our Counting-Room for answer. It should also be dis-tinoty underscool in this someotion that the Messages pub-lished in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—wischer of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-maily progress to a bigher state of orise once. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All spheres of life who recognize the published messages of their pririt-friends on this page, from time to time, will verify them by personally informing us of the fact. JOHN W. DAY, Chairman.

## SPIRIT-MESSAGES. GIVEN THBOUGH THE TRANCE MEDIUMSHIP OF



## MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 28, 1896. Spirit Invocation.

Ohi thou Divine Spirit, once more do we call upon thy great name for assistance in our work for humanity. Once more we stand between those two great sources-the mor tal and the immortal. We beseech thy divise power to baptize us this morning-to give us strength that thou seest we need; open the hearts of those by whom the communications may be received, that they welcome our words with truthfulness and thanksgiving. We realize that without thy aid nothing can be accomplished.

We beseech thy blessings upon all this morning, especially those that are in darkness, those that will not be comforted because some dear one has been taken from their fireside. and has left a vacant chair. Oh! draw near unto such this morning, that they may comprehend the true power of love, may remove out of the shades and place themselves more firmly on the rock of confidence and of peace,

Bless this assembly this morning, because we feel that we are in need of thy great divine blessings-each one of us needs to be helped according to our requirements. May those that voice their thought through the instrument to day voice it like the swe p of the many winds-may it be heard at d understood everywhere. We come in close com munion this morning, hoping that all things will unite, and that a great divine spirit of love will descend upon us, and that there will be a wide cooperation-for in love there is .sublime beace!

Hear us, we ask thee, this morning; give us strength, and give strength to those that are drawn near to us who are also anxious to bring light to friends on the mortal shore Amen

INDIVIDUAL MESSAGES.

I want to say that her little Ellie Kimball and my sister Nettie are here. My mamma's name is Ellen, and my papa's is Edwin, and I want to make him happy, and mamma too. I was only tals and let them feel his influence-and that me, and the benefit of those who are in the a little girl three years old when I went away, | for good. I was well known in the shipping | earth-life, I want you to say to them that Mrs. but my sister was bigger; she was most seventeen, and my people felt so badly because we went a very little while apart. I wanted to go with her, and she came after me. My grandma is with me, and we have so many people that I did not know in earth-life, but they knew papa and mamma-and I know them now, and they I am having a good time now. The man tells me that I have got to say where I lived. I lived in Massachusetts, in Belchertown, and my want them to feel happy too. This will do for this time, and I will come again by and bye. I many times we are apt to look at a person and the table] and I have them in the spirit-land.

that my mamma gets it, if you people send it.

#### Solomon Emery.

What strange things come to a man in life and in death; for truly while I walked your earth-life I walked in ignorance-for little did I think then that after any one had passed through the change called death they could return and communicate with the friends on earth. But it is a fact just the same, and I am glad of the privilege this morning to try and demonstrate that fact. I have lingered round here many times, and wondered what my friends would say if I attempted to send greetings to them-for I have many that love me, and I love them. I was only a young man when I was called to the spirit, and somewhat suddenly (comparatively speaking). I was away from home, but not among strangers; for I had many friends around me, and have also those still in the body that I would like to come closer to-that I would like to awaken to the fact that death is not such a dreaded thing, after all, though we are swept out of existence and into eternity, not realizing where we go. I would like to say that I am satisfied with the change, and am truly enjoying much of my surroundings and conditions in spirit, but would be still more happy if I could open up with my earth-friends the real communication between the mortal and the spirit. I, too, like many others, will be remembered by many, more than when alive on earth. My friends are scattered around considerably. I lived in Philadelphia, Pa., but my home was in North Bangor, Me. Both in the North and South of the city I shall be remembered as Solomon Emery. I feel that there are some of my friends somewhat interested and investigating the spiritual phenomena, and I would say that perhaps such action will bring more conviction to their souls.

I am anxious to reach more than one. I would say, also, I have met many in spirit, and, in fact, was somewhat surprised after passing out of the body to find myself in such familiar conditions. Oh, there is so much that I would like to talk about, but I do n't feel it best to write it; but if the friends will give me an opportunity I will prove to them where I can be of a bigger blessing and more benefit to them than even while I was in the body. Do you know, my friends, sometimes we are more valuable dead than alive-but I don't convey it that way. I merely want to destroy the thought of separation; I want to establish a union that exists between ourselves after death. Death destroys nothing-only changes the form; the identity remains the same. I feel the old conditions coming back as I hold the medium, although not intending any injury. I will withdraw, thanking you very kindly. Good-morning, Mr. President, and may God bless you for affording such a channel as this now open. You might say that I have not been out of the body but a little while; not quite two years, as I reckon it, but I am not exactly sure of it.

wanted me to send this letter, and she will see and welfare of humanity. Many of my own relatives are with me in spirit, I feel that | ments here I should be more than pleased to there are many that have an interest in me do so. I have met so many on the spirit-side still, and I want them to know that Captain William Hills is still anxious to return to morbusiness, as I spent really more of my life on the water than 1 dld on land. I was pretty well rounded out when I was called to spirit; many friends on the spirit-side! what I mean by that, I had seen my seventysecond birthday.

I have been very much interested here this morning, in taking in what others have said, love me. I want you to tell my folks on earth and I could not help thinking what an education this must be, what a wonderful school this must be for both the mortal and immortal. How much we can learn, how little we really mamma lives there now. I am so happy that I know of mankind, of the inner feelings and of the inner springs of action. There are so love pretty flowers [alluding to a bouquet on | pass him by unheeded and unnoticed. Oh! it | ual campaign. Dr. Emery is also with us, an seems, Mr. Chairman, that for all the many years and experiences I have had in the earthlife (and I feel I was a pretty good judge of humanity-I really felt that I could read many people's minds, and in a certain sense perhaps I did), we are apt to read men from the external; we are apt to read them as we meet them in business circles; we are apt to read a man by the greeting that he usually sends out when

> we meet him. Every day since I have come to spirit-life has opened my eyes to a consciousness that while the mortal is in the mortal we know very little of each other-we understand each other very little; it seems as though we all looked at each other through a smoked glass; but, thanks to Almighty God! when the change called death comes, and when we are disrobed of the flesh and enroped with the immortal, we behold things as if we were looking in the lookingglass; we behold ourselves as we never did before. I want to tell those in the mortal that I can understand tc-day what I did not while in the earth-life. I hold no malice, nor did I ever against any one; but I feel that there is much good that can be brought by throwing the main influence around others, that they may feel truly they have something more to stand upon than the judgment of man; and with that purpose in view I have come here to voice a few sentiments. I will say that I have got four of my own family with me in spiritlife. I have found the long lost one in spirit; one dearer to me than all others left home and never was heard of again; but I would like to say I have found her in the spirit land. I want to have this sent out, because it has many times been questioned; we are together now: only a little while more, and we will all be on that spirit-side where there is no sorrow and where there is no misunderstanding. Oh, what a glorious thing it is!

> Oh, there is so much to be done-so much that ought to be done-that it seems we have but little time to do it in. I hope my letter will be received. May God bless us and direct us and take care of us, that we may live to the best of our understanding! While I was not a Spiritualist in one sense of the word. I did know that my mother in spirit helped me while in earth-life, and it was because of that that I was not entirely ignorant of these matters.

There are so many times we see things that we do not understand; if we could see them as we see them now to-day, we should note that there is a wiser purpose in them than we are aware.

get an opportunity to voice a few of my sentisince I was liberated, so many have come to me, that for the benefit of those who are with P. H. Bradbury of Fairfield, Me, is not dead. I want them to know that I have met so many,

There is one with us who was loved by all, and that is Dr. Ware; he wants me to say that he is still carrying on the camp meeting, and to an endless continuance of existence in the we are having a more glorious time with our next state to the present, but so true is it that camp-meetings here on the spirit-side than we we only see a little way ahead, and it is desiradid while on the mortal-because on the spirit- ble that we should concentrate our energy side we work together, we work for humanity, and we work for love-they will know what I mean! I want them to know that we are working with the earth ones, and they will see in the life beyond the success in the spiritother worker of our "Maine" force, showing to the friends that we are all together: Dr. Emery is of Glenburn, Me.; we are still striving, and have got the Indian element with us. Thanking you, friends, for permitting me to express my thoughts in this letter, and hoping that the earth ones will translate the meaning aright, I will say, Good morning.

#### Messages to be Published.

March 6.-Edward C. Spooner; Mary E. Walker; Stillman Morgan; Mary Ann Richardson; Sidney Howe; Frances Miller. March 13.- Washington Nelson; Isabel W. Bell; Capt. Thomas Potter; Mary Ann Fitzgerald; Lafayette Bishop; Sarah Wilson; "Wildflower" and "Binebell" to their me-dium. dium. March 20.-C. H. Stone; J. D. Ford; Mrs. Wi'liam How-eli; Thomas A. Doyle; Margaret Smith; Charles Wood: Edward Bharn. March 21.-Thomas Dowling; Nancy L. Weymouth; Nellie M. Miller; Eldridge Cheney; George Whitney; Annie Thompsoa; William Carroll. April 3.- Albert G. Towers; Louise L. Walker; Eddle White; Mary Morgan; Robert McKenny; the Guide, for Joseph Beals.

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



## W. J. COLVILLE.

QUES.—[By S. T. Taylor, Baltimore, Md.] 1—Referring to the doctrine of reformation: If a spirit after being born into a higher life is again incarnated, or

employ when seeking to designate changes in state of expression,

There is always a "next world," but this is by no means a final world.

In our next state, whatever it may be, we shall realize all we anticipate, and all we deserve. When that state is over for us we shall go on to another state, which will in its turn be our next world, and so on indefinitely, perchance FOREVER.

It is only a weakness of human vision which causes the majority of people to look forward upon what is immediately before us, that we are unable to clearly perceive what lies before us in the far distance.

These words are ever applicable to the spirit's endless progress, "What thou knowest not now, thou shalt know hereafter." and as we must learn our lessons, and take our forward steps one by one, there are no means whereby we can grasp the entire circle of a life's experiences.

Whenever we are preparing to take a step onward in any direction, we shall feel an anticipation of something that is coming; that anticipation will be dim and vague at first, but will grow clearer and brighter as we approach the change.

We are always being gradually prepared for what is to follow, and as the performance of the duties attaching to one state constitutes the only efficient preparation for the state next beyond, it is ever true that sufficient unto the day are the burdens thereof.

In the spirit spheres there are all conceivable states of existence; all imaginable relationships and occupations, and to those who are now actively engaged in them they may appear endless, but periods are reached when the law of attraction summons the spirit on to other fields of work, and to other phases of expression.

In reality there are no retrogressions, though there are valleys to descend as well as hills to climb in the ceaseless march of the tireless spirit through the cycles of eternity.

Whatever we really desire we shall assuredly fulfill.

## The Anniversary. [Continued from second page.]

contrasted Spiritualism, as we know it, with that of earlier times. A conference was held in the afternoon pre-

vious to the Lyceum exercises. Our Lyceum has held continuous sessions since 1864. The Conductor, Mr. Robert Coffman, and the Guardian, Mrs. Fulmer, spared no pains to make the occasion one of note. The recitations by the members of the Lyceum, together with the singing, as well as the instrumental music, reflected great credit on all taking part. Mrs. M. E. Cadwallader delivered a short ad-dress upon the origin and growth of Lyceum work, especially in connection with the Phila-delphia Lyceum. The hall was filled with those interested, and the beautiful badges of the members called out many words of praise.

At six o'clock another conference was held, under the championship of Mr. Munn, who presided at all the conferences of the day. At 7:30 the evening services commenced. There was not a vacant seat in the hall, and the floral offerings to the arisen friends were many. After singing by the congregation, Mrs. M. E. Cadwallader recited a poem written by her for the occasion. entitled "A Message from a Spirit Child," which was loudly applauded, after which the choir rendered a beautiful selection. The address of the evening by Mrs. iom-the Orienting Glory of the Nineteenth Century," was appropriate to the occasion. In discoursing upon this subject the speaker gave a brief synopsis of the remarkable progress that has been made in inventions and discoveries in the century which is about to pass into history, and said: "When the impartial his-torian shall write the history of the nineteenth century he will say, 'Another era has come to mankind,' and add the crowning glory of the nineteenth century was the discovery that it was possible to communicate with those who had passed from this, to a higher plane of life. Besides this all other discoveries pale into insignificance. At best they deal with the material things of life, while Modern Spiritualism deals with the tenderest emotions of the soul. appeals to the higher nature of man, and calls out all that is best in him, because it restores to him those whom the world in its blindness calls dead." After another selection by the choir Mrs. Minnie Brown, one of our local mediums, whose ministrations are so well received everywhere, was introduced to the audience. Mrs. Brown spoke of the custom of holding a flower service for our arisen friends, saying it was like a benediction at the close of the Anniversary services. Briefly referring to the many who have passed on from the Association, and to the special significance the day had for us as Spiritualists, she took from the table the flowers, and in a manner which carried conviction to all present, gave the messages as they came to her from the loved ones who had gathered in response to our welcome. Only those who have been present at one of these services can appreciate them. As one message after anoth-er was given to the friends assembled and recognized by them, all felt that Spiritualism was worth all the persecutions we had to bear for its sake. With Pheebe Cary we too might say, in the words of her beautiful poem:

#### Mary Ann Green.

Good-morning, Mr. President. Oh! I feel so happy this morning, because I was informed, as I drew near to this circle, that I could speak a few sentiments, but I hardly know how to put them together. The spirits that are around me have advised me to talk to you just as I would to my friends if they were talking with me; so it is under their direction that I desire to reach those near and dear to me in earth-life. I have got a dear companion in the mortal who do n't believe in Spiritualism-in fact, I have no one that really believes in it-and I am so anxious because he is not doing just right. My deathas he termed it, was such a blow to him that he is not taking good care of himself since, and he has moved from one place to another so much that I do n't feel happy. I also left two dear little children, but the children are not with my husband. I cannot see them with him, but feel them, as I look from my spirit home, with my sister Annie. I want Annie to keep them. I want her to know I am not finding fault, but would like her to open the door so that I can speak to her. When we are on the earth we all belong to different churches, and our church is much to us. I was a Catholic when I was in the body, but my husband was a Protestantso you will see where the difference comes. I thank God we have no special religion in the spirit. We have to be as the Father would have us, and live our lives out.

I have been wafted back through the strength of mother love to my children, and I know that they are well taken care of. I want the one I love to feel that I have not left him. I am still with him, and, although he may roam from place to place, I will go in spirit with him. I will send this, hoping that the good angels will many times if I suffered when the spirit sepalead him to a consciousness that he must take | rated from the body, or if I was conscious that better care of his physical tenement. Oh! I am so anxious, because he was so good to me while I was in the body.

My name is Mary Ann Green. My husband's name is George W. Green, and my sister's name is McCabe. Mother is in the spirit life with me, and so is father; I have met Rosa, too. My home-my own home-was in Philadelphia, Penn., but my sister and my children are here in Boston; my husband is in Chicago. I trust that some influence will go to them, that they may know I am still active and conscious of my life in the spirit, and also have an interest in those in the body. I would like to say-although it may make some one feel badly-I would like to say to William (that is my brother), I freely forgive him. He will understand it, if he gets this message.

#### Ellie Kimball.

They tell me you let little children come in sometimes, and I want to send a letter to mamma and papa.

I was only a little bit of a girl, but my sister comes with me that was older, and they tell me if I will try and send a letter to mamma they will help me to tell you what I wish to say. I had oh! so many pretty things in the earth-life. I want mamma to know that I come now and play with my dolls, even if she has put them away; I want mamma to know that she must not feel so bad when we put our arms around her neck, and want a kiss for good night, for when I do that she always cries, and it makes me cry. Nettie (she is my sister that is with me,) went to spirit-life before I did, and she was a good deal bigger and older, but she | years. I have an interest in the progression | have made to those on earth, that if I could | on earth that it is not always the best term to

## Harriet Williamson.

What a beautiful morning it seems to be on earth; it is hard work sometimes to really believe I am out of the body, because the two spheres seem to be linked so closely together that I can hardly feel certain that I am gone. I want to tell Mary that Lucy woke me upthey are two of my children.

I was called out of the body very suddenlyalthough I knew my end was near, because I felt that I had fought out life pretty well. I want to say also to the aged companion I have left, it is only a little while and all will be well, because the change of death is beautiful; it is like one sweet, beautiful sleep.

I have left behind me on earth many that loved me; I want Charlie and Thomas to know that mother is with them just as much as she ever was in the body. I would like to say, the long lost wanderer that I mourned so many years, the brother that I was unconscious of while in earth-life, whether dead or alive-I want to say to Joseph that Albert is now in spirit, and it will decide all anxiousness. I have got many dear ones that have wondered so I was going. I was not conscious after I got out of the body; when they moved the body from one room to the other I then became conscious that truly the spirit had separated. While all the confusion was going on I was in a sort of dazed state, could not feel, and could not understand why they should make such a fuss over me. When Lucy stepped up, and mother, and many of them gone before, I realized that there was a reunion! Joy on one side and sadness on the other! I want to say to those in earth-life, Be joyful, do n't be sad, do n't carry on that long face that you have so many years taken up because one particular friend is called to the higher plane for the better.

I do not want any of you to submit to the old(day customs, for I see now things so much different than I did before, that I feel happier. I speak of this, for I know they are very apt to wonder how I would take it, so I will say to you, my friends, I am happy, and will be more so when papa comes here, because I miss his companionship as much as he misses me. Tell William all will be well. I want to say that my name is Harriet Williamson, and my husband's is William; our residence or our home was in Meriden, Conn. I shall also be known in Boston, and I have got one boy in Colorado. Say I want them all to know I am well.

## Captain William Hills.

Friends, I have not traveled quite so far away from home as some of the spirits who have preceded me; I am perfectly at home in | out anything of the requirements of law. Now | them so, though the word death has so gloomy Boston-for I lived in Malden (a suburb) many | I have been brought here by a promise that I | a sound and so ominous a significance to many

## Dr. John Clough.

Good-morning, Mr. President. I have come in this morning in answer to a promise. It has been requested by some of my friends that I should try and communicate sometime through these questions? this channel-that is, they have not asked me to communicate through THE BANNER, but I have heard them say, "I wonder why none of my friends ever come through that Message Department." I thought this morning that as give them to understand that I have been around, and heard what they have said. I have got a dear companion in earth-life, and father is in spirit with me; mother is still in earthlife, and I have many friends, but this letter is not so much for the benefit of my mother as it is for friends that do not believe the spirit returns. Mother does.

While in earth-life I was very active, as I was a physician, not what the physicians call magnetic, but of the old school, I believe you would term it, though I had great magnetic powers, which were unknown to myself. Having great ambition, perhaps overdoing, the result was my friends to know that I am still ministering to them. I have still an interest in all, and to the magnetic current that I throw out, and they would feel better.

There have been some changes in our home since I passed out, and others have joined me, but I would say we are all happy when together. It is seldom that we are appreciated when we are in the earth-life, but it is after we pass given us.

Say that John Clough of Bangor, Me., is still active, and has an interest in the welfare of Clough," Mr. President, because I always had now.

## [Received Jan. 10, 1896.] Mrs. P. H. Bradbury.

Good-morning, friends. I hardly know how to express myself, because I may review some of my experiences while on the earth-plane, and my consciousness of these communications while in the body. While in the mortal form I used to take great comfort in reading communications that were voiced through the various lishment-and I have oftentimes thought why there were not more who came through the desirous of hearing from them; but, friends, this morning I have come here to not only say been brought to those I love in mortal life, and sciousness of spiritual kindred. they have heard my voice repeatedly through come are of the far distant-seem so far from when they are in the body, some people think that spirits can do most anything that they can do, and come at the call at all times, and

enters into and animates another human body, does or does not that involve the actinise of a spinistic the spirit world? Is there not one spirit less in the spirit-world after each reincarvation? 2-If this be true, does it not prove that in the other world there are life periods and death periods there much the same as in this present world? What say your guides to

ANS. 1.-Those who most persistently advocate the doctrine of reïncarnation as suggested by our questioner are not always fully explicit on the points raised by the above question, and though we do not presume to possess the abileverything was calm and peaceful. I would try ity to fully elucidate so great a problem, espeand send them just a little message, so as to | cially within the narrow limits of an answer to a question, we will do our best to make our meaning plain.

> The first point which seems to need clearing up has reference to the spirit-world as a locality, while a better idea thereof is gained by considering it as the inner side of all worlds and yet limited by none.

The spiritual realm is simply that territory which is unseen by fleshly eyes and unperceived indeed by all the external senses.

We are all of us conscious at times of two distinct planes of existence. We function alternately if not simultaneously on two planes of expression; therefore it is quite comprehensithe body could not retain the spirit. I want | ble to all who are in any degree clairvoyant or who have enjoyed any clear communion with spirit-friends, that we may be quite at home in would like to have them become more subject | the spiritual state, participating in the occupations common to that plane, when we are asleep in our relations to the physical.

There is a far more intimate connection between terrestrial and super-terrestrial states than most people imagine, and with the rapidly increasing sensitivesness of large numbers of people all over the world, which is a characterout that we know how much attention was izing feature of the incoming era or new age now dawning, the seeming chasm between the so-called two worlds will be greatly bridged. During our earthly embodiment it is usually the earth ones. I would put down "Dr. John | the case that, during the day hours and amid scenes of external activity, spiritual relationthe title, and I presume they will look for it ships and associations are but little known. but this lack of conscious appreciation of them

by no means proves that they do not exist. Many of you are quite unknowing to your spiritual relations as they actually exist, but all the while your guardian spirits know all about you, and are thoroughly cognizant of your doings.

A reïncarnation would not necessitate the same sense of loss in spirit-life as the change called death occasions on earth, because knowl edge in the spiritual world concerning life and instruments that have spoken from this estab- | its persistence is much clearer than on earth. Even supposing that it is known in the spiritrealm that a certain soul is going to do a cerspirit-medium-why they did not also come to | tain piece of work on earth and fulfill a term of the oldest and dearest of those who were so service there, so great is the confidence in the abiding character of spiritual relationship that no more than a recognition of a change in ex. that my work is not done, but lately I have pression for a time could ever come to the con-

We wish to emphasize the following propoothers who search this valuable paper so many sition: We are all in spirit-life, but we are not times; and they seem to think that those who all embodied physically; therefore, the spiritworld cannot lose a denizen if one of its popuhome that they don't get the comfort out of it I lation temporarily assumes a robe of flesh, would desire; it seems, Mr. President, that though the earth does lose (at least on its outward side) one of its inhabitants whenever an earthly dress is laid aside.

A. 2.-In all worlds there are life periods demonstrate to them without question-with- and also death periods, if you choose to call "Oh! world, you may tell me I dream, I rave, As long as my darlings come to prove That the fet of the spirit can cross the grave, And the loving live, and the living love."

Especial mention should be made of the sing-

ing of Mr. C. L. Smith, which was one of the sing-features of the day. A special appeal was made at the evening session as to the duty of Spiritualists to support the papers published in the interests of Spiritualism. Many of those present said that it was one of the days long to be remembered and all idened in the doing to be remembered, and all joined in the closing song, feeling it had been a benefit to be pres-ent at this celebration of the Forty-Eighth Anniversary of Modern Spiritualism.

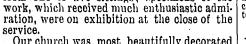
CORRESPONDENT.

#### Lockport, N. Y. To the Editor of the Banner of Light:

March 29 being the last Sunday of the month, also the last lecture of Mr. Oscar A. Edgerly's engagement, the society improved the occasion to celebrate the Forty-Eighth Anniversary of the Advent of Modern Spiritualism-the grandest light which has come to this world of ours. We had a goodly number present during the day meeting, which was made one of social con-







with evergreens, flowers and American flags. A large audience attended, and even standing-room was at a premium. It was a scene long to be remembered by those who were fortunate

held at the home of Mrs. Maria Decrow. For years this has been a gathering place of the faithful, and many seasons of spiritual communion have been enjoyed there.

Early in the afternoon guests from Rockland, Rockport and Camden gathered beneath the hospitable roof to celebrate the Forty-Eighth Anniversary of the Advent of Modern Spiritualism. Mrs. William P. Simonton of Camden, whose mediumship has given comfort to many mourners for nearly forty years, was a welcomed and honored guest. Though in failing health, the communications through her have lost little of their old time strength, and several spirits were able to manifest their undoubted presence and give characteristic messages.

Mrs. M. C. Smith of Rockland gave an invocation and read an original poem, written for the occasion. [A copy of this poem, written for received, and it will be printed hereafter.— ED. B. of L.] Mr. F. W. Smith of Rockland read an able essay on "The Power of Unseen Forces." Various manifestations of the un-seen spirit.power were given, and a most sat-isfactory and enjoyable evening ushered in an-other year of snitual progress. other year of spiritual progress.

To the Editor of the Banner of Light:

Special services commemorative of the Forty-Eighth Anniversary of Modern Spiritualism were held in the A. O. U. W. Hall, St. Paul, by the First Spiritual Alliance.

Prominent local media participated in the morning and afternoon programs, making the

defense of the claims of Modern Spiritualism. Mrs. S. M. Lowell spoke in the afternoon,

spoke.

Walter Howell spoke to seven hundred people who packed the auditorium, Mr. Grumbine dis-coursing on "Modern and Ancient Spiritual-ism." Mr. Howell gave another excellent lecture. Both the speakers held the attention to the end, and won outbursts of applause. The audience said they never heard such inspiration before.

The hall was beautifully decorated with potted palms, ferns, flowers and choice white and red roses. The music was excellent.

To the Editor of the Banner of Light:

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The First Spiritualist Society celebrated the Forty-Eighth Anniversary of Modern Spiritualism in a fitting manner on Sunday and Tuesday evenings, March 29 and 31, at the home of J. P. M. Peck.

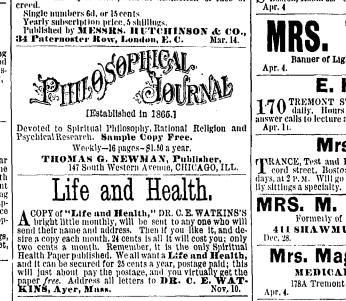
Owing to sickness we were disappointed in having Mrs. Parker of Phœnix to speak for us, as was expected. On Sunday evening Geo. C. La Fontaine of Fulton entertained us by speaking and giving tests of spirit presence.

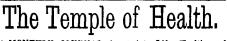
Tuesday evening a bountiful supper was

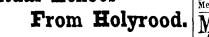








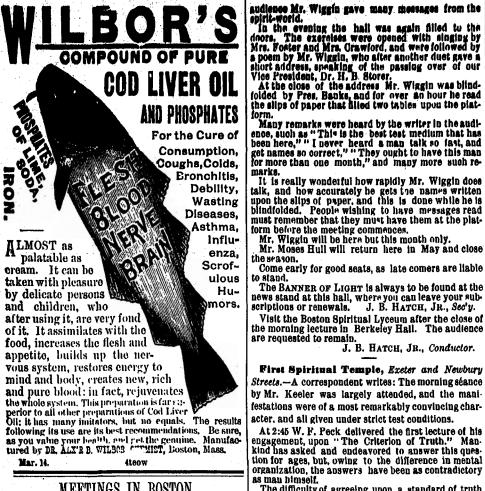




## OF LIGHT. BANNER

APRIL 11, 1896.

It cures from head to foot.



Mar. 14.

8

## **MEETINGS IN BOSTON.**

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HILFITINGS IN DUSION.
 Buston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley street. Sundays at 10% A. M. and 1% P. M. Speaker and test medium for April, F. A. Wiggin.
 Wm. H. Banks, President; J. B. Batch, Jr., Secretary, 74 Syd usy street, Swin Hill.
 The Helping Hand Society meets Wednesdays in Gould Hall, 3 Boylston Place. Business meeting at 3; supper at 6; social in the evening. Mrs. C. P. Pratt, President.
 Boston Spiritual Lyccum at Berkeley Hall, 4 Berkeley street, Swing Atternoon at 1% sharp. All are invited.
 Bring the children. J. Browne Hatch, Jr., Conductor, Albion B. Waitt, Clerk.

E. Waiti, Ulerk. First Spiritual Temple, Exctor and Newbury Streets.-Spiritual Fraternity Society Sundays, meetings for children and investigators at 11 A. M. Lectures at 24 and 1% P.M. Speaker for April, Prof. W. F. Peck. Wednes iay evenings, at 1%, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec y.

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

Ohlidren's Progressive Lyceum meets every Sun-day morning in Bed Men's Hall, 514 Tremont street, at 10%. All welcome. Oharles T. Wood, Conductor. The Ladies' Lyceum Union meets every Wednesday. Busi-ness meeting at 4 P. M. Supper at 6. Entertainment in the evening. Mrs. M. A. Brown, President.

First Spiritualist Ladies' Ald Society, 241 Tre-mont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the even-ing. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Deenbarter) Recentary. ing, A. J. S. M. Mrs. Oarrie L. L. S. Dorchester), Secretary. Eagle Hall, 616 Washington Street.-Sundaysat II A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor. Wall 880 Washington Street.-Meetings Ward 7% P. M.; Tues-

Elysian Hall, 890 Washington Street.-Meetings are held every Sundsy at 11 a. M., 2% and 7% F. M.; Tues-day at 2% and 7% F. M.; Thursday at 7%, Friday at 2%, and Saturday 7% F. M. W. L. Lathrop, Conductor.

America Hall, 754 Washington Street.-Meetings Sundays at 10% A.M. and 2% and 7% P. M. Good mediums, ine music. Eben Cobb, Conductor.

Harmony Hall, 784 Washington Street, one Figst.-Sundaysat 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, 8 P.M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 614 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 64 every night. Mrs. M. A. Brown, President.

Bathbone Hall, 694 Washington Street, corner of Kneeland.-Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2% and 7%; Yuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi-

dent. United Fellowship Wall, No. 1371 Washington Street, corner Union Park Street. - The United Spiritualists of America (incorporated) hold meetings un-days, at ll A. M., 2% and 7% P.M., and Friday at 3 and 7% P.M. Dr. George E. Dillingtam, President. The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7% o'clock.

# A fine display of Easter illies and ferns added to the interest of the day. 7:30 F. M., Dr. White presided. Mr. Greenwood's address on "Spiritual Unioidment" expressed many fine thoughts. Mrs. Guiterrez, Mrs. A. Woodhury, Mr. Wm. Hardy, Mrs. M. Sawyer, Mrs. M. M. Reed, N. P. Smith, tests and readings; Mrs. M. F. Lovering, planiat. audience Mr. Wiggin gave many messages from the

J. B. HATCH, JR., Conductor.

as man himself. The difficulty of agreeing upon a standard of truth or of morals has led many to believe that a revelation from God was necessary to settle the question, and so the history of man is a record of efforts in that direc-tion. Nearly all races and peoples have had a stand-ard of truth which they claim to have received directly from the Deity, and which was, therefore, infailible. But the same difficulty occurred here, for these vari-ous revelations were so contradictory that they engen-dered a thorough akenticism regarding them all and

dered a thorough skepticism regarding them all and caused many to doubt the possibility of arriving at the

study of the laws of our being, of nature. Natural morality consists in living in harmony with nature's laws. No moral code can be correct that comes in antagonism to those laws. The only sins men com-

days as sacred to the gods, were and are still pun-ished as crimes. Not one of them is an offence against nature's laws, not one of them would be followed by

truth.

audience Mr. Wiggin gave many messages from the epirit-world. In the evening the hall was again filled to the dnors. The exercises were opened with singing by Mrs. Foster and Mrs. Grawford, and were followed by a poem by Mr. Wiggin, who after another duet gave a short address, speaking of the passing over of our Vice President, Dr. H. B. Storer. At the close of the address Mr. Wiggin was blind-folded by Pres. Banks, and for over an hour he read the slips of paper that blied two tables upon the plat-form.

The First Spiritualist Ladies' Aid Society -Carrie L. Hatch, Seo'y, writes-met as usual, Fri-Many remarks were heard by the writer in the audiday. April 5. Meeting called to order by the President, Mrs. A. E. Barnes.

The evening's exercises opened with singing by Mrs. Carleton, after which Dr. A. H. Richardson socke briefly upon the transition of Dr. Storer. Mr. C. C. Shaw was the next speaker. He said be had been a Spiritualist ever since the days of Chapman Hall; he said, I cannot see how a true Spiritualist can live anything but a pure and upright life. Spiritual-ism teaches us that we are responsible for our every act, and if we injure another we must pay the pen-alty. altı

alty. Mrs. Weston then read a fine selection, "Married for Love." Mrs. Carleton and Mrs. Hattle C. Mason sang "No Night There," which was well received. Mrs. Clara Field-Conant then said: "I think there are none here to night happier than I. I have been isolated most of the time for the past five years, in regard to Spiritualism, for where we live in Virginia, there are no Spiritualists." She told of several in-stances where people thought she was a seulble woman until they found she was a Spiritualist. Mr. O'good F. Stiles then gave delineations. Mr. J. B. Hatch, Jr., spoke briefly, and the session closed with singing "Auld Lang Syne."

Hatch, Jr., spoke briefly, and the session closed with singing "Auld Lang Syne." Next Friday, April 10, Mr. Benjamin Loring will give a benefit for this Society, entitled "Darkest Bos-ton." He is an agent of the Society for the Preven-tion of Cruelty to Children, and we know this will be a very interesting lecture. This lecture will be illus-trated with stereopticon views. Admission, ten cents.

Hiewatha Hall, 241 Tremont street, near Eliot -A. J. W. writes: Spiritual services were held in this beautiful auditorium, Sunday, April 5, at 11 A.M.; a test and conference meeting.

N. P. Smith made an address on "Mediumship" Mrs. A. Woodbury, psychometric readings; Mr. Jones made remarks.

made remarks. 2:30-Miss A. J. Webster, invocation and testa; Mr. C. A. Twitchell made excellent remarks; Dr. Milton White, remarks and readings; Mrs. M. E. Saunders, tests, also sang acceptably. 7:30-Miss Webster, invocation and tests; Mr. Green-wood made an able address on "The Duai Life"; Miss G. H. Williams, remarks and tests; Mrs. M. E. Saunders, address and psychometric readings; Mrs. Saunders also was soloist. Meetings will be held in this hall next Sunday, 11 A. M., 2:30 and 7:30 P. M., and also a circle every

A. M., 2:30 and 7:30 P. M., and also a circle every Thursday evening, 8 P. M.

#### Rathbone Hall .- A correspondent writes: Sun

truth. The failure of the Ecumenical Councils of the early church to agree upon a criterion of truth proves the uselessness of such bodies. Many who deny a revo-lation from God, yet affirm that man has an infallible guide to truth in his conscience. That is an assump-tion with no foundation in truth. Conscience is a crea-ture of education, and compels us to do what we be-lieve to be right. Our belief arises from our teaching and environment. The criterion of truth is to be found only by careful study of the laws of our being, of nature. Natural day morning developing circle, Easter music by Prof. Pierce. Invocation by the Chaplain, Mr. G. F. Slight,

Freece. Invocation by the Chapitain, Mr. G. F. Signt, assisted by Mrs. Wilkinson, and a number of medi-ums gave tests. The circle was very harmonious, and a grand power was manifested. Sunday afternoon session opened with appropriate music by Mrs. Carleton; reading and invocation by the Chapitain. Dr. Saunders gave an inspiring ad-dress; Miss Annie Hanson, Mrs. Reed. Mrs. E. J. Peak, Mrs. West, Mrs. Saunders, Mrs. J. W. Hill, Mrs. Wilkinson and Mrs. M. Knowles, gave fine readings and tests. nd tests

abtagonism to those laws. The only sins men com-mit are against themselves and humanity. We can-not harm God by our actions, therefore there is no such thing as a sin against God. Supernatural mo-rality has always prescribed rules that could not be observed without transgression of nature's laws. In the supernatural code unbelief is the chief offence. Fallure to pray to the gods, refusal to observe certain days as ascred to the gods were and are still num. Sunday evening services opened as usual-song ser-vice, reading and invocation by the Chaplain. After a song by Mrs. Carleton, Prof. Wood made a very apa song by Mrs. Carleton, Fro. wood made a very ap-propriate and inspiring opening address; song by Mrs. Carleton; Mrs. Fox gave some good tests; song by the audience; Mrs. Wilkinson gave some grand delineations of spirits, which were all recognized. Mr. McLean answered a number of mental questions. Mrs. M. Knowles closed the meeting with a number of very fine readings. ery fine readings.

> work at our morning circle is progressing nobly. On Sunday last the hall was filled, and a number of new mediums entered into communication with the spiritmediums entered into communication with the spirit-world. Our afternoon and evening meetings were two glorious occasions. We had the pleasure of listening to the following able workers: Mr. C. Ab-bott, Mrs. M. W. Leslie, Mr. W. Anderson, Mrs. Mc-Kenna, Dr. Huot. Mrs. Sears, Miss Hanson, Mrs. Thomas, Mrs. Peak, Mrs. Hughes, Mrs. Baker, Mrs. Knowles, Mrs. Forrester, Mrs. Anderson, Mr. Heath, Mrs. Collver

The Ladies' Spiritualistic Industrial So-

ciety-S. Etta Appleton, Sec'y, writes-met as usual, Thursday, April 2. Business meeting was called at 5. The Story of Puritana.

Prof. Dixi Crosby, M. D., LL. D., who for thirty-two years was at the head of Dartmouth Medical College, belonged to the famous Crosby family of physicians, which for several generations has furnished more distinguished medical men than any other family in America. Liis father was Dr. Asa Crosby, of Dartmouth, who procured the charter of the State medical society, of which he was for thirty years a conspicuous member; one brother, Dr. Josiah Crosby, in-vented the invalid bed and the method of making extensions of fractured limbs by adhesive strips; another brother, Dr. Thos. R. Crosby, was chief surgeon in Columbian College Hospital during the war, and later professor of animal and vegetable physiology at Dartmouth College; while Dr. Dixi Crosby himself was the inventor and discoverer of various important improvements in medicine and surgery, including a new and unique mode of reducing metacarpophalangeal dislocation, opening of abscess at hip-joint, etc., etc.

At the early age of twenty-four his extraordinary skill and success in overcoming disease had already attracted the attention of medical men throughout the world, and won for him the highest honors. His greatest achievement was the discovery of an original method for perfecting and compounding in permanent form what has be-come known as his "prize formula," and which, under the name of Puritana, is legally protected.

The foundation of this remarkable medical discovery consists of simple New England roots and herbs, and the original family recipe for it has descended to the long line of Crosby physicians from their Puritan ancestors. Its peculiar vegetable composition rendered it necessary to brew it whenever needed in the early days of its history, and after the scattering of the Puritan families to remote localities, where the necessary ingredients were not to be found, many attempts were made to put it up in permanent form, all of which failed until Dr. Dixi Crosby discovered means and methods, the result of which is: Nature's Curo compounded in the laboratory of Common Sense.



It cures after everything else has failed. It cures cases that have been given up as hopeless. It cures pleasantly. It cures positively. It cures permanently.

Puritana is the prize formula of Prof. Dixi Crosby, M. D., LL. D., for over 30 years at the head of Dartmouth Medical College.

Get of your druggist this great disease-conquering dis-covery (the price is \$1 for the complete treatment, con-sisting of one bottle of Puritans Tablets, all enclosed in one package) or write us, and you will bless the day when you heard of Puritans. The Puritans Compound Co., Concord, N. II,

PLEASURE CARRIAGES, LADIES' PHAETONS, BUGGIES, WAGONS, HABNEAS, SADDLES & BICYCLES at Factory Prices. All goods guaranteed as represented and sent on ap-proval anywhere. Write at once for our 1956 beautifully Illus. Catalogue showing all the latest styles and new designs in large variety, from a ill cart to the most stylink Pleasure Vehicles. Prices in plain figures and "A" createco.ou creatimonials from every state, sent free to all who mention this paper. Wheles from fisters. Manufastures. ALLIANCE CARRIAGE CO., N. Court St., Cincinnati, O. Ilw

## MEETINGS IN NEW YORK.

**The First Society of Spiritualists** holds its meetings in Oarnegie Music Hall Building, between 66th and 57th streets, on Seventh Avenue, entrance on 57th street, we ere the BANNER OF LIGHT can be had. Services Sundays, 10% A.M. and 7% P. M. Afternoon meetings for facts and phenomena at 2%. Society of Spiritual Research.—Meetings are held Tuesday evenings, at 8 o'clock; inspirational speaking, trance and test mediumshif, interspersed with music, recitations, etc., the only week day Spiritualist meeting in New York. Seymour Van Brocklin, Chairman, P. O. Box 1907.3

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

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 r. M. Prominent speakers and me-diums. H. F. Tower, Manager.

## **MEETINGS IN BROOKLYN.**

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, Sociock. Good speak-ers and mediums. Mre. M. Evans, President.

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

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

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

Fraternity Hall, 869 Bedford Avenue, near Myrtle linstead, Medi . ..... Friday and Sunday evenings, at 80 clock, at Small's Parlors, \$77 Franklin Avenue (near Greene). Single Tax Hall, 1188 Bedford Avenue.-"Spread the Light" Bociety meets every Sunday at S and 8 P. M. Pres-ident, Mrs. E. J. Bowtell; regular speaker, E. J. Bowtell.

America Hall .- A correspondent writes: The

nature's laws, not one of them is all ohence against nature's laws, not one of them would be followed by the punishment nature never fails to inflict upon the transcressor of her rules. Altruism, the good of others, furnishes the only true solution of the problem of human happiness. The moment all men begin to seek the good of others, that moment the happiness and well being of the race is assured. No revelation from God is necessary to prove that fact. The good of all is the good of each; the good of each is the good of all is the good of each; the good of each is the good of all, is a fact as self-evi-dent as that twice two equal four. Mr. Peck's subject in the evening, "Unity in Diver-sity; or, Where is the Spirit-World?" was an in-genious argument for the reality and substantial character of the spirit-world, which he located in space. Scientists universally admit that so-called empty space is not empty, but is filled with a form of substance which they denominate ether. Sir William Thompson declares that this substance is many times more solid than cast steel, but is so elastic that the planets pass through it with no perceptible friction. This, the speaker argued, is the material of the spirit-world and canable of producing and substantial the spirit-world and canable of producing and substantial the spirit-world and canable of producing and substantial the spirit-world and canable of producing and substantiant the spirite world and canable of producing and substantiant the spirite spirit

Musice by Mr. Peak, Mrs. Patterson, Mr. Heath, Musice by Mr. Peak, Mrs. Peak, Mrs. Bishop, Wal-ter Anderson and an Easter selection, "Arise and Shine," by Prof. Pierce and C. Abbott. BANNER OF LIGHT on sale at each session.

## Ohelsea.-Spiritual meetings every Sunday evening at 1% at 206 Broadway. Mr. Geo. F. Slight, Chairman.

Week. Owing to the great increase of meetings in Boston, THE BANNER-in defense of the rights of its readers out-side 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 contin-ued as heretofore. The reports of any service sin Boston that fail to reach this office on Monday will not appear in THE BANNER of that week.

## Boston Spiritual Temple, Berkeley Hall.-

J. B. Hatch, Jr., Sec'y, writes: Sunday, April 5, when F. A. Wiggin entered our hall this morning, he must have been satisfied that he had a large number of friends in Boston, as the hall was filled to its seating capacity, and with an audience that was generous in The exercises opened with congregational singing,

as introduced by Mr. Moses Hull. This was followed by a duct, "Away," by Mesdames Foster and Craw-

Mr. Banks then introduced Mr. Wiggin, who read a poem by William H. Holcomb. After another duet by Mesdames Foster and Crawford, Mr. Wiggin said, in part:

Ladles and Gentlemen-I understand that I have been preceded by that able lecturer, Moses Hull, and I also understand that the same centieman is to follow me. Now it occurs to me that the filling of the sand me. Now it occurs to me that the filling of the sand wich is going to be squerzed pretty hard, but I will endeavor to interest you to some extent. On the Sundays to follow I shall devote most of my

time to presenting tests, and will only give about ten minutes' talk. I wish that those who desire to have bal-lots read would come with them written, and place them upon the table before the meeting begins, as moving around the hall disturbs the controls. By request of the First Spiritualist Association of Washington D. C. L bring grastings to the Boston

Washington, D. C., I bring greetings to the Boston piritual Temple.

My heart has been made glad during the last month at the increase in the att-ndance. The meetings opened with an attendance of three hundred, and closed with an audience of seventeen hundred. My mode of lecturing differs from Mr. Tisdale, but I wish I was as good as he, but as I am not, I would not give p F. A. Wiggin. I am sent here for a purpose. I shall, during this

month, try and preach Spiritualism to you. I am not criticising any of your speakers, but a good many do not touch the beart of Spiritualism. I feel that we need a revival in Boston, and I intend

to try and have one. Spiritualists keep their Spiritu-alism at home, while the Christian keeps his Bible with him all the time and every day in the week.

with him all the time and every day in the week. Spiritualism touches that phase in your life that is with you every day in the week. You will hear in every church to-day these words: "He is not here; he has risen." He whose name is spoken so often to-day said that he would return. When Spiritualism ceases to feed my soul it ceases to be my religion. Some ask why did not Spiritualism come before? Can any advanced people ask that question pow? question now?

question now? A common lot of all humanity is that one must suffer. Rebecca Nourse suffered for the Cause of Spiritualism in Salem. Others have. There are a good many Spiritualists to-day that are only Spiritualists by name, that ought not to be Spir-itualists at all. And there are others that are not Spiritualist because that here are the necessity

Spiritualists because they have not seen the necessity of it, and it is better that they keep out. We will do away with fraudulent mediumship when we do away with fraudulent manhood, and not before. When true manhood and womanhood are brought into

this world you will find a better mediumship. It is not the fault of the medium, but the fault of the times. Nature never hurries, and never makes a mistake. It is a good thing to know that men of in-telligence are becoming Spiritualists. We have a great man in Edison.

If we can take nothing with us to the spirit-world when we go, we leave more than we had when we came. Spiritualism is the most practical religion that was ever brought into this world.

What a beautiful man Jesus must have been; he did not select such followers as you would have ex-pected. Would you expect if another man like Jesus was born to day that he would go down to Long Wharf to select his followers? Spiritualism teaches that a man be manly and a

woman be womanly. That is what I like, and when such a man shakes my hand I feel it all through my body. Oh, how I like to shake hands with a man. Heaven is everywhere where harmony is, and where

Mr. Peck's subjects next Sunday will be: Afternoon, "The Science of Immortality"; evening, "God, from a Spiritual Standpoint."

United Fellowship Hall .- The United Spiritualists of America, "B." writes, having removed to the above-named spacious hall at the "South End," up only one flight, was favored with large audiences

at each of the meetings held Sunday. The hall was decorated for "Easter Sunday" with choice flowers and bunting. The afternoon services opened with music by Hunter's Orchestra of Malden -several choice selections being interspersed during the services. Invocation by Mrs. M. Irwin. Re-marks and tests by Mrs. C. A. Smith, Mr. H. B. Her-sey, Mrs. E. C. Farnham and Mrs. Irwin. An original song by Mr. Mattells. Evening services opened with a concert by Hunter's Outpost of the services opened with a concert by Hunter's

Evening services opened with a concert by Hunter's Orchestra. Invocation by Mr. Blackden. Remarks, tests and psychometric readings were made and given by Mr. C. W. Quimby. Mrs. Haven, Mrs. C. A. Smith, Mr. F. A. Heath, and Mrs. Farnham, the pre-siding officer. Recitations were given by Miss Bertha Stone and Miss Katle Butler, with music interspersed by the orchestra from Malden, which kindly volun-teered its services for the occasion, and gave a rare musical treat to a much gratified and appreciative audience.

audience. Services will be held in this hall next Saturday evening, and Sundays at 11 A. M., 2:30 and 7:30 P. M., and aiter this week there will be meetings on Friday afternoon and evening. BANNER OF LIGHT for sale.

Eagle Hall .- Hartwell writes: Sunday, April 5, the morning circle was large and full of interest. Those taking part were Messrs, Hall, James, Carr. Quimby, Tuttle, Mrs. Austin, Mrs. F. Jones, Miss

Putman. At 2:30 Bro. H. Leighton rendered stirring remarks, At 2:30 Bro. H. Leighton rendered stirring remarks, urging friends to show by their acts the beauties of Spiritualism; song by "Little Eddie"; excellent tests and readings were given by Mrs. J. E. Nutter, Mrs. J. E. Wood, Mrs. West, Mrs. S. E. Hall, Mrs. L. Terry, E. H. Tuttle, C. W. Quimby, Bro. Marston; Mr. Tut-tie rendered a fine inspirational poem. At 7:30 Mrs. M. C. Weston, President of the Indian Wigwam at Onset, rendered eloquent remarks and fine noam which ware received with appleuse. I title Halan

original obset, fouried coduct remarks and had poem, which were received with applause; Little Helen Gale sang several beautiful songs; Mrs. A. Wilkins, Mrs. Guiterez, Mrs. A. Woodbury, Mrs. J. W. Hill, Mrs. S. Gouch, C. L. Willis, E. H. Tuttle gave satis-factory tests and readings; Mrs. Wilkins sang under neutrol with great acceptance; Mr. Tuttle answered mental questions. Musical selections throughout the day by H. C. Grimes. We wish to thank the friends for the beautiful flowers received for Easter celebration.

The BANNER OF LIGHT for sale each session.

The Ladies' Lyceum Union-Mrs. Charles T. Wood, Sec'y, writes-held its regular meeting on Wednesday, the 1st inst., in Dwight Hall, 514 Tremont street. Business meeting was held in the alternoon, and the evening was devoted to "an old fashloned

and the evening was devoted to "an old fashioned circle," as is usual upon the first meeting in the month. There was a good attendance, and a large circle was formed. Mr. Hanscom opened the exercises with a plano solo, and, after a song by the audience, excel-lent tests were given by Mrs. Gilliand, who assumed the initiative, proving herself very zealous in the cause as a new and interested member of the Union. Mrs. Struct as usual was instrumental in furnish Mrs. Stuart, as usual, was instrumental in furnish-ing some of the very best evidences of spirit com-munion, with names and descriptions of individuals entirely unknown to her, and recognized as relatives or immediate friends of those present. Mrs. Lincoln gave tests and answers to questions mentally given, with valuable information and advice. The 15th inst. is a "Children's night," when an

gram will be offered.

Elysian Hall .- "L. L." writes: Easter Sunday brought a most agreeable supplement to our week's spiritual work.

At the morning circle we had the strongest developlog power manifest in our hall. Mr. H. B. Hersey, Mr. Geo. Hancock, Dr. West, Mr. Lathrop and others,

presented tests that were fully recognized. In the afternoon and evening Mr. Lathrop gave some of the finest tests he has ever afforded, clear and definice. His guides also gave appropriate addresses on the Easter of the Spiritualists. Mr. Redding and his guides also joined in very fine work, and others as-

Mr. Keeler will be with us again on the 15th The BANNER OF LIGHT is for sale at all times at our ball.

Heaven is everywhere where harmony is, and where harmony is not there is no heaven. In order to be a Spiritualist you have got to change from belief to 'knowledge. God lives in you. You must live forever. After singing by Mesdames Foster and Crawford, Prot. Banks tied a handkerchief over Mr. Wiggins eyes, and quite a number in the audience put slips of paper on the desk, and to the great satisfaction of the

over by the President, Mrs. M. A na was presided Brown,

The evening exercises were opened with remarks by the President. Remarks were also made by Dr. Harding, Mrs. Lincoln and Mrs. Kenyon. The "Black Swan Jubilee Singers" were present, and favored the audience with several selections.

Several songs were finely rendered by "Little Eddie," and "Little Flossie" McNaughton, assisted

by Mr. Mark Abrams. The date for the "Old Folks' Concert and Antiqua-rian Supper" has been changed from the 16th to the 30th of April.

The Helping Hand Society-Carrie L. Hatch, Sec'y, writes-met as usual, Wednesday, April 1. Meeting called to order by the Vice-President, Mrs. Plper.

The evening session was under the auspices of the Veteran Spiritualists' Union. Next Wednesday we will have a musical and liter

ary entertainment. Wednesday, April 15, Mrs. Jennie K. D. Conant will give this Society a benefit, and we hope to have good audience.

## Keep it Handy.

Coughs, Colds and Bronchial Troubles come on unawares, and when least expected. A dose or two of Adamson's Botanic Cough Balsam will check a cold and prevent its development. It is as good as life in-surance. Sold by all Druggists.

## CONNECTICUT.

Norwich.-Mrs. J. A. Chapman, Sec'y, writes: The Forty-Eighth Anniversary of the Advent of Modern Spiritualism was fittingly observed by the Norwich Spiritual Union, with services in Grand Army Hall, Sunday, March 29.

The Children's Progressive Lyceum opened the exercises of the day at 11:45 A. M. An interesting pro-gram of music, recitations and speeches was present-ed under the direction of Miss Eleanor Klappenburg, Conductor.

Conductor. 1:30 P. M. the services opened with the song "Spirit Rappings," by our quartet. The Chairman introduced as speaker Mrs. Jeunie Hagan-Jackson of Grand Rapids, Mich., the pleasing lecturer and poetees, Mrs. Jackson, after an invocation, and another selection by the quartet, took up the theme: "Spiritualism in its Forty Eighth Year," speaking eloquently upon the work and progress accomplished since the thry raps were heard in that humble home in Hydesville, N. Y., showing how from this small beginning had grown

vast and mighty movement. The evening address was a grand closing of the alternoon's work. A number of beautiful poems were given from subjects presented by the audience at both sessions. The quartet were very happy in their selec-tions, and the entire services were of an uplifting na-

ture. The platform was ornamented with handsome lilles and ferns: one of Mrs. Jackson's prettlest poems being inspired by their beauty and fragrance.

Mrs. Chapman adds to the above: "Sunday, April 5, Prof. W. M. Lockwood of Chicago, Ill., opened a month's engagement with the Norwich Spiritual Union, giving two lectures in Grand Army Hall.

We had been prepared to meet a gentleman of scien-tific research and scholarly attainments, but we were not prepared for the rich intellectual and spiritual least which has been spread before our auditors in the

two opening discourses. Prof. Lockwood speaks eloquently and logically upon new lines of thought, demonstrating the continu-ity of life, and the co-relation obtaining between the material and spiritual states of existence by novel and instructive experiments with physical apparatus."

Danielson .- "D. W." writes: President Barrett, of the National Spiritualist Association, has appointed DeLoss Wood, lecturer and journalist, State agent for Connecticut of the National Spiritualists' Association.

Connecticut of the National Spiritualities' Association. Mrs. Ida P. A. Whitiock will be here April 29. The meeting will be private, and the exercises consist of psychometric readings. We hope Rhode Ialand and Massachusetts Spiritu-alists will remember that the Connecticut State-Speak-er-Plan includes all three States. Please send at once to Mrs. J. A. Chapman, Norwich, Ct., just how many pledges you will give for the coming season.

Makes Pure Blood .- These three words tell the whole story of the wonderful cures by Hood's Sarsaparilla. It is the best blood purifier and spring medicine.

Heed's Pills have won high praise for their prompt and efficient yet easy action.

Test Stances are hold Sunday afternoons at 1 o'clock, 9 East inent modiums always present. Seymour Van Brocklin, Chairman.

Meetings in Yonkers, N. Y.-Yonkers Spiritualist Society bolds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, Presi-dent; Titus Merritt, Secretary.

Spiritual Research Society-Carbegie Hall .-"Sec'y" writes: The hall was beautifully decorated with flowers by Mrs. Lowher, whose individual support has made these lectures possible, and a good au-

port has made these lectures possible, and a good au-dience was in attendance. Mr. Van Brocklin presided, aud after a fine vocal selection by Mr. J. A. Donaghey, Mr. J. W. Fletcher was introduced. His subject was "Theories and Facts, or the Growth of Spiritualism "--which topic was dealt with in a characteristic and logical manner by this able and loguent speaker. Mr. Flatcher hes by this able and cloquent speaker. Mr. Fletcher has such a forceful manner and clearness of diction and ideas, that he always enlists attention. Mile. Henri sang Arditi's "Kiss Waltz" superbly; Paul Tyner, now speaking at the Church of the Met-

siah, gave a very fine and thoughtful address, and was listened to with great attention; Mr. Van Brock lin sang "Marguerite" finely, and then Mrs. Florence White (214 West Forty-Third street) proceeded to give innumerable tests and descriptions, all of which were recognized as clear and truthful. Psychometric readings by Mr. Van Brocklin brought

the highly interesting meeting to a close. Mrs. Low-

her is to be congratulated. Next Tuesday evening Mrs. Helen Palmer will speak upon "Truth, the World's Savior."

## WISCONSIN.

Milwaukee.—A correspondent writes: Services held here by the Unity Spiritual Society in honor of the Forty-Eighth Anniversary of Modern Spiritual-ism were in every sense a grand success.

The Ethical Auditorium was handsomely decorated for the occasion, the spacious platform being a perfect bank of palms, ferns, potted and cut flowers, while caught from the chandelier high overhead, and drooping down in tent-like fashion back of the speaker's chair, was an immense army flag, leaned for the day by Capt. M. Jackson.

by Capt. M. Jackson. A large audience was in attendance, and the speak-er, Helen Stuart-Richings, was at her best, delivering a truly inspired discourse from the text "Behold, I have set before thee an open door, and no man can shut it."—Rev. III., 8. Mrs. Moulton, Vice-President of the Society, followed with a few remarks under control. Mrs. Stuart-Richings gave a number of her remark-able character-readings, interspersed with clairvoyant descriptions of spirits—recognized in every instance by their friends in the audience.

by their friends in the audence. Mrs. Stillman presided at the plano, and Miss Nellie Dickenson rendered a solo in a very sweet volce. A very manifest spirit of harmouy and enthusiasm prevailed, and the feeling here is that Spiritualism in the Cream City has received a new and vigorous im-pulse from the Forty-Eighth Commemoration Day.

## NEW YORK.

Gleus Falls .- Meredith B. Little writes: Mrs. Helen Temple Brigham delivered her farewell address to a crowded house at Psychical Hall, on Wednesday to a crowded nouse at rsychical Hall, on Wednesday evening, March 25. At the close of the lecture the President of the Society, in behalf of her friends in Glens Falls and vicinity, presented her with a purse of eighty dollars as an expression of their esteem for her long continued services at this place. Mrs. Brig-ham delivered her first lecture in Glens Falls when a mere child of fourteen; her timidity necessitating her mother's presence with her on the platform. Dr. Sheridan P. Wait, a new star of unusual bril-liancy on the spiritual rostrum, followed with a short address.

addreas

An unusual interest in the higher Spiritual Philosophy is being manifested here. Mrs. Tille U. Reynolds will be with us during April.

## A Cat Worth Having.

## (Rochester Post Express.)

One of the greatest successes in the history of this country is that achieved by Boston's unique five cent magazine. The Black Cat. In seven months it has reached a sale of one quarter of a million copies per issue. The chief reason for this is that each number contains half a dozen of the most original and faceinating stories that brains and genius can produce and money can buy. The Philadelphia Call aptly says: Its phenomenal

success has already earned for it the title, "The Mar-vel of the Magazine World," and it would certainly be impossible to find in a single number of any other publication such captivating tales as are published monthly in The Black Cat. And the Boston Post pronounces it the most fascinating five cents' worth on earth.

Woman's Progressive Union.-E. J. Bowtell writes: Mrs. Carrie F. Loring is speaker for the first two Sundays of this month; Mrs. Kate R. Stiles will occupy the rostrum the following Sundays. An entertainment for the benefit of the Union is to be given at Walsh's Academy April 10.

SINGLE TAX HALL.-The usual meetings were held April 5. In the afternoon inspirational lecture and psychometric readings by myself. In the evening Swami Abhayanauda lectured on the subject of "Gnana Yoga" to an intelligent and delighted audience.

[The Anniversary exercises furnished in this letter will appear next week.]

## **Deafness Cannot be Cured**

By local applications, as they cannot reach the diseased por-tion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eusta-chian Tube. When this tube gets inflamed, you have a rum-biling sound, or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out, and this tube restored to its normal con-dition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deaf-ness (caused by catarrb) that cannot be cured by Hall's Ca-tarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. F. Sold by Druggists, 75c. Mar. 28. By local applications, as they cannot reach the diseased por-

THE SCIENCE OF

# DEVELOPMENT.

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 6th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Sciercetary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M.

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

MEETINGS IN CALIFORNIA.

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

Oskiand.—Congregation of Truibseekers meets in Ham-liton Hall, 13th and Jefferson streets, every Sunday at 3 P. X.

Iton Hall, Jein and Science in the Synagogue (one block Lectures on Spiritual Science in the Synagogue (one block distant) Tuesdays and Fridays, 3 p. M. W. J. Colville, regu-lar lecturer. H. M. Young, Secretary and Treasurer.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulus atreet. Services every Bunday 11 A.M., 2% and 7% P.M. Mirs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednes-

First Society of Spiritualists meets at Hooley's Theatre, at li A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony. Thursday, 7% P. M., Orpheus Hall, Schul Ler Theatre.

WASHINGTON, D. C.

First Society, Metsorott Hall, 13th Street, be-tween E and F.-Every Sunday, 11% A.M., 7% P.M. M. O. Edson, Pres.

MILWAUKEE, WIS. Spiritual Unity Society meets at Ethical Anditorium, 598 Jefferson street, every Sunday at 7% P.M., and Thursday at 3 P.M. J. O. Bigler, President.

davs.

day. 8 P.M.

ler Theatre.

#### DA TA TA

## YOU NEVER CAN TELL.

You never can tell when you send a word Like an arrow abot from a bow By an archer blind, be it cruel or kind, Just where it will change to so. It may pierce the breast of your dearest friend, Tipped with its poison or baim; To stranger's heart in ille's great mart It may carry its pain or its calm.

You never can tell when you do an act, Just what the result will be, But with every deed you are sowing a seed, Though its harvest you may not see. Kach kindly act is an acorn dropped In God's productive soil. Though you may not know, yet the tree shall grow And shelter the brows that toil.

You never can tell what your thoughts will do You never can ten what your thoughts will do In bringing you hate or love. For thoughts are things, and their airy wings Are swifter than carrier dove. They follow the law of the universe-Each thing must create its kind-And they speed o'er the track to bring you back Whatever went out from your mind. - *Rula Wheeler Wilcox*.





BY J. CLEGG WRIGHT.

THIS great and good man has laid down his tools, completed a part of his life work, and gone home. There is something es pecially interesting about his life and character that must be ever valuable to the world, and the like of which is not seen every day; he was a veritable man here amongst us, with real power developed in him to stir the world and to achieve what his hand and heart set to do.

He has left us, just when we needed him, and when he had begun truly to divine the light and work that were in him, to accomplish his true mission here. Alas! does it not often befall a human life thus? Just when we get ready and fit to live and do good work for the world, we have to get out of it to do the rest elsewhere.

His was a life full of meaning; from it the wise can deduce lessons of utility, prudence, fortitude, generosity, patience, love and thrift. It was a life that began in small beginnings and ended in fortune, comfort and success.

He began life in fair but humble circumstances. His father died when he was but a child. His mother gave him her constant watchfulness and love. She was a rare mother, and she gave to her child that steady, careful character he always had throughout life. She | and the next.

light was in its infancy. He was the first man give to the world the dry plate process. He

the whole, the enterprise resulted in what may be called a gratifying success. After about one dozen of successful business years he retired to devote himself to studies congenial to his nature, among which ranked as first the new art of photography. He had for some years employed his leisure hours in painting from nature. He had the artist's eye and heart strongly developed, and he was never happier than when sugged in portray-ing nature as he saw her. in bud, stream. ing nature as he saw her. In bud, stream, mountain, wood and glen. His artis io faculty was developed by himself without lessons. He drew with accuracy and care, and put the plo-ture into perfect shape. The imagination add

ed nothing; he copied nature sternly. Forty years ago, those persons who touched the camera processes were supposed by the generality of people to be flying after a "will-o' the-wisp." How could the sun take pic tures? Too ridiculous for any same man to think of! The subject soon, however, became popular, and people became vain enough to have their nictures taken. have their pictures taken.

The rural ministry long thought that it was a mark of unchristian vanity for a person to go and have his picture taken—not at all consonant with a true Christian character; but this prejudice and folly soon gave way, and "the devil" no longer resided in the camera. An amusing story is told of an Episcopal clergyman of Cleveland, O., who read one morn-ing in The Cold Water Sentinel of a certain Daguerre, a Frenchman, who had set a man in the sunlight before a silver mirror, and that he had thus taken the man's picture. He announced this to the family at breakfast amid great explosions of laughter—a foolish person had actually claimed this! At this time this devout man only uttered the common sentiment of the people. He, no doubt, lived to see what a wonderful discovery this same Da-guerre had given to the world.

Mr. Newton in later years spent his summers at his home at Nyack on the Hudson River, most charming locality, nestled in the bosom of the most delightful scenery in the country. Here he without stint indulged his taste in photography. Every spot that pre-sented to his eye a picture he took it. On sun ny afternoons he would saunter forth, with tripod in hand, to take the sweetest bits of water, landscape and mountain that the locality could give. He snapped at limpid rivulet, the rocky bed of winter torrents, the gorgeous skies, the dim mountain outline, the Catskills, and the sleepy river on which Hendrick Hud son sailed with enraptured eyes in the days of old. These mountains, these ancient land marks of the world, had a fascination for him; his delight grew as he neared the Palisades.

At the time Mr. Newton came to reside as a business man in New York City, his mind was imbued with a strong religious fervor. He had been religiously trained from his youth up in the Wesleyan Church; but about this time he began to look at religious questions with a wider range of vision than could be permitted in the narrow confines of that church.

He made the discovery that the principles of science had too wide a range and influence to

permit an acceptance of dogmatic theology. The vigorous and solemn dictates of reason led him to train in a more liberal atmosphere. He looked round for a people more in harmony with his thought and tastes. The Rev. O. B. Frothingham was in New York City speaking at that time, and in the thought and grace of this man Mr. Newton began to take a lively and sympathetic interest. This teacher was a broad, liberal, generous thinking man, just calculated to meet the needs of Mr. Newton. He had just awakened from that profound sleep of faith into which a young man of devout dispo-sition can fall. His mind was aroused. Life had new charms. The world touched his soul as it never did before. There was beauty in all things. The sky, the mountains and the sea touched his intellect and heart with a new jov. The old conditions of life had passed away. It was in no common sense that he was religious. Forever on, his life was the beautiful and the

true. That was his religion, and it is the best. While Nature presented to his eye the beau tiful, it also presented to him the tragedy of death. His father died when he was young, and heaven contained a tenant he loved and wanted to see. His heart knew that humanity wanted to bridge the chasm between this world

he and his wife became interested in Spiritualhas been called the father of that process. For twenty years he has been the President life. He had found something that he wanted -evidence that the departed loved ones lived in another world. He was a Columbus seek ing for that New Land-the land of the soul He was alive with thought. The air is breath-

He held that a medium or a sensitive, when under the control of an idea or an inspiration, given off by a spirit or person, could not justly be held responsible for word or deed uttered or done while under such control or condition. Always where mediums were concerned he put a great deal of tenderness into his judgments and justice; but the wrong-doer found no more uncompromising foe. It must be conceded that the idea of moral individual responsibility involves the power to freely accept or reject. Where this freedom does not exist, there can be no ability to choose, and therefore no sin.

If spirits can control mortals, and I know they can, and if mortals can act upon the men-tal states of mortals by the exercise of psychi-cal force, and I know they can, I have the con-viction that the intelligent spirit or mortal controlling the medium is the mean set of the set of the set of the controlling the medium is the mean set of the set o controlling the medium is the morally responsible party, and no other—or the idea of control itself is given up, and mediumship cannot be the channel of inspired truth. When his mind doubted the truthfulness of a

mediumistic fact he would try the experiment again. This is the power that tells, and wears away all obstacles and difficulties. He held to the conviction that he had settled the problem of materialization. His doctrinal chemistry had led him to believe that matter was a mode of motion in a universal ether, of which spirit was another mode. The recent discoveries are in a line with this opinion, and serve to give it greater force. The ability to photograph the skeleton of the hand is demonstrative of the theory. There was a charm to him about the idea of passing matter through matter, and that which seems to the ordinary mind ridicu-lous, to him seemed within the range of scientific demonstration. He often photographed through an opaque body of colored water an object that could not be seen by the eye, and reasoned from this fact that there were lightrays that could penetrate solid bodies, and that the tangible objects around are but so much force acting persistently upon the senses. He was thus prepared to launch upon that du-bious sea of spiritual materialization with some prepossessions in its possibility, just as some scientists have had, and continue to have, an

opposite prepossession. To successfully carry out his experiments upon this subject he caused to be made for his use a wire cage in which to put and absolutely secure the safety of the medium from perpe-trating fraud upon him, and to make the facts obtained so strong that the skeptic would have more difficulty in denying than believing them. He found only one or two mediums willing to submit to the conditions he demanded, though he solicited a great many of that phase to come to his assistance. This fact in itself cannot be justly construed that all mediums that declined to sit in the wire acce were frequency. to sit in the wire cage were fraudulent; this is not what I mean by any means to assume. Many mediums are too sensitive to stand the strain of such conditions, and are therefore justified in declining to submit to them.

Mr. Newton was clear in his mind upon the ethics of mediumship. He understood that a medium may be a good and worthy person, but that the moral qualities of the medium are not the subject of investigation, but the psychic power only, so that a person may be a good medium and a bad character morally; a person may be a good character morally, and a very poor medium. Facts and character, if possible, it is desirable to have together, but the facts are what the mind stands in need of-facts alone can be valuable in an investigation like

this. To thousands of persons in this country materialization is a fact as well established as any fact in any of the sciences. Mr. Newton's anxiety was to have the tests of such a charac ter that the coming of the spirit should be demonstrated by bolts and bars, and the evidence not dependent upon what the eye sees under very imperfect conditions of light, which seem necessary for the production of the best phenomena.

A scientific man should hold no prejudices. He should never decide a thing to be "so and so," unless he knows, and can make another man know, too, from the same facts. A true scientific man will welcome new facts whether they conflict with his previously pet theories or not.

My mind admired and my heart loved this man. He was my friend. His home has been my home for months at a time during recent years. I have watched him work. Together in In scientific discovery he made his mark. When he had made as much money in business as he thought he would need, he turned away to the quiet and delightful study of art that time the art of making pictures by sunlight was in its infancy. He was the first man light was in its infancy. He was the first man light was in its infancy. slowly grew out on the plate, just as if some secret power of intelligence was at work pushing out the lights and shadows; but no-it was the mechanical process of those chemical elements of which the mind knows so little. Then the momentous question would come: "May not all the phenomena of Nature be the product of the same silent, mechanical chemical elements, working under different environments? In the history of the human race, in every age, a few men stand out as lights and leaders of men, around whom events and great epochs turn. The brain and hand of a single man, sometimes, have reared the fabric of an emvire, and created the glory of a throne. Alone at times, a thinker from his cell and mountain solitude has sent abroad new thought, and planted the seeds of a new civilization. How-ever, in the authentic history of Time, we have but a few such men to honor. The man who has given to the world new truth and great discoveries of the capabilities of nature, that are of enduring use to mankind, is an immortal benefactor. Henry J. Newton was one of these. He had no fear of man; in danger he had courage, and in bereavement fortitude. He was no timehome has been my resting place, more even server; he never betrayed a trust; he followed than my own. First we became friends, and truth without a selfish end. He was a brave man because he dared to change his opinions. first that greeted me on American soil. One thing in his life was very fortunate: Mrs. New-as well as thought. He was firm without arrogance, and kind without vanity This man was of that mold and make to cause the wise and good in heaven to seek his

## The Clock Struck Seventy-Nine.

To the Editor of the Banner of Light:

PRIL 5 has brought me to another milestone on my pathway to the Land of the Leal-the home of the spirit, the sphere of relinions after the separation of death-to the Temple of the Ages, where

" The mortal history of immortal man

Shines, pictured on its time-revealing dome."

I am reminded of the truth of the old adage, tempus fugit," time speeds, for the rolling years seem to shorten as they carry me along. The echo of the pealing bell of seventy-eight has scarcely died away, before it greets me again with its sweet but sonorous notes an admonitory seventy nine-so much nearer the end of my mortal journey, so much nearer beaven. Not that fabled heaven, of golden streets and a great white throne surrounded by saints, once men, foreördained from the foundation of the world to be the elect of God -a few, permitted by an arbitrary decree, to enjoy eternal happiness, through no merits of their own, but through the efficacy of Christ's blood, to be shed specially for their benefit, occasionally permitted to peep over the battle-ments into hell, with its fiery flames filled with writhing souls, the horror of the scene enlivened by an eternal chorus of shrieks, groans and agonies.

All this predetermined when the saints were elected and set apart as monuments of grace and ministrants to God's glory. No such heaven as this, nor its counterpart, a bottom-less pir, crammed with God's reprobates. The myriads who, since life began, have played their part on the mortal stage, having wrought out their own salvation, poured out thought or blood to cement the brotherhood of the race, will people heaven as angels of light, of beauty, of harmony, of gladness, of worship, of strength, ever striving to bedew the earth with

"The infinitely beautiful, the good, the true."

As I peer into the mists enveloping the river I soon must cross, such is the vision dimly shadowed forth, bidding me bide my timelabor and wait till the fullness of time shall come, and my mortal career end with the translation of my spirit to paradises of celestial thoughts.

During the year the "reaper" has been busy a goodly number of old friends have passed be yond the veil. Indeed, I am almost alone. I go to my native town, there is a mighty vacuum; strange faces are on the streets, the old homesteads where once I was warmly wel-

comed are tenanted by aliens. Of my immediate family all, all are gone save my mother in law. She yet lingers, nearly ripened for her translation, and any day I may be called to pay the last offices to her mortal I know there is a mansion for her in heaven for sedulously and tenderly she smoothed the pathway of my father as he wrestled with the infirmities of age incident to an active, laborious life. When she shall have joined him, the word home will be obliterated here, and home will be transferred to the beyond. I am be ginning to feel like a stranger in a strange land.

I am conscious that the physical is weaken ing, but my hopes and aspirations, sense o duty and the conception of the needs of the hour, are stronger than ever. I realize the falsi-ties which have swayed the past, but they are less potent than they were.

The dogmas of orthodox theology, which for ages were a nightmare on the intellect of the world, are losing their hold. The omens indi-cate that a better day dawns. A sifting process is going on; men are beginning to learn that chaff is not wholesome grain. So they are winnowing out the chaff. As Spiritualists we are ready to take advantage of this distrust of the old, the earnest yearning after the new, a omething better, more exhilarating, more uplifting?

There is, in human affairs, a law of progress. Out of this law Spiritualism was born. The ages were in travail with it, but it could not be born out of time. It waited till the fagot ceased to burn, the headsman's axe became dull, the dungeon door shut and sealed. At length events fruited in liberalism and independence of thought; the pastor lost his pressummoning the world to investigation and free inquiry, to a search after the truth, that through its philosophy it may vivify the world's thought, and all institutions. It is capable, if rightly directed, of doing this, for it is a reformatory lever of immense power. Shall these, its possibilities, become actual verities; shall it have full scope and do the work intended by the spirit-world, when it produced the rap at Hydesville, following vith a series of manifestations of wide significance-all a positive testimeny to the continuity of life and the immanence of decarnated spirit?

# It men, when Wroor beats down the Right, Would strike together and restore it-If Right made Might In every fisht. The world would be the better for it."

I am now on my life-march to the sightleth mile stone. Shall I reach it? I hope so, for I see there is work to be done. I feel that there is work still for me; that there are in my quiver arrows to be shot at bigotry and wrong, for when I lay down the burden of life I wish, ere I close my eyes to the scenes of earth, to see that I have done all I possibly could to leave the world brighter and hetter. I have see that I have done all I possibly could to leave the world brighter and better. I have never come up to my ideals; circumstances were against me, blocked my way, but in the beyond perhaps I can make up lost time, and send out my thoughts to aid the great revolu-tion now under way. It will be accomplished in due time, for the crystallized dogmas and creeds of the ages cannot be shattered with a single blow. Time is the universal solvent, so lat us work on heavely whether here or over let us work on bravely, whether here or over

there. Good friends, I have had my say. If in the flesh when I reach the next goal, you shall hear from me; if in the spirit, I'll try to find a way and tell you what I may have found, and the outlook from my new position-

Where nature's laws are the guide of the soul, Liberty only our footsteps controls; Where harmony lulis all strife to repose, And life with eternity only shall close; The universe broad the field we explore, And spirits congenial are near evermore. To the brotherhood, the world around, I extend my greetings in paternity of spirit. Let

> " Be walting and watching The signs of the times, And daily keep warring With prevalent crimes. The evils will lessen With every stout blow; The brighter the weapon The weaker the foe."

Fraternally, Providence, R. I, WILLIAM FOSTER, JR.

Legend of the Trailing Arbutus.

Who of us does not know and love the dainty arbutus? Many of us have tried faithfully to transplant it to our gardens, but it does not bear petting, and our efforts always have, and probably always will, end in failure.

In the piney woods, where it is hidden from the glaring sunlight, it wastes its loveliness. There is an old Indian legend about the

origin of the arbutus that will interest all lovers of the dainty Mayflower, the first flower of spring.

Many, many moons ago an old man lived alone in his lodge in the forest. His hair and beard were long, and white as the drifted snow. He was clothed in furs, for it was winter, and snow and ice were all around, and the winds whistled drearily through the forest.

He had no fuel to keep his fire burning, so he went about disheartened, searching under the snow for pieces of wood to keep him from he show for pieces of wood we be he him how by his dying fire and cried aloud to Mannaboosho to save him, that he perish not from cold. The wind blew open the door of the lodge,

and in came a beautiful maiden with large, sparkling eyes, cheeks like wild roses and hair

that swept the ground as she walked. Her hands were covered with willow buds, and her clothes were grasses and ferns, her moccasins pure white lilies; and as she breathed the air of the lodge became warm and mild as a day in springtime.

The old man welcomed her and said: "Daughter, I am glad to see you; my lodge is poor and ter, 1 am glad to see you; my longe is poor and cheerless, but it will shelter you from the storm. I am Manito; I blow my breath and the rivers stand still. Tell me who you are?" The maiden only answered, "I breathe, and flowers grow on all the plains." The old man then said, "I shake my white backs and moor covers the ground "

ocks and snow covers the ground." Again the maiden replied, "I shake my curls

and the warm rain falls from the clouds." The old man said, "I walk about and the

leaves fall from the trees at my command, ani mals hide in the earth and the birds fly away." The maiden replied, "When I walk about

he plants lift up their heads, and the trees clothe themselves with leaves, and the birds come back and sing.<sup>1</sup> Soon the air became so warm that the old

man slept; then the sun came out, the bluebirds appeared, and the rivers thawed out and went on their way singing "I am free." As the old man slept, the maiden passed her hand over his head and he began to grow smaller, until he soon became only a small spot on ie ground and his clothes turned to green leaves. Then the maiden knelt, and, taking from her bosom some beautiful flowers, hid them under the leaves. Then she breathed upon them and said, "I give you all my virtues and my sweetest breath, and all who would pick you shall do so on bended knees." She then moved away through the woods and over the plains, and where she stepped, and nowhere else, the trailing arbutus grows.—Vick's Monthly.

of the Photographic Section of the American Institute. He succeeded Prof. Jovce and John William Draper, the author of "The Intellect-ual Development of Europe." He has filled the position with honor to himself and credit to this famous institution.

In all things he was a most pains taking man. What he did, he did thoroughly. He never tired with a subject that he deemed of profit to the world; experimental failure did not daunt him; he only tried again with more de termination. It may with great truth be said of him that he did not know how to give up. This was the key to his successful character. By all young men starting in life the character of Mr. Newton can be studied with profit.

He found out that great things are only ac complished by great study and labor. With Sir Joshua Reynolds he believed that success lay in the patient ability to take pains.

He had great self control. Rarely did he betray feeling or excitement in his work. In all matters of opinion he tried to study the evidence on all sides.

He made a thorough study of the character of human nature. He read character by intui tion. People he met in business affairs he seemed to know without previous experience; the motive and subsequent act he apparently had the power to divine. He made few mistakes, and none in business affairs.

As a public man he was the friend of liberty and progress. Like all men in advance of his time, he often found himself on the side of the minority. He was an independent, honest thinker. He spoke the contents of his mind cautiously; but when he thought the proper time had come to speak, he spoke without the fear of man. He was untrammeled by creed, party or fashion-a truly free man in the highest and best sense of the term. He knew nothing of demagogism in practice or thought.

He was not dominated by theological reinshe had no fetish. He followed the scientific method in all his studies and researches. He was never carried away by theories. He guided his bark close to the land of sense and fact. Nothing could have tempted him to sail out into the broad sea of speculation, and to look for truth without sense affirmation and demonstration.

He believed in education and personal freedom for the entire human race. Education and freedom are twin sisters-neither of them can live without the other. He believed in the freedom of woman, and all the movements of the age which promised a reasonable success and help to mankind.

When a boy at school he discovered a very great love for chemistry, and it was his darling study through life. He was always interested in the study of the constitution of matter. Probably no study emancipates the mind so readily from the influence of superstition as the experimental study of chemistry.

Having naturally a mechanical bent to his mind, he most readily acquired the use of tools. He started as a practical manufacturer of pianos. His business soon grew into large and important proportions. His works had to be enlarged, and he had to spread out and employ more men. He was one of the kindest of employers, but demanded strict attention to work. The shop was a model for care and method. He took great interest in the progress and physical comfort of his workmen, and tried to induce thrift and sobriety amongst them. He joined with others in a philanthropic enter prise to provide homes for workingmen-the capital being provided without drawing inter-and women. He was not in a hurry to proest. The enterprise would have been more claim that he had discovered fraud, and rush

ing the thought of spirit-friends; there is no "I shall live with my own people fordeath. ever. I shall see my father. The great and good I shall meet in that sphere from which is banished the conflict forever." This voice came to him on the still air of reason, and he was glad. To know that the invisible loved ones could touch with peace and joy the broken heart, and that this dark world had been and now was lighted up by the presence of spirits, brought his heart and intellect into a new re ation.

His home became the centre of spiritualistic investigation. This was in the time of Judge Edmonds, Dr. Hallock, Charles Partridge, Cross and Jones-all of them thinkers, honest and courageous-veterans in the new light.

The medium was ever a welcome visitor at his home and table. For these many years that then we became brothers. His hand was the ton went with him into his work and thought. He affectionately called her "his control" they have worked together through the heat

of the day. They have shared together the satisfaction and successes attending their varied endeavors. Their work was extended through a time when to be a Spiritualist meant social ostracism and fashionable censure, and often contempt; they went together, and thought but little of the frowns and the sneers of the world; the grand fact of immortality being demonstrated paid them for all neglect and scorn.

Their devotion, magnanimity and honesty won the respect of their religious foes. Humanity will never let the names of moral

heroes die! There was once a time when Thomas Lake

Harris, the socialist, poet and mystic, had a following in New York City. He was the source of much brilliant inspiration in the bey day of his popularity, but took to such strange views and ways on living and the social question, that his old friends went away and knew him no more. He was a man of large brain, and great hopes for himself as a leader. He was a most eloquent orator and of sensitive imagination. For a time Mr. Newton took great interest in his inspiration, but de tested the vagaries of his communistic plans and the mode of life he adopted after he severed his relation with the friends in New

Mr. Newton had now arrived at some definite views on the new study-Psychology. He found a large number of important facts unrecognized by men of science. Mesmerism had generally received the word of scorn from the élite of letters. It was fashionable to speak against it; but he saw that this prejudice was ill founded, and that the subject was worthy

of careful investigation. To him the subject of mediumship was exhaustless, and difficult to investigate by any scientific method without great care and caution. He had almost an infinite amount of patience. He studied all forms of mediumship that came before him to find the great facts which lay in them beyond the domain of sense successful, but it was found to be very difficult into print to make it known: but he chose to to promote thrift among the class of people advise the erring to leave a life of deception with which the company had to deal, yet, on and get back to the honest walks of life.

#### He has gone.

The material eye of this student is closed forever; the mouth will speak no more; the brain will never again respond to the flow of reason and the joy of love; that brave heart will no more throb with vital currents; it is si lent evermore to generous justice, fortitude and hope.

This truly great man has gone to his own place in that circle of spirit life he looked for. He has filled the measure of his days, and gone to meet the great in intellect and heart who have in times past made the world speak their names in beautiful accents of praise. His call was fatally sudden, but no leap in the dark. He went to his beloved own-his children! Our confidence with fluttering wing soars heaven ward, believing that he has kissed the lips of his beloved children, and has tasted the joys of that new life his mind and heart looked for through the forms of matter and of sense.

He believed in a soul, and an immortality of conscious life beyond the grave. My soul kindles with joy to Inspiration's light and flame: I feel that nature will somewhere give him a chance to cross my path; though the bird leaves no track upon the air, nor the fish a mark upon the waters through which it glides, I believe that human good will never be lost, and that reason will glow in that world like the glorious light of stars, and that some day out there his heart will stand revealed to me and mine to

Verily, there is an immortality for that which makes men noble, beloved, great and wise.

The owl calls to the night and stars, rapt in gloom and tears, unconscious of the splendor of the coming dawn, and of the sun that shall blot out the faint light of stars, and paint the ills with joy, and kiss from grassy blade and flower the tiny tear of dew, and make the valley teem with life, and the forest vibrant with the song of birds: Thus we linger in the dark night, in the dark valley, in the shadow and the storm; but he has left the forest where the owl moaneth, and like an eagle rising from the mountain crags, he flies aloft above the cloud toward the morn, meets with eager eye the sun, and ascends with an exalted peace toward the splendors of a day that can never be marred with a pain, nor marked with the anguish of a tear, nor see an end!

Thus much they have done. They must have the cooperative aid of the denizens of earth truly cooperative aid, which can only be at tained by a spirit of brotherhood, a fraternal blending of effort, devoid of all selfishness. This does not exist. There are jealousies and bickerings, backbitings and slanderings, some open, some covert, out of which only evil can come.

No two mediums are alike, neither can they be. Mediumship depends on psychic peculiari ties, a constitutional make up which may be cultivated but not manufactured at will. All do not and cannot possess like phases, and vhen phases are alike power may be unlike. This explains some of the anomalies of me diumship; if carping critics will bear the fact in mind, they will be less censorious, less unust, less harmful to the Cause.

Let any medium be thankful for the gift he or she may possess; if another has a wider sweep of power, be equally thankful for that, not through jealousy disparage him or her, nor recklessly seek to injure the more fortunate There is too much of this internecine one. war, damaging to mediumship and the Cause generally.

I speak thus plainly, for I believe Spiritual ism to be the hope of the world, the prophecy of a better and higher dispensation, the harbinger of an expansive, all embracing religion -the religion of humanity. When this shall develop, the race shall be blessed as never before, by a baptism from the spirit worldfrom the good, the just, the brave, the true, who now from the empyrean heights of the Land Beautiful look down lovingly upon earth, and come down among men to impart a knowledce which shall uplift all mankind, dissipate the mists of error and superstition, carrying us forward on a line of progression to a point where the two worlds shall in a large measure blend, renovating society, purifying governments, reforming institutions, to the end that poverty may be extirpated, human rights in their entirety recognized, each individual a law unto himself, having subordinated greed and selfishness and all the passions which are clogs and hindrances to the integrity of the spirit.

You may call this a roseate view of a possible future, but it is all within the scope of Spiritualism. Shall such be the outcome? It rests with Spiritualists themselves to decide-to say ay or no. With unity of purpose, with con-centrated effort, with persistent, well directed labor, it may be.

Standing as I do on the verge of time, within hearing of the rhythmic flow of that river which I must ere long cross, with glimpses of the scenes beyond the farther shore, I conjure all to crucify everything which may be a bar to the progress outlined by the Eternal Order which presides in the universe of mind and matter. The weal of humanity is more than the gratification of a flippant whim or prejumatter. lice. Bury all these beyond the possibility of a resurrection; steadily march forward, shoulder to shoulder, heart to heart, in the kinship of the spirit, remembering that

" If men were wise in little things, Aff-cting less in all their dealings; If hearts had fewer rusted strings, To isolate their kindly feelings;

[From Boston Evening Transcript.]

## Vivisection from a Student's Point of View.

To the Editor of the Transcript

You have printed recently a number of arti cles on vivisection. The veracity of most of the facts is undoubted, and they have excited wonder that such a subject has escaped a large share of public attention. While a large part of the more brutal practices are carried on beyond the borders of the States, we, here, go as far as a patient public will allow.

The opinion on this subject of an experimenter in practical physiology, like that of a morbidly ensitive layman, would of necessity be partial. That of a medical student not yet entirely cramped by his surroundings, it seems, would be more fair. Then let it at once be known that it is the opinion of over four-fifths of the students of one of our largest medical schools that work in practical physiology on living animals is both obnoxious, debilitating and comparatively profitless. It is obnoxious because contrary to all teachings that a boy, with even an average home, has been accustomed to; debilitating, because a healthy mind and body revolts at contact with unnatural sights and odors, especially in the absence of any glaring benefit: profitless, because we have the word of great experimenters for what we are inves tigating. These experimenters have done their work carefully; we do it. or half do it, but crudely. We do not doubt their word, nor does it convince us to see half a class fail and half succeed in eliciting results already sworn to and believed.

In addition to the destruction of life attending the work on living and anæsthetized ani-mals, the amount of "material" used for dis-secting purposes is enormous. Two or three hundred frogs, a hundred doves, as many cats, large numbers of rabbits and dogs are disposed of in a few months. Not intensely interesting even to the earnest and scientific student is the sight of a small dog, weak with the loss of blood, running about the laboratory with a corkstopper in his neck. The object of this is to see how far they can carry certain experiments and have the dog still live.

Men must justify suffering and destruction of life, even in their private work (which is absolutely the only place it can be justified). They must show us benefits great enough, and great they must be, that their work may not be ustly termed a crime against nature.

CORRECTING BAD ENGLISH.—"There," said a woman to a tramp, "is a nice dinner, but I shall expect you to saw a little wood for it." "Certainly, madam," politely replied the tramp, attacking the dinner with both hands, "but now will medon me I trust if I portuge but you will pardon me, I trust, if I venture to correct your English.' "My what?"

"Your English. Some modern authorities claim that grammar is played out. The word 'saw' is a verb in this case, singular number and imperfect tense. You cannot say, 'I shall expect you to saw wood.' I shall expect you to see wood is correct. If you will indicate the pile to me, I will now look at it as I pass out."-Texas Siftings.

## APRIL 11, 1896.

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## THERE IS NO DEATH.

Alas for the fetters that motiviers wear! And alas for the burden that faint hearts bear, And the heunting sorrow and hungry care, And the life that has grown so weary! For there is no "Death," though the valley is deep, And the eyes are fastened in cruel sleep, And the life cannot comfort those who weep, And the home has become so dreary.

But across that valley we all must go, To the sound of voices to sad and slow, To the sound of voices to sad and slow, To the sound of farewells, so faint and low; Yet where welcomes mingle with sighing; For the angel of death is kind and true, And tenderly beckons the faint heart through Where the way is dark, and the golden clue Must be placed in the hands of the dying.

A whisper so gentle, so sweet, so clare dyna, A whisper so gentle, so sweet, so clar, Like the music that steals on the inward ear When the boor is a start of the set of the When the shadows of night are falling.

And the eyes that were blind, at length can see, And the secret is told, and the soul is free, And the spirit has gained its liberty, And inherits all things purely. What greetings from friends of the years gone by! What welcomes from lost ones for whom we sign, Who have seemed so far, yet who are so night Not lost, but ours securely.

Ah me! to that country who would not go; To the light and the love that draw us so? That, dreaming no more, we might see and know; With our doubts no more debating. But the task of to-day must first be doue, And the battle of life must be fought and won, And heaven on earth has to be begun, While the quiet heart stands waiting -J. Page Hopps.

[From The Morning Times, Washington, D. C., Feb. 23.] Spiritualism; Scientific and Philosophical.

## BY PROF. W. M. LOCKWOOD OF CHICAGO, ILL

What Spiritualism is, as understood by the average mentality of the age, and what it is as comprehended by those philosophic thinkers who have been its ablest advocates during the last decade, may be best understood under the terms of imagination versus demonstration; or the picturing tendency of the mind as applied to the popular conception of Spiritualism as opposed by the formulas of verification as applied by its best-informed teachers.

As all religions have their origin in specula tive conceptions of the unknown, it is quite natural for the popular and unphilosophic thinker to regard Spiritualism as an offshoot of some of these speculatious, and to look upon it as an incongruous hodge podge of transcendental idealism. This view is strengthened by the fact that all Bibles, all so called sacred cos-mogonies, refer to spiritual phenomena and influences as the agency through which the gods associated with man; and, while many will receive this as plausible, as applying to Bible times and data, they are not willing to apply it as a truth of equal importance to day, notwithstanding which the history of spiritual phenomena referred to in sacred writings has left

its influence upon the mentality of the age. Spiritualism as a religion is creedless. It simply affirms a knowledge of personal existence beyond the horizon of the grave, and of the ability of the disembodied ego to impress the mentality of the human, and the Spiritualist holds to the fact that such association obtains. This brief postulate contains the real essence of the spiritual philosophy. Hence, any person accepting or believing in this rela-tion is, in reality, a Spiritualist, although iden-tified with church schism and religious propagandism. Therefore it is not surprising that Spiritualism has her silent votaries in every creed and clime. An ideal of a future state of individual existence, of happiness and peaceful rest, is common to nearly all religions, and in this respect Spiritualism differs only in believing that progression eternal is an additional truth.

But there are two phases of Spiritualism preeminent in public thought, each of which has its special advocates. The first, or phase most commonly met in this country, is the religious, or Bible Spiritualist; the second, or latter phase, is known under the name of the phi-losophic or scientific. We have neither time nor space in an article of this character to consider the respective claims of each of these factors, but desire rather to note some of the data and inductions of this philosophy as inhering in the demonstration of modern cosmic science. The philosophic Spiritualist will contend that "matter" and "spirit," not only as understood by the better class of aucient alchemists, but by many modern physicists, are interchangeable terms; that spiritual or invisible energies or influences promote the visible. He calls these energies spiritual in their nature, not alone because they are invisible or occupy a dimension of space beyond vision, but largely because in their combining proportions the real combination takes place in a spectrum be yond ocular sensation. We only see the result, or the phenomena, of these spirit-ual combinations. Spiritualism in its deeper sense means the "doctrine" or study of the cosmic formula of invisible and spiritual essences or energies, in the promotion or evolution of objective nature. The scien-tific Spiritualist does not hold that all of these energies or elements of nature can be resolved into one, neither will he affirm that some omnipotent energy or spirit outside of these spiritual factors molds them into special forms; But that action and reaction upon mathematical planes of combination promote the vari ous equations of crystallization, accretion and growth-each type or evolved thing being the result of a special focalization of these spiritual energies, in accord with a principle of cosmic or natural evolution. The scientific Spiritualist also calls attention to the fact that nature's energies, whatever may be their elemental form, are highly tensioned, possessing an inherent tendency to combine and form something entirely unlike either of the factors or elements entering into such combination. Hence he argues molecular affinity to be the fundamental principle involved in all of these reactions. In other words, he holds that the life-principle or formative energy that promotes the growth of a flower or blade of grass or a tree or an animal or a human being, must be potential and reciprocal to those energies that increase its size and develop it. As applied to man, he notes that his life-principle or soul is supported through and during earth-life by the reciprocal relations existing between the life-principle or soul and those spiritual energies inhering in the foods we take for nourishment, or other things promoting growth, physical or mental. He also affirms molecular impact" to be the order and form ula of all of these co-relations. This truth he notes not only in the various growths and developments he sees around him on every hand. but he finds it to be the formula in the transference of all cosmic energies, physical or mental. and the basic principle involved in the conservation of energy. He finds that a close analysis of the so called five senses of man, no less than all methods of sensitive reason, can be perfectly understood as the result of a mode of motion from objective nature upon man's conscious ego, and that this impact upon the conscious ego is molecular in character. If, then, impressions from objective nature made upon consciousness are molecular in character, he argues that this induction applies with equal force to the realm of invisible life, connecting the human to it by precisely the same formul i found to be operative in all mundane associations, and he also affirms that the same logical order of reasoning that establishes the identity of an intelli-gent operator at the other end of a telephone line will demonstrate and verify the actuality of life invisible, and its co-relation to the earth plane and to the mortal side of the children of earth.

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