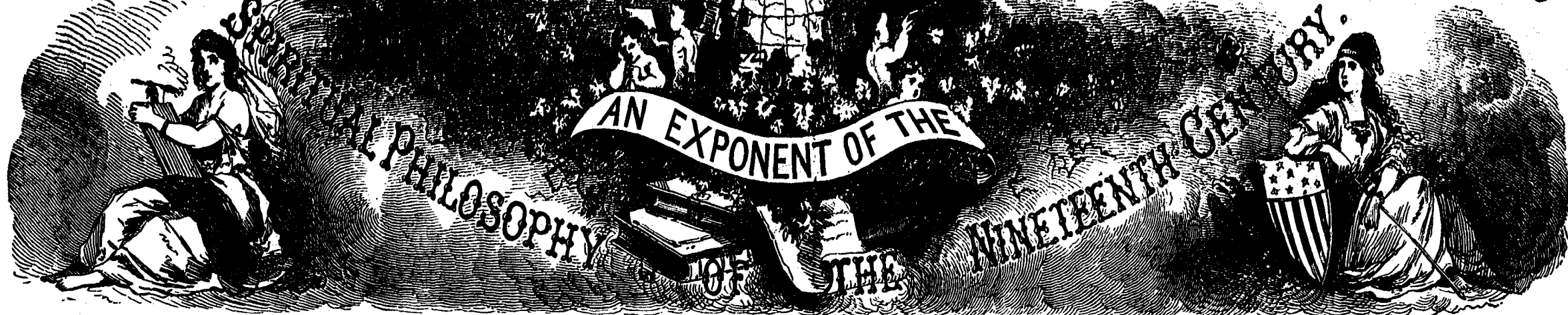


BANNER OF LIGHT.



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NO. 7.

THE FORTY-EIGHTH ANNIVERSARY.

THE ANNIVERSARY.

Commemorative Exercises held in New York City; Brooklyn, N. Y.; Cleveland, O.; San Francisco, Cal.; Minneapolis, Minn.; St. Louis, Mo.; Chicago, Ill.; Baltimore, Md., and Elsewhere.

New York City.

To the Editor of the Banner of Light:

The First Society of Spiritualists celebrated the Forty-Eighth Anniversary of the Advent of Modern Spiritualism in Concert Hall, Carnegie Building, Sunday afternoon, March 29. Notwithstanding the inclement weather, a large audience gathered to enjoy the exercises. The platform was decorated with palms and flowers. That the entire audience might join in the opening song, slips had been printed and distributed, containing the very appropriate words for such an occasion:

REJOICE AND BE GLAD.

Rejoice and be glad, for the spirits have come
From the darkness of death, they have lighted our home.

Chorus.

Sing the story! hallelujah! sing the story to men;
Sing the story! hallelujah! repeat it again.

We thank thee, our friends from the world of the soul,
For coming to earth-land our hearts to console.

Oh! dark was the way o'er the river of death,
'Til knowledge was brought us to quicken our faith.

The gateway of death now is lit by your love,
And life is less toilsome as onward we move.

Mrs. Mary A. Newton, President of the Society, then gave the introductory address as follows:

ADDRESS BY MRS. NEWTON.

We have gathered here to-day to celebrate the Forty-Eighth Anniversary of the Advent of Modern Spiritualism. In many of our cities and towns are gatherings to-day similar to this of thoughtful and intelligent men and women, whose hearts are filled with gratitude and thanksgiving that they have been led to the light—led to the knowledge of the life beyond this, into which the dear ones have entered who have been called to pass through the gateway of death.

Forty-eight years ago the world was startled by the fact that intelligent communication could be held with these invisible ones. The great unthinking world immediately pronounced it a stupendous delusion; but Spiritualism came to us at the very first with cordial invitation to test its claims.

These claims have been tested, and have not been found wanting. Each and every one of its marvelous phenomena have been subjected to the closest scrutiny, to the most rigid investigation, and in every instance have been vindicated. We therefore claim that Spiritualism is a scientific religion. If you ask "Why?" I shall answer, "because it is capable of demonstration."

Spiritualism came to the world in answer to the necessities and demands of the aching, longing human heart. We were not satisfied with *faith* alone, we must have assurance of what lies before us. In answer to this almost universal demand came the tiny raps in that humble home in Hydesville.

At first they were uninteresting, but at length a way of communication was established: silent hands lifted the veil, and when the flood-gates of light were opened, and the spirit-world was permitted to manifest its power, the human race was not ready to receive it, and they who from their pulpits had taught of this power and of the manifestations that had preceded these manifestations, they were the first to reject them.

But truth must live, as truth has lived. The Spiritual Philosophy comes not to tear from any structure the foundation stones, but it comes to add to the structure timbers where the theological timbers have become crumbled and decayed; it comes not to tear down, but to build up; it comes not to bring sorrow to your hearts, but to bring consolation and encouragement.

The palm branches of to-day are symbols that take you back nineteen hundred years. Spiritualism brings you the palm branches of to-day that signify victory—branches that are green and bright and are for our plucking. It is ours to have the gifts of the spirit; it is ours to have golden thoughts; it is ours to stand on the threshold of the Now and look into that future which lies before us—and life has an inner and more glorious meaning.

The Forty-Eighth Anniversary of Modern Spiritualism marks a great advance of the past. Looking over the short years of its life, witness the struggles, the sufferings, the trials it has met. It is destined to march on to victory, and it is carrying with it the leading minds of the world.

But, friends, we have only entered the vestibule of the great "Temple of Knowledge," to which Spiritualism is the key, and which is prepared to come to us just as soon as we are ready to receive it. Prepare the way in your own homes by sitting in a circle of your own family and friends. Angelic ministers stand ready to answer your call if you but open the door and bid them to come in—for the best, the most precious thing in this world, is the knowledge of another life when this has ceased to be; to know that, when all the fever-fret of this every-day battle of existence is over, we awaken in a fairer morning—in a world unshadowed by a cloud of sorrow.

We know that the precious things of this life fade and perish; wealth and treasure are easily lost; faces sweet and dear are hidden one by one under the lid of the casket; dear hands that clasped our own grow weak and feeble, and their touch fades beyond our feeling. We follow them in spirit and hear the echo of the loved ones' voices, and catch the gleam of their garments through the open gateway of life immortal. The voice silent to the outer ear, the form lost to the outer vision, the love that seemed to perish, we hear and see and feel—and, on the threshold of that eternal morning where materiality fades away, we can know and clasp as living, pulsing life, that precious knowledge which is the truest of all possessions, the greatest of all gifts, the only enduring wealth—IMMORTALITY! And so it was with hearts full of thanksgiving we sang those beautiful lines:

"The gateway of death now is lit by your love,
And life is less toilsome as onward we move."

A vocal duet followed—most ably rendered by Mr. L. F. Weismann and Dr. F. D. Lawson—which was received with hearty applause. The President then introduced Mrs. Milton Rathbun, who gave the following address:

ADDRESS BY MRS. RATHBUN.

When Modern Spiritualism by the tiny rap first attracted the attention of the people in this country, it was treated as is every new signal pointing towards the innovation or inauguration of some hitherto unknown or unrecognized revelation claiming to be a new dispensation.

From year to year we mark the quiet yet sure onward march of Spiritualism, until to-day it stands in the strength and glory of the support and adherence of vast numbers of intelligent truth-seeking people.

It never has nor never will beguile you or me to accept of its phenomena and philosophy. If we close our eyes and ears to its truths and promises, we are the losers, and Spiritualism passes us by to meet elsewhere the eager seekers after its blessed proofs of the continuity of life after the transition called death.

Our friends who have been translated seek to gather us into the fold, and are oftener grieved than comforted by our response or lack of response to their continued efforts and appeals.

We become so material, so engrossed in worldly affairs, that we fail to desire or grasp the comforts and benefits offered by Spiritualism. I said at the outset that Spiritualism will not beg our acceptance of its teachings through its phenomena and philosophy. I should have excepted the people who are selected as medial instruments in the hands of the spirit-world. When an organism is peculiarly fitted for mediumship, and is selected for use in bringing the two worlds into closer and clearer relationship, after patient waiting for the cheerful cooperation of the person thus selected, all obstacles are cleared away, and the organism is taken or forced into active service.

But except in such instances I believe mortals are usually left to reach out for this source of comfort, inspiration, joy and knowledge of the life to come.

When sorrow's pall is over us, when our hearts are filled with grief, when we sigh in loneliness, and our pathway seems to be in the dark—then do we long for light; then are we apt to turn our faces toward the dawning day, and our ears are strained to catch the words of consolation, warning, and loving counsel which our loved ones gone before are always eager to bestow upon us.

When the heart is weary and sore, when we languish in the desert of lamentation, then do we yearn for what we spurn in the day of our joy and prosperity.

Is it fair to our friends to give no heed while we stand in the sunlight, and turn to them with demand when the shadows gather?

Is it polite to turn a deaf ear to their pleas to do us good, while we fancy we do not need their aid, and as soon as distress approaches or lays its grim, relentless hand upon us, to cry aloud to them for succor and relief?

Are we consistent? Are we reasonable? Are we honorable in all this?

When we have tasted the joys of Spiritualism and have been permitted to drink of its fountains of truth, are we wise when we allow ourselves to become parched with thirst, hungry for spiritual food, and asked for spiritual raiment, and refuse to slake our thirst, or accept the food needed, and will not reach out our hands for the raiment so freely offered? Ah! no, we are foolish—criminally foolish, and will one day repent our folly in sackcloth and ashes.

It is well to celebrate the advent of Modern Spiritualism each Anniversary day. It is nearly a half century since we unwillingly admitted its demands for a fair hearing and a just consideration. Have its demands been met? Only in part. Each Anniversary day brings together in greater numbers its lovers and adherents; the scoffers grow proportionally less, and the daily press grows more lenient, and more disposed to report truthfully, and albeit there are newspapers and newspapers, the meed of praise is in some directions withheld or given reluctantly. However, there is plenty of time for just recognition.

One hundred years did not mark great progress in the Christian era. We can well afford to be patient, while we must be earnest, diligent and untiring in our efforts to advance this Cause so dear to our hearts. As it becomes better known it will appeal the more readily and forcibly to awakened minds.

Since "it has come to stay" it is useless for its opponents to attempt to drive it out of the world. It defies criticism, welcomes investigation, and steadily grows in influence and expansion.

The one who is most ignorant of its claims, having never investigated the same, is the loudest in condemnation or accusation. By the ridicule, vituperation and sweeping denunciation can we measure accurately the ignorance of the one who thus slanders Spiritualism.

Thank God and the angel world that despite all opposition, all obstacles and all calumny, our Cause flourishes; our hearts are happy in the knowledge of the life hereafter, and in the anticipation of eternal joy, provided we live a good life while in this probationary state.

Each anniversary year we greet each other, gladly passing one more mile-post in our earthly sojourn, marking a hallelujah hour, when we with one accord rejoice that we have to a degree gained our spiritual freedom.

Many of us have drifted from the church fold of orthodoxy. Would we return? Ah! no. Some have been drawn from the cold field of materialism, others from the fields lying between these two extremes. Can we any of us afford to return from whence our feet have been led into the paths of Spiritualism? Ah! no.

To those who are but looking toward this haven of enlightenment, we would extend the invitation to come nearer, and behold for yourselves whereof we affirm, to prove or falsify our claims for this our religion. Take nothing on hearsay evidence. Proofs are ready for you. It is for you to decide upon the evidences presented, as we have been enabled to decide for ourselves.

When we reach the end of our pilgrimage, and our eyes are closed to earthly sight, may the brightness of a well-earned reward greet our spiritual vision, as we stand upon the farther shore of time, in the glad embrace of the loved ones who have been before us taken to that life of which this is but the shadow prophesying the reality. May Spiritualism have been to us the purifier, the redeemer it is intended to be. If so, happy indeed will be our

entrance to the Higher Life—that life where masks shall drop from all faces, and each shall stand for his or her measure of true worth. Are we ready to stand such a test?

Let us with all diligence seek to make the most of every passing moment, realizing that earthly life is but a span, while spirit life grows into an eternity.

After a very beautiful song by Mrs. Lillian Watkins, the President introduced Prof. Daniel T. Ames, who gave the following address: [The address and the residue of this report will appear next week.—Ed.]

Cleveland, O.

To the Editor of the Banner of Light:

The Forty-Eighth Anniversary was particularly well celebrated in this city, and highly successful spiritually, socially and financially, on both sides of the river; though the different societies did not all unite, there was harmony in division.

The Children's Progressive Lyceum held its exercises in Memorial Hall on Sunday, March 29, all three sessions being largely attended. Over the rostrum was a large streamer, "Welcome to our Forty-Eighth Anniversary."

At the other end of the hall was conspicuously displayed the well-known motto of Andrew Jackson Davis: "A Child is the Repository of Infinite Possibilities."

The old pioneers of Spiritualism in and around Cleveland turned out to enjoy the day—the weather being exceptionally fine—and hundreds of new comers into the ranks filled the hall morning, afternoon and evening.

The morning session was of the nature of a conference. After an address of welcome by the Chairman, J. H. Copeland, who briefly alluded to the great change that had been made in theological creeds since the dawn of the Spiritual Philosophy, Thomas Lees was called on for remarks, and he responded by giving the history of the origin of Anniversary Day. Following Mr. Lees, short eulogistic speeches were made by Mrs. E. R. Tuttle, C. Bird Gould, Charles F. Christian, Mrs. Mary Moss, Mrs. A. E. Wilkenson, Mr. Beecher, Mrs. McCaslin, Mrs. G. C. Cooper and Mrs. Nellie Ulrich, the two being mediums—the former from Akron, and the latter from Nashville.

In the afternoon the hall was filled to its utmost capacity. Mrs. Emma R. Tuttle gave an address on "The Religion of Science," which she very clearly and ably showed was Spiritualism. It was one of Mrs. Tuttle's very best efforts, and was at its close heartily applauded.

Then followed the well-known spiritualistic author, Hudson Tuttle, with the principal Anniversary address, which certainly no synopsis could do justice to.

After a few words eulogistic of Anniversary day he said: "There is a naturalistic theory which claims that matter and its attribute is all. The energy which propels the universe resides in the atom of which matter is composed. Life is only a higher expression of heat and electricity, and intelligence is the resultant of the transmission of energy. There is a theory which says that under all the fleeting changes of creation there is an omnipotent energy which upholds and supports all. This force is known by different names. It is called Brahman by the Hindus; Ormuzd by the Persians; Jephia by the Greeks; Allah by the Mohammedans; God by the Christians, and Force by the scientists. It is the same in all. Spiritualism is not new. The ancient history is replete with its evidence, and the Bible, old and new, is a record of its manifestations. Spirits constantly appear as messengers. They come as Moses and Elias on the mountain of transfiguration, and as the angels to roll away the stone from the sepulchre. There are many churches and creeds afloat. There is the double-decked frigate of the Roman Catholic, the well-armed brig of the Presbyterians, the dark-sailed lumbering schooner of the Baptists, the board-decked lighter of the Methodists, the square-rigged trading ship of the Episcopalians, the clipper of the Unitarians, and the steam yacht of the agnostics. "Ship ahoy! ship ahoy!" is heard from a score of decks. "What flag do you float?" Then we look aloft and see a tall mast without an ensign. Some cry to us to run up the banner of Christian Science. They are occultists, psychists, and theosophists, who have taken passage as stow-away.

"The ship is sailing for the metropolis of the future world. Those who have sailed on this ship since first it left its earthly port flout at its topmast spar a flag whereon in letters of light on a field of azure is 'Spiritualism!'"

The next speaker was Señor De Oviés, the Spanish psychist, who has passed the winter in this city as a magnetic healer and instructor in the science of Psychology. The señor has traveled extensively in foreign countries, and proved particularly interesting to the audience. He closed his remarks by giving practical demonstrations, when blindfolded, of his powers as a psychologist.

The session closed with platform tests by Mrs. Jennings Donovan, who, with Mrs. Harry Archer, is located here, holding regular sittings—the latter for full-form materializations, the former for independent slate-writing. Her tests proved highly satisfactory to the assembled friends and investigators.

The evening session was devoted to the Lyceum Entertainment and Musicals. As usual, the scholars were equal to the emergency, and acquitted themselves most well.

Mrs. Emma R. Tuttle made a short address on the advantages of the Lyceum over the Orthodox Sunday School. Then followed a very pleasing comedy sketch, "The Pet of the School," arranged by Mrs. J. R. Baird, one of the Lyceum leaders. The comedy-drama was well presented, and proved a splendid opening to a very fine program, as follows:

Singing, Lyceum Scholars: cavatina, violin solo, Prof. R. H. Brice; recitation, May Greeley; duet, in costume, Edith and Sadie Baird; Venice (Roeder), Gertrude Ditton; recitation, Elsie Bohard; "Waiting," violin obligato, Victor Giffin; piano solo, Miss Alice Doolittle; duet, Gertrude Ditton and Ernest Giffin; recitation, Mrs. Kate Hicks; trio, Robert, Wayne and Clarence Pae; ballad "Marguerite," Miss Eva Davies; recitation, Alice Englert; recitation, Ruby Snap; quartet, solo and chorus, Mrs. Harry Archer, Alice Doolittle, J. S. Kerstine, Samuel Russell.

Every number was good, and met with hearty applause, particularly the acting of Miss Mabel Wing as the "Pet of the School"; Miss Mabel McCaslin, "The French Teacher"; the singing and acting of Miss Gertrude Ditton and Ernest

Giffin were especially good; also the trio by the three little boys, Robert, Wayne and Clarence Pae—notably above all was the singing of Master Victor Giffin, aged thirteen, whose phenomenal soprano voice was a revelation to all who heard his rendition of "Waiting," with violin obligato by Prof. R. H. Brice, and as an encore "Jerusalem."

Conductor Copeland thanked all who had assisted in making the Anniversary a success, and the large audiences that had so generously responded to the Lyceum's celebration call. Mr. Lees also, as Chairman of the Committee of Arrangements, thanked the friends, particularly the members of the Cleveland Psychic Society, who had adjourned their regular Sunday afternoon meeting to participate with the Lyceum; he also announced, with much pleasure, that in spite of the financial cloud under which the Lake Brady Co. had been suffering lately, the camp season would open at the usual time, even if it was run by the appointed Receiver, Alfred Kellogg, who was doing all he could to cancel the indebtedness of the company, and place it on a more solid foundation.

FESTIVITIES ON THE WEST SIDE.—Weber's Hall was well filled all day at the meetings held under the auspices of The Progressive Thinkers, President Hayes acting as Chairman. "Anniversary day" was a red letter one with them. Speakers and mediums indulged in eulogistic speeches, and a good time generally was had. As the Ladies Aid served refreshments, many did not leave the hall all day: thus a good, social time was obtained and enjoyed.

Prof. J. W. Kenyon, who has been speaking for this society the past month or two and drawing very large audiences, made the principal anniversary address, and several mediums followed with proof of the presence of spirit-friends by messages they gave to their friends in the audience.

President Hayes, George Ingham, W. I. Frink, J. P. Jennings and other old pioneer workers in the Cause, added much to the interest of the occasion by their crisp speeches glorifying the Cause and the day they had met to celebrate.

In the evening the Lyceum scholars and young folks held the fort, under the command of Conductor N. B. Dixon and Guardian Mrs. Wallace, and a very enjoyable program was rendered.

Your correspondent is pleased to report that the friends on the West side, like those on the East, made a grand success of the Forty-Eighth Anniversary celebration, thus honoring themselves as well as the Cause.

STILL ANOTHER CELEBRATION.—Mrs. H. S. Lake, who is still living in Cleveland, though not speaking for any society here at present, nor participating in any of the meetings held Anniversary day, celebrated the event with a few friends at her home, 118 Perry street. Mrs. L. holds semi weekly sittings, and other days by appointment.

RECEPTION.—On Monday evening, a reception was tendered Mr. and Mrs. Tuttle, at the home of your correspondent. A large number of friends were present, and a very enjoyable time was had. The writer after a few introductory remarks touching on his long acquaintanceship with the honored guests of the evening, the grand public work they had done, and the great strength they had proved to the spiritualistic movement, invited remarks from the assembled company; among those who responded were J. H. Copeland, the Conductor of the Lyceum, Mrs. M. McCaslin, Thos. A. Black, Señor and Madame De Oviés—the Spanish psychist and palmist—new comers to this city, but extensive travelers, and particularly genial and talented in their respective lines of work, of which report may be sent later. The numerous eulogistic remarks were feelingly responded to by Mr. and Mrs. Tuttle, and after a very inspiring waltz song from Madame De Oviés, the company dispersed, feeling glad to have been present.

GRAND BALL.—On Tuesday evening, March 31, the Anniversary festivities closed with a grand ball at Heard's Hall, so the heels as well as the heads of the celebrants of the Forty-Eighth Anniversary were catered to, and all felt as Prof. Brice's orchestra played "Home, Sweet Home," that our Forty-Eighth Anniversary had been well and appropriately celebrated in the Forest City of Cleveland.

THOMAS LEES.

Anniversary Exercises in California.

To the Editor of the Banner of Light:

March 31, 1896, was observed in Oakland, Cal., in Loring Hall, 11th and Clay streets, with specially appropriate exercises.

The handsome hall was tastefully and profusely adorned with beautiful flowers of every shade, form and fragrance.

The music was exquisitely rendered by Mrs. Gilson (organist), Mrs. Chandler (soprano), and other gifted musicians who kindly volunteered their services.

By three o'clock the hall was filled to its utmost capacity, and the great audience testified, by many signs of hearty approval, their sustained interest in the graphic accounts of spiritual experiences which formed a major element in the powerful inspirational oration delivered by W. J. Colville.

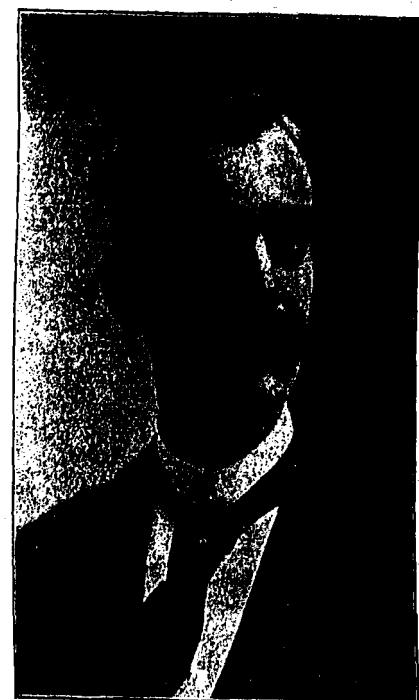
On the evening of the same day equally successful and even more elaborate exercises were held in Anchor Hall, Market and 6th streets, San Francisco.

In addition to all the Oakland attractions, Mr. E. A. Whitelaw rendered two exquisite violin solos, which were greeted with enthusiastic applause.

W. J. Colville's evening lecture was of a character specially adapted for permanent preservation, as it reviewed the birth of Modern Spiritualism in a broad and sympathetic spirit, and traced its progress through the past forty-eight years, despite every obstacle placed in its way, on and over on to sure and glorious victory. Various movements of later origin than 1848 were shown to be all branches of the parent tree. Although there are many among professed Theosophists and others who display bigotry and ignorance by denying or deriding the just claims of Spiritualism, the truthful historian is compelled to declare that Olcott, Blavatsky, and all the other founders of Theosophical Society in New York in 1875, were at that time ardent and enthusiastic Spiritualists, made so by their own vivid and uncontrovertible experiences.

Spiritualism has had and still has its shadows as well as its lights, but as errors can all be crushed by truth, while error is powerless to injure truth, so will all the mistakes and swindles which have marked the transactions of

[Continued on seventh page.]



Conservation—Concentration—Consecration!

A Lecture Delivered in Berkeley Hall, Boston,
Sunday A. M., April 12.

BY F. A. WIGGINS. (*)

(Reported for the Banner of Light.)

"Pray thee, put the sermon by—
Vex my soul no more with creeds:
They are only stones and husks
To my hungry spirit's needs."

IT is a fact that permits of no serious contradiction that millions have starved while eating juiceless verbiage, in their vain effort to get at the real sustenance which these covered. In the study of statutory law, one finds this claim most patent. Scientific and philosophical literature is, in too many instances, covered so deeply with verbiage that, in the effort of mankind to arrive at the gist of its meaning, the brain grows weary. At this point ambition often fails, and along the labyrinth of time the searcher walks in darkness, while scientific and philosophical light lie buried in the great rubbish-heap of technicalities!

Alas for religion—pure religion! Religion that once burned brightly upon the primitive hearthstone of life! Brahma, Buddha, Mahomet, Christ—all! Thy light has been hidden by an unworthy priesthood under the bushel of creedal and dogmatic servitude. It will be the work of an intelligent laity to uncover thy glorious light, and place it again, tenderly and reverently, upon the golden candlestick of the practical life of all mankind. Spiritualism, too, which must cease to feed my soul unless it be a religion, is also impeded in its grand progressive purposes by many externalities which, through bad friends and relentless foes, have come to seem a part of its real furniture. Also, it can be truthfully said that the social fabric of our civilization is distinguished for its ceremonial forms and empty pageant, and lacks sincerity and veracity. Social life is so crowded with this cold, unfeeling, unnatural formalism, that sound common-sense is often offended, and feels itself compelled to step aside and behold this poor hollow thing strut and stride before it.

Thus this verbiage in law and philosophy, this dogmatic and creedal clutter in religion, this cold formalism in social life, each in its way serves to transport its devotees up to the clouds of unrealities, where they flit upon the wings of stilted dignity, blind faith and social egotism, until, as with all that is false, their wings fail them, and they fall to the solid earth. All such will ever be benefited by the fall. It will awaken them from a false dream-life to a consciousness of living amid practical realities.

Believing in its importance, and with an earnest desire to awaken my fellowmen from dreams to deeds, I address myself to you this morning. The sphere of man's action is just as wide as his interest in humanity. The time allotted will not suffice to give much consideration to legal verbiage. Its importance demands a word: legal technicalities make, of much statutory law, simply a riddle to the masses. The masses have never read much of the law, and had they, it would have profited them but little. They could not have understood it. The maker, the legislator, did not intend that they should. It is an old trick which has been too well learned from ecclesiasticism. The law-maker has burned more midnight-oil and exhausted more brain-force in contriving a phraseology by which the real meaning of the law could be hidden, and loopholes for the high-toned (?) criminal to make an escape, than in the constructing of the law itself. It is indeed a high and most beautiful commentary upon the people that, while knowing so little of the letter of the law, they keep themselves so clear from its meshes. A man who is good and wise is a law unto himself. He will not violate, he will have no trouble with, a law that is just. No just man can escape the baneful effects of an unwise law. All wise law is sacred. By it rights and liberties may be maintained. Such law should be plainly stated, for the man who can understand it least is the man who should know it best. All

(*) Mr. Wiggins speaks for the Boston Spiritual Temple Society, at Berkeley Hall, during the month of April.

of law which is not so stated is but so much legal rubbish and fiction, and only deserves to be wiped from the statute books of the world. And all makers and guardians of the law who fail to sacredly perform their duty should become subjects for reformation under the law, rather than be tolerated as legislators and officers. Law for an apical monopolistic shark, whether it produce financial or religious spawn, is bound to work an injustice to the masses. Too much law favorable to capital, and especially to ecclesiastical powers, exists upon our statute books. What the people want, what they demand and will soon have, is a man at the helm of the legislative ship. Lawyers make most of our laws, and what was said of them of old can be truthfully said of a majority of them now: "Woe unto you, also, ye lawyers! for ye laide men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

The true man in power is the only remedy for the evil. More of red manhood here, and less of prated about angel hood hereafter, is to save the world from all evil. More of true manhood in political life is badly needed. Manly conscience in politics has been put to sleep by the opiates of caste, administered by the doctors of law, the doctors of finance, and the doctors of a sickly divinity, backed, upheld and sustained by a monopolistic aristocracy. We want in American politics what Wilberforce, after his manly conscience had been awakened, was to England. When he was actually born into manliness he did not resign his place in Parliament, and say, "Political issues are too dirty for me," but he aroused himself to noble efforts, and went to work as one who believed in a just government in Great Britain. His manhood made him feel that he possessed elements of power to make his country better, and he set himself about accomplishing those things, namely, "The suppression of the slave trade and the reformation of manners." True manhood is the primary cause of true individuality, and the only impulse to self-culture. If true manhood could thoroughly imbue the spirit of every American statesman of to-day we should rejoice in the removal of political corruption and national transgressions. We should have no body of fanatics harping for a God in the Constitution, and even Spiritualists would not be, as they are, the privilege of enjoying their religion, or of employing their own doctor. We should have more reformation, and less cruel punishments. There would be less want, and less wantonness, more manhood, and less misery, more thrift, and less theft, more real Christianity, and less creed, more love, and less law, more goodness, and fewer gods.

Manhood's genius will yet take wing and feel the uplifting force of its own internal fire. This sam-on of modern need is born. He is being rocked in the cradle by, and nursed at the breast of, the mother of new ideas. He will soon bestir himself, and when he shakes his locks of strength the world will be charged with his electrical power; a thrill of hope will run rampant, and familiar things will be shown in the flash light of an original spirit.

In the scientific and philosophical literary world we will briefly examine two classes of people, namely, the professional scientist himself, and those who become his students, and all are more or less students here. It is positively painful to note how unscientific some of these scientists are, and perhaps this is no where more in evidence than in the so-called science of medicine. I would not be guilty, knowingly, of casting any disparaging reflection upon the efforts of the medicine man. There has, in some directions, been considerable advancement in this branch of science, but it has been so by virtue of a tremendous sacrifice of life. The advance has been gained at too great a cost. It would be far better if the true physician were employed and paid by the State to instruct the people how to keep well, than as now, while the people employ him, for instance, to be the inoculator of disease which he gathers up from the pestilential sores of calves, sheep and pigs. This system of practice is most baneful in its effect, and is only tolerated by the people because of unjust legislation, the priest of medicine and the priest of law going arm in arm. Metaphysical healers, magnetic healers, common sense, and especially clairvoyants, have been stripping the husks of occulticalities from off the M. D.'s grain of knowledge, only to find a microscopic kernel at the centre. They have discovered that a large amount of technical verbiage has been employed to deceive the people as to how little the M. D. really knows. His ignorant and pernicious methods have been so completely revealed, through various agencies, that the fraternity have counselled together and have found some protection, and are seeking more by intrenching themselves behind the bulwarks of the State. The M. D.s bulldozed intelligence just as long as they could, and now they insult it by seeking, through law, to compel it to bend at their shrine.

The mistakes of this medicine man have been too many to enumerate. I can only just think of them. They remind me of the story of the man who, while being measured for a pair of boots, said, "Make them cover the whole calf." The shoemaker looked at the customer from head to foot, and simply said, "Sir, I haven't leather enough!" Not many years will the M. D.'s sheepskin serve him any purpose. Knowledge will be the only parchment that the people will recognize. The people will, in the end, see to that.

In thus speaking of the medical fraternity I would not have you think that I have failed to notice grand exceptions to the rule, for the doctor is often the angel of the household who smooths the pillow of suffering. This man comes to you with more of conscientious manhood than of medicine; and no spiritual adviser's hand could be more welcome to close the eyes in that last long sleep of the body than his. The people will ever place this man foremost upon the pedestal of their affections. His name will ever be a household word. Every man and woman who knew him will ever breathe a silent invocation for blessings upon him, and his memory will be warmly cherished long after his soul has taken its flight from the physical body to that abode where disease plays a part no more in the great drama of Eternal Life.

The scientist, he who seeks to instruct the world by placing the monuments of his attainments, gathered from the quaries of sublime truth, upon the pages of a book, or pronounce them in the college lecture-room or from the public rostrum, cannot receive too great a meed of praise from all who are seeking knowledge; for, as Carlyle says: "He has to travel without highway, companionless, through an inorganic chaos, and leaves his own life and faculty lying there, as a partial contribution toward pushing some highway through." He is not infrequently the companion of poverty, which teaches him many severe, yet salutary, lessons, and a desire expressed in these lines should ever be in his heart:

"Give me a spirit that on life's rough sea
Would have his sails filled with a lusty wind.
Even until his sail-yards tremble—his masts crack—
And his rapt ship runs on her side so low
That she drinks water, and her keel plows air!"

Then let us be understood. It is not of the philosopher or of the scientist that we complain, for to me he is worth all else. But my objection consists in this: that he, after expending his life in digging from their hiding-places the rare nuggets of golden truth, should again cover them under a verbiage-pile where it is almost as difficult to find them as where they were originally discovered. Let us here, in humility, part with his good company, and briefly look at the student.

All seasons of truth must be by us all sometime be learned, and every problem of life be faced and mastered. Eternity will be none too long for the accomplishment of this. We are students, and while some are most apt, some of us must admit that we are very dull, very slow. Our intellectual hands have been badly trained. We throw poorly, we catch wretchedly the ball of understanding, while we are exhibiting ourselves upon the great "diamond" of life's activities. But all this is well while all are struggling to do their best. The highest conception, lived up to, is the best that any one can do; but the conceptions of to-day

are not the conceptions of to-morrow to him who earnestly seeks to grow. To think to-day just as one thought yesterday is not an indication of growth. One man has such crude conceptions of science that a discourse containing grand truths, if presented in plain simple language, is to him a plaything, and by him is perhaps named tame and trite; while a lecture or essay expressed in large words or meaningless phrases, is read within his hearing, he exclaims: "How deep! how scientific!" It is grand to him, evidently, because he knows absolutely nothing about it. His soul is more delighted with the accessories of the stage than with the actor or the acting. I am glad to believe that this man is with that minority which is rapidly growing smaller. It is certainly comforting and encouraging to the Spiritualist to note from time to time how scientific discoveries have followed in the wake of clairvoyant revelations. This has been true in the science of Geology and Astronomy. As for surgery, mechanical clairvoyance is already a fact. The spirit-world bending in pity over suffering humanity, noted how bigotry ignored the sublime power of clairvoyance, and touched the brain of Prof. Roentgen, and, in a limited sense, threw clairvoyance into the realm of mechanical art. Could this important discovery have been made—better still, had scientific bigotry not ignored, but had it employed clairvoyance, the life of James A. Garfield and that of thousands of others could have been spared to this sphere for many more years. Remember that real science is ever true. Truth will ever bear the test of time. Says Prof. Drummond, "But yesterday, in the University of Edinburgh, the greatest figure in the faculty was Sir James Simpson, the discoverer of chloroform." The other day his successor and nephew, Prof. Simpson, was asked by the Librarian of the University to go to the library and pick out the books on his subject that were no longer needed. And his reply to the Librarian was this: "Take away every text book that is more than ten years old, and put it down in the cellar."

Study faithfully all that the teacher of science has to say, but be sure to deliberate thoroughly before swallowing, or there may be painful trouble experienced during later digestive processes. For hundreds of years the rubbish of ecclesiasticism has been dumped upon the once bright and simple blaze of pure religion, converting it into a smouldering smudge. Seemingly, nature has been cheated out of her prerogatives in this department of her work. A search-light flashed on all of us would not make us wiser and more sympathetic.

I can but feel and believe that humanity is desirous of seeing the false in religion consigned to oblivion. When mankind can understand and fully appreciate the demands of the laws of nature it will have no more to do with man-made creeds, which are a curse to the world and a positive hindrance to the onward march of civilization. Creeds have built too many churches just to please the ministry; have reduced millions to penury; robbed many a nature's noblemen of all manhood, and given to the world a narrow, jealous, unjust and contemptible conception of God.

Dozma has held in worse than slavery much of the noblest blood that has flowed through the veins of civilization; has established silly ceremonies and reduced manhood to childishness; has washed its hands in the blood of innocence; applied its torch to the quivering flesh of true manhood under the plea of punishing heresy; stretched the neck of true inspiration, which it called witchcraft. It has dragged its slimy trail over the fair brow of womanhood. By its brightest intellects have been shrouded in darkness, and independence of thought has been thrown into convulsions by its contaminating touch.

The teachings of Christ are pure and simple and lovely. By creeds, mankind has been split up into hundreds of sects, and the history of their mutual persecutions forms a ghastly volume, second in horror and cruelty only to the darkest events which the historian has given to the world. Fifty years ago, rites, ceremonies, dogmas, interpretations of scriptures, creeds, dogmas, promises of eternal bliss for a few feeling saints and eternal bliss for a few feeling sinners, a clutter-pile of gigantic proportions around religion. This was what. Modern Spiritualism first beheld when ushered into the religious arena. Of necessity, Spiritualism was then, and is now, the natural enemy to this order of things. As a religion of nature, always an enemy to false customs, Spiritualism has appeared to be iconoclastic. Spiritualism is a destroyer of all that is false in religious, moral and political life. To false worship, selfishness, narrow-mindedness, treachery, tyranny in Church and State, bigotry, false views of right living, it is iconoclastic. No power in the world, for good, has ever been like it. It has destroyed the idols of antiquity and those of modern construction. It has set at liberty millions who were held in the chains of ecclesiasticism. It has knocked the bottom out of the orthodox hades, and let out its contents of terrible fear. It has changed the cruel picture of eternal perdition to one that ever gives promise to the soul aspiring to do something, aspiring to become something. It will see to it that no God gets into the Constitution of the United States. It will keep Church and State in America separate and make both better. It will ever be the true friend to our public schools and the bitterest opponent to all powers that seek their destruction. It will wash itself of all impurities, which a too broad platform, at its inception, permitted to flow in. It will soon show its strength as an organized power in the religious world. It is rapidly elevating woman to her proper sphere in life. Like no other power it has already opened up a pathway for her usefulness. It will prove to the world that it is the builder as well as the destroyer, and over the wasted and ruined old will erect the new. The new! What grand visions rise before us as we think of the new! Death will cease to be the "King of Terrors," and will be welcomed as the Angel of Peace—the emancipation from bondage. Heaven will be rendered no undiscovered country "from whose bourne no traveler returns." Homes on earth will be vocal with loving songs of those arisen loved ones, as they come and go as messengers of mercy and truth. Man will rise up no more against man, nor nation against nation. The sword will be converted to the pruning-hook. Over the present picture of misery will arise the glorious birth of an emancipated manhood. The ghastly prisons, at present sinks of iniquity, and too often places of cruel punishment, will be converted into institutions for educating and reforming the mentally unfortunate brother and sister. The galleys, that relic of barbarism, will present its horrible spectacle to the world no more, and the minds of our children will no longer be vitiated by reading in the secular newspaper the details of how cruel a State can be toward one of its unfortunate citizens. Crime will be treated like all other diseases. The public mind will delight no more to feed upon sensationalism. Love will be born into the world and recognized as the key to true religion among men. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." "Love suffereth long, and is kind: Love envieth not; Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Love, passed through the crystal prism of perfected humanity, comes forth on the other side broken into its component elements of sincerity, kindness, generosity, humility, patience, unselfishness and courtesy. True religion is not a strange or dogmatic thing, but the correct living of a secular life; a kindling of an eternal fire of truth in a temporal world.

Some one has said: "The greatest thing a man can do for his Heavenly Father is to be kind to some of his other children." The power wrapped up in love is the only power that can work effectually the reformation of the world. Prohibition is not the element to eradicate evil from mankind and the world. As one has said: "It did not prove effectual the Garden of Eden with our first parents, and it has been a comparative failure ever since." "Love never faileth." There is but little else that abideth. Love abideth forever. It cannot fail. You are all familiar with the Ten Commandments. Let love be born into our nature and wipe them all out of memory, and still we should not violate one of them. Take

with you in life the simple charm of love and you need not wait for your heaven to come to you in some after time. You will find heaven with this; nothing less will secure its happiness to one single soul.

All religions, with their multitudinous forms and ceremonies, that fall to take this element as the basic principle of life, are as sounding brass. This is true, no matter what the "ism" may be. A Spiritualist, just what other, will fall who leaves love out. True character is built upon it. The principal business of our life is character-building. If we attend to our legitimate calling and do not waste our energies seeking, in our vanity, to establish reputations. The worst villain on earth may, with a single breath, utterly ruin one's reputation; the worst that all can do, cannot effect any injury to character. Character stands firmly when assailed by the most cruel storms of vituperation, slander, and falsehoods. Reputation is as the wheat-stalk in a June breeze, before these. Reputation is of the temporal. Character has been kissed by the lips of eternity. Character is power. "Knowledge is power." Add character to knowledge and we have invincible power. "Love envieth not." Is it not manifestly true that among mediums there is too much envy? Wherever this characteristic is to be noted, it stands as a sign of littleness. It is a commodity which belongs to small people. "Love doth not behave itself unseemly" viz.—it is courteous. How sadly do we find the necessity for more courtesy in our own midst! Vex my soul no more with creeds, but teach me the secret of how to love my brother as myself, and then I will do unto others as I would that others should do unto me. We stand in need of love in our life. Without it, for a time, our life will be stamped as a failure. With it we need not seek success, for to be possessed of it is to be a success in and of ourselves. As a Spiritualist teacher, I advocate in religion no creedal coverings. I insist that true religion is for the practical and secular life of mankind. Religion simply for Sunday availeth but little. We are here to do for the world, not to be counterfeited, nor silver coin to no character. Everything is shoddy, from clothing to the people it covers. We are surrounded with false customs, false morals, false religions, false measurements, and false manhood. Adulteration is common to all that we eat and drink.

This condition demands or requires a religion of practical life upon every day of the week. In religion the end is often lost sight of by that painful experience which compels humanity to pay attention to sore feet and weary limbs while on the march of earthly attainments. These sad experiences may be, probably are, necessary for the proper unfoldment and development. We would, however, look once in a while beyond the hills of time, and read the pages of perfected manhood. Of all religions yet offered to the world, none offers such effectual means of an occasional glimpse into the future. Viscount Amberly wrote in his "Analysis of Religious Beliefs" (page 726): "What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualist belief that those whom we have lost on earth still hover around us in our daily course, sometimes even appearing to us in bodily form, and conversing with us in human speech? No mere hope of meeting them again can for a moment equal the delight of seeing their well-known shapes and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply."

As compared with the simple religion of Spiritualism we can exclaim concerning Orthodoxy with Eben Cobb:

"Who is this strutting I regard that with wild
Verbiage tincts his rithirity
Within the very breast of honest thought?
Who treads with bar-baric hoof upon the rose,
And scorns the incense of the lily's prayer;
Who, with uproarious shout, doth desecrate
The sweet serenity that potent Wisdom
Yields to the humble devotee of truth;
Who, leaving away the sacred bandage from
The brow of Justice, installs thereon
The crazy-lensed Jerry of prejudice;
And with the fury of a Hecate, purges
His gross declamation where the trusting soul
Of love has garnered up its harvesting;
Who, with the veriest foreery of
Brazen speech, doth weave a mazy labyrinth
Of brazen adjectives around the living
Knave, and so bedeck a living lie with
Hyperbole, that it shall wear the outward
Smelling garb of stat-ly eminence; while
With vanity's pretentious web, himself
Enclosing within a shell of his own
Fanciful hatch he doth, in vain persuasion,
Esteem himself an Autocrat supreme."

As we consider the religion of Spiritualism, and in thought revert to the history of its struggles and persecutions, and its many triumphs, and as we contemplate the power it is to be to bless humanity, we are led sometimes to fear for its final destiny. Popularity in any religion has universally meant its downfall as a power to move the soul-life of humanity. Its worst enemies to-day are found within its ranks. These consist of at least three classes of people. First, there are many who boast of being Spiritualists ever since the Rochester rappings, and some of these are little more than fossils. They are content with the first order of things. They see no benefit to be derived from organization, often making the claim that to organize is to establish a creedal system of religion. They seldom contribute either of their presence or of their money to public meetings. Their Bible is "Nature's Divine Revelations," and their God, Andrew J. Davis.

I have only words of praise both for the man and his book, but the world is moving. These fossils can do no harm, and would not, knowingly, if they could; but they certainly add but little or nothing to the motive power of the Cause.

Then there is the brazen-faced, fraudulent, so-called medium—the mountebank! Every religious system has had and still retains this barnacle of disgrace and shame. Christianity has had its Judases by the thousand, and it is nothing more than Spiritualism may expect. In this connection we would venture the assertion that, in eradicating this element from Spiritualism, the process should be slow, in order that mistakes be not too frequent, and that what is not destroyed in the effort to eliminate the tares. Furthermore, Spiritualists should be the judges, and not a prejudiced public! Nature is never in a hurry, but she does her work well. We can always afford to imitate Nature.

The third element of internal danger to our religion is far the most potent, at least from a point of numbers. This is that class of people who become, or think they become, Spiritualists before they are graduated from the necessity of the fear of a literal hell. They remind me of a certain foreign element who come to American shores and, from the first, mistake liberty for license. Of all, these, to my mind, are the most dangerous. Here is a field for careful thought and work. Spiritualism, however, flows from the great fountain of eternal truth, and its streams will overflow even the highest hills of all opposition.

What shall coming time bring forth? What is to be the destiny of this aggressive Cause? How will the picture, so well begun, appear in coming time? Is it the sad fate of Spiritualism—after its struggles, toils and sighing—to turn forever round and round in the same beaten circle? Is Lord Byron's gloomy picture of the rise and fall of nations indeed a portrayal of the destiny of this "ism?"

"Here is the moral of all human tales,
'Tis but the rehearsal of the past:
First wisdom, then glory; when that falls,
Wealth, vice, corruption, barbarism at last,
And then, with all her virtues, comes vast,
Bath with a single page."

Or have we, breaking the bonds of servitude, and escaping at last from its long imprisonment, are about to cross the fields of sublime possibilities, the promised pathway leading to the final triumph? Being a religion of nature, it contains many elements of permanency to which we might refer you. Yet, while I cannot conceive of any "ism" as being a finality, the elements of true Spiritualism will for many centuries play a prominent part in leading humanity to that which is final, viz., truth. There can be no higher authority than truth.

I am reminded that my time is too brief to give that attention to our social fabric of life which the subject demands. I cannot, however, leave this subject until I have just touched upon one of its phases. We shall continue to

develop as we maintain that sense of the individual as one among many. This has been the power that has raised up men in all sections and countries to support their bountiful mother. There is need, most imperative, that immigration should be more orderly and intellectual, else disease may injure our healthy American habits, and inoculate us with the poison of European customs. Welcome to every noble, generous-minded man or woman from anywhere; of such were our fathers, but we cannot afford to be a hospital or a reformatory for the corrupt and criminal of other lands. In the name of common sense, not to say justice, are not these Americans, even if women, at least the equal of much of the imported slum—or are your children so dull, and your sisters such poor specimens of our race, that the pauperism of Europe shall dictate to them? There is no alchemy by which you can get golden conduct out of leaden instincts. We must, therefore, have better material than ignorant, lawless, superstitious, or fanatical emigrants, as a wof to the warp of our social texture. We must dignify our toil, not by less work and more law, but by less importation of cheap workmen, and more compensation for skilled labor. I have no sympathy for the man who, pretending to be a citizen of these United States, apes the thought, custom and dress of Europe—who honors place, clique and simple wealth. I call him an unnaturalized citizen, unworthy to stand for or to be known as an American.

I find that I have exhausted my allotted time. There remains much to be said upon this subject. Some future occasion may serve me as an opportunity for the completion of this discussion.

I will part company here with this interesting subject by pointing to what seems to me to offer enough of creed for every man to be led by in the various departments of life's activities, and I will sum it all up in these three words: CONSERVATION, CONCENTRATION and CONSECRATION.

Joyful Sorrow.

FAREWELL TENDERED TO REV. M. J. SAVAGE—
REV. E. E. HALE PRESIDED AT EXERCISES.

The Church of the Unity was represented, so says *The Boston Daily Globe*, by about one hundred and fifty members at the reception and dinner tendered Rev. and Mrs. Minot J. Savage, at the Vendome, on Tuesday evening, April 7, under the auspices of the Minot J. Savage Club.

There were, if anything, more women than men present, and it was quite a joyful and delightful affair, notwithstanding that it was looked upon as a sort of farewell to the pastor. Mr. William Rotch pitched the key for the evening when he announced that gloom and sadness had no place at the board, but that cheerfulness was to be the order of the occasion.

Delightful singing by Mr. and Mrs. Jacob Benzing and Mrs. Chandler, and sweet melodies by the Arion Mandolin Club, were sandwiched in between the various courses of the dinner, as well as the speeches—and the prevailing tone of each of the brief addresses inclined toward the mildly facetious.

What serious words were spoken were highly eulogistic of Mr. Savage and his work in Boston, as well as his influence throughout the country, the object being, as Rev. Edward E. Hale expressed it, to give Mr. Savage a chance to know what his fellow-citizens think of him before he dies, contrary to the usual custom.

The principal guests, in addition to Mr. and Mrs. Savage, were Rev. Edward E. Hale, Rev. and Mrs. Edward A. Horton, Treasurer George W. Stone of the American Unitarian Association, Gen. and Mrs. A. P. Martin, Rev. and Mrs. Charles G. Ames, Rev. and Mrs. Thomas Van Ness, Mr. Savage's brother, Rev. W. H. Savage, and his wife, and Messrs. Phillip and Maxwell Savage.

The menu card was of artistic design, bearing upon the cover an imposing view of the Church of the Unity, together with the following lines:

No "fretted vault," no lofty spire,
No "dim religious light" is thine;
But here has fanned devotion's fire,
Here hither memories divine.

Inside were epigrammatic selections from Mr. Savage's utterances, together with fine portraits of himself and Mrs. Savage, beneath which, both had, with extraordinary good nature, placed their autographs.

The first one called upon to speak was Rev. Edward E. Hale, who aroused considerable hilarity by making the statement that the true function of an after-dinner speaker is to tell what the people sitting on either side of him have been imparting to him during the dinner, and that the true secret of getting good speeches is not in the selection of the speakers themselves, but in those who are placed on either side of them.

He then entertained his listeners with some of the bright things that Mrs. Savage and Mrs. Horton had been pouring into his ears. Then, speaking for himself, Dr. Hale quoted James Redpath of saying once that there were only three men in the United States who could "fill any hall in Boston at 11 A. M., Monday, if it rained."

Those three men are now dead," said Dr. Hale, "and Mr. Savage is the only man who has taken their place."

"The value of Mr. Savage's services to Boston can never be told," said the speaker.

"He came here unknown twenty-one years ago, and compelled people to believe what he said to them by his modest, simple eloquence, doing the sort of work that is given to the true man to do in this world."

"The position he has gained is won only by the best of men, and by one who loves his neighbor better than himself. It is a proof of the old truth: 'Love is the whole—love works the miracles and gives all the control worth having in this world.'"

Dr. Hale concluded by telling of a friendless young woman who told how she had been once within a few hours of suicide, but had been saved by straying into Mr. Savage's church and hearing him speak words that showed her how wicked it would be to throw her life away.

"No one could ask a better epitaph than that suggested by this story," said the speaker, "and no one knows how many such cases there are on the book of accounts, the leaves of which we shall some day turn over with such courtesy."

Rev. Charles G. Ames also paid a tribute to Mr. Savage, who, he said, had a faculty for thinking and always having it with him—something that too few people possess.

Dr. Ames also said: "He has extraordinary courage in his own convictions, and will follow a road even if he has to come back and tell you it leads nowhere."

"He can't be worth a cent—a serious fault in a theologian—and he'd rather go to a hell inhabited by honest men than to a heaven with hypocrites."

"He is a true democrat, believes that nothing is too good for the common people, is a lover of the present and believer in the future."

Dr. Ames recalled that Washington left Boston to start a campaign in New York at just about this time of year. He believed that Mr. Savage will win there a more glorious victory than Washington ever achieved anywhere about Manhattan island.

Other speakers were George W. Stone, Rev. E. A. Horton and Mr. Savage, who confined his remarks, practically, to thanking his entertainers for the honor they conferred upon him.

Among those present were Mr. and Mrs. A. Shuman, Rev. and Mrs. M. O. Symonds, Mr. and Mrs. James N. North, Mrs. William Rotch, Mr. and Mrs. Henry F. Miller, Mr. and Mrs. Alfred Ewer, Mrs. E. A. Horton, Maj. and Mrs. Geo. O. Carpenter, Hon. Thomas N. Hart, Mrs. C. W. Ernst, Mrs. S. J. Barrows, Mr. and Mrs. Geo. H. Ellis, Mr. and Mrs. L. L. Hawes, Mr. and Mrs. Clarence W. Jones, Mr. Frank B. Thayer, Dr. and Miss Rust, Mr. and Mrs. John C. Haynes, Mr. and Mrs. Caleb Chase, Mr. Guy W. Walker, Mr. William A. Rust, Mr. George Miller, Mr. Louis H. Miller, Mr. Frank Kimball, Mr. Albert Newman, Mr. Fred J. Smith.

Buckingham's Dye for the Whiskers does its work thoroughly, coloring a uniform brown or black, which, when dry, will neither rub, wash off, nor soil linen.

Spiritual Narrations from London, Ontario.

To the Editor of the Banner of Light:

A narration of some remarkable facts will illustrate how a great wave of spiritual life and light is sweeping around the world; sometimes dying down and fading where it had been strikingly manifest, only to awaken attention in a new region, but ever widening in its range.

Within the past two or three years I have had several calls from J. C. Smith of London, Ontario, where conservation has had a strong hold. He is an intelligent man, self-poised, careful, and of good judgment—a competent witness. At his first visit he told of a discussion in the private "ministers' meeting," where a Methodist preacher made a severe attack on Spiritualism. When he closed, Rev. Mr. Murray, an eminent Presbyterian divine, took exception; said this matter must be examined, but could not be frowned down, and surprised the company by giving testimony of what he had witnessed in reputable families.

This became known, circles were held, and soon came what seemed like a fatal reaction—then a higher flood tide of interest and attention, more discussion and better mediumship. In the autumn of 1895 Mr. Murray passed away, and has since, it is believed, written through automatic control of a lady's hand in London. The last of February, Mr. Smith called again and told of seeing Mr. Murray materialized where he (Smith) had examined the cabinet, knew the persons present, and saw the spirit-form of the clergyman, knowing at the same time that the medium was separately in sight. Mr. Murray asked: "Do you know me?" and said: "Life over here is glorious." Others knew him.

Mr. Smith also told of a reputable London citizen sending a letter, in a cloth-lined and sealed envelope, addressed to his wife, to George Cole, in a distant place, and a stranger, who is reported to get messages by telegraph, the machine having no connection with wires or hands. He asked her to give the date of her departure, which was correctly done, as in a summer month fourteen years previous, the persons present being truly named, and her full name given in the written reply sent back in an envelope with its unsealed letter. He had given but a part of her name in his epistle.

A woman of high character in this State, who was reticent as to her personal experiences, once told me how in her childhood a brother a little older than herself passed away. Soon after, as she sat on the floor amid her toys, he sat by her, joined her play, and talked and laughed with her. For years these appearances came, once in a few weeks, when she was alone, greatly to her enjoyment. She was not alarmed or surprised, for it all seemed natural, but she had a feeling that nothing was to be told, and until years after her marriage she never told the family, or the husband who understood her experiences and believed them.

But a few days ago a reliable medium, who has never been charged with any deceit, told me how, in her own home, she had a clear vision of the spiritual body rising out of the dying form of a friend, and floating in the air above, at the hour of her physical death. She knew that friend was ill, but had not heard from her for some time, and had no thought of her probable transition. About an hour after, the physician came from the bedside of the ascended woman and gave the time of her change as the same as that of the vision of the rising spiritual body. Thus from every quarter come the proofs of an unbroken and continuous personal life, and of spirit-presence.

The skepticism of the poor world is strange! The very first newspaper reports of seeing cervices and tissues through solid flesh, and then through thick boards by the help of the X rays, were believed; but clairvoyance, with fifty times as much proof, is held in doubt. The wisdom and truthfulness of rational believers must break down all this. Truth and time win at last. GILES B. STEBBINS.
Detroit, Mich., April 2, 1896.

In Memoriam.

Hon. AMOS ADAMS passed to spirit-life March 17, 1896, at the ripe age of seventy-eight years.

This worthy, kindly gentleman was the President of that phenomenally successful camp-meeting held on the banks of beautiful Lake Merritt in Oakland, Cal., during the entire month of June, 1886.

I shall never forget the occasion of the delivery of my first lecture under Mr. Adams's able presidency. It was at that time and place that I met him, and went thither at the urgent demand of the Association of which Mr. Adams was presiding officer.

I reached Oakland on Sunday morning (the first Sunday in June, 1886), and was met at the station by the genial Secretary, Mr. Hawes, who at once escorted me to the Henry House, where I found the proprietors, Mr. and Mrs. Eliza Watson of Santa Clara, and faithful workers both in and out of their extremely well-conducted hostelry.

Immediately after lunch I went to the camp ground with Mr. Hawes, and heard a magnificent address from J. J. Owen, editor of the *Golden Gate*, a paper which accomplished a great good on the Pacific Coast during its all too brief career.

In the evening I was introduced to one of the largest audiences, and also one of the most intelligent I have ever faced, by the Hon. Amos Adams, whom I well remember just as he then appeared: tall, stately and venerable, evidently a master intellect, accustomed to direct with ability and ease, 250 South street, San José, were conducted on Friday morning, March 20 by Mrs. Elizabeth Watson of Santa Clara, who is still possessed of all her old-time force and energy as an inspirational speaker, though some portion of her prophetic mantle seems to have already fallen upon her gifted daughter.

After the service at the residence, which were very largely attended, the casket containing the body was brought to Oakland, accompanied by Mrs. Adams and a number of relatives and friends, who insisted that I should officiate at the grave.

Mountain View Cemetery, which is situated in Piedmont, (one of the loveliest districts of Oakland) combines many wild rustic charms, with such added beauties as the hand of art has bestowed.

The day was a glorious one. The proverbially fine California weather was at its best, and to the accompaniment of golden sunshine, flowers of every hue in semi-tropical luxuriance, and the singing of forest birds, the coffin was lowered into the earth completely hidden from sight by masses of calla lilies, surrounded by blossoms of every variety of color, form and fragrance.

During the few moments I was privileged to stand as the mouthpiece of the unseen, to voice words of comforting assurance to the numerous friends who lingered lovingly around the open grave, I am confident that I both felt and saw the spiritual body of our newly-translated friend, and though it was not he who spoke his own eulogy, he did impress me, and indeed urge me to affirm that the change mis-called death was to him, at least, no shock, and no surprise, but the simplest experience of an awakening to a larger liberty of thought and action than he had ever known before.

As Mrs. Adams is a psychometrist as well as a clairvoyant, I doubt not that she feels in every spiritual way her continued union with the faithful companion between whom and herself the most ideal fellowship existed.

As one by one the veterans in the Spiritual Cause are called from earth, let us feel assured that they do but strengthen the ranks on "the other side," and as they have been faithful even when fidelity to conviction could often be but a matter of cost, of bitter trial and grievous personal loss, they are their successors resolve to be equally faithful, and when another forty-eight years shall have passed their eventful course, the mission of Spiritualism to all humanity may be fully recognized in the actual realization of those glowing prophecies which will be assuredly fulfilled in the very letter if we who are called upon to fulfill them on the earthly side are in no way recreant to our trust.

Words utterly fail to pay adequate tribute to the life and work of our noble ascended brother, Amos Adams.

Other and abler pens than mine may write his biography, but this I must say, as one who knew and prized his worth: he was one of nature's noblemen, and one of the most efficient leaders in the public work of Spiritualism the world in this century has seen.

W. J. COLVILLE.
922 Geary street, San Francisco, March 23, 1896.

A score of counties of South Carolina are using their convicts to improve the roads.

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?

KATIE'S QUESTIONS.

"Way down in the buttercup meadow
I saw a white sheep to-day,
And close by her side, in the clover,
A dear little lamb was at play.
Does the sheep-mamma love her white lammy,
Just as you love me? Say, mamma, say?"
"Yes, Katie, yes,
So I guess."
"In the orchard, up in the old pear tree,
There are four little birds in a nest;
Willie says they belong to the robin
That has a red bib on her breast.
In all the great, wide world of birds,
Does she love her own birdies the best?"
"Yes, Katie, yes,
So I guess."
"The last time I played in the garden,
There was just one red rose to be seen;
But to-day there's a tiny pink rosebud,
Wrapped up in a blanket of green.
Does the rose want to kiss Baby Rosebud,
When she tries so far over to lean?"
"Yes, Katie, yes,
So I guess."
"Last night I peeped out at the window,
Just before I retired to my prayer,
And the moon, with a star close behind her,
Was walking high up in the air.
Did God make the little star baby
'Cause the moon was so lonely up there?"
"Yes, Katie, yes,
So I guess."

The Children's Progressive Lyceum
No. 1.

Held its regular Sunday morning session in Red Men's Hall, 514 Tremont street, Boston, Sunday, the 5th inst., with a goodly attendance of all ages and both sexes.

The lesson for the day was a continuation of the consideration of the claims of Spiritualism upon the investigation of scientists, and setting forth their bounden duty, as progressive thinkers and demonstrators, to probe the subject to its very furthest point of cause and origin, as well as possibility, in the interest of humanity.

This being "Easter Sunday," remarks upon the day and its origin, and lessons to be deduced by Spiritualists, were made by the Conductor.

The remarks made by Mrs. Soper to the younger groups were full of instruction and interest—educational and bright—and old as well as young were full of thought upon these words so kindly dropped like seeds in a garden prepared for cultivation. Long after Mrs. Soper has passed her career of useful earth-life will the benefit from these incentives to a life of sublimity appear as a blessing to these matured children.

The entertainment consisted of recitations by Blanche Rosenthal and Ada Rosenthal, and songs by Evelyn Williams, Lottie Weston, Ethel Brison, Marie Antoinette Cyr, and Miss Mabel Waite, closing with a beautifully rendered violin solo by Prof. Schaler.

CHARLES T. WOOD, Conductor.

* Mr. Wood, speaking of this particular period being celebrated as Easter, remarked, in part, as follows: A great many people regard this as the anniversary of the Saviour's arising from the dead. Did they feel as I do in regard to all this celebration, they would feel that it was a day wherein Spiritualists might join in celebrating the grand event above all others. Perhaps I may review the day as affording one of the best object-lessons.

Since the beginning, man has always had an innate disposition to worship something that represents a deity. So it has been in regard to this celebration. We regard this day as the commemoration of an event that has helped to make the world better. If we go back to prehistoric times, we will find there has always been something to worship. The sun, that bright and shining orb, as it rises in the East, should be the emblem of a truth and illumination of thought which is the hope of the world. The ancients thought the sun was the force of all life—in existence. Was it not through it the fruits and grains were made to grow? So it became the plan of an object for worship.

The ancient in the East would prostrate himself and worship the light that had arisen after a night of death.

Again we find the ancient year began the 21st of March. At the vernal equinox was a celebration—the sun crossed the equator. The Egyptians were a wise nation; they believed when the sun came north of the equator a sun was born. After the deliverance of the children of Israel and their passage through the Red Sea, a tabernacle was built to celebrate that event, and it was placed due east and west to commemorate the event of their deliverance. The East, or Easter, therefore, has always had special reverence. As you are familiar with the fact, all the arts and sciences are propagated in the East. There is another event in the setting up of the tabernacle. Moses, who was a student of Astrology, knew it was the birth of a new era. All these celebrations are commemorative of the re-birth of the human soul as it takes its place in a new existence.

At the time the golden calf was set up as a symbol of worship, the sun was in the sign Taurus, the Bull; but when the sun had passed into the sign Aries, the Ram, the Lamb was adopted as a symbol of sacrifice.

I am stepping aside from Easter merely to show you that it was celebrated by the Egyptians.

The New Testament tells us that on the third day Jesus arose from the dead. I will not dispute it. The spirit of the mortal arises and is born to a new existence.

About 324 or '5 there had been a great deal of dispute as to what should be the time celebrated as Easter by the Christian Church. It was decided to adopt the first Sunday after the full moon which occurs on or after the 21st of March.

The sun that shines upon us to day reminds us of the dawn of a new spiritual era which we celebrate with the Christian Church, and we as Spiritualists celebrate this day—celebrate it as a symbol of the spirit leaving its tenement of clay, and giving us that hope and joy which the world cannot take away. Angels unite in that great song. Let us, as followers of that great Master who taught truths his disciples could not understand, celebrate this day with anthems, and follow step by step in that Easter of eternal unfoldment. J. S. S.

Boston Spiritual Lyceum.

Sunday afternoon, April 5, this Lyceum held its usual session in Berkeley Hall.

The theme announced for the day's lesson was "The Invisible World," and excellent answers were given by Charlie Hatch, George Hubbard, Ray Chadwick, Edward Hatch and John Snow. F. L. Gibson read two original poems appropriate to the theme, and of much literary merit as well. E. B. Packard read a well-chosen selection from the BANNER OF LIGHT. Mrs. Alice Waterhouse made remarks, and Alonzo Danforth read an apt selection from the towering monument he has erected in the field of Lyceum literature.

The younger groups having been called in, the Instructor, Dr. Root, first took up this subject, "Honesty and its Reward," and elicited answers from the little ones to the effect "that we should be honest because it was right, and not for the hope of a future reward."

In taking up the lesson for the older ones, the Instructor first called their attention to the vast extent of the invisible world revealed to us by the microscope and the telescope, and then dwelt with particular emphasis upon the fact that the great prime movers in the industrial world to-day—steam and electricity—be-

long to a realm still more remote from the range of human vision; thus preparing the minds of his youthful hearers for a fine peroration on "the invisible world of spirit that surrounds us everywhere," and of the "great all-pervading power of the Infinite."

The Clerk was then called upon, and with a pair of "bar magnets" and the well-known phenomena of magnetic repulsion, he gave the Lyceum an illustration of how a world perfectly tangible to itself exists within the world of matter, unperceived by us except by its effects, drawing the conclusion that in like manner exists the spirit world, (or its denizens,) in our very midst.

In the musical and literary line we had piano solo by Mr. F. H. Watson; recitations by Ansel Haynes, Johnnie Ormabee, Mollie Campbell, and a song by Mrs. S. A. Frost.

The veteran Lyceum Conductor, J. B. Hatch, Sen., was called upon for remarks. He complimented the school upon the success of its educational features, saying, "that of all the Lyceum sessions he had attended there was none that had been more instructive for old and young than this one had been."

The Assistant Conductor, A. R. Waitt, being called upon as "the young Lyceum enthusiast," responded with some well-chosen remarks, taking for his text the comparatively small number of children attending the Boston Lyceums, when we consider the vast numbers of people that have thronged the various spiritual meetings during Anniversary week. Subject for April 19, "How Can We Distinguish Between Right and Wrong?"

A. CLARENCE ARMSTRONG, Clerk.

An Acrostic.

Join with us in asking blessings
On our Poet to descend.
Have him, wise ones, in thy keeping,
Nor let aught of ill portend.
Well we know his earnest spirit
Doth to us desire to give
A "Banner" grand in truth, in merit,
Yea, for this long may he live!

Newmarket, N. H.

"BANNER" READER.

True Politeness.

There is perhaps nothing that counts for more in the domestic happiness of its possessor, as well as many worthy people with whom she will come in contact, than a polite manner to servants. To be essentially kind to one's maid, in the way of gifts and indulgences, is one thing, and to treat her with real, genuine politeness, which has no relation whatever with formality, is quite another.

The young college girl who treats the servants who have contributed much to her comfort during the long years of her college life with polite and sympathetic consideration will find, when the final farewells have to be spoken, that she has other friends than those of the upper circle of schoolmates and faculty—humble friends, perhaps, but real friends, nevertheless—friends who, so long as she lives, will meet her with smiling, grateful recognition, and be eager to do her a service.

Said one college girl to another: "Margery, I don't know how it is that you get on the good side of the maids as you do. There's the girl Ellen, now, I've given her innumerable quarters during this term already, and white she serves me faithfully, she doesn't care a fig for me, and I feel it."

"Well," replied her companion, blushing a little, "I'm sorry to say I haven't had any money to give her; but, to tell the truth, I'm rather fond of Ellen."

"And what were you doing with her in your room last night?"

"Oh, well, finding fault with her more than anything else, I suppose. The truth is, she looked so dowdy in that ill-fitting blue waist she was wearing that I could not stand it, and I made her take it off and let me run up the seams a little, and I basted a white ruche that I happened to have around the neck. The poor girl has had a hard time, I fancy. She has a crippled sister, you know, to whom she sends nearly all her wages."

"No, I didn't know. You are a dear girl, Margery, and you can do these things; but if I should alter a servant's dress, and listen to her talk about her own people, I should be afraid she would forget her position."

"Well," said Margery, slowly, for she felt that she was treading on dangerous ground, "my experience is that servant-girls rarely forget their positions. They only resent being reminded of them."

Such is the value of genuine politeness, which is not a "respecter of persons."

What is the meaning of "noblesse oblige?"—Harper's Young People.

A Boy Who Obeys his Mother.

A certain writer has said, "You show me a boy or girl who is not a good son or daughter, who does not honor father and mother, and I will show you one who will not make a good man or woman." Do you want to know one of the best ways to honor father and mother? It is to obey them. I fear many boys and girls do not like to do that. A merchant advertised for a boy to assist in his store, and go on errands. The next day his store was thronged with all kinds of boys; and not knowing which to choose he advertised again as follows: "Wanted, to assist in a store, a boy who obeys his mother." Only two boys ventured to apply for the situation. I hope all my little readers are like those two boys—obedient.—Selected.

THE BOY we can respect will
Be frank.
Be polite.
Be prompt.
Be obliging.
Obey his parents.
Keep himself tidy.
Refuse to do wrong.
Never use profanity.
Never learn to smoke.
Be useful about home.
Never cheat in his play.
Spend his nights at home.
Keep out of bad company.
Never laugh at a coarse joke.
Learn his lessons thoroughly.
Never make unnecessary noise.
Never be disrespectful to old age.
Be kind to his brothers and sisters.
Take the part of those who are ill used.
Never make fun of another because he is poor.
Never play marbles for "keeps"; it is gambling.
Fail, if he cannot pass his examinations honestly.
Never tell or listen to a story that he would not repeat to his mother.—Selected.

HOPE.

BY PHOEBE CART.

The clouds may rise on the present,
And sorrow on days that are gone,
But no night is so utterly cheerless
That we may not look for the dawn;
And there is no human being
With so wholly dark a lot,
But the heart by turning the picture
May find some sunny spot.

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

MODERN SPIRITUALISM.

BY MATILDA CUSHING SMITH.

[Anniversary Poem read by her at the Celebration in Camden, Me.]

Swiftly fleeting the years pass on,
With their burdens, good or ill,
With the knowledge that time has brought,
Leaving prophecies to fulfill,
Leaving records of battles fought,
Of defeats that have wounded sore,
And of crowns that the victors wore.

So the years, as they onward go,
Leave behind a fast broadening track
That is filled with their work and thought;
Ever sending a message back
To remind us of good they wrought—
Good that blesses our world to-day,
Though the workers have passed away.

As we search through the records left,
We may find what the past has given;
Learn what lessons our fathers conned,
See the chains that the years have riven;
See the garbs which the Truth has donned,
As it traveled the wide world o'er,
Knocking off a each close-barred door.

Up a weary and tolls road,
Meeting foes upon every hand,
Stalwart Truth has contended long
For a foothold where all could stand
And there vanquish the hosts of wrong
Who had forged the strong chains to bind
Past each reasoning, thinking mind.

Valiant soldiers enlisted here
With commanders both wise and true,
And their names are revered by those
Who have followed their battles through
From defeat to victorious close;
For a step farther on was won
When the victor's hard work was done.

As we look through the vista, down
O'er the past fifty years of life,
We may see the great changes wrought
In those years with choice blessings rife;
For the angels to earth have brought
Strange revelations, sublime and grand,
Of the dwellers in Summer Land.

Through a prophet of modern times
Was proclaimed the new era near,
When mankind should be freed at last
From the fetters of galling fear,
That were forged in the years long past;
They should mourn for their loved no more,
Whom Death called to an unknown shore;

For he told of the realms of light,
Of the life once beyond our ken,
Of the work of the ransomed there,
Their return to earth-homes again,
Where our burdens they gladly share;
Of the comforting thoughts of cheer
They impart as they linger near.

Stranger still were the tidings given
Of a plan in the higher sphere,
By invisible wires to link
The two worlds, and to bring those near
Who had passed over the darksome brink
Of the river of death, and left
Not a trace to cheer friends bereft.

But the tidings with doubt were met:
"It cannot be," some sadly said;
"Our own have passed from earth away,
Buried out of our sight; the dead
Must await the great judgment day."
Others called it "a fancy, a dream,"
For they saw of the light no gleam.

Yet some hearts that were crushed by woe,
And some souls that were seeking light,
Caught a glimpse of the shining ray
As it dawned on their growing sight,
And foretold the glad, welcome day
That should bring from the realms above
Joyous greetings from friends they love.

The day did come when wires were laid
To a humble home, unknown to fame;
Little children heard first the taps,
But they knew not from whence they came,
Strange, mysterious sounds! "Those raps!
What can they mean?" the elders gasp,
As more raps came—came loud and fast.

Many came who were puzzled sore
By the raps—tried their cause to find;
But in vain they all searched—the tap
Was a mystery, till some mind
More enlightened found in the rap
The true meaning—the spirit-call,
Richly laden with joy for all.

This electric force doth promise more
Of wondrous revelation,
That shall include the whole round earth
In one vast illumination.
Earthly science e'en now has reached
Such astounding consummation,
That the wildest dreams of the past
Seem approaching realization.

The impossible fast recedes
In the light of the present hour.
As God's laws we better understand,
Comprehend, in part, the power
Which infuses the souls of men,
Life's mysteries will be revealed,
Nevermore to perplex again
Those who sought for light long concealed.

We rejoice in the power by which
The wonderful change has been wrought,
Since those days in the long ago,
In the tenor and tone of thought,
This old world we should scarcely know
If it happened to backward roll,
And blot out the past fifty years,
Which have broadened both mind and soul.

Now the mourners can dry their tears,
And the sufferers bear their pain,
And the doubters cease from their fears;
Naught is lost in our being's chain.
Death, transformed, is no dreaded guest,
And the grave but receives the dust.
We need not in its shadows quest
For the treasures God holds in trust.

Now the beautiful spirits come—
Are revealed to our longing sight
As they visit their earthly home,
Bringing glimpses of heavenly light.
Yes, we know they come. Blessed know!
'T is not faith, nor belief, nor hope
That has banished much of life's woe
And brought strength with tidals to cope.

Enter now the "kingdom of heaven"
While thou walkest this earthly strand,
And live true to the light that's given;
With the angels walk hand in hand.
Be prepared all truth to receive;
Make the grandeur of life thine own;
By the present the past retrieve,
And the future, that's now unknown,
Will be filled with a brighter light
Than the present or past has known!
Rockland, Me., March 31, 1896.

BARON VON LIEBIG Long ago predicted that the excessive starch food eating would result in disaster to the race, the truth of which is now being plainly seen in many directions. THE FRANKLIN MILLS FINE FLOUR of the EXTREME WHAT contains all the Phosphorus and is the highest sense. Always ask for "Franklin Mills." All leading Grocers Sell it.

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BY S. W. TUCKER.

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NEW PIECES.

Bethany. Rest on the Evergreen Shore. By Love We Arise. Ready to Go. Gone Before. Sweet Rest at Home. Gone Home. The Rest Calling Us over the Sea. I Shall Know His Angel We'll Know Each Other Name. There. Neatening the Goal. We'll Meet Them By-and-Bye. No More Weeping There. Bye. Our Home Beyond the River. Will Bloom Again. Parting Hymn. When Earthly Labors Close.

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BY LOREN ALBERT SHERMAN.

The full title of this new addition to literature very fully states the objects of the book. It is a scientific demonstration of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the processes of physical birth, the physical body being only the mold in which the real man is cast. The author cites testimony to prove that the incarnate soul can project itself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines.

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SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 20 Bowdoin Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Books published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department 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, attached 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 correspondence. Our columns are open for the expression of personal 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 enclosed articles.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 18, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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PUBLICATION OFFICE AND BOOKSTORE,
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Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER 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.

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

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given 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.

Patriot's Day.

April 20 is to be observed this year as a legal holiday; the BANNER OF LIGHT establishment will therefore remain closed on Monday next.

Practical Mind Art.

This is the secondary title bestowed on his latest and very recent book by Henry Wood, the author of "God's Image in Man." The present volume of Mr. Wood is named primarily "Studies in the Thought-World." It consists of a wide variety of papers, or essays, that deal with thought-education, mental science, and spiritual evolution in their practical aspects. Their restorative forces are explained and applied to human life. No one can read this book without receiving a great mental and spiritual uplift. Mr. Wood is at once an original thinker and an idealist, and has the faculty of presenting vital topics in a marvelously graphic and interesting manner. He treats the higher unfoldment of man from the scientific standpoint. The molding power of thought, and its systematic exercise as related to health and happiness, are likewise clearly set forth. Mr. Wood is extremely felicitous as a literary constructor. Both literary men and women and accepted thinkers will feel before reading many pages that they have a treat in this book of no common character.

Thought, the imaging artist—he says in his paper entitled "A Great Art Museum"—is perpetually designing and executing new works, and consciousness is untiring in the inspection of its stock on hand. It, however, lingers longest in those corridors where its loves and affinities are most profusely represented. Man is an unconscious artist, dwelling in the midst of an endless variety of mental pictures. His time is spent in photographing things around him, and in taking impressions from his thoughts and ideas. It is a rue that pictures, unbidden, and sometimes very unwelcome, flash themselves upon the living canvas, but there is nothing to compel us to sit and gaze upon them. They soon dissolve if we turn our eyes toward a higher order of art, or stand face to face with the ideal. The power of thought as a creator has, until recently, received but slight recognition. It has generally been left to care for itself—to roam at its own sweet will—and to sketch at random. The

human mind, or life, erects its own animate form with exactitude, though the identical material may have been used for other grades of mind a hundred times before. The creative power of thought is man's divine instrument, but he has not learned its use, and so its force has been squandered or turned in the wrong direction.

Man searches the objective world over for balms, specifics and panaceas, and experiments with every known external thing, but fails to interpret the nearest and grandest of all things—his own constitution. He goes abroad for congenial environment, sunny skies and favoring climates, but fails to get away from his own perverted thoughts concerning himself. Through the spiritual alembic of his inner nature he may rightfully call for all things to pay him tribute. Man is not merely the tenant of his body, but its architect and builder. Its construction is from within, through the force of mind, conscious and unconscious. Thought—mind in action—is creative. While many physical processes take place involuntarily, or below the surface of consciousness, they are nevertheless all directed by mind.

On the divinity of nature the author says a true translation of Nature is not a mental construction, an allegory or a fancy, but a vision of a living reality working out its grand purpose. We should not read her superficially, but with open soul for her vital meaning and interpretation. To pursue her with a mathematical chart, or an intellectual measuring-stick, is to chill and alienate her, so that from a warm and loving mother she becomes only a conventional stranger, made up of mechanical powers and forces. The beauty of a flower consists of the beautiful thought about it. The peculiar quality of things depends not upon intellectual observation, nor even interpretation, but upon the optics of soul. Man, he says in another paper, has mistaken his own identity. His woes, failures, restlessness and unhappiness, all come from the fact that he believes himself to be material in his being. He has formed the habit of feeling that his body is himself. So long as he practically acts and feels that way, the material consciousness is ruling, and its corresponding inharmonious fruitage appears.

The ideal for each one of us to develop is that of an inner and spiritual armor, as scientific as it is spiritual, that will become an impenetrable shield. The physical organism is a sanctuary of the humanized divinity, the grandest visible expression of deity energy in exquisite and symmetrical proportion. It is the highest known embodiment of divine art and architecture. But the thinker within has reversed the established order, and the day of judgment arrives, when the tribunal at the soul-centre renders his righteous verdict of condemnation. Mental and spiritual science shows the way to bring one back to conformity with law; and thus judgment is satisfied, and through a new consciousness harmony is restored on all planes of expression.

Prisoners in Montana.

The young State of Montana has formed her prison system in many respects in a superior way to that of most of the older States. First, she classifies her criminals, as ought always to be done, thus getting rid of the inevitable corruption of the more innocent by the confirmed class of criminals. The convicts have been set to work upon useful tasks, like what other men might be employed about, and the effect is found to be excellent. It is found to be better than working in a shop under a contract. The convicts were first set to work constructing a prison wall. They appeared to be pleased at the opportunity of learning a trade, and went to work with spirit, being further stimulated with the promise of diminution of sentence for faithful service and good work. The plan worked most successfully. Many of the men became expert workmen, only one of them, so far as could be learned, violating the laws of the State after leaving the prison. The success of this experiment encouraged the trying of another one, which was the construction of a brick building, done entirely by convicts and under convict supervision, without any infraction of discipline or disturbance of any kind. This would seem to be an improvement on most of the systems of labor provided in the older prisons. When there is no work, the convicts are kept in school five hours a day. They show the great benefit of the treatment.

A Curious Diet Experiment.

Dr. O. P. Tower of Wesleyan University has been boxed up in an air-tight compartment for six days, for the purpose of testing the latest theories concerning the effect on the human system produced by the quantity and quality of food. As he stepped out of his close cage he looked the same as when he entered it six days before. His diet, which was carefully weighed, consisted of apples, eggs, potatoes, bread, butter, coffee, milk, sugar, beefsteak made into thick balls and broiled, canned pears and peaches. His food was introduced into the box through a brass cylinder. The confining space was about seven feet by four. Fresh air was pumped in, and then extracted after having been breathed. Minute physical changes were recorded by electrical devices, his temperature by thermometers. The problem was to determine how some of the various human tissues are affected by the known quantity of food given under known conditions. The experiment was made under the supervision of Prof. Atwater. The particular points to be elucidated are not so plain as yet as to enable one to judge of the value of the experiment, but no instructor in a university would be likely to be willing to be locked up in a cell for a week if he did not believe he was contributing something of real value to science.

THE BANNER will give its readers next week a goodly number of articles treating of the **Spiritual Phenomena**—physical and shading into the mental—wherein séances with Mr. Pierre L. O. A. Keeler, Mrs. Stansbury, Mr. Palmer, Miss Maggie Gaulle and others will be interestingly portrayed.

J. A. Turner, writing from Tampa, Fla., says: "We have a very good society here now. Mrs. Stiles, Mr. Geo. Colby, Mr. and Mrs. Conannon and Dr. Hidden have visited us this winter, with fair results. I am an old reader of THE BANNER."

We have received, and shall print next week, a report of the Anniversary services at CASSADAGA LAKE CAMP, N. Y.—furnished us by the courtesy of Orpha E. Hammond.

Let all the readers of the present issue of THE BANNER carefully peruse the article "In Memoriam," by W. J. Colville, on our second page.

More Self-Governing Experiments.

They are extending from the universities and colleges down to schools of lower grade. In the high school at Fox Lake, Wis., the system of self-government has been in successful operation by the pupils for nearly two years, and it has just been introduced in the normal school in Oshkosh, Wis. The utility of the system is conceded by both teachers and pupils in the former school. Among the advantages claimed by the principal for this substitute for the birch or other forms of punishment, is the instilling of a keen sense of honor, independence, and responsibility, which is a far better preparation for the responsibilities and temptations of college life, makes easier the establishment of the rule of self government in the colleges, insures to schools of all grades a higher standard of morality, and thus ultimately has an effect upon national life and character. It is evident that the age of reason is coming in, when its very first lessons are beginning to be taught to the youth in the public schools. This is beginning at the beginning. Self-government practically taught in the schools will never let our youth consent to become slaves.

Mrs. Harriet N. Read, an old medium well known both in the East and in the West, now located in Yonkers, N. Y., writes:

"In the BANNER OF LIGHT I saw an article by Mrs. Milton Rathbun, on 'Old-Fashioned Mediumship,' and I so heartily endorse every word she said that I wish to express, through your columns, heartfelt gratitude for myself and co-workers, the old mediums. Yes, many of us are 'relegated to obscure corners,' but not always because of our 'waning powers,' but because of the demand for the wonderful, and that that needs paraphernalia and tinsel. I often ask: 'When will we use judgment and reason in this as in other matters?' The answer comes: 'So long as there is a demand there will be a supply.' I for one wish to have it known that I appreciate Mrs. Rathbun's efforts on behalf of old mediums, so will ask you to give space to this expression of my own, and the approval of many others who have numbered years in the field of Spiritualism."

C. S. Ricker, writing briefly from Minneapolis, Minn., April 6, regarding the union anniversary services of the First Spiritual Society of that city and the Spiritual Alliance of St. Paul, at Masonic Temple, Minneapolis, (reference to which is made by Maggie Waite elsewhere), says: "Spiritual meetings are largely attended in this city. There are thirteen regular services held every Sunday."

Mr. P. S. George—notice of whose arrest under the "medical law" of Nebraska THE BANNER gave its readers recently—has, we learn by the *Progressive Thinker*, been released from the Polk county jail, at Osceola, Neb., where he was a prisoner for fifteen days. He was released on a writ of habeas corpus, Friday, March 27.

In addition to those already published, THE BANNER is in receipt of many Anniversary reports from localities far and near, and will print them at as early a point in time as possible—meanwhile gratefully thanking the correspondents who have contributed them.

Read the announcement made by Dr. Dumont C. Dake on our seventh page.

Washington to the Churches.—The last of the "Old South Leaflets" presents George Washington in a new light, says *The Boston Traveler*. In his farewell to the American people he gave much sound political advice; but the replies which he made to the different religious societies that congratulated him as the President of the United States, here gathered together, gave a very definite conception of what Washington thought and felt on the subject of Church and State. He reminded the Lutheran, the Presbyterian, the Methodist, the Baptist, the Episcopalian, the Quaker, the Universalist, the Swedenborgian, the Roman Catholic and the Jew that the National government knew no difference in creeds, but held them all alike before the law. He recognized their common purpose and the part which they had in promoting good citizenship. He pointed out that they all had a joint obligation to the nation. One may easily see in this little pamphlet the wisdom and the strength of Washington in calling different Christian denominations to take the highest position in their loyalty to the nation, and that he sought by the recognition of what was good in each one to increase their loyalty and devotion. There is much in these letters which may be taken to heart to-day, and ought to bear abundant fruit.

A Neat Outline.—Murat Halstead, in the *Review of Reviews* for April, has a wonderfully concise pen-portrait of the Cuban situation, in the course of which he thus depicts strikingly by comparison the geographic status of the "Queen of the Antilles":

"The provinces in Cuba equal in number the New England States. Take New England and elongate the territory, place it in the torrid zone, with Matue eastward, and Connecticut and Rhode Island the west end, increase the vegetation and soil and mountains, substitute royal palms for elms, and pineapples for apples—Connecticut would be the tobacco plantation, Massachusetts, Vermont, New Hampshire and part of Maine the sugar lands. The eastern end (Maine) is the source of the mustering and marching of the insurgents. Remember that Cuba is nearly as long as from Philadelphia to Chicago, and the raiders have proceeded with their long processions of cavalry through all the provinces, and the Cuban Boston has seen the light of the flames that consume the substance of the island."

The Attitude of Scientific Men Toward the Spiritual Phenomena.—J. M. Peebles speaks in *The Temple of Health* as follows concerning this concise pamphlet, by George A. Bacon:

"This is an address delivered before the Spiritualist Association, in Washington, on October 17, 1895. Mr. Bacon has been an active participant in the spiritual movement since the 'early days,' and having long resided in the literary and legislative centres of the country, he has enjoyed unusual opportunities of gaining a thorough knowledge of the Spiritualistic movement in America. This pamphlet is a strong and scholarly discussion from a scientific standpoint. Sold by the BANNER OF LIGHT, Boston."

Dr. Dumont C. Dake, of New York City, has opened his sanitarium, "The Pines," Brookside Avenue, South Nyack, for the summer season, so says the *Nyack Evening Journal* of April 10. The doctor treats chronic cases only, in which he has an extensive practice. He may be consulted at his residence. Dr. Dake can also be consulted Thursdays of each week at the Continental Hotel, Broadway and 20th street, New York City.

The Altruist Interchange, of which an advertisement appeared in our last issue, is a quarterly magazine devoted to the exchange of news between widespread philanthropic societies, and the diffusion of information concerning various forms of progressive or organized work for the general good, and particularly of the homeless sick and needy. It is also the organ of the "National Plant, Flower and Fruit Guild," of which Mrs. Alex. Biddle is General President, Philadelphia; Mrs. Winthrop Sargent, General Treasurer, Boston; Mrs. William Starr Dana, General Secretary, New York City. The success and constantly-increasing interest in the beneficent work of the scattered Flower Missions throughout the United States have led to the establishment of this Association, which while it shall in no way handicap individual or local Flower Missions, will, it is hoped, serve to unite all in a common interest. General office, 70 Fifth Avenue, New York City.

The Massachusetts State Association of Spiritualists

Will hold its Quarterly Convention Thursday, April 30, 1896, in Cates Hall, 70 Washington street, Salem, Mass., morning, afternoon and evening.

The following speakers, mediums and singers have promised to be present:
Dr. George A. Fuller (President of the M. S. A.); Mr. F. A. Wiggin (Vice President, do.); Mr. Moses Hull; Mrs. Mattie E. Hull; Mrs. Alice Waterhouse; Mrs. Carrie F. Loring (Vice President of the M. S. A.); Mrs. Hattie C. Mason; Mrs. Ida P. A. Whitlock; Mrs. Fay; Miss Amanda S. Hall; Mrs. Nettie Holt Harding; Mrs. Grace Cobb Crawford (contralto); Mrs. Marie Foster (soprano); Master Charlie Hatch (violinist); Master Willie Sheldon (elocutionist).
Excursion from Boston. See J. Browne Hatch for particulars.

Admission free to all.
Come and join the Association.
N. B. PERKINS, Chairman,
W. M. A. PETERSON,
J. BROWNE HATCH, Jr.,
CARRIE L. HATCH, Sec'y.,
Committee of Arrangements.

A New Departure.

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 "half-tone" 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.

Truth and Health, Saviours.

All wish to be healthy, wish to be saved and wish to be happy. But how can invalids be made healthy and happy? There is certainly an antidote for every ill. All, or very nearly all, can be cured by the right physician and strict obedience to the laws of health. Let me illustrate. Epilepsy is generally considered incurable, and yet within less than three blocks of Dr. Peebles, Mr. S. A. Kincaid (450 Irving Avenue) resides, and was having from five to seven epileptic fits per day. Physicians could do him no good. Calling upon Dr. Peebles, the doctor laid his left hand upon the back of his neck, and, feeling the magnetic flash, said: "I will give you some medicines, and you will be well—entirely well." He was at the doctor's residence to-day, where myself and family are temporarily stopping, and he said he had not had an epileptic fit since. This is among the cures, the absolutely astonishing cures, that the doctor is daily performing. He has patients in every State of the Union, in England, in Scotland, in Trinidad (Spain), in Mexico and South America. He has performed as great cures as Schlatter, and where his vigor and vitality all come from is a puzzle to everybody but Spiritualists.

He is devoting his whole time now to curing the sick, and it seems to me (who daily witness his work, and see a portion of his correspondence) that his success is unparalleled. His correspondence reaches as high as seventy-four, eighty-three and ninety letters a day; and while there is occasionally a complaint, the burden of his letters is: "I am doing finely," "I am much better," "I feel like a new person," "I require no more medicines," "God bless you," etc., etc. Surely the doctor is making his last years his best years.

E. WHIFFLE.

3121 K street, San Diego, Cal.

P. S.—If you desire a psychic or psychometrical diagnosis of your diseases and the general condition of your system from Dr. Peebles, write, giving full name, post-office address, age, sex and one leading symptom. Enclose postage stamp. Address J. M. PEEBLES, A. M., M. D., SAN DIEGO, CAL.

Letter from H. D. Barrett.

To the Editor of the Banner of Light:

Permit me to say to my many friends, the readers of your valuable journal, that I am now rapidly recovering from my recent illness, a threatened attack of typhoid fever, and shall soon resume my work in behalf of the National Spiritualist Association. I was confined to my bed for one full week, but my skillful physicians and careful nurse brought me safely through my trouble, so that I escaped a long run of the fever.

Mrs. Ewell and Bogart, Mrs. Zoe F. Prior, Mrs. and Mrs. G. W. Kates, Prof. Joseph Singer, Mrs. L. Langell, Mr. John Slater, and the inmates of Dr. Ewell's house, are all entitled to my sincerest gratitude and thanks for the many favors rendered me during my illness.

The Spiritualists of Denver united in kindly expressions of sympathy, and did much to encourage me in my hours of suffering.

I wish to assure my correspondents that their letters will be answered as soon as health and strength permit. I ask them to bear with me in patience for a little time, until I am able to meet all demands made upon me.

H. D. BARRETT.

1420 Franklin street, Denver, Col.,

April 7, S. E. 49.

The American Health Club is a noble organization, and is doing good in many lines, notably in its effort to overthrow medical monopoly. Friends of freedom should join it, and thus increase its power for good by the influence of numbers. See card in another column, addressed to "Friends of Progress."

Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WILLIAM FLETCHER.

(Specially written for the Banner of Light.)

THE death of Mr. Judge, for a long time a central figure among the Theosophists, has caused not a little comment, and some rather harsh criticism as to his life and methods. Surely whatever a man's life may or may not have been, death should set the seal of silence upon the lips of his enemies.

He has passed on to that great beyond, there to solve more fully the mighty problems of life and death, and there friend and foe would do well to leave him, and all the vexed questions of his peculiar and erratic life.

Dr. Buck of Cincinnati is named as his possible successor, and a more kindly man could not well be chosen.

Mr. Claude Falls Wright, who is lecturing at Chickering Hall upon Theosophy, paid a glowing tribute to the departed leader, and was listened to with rapid and appreciative attention. Every Sunday a large and growing audience is assembled in this beautiful auditorium, and only shows what the Spiritualists might do if they directed their efforts as wisely.

There are probably ten Spiritualists to every one Theosophist in the city, but a lack of unity and good feeling bars the way to any concentrated line of action, and thus the Cause languishes because of proper direction.

Mrs. Helen S. Palmer of Portland, Maine, one of the very best speakers upon any platform, delighted her hearers at Carnegie Hall on Tuesday evening, with a discourse upon "Truth, the World's Savior," and rarely has a subject been handled with more force and brilliancy than was this.

Among the speakers I heard in the many years ago was Mrs. Palmer, in Music Hall, during those memorable years when there was enterprise enough to secure the largest and best hall for our representative speakers. And what a brilliant galaxy they were—Emma Hardinge, with all her oratorical grace, Prof. Denton, with his rare force and logic, Ed. S. Wheeler, with all the fire of his intense manhood, made indeed a mighty host of strong and intelligent minds to face the enemy and fight errors wherever found.

Most of them are now gathered into the great forever, and have become in our midst only names we have to revere and cherish; passed on to their reward, as we shall all pass on, one by one, as our tired hands fall helpless from our side, and the heavy lids shut out forever the greed and contention of the earth.

Among this brilliant number Mrs. Palmer stood, at one-ness with them. She still remains here, more vigorous in mind, eloquent in speech and forceful in word, if possible, than in those old, old days. Time has touched her so lightly that one wonders if he has forgotten her altogether, the only perceptible mark being in the riper, richer veins of thought that the years and sad experiences have unfolded. She should be heard to be appreciated, and no society will regret having made it possible for the public to listen to so logical a speaker.

Her lecture in New York will be remembered as an eloquent exposition of advanced views upon Spiritual Science.

Dr. Storer has passed on to the higher and better life. How difficult it seems to realize that we shall nevermore clasp his kindly hand, or hear his sympathetic voice again. How many recollections of brave words spoken, of noble and generous work done, come to mind, as we recall the record of that useful, valuable life.

In the early days, how many a blow was struck for a larger freedom and a nobler truth by this brave defender of the Faith! How many hearts have been made happier as consolation words fell from those lips, now stilled in death! How many starting on their life-work have treasured up the wise counsel, the valuable advice, the helpful courage that it was ever his wont to give! He has indeed rendered great service on Life's battle-field. Mistakes? Oh, yes; life is full of them. They are heaven's teachers, and he, without doubt, made his, as we have made ours; but behind them all was the motive, good and true, and naught but blessedness can follow his name.

In my early career he was a good and true friend; such he has ever remained through the sunshine and shadow of the after years, and, while I was not permitted to lay my offering of flowers above his head, he bore forth a most earnest prayer that he has realized at last the sweet reality out of which our dreams are made.

How one by one they are treading the shining pathway that leads on to better things—Luther Colby, Henry J. Newton, Dr. Storer—all, in their respective spheres, noble, earnest workers in the cause of humanity, have passed on, to meet those others who earlier heard the call; and ere long, good friends, you and I will hear our name spoken by that Voice whose word is law, and, like these noble brothers, smilingly bid farewell to earth, with the light of heaven in our eyes. God grant we may be as ready, as full of all goodness, as was Dr. Storer, whose name will be remembered with tender gratitude for many a year.

W. J. Colville's Work in Los Angeles.

To the Editor of the Banner of Light:

On Easter Sunday, April 5, W. J. Colville commenced a new term of work in Los Angeles, Cal., a city which has for many years shown great hospitality to spiritual thought in every direction.

The First Society of Spiritualists, which formerly held meetings in the Music Hall on Spring street, now conducts its exercises in a new and beautiful Old Fellows' Hall on Main street, close to the Cathedral, in the very heart of the city. The new hall is large, light, handsome and commodious, and is fitted up with four hundred very comfortable chairs, and all conveniences.

On Easter Sunday the attendance severely taxed the seating accommodation, both afternoon and evening.

The floral display was magnificent, and such as only Southern California can afford.

The music was brilliant, a fine choir rendered several beautiful selections of festive music, and Mr. E. A. Whitelaw gave one violin solo in the afternoon, and two in the evening in a manner to call forth the highest encomiums from all appreciators of truly artistic music.

The President of the Society, Dr. Carpenter, is a very genial and efficient officer, and he is ably assisted on the Board of Directors by Mr. Lyon, the active Secretary, and many other men and women whose hearts are thoroughly enlisted in their work.

W. J. Colville's lectures were equally appropriate to Easter, and to the Anniversary of the Advent of Spiritualism.

The speaker dwelt with much fervid eloquence upon the manifold evidences of direct spirit-communication which were blessing the world to-day as truly as in times of yore, and pointed out that the mere hope of immortality could never equal the glory of its demonstration.

Impromptu poems on subjects selected by the audience were a pleasing conclusion to the elaborate and deeply impressive exercises.

W. J. Colville is now speaking for this Society in Memorial Hall, South Main street, on Sundays at 2:30 and 7:30 P. M., and on Fridays at 8 P. M.

He is also conducting two classes for instruction in Spiritual Science in the hall of the Friday Morning Club, 304 Broadway, on Tuesday and Thursday, at 3 and 8 P. M.

Letters, etc., for W. J. Colville and E. A. Whitelaw may be addressed to 307½ West Second street, Los Angeles, Cal.

The veteran *Boston Investigator*—Ernest Mendum, editor and publisher—begins Vol. 66 with an entire change of dress and make-up, and looks fresh as a rose.

HON. CHARLES N. FOWLER, M. C. (New Jersey), has our thanks for U. S. public documents.

"Renken" is the correct pronunciation of the name Roentgen—so says the gentleman who went to Wurzburg to interview him for *McClure's Magazine*. As the name is on almost everybody's lips, the correct pronunciation is worth knowing.

A Pound of Facts

Is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions as much of Truth as they perceive—no more.

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

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 6, 1896.

Spirit Invocation.

Oh Father! once more do we bow before thee in supplication and in prayer, asking thy great blessing upon this morning. We come weak in the flesh, but strong with the spirit, knowing when we have thy divine knowledge and guidance that there is nothing that cannot be removed—for thy great glory will dispel all darkness, ignorance and superstition. Oh! Father Divine, send forth thy ministering angels this morning, that they may bring blessings to all humanity. We ask thy blessing on those that are sad at heart, and cannot be comforted, for many of thy children are crying for assistance. Men are called to seek thee amid the struggles of mortal life. As we enter into thy presence we feel truly thy hand is always with us, and as we enter into communion with the two worlds this morning, we feel truly thy blessing is upon all thy children. It does not make any difference what we believe, or what we may seem, as to religion, we seek the elevation of man and the development of spirituality.

We ask thy blessing once more on the instrument of those that are communicating here. Men and women have worked faithfully for humanity—yes, in darkened ages when it was hard for one to stand for independence, with a free, open religion—but we know at this hour and we realize that the divine power now in the race is coming to the surface, so they shall more than at any past time, see as they are seen and know as they are known. May we more than ever realize and recognize each other as brothers and sisters of humanity.

Open the channel of communications wider, break away all fear and ill feeling, bring us closer to each other in all things, then shall we be blessed, and we shall know all by their fruits. Hear us this morning, guide us and direct us, now and forever more. Amen.

INDIVIDUAL MESSAGES.

Edward C. Spooner.

Good morning, Mr. Chairman. I come in finding myself a little strange, because it sometimes is hard for the individual to prove himself and his true identity under all circumstances; but I have many times lingered around this open door since I was called to spirit-life. When I reach so near the earth life I sometimes wonder if I am really separated from the former scenes of activity—as I come so close to them that it seems like a dream to me more than death. Not knowing anything concerning what is termed spirit-return while in the body, I think that makes me feel worse, because it looks so strange to me that after a man has laid down the mortal body he takes up the spiritual body and proceeds just as well—though it seems to me to be more natural than the physical body we have laid aside.

I am interested still in earth-life; I don't feel that I had finished my work; I don't feel that all was done that might have been done. We don't very often think of these things when one is in earth life, and seeing things going on all right, but truly the thought strikes me very forcibly, as is repeated in the Bible, that death comes like "a thief in the night"—that was the way it overtook me. I was taken from the body through injuries received at a fire, as I was interested in the Fire Department of New Bedford, Mass., and that is where I would like this communication to go to specially. I do not know how it will be received, but I feel there is a great purpose in sending it, because there are those in earth life that are not reconciled to my passing away. I would like to say to all my friends and relatives that they suffer more in the body than I did in passing out. I would like them to feel happy, for I realize that it was all right that I was called away under the circumstances I went out under. My head affects me some this morning; on account of it I feel strange as I take control of the instrument, but I am so extremely anxious to reach those in earth life that I have made an attempt, hoping that even if they do not believe it I will be able to get closer to them, and raise the curiosity side of them, and the wondering side, because I find them in that attitude so many, many times. I have acquaintances that are interested in what they call Spiritualism, and I feel that by giving this, and getting it in print, perhaps I can lead some one to come closer to me, or open the way that I can come to them. My name is Edward C. Spooner of New Bedford, Mass.; I would like to say to the boys—especially those connected with the fire department—that I am still on duty, and am still anxious for their welfare, and do not want them to think their comrade has forsaken them, even in what they call death. I had quite an interest in the Methodist church there. I hope this will be one more ray that may open up in the darkness.

I think that is the best way to express it; I feel that God has helped me, is helping them, and will help in days to come.

Mary E. Walker.

I, too, would like to send out a few words of comfort and consolation to the dear ones that are still in earth-life; it may sometimes seem very strange that after we get through the

toils and tribulations of earth-life and pass on to the other side, we care to come back to the mortal troubles and trials we have got through; but I think many of the spirits that return do not come back merely because they actually want to, but are drawn back by the love they hold to all in earth-life—especially is this so when you have got them so dearly tied by the law of nature in family associations; it is hard sometimes for the spirit to stand and see them physically suffer, and not be able to give them confidence that they are not alone—especially when you feel that you are missed; I feel that I have been missed out of my home very, very much, and I would like to open up communication with those in earth-life, especially my companion, as I oftentimes find him meditating when he thinks no one but God and the angels see him. I seem to feel sometimes that he is a good deal better off when he is active in his business—as he is a business man and one that is very active, all the time working or managing or looking after things. It is hard for him to keep still, but lately I find him, not to call sick, but I sense him not well, and it is only because he feels tired and downcast; not in business troubles, but in physical conditions he misses me more, and I don't think he really realizes that my presence is with him, although I feel sometimes he senses me so close to him that he thinks he imagines it. I want to bring confidence to him, that the material body was taken from him, but the spiritual companionship of so many years of this life was not taken from him.

I have also my boys and my girl, and I have got grandchildren too, and I have a great many friends all around everywhere, as the world might express it.

For some time before I passed out of the mortal form I was feeble, but my will-power kept me up longer than the vitality of my body really gave me, and by the love I received from my family I was held to earth life a long while. In passing away I felt quite perfectly reconciled to go, for God and the angels had always been very kind to me; if this letter is read it will be received by some, and ridiculed by others, but I, too, as the former gentleman said, have a purpose in view, hoping that they will seek to confirm it and establish it by going in contact with some instrument that they may feel would know nothing about them. I will try and manifest to them then, that they may know I am still waiting for them, and by-and-by (it will not be so very long) we will all be together in the happy home on high, when we shall all see and understand each other as we are. I will say, friends, that my name is Mary E. Walker. I have got friends in Warren, Me., also in Waterville, Me., and I have them also in Bangor, and I have many even across the water; if they will give me an opportunity I will prove to them not only the continuation of life, but that heaven is not an elevation but a condition; I want to establish a heaven in the souls of those that yet live in earth-life; I feel that as they round out their life here and finish their work they will be more prepared to meet us in the sweet by-and-by.

Mr. President, this is all new to me, but I have one friend who has been very desirous, and wondered if it was possible for the spirit to return after the dissolution of the body; I want to say as Christ appeared to his disciples so can we appear to our loved ones, and if they will only wait and give us an opportunity to prove the power for themselves it will be all right.

Stillman Morgan.

I bless the good angels this morning for not only opening the door, but also for the privileges they gave me previous to my leaving my earthly tenement; I feel that those who have become conscious, while in the earth life, of the sweet communion of the spirit, have many times felt that they did not get all they hoped for while in earth life; but oh! how happy it is for us to know where we are going, rather than live so many, many years in faith and yet in ignorance.

I have been very much interested here this morning, for this is truly a school, where we may call it: Experience to all, because it seems just the same; we gain many, many thoughts that seem to help us when we hear each other telling of experience through the various changes of life and death.

I seem this morning to be also very, very happy; not selfishly happy, but I feel that my experience on earth life, and what I left behind me in the knowledge that some of my friends have got concerning spirit communion, do not leave so much sorrow behind, as with those who pass out not knowing whether they will ever meet again.

I should like to say that I am a little farther away in distance from home than the ones that preceded me; but I feel your valuable paper is received among our friends, and I know that a word from me will not be missed—that is, I think it will give them still more confidence, as I have many times promised to demonstrate the fact, if possible. I became conscious of spirit-return many years ago, and was somewhat of an advocate of the philosophy; although not a public man particularly, I loved to talk with my friends and neighbors of the beautiful philosophy that gave me so much comfort in life. Especially as my time drew near its close, I felt that it was not only a good religion to live by, but a glorious one to die by, and I want my family and friends to know that I have enjoyed myself very much since I passed over on the spirit side. I would like, also, that those who yet live here in the body may have the same evidence as I had, but they must find it through their own efforts, and not through mine.

I would say that my home was in Vineland, N. J., and my name is Stillman Morgan; I am a little bit hard of hearing. I always like to have things right, and have them done right, and I know that there are others that may want to know it as it is, so I thank you very kindly—both you, Mr. Chairman, and the circle on our side—for giving us not only the privilege, but also assistance in reaching our friends. It is not sometimes as easy for the spirit to control the organism as many in the mortal think; I should like merely to say, this thought will be beneficial to some of our earth-friends (although I will mention no names) who oftentimes wonder, when spirits are in control of the instrument, why they don't do more or why they "don't give us something nobody else but ourselves know." My experience has been in the spirit side that we are governed by law, just as the mortal is governed by circumstances, and many times the desire of the spirit is to do more than we actually can.

If those in the mortal-life do not get all they desire through one spiritual channel from their spirit-friends, let them go to some one else—because sometimes we can control one brain and give you one part of the knowledge, when in

control of another brain we can give you something else, and through the whole number you may get the whole you desire. It is the crumbs that fall from the rich man's table that feed the poor, and it is the crumbs that come from the spirit-world that feed the soul, and not the whole meal, for it is impossible.

Mary Ann Richardson.

Good-morning, Mr. Chairman. Do you know this looks to me just like a prayer meeting? One gets up and says his little piece, and another gets up and bears his little witness, and I thought that I would like to give my evidence, because it seems so good to be identified with the great Cause, and to feel that we are still children of God and the great fatherhood of humanity.

I would like to say that I am awfully glad that when you get to the spirit-land they don't stop to ask where you belong, or where you come from—they always make everybody welcome; we can seek our own level at our own desire, and we find just what we want. Oh! is not that a philosophy, Mr. Chairman? I want to say to those in earth-life—especially Hannah—I want her to know that she must not be too grasping, or too anxious because of her earth-life conditions. She must not make herself sick, for then she will not be able to carry herself through; I want to say to her that all is working right, but like many things in life, it looks tedious. I want to say I am also very happy, much more so since I passed out of the body than I was while in earth-life.

You see my head is not confused now; I am rational; I know now just what I am saying. I was not always so while I was in the body, and for that reason I came this morning to rectify some of the past conditions. I have many in the earth life yet that will know me, and also I hope will not think I am now as I was when I separated from the mortal body; the troubles and trials of my earth-life were more than my mind could stand, but now I feel better, oh! so much better.

Mother is with me, and so is father and Charlie. He was my own boy that passed away many years ago. I would like to say to those still in earth-life that I am satisfied, as far as I am concerned, with what has been done, and I am more satisfied because God sees fit to separate the mortal from the spirit, because it gave happiness to others that it was impossible for me to give happiness to.

Mr. Chairman, my friends are scattered all around, but I shall be known most in Wisconsin, for I shall be remembered in several towns there, especially in one. I have friends in Oakland, Cal., and also in Chicago and New York. I give it thus because I think some one will recognize me, because my husband was made very unhappy through my weakness in the physical, and it is he I want to reach especially, and he is in New York City. Although he is married again that does not make any difference, for I am happy because he is happy. My name is Mary Ann Richardson, and my husband's name was Rufus F. Richardson; I was not with him for almost seven years (so they tell me since I have come to spirit), and I want him to know that I am all right now. I passed away in Wisconsin.

I felt that I would be relieved, if nothing more, on account that the conditions have worried me much of late—although I have been in spirit-life, as time is reckoned, almost five years (that is, I will be by the month of August coming). I make this statement because I want them to know now that my mind is clear.

Sidney Howe.

Good-morning, Mr. Day; I think I have met you while in earth-life, and I am perfectly well acquainted with you, although you may not know me as well as I know you. I was very much interested here this morning, and they say that the old familiar voices can be heard just as well as those that are strangers to the Cause.

I am not familiar in your circles particularly, but I was perfectly familiar with the Message Department, on account of THE BANNER. I liked to take it while in earth-life, and I have a very few friends now who read its communications—I mean relatives, although I have a lot of friends that I have still a marked interest in, especially at Onset. I feel that Onset still wants more Spiritualism. I feel that Onset must be protected, and that the force and friends there that are interested in the Cause must be strong. Although I have passed away from the scene of action in earth-life, I am still working with them, for the welfare of Spiritualism, to see if we can bring influence to bear on the minds of the mortals—for something must be done to hold the organization to the truth, whose proclamation it was gotten for. I feel that I want to send forth this message to encourage the workers there; for when they enter they will find us ready in the harness—ready to go to work, to work for humanity and the welfare of the Cause.

I would like to say this morning that Sidney Howe is well and is still with you in your work; I want you to know that I am as active as ever; I want to say that we have many of the co-workers in spirit with us, but they still are interested in the camp meeting, also in the welfare of THE BANNER. If it were not for the press and the circulation of news, many, many times there are people that would never know such a thing as Spiritualism was in existence. There are so many propositions going on that I felt this morning would be a good time to voice my sentiments as to what I thought of the progress of the work. I am satisfied as far as myself is concerned; there is much yet to be done, and it will be done; I would like to say that those that are with us would like to voice their sentiments, especially as we seem to be a representation of Onset. Dr. Greenleaf is here. He was the father of Onset, and we might name dozens of others; but a few will do.

Good-morning, and may the angels help you and direct you, and I know the reward will be yours as it has been mine.

Frances Miller.

I want to say my name is Frances Miller. I wish to send a letter also, because I have a father and mother in spirit life, and I have an uncle and aunt in earth life. I want to send something to aunt Hattie to let her know we are all together in the spirit; I could make a great long talk, but they tell me I have to be short and not take up too much time; I want to say to aunt Harriet that I am all right, and found mamma and father. I never knew my father in the earth-life, as he passed away before I could remember him; I was only ten years old, and I passed out with what the doctors call diphtheria; I lived in Milford, Mass. That is where my aunt lives, and I hope she will recognize me.

[Received Jan. 10, 1896.]

William G. Grey.

Well, friends, I feel sort of lost here this morning. I hardly know what to make of it, but birds of a feather will flock together. I cannot say that while in earth-life I was real sure that a man after he died came over here to work again, but it seems since I came to this side that we do work more than we did on earth. In my youth (for I am a young man, as the world would call it) I was attending the gate not so very far from the depot of Belfast, Me.; you see we are all Down Easters this morning, and it seems as if a good many of us went together. I cannot tell you, my friend, much about that terrible death, but I was struck so quick that I did not know what was the matter, and I left a wife behind me; we were one in the mortal a very short time. There have been changes since then, but I want her to know that I am well; I am doing well, and I am feeling well. I sometimes wish that things had been a little different on earth, that there had been since I have come over, as you would term it on the spirit-life side; for we are more alive on the spirit side than we were on what they call the mortal side of life.

In regard to my death, I was trying to help a brother; I was trying to help him that was not able to help himself, and while I took the horse by the head to lead him off of the track, the train came upon us, and oh! God, that is all that I can say in regard to it, but it has not killed me, only the body; thank God, the man was saved; and I want them to know, especially the companion I left behind me, that William G. Grey is not dead. I shall be known in Belfast, Me.

I hope that this letter will be received, and also that the friends may know that I am still active.

Messages to be Published.

March 12.—Washington Nelson; Isabel W. Bell; Capt. Thomas Potter; Mary Ann Fitzgerald; Lafayette Bishop; Sarah Wilson; "Wildflower" and "Bluebell" to their readers.

March 20.—C. H. Stone; J. D. Ford; Mrs. William Howell; Thomas A. Doyle; Margaret Smith; Charles Wood; Edward Shaw.

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

April 3.—Albert G. Towers; Louise L. Walker; Edith White; Mary Morgan; Robert McKenny; the Guide, for Joseph Bell.

April 10.—Mark Farley; Elizabeth Macdonald; William S. Walter; Thomas Johnston; Martha Nickelson; Daniel D. Webster.

Verifications of Spirit Messages.

To the Editor of the Banner of Light:

I was pleased to read the communication from NELLIE WHITNEY. I have been with her at Onset; and although a wonderful medium, she was but little understood; she experienced but little comfort in her life here as a medium. South Middleboro, Mass. L. A. C. NILES.

To the Editor of the Banner of Light:

It is with great pleasure I can verify a communication in your Message Department of the BANNER OF LIGHT of Feb. 29 through Mrs. Smith, from my dear daughter, LILLIE WORTHEN, in which she speaks of many of my dear friends over there with her—all of which I recognize. C. H. WORTHEN.

53 Johnson street, Lynn, Mass.

To the Editor of the Banner of Light:

IN THE BANNER OF Sept. 15, 1895, (Mrs. Smith, medium), was a communication from spirit MARY FELKER, who passed away in Philadelphia Dec. 14, 1888. She was well known as a firm Spiritualist. She left the balance of her estate to the First Association of Spiritualists for a building fund. Mrs. A. E. MORRILL, Station 1, Philadelphia, Pa., March 17, 1896.

[From Poems of The Day and Year—Frederick Tennyson.]

THE SKYLARK AND THE POET.

How the blithe lark runs up the golden stair
That leans thro' cloudy gates from heaven to earth.
As if all in the empyreal air
Falls its joy with jubilate songs of mirth!
How far he seems! how far
With the light upon his wings!
Is it a bird or star
That shines and sings?
What matter if the days be dark and frore?
That sunbeam tells of other days to be;
And singing in the light that floods him o'er,
In joy he overtakes futurity;
Under cloud arches vast
He peers, and sees the belated
Great Summer coming fast
Adown the wind.
And now he dives into a rainbow's rivers;
In streams of gold and purple he is drowned;
Shrilly the arrows of his song he shivers,
As tho' the stormy drops were turned to sound;
And now he issues thro',
He scales a cloudy tower;
Faintly, like falling dew,
His fast notes shower.

Let every wind be hushed, that I may hear
The wondrous dream he tells the earth below;
Things that we dream of he is watching near.
Hopes that we never dreamed he would bestow;
Alas! the storm hath rolled
Back the golden gates again,
Or surely he had told
All heaven to men!

Missouri.

SPRINGFIELD.—A. R. Dixon writes: "Perhaps it may interest your readers elsewhere to know something of the progress of our Cause in Missouri."

The State Convention of the Missouri Progressive Spiritualists Association has just been held here in conjunction with the Anniversary exercises commemorative of the beginning forty-eight years ago.

The meeting has proved a grand success, and, as a result, a new awakening has taken hold of the public. The local societies and the officers of the convention have worked in harmony, and the outcome is of that character of which all may feel proud.

The principal speakers with us were J. Madison Allen and M. Theresa Allen. The former was elected by the State body as State Organizer and Missionary. A collection was taken for the National Association. The services began Sunday morning, March 29, and closed Monday evening, Monday morning being devoted to a general conference and interchange of views as to how best to advance the Cause in Missouri. The afternoon was given over to the delegates for purposes of business. The election of officers and some minor details were attended to, when a journeyment was taken, subject to call by the President.

The exercises closed Monday evening, the audiences keeping up in numbers and interest till the last."

Connecticut.

BRIDGEPORT.—See'y writes: "The Spiritualists of Bridgeport, Sunday, March 29, were fortunate in having as speaker Mrs. Dillingham-Storrs of Hartford, an earnest and enthusiastic worker; not a great flow of oratory, but teaching so simply a little child could understand."

April 5, Mrs. J. P. A. Whitlock of Boston, Mass. Since meeting with her in former years we recognize her growth spiritually. She is up and doing. Our is not a philosophy for idlers, depending upon some one to carry us through the idle days on flowery beds of ease. Praise untitled was heard on all sides.

Both mediums are too well known to give them anything but encomiums, which we will not spare."

The Mail and Breeze tells of a Sunday-school convention held in Holsington last week, and one of the big guns in attendance was J. W. Henry, a returned missionary from the South Sea Islands. Mr. Henry made an address to the young people in the course of which he feelingly related how the cannibals had eaten up his uncle some years ago. Mr. Henry did not say so, but he left his hearers to infer that his poor dear uncle was the first taste of religion the benighted heathens of those parts had ever had.—Sedgwick (Kan.) Panograph.

A Greek physician who took up his residence in Rome, was wont publicly to declare that he was willing to be considered a charlatan if he should ever fall ill, or if he failed to die of any other disease than old age. His faith in the benefit to be derived from exercise was so great that he had in a great measure abandoned the administration of internal remedies, depending mostly on hygienic measures and exercise. This physician lived to be a centenarian, and then died from an accident.—The Healthy Home.

Written for the Banner of Light.

ONCE MORE.

BY HELEN HAWTHORNE.

Once more the billows wildly round me roar,
Master! with fear my soul is sick and sore,
Once more the cup to my cold lips is pressed;
"Oh, let it pass!" breaks from my heart distress'd.

Do thou upon the waters walk once more,
With "Peace, be still!" as on that distant shore—
To my lone Garden of Gethsemane
Come thou, Christ-Angel! Come and strengthen me!

April Magazines.

THE CENTURY MAGAZINE for the current month has, as frontispiece, an engraving by T. Cole, after George DeForest Brush's painting, "Mother and Child." Prof. Allan Marquand, of Princeton, has a timely article on "The Old Olympic Games," apropos of the revival of the Olympic festival at Athens, with pictures by A. Castaigne; Prof. Sloane, in his "Life of Napoleon," treats of Napoleon's Spanish campaign and the rise of Germany under the lead of Prussia (illustrated profusely); Victor Louis Mason, an attaché of the War Department, has a notable article on "Four Lincoln Conspiracies." The illustrations are chiefly from the archives of the War Department (for the most part unpublished). Mr. D. P. B. Conkling's article on "Japanese War Posters" is amusing, with four illustrations. Mrs. Schuyler Van Rensselaer contributes a paper on "The Churches of Périgueux and Angoulême," with illustrations by Joseph Pennell. The series of stories and sketches by the painter Vibert comes to an end with three diverting essays. A liberal illustration of "Sir George Treasday," Mrs. Humphry Ward's novel, carries the story into very interesting fields. Louise Imogen Guiney, Charles D. Roberts, Horace Spencer Flske, Gilbert Parker, H. Phelps Whitmarsh, L. Frank Tooker, William Dean Howells and others add much to the interest of this very fine number. The Departments are all well cared for. The Century Co., Union Square, New York, N. Y.

THE ATLANTIC MONTHLY opens with a serial story of English social life, of singular power and promise, by Henry James—Chapters I-IV, being given this month; Lafcadio Hearn writes pointedly as to "China and the Western World"; Octave Thanet contributes a striking tale on the labor troubles in the West, entitled "A Son of the Revolution"; Rose Hawthorne Lathrop interestingly continues her "Memories" of her distinguished parent; "Old Time Sugar-Making," by Rowland E. Robinson, embodies much of interest on this topic, and also contains a quaint Indian legend of how the sap first came to be boiled by the natives; "The Scotch Element in the American People," by Nathaniel Southgate Shaler, and "The Case of the Public Schools," (2) by F. W. Atkinson, are valuable and interesting papers; the poetry is, as usual, filled to the brim with attractive matter. Houghton, Mifflin & Co., publishers, Boston, Mass.

NEW ENGLAND MAGAZINE.—The important articles in this number are "Later American Masters," a well-written paper by William H. Downes and F. T. Robinson (illustrated); "The Western Reserve University," by Emerson O. Stevens; "Augusta, the Capital of Maine," an interesting bit of history by Ewing W. Hamlen (illustrated); "Round about the Waverley Oaks" is by Joshua Kendall, illustrated from photographs by B. D. B. Bourne, and in a very pleasing way gives one a very good idea of that beautiful spot, and "The Sandemanians," (with illustrations) by George Watson Hallowell, a record of a peculiar manner of worship. Sabra Myrick, Charles Hanson Towne, Henry R. Palmer, Kate Gannett Wells, John H. Flagg, Clinton Scollard, Philip Henry Wynne, Charlotte Lyon, Herbert Randall, Kate Whitney Patch, Frank Roe Bacheider and George F. Seymour, with poems and stories, help to make a very readable number. The Editor's Table is full of interest. Warren F. Kellogg, publisher, 5 Park Square, Boston.

ST. NICHOLAS for the current month opens with an article "About Flying Machines," by Tudor Jenks, who shows what has already been accomplished (illustrated with diagrams); "Lieutenant Harry" is an episode of the War of the Rebellion, by Thomas Edwin Turner; "Mardie's Experience" is a story for girls, by Kate Dickinson Sweetser; "How the Whale Looked Pleasant," is by Charles Frederick Holder, in which he tells his experiences, and how he got a snap shot at close quarters; "A 'Dare'" is a quaint and amusing story, by Antonette Golay, which will appeal to all children; "Stalled at 'Bear Run,'" by Thomas Holmes, is an account of a railroad experience in the Far West, where a train is completely buried by a snow drift in a narrow rocky cut; "The Olympian Games" is an article by G. T. Ferris; "Teddy and Carrots," by James Otis, is concluded in this number. There are also installments of the other serials. "The Prize Cup," by J. T. Trowbridge; "Sibald, Smith & Co.," by Albert Stearns, and "The Swordmaker's Son," by W. O. Stoddard. Laura E. Richards, John Vance Cheney, Charles Love Benjamin and other writers contribute poems and verses, most of them illustrated. Many leading artists are represented. The Century Co., Union Square, New York.

THE CAMBRIDGE MAGAZINE for the current month opens with a very interesting sketch of the great violinist "Old Bull," written by his wife, Sara C. Bull (with illustrations and portraits); "Cathode Ray Photography" is discussed by Prof. John Trowbridge; "The Cow-Puncher of the Ocean," his career is written of by an ex-cow-puncher; "The American Federation of Labor" is explained by John F. O'Sullivan; Wadsworth House, Cambridge, is written of by R. Sydney Duncan, with a picture of the house; Archibald M. Howe writes of "My Short Career in the Massachusetts Legislature as an Independent"; Chaps. II, III, and IV, are contributed of "Blackbird, a Tale of Frontier Life," translated from the French by Archibald G. Thacher, Harvard University; "Facts from my Own Life," are given by a workmanman; Hannah Parker Kimball and "F. D. S." contribute poems, Book Reviews, and other departments, are well cared for. The Cambridge Magazine Co., Publishers, 744 Massachusetts Avenue, Cambridge, Mass.

THE METAPHYSICAL MAGAZINE opens with the first article in a series on "Correlation of Spiritual Forces," by Franz Hartmann, M. D.; "The Philosophy of Psycho-Therapeutics" is an interesting essay by Shelby S. Mumaugh, M. D.; "Involution as Correlated to Evolution" is by S. B. Biggar; "The Marriage of Man and 'Being'" (XV) is contributed by Prof. C. H. A. Bjerregaard of the Astor Library, New York; "Mathematical Principle in Unity" is by C. R. Darling; "Freedom and Destiny" is another paper by W. J. Colville; "The Song of the Soul Victorious" (adapted from the Orient) is very fine. Department of Psychic Experiences contains many interesting papers. Department of Healing Philosophy and World of Thought, with Editorial Comment, are well cared for. The Metaphysical Publishing Company, 303 Fifth Avenue, New York.

The French government's new budget shows that a step has been taken in the direction of State socialism. Six hundred thousand francs have been voted to societies for the sick and aged, and four hundred thousand to societies for the relief of children. This foots up a million francs.

Get Ayer's Cherry Pectoral

"Get it honest if you can, but—get it."

It cures all coughs and colds.

Banner of Light.

BOSTON, SATURDAY, APRIL 18, 1896.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley street.—Sundays at 10 A. M. and 7 P. M. Speaker and test medium for April, F. A. Wignin, Wm. E. Banks, President; J. B. Hatch, Jr., Secretary, 74 Broadway street, 8th floor.

The Helping Hand Society meets Wednesdays in Gould Hall, 3 Boylston Place. Business meeting at 8 P. M.; supper at 8; social in the evening. Mrs. C. P. Pratt, President.

Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1 P. M. All are invited. Bring the children. J. Brown Hatch, Jr., Conductor, Alton B. Wall, Clerk.

First Spiritual Temple, Exeter and Newbury Streets.—Spiritual Fraternity Society Sundays, meetings for children and investigators at 11 A. M. Lectures at 2 P. M. and 7 P. M. Speaker for April, W. F. Peck, Wednesday evenings, at 7 P. M., social, 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 Place, at 7 P. M.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 44 Tremont street, at 10 A. M. All welcome. Charles F. Wood, Conductor.

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

First Spiritualists' Ladies' Aid Society, 241 Tremont street, meets every Friday. Business meeting at 4 P. M.; supper at 8 o'clock. Tests and speaking in the evening. A public circle will be held on the 14th Friday of each month at 7 P. M. Mrs. Carrie L. Hatch (74 Broadway street, Dorchester), Secretary.

Anglo Hall, 160 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Elizian Hall, 880 Washington Street.—Meetings are held every Sunday at 11 A. M., 2 P. M. and 7 P. M.; Tuesday at 2 P. M. and 7 P. M.; Friday at 7 P. M. and 7 P. M.; Saturday 7 P. M. W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.—Meetings Sundays at 10 A. M. and 2 P. M. and 7 P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one block from the Lyceum.—Sundays at 10 A. M. and 7 P. M.; Tuesday, circle and meetings at No. 604 Tremont street, Wednesdays and Saturdays 8 P. M., Fridays, 3 P. M. Seating capacity, 160 persons. S. H. Nelke, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 54 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 8 P. M. every night. Mrs. M. A. Brown, President.

Bathbone Hall, 694 Washington Street, corner of Kneeland and Spruce Streets.—Sundays at 10 A. M. and 7 P. M. (Bible Spiritualists). Meetings Sundays at 11 A. M. and 7 P. M.; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Allerton Hall, 1234 Washington Street.—The United Spiritualists' America (United) holds meetings Sundays, at 11 A. M., 2 P. M. and 7 P. M., and Tuesday at 3 and 7 P. M. Dr. George E. Dillingham, President.

The Home Rostrom, 21 Soledad street, Charlestown, E. M. Sanders, President. Meetings Sunday, Tuesday and Thursday evenings, at 7 P. M.

Chelsea.—Spiritual meetings every Sunday evening at 7 P. M. at 206 Broadway. Mr. Geo. F. Slight, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER OF LIGHT is unable to send its readers outside of Massachusetts a complimentary copy of this paper. Reports of services held on Sunday only can be noticed in these columns hereafter, though an exception will be made of cases of Societies which hold only week-evening meetings.

Our directory of Boston meetings will, however, be continued as heretofore. The reports of services in Boston that fail to reach this office on Monday will not appear in THE BANNER of that week.

First Spiritual Temple, Exeter and Newbury Streets.—A correspondent writes: The séance by Mr. Keeler at 11 o'clock was unusually interesting and remarkable. A number of portraits of spirits were produced upon paper, handed into the cabinet, and in a remarkably short space of time. Among them was a most perfect likeness of the late Dr. S. R. W. who announced himself as "James L. Gray." It is interesting to be aroused in these phenomenal meetings.

The lectures by Mr. Peck, afternoon and evening, were attended by largely-increased audiences. The thinking class are especially attracted by the logical, philosophical and scientific discourses delivered by him. His afternoon lecture on "The Science of Immortality" was an unanswerable array of facts from the nature of the theory of a continued existence. As THE BANNER has published, and has for sale, a pamphlet by Mr. Peck, embodying the salient features of the discourse, no synopsis is attempted.

The evening lecture was upon "God from a Spiritualistic Standpoint." The lecturer quoted Col. Ingersoll's famous expression: "A Unitarian God is the noblest work of man," and said that while it was true that man has largely created his own gods, and endowed them with his own attributes, yet that is only partly true. The foundation of the God idea, like that of religions generally, is based in spiritual phenomena.

The speaker affirmed that all religions have taught a plurality of gods consequent upon the numerous spirits manifesting, and that these spirits were always regarded as gods. Even the Jews believed in a plurality of gods, as a careful study of the Old Testament will show. The term applied to these gods was "Elohim," and comprised all invisible intelligences—gods, demons and evil spirits. The Jews, and the Jews of the Jews, and was one of the Elohim, though believed to be more powerful than the rest. The author of Genesis starts out by saying: "In the beginning Elohim (the god) created the heavens and the earth."

Again: "And God said, 'Let us make man in our image.' The devil said to Eve: 'Ye shall become as gods, knowing good and evil.' After the mischief was done, God said: 'Behold, man has become as one of us,' etc. This plainly shows the existence of a plurality of gods. The appearance of spirits was always hailed as the appearance of gods: The three men who appeared to Abraham and ate with him; the two who came to warn Lot; the one that wrestled with Jacob; and when the woman Bathsheba saw the spirit of Samuel she said: 'I see gods (Elohim) ascending out of the earth.'

The Jewish god always needed a medium in order to manifest his presence. Sometimes the spirits were honest, and acknowledged their true character and nature. The bright spirit that appeared to John retracted his proposed worship, saying, "I am one of thy brethren, the prophets."

The spiritualistic view of God teaches man to seek God as the spark of divinity in his own soul. Jesus recognized and expressed the truth when he said: "The kingdom of God is within you." Every human soul is a spark struck out from the Divine soul. We are all in God and God in us. We recognize the Divine spirit according to our own spiritual development. If we want to know more of God we must develop our souls, and cultivate our spiritual natures. The leading minds of the church have discarded the old and narrow ideas of God, and are boldly teaching the higher and more spiritual conception.

God is like the Truth, many-sided, and no two persons can see him from exactly the same standpoint at the same time.

Mr. Peck's subjects next Sunday will be, afternoon, "The Power of Thought"; evening, by his guides, "Life and Occupation in the Spirit World."

Boston Spiritual Temple, Berkeley Hall.—J. B. Hatch, Jr., Sec'y, writes: Sunday morning, April 12, between four and five hundred people gathered at Berkeley Hall to listen to the very instructive lecture and receive the messages that came through the mediumship of Mr. F. A. Wignin.

The messages read were all correct, and were received with great enthusiasm. Mr. Wignin will be with the Boston Spiritual Temple but two more Sundays, and all who wish a good treat should avail themselves of this opportunity to hear him.

Mr. Moses Hull will be the speaker for May. The exercises opened with a duet by Mrs. Foster and Mrs. Crawford. Mr. Watson at the piano, followed with a poem by Mr. W. F. Peck. After another duet by Mrs. Foster and Mrs. Crawford, Pres. Banks presented Mr. Wignin, who arose amid great applause, and delivered the lecture of the morning, (which will be found printed in full in another part of this issue.—Ed.)

In the evening standing-room was the best that could be had at 7 P. M. The annex was opened at that time, and was soon filled. People were obliged to stand in the entrance and around the platform. This

is the largest audience that has been in this hall this season.

The exercises opened with singing by Mrs. Foster and Mrs. Crawford, after which Pres. Banks presented Mr. Wignin, who gave a short address, followed with a duet by Mrs. Foster and Mrs. Crawford. Everybody went away feeling glad that they had come, even those that had to stand.

Mrs. Mattie Hull, Mrs. May S. Pepper, and Prof. A. E. Tisdale were visitors at our hall Sunday. Remember and come early for good seats.

The BANNER OF LIGHT is always for sale at this hall, and subscriptions taken.

Notice.—Owing to the large audiences, the direct vote to hold the meetings next Sunday in Odd Fellows Hall, corner Tremont and Berkeley streets.

The Helping Hand Society.—Carrie L. Hatch, Sec'y, writes—met as usual, at 3 Boylston place, Wednesday, April 8. Meeting called to order by the Vice-President, Mrs. F. J. Piper.

The exercises in the evening opened with a solo by Mrs. Grace Cobb Crawford, after which Mrs. Alice Waterhouse spoke briefly. She said she had been to the meeting of the Federation of Clubs, where eleven thousand women met to discuss upon the coming topics of the day. She was surprised to see them take up subjects of the social question, and she told some of the members that the very things they are discussing to-day are topics which the Spiritualists have been advancing for the last forty-eight years.

Mr. Lewis spoke briefly. He said Spiritualists should become less selfish, more willing to give; instead of that, they seemed to be ever ready to grasp all that there was. A duet by Mrs. Foster and Mrs. Crawford, accompanied by Miss Foster, was well received.

Dr. Bland spoke in a very interesting manner. He was listened to with marked interest.

Dr. Smith of Brandon, Vt., spoke upon the merits of organization; Mr. Elmer Packard read an original poem; this poem was written especially for the "Helping Hand," and was well received by all.

Next Wednesday Dr. Dennis of Salem will give an exhibition of his healing power at this hall.

Wednesday, the 22d, a reception will be tendered to Mr. F. A. Wignin, and all friends wishing to shake hands with Mr. Wignin will have an opportunity to do so.

We receive good reports of our President's health (Mrs. C. P. Pratt), and we expect to receive her home very soon.

Allerton Hall.—"B." writes: The United Spiritualists of America (owing to repairs being made in United Fellowship Hall) held their meetings Sunday in Allerton Hall.

The morning session was, as usual, devoted to development of mediumship and healing, conducted by Mrs. E. C. Farnum.

The afternoon services opened with music by Hunter's Orchestra of Malden; Mrs. Irwin, an inveterate; remarks and tests, Mrs. C. A. Smith, Mr. Hancock, Mrs. E. J. Peak, Mrs. Irwin and Mr. H. B. Hersey.

Evening session was opened with praise service, Hunter's orchestra furnishing the music; invocation, Mr. Blackden; remarks, tests and psychometric readings, Mrs. M. Irwin, Miss Katie Butler, Mrs. S. E. Rich, Mrs. E. C. Farnum, Mr. Wilson and Mrs. C. A. Smith; song by "Little Eddie"; selections on the piano, Mr. Stickeny; cornet solos, Mr. Brown and members of the orchestra. Large numbers were present, and the services were interesting.

Bathbone Hall.—A correspondent writes: Sunday morning, April 12, developing circle conducted by Mr. G. F. Slight. Inspiring music by Prof. Pierce. A fine spiritual power was manifested, and a number of tests received.

Afternoon Session.—Song service by Mrs. N. Carleton; reading and invocation by the Chaplain, Mrs. Clara Stevens, from Washington, made the opening remarks; Mrs. Carleton, a solo; Mrs. F. Stratton, a number of character readings; Mrs. Nelke, Mrs. West, Mrs. Saunders, Mr. Jackson, Mrs. E. Peak, Mrs. Wilkinson, fine readings and tests. All were very satisfactory.

Evening service at usual hour. Songs and song service by Mrs. Carleton; reading and invocation, Chaplain; opening remarks, Mrs. Dr. Adeline W. Wilcox, also inspirational poem; Mr. Pierce, of Lynn, excellent readings.

After a song by Mr. Harold Leslie, Mrs. Magpie J. Butler spoke on the truth of Spiritualism and its growth, also giving descriptive tests, which were all recognized. Song by Mrs. Carleton; Mrs. Nutter, readings and tests. Mrs. Knowles closed the meeting with excellent readings.

Next Wednesday evening, April 23, BANNER OF LIGHT for sale.

The Ladies' Lyceum Union.—Mrs. Charles T. Wood, Sec'y, writes—held its regular session on Wednesday, the 8th inst., in Dwight Hall, 54 Tremont street, at which there was a large attendance.

Mrs. Brown, the President, officiated, and the evening was given up to the exhibition of "Walker's Magic Mirror."

This was a meritorious performance, and included a great variety of views of different parts of the world, most beautifully pictured, and thoroughly and clearly explained by the manager.

In connection with the entertainment, recitations were given by Mrs. M. A. Brown, of Barbara Fritchie; and the "Wee-wee, the Hesperus," as descriptive of the illustrations by "The Mirror." Mr. George Cleveland also sang the beautiful song entitled "Beckoning Hands."

We desire to recommend the "Magic Mirror," by Mr. Walker, to any society which has not already availed itself of its charming features.

There is always some good entertainment provided at these Wednesday evening gatherings. Come and visit us.

Elizian Hall.—"L. L." writes: Our work continues with increasing interest. Sunday morning the developing circle manifested unfolding power effectively, and the tests given were in every way satisfactory.

Mr. Hersey, Mrs. M. Knowles, Mrs. O. R. Hatch, Dr. West, Mr. Lathrop, and others, were the mediums. We have many mediums who are not general public workers, and who give some beautiful proof of spirit power.

In the afternoon and evening our audiences were good and appreciative. Mr. Redding and his guides gave us many fine tests. The guides of Mr. Lathrop gave us two stirring addresses, and a large number of satisfactory tests.

The BANNER OF LIGHT is always for sale at our hall.

America Hall.—A correspondent writes: Much interest was manifested in our circle on Sunday morning last. We had a strong spirit power, and tests and speaking were fine.

Full audiences greeted the good workers at the afternoon and evening meetings. The following took part: Eben Cobb, Dr. C. Huot, Dr. C. Harding, Mrs. Julia Davis, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. J. M. Hughes, Mrs. B. Robertson, Mrs. I. B. Sears, Mrs. S. E. Baker, Mrs. M. Knowles, Mrs. E. J. Peak, Mr. P. A. Heath, Mrs. Gray, Mrs. A. Pratt, Mrs. Thomas, Mrs. How, Mrs. Cover, Mrs. Melville. Recitations by our little friend, Miss M. Peak. Music by Mr. Peak, Mrs. Peak, Prof. Pierce, Mrs. Bishop.

Commercial Hall.—N. P. S. writes: Sunday, April 12, 2:30 P. M., Mrs. L. W. Baxter, remarks; Mrs. Lovering, Mr. J. Ible, Mrs. A. P. Gutierrez, Mrs. G. Hughes, Mrs. A. Woodbury, Mr. T. Jackson, tests and psychometric readings; Mrs. Lovering, singer. 7:30 P. M.—Mrs. A. Woodbury, readings; Mrs. G.

Hughes, tests; Mr. Hardy, Mr. Jackson, N. P. Smith, readings; Dr. O. O. Goodrich of Brooklyn gave many fine readings; Mrs. Mary Lovering, singer.

The First Spiritualists' Ladies' Aid Society.—Carrie L. Hatch, Sec'y, writes—met as usual, Friday, April 10. Meeting called to order by the President, Mrs. A. E. Barnes.

The exercises opened with music by Mrs. Hattie C. Mason, after which Mr. W. F. Peck was introduced. He said he was glad to be with us; he had met friends here that he had not seen for years. He spoke briefly, and closed with a poem, "The Enchanted Shire," which he well recited.

Mr. Price of Philadelphia spoke at length of the mediumistic professions there, and closed his remarks with a very fine recitation.

Mrs. Mason then favored us with a song, after which Mrs. Mattie E. Hull addressed the audience. She brought greetings from Mrs. Holcombe of Springfield, also from Mr. Hull in Philadelphia. She said: "One thing I can understand is why platform workers, lecturers and mediums are not more in favor of organization, when they stop to think if it was not for organized effort they would probably not have any place to speak; the organized societies, camp-meetings, etc., through organization make it possible for them to have a place in the world, and should think they would work heart and soul for this advancement, for with a powerful organization Spiritualism can advance as never before. In union there is strength."

Mrs. Clara Field Conant voiced a few choice remarks, and this closed the evening's entertainment.

The last Friday in April, Mrs. Carrie E. S. T. Wing will give this Society a benefit.

Eagle Hall.—Hartwell writes: Sunday, April 12, the morning circle was one of great interest.

At 2:30 P. M., Brother Leighton made some stirring remarks, giving his reasons for being a Spiritualist; Mrs. J. A. Wood, Mrs. J. E. Nutter, Mrs. L. Terry, Mrs. A. Woodbury, J. M. White, E. H. Tuttle, excellent tests and readings.

At 7:30, invocation, Chairman; Brother C. T. Wood made fine remarks showing the beauties of Spiritualism and its workings among mankind. Solo by H. Leslie; C. W. Goodrich, recognized tests and readings.

Mrs. Maggie J. Butler spoke with great acceptance, saying that Spiritualism was a religion. E. H. Tuttle answered mental questions satisfactorily to the audience.

A grand musical and literary concert will be tendered, in Grand Army Hall, on Tuesday evening, April 22.

The Ladies' Spiritualistic Industrial Society.—S. Etta Appleton, Sec'y, writes—met at Dwight Hall, Thursday, April 9. Business meeting at 8 P. M. M. A. Brown, President, in the chair.

In the evening an old fashioned circle was held; tests were given by Mrs. Brown, Mrs. Lincoln, Dr. Huot, Mrs. Knowles and Mrs. Peay played piano. The "Black Swan Jubilee Singers" finely rendered several beautiful selections.

On April 23 this Society will give a Leap Year party, dancing from 8 to 12.

Harmony Hall.—James Higgins writes: The meetings at this hall have been held every week for the past three—though no report has been sent. The good attendance proves the harmony between the mediums and the public. All seem to work hand in hand to show their admiration for their President—Mr. Nelke—who I am sorry to say, has been very ill, but is about again, and hopes to be with us Sunday.

The last Friday in April, Sunday, were: Mrs. Woods, Mr. Wood, Mr. Gaylord, Mr. Haven and others.

BANNER OF LIGHT for sale at the hall, and at 604 Tremont street—Mr. Nelke's.

MEETINGS IN NEW YORK.

The First Spiritualists' Ladies' Aid Society holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Avenue C, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays 10 A. M. and 7 P. M. Afternoon meetings for facts and phenomena at 2 P. M.

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

114 West 14th Street.—Occult Club meetings will be held on Wednesdays at 8 P. M. Prominent speakers and mediums, Mrs. M. Evans, President.

9 East 59th Street, near 5th Avenue.—Spiritual meetings are held at this address every Sunday afternoon at 3 o'clock. Prominent mediums always present. Psychometric readings, facts and phenomena in sealed envelopes by the audience. S. Van Brocklin, Chairman.

Test Stances are held Sunday afternoons at 3 o'clock, 9 East 59th street (near Hotel Netherland), New York City. Prominent mediums always present. Seymour Van Brocklin, Chairman.

Meetings in Yonkers, N. Y.—Yonkers Spiritualists' Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8 P. M. Alfred Andrews, President; Titus Merritt, Secretary.

9 East 59th Street.—A correspondent speaks well concerning the Sunday-afternoon services inaugurated at this place by Mr. Seymour Van Brocklin. The attendance which greeted him on Easter Sunday demonstrated the interest in the glorious truth of spirit-return. Miss Nellie Barnes, Mme. White and Mme. Henderson, and Mr. Stryker, gave conclusive evidence of their splendid mediumship; Mr. Van Brocklin gave psychometric readings from articles placed upon a table during his temporary absence from the hall; all the messages given through him were recognized.

The people were advised to bring articles in sealed envelopes for readings at future meetings.

MEETINGS IN BROOKLYN.

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

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

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

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums; Address by Mrs. M. Evans.

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

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

Single Tax Hall, 118 Bedford Avenue.—"Spread the Light" Society meets every Sunday at 3 and 8 P. M. President, Mrs. E. J. Bowtell; regular speaker, E. J. Bowtell.

Mr. E. J. Bowtell writes: On April 18 the Advance Conference will celebrate its fourth anniversary.

April 5 Miss Lottie Fowler held a circle at 44 Lafayette street, New York City. The remainder of the satisfaction of those present. (The remainder of his letter will appear in "Banner Correspondence" next issue.)

WISCONSIN.

Milwaukee.—John S. Bigler (President) and Claude F. Ray (Cor. Sec'y) unite in declaring that the United Spiritual Society was again honored for the month of February with the ministrations of George H. Brooks of Wheaton, Ill., whose cordial nature makes him a host of friends wherever he goes. His presence was highly appreciated by all who listen to them. The discourses on "Telepathy" and "Reincarnation" drew unusually large audiences.

Our Society is now freely addressed by another brilliant co-worker, Mrs. Helen Stuart-Richards of Boston, who occupied the rostrum during March, and will be with us during the month of April; she has drawn large audiences. Mrs. Stuart-Richards is one of the most eloquent and logical lecturers that it has been our good fortune to engage. On March 17 she kindly gave one of her unique dramatic recitals at the Ethical Auditorium, for the benefit of our Society. Her ability as an elocutionist and impersonator surpasses that of any one we have ever heard here. Her Anniversary address was delivered in a scholarly manner to a large and intelligent audience, which the secular papers very kindly noticed. The stage was beautifully decorated with palms, cut flowers, mottoes appropriate to the occasion. The speaker was assisted by Mrs. Tyler-Moulton, First Vice President; Miss Nellie Dickinson rendered a vocal solo, and Prof. Stillman's Orchestra furnished the music, after which President Bigler made a short address on behalf of the Society.

Rev. J. C. F. Grumble is expected to minister to us during the month of May, and will close the meetings of the Society June 1—the most successful season in the history of Spiritualism that the Cream City has ever had.

RHODE ISLAND.

Providence.—Benj. F. Prouty, Sec'y, writes: The Providence Spiritualists' Association held its regular meetings afternoon and evening Sunday, April 12, at Columbia Hall, No. 248 Weybosset street. The attendance was large.

Prof. Theo. F. Price of Philadelphia occupied our platform. He gave us two very able and instructive lectures, which were well received and highly appreciated. After each lecture he gave some very fine tests that were convincing, and most of them recognized. Sunday, April 12, Mr. Frank Algerion will occupy our platform.

The Anniversary.

Chicago, Ill.

To the Editor of the Banner of Light:

Anniversary Sunday was a day long to be remembered by the First Spiritualists' Church of Chicago. We celebrated in our own Sunday home, Schiller Theatre, with over one thousand people for our audience.

Schiller Theatre was resplendent with palms and floral tributes. Special stage-setting had been provided by the courteous managers of the Theatre, and an extension of time was kindly granted. Long before the exercises opened every seat on the ground floor was occupied, and the balcony pressed into service. The program was entirely in the hands of home talent, conducted, of course, by our own pastor, Mrs. Cora L. V. Richmond. The feast of the morning was ushered in by soft strains upon the piano, played by Mrs. A. Bush, which were taken up by the children of the Sunday school behind the scenes, they sweetly singing a song of welcome as they marched in, in perfect time and tune, each one taking an appointed place on the back of the stage. There were they gave a service of song; their sweet young voices found a responsive echo in the hearts of the listeners.

After the invocation, given by Mrs. Richmond, the children chanted the Lord's Prayer, concluding their part of the program with a marching song, to the time of which they left the stage. All was done with perfect order, while the Spiritualists' League were as justly celebrated. Great credit is due Mrs. Nettie Ashton, the untiring Superintendent of the Sunday-school.

The program was now in the hands of "the children of larger growth." Stirring addresses were given by Thomas G. Newman, editor, *Philosophical Journal*; A. M. Griffin, Dr. Lewis Buchanan, Dr. De Wolf. The Anniversary address upon "The Day and the Hour," by Mrs. Richmond, was eloquent and encouraging. Everybody seemed to catch the joyous spirit of the special "Day and Hour." The musical end was ably sustained by Mrs. Ellen MacAllister-Spencer (the celebrated inspirational pianist); Miss Olive Whiting (whose marvelous manipulations of the violin so often delight the people); and the vocal solo by our wonderful little soloist, Master Allen Bowen, a fair-haired child of about eight years, whose sweet voice, clear as a bell, was distinctly heard in all parts of the Theatre.

A collection for the benefit of the National Association of Spiritualists at Washington brought good results, and was followed by an impromptu poem on "The Birth of Modern Spiritualism" by Mrs. Richmond; the benediction closed this happy celebration.

C. CATLIN, Sec'y.

Baltimore, Md.

To the Editor of the Banner of Light:

On Sunday evening, March 29, the First Spiritual Church, remembered the Anniversary at its hall, which was neatly decorated with flowers and floral designs. President F. Fickey, after making a few remarks, was followed by the pastor, Mrs. Rachel Walcott, who delivered a fine invocation, followed by singing, after which Mrs. Ida P. A. Whitlock addressed the audience in an eloquent manner upon the achievements and progress of the cause. Mr. Charles Schirmer, president of the Baltimore Ethical Spiritual Society, was followed by Chas. W. Stanglen, President of the *Religio-Philosophical Society*, whose remarks were of a felicitous character.

Exercises were continued in the evening with a full attendance, with the addition on program of the excellent test medium Mr. Frederick Rapp.

The program of the *Religio-Philosophical Society* was carried out at Sturges Music Hall on Tuesday evening, March 31. Flowers, potted plants and bouquets added beauty and fragrance to the happy and memorable occasion.

The meeting was opened by the President, Mr. Charles W. Stanglen. After the hymn "Nearer, My God, to Thee" was sung, Mrs. Ida P. A. Whitlock, of Providence, R. I., delivered a soulful invocation, after which the Lyceum sang "I Shall Know His Angel Name." Mrs. Whitlock then made an Anniversary address, recapitulating the victories of Modern Spiritualism and as a factor in the affairs of mankind that cannot be subdued. Prof. J. K. Hoffman followed her with one of his always excellent cornet solos.

Mrs. Rachel Walcott, of the First Spiritual Church, seemed to have concentrated all her energies for the Anniversary, delivering a most stirring address. Interspersing the exercises with recitations, may be mentioned the Misses Shipley, Lappe and Hoffman; also Miss Gertrude Gauss, who has achieved distinction as an elocutionist.

Mrs. F. A. Wignin of Salem, Mass., so well known to THE BANNER readers, closed the exercises with compact, solid and irrefutable arguments in behalf of Spiritualism; his address was supplemented with positive test evidence that man still lives beyond the grave.

[Mrs. J. W. Child sends us a letter which is mainly covered by the above report.—Ed.]

Portland, Me.

To the Editor of the Banner of Light: