

SPIRITUAL PHENOMENA: MENTAL AND PHYSICAL.

A Lesson from the Spirit-Side.

To the Editor of the Banner of Light:

BOSTON is able to number among her citizens two representative men, well known to the spiritualistic community, in a circle radiating from a common centre and extending over a wide field of research and observation.

The one has been for many years a careful and painstaking investigator of what are generally known as spirit-phenomena, as manifested through the instrumentality of a class of sensitives usually denominated mediums—of which there is a large and ever-increasing number. Having thus become thoroughly imbued with the truth of spirit-return, and holding it above all other truths in its value to the human race, singly and unassociated, he has built a magnificent Temple and solemnly dedicated it to the promulgation of the Spiritual Philosophy.

The other—a retired merchant having at his command ample means—is equally zealous in his endeavor to undermine and demolish all that has been gained to humanity through the manifold proofs everywhere presented in support of the claims of the New Dispensation. Like Saul of Tarsus are the divine light overwhelmed him, he is bent on persecuting men, women and children of a higher religion than he is able to comprehend or appreciate. The mere mention of a medium in the exercise of her occult faculties, however inconsequential and humbly placed, is to him like the waving of a red flag in the taurean arena.

These two men, whose ways are so widely divergent, have acquired distinction in their respective fields of endeavor. The one has freely built and is still building, according to his highest light; the other follows in his wake like a devastating fate worthy of the blind energy and uncharitableness of the days of medieval darkness. Which is worthy of commendation: he who out of his substance spreads a continual banquet for the hungry, or he who would defile it?

It was only recently that the Sunday edition of a popular daily that gives equal weight to a slugging match or a nocturnal raid on a defenseless medium, devoted column after column to the embazoned exposure of "tricks common to the mediums," as it was claimed, with no friendly word for their almost thankless endeavors to inculcate a more rational view of the life that is, and is to be, than is taught by any known system of accepted theology.

Perhaps the completest refutation of like misrepresentations is a truthful account of occurrences in the presence and through the instrumentality of the misrepresented sensitives.

It is well known that Mr. P. L. O. A. Keeler has for many weeks held Sunday morning seances at Mr. Ayer's Temple, whose doors are open to the public, free of charge. On these occasions two persons, strangers to Mr. Keeler, are selected from the audience to sit with him—all in plain view of the people. The manifestations are both physical and mental, and no unprejudiced observer would dispute their genuineness.

The writer has had a number of private sittings with this excellent medium, of sufficient interest for publication in THE BANNER, where they fell under the microscopic vision of the doubting Thomas who is supposed to have instigated *The Herald's* Sunday tirade. Since then I have had another sitting with the same medium, a partial account of which will furnish a fitting refutation of any "penny-aliner" who is weak enough to pander to the prejudices of the public by misstating facts.

Nearly all Spiritualists of the growth of a single decade have had a more or less intimate knowledge of the late Col. John C. Bundy. In his capacity of editor-in-chief of the *then Religio-Philosophical Journal* of Chicago, he was wont to attack with great violence certain well-known and well-reputed mediums, thereby discrediting their honesty and impairing their usefulness; not only this, but he was almost equally antagonistic toward those who opposed his views by coming to the defense of the maligned mediums. The writer did not escape his pointed shafts, which were never tipped with honey.

On two occasions of my sittings for phenomenal slate-writing, quite unexpectedly to me the names of John C. Bundy, William R. Tice and S. B. Nichols appeared on the slate—three personages who in the form entertained similar views on spiritualistic subjects. At my more recent sitting I wrote their several names among a number of others, upon little folded invitation slips, in the usual manner, and was gratified, on separating the slates, to find the following responses, each in a plain, legible hand:

"DEAR JUDGE CROSS: My motives were mistaken. I meant to be honest. I was blinded by the film of my own prejudice. I see now clearly, and those who were my enemies are my friends here. In all condemnation of me for my unjust onslaught on mediums, believe me, and credit me with the fact that I was honest according to my own narrow conceptions. I am greeted this morning by you as a friend. I send love to many. JOHN C. BUNDY."

Then followed this endorsement by Spirit Tice:

"Col. Bundy was all right. I am glad you

invited him here. It will evolve more kindly sentiments all around. WM. R. TICE."

On another slate appeared a characteristic message from the former editor of *Mind and Matter*, late of Philadelphia, who once had a serious difficulty with Mr. Tice, the author of the preceding communication:

"DEAR CROSS: In this fair land we see as we are seen, and we know as we are known. Those who most bitterly opposed me are now my friends, and I can afford to give them the right hand of fellowship. All the warfare of earth ends at the tomb. JONATHAN M. ROBERTS."

The important lesson conveyed in the closing words of the foregoing message cannot fail to interest all who are able to receive it as a truth: "ALL THE WARFARE OF EARTH ENDS AT THE TOMB." There is no room in the spirit world for the animosities of this, however bitter and acrimonious. All are cast aside like an infected garment on entering the spiritual realm where only peace and harmony prevail.

My slates contained a number of other messages, no less noteworthy, but of a more private nature.

There was one from Jeremiah Black, formerly a distinguished lawyer of Pennsylvania—who gained a national reputation—in which he says, "I greet you in the emblem of my name"—the letters being in jet black. There were also communications in red and green, all written in clear daylight, between pairs of slates which did not leave my hands for a moment.

I have heretofore explained the manner of these private sittings with Mr. Keeler. They are all of one piece, and so conducted as to preclude the element of fraud at any stage of the procedure. To dispute the genuineness of these manifestations, of which the sitters forms an active agent, is to stultify three of the five senses which serve as guides to human intelligence.

"All shall come back—each tie
Of pure affection shall be knit again;
Alone shall evil die!"

NELSON CROSS.

Independent Slate-Writing.

To the Editor of the Banner of Light:

NEW YEAR'S afternoon, Jan. 1, 1889, between the hours of one and two o'clock, I entered the rooms of Mr. Pierre L. O. A. Keeler, (in Boston) an entire stranger to him.

At his request, I wrote on small slips of paper, six short notes or questions to relatives who had "passed within the veil"—just as I would have done had they been still in the body. These slips, or questions, were folded several times, and in such form that no one could be known or designated from the others. These were placed on an uncovered, pine "four and one-half foot" table, standing between two large, uncurtained windows, through which the sun shone in full blaze, and at no time—not for even a second—were they removed from my sight.

After washing—by request—and cleaning them thoroughly, four new slates, two of them were tied together with my handkerchief, and placed in my lap, with both my hands resting firmly upon them. Mr. Keeler did not even touch them after they were washed off; he was seated at the opposite end of the table from me. In a short space of time raps were heard upon the table, signifying that the writing was finished.

On opening the slates, I found written four messages, or answers to my questions. One of them in a fine hand, and in lines marvelously straight and parallel, which a ready penman would find it difficult to duplicate, in the same length of time—even with the surface of the slates free of access. Some of the signatures were very like the handwriting of the originals when in the mortal.

The other two slates were then tied in the same manner as the first; and reaching across the length of the table—Mr. Keeler holding one end and myself the other end of the slates—four more messages were written with great rapidity, much force, and with singular vigor; two were in answer to my questions, and two from persons, or spirits, I had not addressed. It was the experience of my life!

January 15, 1895 I again visited Mr. Keeler for a second sitting. I had not met Mr. Keeler since the first sitting. This time I went from home all prepared, with the questions written on paper slips and folded so that I could not select any one particular slip from the other. Only by opening could one tell which was which. Even at that, Mr. Keeler requested that I fold them twice more, and make them more compact; I did so, and when they were placed on the table they measured about one inch long by one-half inch wide; said slips were in no way covered or removed from my sight during the seance. All of these questions, with but a single exception, were answered, and one signed with the full name, where I had given it abbreviated, and this signature is recognized as a fac simile of the original—not only this: The individual, so signing, when in the flesh, was a surveyor or civil engineer, and there is drawn above the upper right hand corner of his communication, a tripod with instrument.

What a wonderful fellow this Keeler is to know and have on hand facts all ready to use and deal out to his unknown patrons!

Now comes a new phase in the phenomena:

After the slate writing was all completed, Mr. Keeler remarked: "Would it not be well before you go, Mr. Wilder, to examine the slips and the slates, and see if the answers are correct?" Acting on his suggestion, I unfolded these slips, and very greatly to my surprise, found a brief answer to four of the questions written on the inside—all folded as they were, one in what seemed to be green crayon, one in red, one in blue, and one in lead pencil—with the signature of each attached. I would also state that two of the communications, in answer to the questions written on the slates, were in colored crayon—red and blue—written directly across, and seemingly over those written in slate pencil. All of this was done in open, clear sight: no cloth or covering, no holding under the table! Any one who will, can have a like experience, and learn of these things, and that they are as represented.

Hingham, Mass. EDWIN WILDER.

Seances with Mrs. Stansbury.

To the Editor of the Banner of Light:

AS many remarkable phases of mediumship are reported from time to time through your paper, I think it not altogether out of the way to tell some of my experiences—though they are not uncommon to many who have investigated the materializing phase of mediumship. I relate only what especially came to me personally—although others present had their own experiences also.

My spirit-wife, Katie, had advised me beforehand to go to Mrs. Stansbury for materialization, and I visited her three times, with the following results:

All being seated as usual, I soon had a visit from Katie, as she was always called. I urged her to come again and sing, as she used to; she said she did not know, but would try. Other spirits were coming continually to try friends; one commenced to materialize in front of Mrs. Mason, who sings and plays the harp; when the form reached full size, Mrs. M. began to sing and play; Katie also sang the air through, then went to the cabinet.

My mother next came; then one after another my brother's two former wives, Mary and Elizabeth; then came Katie Laird, a schoolmate of sixty-five years ago, who passed away at sixteen or eighteen years of age in one of the interior towns of the State of Vermont.

The medium's control, "Rose Bud," is very interesting in her manifestations, talking continually and fluttering about like a bird. She weaves her long mantle before the face of the visitors, sometimes two yards long, and allows them to take hold of the folds. She said "Abbie" was there, trying to materialize. Soon Abbie came to the door, but did not seem to know where to go. She said some one there had her picture in his pocket. I then arose, and she called me by name; I had a spirit picture of her; she was my youngest sister, who passed away at two and a half years of age.

Spirits materialized all about the room in plain sight—behind our chairs, on the sofa, etc., and dematerialized in full view of all. These two hours spent with spirits were very interesting to me, and were evidently so to the others present in the physical form.

Boston, Mass. JOSEPH CARR.

Testimony from Mr. Whitlock.

To the Editor of the Banner of Light:

I HAVE seldom attended a seance for physical manifestations where I have been so much pleased as at one given by Mr. Chauncey Palmer, on a recent Friday evening. The cabinet was simply a bay window, with a curtain across it. Every condition was beyond question. No person could doubt the absolute honesty of the medium, and the conditions. Every one was at liberty to examine the cabinet before or after the seance.

Mr. Palmer's experiments last year before the Boston Psychic Conference fully convinced many that as a "mind-reader," so-called, he had but few equals—in fact "Cumberland," "Bishop," and others, so far as my own experiences with them have gone, were not his superiors.

The usual demonstrations with bells, guitar, tambourine, etc., etc., occurred in good light; messages and drawings were produced of superior character.

The music box was placed in the cabinet behind those sitting with Mr. Palmer, and was wound up and started by unseen hands.

Mr. Palmer is comparatively a new medium in this class of phenomena, and I am pleased to say what I can in his favor, having perfect confidence in his ability and good intentions.

Boston, Mass. L. L. WHITLOCK.

A Test Through the Mediumship of Maggie Gaule.

To the Editor of the Banner of Light:

SUNDAY AFTERNOON, March 22, I attended a seance at Mrs. Stansbury's, No. 80 West Concord street, Boston. A spirit materialized and came to me; it was one who had been seen by me many times before. I told her I should be unable to be present next Sunday, as I should be at Odd Fellows' Hall, Boston, and I would like to have her come there,

give her name, and ask my other spirit friends to come also.

On the following Sunday I went as I had promised to the Anniversary service at Odd Fellows' Hall. In the afternoon, Mrs. Pepper, one of the mediums present, while under control, said that Father and Mother Prescott, and also one of the third generation, Claude, a grandson of mine, were there.

In the evening Miss Gaule said she saw a beautiful ray of light, and in it the name of Mabel Rae (a young lady who came to my son's house from Castine, Me., in the year 1888, on a visit to his wife—her aunt); while there, she became sick and passed to spirit-life. She was the one I had invited to come there and give her name. Now, no one but myself knew I had made this request, and Miss Gaule I had never spoken to or seen until that day. I think such a test should prove to an unprejudiced mind the genuineness alike of materialization and public test-giving.

WILLIAM G. PRESCOTT.

Quincy, Mass.

An Interesting Private Seance.

To the Editor of the Banner of Light:

A PRIVATE seance was recently held by Miss Nellie Barnes, at her residence, No. 210 West 21st street, which I had the pleasure to attend.

On Wednesday evening, March 18, myself and my friend, F. Rees, with his sister, Mrs. C. Romer, met at the parlor of Miss Barnes, and after being seated and a lively tune played by Mr. Rees, a tall and powerful Indian, by the name of Flying Eagle, a guide of the latter, came out, conversed (in poor English of course), and gave us some magnetic treatment. The medium, who sat with us for about ten minutes before she became entranced, enjoyed the appearance immensely, as it was the first time she ever saw that particular spirit.

At my urgent request the Indian greeted me with such a cordial handshake that I felt the consequences for quite a while. He told Mr. R. to place his hands on his shoulders and watch how quickly he (the spirit) would be able to dematerialize, and he easily and rapidly accomplished the feat.

To explain all the details of this marvelous seance would take up too much space. Suffice to say that about twenty-two forms appeared—occasionally two and three at the same time—some materialized outside, some were floating around the cabinet, and dematerialized at the same place. All those manifestations occurred in a fair light, as the conditions were excellent and the circle very harmonious.

Before the final close of the seance the Indian came out once more, told us to go into the cabinet and touch the medium—and as soon as we were there he swiftly dematerialized in our plain view.

M. HUNTER.

New York City.

[From the Morning Times, Washington, D. C., April 12, 1896.]

Modern Spiritualism

Makes the claim that it has found an open way for those who have crossed the river of change called death, to return and hold conscious, intelligent communion with those still on this side of the great divide.

It claims, in an absolute sense, to answer affirmatively Job's everlasting conundrum, "If a man die, shall he live again?" Yea, more, it claims that man never dies; "what seems so is transition;" that he no more dies on parting with his physical body, than does the grub die when it emerges from its chrysalis state and enters upon a higher grade of existence. It holds that the analogy is perfect.

It claims that the unfleshy man in esse is the same as when clothed upon with mortality; that the laying aside of his body makes no essential difference to the animating principle—the eternal ego.

Extraordinary claims require corresponding evidence. Is this claim, surpassing ordinary conception, a valid one? Is it an established fact? Can it be gainsaid?

Given unusual imagination no one lives who can conceive the importance or appreciate the value of this fact, if it be a fact. But who shall say "nay" to it more than ten times ten thousand persons, conspicuous for their probity, general intelligence and approved good character, who testify that, on strictly scientific principles, they have had demonstrated to them again and again the continuity of human life, and the perpetuity of human love over death and the grave? Their testimony is as overwhelming as it is unimpeachable.

Who shall say "nay" to that army of men and women—numberless believers—who could not have been satisfied through other means than by evidence presented to the majority of their senses—seeing, feeling, hearing—and whose ability to judge of this evidence is as good, if not better than that of the doubters.

Who shall say "nay" to this claim, in the face of the intuitions of the race? It is supported by every principle of logic; it is an outcome of evolution; it is conformable to reason; it is responsive to human aspirations, and it is in harmony with Scripture. What justifiable ground, then, is there for denying this claim? What ground have those who deny it for asserting that there is a future life at all?

To the belief of the Christian, the Spiritualist supplements knowledge. The faith of the one becomes with the other a daily experience. Hope merges itself into fruition.

GEORGE A. BACON.

A new religious sect near Perry, Ok., called the Church of God, profess to cure all sickness by prayer, and when they fail it is given out that the sick person has a devil.



WALTER HOWELL.

The details of the life of this worker have been published in England and America, and therefore only the briefest outline is here necessary. *The Medium and Daybreak* of London, *The Carrier Dove* of San Francisco, and *Cassadaga and Its Teachings*, have contained the particulars above alluded to. This article is, however, written specially for the BANNER OF LIGHT.

For about seventeen years the name of Walter Howell has been known in connection with the Cause. In him we have a wonderful example of the influence of the unseen world. This well-known speaker was born blind, but through surgical operations received a portion of sight only, which, while it enabled him to find his way from place to place, was not sufficient to enable him to acquire an education. It is conceded on all hands that Walter Howell is one of Spiritualism's best representatives. The skeptic would not perhaps regard him as a man lacking culture, neither is he; only the educators have been in his case "the angels." Those of THE BANNER readers who have heard this speaker can bear testimony to his ability, and those who may not have heard him have doubtless read some of his lectures published from time to time in its columns, and can form some opinion as to the quality of thought expressed through his organism. When it is remembered that this man never went to school even after his eighth year, and only managed to learn his letters by going close up to the large letters of the alphabet printed on a board, and was thereafter cut off from general reading because of his vision not being sufficient for book-reading purposes, one marvels when he hears or reads his lectures, and says within, as A. E. Newton, in Philadelphia, some years ago did: "Whence hath this man learning?" There is but one answer to this question: "The spirit helpeth his infirmities." There are men and women to day that trust in the spirit. "They take no thought what they shall speak, for it is given them in the self-same hour."

The Methodist class meeting and experience-meeting give opportunity for development of inspirational utterance, and it was in the cradle of Methodism that the subject of our sketch was found by the spirit world and chosen to become an apostle of the New Era.

As a boy not yet seventeen, he was called to preach in the Methodist pulpit: and ere a year had passed away, he was prohibited from preaching, owing to his heterodox utterances in the pulpit. At this time he was wholly ignorant of the New Revelation, though guided by unseen intelligences. A little later Spiritualism came under his notice, and for a time he saw nothing attractive in it for him; but when taken involuntarily on to the rostrum, and made to deliver a lecture in the interest of the Cause, he found an explanation of his former experiences in the pulpit, and after about three years' investigation and final conviction of the truth of Spiritualism, he was compelled to take the rostrum as a lecturer.

It was in the spring of 1879 that Walter Howell commenced his public work in Manchester, Eng., and from that time forward he became a public teacher. After about three years' ministry in England, he came to America, and has, since 1882, become favorably known from Maine to California. He has visited his native land several times, and wherever he goes he makes friends who cherish pleasant recollections of his earnest work and soul-inspiring thoughts.

Walter Howell has lectured in nearly every State in the Union, and in most of our large cities; and many of the camp-meeting associations have found him in their midst—and that to bless.

The spirit of reverence that characterizes the lectures of this speaker is a quality much appreciated; and the emphasis he puts upon the ethical aspects of Spiritualism wins for this teacher of the philosophy the sympathy of a large class of hearers.

It was in 1876, less than twenty years ago, that the first cremation in the United States took place, and at the end of 1878 there had been but two, yet only sixteen years later, during the first eleven months of 1894, there were eight hundred and eight in all—of course a very small percentage of the number of deaths; but if the proportionate increase in sixteen years to come is as great as that of those sixteen past years, in nineteen hundred and ten cremation will be the rule, burial the exception.—Dr. John Romans, M.D.

THE ANNIVERSARY.

Reports of Commemorative Services held in New York City, Cassadaga Camp, Yonkers, N. Y.; Fall River, Worcester, Mass.; Chicago, Ill.; Denver, Col.; Philadelphia, Pa.; New Haven, Ct.

New York City.

To the Editor of the Banner of Light:

The First Society of Spiritualists celebrated the Forty-Eighth Anniversary in Concert Hall, Carnegie Building, Sunday afternoon, March 29.

[Concluded from last week.]

ADDRESS OF PROF. DANIEL T. AMES.

Under the process of evolution, now universally accepted by enlightened minds, all progress is shown to result from an inevitable tendency of all things in nature to advance from a lower and more simple, to a higher and more complex condition, and that in the process of development old forms that have served their purpose pass into decay, disintegrate, and under the law of co-relation and conservation of force, find expression in new and more exalted forms and relations.

Wonderfully is this truth manifest in human progress, from the savage to enlightened man, in his food, in his clothes, in his home, in his utensils, in everything.

Primeval man was without knowledge or experience; around him was a world of phenomena of which he was wholly ignorant, and respecting which he could only guess, imagine and speculate.

To him the earth appeared to be flat, four-cornered, and the great primal and central body of the universe, and he guessed it was so; for a similar reason he guessed the sky was only a little above a solid arch, spanning the earth, and separating it from heaven, where was the abode of the gods.

The sun, moon and stars were, as they appeared, trivial in size, beneath the solid arch, the mere furnishings of the great earth around which they daily revolved; thunder was the voice of deity, and lightning his messenger; rain was his capricious outpourings from reservoirs above the solid blue arch; earthquakes, famine and pestilence were the manifestations of his anger, while sunshine and plenty betokened his pleasure; the ever-fluctuating tide of good and evil, that beset the pathway of man, was regarded as rewards or punishments for obedience or disobedience to the divine wishes.

Thus it was that ignorance guessed, imagined and speculated respecting the cause and purpose of every phenomenon it beheld or experienced. These guesses, imaginings and speculations, multiplied and augmented as they descended by tradition from generation to generation, gradually assumed the air of sacredness, and ultimately under priestly manipulation, crystallized into religion, and finally it came to be regarded as sacred truth. Thus, primitive ignorance became divine revelation, henceforth to be administered as infallible and unquestionable law by those who arrogated to themselves the authority of heaven, and promised reward or threatened punishment in heaven's name.

It was "Thus saith the Lord." To deny was blasphemy; to disobey was treason against heaven—both punishable with death.

During thirty-five hundred years the great fight of the church has been to hold man subject to a theology and its teachings thus born of ignorance and superstition. Science and discovery have ever been its most hated foes. They have been the torches that, from time to time, lit up the dark caves of theological bigotry and superstition—the red flag that aroused theological ire and called down the vengeance of heaven, to be executed by its agents—and the torch and flag have been their implements in the olden time; now, ridicule, ostracism and calumny are its weapons.

Whatever may have been the moral force of this old theology, it is now dead; it survives only on the prestige of the past—it is in a very active state of decay. Its infallible revelation, fall of man, his regeneration and salvation through vicarious atonement, no longer appeal to the enlightened mind of the nineteenth century.

I have lately read a little work published by Rev. Thomas Dixon, entitled "The Failure of Protestantism in New York," wherein he demonstrates by actual statistics, the rapid decline of church membership and attendance in all Christian sects, showing that they are holding only a small proportion of those born into the church.

Out of 1,800,000 population, less than 33,000 men are church members, and very few of them are so from their acceptance of the orthodox faith, while another authority places the proportion of young men who are regular attendants on evangelical churches at less than five per cent.

What is to be the outcome? Certain it is that any form of religion that can meet the requirements of the present enlightenment of the human mind must not only discard myths and dogmas, but have the sanction of reason, and accord with the scientific knowledge of this enlightened age. And to be an agent of true reformation it must teach respecting a future life that its condition is wholly a reflex of the present, that of such as is the seed and the husbanding shall be the harvest, inevitable, beyond any change through priestly ministrations or vicarious atonements, that every act is a thread that enters into the web of life, making or marring its beauty and perfection in this and the life to come, and that there is no service we can render God except through care of ourselves, or service to our fellows. In my judgment the philosophy of Spiritualism most fully recognizes and teaches these great truths, while its phenomena open the way for their visible and sensible demonstration, more satisfactorily than does any other philosophy or belief.

But we are told that Spiritualism has made slow progress; that after nearly half a century it has few followers; but do its questioners know as to the number of converts there were to Christianity fifty years after the death of its alleged founder? They would have been numbered by a few thousands, if not hundreds, and were the most despised of sects, while Spiritualists are now numbered by the millions, and are in every land. No other philosophy or belief, in an equal period, has approximated the number of its followers.

I therefore congratulate you on this Forty-Eighth Anniversary of the birth of Spiritualism, not only on the extent but the character of the progress it has made. Taking counsel of the past you certainly have cause to rejoice, and to be encouraged and hopeful for the future.

Mr. Harry L. Weissmann followed with an exquisite violin solo, "Die Meistersinger" (by Wagner), accompanied on the piano by his mother, Mrs. L. F. Weissmann. When the President announced that young Mr. Weissmann was the grandson of Mr. Henry Kiddle, hearty and prolonged applause followed.

Dr. W. W. Hicks was the next speaker. He fairly electrified his attentive listeners with his eloquence, and held them spell-bound. He was frequently interrupted with bursts of applause. We deeply regret that we have not a full report of his address.

Mr. Edgar W. Emerson followed with a series of very remarkable platform tests, which added greatly to the interest of the meeting. Mr. Emerson is one of the most reliable mediums for public tests. It is rarely, if ever, the tests are not recognized.

Mr. Lawrence Berry sang a beautiful song, and answered an enthusiastic encore.

The audience joined in singing the New Doxology:

Great Heart of Life, and Love, and Light,
Inspire our hearts to know the Right;
Let us respond to Truth's high call,
With "Peace on earth, good will to all."

After which the exercises closed with the benediction by Mr. Emerson.

EVENING.

The exercises were continued in the evening. After singing by the audience, the President, Mrs. Newton, introduced Mrs. Milton Rathbun, who made a short address on the "Needs of the

Hour," and the duty of Spiritualists to stand true to their colors.

The evening was largely devoted to tests, commencing with a short address by Mr. Emerson, followed by tests equally as remarkable as those of the afternoon. He took occasion to thank the friends for their kindness during his stay with us, and especially the Ladies Aid Society for the testimonial given him the previous Thursday evening at the residence of Mrs. Newton.

Tests were also given by Dr. Wm. Franks, who has now become a resident of our city, and Mrs. Florence White, who kindly postponed her usual Sunday evening séance until the following evening, in order to be with us.

The exercises were interspersed with fine singing by Mrs. Lillian Watkins and Mr. L. Berry.

The audience joined in a hearty vote of thanks to all who had so kindly aided in making this Anniversary day one long to be remembered.

M. A. N.

Worcester, Mass.

To the Editor of the Banner of Light:

On Sunday, March 29, a fair audience assembled in G. A. R. Hall to celebrate the Forty-Eighth Anniversary of Modern Spiritualism. President G. A. Fuller presided. The services commenced with singing "The Mists have Rolled Away"—words written by C. Fannie Allen; this was followed by a soulful invocation by Dr. George A. Fuller. Mrs. Lillian W. Hildreth, Vice President of the society, was controlled, and her remarks were based on the lines:

"We are living, we are dwelling,
In a grand, eventful time;
In an age to ages telling
To be living is sublime."

Mrs. Delia Love voiced some very practical thoughts: each and every one can, she said, live such a life as will uplift ourselves and the Cause so dear to us.

A duet was beautifully rendered by Mrs. Maister and Miss Woodward.

Mr. Woodbury C. Smith was the next speaker, and said that the advent of a new truth had been made the occasion of subsequent anniversaries of the event, both in the past and present age, and so we to-day celebrate the advent of this modern movement in Spiritualism and this demonstrated truth which has come to us through its advent, by this public recognition and observance. The truth in Spiritualism cannot die, for truth itself is eternal.

"Get but the truth once uttered, and 'tis like a new-born star, which, shining once around, Not all the tumult of the earth can shake."

Mr. Smith read a poem by Edward Willett, entitled "The Survival of Truth," and closed by saying that he thought there was one thing that all would agree to, whether they harmonized with our ideas or not, and that was that we all want to know the truth, or so much of truth as we are able to perceive and accept; and there is another thing of equal importance, that when we perceive a truth that we should be equally ready to acknowledge and proclaim it. Were all ready to do this, our halls would not be filled, and the burden of the world would not fall on a few as now. In the investigation of truth Spiritualism puts down no bounds, does not say, "thus far shalt thou go, and no farther," but reaches out in all directions for more knowledge. Let us, then, move forward in the work with the windows of our souls always open toward the dawning light, that its rays may enter and abide with us.

Mr. Fred W. Hildreth, the veteran Conductor of our Lyceum, read one of his excellent poems, which was well received.

Mr. John A. Lowe followed with timely words regarding the day we celebrate. The 31st of March is not the true date of the first spiritual manifestation, for history, both ancient and profane, abounds in statements of phenomena akin to those of today.

Mrs. George Conklin, a new medium, made pleasing remarks. She bids fair to rank among our best speakers.

Dr. S. M. Gould of West Randolph, Vt., was introduced, and made a short but interesting address. Remarks by G. A. Fuller, and the audience joined in singing the closing hymn.

The exercises were long, yet so interesting that the audience did not seem weary. It is but just to say that our local talent cannot be surpassed, and such occasions will long be remembered.

The evening address by Dr. Fuller was reported by the Worcester Daily Spy of March 30, as subjoined.

MRS. C. C. PRENTISS, Cor. Sec'y.

ADDRESS OF DR. FULLER.

Forty-eight years ago a new religion was born. Then angel-hands rolled the stone away from the sepulchre and revealed spirit as immortal. I would not have you think that the world was devoid of spirit manifestations previous to that time, for history is replete with wonders and marvels only to be explained by spirit intervention. Yet these manifestations at the best were but imperfectly understood, and the curtain between the two worlds only trembled on the rise. Every age has had its own spiritual manifestations, and these have been adapted to the intellectual and spiritual condition of man.

As man pushes his researches farther and farther into the realm of science, and cultivates his spiritual faculties, he feels that the old-time manifestations fail to satisfy the requirements of his soul, and he looks to heaven for a fresh supply of that manna which will feed his hungering soul. The true inspiration of the past becomes a stepping-stone upon which he stands when reaching out for higher truths. As he learns that present necessities are not supplied by past inspirations, he casts away all antiquated pretensions, but holds tenaciously to every grain of spiritual truth that nourishes the soul. For light and guidance he learns to look within, as Schiller says:

"The oracle within him, that which lives,
He must invoke and question, not dead books,
Nor ordinances, nor mould-rotten papers."

Spiritualism reveals that oracle within every human being, and would seek to educate every member of the human family, in order that ignorance and superstition may take their departure from this world. While many religions have aimed to keep man in ignorance, Spiritualism would enlighten him upon all subjects pertaining to his growth and future happiness. When it came, the sulphurous clouds of a fabled hell obtruded between his vision and the glories of Paradise; the nefarious dogma of total depravity smothered all his nobler instincts, and he was taught to believe, not that he was a progressive being, but instead a fallen one. But, with the birth of Spiritualism, a new light shone upon the world. Clouds began to disintegrate, cherished idols were overthrown, and the voices of modern prophets were heard in the midst of theological wildernesses, like John of old, denouncing wrong and oppression, and upholding freedom, virtue, truth and purity.

The early advocates of Spiritualism unwaveringly performed their duties when assailed from every quarter, and were fully sustained by angelic hosts in their sorest needs. The events of the past forty-eight years have passed into history, and it is not necessary for me to recount them now. Suffice it to say that commencing among the humblest of earth's children, reviled and persecuted by the churches, it has moved steadily onward, until to-day it finds lodgment in the palaces of emperors, kings and queens, as well as in the halls of peasants, and embraces within its folds many of the most noted scientists, philosophers, poets, musicians, novelists and statesmen of the civilized world. Born in the land of the setting sun, it has traveled both eastward and westward, completing the circuit of the world, tenderly holding in its loving arms millions of earth's tired children of every race and every clime, and unto all it has proved a gospel of glad tidings, inasmuch as it has demonstrated beyond all controversy the fact of immortality and of intercommunication between the two worlds. Without any assistance it has worked its way into all the literature of the world. It has also entered all the churches of our country and modified in a great manner their theological teachings. In fact it has taught us to live lovingly and charitably with all mankind, to breathe out toward all words of kindness and good cheer, to plant a rose in a heart where

there was a thorn, to approach cautiously but firmly all our religious opponents, to open the eyes of the mentally and spiritually blind, and to do unto others as we would have others do unto us.

Spiritualism stands for the unfoldment of all the latent powers and possibilities of the individual on the material side of life. It stands likewise for the unity of purpose in humanity, and for the ultimate union of all the different sects into one grand communion of thought and action. It is for all reform that leads toward the education of humanity. It stands both for free thought and for free speech.

But the central thought of Spiritualism, never under any circumstances to be lost sight of, is that of spirit-communication. All that has ever been presented by the church in opposition to this thought is but the feeble and dying groan of old theology. Over forty-eight years of scientific and critical investigation has only added to the glory of Spiritualism. It has simply added to our faith the knowledge of immortality. The cold and barren utterances of materialism shiver into nothingness before the blazing light of its sun of truth.

Spiritualism is forward-looking, and not backward. The religions of the East point toward the past, and continually speak of its glories, and the truths "the old time had." But Spiritualism points toward the future, and speaks of the growing intelligence of the masses, and indicates that the coming religion shall be one founded upon knowledge and a continued inspiration. While I would not deprecate the worth of the phenomenal part of Spiritualism, I sometimes fear we have placed too high a value upon it. Have we not cried out too much for outward wonders and signs, when, instead, we should have sought for the higher manifestations of indwelling spirits that would shape all our lives for human good? This thought let me impress upon you—that Spiritualism as a distinctive phase of religious thought in the highest conception of that term, utterly devoid of all semblance of the older theological speculations, must ever stand before the world in its original purity, and cannot be warped so as to suit the demands of any little sect. It is for all humanity, and therefore cannot be turned from its legitimate channel. It is that which gives life to all religions, and without it they all become like sounding brass and a tinkling cymbal.

Let Spiritualism mean to those whom it may reach after they have struggled through the various denominations of Christianity, not license to do as they please and follow after the riotous life of the pleasure-seeking world, but instead a broader freedom that is only found in obeying the highest laws of man's spiritual being. Then, oh ye many heavy-laden ones of earth, seek ye for rest in that activity born of true spiritual unfoldment that brings peace and love to all humanity. Let the perfumed breezes of a better day fan the fevered brow of earth's toiling millions, banishing all the dark clouds that have hung so thick as to shut out the light of heaven, and Spiritualists will contrive to live, blessing all humanity, so long as hope burns upon the altar of the soul, and love fans its fires with fragrant breezes of heaven. It is as eternal as God, as fruitful in its blessing as nature itself, and will remain until all creeds are forgotten, until that day when humanity, bound by the indissoluble ties of friendship and love, bows before the altar of a common humanity.

To the Editor of the Banner of Light:

On Sunday, March 29, the Children's Progressive Lyceum celebrated the Forty-Eighth Anniversary of Modern Spiritualism, with appropriate exercises, in Grand Army Hall. The following excellently rendered program was given by the members of the Lyceum:

Song, "Happy Greeting to All," Lyceum; Silver Chain recitation, "There Is No Death," Lyceum; song, Laura Clapp; recitation, Willie Barlow; piano solos, Grace Dickenson, Flossie Isaacs and Mattie Smith; reading, Bertie Clapp; poem, Mattie W. Hildreth; reading, Bennie Nichols; piano solo, Flossie Isaacs; reading, Delia A. Barlow; piano solo, Irving Prentiss; reading, E. H. Hammond; remarks by Mrs. Mary Conklin; reading, Mabel Woodward; guitar and piano selection, Mattie Smith and F. L. Hildreth; piano solo, H. E. Williams; remarks by Dr. S. N. Gould; grand march, Lyceum; song by the Lyceum.

The affair was a great success in every way, and the exercises were thoroughly enjoyed by those present. Our school is growing slowly but surely, and in future years we hope to have as large a Lyceum as can be found in any of our neighboring cities.

WALTER IRVING PRENTISS, Sec'y.

Fall River, Mass.

To the Editor of the Banner of Light:

Thanks to a clairvoyant physician, genial, loyal Father Nick Lyons was present to aid and enjoy with us the splendid observance of "1848 in Hydeville."

Notwithstanding a perfect deluge of rain all day and evening, we had standing-room only to offer those whose late arrival caused wonder and gratitude to struggle for mastery in the minds of those who had worked so hard to engender interest in the proper observance of the American birth of the "New Theology," and also that the two extraordinary audiences were pleased, must be understood by those who know the high character of the men presented for their mental digestion.

A splendid review of Spiritualism, past, present and prospective, by Mrs. William Peyser, of Providence, R. I., interpolated with readings by her talented little daughter, was supplemented by evidences of the truth of her scholarly assertions, through mediumistic tests by Mrs. E. D. Butler, Mrs. A. L. Pennell, Mrs. Julia E. Davis, and additional inspirational songs by Mrs. Bishop.

The music under the conductorship of Miss Lizzie Batchelor, with Mrs. Celeste Pewsey as pianist, was of an exceptionally high order, and so pleasing to our patrons that an engagement has been closed for the rest of the season.

That the success and interest engendered as the result of the labors of those at the helm is gratifying must be well understood, with the resultant encouragement, which must redound to the benefit of not only the local society, but the Cause generally.

Sunday, 5th, Mrs. Davis; 12th, Mrs. Pennell, during whose evening services, after the reading by Dr. Wilbur of THE BANNER article on Dr. STORER, eulogistic remarks on our esteemed friend were offered by Father Lyons, Dr. Wilbur and Mrs. Pennell, all speaking in terms of kindly remembrance and love for the well-known character of him whose mind, heart and purse were open to the needy and oppressed.

W. L.

Chicago, Ill.

To the Editor of the Banner of Light:

The First Society of Spiritual Unity celebrated the Forty-Eighth Anniversary of the Advent of Modern Spiritualism with three services in Irwin Hall, located on West Madison street, entrance 107 South Paulina street.

The morning was devoted to conference. Service opened by singing "Welcome Angels" by the whole congregation.

Mrs. Mary C. Lyman, the highly esteemed pastor of this Society, who is now serving the third year as speaker, and has not failed in this time to officiate at all services, read a poem on the Forty-Eighth Anniversary of Modern Spiritualism. Then a chorus of voices sang "Spirit Greetings." Mrs. Lyman offered an invocation full of inspiration, which was followed by an able address befitting the occasion. She was grand and eloquent.

Mrs. Ryner was our next speaker, and did able service in impressing the audience to the importance of a better understanding of the true needs of our sensitive speakers and mediums.

Mr. George Baldwin, a speaker who fully understands the present issues and needs of suffering humanity, made an appeal, which was fully appreciated by every sympathizing listener.

Many others we would gladly mention, but will only add that tests were given by both lady

speakers. With singing "The Sweet By-and-by" the morning service closed.

At 2:30 we again assembled. Mrs. Lyman giving an invocation, following with a most excellent lecture, subject, "Will Spiritualism Bring the Millennium?"

Mr. Newman, the editor of the Philosophical Journal, who is an able advocate not only as a journalist but as a gifted orator, spoke with power and eloquence. His theme covered from the rappings at Hydeville up to the present, with prophetic thoughts for the future of our Cause.

With singing and benediction the assembly adjourned to meet at 7:30 p. m.

The meeting was promptly called to order by the speaker of this Society, who also has the honor of being President, and presides over all sessions, business and religious.

Mrs. Lyman invited Mrs. Lindsay, a highly inspired musical medium, to favor us with an instrumental melody, which she did, after which many voices joined in singing "Sweet Spirit-Land."

Next Mrs. Lyman offered an invocation, and then announced her subject, "Our Arisen Loved Ones"; and if there were those who doubted before her discourse, it seemed the luminous face of the speaker and the intelligence made perfect under the divine afflatus of her inspirers should have dispelled every mist of doubt from their minds, so ably defined was her presentation of the glowing presence of our spirit-friends.

Mrs. Baldwin, a veteran speaker and a worthy worker, was next introduced to the audience, and gave a most beautiful improvisation.

Mrs. Cutter, with great power and under her bright spirit-guide, "Sunlight," closed the exercises of our most eventful celebration. She paid a high tribute to our speaker, Mrs. Lyman, and prophesied great success in her future labors in this city, giving many messages of cheer to others present.

Our Anniversary services closed with song and music from the choir, and benediction by Mrs. Lyman. MRS. MINNIE MCCANN, Sec'y.

Cassadaga Camp, N. Y.

Anniversary Celebration, Tuesday, March 31st, A Great Success.

To the Editor of the Banner of Light:

Spiritualism at Cassadaga Camp is not defunct, or at a discount. Every plank in the Cassadaga platform has been for the promulgation of truth and the extermination of error wherever found. Phoenix like, Cassadaga to-day stands upon higher and more propitious ground than ever before.

On the occasion of the recent Anniversary—the Easter of Spiritualism—more interest by far has been shown at home and abroad than at any previous celebration.

The entire Board were present. Some twenty newspapers have given favorable notices of the proceedings already. Jamestown sent special reporters to act for the press of that city, and President Gaston reports the receipt of many applications from various lines of talent throughout the country who desire a hearing the coming season.

On the day of the anniversary the weather was unusually fine, but the heavy snow-drifts had so rapidly melted during the three days before, that the roads were well nigh impassable, which prevented scores who had planned to come, from doing so. But notwithstanding the unpromising circumstances there was a goodly attendance, and there was a lively interest manifested from beginning to finish.

T. J. Skidmore, our venerable and honored citizen, who was one of the chief founders and maintainers of the Camp, was the Chairman of the day, which fact gave added dignity to the occasion. There was a conference at 10:30 A. M., which was opened by that veteran of the rostrum, Mrs. H. S. Stearns, whose ponderous volume of experiences as a pioneer-worker covers more than thirty-five years, and has many pages of marvelous adventure. She spoke with force and earnestness for twenty-five minutes, and voiced many words of wisdom and encouragement to high endeavor.

Mary Sherman gave an inspirational poem, which was well received. Mrs. R. S. Lillie was warmly greeted by her many friends, who have felt such anxious solicitude for her during her recent illness, and made a few pertinent and feeling remarks.

Several citizens of the camp and visitors made brief speeches, each of which had the ring of the true metal.

The afternoon session began at 2 p. m., with a fine selection from the orchestra, consisting of six instruments, led by O. H. Maxham of Jamestown, followed by a vocal quartet, "In Heavenly Land." The singers came from Fredonia, and kindly gave their services for the occasion. The soprano singer, Mrs. Alice De Pledge, has an especially fine, strong voice, and received much applause for her excellent rendition. These singers were trained by B. H. Bowen, who was the Chautauqua Lake Free Association bass last season.

Mrs. Clara Watson, of Jamestown, who is noted for her genuine character and fearless advocacy of what to her is Truth, read a poem entitled "X Rays," which she very deftly applied to the advent of Modern Spiritualism in '48. Next came a violin solo by Earle Maxham, a young violinist of Jamestown. Mrs. Watson then spoke for half an hour, giving an eloquent rhythmic address entitled "The Needs of the Hour," in which she touched upon all the leading points of interest involved in the progressive thought of the day. This was followed by a bass solo, "The New Kingdom," beautifully rendered by Mr. Bowen.

Mrs. R. S. Lillie followed with an address of about half an hour, and although weak and somewhat nervous from her late severe illness, she evinced nearly her usual vigor and force of thought. Referring to the wonderful discovery of the "X Rays," she asserted her belief that "in less than twenty-five years scientists would discover and demonstrate to the world unquestionable proofs of the spirit-world all around them."

The closing number of the afternoon was a beautiful quartet called "The Lilies."

The evening entertainment opened to a crowded house, about 8 o'clock, and consisted of vocal and instrumental music, a three-act drama entitled "Miss Blotting's Blunder," etc., etc.

Among the specialties of the evening were two violin solos by Earle Maxham; waltz song by Ada Ramsdell, "Lily Dale," words by Mrs. J. E. Hyde, written for the occasion, and a finely rendered soprano solo by Mrs. DePledge, entitled "Dewdrops."

After the evening program came the usual dance, this time with the added luxury of a bill of fare, including sandwiches, doughnuts, various kinds of cake and fruits obtainable, tea, coffee and luxuries numerous.

The dance floor was well filled until between 1 and 2 o'clock A. M.

The Chautauqua Lake Free Association Board met the 30th ult., and settled many points relative to the season of '96. Some of the best talent of the land is already secured for the platform, and the program of '96 will be virtually the promulgation and discussion of the "Natural Laws of the Spiritual World," not according to Drummond, but as investigated, demonstrated and proven by actual experience and upon strictly scientific principles.

Such speakers as Prof. Lockwood of Chicago, Hon. L. V. Moulton of Grand Rapids, Mich., and our own eloquent Lyman C. Howe, are drawing cards every time; also Mrs. Richmond, Mrs. R. S. Lillie and others who will be there.

The entire board and several prominent citizens were royally entertained at a six o'clock dinner at Mr. Allan Campbell's, in his lovely cottage on the bluff, on Monday evening. The choice and elegant menu, and the genial exchange of thought and witicism, were fitting preludes to the interesting occasion.

Everything indicates that the camp of '96 will be by far the most successful of any that has preceded it. ORPHA E. HAMMOND.

New York—Adelphi Hall.

To the Editor of the Banner of Light:

The New Society of Ethical Spiritualists, of which Miss B. V. Cushman is President, and Mrs. Helen T. Brigham pastor for many years, celebrated the Forty-Eighth Anniversary of

the Advent of Modern Spiritualism at Adelphi Hall, April 5.

This entertainment was decidedly unique; the introductory remarks by Miss Cushman, the addresses by Mrs. C. F. Loring of Boston, Mr. Chas. J. Rose of New York, and Mrs. Brigham, were well calculated to advance humanity; they outlined a practical life, and aimed to bring true spiritual religion up to a higher standard, to a lofty ideal. The music was fine, the recitation from Joaquin Miller by the poet's own daughter, Juanita Miller, was rendered admirably, as also one by Prof. B. R. Throckmorton—in fact the whole program was fine; the climax, however, was reached when Father Hutchinson came in (he being the last member of the famous Hutchinson family remaining in earth-life). A request was made for him to sing the "Old Granite State," followed by other songs. He retains his musical powers wonderfully for a man of seventy-five years.

(On the 12th inst. Mrs. Brigham closed her meeting at Adelphi Hall. Our Yonkers society has engaged her for every Friday evening upon her return to New York.) TITUS MERRITT.

Philadelphia, Pa.

To the Editor of the Banner of Light:

The Spiritualist Society, with Prof. Lockwood as its speaker, passed this Anniversary the grandest day of its history. Not since the good old days of a score of years ago, when Spiritualism in Philadelphia drew to its shrine throngs of investigators, has there been such an outpouring of people as greeted us on Anniversary Sunday.

A conference was held from ten to twelve; at two o'clock our new Lyceum, with sixty members, marched in and took seats in the front of the hall; the Conductor, Mrs. Wheeler Brown, was present, after a severe illness, and was gladly welcomed by all.

The decorations of palms, flowers and flags were a surprise to all; the Lyceum program—consisting of music, recitations, calisthenics, etc.—evoked great appreciation from the audience. The Conductor then made an address to the children, telling how Modern Spiritualism found its way into the world through the mediumship of the Fox children, and gave an account of the original manifestations, which was instructive alike to both old and young. Prof. Lockwood followed with an address on the Forty-Eighth Anniversary and the necessity of scientific demonstration of the action of spirit upon matter.

The evening exercises began at 7:30, with a concert under the direction of Prof. Bacon, assisted by Prof. Haldeman, Mrs. Youm and others; at 8 o'clock Prof. Lockwood lectured on "The Affinity of Consciousness to Matter, Demonstrated by Experiments with the Phonograph." Has Matter the Function of Memory and Vocal Thought?

This lecture was a masterpiece of logic, and the experiments with its graphophone, whereby songs and sentiments as spoken by people in the audience were reproduced, was highly instructive and a complete proof of the fact that matter can reproduce thought and vocal expression, and that it affinitizes with the consciousness and gives forth a corresponding expression. The professor also illustrated in flash-light photography how the spirit-world impresses the mental and gives startling proofs of the reality of a future existence.

Prof. Lockwood's engagement with us has been an unqualified success, and the thinking and intelligent class of people attracted to our hall assures us that Spiritualism will meet with greater approval and success in the field of scientific verification than in any other. We are of the opinion that in this respect his lectures fully meet with the requirements of the hour.

No capable society need hesitate to place Prof. Lockwood on its rostrum. In his line he stands preeminent, and is fully recognized as such by

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?

DUTCH LULLABY.

BY EUGENE FIELD.

Wynken, Blynken and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of misty light
Into a sea of dew;
"Where are you going, and what do you wish?"
The old man asked the three.
"We have come to fish for the herring fish
That live in the beautiful sea,
Nets of silver and gold have we,
Said Wynken,
Blynken,
And Nod.
The old moon laughed, and sang a song
As they rocked in the wooden shoe,
And the wind that sped them all night long
Ruffled the waves of dew;
And little stars were the herring fish
That lived in the beautiful sea,
"Now cast your nets wherever you wish,
But never afear'd are we!"
So cried the stars to the fishermen three,
Wynken,
Blynken,
And Nod.
All night long their nets they threw
For the fish in the twinkling sea,
Then down from the sky came the wooden shoe,
Bringing the fishermen three,
"Twas all so pretty a sail it seemed
As if it could not be!"
And some folks thought 'twas a dream they'd
dreamed
Of sailing the beautiful sea;
But I shall name the fishermen three:
Wynken,
Blynken,
And Nod.
Wynken and Blynken are two little eyes,
And Nod is a little head,
And the wooden shoe that sailed the skies
Is a wee one's trunkle bed;
So shut your eyes while mother sings
Of wonderful sights that be,
And you shall see the wonderful things
As you rock on the misty sea
Where the old shoe rocked the fishermen three,
Wynken,
Blynken,
And Nod.

Truth, Love and Purity.

BY E. S. VARNEY.

Truth, love and purity. There could not be a better motto than is comprised in these three words.
We should all try to be truthful in everything; in little things as well as in big things. We know, every one of us, that it is wrong to tell lies.
But, boys and girls, there is something that is just as bad as telling lies, and that is to deceive anybody; to so wriggle around the truth, to be so sly in manner and tricky in speech as to fool another into believing a lie, even though we have not actually told the lie. You want always to feel the truth, to think the truth, to act the truth, to speak the truth.
And purity should always accompany truth. First of all, boys and girls, always think pure thoughts; then you'll be sure to act purely. The Bible states a wholesome truth when it says: "As a man thinketh, so is he."
Another thing, children. If any of you at any time feel like giving way to your temper or saying some bad word, just shut your mouth tight and resolve that you won't open it until you have conquered the desire to be tempery or to say the evil word.
But truth and purity cannot do much real good in the world unless they are warmed and beautified by that gentle spirit of love which brings the pleasant smile upon the face and keeps urging the boy or the girl to make some one happy; to be kind and loving to everybody.
So let us all—adults as well as children—carry with us every day truth, love and purity—the truth which makes us honest, the love which makes us beautiful, the purity which makes us Christ-like.

A Cat Climbs a Church Steeple.

HOW IT WAS RESCUED.

One beautiful summer evening the avenues were thronged with people on their way to church. At a corner several persons were standing, gazing apparently into the air. Others soon joined them, until so large a crowd was gathered that the way was blocked. Soon the windows along the street were thronged, and a number of persons were seen on the tops of the houses in the neighborhood.
And what do you think they saw? Clinging for dear life to a jutting ornament, near the top of the tall church steeple, that pointed straight up into the soft evening air, was a black cat. "How did it get there?" was the first question every one asked, and "How will it get down?" was the next.
The poor thing was looking down, and at frequent intervals it uttered a pitiful cry, as if calling to the crowd below for help. Once it slipped and fell a short distance down the sloping side of the steeple, and an exclamation of pity came from the crowd, now intensely interested in its fate. Luckily the cat's paws caught on another projection, and for the moment it was safe.
Some looker-on suggested that it be shot, to save it from the more dreadful death that seemed to await it; but no one was willing to fire the shot. Ere long a little window some distance above the place where the cat was clinging was seen to open. Two boys had determined to save it; they had mounted the stairs to where the bell hung, and then by a ladder reached the window. The boys were seen to be lowering a basket down the side of the steeple. Pussy watched it intently as it slowly came nearer and nearer. When it was within reach, she carefully put out one paw and took hold of the side of the basket, then as carefully repeated the action with the other paw, then with a violent effort flung herself over the side into the bottom of the basket. She was safely drawn to the window, amid loud cheers from the spectators below.—*St. Nicholas.*

Not Ashamed to be Kind to Animals.

We are not aware that Abraham Lincoln was ever nominally a member of any Christian church, but he would as soon have cut off his right arm as to have spent a summer in the Adirondacks shooting deer for fun. Grant was noted for his kindness to dumb animals. So was Garfield. Sherman was Vice-President of the Missouri Society for the Prevention of Cruelty to Animals. Custer changed his line of march to pass around the nest of a mother bird and her young. Cleveland wore the badge of our Bands of Mercy on his breast while some ten thousand children filed by him in procession at Rochester, New York. No Southern General, to our knowledge, ever rode a mutilated horse. Wellington, the greatest of English commanders, gave special orders for the protection of a wood in the garden where it had established its home. Bismarck's dog has been almost as well known in Germany as Bismarck, and the Queen of England is at the head of our work in that country.—*Our Dumb Animals.*

Boston Spiritual Lyceum.

Sunday afternoon, April 12, this Lyceum held a very interesting session in Berkeley Hall.
The topic for consideration was "In What Light do Spiritualists Consider Jesus of Nazareth?" The answers given partook of the nature of a discussion, and a very wide diversity of opinion was expressed, which I think in a measure illustrated what one of the Leaders said, i. e., "that Spiritualism allows each individual Spiritualist to hold any opinion in regard to this personage or his teachings that reason and common sense will sanction."
In our "Infant department" the subject was "Animals and their Usefulness to Humanity," and all but one of the little tots had answers. Carl Leo Root said "the dog was in many ways a remarkable animal, and was sometimes very useful in a saving life." Willie Ireland spoke of the "horse," and gave a number of ways in which he was useful to man; and each one responded in like manner of some other domestic animal, which shows, I think, that the new departure outlined in these reports a few weeks since is a step in the right direction.
In the way of entertainment we had recitations by Little Maud Armstrong and Miss Maud Beckwith; songs by Little Eddie and George A. Mumford; violin solo, Master Charlie Hatch.
Dr. J. R. Root told the children an interesting story; Mr. Alonzo Danforth read excerpts from his writings, and Mr. E. B. Packard made remarks and read a poem.
Subject for April 26, "What Is True Prayer?"
A. CLARENCE ARMSTRONG, Clerk.

The Children's Progressive Lyceum No. 1.

Held its regular session on Sunday, the 12th inst., at Red Men's Hall, 514 Tremont street, with a very full attendance, not only of the children, as evinced by the brilliant march, but the seats around the hall were well filled with the older people who are interested in the spiritual education of the rising generation.
The subject under consideration was the teachings of our beautiful religion and the scientific truths deduced from its investigation. The fact remains that the constant investigation of phenomena has produced wonderful results in the knowledge revealed of the laws of nature and the means employed to bring about certain results by spirit-forces.
We are surrounded by magnetic vibrations permeating everything with which we come in contact. It reminds us of our dependence upon the forces with which we come in contact as a part of the vibratory force of the universe. The recitations and songs by the children were very interesting and entertaining, and included Marie Antoinette Cyr, Little Eddie, and others.
The lessons taught at these sessions are seeds sown which will bear fruit long after the present generation have passed on to join the great majority. CHARLES T. WOOD, Conductor.

Our Own Business.

Minding one's own business is one of the sure ways of helping one's neighbor. This is demonstrated to a mathematical nicety in the performance of concerted music. Each performer is conscious of his relation to the whole orchestra, but he is also conscious that if he does not attend to his own part with exactness the whole orchestra will suffer more or less by his laxity in his own peculiar duty. In the moral and spiritual life one's own business may consist in lending a direct hand to his neighbor or it may consist in letting that neighbor alone. If any one has an instrument placed in his hand let him attend to that rigorously.—*Sunday-School Times.*

THERE is one sin which is everywhere underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotony, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statement of something or other, which, most probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply a question how much any living creature can stand in the course of every day's living, even on the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks to fly upward. But even to the sparks that fly upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—*Herald of Peace.*

As to a little trouble, who expects to find cherries without stones or roses without thorns? Who would wish to learn to bear. Idleness lies in bed sick of the mulligrubs, while industry finds health and wealth. The dog in the kennel barks at fleas; the hunting dog does not even know they are there. Laziness waits till the river is dry and never gets to market. "Try" swims in and makes all the trade.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can. —John Wesley.

THERE is only one real failure in life possible; and that is, not to be true to the best one knows.

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

Say It While They Live.

Bishop Potter recently told the following story: "Several years ago some of us were assembled in Calvary Church, New York, to bear our testimony to the life and influence of the late Dr. Edward Washburn. I may venture now to violate the confidence of a domestic incident which transpired then, and which, I think, you will own to have its significance and appropriateness here. One after another, Phillips Brooks, and others like him, rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the scholarly, to the philosophical insight, to the prophetic utterance of Edward Washburn. The testimony was done. At the door, all the time, there stood a slender, woman, who had stood, during his life, nearest to him of whom we spoke. I shall never forget her face—the passion of it and the pathos of it—the power tender but reproachful, with which she spoke, when at length we were still: 'Oh, if you loved Edward so, why didn't you tell him of it while he lived?'"—*Churchman.*

Banner Correspondence.

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

Minnesota.

ST. PAUL.—"White Rose" writes: "J. C. F. Grumbine lectured the last three Sundays of March to full and appreciative houses. The Anniversary was celebrated by an elaborate program, many local mediums taking part."

Mr. Walter Howell and J. C. F. Grumbine occupied the platform in the evening. Mr. Walter Howell is doing here a much needed work. His lectures are profound and impressive and full of eloquence and power, and he has endeared himself to all. He remains here during April and May, and in June sails for England. May he receive abroad such an ovation and extensive hearing as his talents and nobleness of character deserve. He is one of a thousand, and upholds and blesses wherever he goes.

Mr. Grumbine spoke in Ashland, Wis., March 24, 25, 26. This city nestles in a bay that opens into Lake Superior, and is a pretty, aggressive and progressive city. The Spiritualists are few, but under the leadership of Mr. Fildemore they are rallying to the standard of Truth. Where we need here as elsewhere is *conservation*. Saloons, houses of ill fame, and churches with all other religious and humanitarian institutions can scarcely stem the tide. Spiritualism is much needed here.

The chief industry of the city is lumbering and mining, and the rough element—though at heart well-meaning citizens of the law of chase and disorder—has the apple in the eye so that they will see themselves as others see them. Ashland will yet wear a spotless robe of white.

In Olm, Ia., on the evenings of March 17, 18, 19, Mr. Grumbine lectured to the usual large audiences. For a city of its size Olm is very unique in its spiritual work and movement. Mr. D. Rummel and Mr. D. Carpenter have, by careful management and wise planning, succeeded in interesting the business men of the city in the movement, so that every reputable business man contributes to the Cause. A large subscription is the result, and the speakers are always well paid. Mr. Carpenter announces that the Society has a large membership, and that each year's showing of the financial side of the previous year. Seated in other localities who feel the financial "pinch" keenly, should take a hint from this action—take heart, and go out among the people. If this is done, in many cases the people will respond royally with financial aid. This experiment has never failed. Witness the success of the Salvation Army in this one and important feature of its work. It is earnest, zealous, inspiring, and above all else, let us not so to sleep while the angels are encamped about us!

In Dubuque, Ia., as elsewhere in the central West, there is need of consecrated effort, saintly examples and heroic action! Dubuque is ready for Spiritualism, and this is evidenced by the crowded houses of our best people, who flock to hear any one who will truly awaken in them a true and a counsel, and of their immortal being. The ladies, Mrs. L. Spies and Mrs. Cox, loyal, loving souls, have manned the vessel all alone, and weathered a sea rough and stormy by sheer dependence on angel guidance and absolute consecration to the purest and sweetest ideals. Next season these ladies expect to have regular speakers all through the fall and winter season, and of this list are such names as Mrs. R. S. Little, Helen Stuart-Rehnes, Mrs. McFarlane and others. They will succeed as they deserve, for a way is opened to such sincere effort.

In conclusion, it can be seen, if one is sensitive to the needs of the world, that acting hearts are looking out for comfort, and that we have it in our power to open the gates of heaven to them and bless them with a holy love flowing to all from realms on high."

Indiana.

INDIANAPOLIS.—"O. T." writes: "Mr. T. Cordon White is serving the First Spiritualist Church of this city, and will be with us for two months. His short addresses are interesting, and his tests are marvelous. Mr. Grumbine awoke thought, through complete trance, presenting truths forcibly and directly. The last Sunday of his services was devoted to the answering of questions pertaining to subjects discussed in the series of addresses on 'Life in the Spirit World.'"

The Anniversary exercises consisted of an entertainment held on the Saturday evening before Easter Sunday, and with appropriate exercises of music on Sunday. The hall was beautifully decorated with flowers.

The church will have occupancy of its new building on May 1. The Ladies' Aid gives frequent entertainments, looking toward the lifting of the church debt. Ben F. Hayden spoke at Templeton Hall Sunday night, April 11, inspiringly, giving tests after the discourse.

Mrs. Anna Annabill spoke at Mansur Hall, subject: "Law, Human and Divine," followed by tests and the answering of questions."

New York.

BROOKLYN.—E. J. Bowtell writes: "April 9 a meeting of the Mediums' Home Association took place at the residence of Mrs. H. M. Walton, 436 Carlton Avenue. The following officers were chosen: Judge Abram H. Dally, Regent; Mrs. L. J. White, Vice-Regent; E. J. Bowtell, Secretary; L. J. Fane, Treasurer; C. Barnum, A. D. Bradley, E. B. Bunn and Mrs. L. B. White, General Advisors; Mrs. E. F. Kurth, Hon. Mem.; Mrs. M. Robinson, Mrs. M. Barnum, Mrs. Plumb, Mrs. E. A. Wyman, Mrs. Bassett, Mrs. B. Borden, Mrs. J. Gregg, Board of Stewards; Dr. J. C. Wyman, Collector from Solicitors; Mrs. E. B. Ruggles, Matron; and Mrs. H. M. Walton, Medium."

The object is to provide a home in this city for mediums, who, from age, sickness or other mishaps, are in need of such provision. Especially it is desired to furnish some place in which mediums may pass away from this earth-life, soothed by the tender care of loving hands and amid congenial surroundings.

All who are disposed to render financial aid to this good work, may forward it by express, large or small. Dr. J. C. Wyman, 39 Greene Avenue, Brooklyn, N. Y."

Wisconsin.

ALMOND.—Mrs. J. S. Cowan writes: "Mrs. Clara L. Stewart, trance speaker and medium, has lectured for the Almond Spiritualists the past year and over, taking her subjects from the audience. She has never failed to treat them in an eloquent and logical manner. Mrs. Stewart attended the camp meeting of the N. Y. Spiritualist Association at Minneapolis, last summer."

Societies may address her at 303 Dixon street, Stevens Point, Wisconsin, and will find her terms reasonable."

STATE OF OHIO, CITY OF TOLEDO, ss.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.
Sworn to before me, and subscribed in my presence, this 6th day of December, A. D. 1896.

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NOW—THE TIME TO MAKE MONEY!
Last month I cleared, after paying all expenses, \$175.46; the month before, \$149.92; and have at the same time attended to my regular business. I believe any one anywhere can do as well as I have not a particularly good location, and do as experience. When you have an article that every family wants, it is very easy selling it. It seems strange that a good, cheap Dish Washer was never before placed on the market. With the Climax you can wash and dry the dishes for your family, without putting the hands in water. As soon as people see the Washer work, they want one, and that is why so much money can be made so quickly. All you have to do is to send for sample Dish Washer. This Climax Dish Washer is the only one you can buy. For full particulars, address the Climax Mfg. Co., Columbus, Ohio. I feel convinced that any lady or gentleman, in any location, can make from \$3 to \$10 a day, as every family will very soon have a Dish Washer. Try it, and publish your experience for the benefit of others. No. 9.

My Development as a Medium,
With those who Desire to Sit for Medical Development,
BY A. CAMPBELL SPIRIT ARTIST.

This book contains practical hints to be observed by those sitting for the development of mediumship, in all its phases. It is nicely bound and illustrated with half-tones, and printed on fine enameled paper.
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SAVED AT THE VERY BRINK OF THE GRAVE.

Made Over New from the Soles of His Feet to the Top of His Head, by Prof. Dixi Crosby's Prize Formula.

"I was sick for nearly two years," said George H. Dunning, of Faneuil Hall Market, the historic landmark of Boston. "I was run down, had nervous prostration, lost my appetite, could not sleep without opiates, had little control over my limbs, was so light-headed that I was afraid to walk about alone; could not see except through a blur, had a constant pain in the pit of my stomach, and had abandoned business, pleasure, and, practically, life itself. When the crisis came I was out of my head and my temperature was up to 105 degrees. When the neighbors came to inquire the doctor told them that I was past hope. My nurse made another appointment, as if it was certain that my death would come in five days at the outside."

"I had one chance in a hundred, and I took that chance. All the doctors and medicines had failed in my case, and I threw them all over. It seems as if there are new kinds of diseases in these days of steam and electricity, and new treatments are needed."

"Puritana was just what I needed. When I got a bottle and began using it I found that I was being made over new, just as it says, from the soles of my feet to the top of my head."

"It stopped that miserable pain at the pit of my stomach; it made me eat like a hungry man and sleep like a healthy, tired man. It cleared my head so that I can now see without glasses and walk home through the crowded streets without the least danger of falling down under the horses' feet."

"It seems good to go back to the market again, and I am glad to see the man who discovered Puritana realize that he has won, even better than I was before I was taken sick. My wife says that it is preposterous to say that anything but Puritana saved my life, for it also saved me from the danger of paralysis. At that time my friends would not have given two cents for my chances. That is why I do not lose a chance to tell about Puritana; for I believe a great many lives could be saved if people only knew what it would do."

"I will never be without Puritana as long as I live, and I believe that will be some time, as I am growing younger and happier every day."

A BIOGRAPHIC MEMORIAL OF

Luther Colby,

FOUNDER OF THE

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"MR. COLBY'S MEDIUMSHIP."
"GONE HOME."
"TRIBUTES"—Prose and Poetic.

In its Dedication the author gives the keynote of the volume:
TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years.
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AND TO THE YOUTHFUL MEN OF THE NEW DISPENSATION, who are reaping in joy what their forebears have sown in tears, and whose faces are now set toward the sunlight of world wide victory!"

THESE PAGES, Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedicated to:

The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Essex streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

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Newspapers 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 25, 1896.

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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.

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By reference to another column, an important announcement will be found from the BANNER OF LIGHT PUBLISHING COMPANY concerning some marked and sweeping reductions in the prices of standard works on sale at its Bookstore, No. 9 Bosworth street, Boston.

Any one who has in mind an idea of investing in Spiritual Literature will be sure to find something of personal interest by looking down this voluminous list.

On general principles, circulate widely the Spiritual books, papers and pamphlets, friends. They will do missionary work for the cause wherever known.

The Woman's Bible.

A woman questioner of "The Woman's Bible," in England assailed the writers of it in *The Critic*, saying: "Had these women received that better understanding of the Bible which the patient toil of the nineteenth century scholar has brought us, their had never been compiled." This critic of them is a woman, too—Annie Bronson King, of Oxford, England. She does not think the women who compose the committee fitted for the work they have undertaken.

Elizabeth Cady Stanton makes prompt reply. She begins with the pleasant irony of the remark that Miss King manifests such varied and remarkable ability in appreciating what the learned scholars she speaks of have done in gathering statistics for an intelligent opinion on the wide-spread ignorance of the American people, and in measuring the capacity of the thirty women on the Revising Committee with a single glimpse of the comments on the Pentateuch, that she would fain urge Miss King to join them and infuse into their councils the needed wisdom. She assures Miss King that she would have no reason to be ashamed of such coadjutors.

This Bible revising committee of women, Miss Stanton explains, consists of six authors of very good books, a dozen public speakers,

three editors of well established papers, three Reverends, who graduated at theological seminaries with honors. She considers it fair to assume that they were well versed in historical data and Biblical criticism. They were ordained and established as pastors over congregations, and have preached acceptably for many years. She assures the English woman critic that the capacity of the committee is equal to the work proposed, which is simply to comment in plain English on the few texts relating to woman, and to ascertain her status as a factor in the Scriptures. As she is mentioned in but one tenth part of the Old and New Testaments, the task is by no means Herculean. And as the women accept the Revised Version of 1885, the result of the labors of wise men in different centuries, there is no necessity of their being scientists, linguists, or archaeologists learned in monuments and manuscripts.

Reading the book with their own unassisted common-sense, Mrs. Stanton says that the woman committee do not find that the Mother of the race is exalted and dignified in the Pentateuch. They discover that the female half of humanity rests under the ban of general uncleanness. Even a female kid is unfit for a burnt offering to the gods. Women are denied the consecrated bread and meat, and were not allowed to enter the holy places in the temples. Woman is made the author of sin, cursed in her maternity, subordinated in marriage, and a mere afterthought in creation. Mrs. Stanton thinks it is very depressing to read such sentiments emanating from the brain of man; but to be told that the good Lord said and did all the monstrous things described in the Pentateuch makes woman's position sorrowful and hopeless. The wife of the Scotch peasant, sitting in her cottage door reading her Bible in the twilight hour, suggested a new trend of thought to the Bishop who asked her if she enjoyed the good Book. "Nay, nay, reverend sir," she replied, "when I think of the evil woman has done, and for which there is no remedy, I am ashamed that I was born. I am sorry the good Lord ever wrote the book and told the men what he did. It gives them an excuse to treat all women with contempt and cruelty."

It was expressly to speak to such as these that "The Woman's Bible" was proposed. The first step in the elevation of women under all systems of religion is to convince them that the great Spirit of the Universe is in no way responsible for any of these absurdities. If the Bible is a message from heaven to humanity, neither language nor message should be equivocal. If the salvation of our soul depends on obedience to its commands, it is rank injustice to make scholars and scientists the only medium of communication between God and the mass of the people. Says Mrs. Stanton in conclusion: "The Woman's Bible comes to the ordinary reader like a real benediction. It tells her the good Lord did not write the Book; that the garden scene is a fable; that she is in no way responsible for the laws of the universe. The Christian scholars and scientists will not tell her this, for they see she is the key to the situation. Take the snake, the fruit-tree and the woman from the tableau, and we have no fall, no frowning Judge, no Inferno, no everlasting punishment—hence no need of a Savior. Thus the bottom falls out of the whole Christian theology. Here is the reason why, in all the Biblical researches and higher criticisms, the scholars never touch the position of woman."

There is the white light of truth in what Mrs. Stanton utters. It will be universally recognized some day!

Psychical Research.

Those who muster under the banner of this School of Thought evidently regard themselves as "the depository of infinite possibilities." Their much lauded movement is all the while just going to explode or explain Spiritualism, but it never does—and on its present plane of action and investigation it never will. The poor little doubling and undoubling worm which all children remember, is a pretty exact symbol of the performances of these "regular" societies (as has been said by another), especially in respect to the blind ignorance of what they are about and whither they are bent. Papers are read to the societies at different sessions, some expressing wondering incredulity, and others a determined giving the ground up as what could not be disproved. The most wonderful thing is the laborious ingenuity displayed in inventing, discovering, adapting or composing explanations for what Spiritualism explains and instantly verifies with no more words. In place of these elaborated theories and entangled yarns that are made to wear the mask of occult and deep learning, the acceptance of spirit-communication at once clears up all self-imposed mystification and satisfies the acutest inquiry. Still the "regular" Psychical Research Societies continue to creep along after the manner of the blindly-persistent spanworm, getting nowhere and finding out nothing. If the members can only shine in the eyes of others as persons of matchless perceptions, logical power and marvelous intuition, they will apparently be satisfied with the vast nothingness of the result through the unlighted negativity of their knowledge.

What is Theology?

That is the question asked and the topic considered by Mr. James Logan Gordon at the recent Parliament of Man held in Music Hall in Boston. Said Mr. Gordon: "Theology is the mother of mysteries, the father of absurdities, the paradox of all history, the masterpiece of human sophistry, and the breeding-germ of infidelity, hypocrisy and inconsistency. The greatest miracle of the ages is the fact that Christianity succeeded in spite of theology. Theology has had its day. Humanity is growing tired of its monotonous 'Yea, yea,' and 'Nay, nay.' Theology ought to apologize to humanity, write its own brief obituary, sing the long metre doxology, and, folding its tent like an Arab, silently steal away. An intelligent man no more needs a theological training in order to preach the gospel than he does a college education in order to fall in love."

Read the evidence borne on our first page this week to the verity of the **Spiritual Phenomena** by various correspondents: Old readers of THE BANNER will recognize in Messrs. Cross and Carr two veteran Spiritualists of New York and Boston; EDWIN WILDER is one of the Old Guard of Spiritualism hereabout; Mr. WHITLOCK is widely known in this vicinity.

N. R. Winslow, Randolph, Me., writes: "Enclosed find two dollars to renew my subscription to the ever-welcome and it seems to me improving BANNER."

A Sketch of the Condition of the Indians.

Secretary Smith of the United States Interior Department, contributes an article on the Indians to the *Youth's Companion*, which contains a good many points of fresh interest. He says, speaking of those to be found this side of the Mississippi River, that they are chiefly located in New York, North Carolina, Mississippi, Michigan and Wisconsin. Even in the West they are no longer permitted to hunt where they please, but are confined upon tracts of land set apart from the public lands of the United States. These tracts are called Indian reservations, and they vary in size from the size of Rhode Island to that of New Hampshire and Vermont together. There are about one hundred of these reservations, "Indian Territory" being the chief. Its legal status is different from that of the others. It is the home of the Five Civilized Tribes—the Cherokees, the Creeks, the Choctaws, the Chickasaws and the Seminoles. Through this territory have been built a number of railroads, along whose lines are located small towns and cities.

Each of the Five Civilized Tribes is called a "nation," which has a governor, a legislative body, and judges, all selected by the Indians from their own people. Their laws are printed in a book, like the laws of a State, and their courts are modeled after our State courts, though in a rude way. The tribes have their lawyers and doctors, and some of them manage banks and mercantile houses, and other business enterprises. The land is controlled by these five tribes, and no single person owns his own home or farm.

The other reservations are, in all respects, under the control of the United States government. An agent has charge of one or more reservations. He has a force of various assistants, whose duty it is to do all that is possible to make the Indians live like white men. The government employ doctors to visit them, and give them medicine when sick.

In general, the Indians occupy their reservations by treaties with the United States. These treaties are ratified by Congress, and cannot justly be changed without the consent of the Indians themselves. It is a mistake to think the Indians likely to die out. There are at present about three hundred thousand Indians in the United States, and they are increasing in number. It is not to be disputed that a duty now rests upon us to give the Indian an occupation which will take the place of the former roving life he has lost. He must, says the Secretary, be civilized, in order to become self-supporting in the conditions forced upon him. Among the things we give him are schools in which twenty five thousand Indian children are now being taught. These are non-reservation boarding schools, reservation boarding schools, and day schools. The non-reservation boarding school at Carlisle, Pennsylvania, is the chief of that class. There seven hundred and fifty Indian boys and girls are taught those branches which our own children learn in grammar and high schools. For parts of the year these children are hired out where they have work on farms and in private families. This gives them an idea of practical life and teaches them how to act for themselves.

In a school like this they are fitting to scatter throughout the United States and become incorporated with the citizens at large. They learn what every child should learn, how to work and support themselves by labor. The reservation boarding-school is a school on the reservation in which the children of the reservation are kept under the supervision of matrons as well as teachers, and taught to speak English, to read and write, and do practical work. The girls sew and cook, and the boys work at farming, carpentry, shoemaking, and labor of similar character. The reservation day schools are scattered over many reservations. Children are to be seen here, still almost savage, gathered together in the morning and allowed to go home at night. Oftentimes they will not come in unless they are compelled to by the Indian police. In the Indian kindergarten the children go to school at about the same age the white children of our cities go to public schools. The first thing they are taught is to speak English, and they are required to look carefully after their persons and clothes.

The teachers begin by pointing out objects to the child and giving names to them. Then they are taught a little reading, writing, and arithmetic. The girls are taught to sew and cook, and the boys to use tools for mechanical and agricultural purposes. They carry home at night a little things made by themselves, as presents to their parents. The effort made through these schools to civilize the Indian children, and also to advance the fathers and mothers, so that as the child improves the difference between parent and child will not be too great. The Indian fathers and mothers are devoted to their children, and dread to have them taken far away from home to school. But they soon become satisfied to allow them to attend a school from which they return home at night. The 25,000 Indian children in the schools do not include the children of the Five Civilized Tribes, who are in schools controlled by the tribes themselves.

Many of the Indians are making visible progress. Some of them already teach Indian schools. Some follow various mechanical pursuits; some farm; and many more learn to watch and herd cattle.

One of the chief obstacles in helping them is the fact that many of the whites who have gone among them have done so only for the salaries they receive, and consequently they perform none but the merest duties required of them.

"Conditions."

A favorite method with bigoted investigators of the spiritual phenomena is to demand the right to make all the conditions governing the experiments for their own satisfaction, and then ridicule the medium for claiming that his conditions have any bearing whatever on the matter—when said "conditions" are, as all candid investigators perceive, and all Spiritualists know, of the most vital importance when two parties, the inquirer and the medium, have to deal with a third and wholly independent party—viz., the spirit intelligence that seeks to manifest, and must have the road freely opened for that purpose.

Science, as seen in the work of the X-ray, and other indices in the world's daily life, is drawing nearer the spiritual side of its revelations: The utterly materialistic mind sees nature only as a great mechanism. Nature to it is a hopeless, loveless, cold, remorseless machine, a general arena of warring forces. But true science, late though it be, is beginning to divine her friendliness. We are learning to listen while she whispers to us of her subtle laws and methods. She is waiting to serve us in every direction. We thought her very regularly was machine-like, but as we learn to depend upon it we find it only beneficent. In our undeveloped state we thought her our enemy; but vibration, with her divine rhythm, causes all things to become ours. She places reins of relationship in our hands, which reach out objectively in all directions.

THE BANNER gives on its first page this week a picture and sketch of WALTER HOWELL, a prominent and eloquent defender of Spiritualism—as a platform worker. "White Rose," in another column, has also words of high appreciation for Mr. Howell and his spirit guides.

Mr. Jerry Wilcox, father of Marshal O. Wilcox, passed to spirit-life April 17, 1896, at Unionville, Ct., aged 91 years.

A New Story by Mr. Colville.

The publishers of the BANNER OF LIGHT take pleasure in announcing that they have made satisfactory arrangements with W. J. Colville for the publication of his new Psychological Romance, **With One Accord**, in its columns.

The scene of the story is laid in California. The tale abounds in romantic incident, and gives a large amount of space to actual records of spiritual experiences of a startling and highly instructive character. The existence and workings of a Mystic Fraternity are most attractively presented, and the story as a whole cannot fail to entertain and edify all inquirers into the mysteries of Borderland and the states beyond.

The Mission of Jesus.

Rev. Samuel Weil, in the *Bradford (Penn.) Sunday Herald*, maintains with clear reason that Jesus did not claim to be divine, and that the doctrine of the Trinity, like other products of a later theology, was utterly unknown in the time of the Messiah. He quotes Rev. John W. Chadwick, the distinguished Unitarian minister, as saying: "For him to have broached such an opinion would have brought his ministry to such a sudden termination that we should never have so much as heard his name." But we know that "the common people heard him gladly." Mr. Weil, in this sermon-letter, simply aims to show what Jesus did not claim. He says the Hebrew prophets beheld the golden age in the future, not in the past, and cites them in proof freely. No such doctrine as the Christian "fall" ever prevailed in Israel. All the glorious things appertaining to man were to be realized in the future. "Jesus," he says, "did not claim to be more than a human being. His deification took place after his death, and was a very gradual process. As it proceeded, the Jews were more and more alienated."

Make Life Beautiful.

Let us do what we can, every one. It may not be much, externally measured, but estimated by the spirit standard, it is all we have and are, and more could not be asked or expected of us. If we cannot do great things, as they are outwardly measured and weighed, we can each one of us do something. If every life cannot be conspicuous—which is not what it is for—it can at least, and which is better, be beautiful; and the beautiful is the good and true. That only is what we are working for, whether consciously or unconsciously. We need not think it necessary to work for the applause or the praise of men. While our good deeds are not seen of men, they are all the better for not being corrupted with constant self-consciousness and growing conceit. It is well for us to keep in mind that it is not we who do these worthy deeds, but the spirit within that is continually inspiring.

Has No Time.

Mrs. Jennie K. D. Conant is constantly in receipt of letters from various parts of the country, written to her by people for their own special benefit, and mostly without stamp for the prepayment of a reply—were such attempted. She wishes it distinctly understood that she has no time to attend to such correspondence, as her hours are necessarily devoted to her mediumistic employment. If people writing her do not receive a reply she wishes this paragraph to explain to them the situation.

Keep the Schools Secular.—Missouri, says *The Medium* of Los Angeles, admits of no religious exercises of any kind in her public schools. The common school system of the United States can only be maintained by a rigid observance of sectarian exclusion from its curriculum. The reading of the Protestant Bible estranges the Catholic; the reciting of the Lord's prayer antagonizes the Jew; and any system of worship is inconsistent with agnosticism. As the schools are sustained by taxes collected from the whole people, it is not better that religious teaching be relegated to the home circle, the Sunday schools and churches—thus freeing the public schools from a powerful element of discord?

The Work of New England.—Edward W. Bok writes in the *Ladies Home Journal* that no section has given our country stronger men, no section is yet as marked or as strongly defined in its contribution to American manhood or womanhood of to-day as New England. "She sends her people to the West, and centres of cultivation spring up about them. She sends them to the Northwest, to the Southwest and to the Pacific coast, and they at once make an impress upon the intellectual life of the community in which they make their new homes. Such is the influence of Boston and of New England, that wherever her people go, there reading, a love of the arts, an understanding of the sciences begin."

Pilgrim Pencillings, by J. J. Morse, will be given to our readers next week. Bro. Morse is having a highly successful engagement in San Francisco. He was to speak Sunday, April 19, on "The Super Physical Man—his Release from Matter," and on the 20th will continue the theme by an address on "his post-mortem circumstances." We acknowledge with thanks the receipt of a fine photo of Bro. Morse, taken at the studio of Doré, San Francisco.

R. W. Stout, Poolesville, Md., writes in a business letter: "Please renew my subscription to the good old BANNER another year. I am very much interested in the biographical sketches you are giving of the mediums and speakers, and believe it will be the means of turning the attention of many mediumistic persons to the study of the higher life."

Home Again.—A kindly letter from Prof. J. Jay Watson to which epistle we hope to revert again—inform us of his arrival from his Westward tour, and the intention to soon remove his office and residence from 284 Clifton Place, Brooklyn, N. Y., to 1057 Bedford Avenue, that city. He proposes visiting New England soon.

John Stetson, the well-known theatrical manager, banker and hotel proprietor of Boston, Mass., passed to spirit-life on the morning of Saturday, April 18, at his home on Commonwealth Avenue. The cause of his decease was pneumonia.

Letter from Moses Hull.—We regret to announce that an interesting letter of travel, written specially for our columns by this gentleman from Philadelphia, Pa., arrived too late for this issue. We shall give it insertion next week.

Haslett Park, Mich.—We are in receipt of a synopsis of the exercises to be held at this camp next season, and shall print it the coming week. The camp commences Sunday, Aug. 2, 1896, and continues to Aug. 30.

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. Wigan (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 Bailey; Mr. J. B. Hatch, Sr.; Mrs. Annie S. Hall; Mrs. Nettie Holt Harding; Theodore F. Price; Mrs. Grace Cobb Crawford (contralto); Mrs. Marie Foster (soprano); Master Charlie Hatch (violinist); Master Willie Sheldon (celonist); Miss Alice Thorne, readings and recitations.

Those wishing to go to Salem on that day can procure tickets of J. Browne Hatch, Jr., for 50 cents the round trip, and the train leaves Union Station, Boston, at 9 A. M.

Excursion from Boston. See J. Browne Hatch for particulars.

Admission free to all.

Come and join the Association.

N. B. PERKINS, Chairman,
W. 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.

The Connecticut State Spiritualists' Association

Will hold its Tenth Annual Convention at Unity Hall, Pratt street, Hartford, May 2 and 3, 1896.

As Spiritualists, we shall gather in Hartford on the above dates; let every one of our household make special effort to be present; invite your friends and opponents; all are welcome. Speakers for the Convention are: Mr. J. Frank Baxter of Chelsea, Mass., and Mrs. Jennie Hagan-Jackson of Grand Rapids, Mich.

Program.—Saturday, 10:30 A. M., business meeting, report of committees, election of officers, resolutions and other important business. 2 P. M., address of welcome by the President, Mr. C. E. Bingham; impromptu poem and lecture by Mrs. Jennie Hagan-Jackson. 7:30 P. M., lecture, "The Development and Demands of Modern Spiritualism," by Mr. J. Frank Baxter, followed by a test séance. Odd Fellows' Hall, Main street. Sunday, 10:30 A. M., conference at Odd Fellows' Hall, Main street. 2 P. M., Unity Hall, poem and lecture by Mrs. Jennie Hagan-Jackson. 7:30 P. M., lecture, "The Value of Phenomena in Establishing Beliefs," by Mr. J. Frank Baxter, followed by a test séance. The musical part of the program will be conducted by the well-known singer and composer, Mr. A. J. Maxham of Washington, D. C.

Societies and persons interested in conducting meetings are kindly invited to send in reports of the year's work.

Mrs. J. E. B. DILLON, Sec'y.

MAY FESTIVAL.

On Saturday afternoon and evening, May 9, the EIGHTH of the ANNUAL FESTIVALS which have become such a feature at Boston Music Hall, will be held under the auspices of Mrs. Wm. S. Butler and Mrs. Lilla Viles Wyman.

The successes of the past will be reenacted on the present occasion. Two hundred and fifty talented children will participate in the pleasing exercises.

A grand variety of group dances, beautifully arranged and correctly costumed, will be presented, among which may be enumerated the following: The French Clown, Swiss, Medley of Solo Dances, Charity Girls, Harvest, Lilliputian Policemen and Nurse-Maids, etc.; also the "Niela Ballet"—an original ballet, first time ever attempted by children—introducing twenty little girls.

Solo dances by well-known and popular favorites. Musical selections by Miss Louise Horner, Boston's favorite soprano. A superb orchestra will be present; and beautiful calistomus effects will combine with a host of novelties.

Tickets, 50 and 75 cents, can be obtained at 178 Tremont street, room 25, at John R. Heard's, 32 West street, and at the BANNER OF LIGHT office.

The lover of out-door life is always delighted with the coming of spring, for its warm glowing days open to him a series of pastimes in which he may indulge, reaping therefrom the many pleasures and vicissitudes which are, to his mind, only the necessary requisites demanded to relieve the drudgeries and routine of everyday life. The ice which has covered the lakes and brooklets for months past is fast disappearing, and then comes a period of daylight for the fisherman, which in Maine consists of trolling some one of the famous streams of Northern or Eastern New England for trout, perch or other fish which abound its waters in great numbers. The Rangeleys, Moosehead, Winnepesaukee, Memphremagog, or, in fact, any of the lakes in this region which offer exceptional opportunities for fishermen, are made easily accessible by the Boston & Maine railroad, for its train service to these points is frequent, and reduced rate round trip tickets are obtainable. Time tables and a descriptive pamphlet entitled "Fishing and Hunting" will be sent for a two cent stamp upon application to the General Passenger Department of the Boston & Maine railroad.

SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its department 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 express so 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.

JAMES W. DAY, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 13, 1896.
Spirit Invocation.

Oh! thou Divine Spirit, once more have we entered into thy sanctuary, reacquainting the need of thy divine power, also recognizing the wonderful works of nature. We see thy beauty in the flower and in all things in life. Like unto a flower we blossom to-day and send forth our odors and our sweet perfumes so as to stimulate and benefit those that may be in our associations—and to-morrow conditions change, and like the flower we are cut off from the physical form, and things that were no more; we are passed from the external vision, yet the sweet odors of perfume linger with those that are left—the sweet memory of associations lingers in a brotherly love that is full of lingering thought, as the mortal and immortal unite together. Oh! how blessed is the reflection to those that have the light, that have become conscious of the continuation of life, and that they will shed the mortal garment that they have worn while in the body—that the same identity carries forth its consciousness beyond all external things, and is yet conscious also of the things that are left behind. Oh! thou Great Spirit, bring us to more consciousness of thy divine works, and let us see the beauties that are behind the clouds; and forth thou angels to open the gate of light so that mortals may feel that there are not so many dark shadows to surround their home—that every cloud has its silver lining.

Oh! God bless us this morning; help us once more to open the gates of heaven, that the dear ones that surround us may be able to express their own sentiments, and send glad tidings of immortality to those that are still in earth-life. Oh! let each one here this morning feel the greatness of the work that has been given them to do; may they be strengthened, so that which is given them to do with a will and with a life that may long continue afterward. Bless those also that may be in the infirmities of the physical, and those that cannot yet comprehend the beautiful communion of spirit.

Direct us in everything thou seest we need; oh! thou fatherhood of God and brotherhood of man, it seems to us that we need thy association to-day more than ever before to strengthen us so that we may realize the necessities of life and comprehend that there is something to give for even in earth surroundings. Direct us now and ever. Amen.

INDIVIDUAL MESSAGES.

Washington Nelson.

I suppose most people would ask me what brought me back to this side of life after I got free of the mortal body, as I have no relatives in what you call earth-life that I care for or they for me; but I do have those that I was attracted to by that wonderful law of friendship. I would like to convince their mind that I am satisfied with what they have done.

I was a peculiar fellow, as they term it, while in the earth-life, and I suppose I had my own peculiar ideas of working life out.

You could not at all call me a religious man—by any means; that is, not as the word is termed; but I believed in honesty, and I believed in democracy; I believed in leading a proper life, and I always liked to see a good man in the community or in the country—it made no difference to me where a man's station was if he lived honestly! I was a sail-maker by trade, and I worked many years at that business.

Years and years ago, Mr. President, I used to have something to do with printing, but it is a good many years since. I want to return this morning merely to relieve my friend's mind, for he has done all right, and all that he could. I want Fred to know I am satisfied; I want him to know that I also have been around listening to what they had to say about me after they laid the body aside.

I was sick but a very little while; pneumonia carried me out of the body. I found many good friends in my sickness who were very kind to me. It seems strange when I stand around and hear them talk about me, and speak of my odd peculiarities—it is more amusing than vexing, and I should like them to feel also that I myself favor it.

You can put me down as Washington Nelson of Rockland, Me. I shall be best known in Rockland, Rockport and Camden. I used to live in North Carolina, but I am more anxious to reach those in Rockland. I want Fred Cove to know (he was my friend, he was my brother, and he was the one I had reference to who took care of me in my last sickness), that I so many times see him wondering if he had done all he ought to, or if I was satisfied; and I want to say that I am—and for him to take no notice and pay no attention to what any one says—I am satisfied, and that is all that he needs to care about. I also would like to be remembered to another friend who was very kind to me, Sam. Mudgridge. He was the one I wrought for in the sail-works. There are many more friends I would like to speak of, but perhaps if this reaches them it will give them something to talk about, because they seem to think I was odd anyway. I merely want to give them to understand I am satisfied, and I have still a personal interest in them. This manifesting is very strange for me, but I have done the best I could, and if Fred will open the way I may prove that "Wash." is not so very far off—because they used to call me so.

Isabelle W. Bell.

Good-morning, Mr. President—what a beautiful morning we have, and what lovely flowers are on the table; why, it makes my heart glad, because as I return to the earth-spheres all seems so familiar—that it is pleasant to feel at home.

I have lingered around here many, many times, and have been very well entertained, also because I think there is so much to learn through the experiences of others, and it makes us feel as if there was an interest in working on.

Mr. President, I have not been out of the body so very long—it don't seem to me but a couple of years ago—I don't think it is quite that but I was well rounded out before I left the earth-plane. I feel I am some distance from what you would term "home," and yet I was born in Massachusetts, but my home was in the West for many years previous to my leaving the material body. My husband is with me in spirit; he went a great many years before I did, and I was left, as you term it, alone with my darling babies or children, because they are always babies to me; I was conscious of my husband's protection in spirit and of his guidance, and it gave me great consolation and strength to pass through the trials and take up the responsibilities that are left on a mother's shoulders after her companion is taken from her. This morning I thought I would like to send a few words of cheer to my girls, because I want them to know that papa and mamma are still with them—that while there are changes going on in material life which we cannot always arrange, circumstances to control as we desire, they should be of good cheer, we are still with them. We have not left them; there are more on the spirit-side with them than even in the mortal, for we have so many that are interested in their welfare in spirit. I think, Mr. President, also, that this message will be received; I realize how much comfort in my declining years, just before I left the body, I took in reading your messages that came from the dear ones that had gone before, and I feel that I shall be able to come closer to the friends in earth-life by sending forth this message.

I would like to say I don't wish to talk of personal affairs in public, and would like them to have confidence and I will bring them out all right, for I think they will know what I mean when I use these words. I would say that my home was in Osceola, Mich.; that is where my spirit passed away from, and my name is Isabelle W. Bell.

Capt. Thomas Potter.

Good-morning, Mr. Chairman. Well, this is the harbor of peace, or the harbor of safety—I don't know hardly which one to call it; I am truly glad to be able to voice a few words this morning, and send forth a communication to the dear companion and children that I have left behind me in earth-life. I want to say that I have cast the anchor, and that I shelter at the harbor of safety; I have not been disappointed at what I have found in spirit-life, because I have met many dear ones—both by the law of nature and also by the law of relationship, I suppose I might say, and also by the tie of friendship; I, too, feel, as I have been oftentimes waited here, and especially when I come in contact with the dear ones that are left on the earth-plane, that they seem to think I do not give them all the encouragement that I should; so I feel if they get something from this open channel they will take new encouragement, and feel that truly Thomas has not left them.

I want to say that I had a great many friends. I have traveled over the ocean of life while on earth, and had many experiences, and, now I have embarked on the other side, I feel as though I would like to pilot the ones in the mortal to a safer shore; I do not want to find any fault particularly with the conditions that surround them, but I want them to feel happier; I want them to feel that all things are working for their good, and that, when they come in contact with a storm, there will soon be a calm. I want you to say that Capt. Thomas Potter of Noank, Conn., is here, and I have many friends and relatives; I am very much pleased with what they have said and done, and I want to send greetings to all; say to the dear brother and many others that have not yet got the light or consciousness of the spirit-communion, I am satisfied with my doings while in earth-life, for, Mr. President, I was not a stranger to your philosophy; I got a sight of it for some years; when I sensed the spirit leaving the body, it grew brighter and brighter; if a man has a religion good enough to live by, I call that enough to die by. My pilot took me over to the other side very suddenly, and I was more than pleased at the reception that I received.

I am desirous to assist all, and for that reason I have been led here this morning through a desire to reach those who perhaps would not go to a medium to find out for themselves. I thank those on the mortal-side, and also the kind control on the spirit, for this opportunity.

Mary Ann Fitzgerald.

Good-morning. Oh! I cannot talk as those that have come in before me, who say they knew where they were going when they passed out of the body, because I expected to go to Jesus and meet in the heaven full of music and singing, and you do not know how disappointed I was when I did not find what my ideas had brought me to. It was as friends taught me. I don't hardly know now the meaning of these things; but I want to reach both father and mother, who are still in earth-life and not very far from here. I shall be known in Boston, and especially in South Boston. I have friends in both of the cities. My father and my mother do not seem to have any consciousness but that I am still away off, and they feel bad. I would like to say that I was only a young girl, not over fourteen years old, and I have been gone some time, I think—for grandma says it is pretty near ten years—so that would make me almost twenty-four years old if I was in the body. I wanted them to know, because the priest always told us that the spirits of the dead are around us, and those that belong to the church and are baptized, and I was baptized and I received a sacrament before I passed out of the body. Mother sometimes believes I am with her, but not in a way I want her to become conscious of. Johnnie has come over since I passed away. He was a little fellow when he came to spirit-life. Now mother feels as if she was almost alone, and so the good gentleman that has charge of this place told me that I might come and say what I wanted, and then perhaps mother might see it. I think Aunt Hannah will, if she does not, because she sometimes goes to a Spiritualist meeting and she may come in contact with this communication.

My name is Mary Ann Fitzgerald; my father's name is William, and my mother's is Annie. Put my home as in Boston, although mother lives now in South Boston, and say that grandma is with me, and I have got many others here, and we have got Johnnie all right. Oh! it is so nice; you don't need to believe in any church when you come over here. You can be everybody's friend, and everybody loves you, whether you are Irish or not. Why, the mortals would feel above that! I think they would be happier if they did not make religion such a big gap between one church and the other—for we all know God is our father, and we all want to do good. I hope mother will hear from me. Thank you.

Lafayette Bishop.

How true that is that when one goes to spirit-life we have to stand on our own merits, and on what we have sorted out by our thoughts and actions in earth-life; because you belong to any church, or whether you belong to none, that do not make so much difference; if a man has tried to do the best he could, and lived the best side of life he could, I think we meet our reward.

I tell you, Mr. President, my experience has been both in the body, and also many times through the spirit, as it returned to mortal, we are not always understood. I think when we are in the mortal we are too apt to be erratic, and judge from our adverse side of life, and do not study the needs of each other. I should like to say that I found also, after passing from the sphere of action, and on the other side, that I was not understood by, neither did I understand those that were closely around me.

I want to return, because I too, like the one that preceded me, feel Boston is familiar to me, and I should like to reach a companion and two darling little children that I left in earth-life when babies; they were very young when I was snatched from them out of life, and left a great care on the shoulders of the mother. I want her to feel that I have still her interest at heart, and that I am trying to bring to her what consolation and encouragement I can, and to bring others into her life whereby she will be benefited; because I can see certain changes in earth life that it will be essential for her to make, and some that I would like to have made, so as to bring her to a consciousness of how I came here this morning. I want her to know that I am with her. I have friends that I think will be glad to take this message, through your valuable paper, to her home. I feel your paper reaches those that I want to reach—not all of them—so for that I don't care to make a long communication this morning, as I would rather talk with them in private, if they will give me an opportunity. Merely say that Lafayette Bishop, of East Somerville, Mass., is here this morning.

Sarah Wilson.

Oh, it is sometimes so hard for one to voice what one would like to say; as I return this morning I feel somewhat depressed, because I passed away in consumption, and it makes my lungs feel weak now as I come back to earth-life conditions; I have been gone some time, but want to say that I don't feel entirely forgotten; I would like to reach those near and dear to me by nature.

They tell me here in the spirit-world that it is not necessary to be a Spiritualist to get into communication with those I love. I want Mary to know, that is my sister, that I do try to manifest myself around her, and that the sounds and raps that she has been so nervous over were not something wrong, but that I called her to know that Sarah is with her, and to say that mother is also with me; father is still in earth-life. I want him to know that we are assisting and helping him as much as we can, and want him to be contented, for all things will work out for good. I want them to also know that Charlie will come out all right. They don't seem to know much about him, but I do. Charlie is a brother that lived at home some five or six years ago and went West, and he is now in Chicago, but my home was in New York City, and my father is there now.

I want my friends to reach out more into the spiritual light, because I think Mary is very strongly inclined to be mediumistic, and she sometimes goes where mediums are; I tried to manifest lately to her, though she was not quite satisfied because I was not able to give her all she desired through the medium she went to see.

I want to send this message, because it will be a proof that I tried to manifest if I was not then able to do so; mother thought if we could give her this morning a few words through this valuable paper it would make her feel more confident, because she is very, very anxious to know whether she will meet us on the spirit-side. Merely say we are waiting and watching for all, and that we will meet her on the spirit-side, and we shall know each other better. Say that she will hear from Charlie, I think pretty soon, for I see also that she is worrying much about him. Say my name is Sarah Wilson of New York City.

Wild Flower and Blue Bell.

THE GUIDE.—These spirits want me to say their medium is much troubled in mind at present. She can hear what they say to her personally, but if they send her a little word of encouragement it will sound so much better through somebody else, than when she gets it through her own brain; merely place these names, "Wild Flower" and "Blue Bell," both together, and tell her they are going to watch her closely—because their medium has been sick and she thinks that the spirit-friends do not do as much for her as they ought to. Just say "Wild Flower" and "Blue Bell" are here, and they have come by the request of their medium.

[Received Jan. 10.]

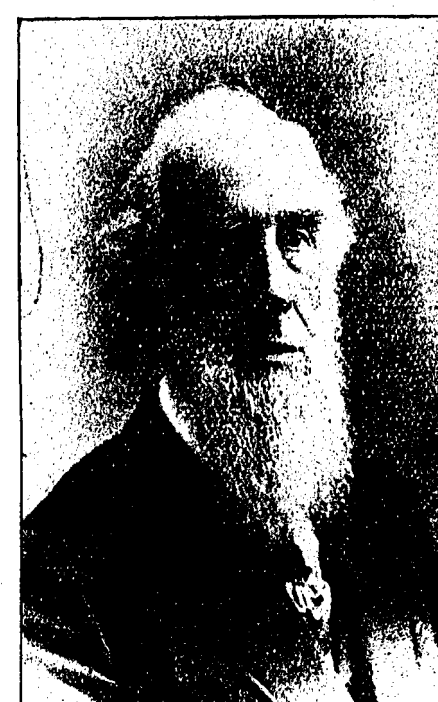
Willie Pomroy.

I came here this morning to send a loving greeting to father and mother. I was a young man, but I was not called away suddenly; I suffered very much from what your physicians call Bright's Disease—yet it seems to me as though there were many complicated conditions; while my young life seemed to be cut short, I was not down-hearted, and I could not feel then in my heart that death was going to separate our family, for we loved each other. I was not the only child—there were six of us, although one had gone before me. I want to say to mother that I desire her to feel me; I know that she senses my presence sometimes, and I know that they have got comfort with the assurance that the spirit lives; but still sometimes you know, friends, there are so many thoughts that go through the mortal mind, and there are so many things they would

like to have the spirit do. I want them to know that I have done all that I could. My home is in Northampton, Mass. Merely say, Willie Pomroy; my father's name is William C. Pomroy, and my mother's Susan. I speak of that because mother wonders many times why I have not come to her through the columns of this paper. I have tried many times, but have been unsuccessful in doing all that I want to; tell them to be of good cheer—all is well.

Messages to be Published.

March 20.—C. H. Stone; J. D. Ford; Mrs. William How-
ell; Thomas A. Doyle; Margaret Smith; Charles Wood-
ward Sharp.
March 21.—Thomas Dowling; Nancy L. Weymouth; Nellie
M. Miller; Edridge Cheney; George Whitney; Annie
Thompson; William Carroll.
April 2.—Albert G. Towers; Louise L. Walker; Eddie
White; Mary Morgan; Robert McKenny; the Guide, for
Joseph Heals.
April 10.—Mark Farley; Elizabeth Macdonald; William
S. Wattle; Thomas Johnston; Martha Nickelson; Daniel D.
Webster.
April 17.—Joseph Brown; Harriet Burbank; George A.
Finch; Mary Peck; Alexander DeWitt; Mary Ann
Prescott; William H. Bellows.



For the Banner of Light.
TRIBUTE TO DR. H. B. STORER, AND
THE OLD WORKERS.

BY M. S. TOWNSEND WOOD.

March out old soldier hero!

March on into the light!

Beyond earth's storms and tempests,

Beyond its clouds and night;

Beyond its wars and discords,

Beyond its woe and blight.

Join hands with brother GREENLEAF,

And with your angel wife,

Who were waiting to receive you,

When freed from human strife;

And give you cordial welcome

To the glorious spirit-life.

How well I know that army

Who led them to the gate

That stood ajar that morning

Where all could gladly wait

Until you dropped your garment

To learn your heavenly fate.

There was our dear old HENRY,

Our GARRISON so bold;

Our WENDELL PHILLIPS, silver-tongued,

LUCRETIA MOTT, of old,

GEORGE THOMPSON from old England,

Who was neither bought nor sold.

And our own THEODORE PARKER,

Whose comprehensive thought

Electrified the souls of men,

And many a wonder wrought

In minds befogged in darkness,

Who yet for wisdom sought.

Our ACHSA SPRAGUE; sweet minister

Of blessings long ago!

Our HYZER and our FORSTER,

Our I. P. GREENLEAF too;

Our BRITTON, HALLOCK, DENTON,

Our NEWTON, good and true.

And brave old LUTHER COLBY,

Who held THE BANNER high,

To represent these workers,

While rolled the battle cry;

He taught Love's conquering glory,

That all of wrong must die!

I see the arch above you,

With rainbow-tinted light,

Bedecked with never-fading flowers,

And hear with rapt delight

The music of that heavenly choir,

And see their faces bright.

Well done! well done! their voices sing.

Love conquers all on earth;

God's spirit in each human soul

Unfolds divine birth,

And brings eternal usefulness

Of all the spirit's worth.

March on! dear old companions,

Brave soldiers in the fight!

But sometimes send to us a thought

Who still work for the right,

And let us feel your spirits nigh

With Love's unchanging might.

Our DR. PEEBLES, far away

On the Pacific shore,

And I, who write these lines to-day,

Were first amid the roar

Of conflict in those early days

With those now gone before.

And now like battered oaks we stand

Almost alone below,

While Progress still swells on the tide

With one eternal flow.

We'll soon be with you over there,

And all Love's joys shall know.

Stonham, Mass., April 12, 1896.

Jottings by the Way.

To the Editor of the Banner of Light:

Since my last letter to THE BANNER I have been making a *détour* of the more southern portions of Florida, speaking for societies in private parlors and by the wayside, as prompted by the spirit.

My two Sundays' engagement with the Tampa Psychical Society proved eminently successful.

We were greeted upon each occasion with large and intelligent audiences, whose eager drinking-in of the truths of Spiritualism greatly augmented our inspirations.

More and more do we realize that, as sensitive psychics, we are as truly inspired by sympathetic spirits in the mundane life, who reach out to us with souls hungry for spiritual food, as we are by spirits incarnate.

The Tampa Psychical Society is under the supervision of Mr. Parcell, as President. This gentleman is to be commended for his earnest efforts in the cause of liberal and progressive thought.

The Society numbers within its ranks some of the most prominent business men of the city, and the meetings are usually addressed by local talent, of which there is no lack. From Tampa we went to St. Petersburg, where we held two meetings—one in the parlors of our host and hostess, the other in the Opera House.

Among those present was Mrs. W. B. Safford of Tarpon Springs, wife of the former

governor of Arizona, who was a pronounced Spiritualist for many years prior to his departure from physical life.

This interesting and interested lady came over from Tarpon Springs, a distance of thirty miles, to attend the meetings and to invite us to her home, whither we accompanied her on the following day.

Nearly fifteen years ago Mr. Safford and his charming wife came to this now delightful spot, when it was but little more than a wilderness. Through Mr. Safford's skillful manipulations and generous expenditures, aided by other wealthy people who have been attracted hither from the North and West, the "wilderness" has not only been made to "blossom as the rose," but with it as well, for the place has become a paradise of bloom.

It was our privilege to meet a select company in Mrs. Safford's charming parlors, to which we ministered.

From Tarpon Springs we returned to Lake Helen, traveling via the famous "Plant System"—a system most appropriately named.

The distance from Tarpon Springs to Lake Helen does not exceed ninety miles. The time consumed in traveling it was from 7:45 A. M. on Friday until 3 o'clock P. M. on Saturday.

This necessitated our remaining over night at Sanford, a delay we had not taken into account when we started, and at which we at first felt some inclination to demur. However, we were soon able to bring ourselves into an at-onement with the inevitable, and subsequently to feel that there might have been a "Divinity" that had "shaped" our course, for we spent a most enjoyable and, may we not hope, a profitable evening in the hotel parlors, presenting the claims of Spiritualism, in both its philosophic and psychic aspects, to a *coterie* of intelligent inquirers. We trust good seed may have been sown at this "wayside inn."

We were glad to put our feet once again upon the sandy soil of Lake Helen camp-ground, and to hear warm-hearted friends declare they had longed for our return. These tender friendships do much to lighten the burdens and compensate the itinerant pilgrim.

The regular meetings of the "Southern Cascadaga Camp" closed the Sunday previous to our return, but as there were still quite a number of friends remaining, notice was sent to De Land and Lake Helen that your correspondent would address the people once more before leaving for other fields of labor. The day proved most auspicious, and drew together quite a goodly number of interested souls.

Mr. Colby, under the inspiration of his Indian friend Seneca, closed the exercises of the afternoon.

On the 28th we bade farewell to Lake Helen, and the friends who still linger at this new spiritualistic Mecca, with the agreement to serve the Association next season, for the months of February and March, if a dweller on this mundane sphere.

Altogether we are highly gratified with our visit to Lake Helen camp-ground. As a place of rest and recuperation it cannot be surpassed. The quality of its balmy air is indescribable, and makes amends for the temporary loss of some other blessings which we find in our own dear New England.

From Lake Helen we went to Sea Breeze and Daytona for a brief visit. Sea Breeze is the home of Helen Wilmans, whose voluminous publications on the science of mental healing are so well and favorably known. Mrs. Wilmans certainly exemplifies her science in her own personality, which is of great mental and physical vigor.

Her classes are fully attended by people who have been attracted to this most charming resort, than which no finer can be found in the State of Florida.

We passed one week in Jacksonville, holding two meetings during the time in the hall of the Psychical Research Society.

There seems to be a lethargy over the Cause in this city, and there is great need of a spiritual revival.

There, as elsewhere, too great emphasis is placed upon the phenomena, and too little thought given to the ethical side of Spiritualism; hence, when some mediums in whom the society has had confidence prove recreant to the trust imposed in them, they grow disheartened, and the Cause wanes for lack of support.

What we need is a broader conception of the mission of Spiritualism, that we may not be so easily discouraged by the frailties of some of its professed adherents. We need to cut loose from personalities, that we may embark upon the broad ocean of principle. We stultify the growth of our own souls, and hinder the advancement of Truth by too persistently dwelling upon the personalities of those who are professedly the exponents of a philosophy which, if it means anything, means nothing short of universal principles.

And, while it is just that, as seekers after Truth, we should condemn these fraudulent practices which are all too frequent among those who claim the gift of mediumship, we should never forget that the *Truth* still lives, and in spite of the weakness of a weak and undeveloped humanity, it will go marching on until error is slain.

From Jacksonville we journeyed on to Washington, D. C., where we expect to remain until April 15, when we go to Brooklyn, N. Y., to fill an engagement for two Sundays.

The able lecturer, Dr. Geo. A. Fuller is serving the Washington Society for the present month.

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COMPOUND OF PURE
COD LIVER OIL
AND PHOSPHATES
For the Cure of
Consumption,
Coughs, Colds,
Bronchitis,
Debility,
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Diseases,
Asthma,
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Scrofulous
Humors.

ALMOST as palatable as cream. It can be taken with pleasure by delicate persons and children, who after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood; in fact, rejuvenates the whole system. This preparation is far superior to all other preparations of Cod Liver Oil. It has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured by DR. A. L. WILBOR, CHEMIST, Boston, Mass.

Mar. 14. 44c

The Anniversary.

Denver, Col.

To the Editor of the Banner of Light:

It is generally conceded that at no time in the history of the "City of the Plain," has such an awakening among the advanced thinkers been known as during the past month.

From the early announcement of the coming of H. D. Barrett, of the National Spiritualists' Association, our papers have been filled with matter pertinent to the Cause, and while our good brother has succumbed beneath the intense strain of the past two months, the good work did not flag for lack of interest. Easter morning, April 5, brought a wedding of the two meetings formerly ministered to by Dr. G. C. Beckwith-Ewell and Mrs. Zoe F. Prior; recognizing the need of united work for the advancement of the higher interests of the Cause, the two societies combined as one.

The platform was beautifully decorated with palms, Easter lilies, and a profusion of plants, showing the appreciation of the friends.

The speakers were greeted by an intelligent and representative audience, and the inspiring thoughts born of the hour fell as a baptism of power for all.

At the conclusion of the service an earnest appeal was made for funds to carry on the work, and a generous response followed, showing that our people are ready and willing to uphold the hands of earnest workers at all times.

In the afternoon the union of the Lyceum and Sunday School of the Independent Spiritual Church took place, to be hereafter conducted as one body, and was the occasion of hearty congratulations for the young.

The work for the young is of preeminent importance to day, and to Mr. and Mrs. G. W. Kates and Mrs. Z. F. Prior are due the thanks and congratulations of all sincere workers in the field for the successful development of the Lyceum, with of course their co-workers, and to Dr. G. C. Beckwith-Ewell and members of the Independent Spiritual Church, the creation of the Sunday School, and now in the union must come a power for success.

The afternoon conference following the Lyceum work was opened by a soulful invocation by Mrs. Prior.

Dr. G. C. Beckwith-Ewell discussed the subject of the hour, "The Relation Between Mind and Matter," and gave the audience an address full of profound philosophy and grand thought, touching the souls of all present with added light and inspiration.

John Slater in his unique way followed, and many were the pearls of thought that fell from his lips.

In the evening the seating capacity of Douglass Hall was taxed to its utmost, and when the voices of our newly-organized choir rang out upon the air in harmony of power, the light above a higher shore swept the souls of all.

The thoughts presented through the organization of Dr. Ewell and Mrs. Prior were of a nature to make mankind better through the avenues of spirit-awakening and unfoldment.

Following the discourse both speakers astonished the large audience by giving evidence of immortal life from souls beyond, simultaneously. Expressions of surprise were heard on all sides that two could thus work in harmony, and so the good Cause advances, with the aid of higher power.

Starlight's auxiliary rejoices in the Easter crowning of the past season's labor, and takes renewed courage.

The inspiring guide, Starlight, sends Easter greetings to the many friends throughout the country.

S. L. HARR, M. D.,
Sec'y Independent Spiritual Church.

Titusville, Penn.

To the Editor of the Banner of Light:

March 31, Easter and Anniversary exercises were combined. The large Rouse Armory Hall was secured and decorated with colors and streamers, as well as festoons of evergreen. The stage was elaborately and appropriately furnished and adorned. Palms, ferns, potted plants, growing and cut flowers, were profuse, among them very prominent and numerous, the showy and fragrant Easter lilies. A special choir was arranged of eight, a double quartet, which shared the musical numbers of the day with Mr. J. Frank Baxter, who rendered several of his solos.

The afternoon service was especially spiritualistic, and devoted particularly to a celebration of the Forty-Eighth Anniversary of Spiritualism at its spacious quarters at 216 Grand avenue. The organization was founded May 15, 1892.

The celebration was held from March 29th to 31st, inclusive, and the most sanguine expectations of the members were realized.

On Sunday, the 29th, exercises occurred afternoon and evening. Mrs. C. McFarlin, of Chicago, delivered the Anniversary address. She is a good lecturer and an honest worker. She was followed by Sister Mrs. Carrie A. Nick, a most gifted and conscientious

Milwaukee, Wis.

To the Editor of the Banner of Light:

The "First Spiritualist Church" held services in honor of the Forty-Eighth Anniversary of Spiritualism at its spacious quarters at 216 Grand avenue. The organization was founded May 15, 1892.

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medium. Her tests were many and grand. Her conduct was a manner that is winning with all.

On Monday evening, April 14, Mrs. M. A. Nick, of Boston, gave tests, both at reading great satisfaction. Dr. Rothermel notably assisted in the entertainment.

The celebration wound up on Tuesday evening with a social and dance, and was a success socially and financially.

Our fact was clearly demonstrated to the satisfaction of all, and that was that the society, under the practical leadership of President Nick, is not only holding its own, but is rapidly gaining prestige, both among Spiritualists and skeptics who dare to investigate.

COMMITTEE.

Saratoga Springs, N. Y.

To the Editor of the Banner of Light:

Our Anniversary this year was a fine affair. The hall was adorned with flowers and plants, and the exercises passed off with great success. Our local press—notably the *Daily Saratogian*—gave excellent reference to the event.

The services were held, as usual, at the Court of Appeals room, March 26 and 27, and were in charge of Mrs. Nellie J. T. Brigham of Massachusetts, and Prof. Walt of Fort Edward.

Mrs. Brigham made fine addresses, and improvised poetry on subjects suggested by the audience. The writer gave recognized illustrations of spiritual phenomena. Choice music was furnished by the Saratoga Glee Club.

Mrs. Brigham delighted a large gathering of those who are believers in Spiritualism, and those present who were not took a deep interest in the proceedings. Her theme was the "Material and the Spiritual," and her discourse tended to show the predominance of the latter over the former.

Mrs. Brigham is always an interesting speaker. She presented her ideas tangibly, and indulged in bursts of eloquence that were remarkable. She said that the brain of man bridges streams and tunnels mountains; the cable speaks beneath the seas, and is the result of thoughts through his instrument. It is the unseen kingdom that enables him to touch the delicate strings that makes beautiful harmony. The body is not the man. Man is the spirit that controls the body. The body is but the house in which the spirit dwells.

Erle, Pa.

To the Editor of the Banner of Light:

The Forty-Eighth Anniversary of Modern Spiritualism was beautifully celebrated in this city at the Opera House, under the auspices of the First Society, Sunday, April 5, and a large and interested audience greeted the speaker, Hon. L. V. Moulton of Grand Rapids, Mich.

He was followed on Monday evening, the 6th, by Ex-Rabbi S. Weil of Bradford, Pa.

Mrs. R. S. Lillie spoke Sunday the 12th, and J. Frank Baxter is to be with us on Sunday, the 26th inst.

SIDNEY KELSEY.

San Diego, Cal.

Bro. J. M. Peebles puts us in possession of some facts connected with the Anniversary celebration in this place, which will be printed next week.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

One can hardly imagine, without having visited it, what a fine place Lake Pleasant is. Situated amidst the Berkshire Hills, only six miles from the beautiful Connecticut, upon a lovely sheet of water right among the pine woods, with no mosquitoes nor flies making it necessary to keep windows and doors screened, and the warmest days being always followed by cool nights, this is verily a paradise on earth to the thousands who visit it each year.

In conjunction with such attractiveness the season of 1896 will be the most harmonious the camp has ever experienced. The Association so well appreciated the efforts of its Board of Directors last year that it reflected the entire Board unanimously; and with full powers to act, entire control of the grounds and the perfect conduct of the Association, the management is determined to make this the crowning year—spiritually, socially and financially—of Lake Pleasant, and with such names on its list of engaged lecturers and mediums as J. Frank Baxter, Helen Stuart Richings, Willard J. Hull, Clara Field-Conant, Edgar W. Emerson, Mrs. R. S. Lillie, Dr. Charles W. Hudson, Mrs. S. A. Byrnes, and Dr. Pepper, Hon. A. H. Dalley, Carrie E. S. Twigg and Orestes Edgerly, it seems as though there could be no failure.

Col. Robert G. Ingersoll will deliver the oration for the grand celebration on the Fourth of July, and band concerts, dancing and fire-works will be the order of the day. Col. Ingersoll is also engaged to lecture on three Sundays during July and August, and efforts are being made to engage Rev. Minot J. Savage for two Sundays in July.

A full orchestra and brass band, with Chas. M. Bickford of the Springfield Symphony Orchestra as conductor, will furnish music for the dances, and daily concerts from July 24 to Sept. 1. An orchestra of twelve men will play for dances, instead of six as in former years, the dances to be held in the pavilion four days of the week, and in the Temple upon the other two.

The hotel will be opened for guests from June 1, under the management of the well-known Westfield hotel proprietor Samuel Sprakes, and Dr. E. E. Conant. The grounds will be cleaned up, and as soon as the speakers for July are engaged, and will be open to the different friends who send for them, about May 10.

Calls are being received daily from those desiring cottages and rooms, and several cottages have been already engaged for the season, and every tent is let. Campers and cottage owners will remember that the three per cent. assessments and water taxes are both due to the Clerk at Newburg, N. Y., on or before July 1.

Those desiring to transact mercantile pursuits can obtain privileges from Dr. E. A. Smith, Brandon, Vt. We are fortunate in having, besides the Directors, three able Vice-Presidents, Mr. H. A. Budington, Mr. J. B. Hatch, Jr., and Mrs. A. S. Waterhouse, each of whom is competent to conduct our meetings in the absence of President Day.

Vocal music will be a feature at Lake Pleasant, and Madame Marie Foster and Mrs. Grace Cobb Crawford of Boston have been engaged as vocalists.

The Fitchburg Railroad Company is assisting us in every way, and the extension of its low excursion rates will induce friends from Boston to visit the camp on Sundays during the summer months in future.

We desire to thank the management of the BANNER OF LIGHT for the courtesy it has always extended to us, and deeply appreciate it.

ALBERT P. BLINN, Clerk.

603 Tremont street, Boston.

Lake Brady Once More to the Front.

To the Editor of the Banner of Light:

The financial cloud which the Lake Brady Company has been under since the close of last season has at last "rolled by."

While the Company is not yet entirely free from debt, sufficient funds have been raised to bridge over its temporary embarrassment, so as to open the camp-meeting at the usual time.

The beautiful grounds at this popular summer resort are being put in excellent condition, and being under entirely new management, a brilliant future is prophesied for the company.

Until the entire debt is lifted, Messrs. Alfred Kellogg and Charles Thomas, of 2762 Broadway, Cleveland, O., will act as receivers for the company, to whom all desiring further information are referred.

N. B. First-class speakers with open dates, and well-known mediums, who have not yet made definite arrangements elsewhere, are requested to correspond with Mr. Thomas, at the above address, or with the writer.

THOMAS LEEZ, 56 Stearns street, Cleveland, O.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists met as usual at 33 Summer street, Sunday, April 23, developing, healing and test street. Melissa K. Hamill presided at the piano. Mr. T. J. Gurney of Brockton, very instructive remarks on "The Voice of Truth Within Us." Edward F. Prior, Mr. R. B. Rouseville, David Seward and Mrs. D. A. Mason, performed some remarkable cures through magnetic treatments, also tests and spirit messages. Mrs. C. B. Hare, Mrs. Mary C. Murray, Mrs. Bell Hancock and Mrs. Ames, tests. Then spirit raps and other manifestations were given through the mediumship of Edward F. and Frank Murray; satisfactory to all.

At 7:30, appropriate selections by Lena and Elsie Burros and Miss Smith. W. H. Rouseville, interesting remarks on Mediumship. Mrs. D. E. Mason spoke on "Condition," followed by tests and messages. Mrs. C. B. Hare, one of her remarkable sittings, giving many tests, spirit names and communications. Then Mrs. Annie Brennan gave quite a number of tests and messages.

Cadet Hall.—Lynn Spiritualists' Association, Mrs. A. A. Averill, Sec'y, writes: Sunday, April 19, Mrs. Ida P. A. Whitlock was the speaker and medium.

Mrs. Whitlock delivered two very able and instructive lectures. Subject in the afternoon, "Spiritualism and Materialism."

In the evening, many inspiring and timely thoughts were presented. At both services a test session was held; many messages and readings were readily recognized. Mr. and Mrs. Kelly sang, instrumental music by Mrs. Cross.

Mrs. Whitlock will be with us again next Sunday.

Naticum.—"N. B. P." writes: Miss Lizzie Harlow of Haydensville delivered two excellent discourses

before the First Spiritualist Society, Sunday, April 10, she spoke with a great deal of force. Mr. Osmond Stiles of Boston followed, and gave a large number of spirit-determinations. Mrs. N. J. White, of Cambridgeport, will convey our platform, assisted by Osmond Stiles of Boston, a good test-medium, Sunday, April 20.

BANNER OF LIGHT for sale at the hall. Subscriptions also taken.

Worcester.—Mrs. Celia C. Prentiss, Cor. Sec'y, writes: April 19th, Mrs. May B. Pepper filled an eminently successful engagement in Worcester, calling on an unusually large attendance.

She paid a visit to the Lyceum in the morning, and made the children happy by her remarks. In the afternoon she urged upon the Spiritualists to interest themselves more in the Lyceum work, and to send their children there instead of to the Church Sunday school.

She has a rare faculty of giving her tests so clearly that her audiences are pleased and thoroughly satisfied. She is a favorite here, and we hope in the future to hear her oft.

The Woman's Auxiliary meets Thursday, April 23, with Mrs. Lydia Rich, 247 Grove street, near Chadwick Square. Business meeting, 3:30. Social and séance as usual.

Malden.—"S. E. W." Sec'y, writes: Mrs. Twigg spoke upon "Haunted Houses" on Sunday evening, April 19. She stated incidents where it had been proven that earth-bound spirits clung to their old surroundings, and manifested themselves in unmistakable ways; also spoke of the ghosts that walked in our National Capitol and on State halls of Legislation, and of the monomaniacs and trusts, the catering to the money power that had taken the place of the old peace and purity that were the legacies of the fathers of the republic.

Mrs. Twigg is giving to Malden people the real spirit of Spiritualism, and is calling out many people who have not heretofore been interested. She remains with us another Sunday.

Lawrence.—Dr. C. A. Stevens writes: Sunday evening, April 19, Dr. J. R. Root of Boston gave an interesting lecture on Spiritualism in Pemberton Hall, 233 Essex street. Mrs. H. A. Small furnished remarkable tests in the afternoon.

Frank C. Algerton will be with us Sunday, April 26.

Fall River.—Willard, Sec'y, writes that the 19th was appropriately observed by the Society in G. A. R. Hall as "Lexington Day." A large audience was entertained spiritually by Mrs. Butler of Lynn. Music by the Batchelor family and Mrs. Edith Powsay.

Cambridge.—A. F. White, Sec'y, writes: The Spiritual Industrial Society met in Cambridge Lower Hall, April 19. In the evening, through Pierre L. O. A. Keeler, fine manifestations were given.

The Society will next meet April 24, when Mr. F. A. Wiggin of Salem will be present.

Haverhill.—E. P. H. writes that services were attended Sunday, April 19, before the Haverhill Spiritualist Union, by Mrs. Jennie Hagau-Jackson. Exercises, inspirational and test, April 26, by Mrs. Carrie F. Loring of East Braintree.

Woburn.—Bonney writes: Monday evening, April 13, we had with us May S. Pepper, who gave fine remarks and tests. E. H. Tuttle gave excellent readings, all recognized.

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MEETINGS IN BROOKLYN.

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

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

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

Psychical Society, Jackson Hall, 515 Fulton street, Monday, 8 P. M. Prominent speakers and mediums. Augusta Chambers, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 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, 327 Franklin Avenue (near Green).

"Single Tax Hall, 1188 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.

Woman's Progressive Union.—E. J. Bowtell writes: A children's entertainment took place at the Friday evening social. The children were trained by Mrs. Pyatt; their performances were much to the credit of their instructor. Mrs. Kate R. Stiles, the speaker for the last two Sundays in the month, addressed the people.

The members of the Advance Conference gathered at Single Tax Hall April 18 to celebrate the fourth anniversary of the Society. Speeches by Mr. E. J. Bowtell, Mrs. Stiles and Mr. Gordon, with music by Mr. Treed, and tests by Mrs. Schorr, constituted the program.

The subject of my lecture at Single Tax Hall, Sunday evening, the 19th, was "Oriental Religions from the Standpoint of Modern Spiritualism."

Brooklyn.—E. W. Barber writes: At Fraternity Hall, 869 Bedford Avenue, since Mr. J. E. Bartlett gave up the meetings I took hold of them with fear and trembling. But by the aid of Mrs. L. A. Olmstead the attendance has increased five-fold in two months, and we are happy to hold meetings.

On Sunday, April 5, Mrs. Fannie Holmes gave an inspirational address on "Spiritualism, Ancient and Modern," which was listened to earnestly, after which Mrs. Olmstead gave tests, one of which was the means of bringing one at least to believe in Spiritualism. The proofs were such to lead the lady to visit Mrs. and then a private sitting, and now she is a firm believer in the continuation of life, and that spirits can return and communicate with us. So the work is going on slow, but we trust sure.

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MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, 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 Monday, 8 P. M. Prominent speakers and mediums. E. F. Tower, Manager.

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 from articles placed in sealed envelopes by the audience. S. Van Brocklin, Chairman.

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

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1827) meets at First Association Hall, 8th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10 A. M. and 7 P. M. Lyceum at 2 P. M.

Second Association of Spiritualists meets at 10th and Arch streets, every Wednesday, 8 P. M.

First Society of Spiritualists meets at Hooley Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonov. Thursday, 7 P. M., Orpheus Hall, 8th for Theatre.

WASHINGTON, D. C.

First Society, Metzerott Hall, 18th Street, between E and F.—Every Sunday, 11 A. M., 7 P. M. E. E. Edison, Pres.

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Association, 500 Jefferson street, every Sunday at 7 P. M., and Thursday at 8 P. M. J. C. Bigler, President.

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