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Original Essays.



A Memory of Lake Pleasant.

BY HUDSON TUTTLE.

PARTY of us sat by the shores of the beautiful lake, a fragment of blue sky thrown down among the rocks and pines, reflecting the shores so softly that the eye failed to detect where they blended with the waters. There was a poet with us whose verse is like the music of an angel's harp, voicing inspiration, and there was that wonderful lecturer, Emma Hardinge Britten, whose lips have been touched by the light of the new the great departed.

The last day of the camp had come, and the last hour of the day, when "good by" must be said, and the parting which would drift us all back again into the sphere of duties from which we had for the time escaped, with the assurance that never again in this life our paths would cross, and the next greeting must come from the eternal highlands. The lecturer, inspired, talked of other lands beyond the sea, and the poet of another, like an arisen Atlantis, layed by a tide which breaks on a coast beyond an infinite horizon.

The pines whispered in the silence as the sun went down, and deepening shadows stole over the bright face of the waters. The wind soughed softly through the branches, and from a myriad tongues came murmurings of a far away ocean sad, sweet, of subtle power, lifting the spirit out of its bondage, and permitting it to commune with the supernal.

Something more came out of the murmuring pines, the restful waters, and the stars that | began to light their torches in the heavens. The soul in the gathering dark, looking up to the watchful stars, was homesick, filled with the awful thought that it was as eternal as they, a wanderer, tarrying for a night, and somewhere in the morning it would awaken in a world where all its ideals would be realities. Sometime it would go home. Thus lifted up, it felt that it was a part of the Infinite, destined to actualize its every aspiration and highest dream.

We may not understand, we cannot understand, for the celestial life so far transcends the mortal, that words have little meaning when applied to that life. We do not comprehend the growth of a blade of grass or a flower. If we take the root of a lily and expect to find the bloom we shall be disappointed. Plant it in the earth, under the influence of the showers and the sun, it will expand, and from its waxen corollas fill the air with perfume. The possibilities of the lily were wrapped up in the unsightly root. So the possibilities of spiritual life are contained in the physical. We do not understand how the egg in the nest on the mountain crag, and the egg in the nest in the bramble, indentical to all tests, when subjected to warmth, in one case produces a wing that battles with the storms amidst the clouds, and in the other a feeble wing that seeks safety in the hedges. Oh! no; no one has sent the plummet down to the depths of Cause. nor looked through the confining horizon of space, and we know as little of the coming life as the caterpillar, feeding on acrid leaves, knows of a living leaf from flower to flower, sipping their nectar the summer day.

The night came, and the bosom of the lake reflected the glory of the heavens, star for star, and on its rim caught the crescent moon with an attendant planet. A breeze rippled the water, blotting out the reflected stars. How like the spirit-thoughts to the soul! They come forever, but we present no mirror to catch their beauty, or, if we do, it is clouded by the breath of selfishness and passion, and while having the means to catch the radiance of the heavens, in blindness we cry for light!

"Good-night! Good-by!" The poet is singing yet, and the lecturer in her own land educating her people in the precepts of the crowning philosophy of the ages. Two of that group

have received the wreath of immortality, and stretch out their hands to us from the highlands of heaven.

Good by! oh, friends, good by; sweetest, saddest of all words! May we all be true to ourselves, and kind angels guide and protect us through the shadows of night until the morn-

Missionary Labor in the South.

BY E. W. GOULD.

pers, we may have a slight conception of the requirements and the opportunities for introducing spiritual teachings in that heretofore neglected portion of our country.

From Mr. Barrett's reports of interviews with editors, clergymen and other educated and professional men, it seems surprising how little is known of Spiritualism-even in the larger cities-and that, too, among the educated classes, many of whom are in touch and correspondence with the North and East.

It must arise largely from prejudice, which, according to Bro. Barrett, is easily removed

when the subject is properly explained. If such is the case in the cities, what may be

expected in the small towns and the country? They are an emotional people, with a large number of negroes among them, who are nat urally superstitious and sensational.

To talk to them of Spiritualism or of spirits would be to bring visions of goblins, ghosts and laborers, to "go forth into all the world, and evil spirits before them-and as white and col- preach the Gospel to every creature," has been ored children often mingle in their plays, everything of a sensational character is treasured lists from that time to the present-although up, repeated and handed down from generation to generation.

found to exist among the middle classes, and has kept pace with civilization, and frequently even among the higher and educated classes. so much anticipated it the many cases they like the dialect and habits of the negro, which have paid the penalty of their zeal by the sac dawn-with the genial, large-hearted Dr. Brit- are often found in use by those who once own. rifice of their lives. But so far as the injunctan, who has, sadly for us, joined the ranks of ed him as a slave. But the schoolmaster is tion or request applies to Spiritualism, there abroad, and the world "do move."

> Those that have traveled much in the South, or are familiar with the character of the people, realize how important it is to approach | hire, however, and the practical question for them with care and courtesy upon any subject | Spiritualists to settle is, how shall we raise the tious convictions.

Whether educated or ignorant, they are tenacious of their views, which it is necessary to respect in attempting to convince them of an error.

Most of those who have traveled in the South as missionaries, or teachers of Spiritualism, are of course from the North, and have the disadvantage of location to overcome in the first place—which is not easily done, as all new isms or theories coming from that direction are looked upon with suspicion.

From the poor success that has attended the efforts of those who have attempted to enlighten, or make converts in the South, it is evident they have not understood the charac- | a force of missionaries in far off countries, the hoodwink them by deception, instead of instructing them in the theories of true Spiritual, Philosophy.

As a result of President Barrett's recent ever canvassed it for the purpose of learning the true condition and wants of the country in connection with Modern Spiritualism-we are able to comprehend the necessities that exist, and the best means of relieving them; which | To the Editor of the Banner of Light: is another evidence of the value of organization and the great good that will ultimately result from the efforts of the National Spiritual Association.

While we have not yet had the President's conclusions as to the best plan to proceed in lilustrated the matter by producing some doc this field of missionary labor, we doubtless umentary evidence which I possess bearing observation, and has time to make up his report. That it will include a carefully-considhonest and enterprising teachers and colporters there can be no doubt. The field is broad, the harvest ripe and ready for the reapers; and as soon as the National Association evidence. Well, sir, the evidence of this charshall be authorized by the Convention, which meets in October next, and the necessary means provided, this long-neglected field will receive gradual cultivation, as a part of the place them before your readers. I have one duty provided for in the constitution of the National Spiritualists' Association.

By sending the proper class of teachers into that field, it will not be long before they will be self-supporting, and the National Associathe butterfly state, when it shall be blown like | tion will be relieved, and in turn receive strength by the addition of auxiliary membership.

> This may seem to some of our people a visionary scheme to extend our theories and advance the great Cause of Spiritualism, and ought not to be undertaken while there is so much that needs to be done nearer home. Let us consider for a moment what we are doing nearer home, or right at home. How many churches, chapels or educational institutions for the advancement of our Cause are we building to day? How many have we built in the last forty-five years? It is probably safe to say that we have at least millions of converts to our religion in America, or might have if we had suitable accommodations for them to as- his ninety-first year, Samuel Edison is tall and semble themselves in. How many Lyceums erect, over six feet high, and would attract weep!

tion of vocal music have we? How many for the education of our rising generation?

Where are our recruits to come from if we do not extend our borders and secure converts from among those who have not been so highly favored as we?

While we should have at least twenty young, active, earnest public workers in the field today as missionaries, we have but four that includes the President of the National Spiritualists' Association—and none of them are adequately paid for their services.

I have not the figures before me, but feel justified in saying that more than a million of dollars are paid annually by orthodox societies in this country alone, for the support of foreign missionaries, to say nothing of the amount paid for home missions by them. This to us BY the many interesting letters from President Barrett, recently published in the Banner of Light and other spiritual particle the sacrifice that is made of life and health in the effort!

But it seems equally fabulous to think Spiritualists expend in the same time quite as large an amount for tests of what they have been assured many times before. And yet there is no doubt that such is a fact; but the result of our expenditure is undoubtedly more worthy and more satisfactory—certainly it is to us. Still there is a grave doubt whether we are justified in spending so much money for personal gratification, while there remains so much that ought to be done in our midst, and so much that we might do to advance our Cause, and the cause of humanity, by paying competent, reliable mediums to enter the missionary field, where there are so many seeking for the light and knowledge which we so highly appreciate, and of which they are in great part deprived. The injunction so common in New Testament times, and urged by the Nazarene and his covery generally adopted by all sects of religion-"all the world" at that time was comprised within a very small arent. The novelty of This may account for much of the prejudice | travel, and the ambition of young converts, need be no apprehension of any sacrifice other than that of honest missionary labor. Now, as in former times, the laborer is worthy of his -and especially upon one involving conscien- means to pay the laborers, with all the numerous demands upon our limited resources?

It is a trite saying, "Where there's a will there's a way," and I am satisfied it is only necessary to impress the importance of this work upon the attention of our people, and keep them advised until they come together again, through their delegates at the next Annual Convention, when some practical method will be adopted to put into this great harvest field a corps of competent laborers.

While we are not in sympathy with the teachings of our Orthodox brethren, we may profit by their zeal in behalf of the "heathen of foreign lands," by adopting their methods of raising the necessary means to support so large ter of the people, or their object has been to practical result of which, to us at least, is very doubtful.

As we are just now entering upon the fortyninth year of this New Dispensation, it seems a very proper time to consider seriously the missionary trip through that country-who is | importance of this subject, the value of it to the first public medium or teacher that has our Cause, and our duty in connection with it. Washington, D. C., March 31, 1896.

Is He Not a Medium?

In the course of a few remarks which I recently made at the meeting in Carnegie Hall, I referred to my investigations in the way of tracing the wonderful inventions of the past forty eight years to mediums, and I shall have as soon as he completes his tour of upon the probability that Thomas F. Edison is a medium, and that his remarkable or marvelous blessings to his fellowmen are directly ered system of missionary work by competent, due to influences from the unseen realms of the other life.

You are aware, Mr. Editor, that the law at times hangs men upon purely circumstantial acter proving the mediumship of Thomas Edison is complete; and in response to the urgent request of many present at the meeting, I now letter from an old, honored and respected citizen and lifelong and intimate friend of the Edison family in their place of residence, Port Huron, Mich. Extracts from this letter read

"My acquaintance with the father of Thomas Edison began in a business way about forty years ago; my intimacy with the family grew and I am quite familiar with the boyhood days of the greatest inventor of the nineteenth

His mother was a wonderful woman intel lectually—in fact, a remarkable coincidence of far-reaching, strong intellectual grasp, coupled with a fine combination of ladylike, feminine Thomas was the youngest, and therefore the

high school at Toronto, Ont., and was therefore amply qualified.

Thomas's father was a man of tremendous physical powers, and was called the swiftest runner in the west of Canada. Even now, in

Joseph of the family. I noticed and remember his mother's anxiety for him, and her care-

ful training. She had been a teacher in the

have we? How many schools for the cultiva | attention anywhere; and it is my opinion that to his father Thomas owes much in the way of his remarkable ability to withstand the tre-mendous vigils of his studious and energetic

> Thomas as a boy was of a retiring disposition, and very thin and delicate. He would not go out and play like other boys. I re marked this, and suggested to his father that he ought to make him go out and play with the boys. He said he would not do it, and I said I would make him do it. But for all that, Thomas was never idle, and did many things which displayed a powerful mechanical instinct.

Then came a change. Dr. Chase of receipt then came a change. Dr. Chase of receipt book fame came and passed the night at the Edison home, and, noticing the boy, assured his father that everything was running to brain, and that if Thomas was not taken from school he would lose him. His father took him from school and placed him upon the cars as a newsboy. Then the world was open to him, and an insatiable desire for knowledge was and an insatiable desire for knowledge was

about to be gratified.

It first took the form of what I considered legerdemain, and his many acts in this direction mystified me greatly; but his efforts in this line soon took a wider form; he purchased retorts, and as fast as he was able bought chemicals to experiment with, and kept his laboratory in the baggage car; but one day, unfortunately, his phosphorus got dry, and, exploding, set the car on fire; the train was stopped, and some difficulty was experienced in extinguishing the fire. The train men cuffed Thomas's ears and threw his traps out upon the road. This affair would have com pletely discouraged any boy except Tom Edison. He then started his laboratory at his home, and would experiment when everybody was asleep. It then occurred to him to start a newspaper upon the cars. He bought a lot of second hand type from the Detroit Free Press. and commenced the Grand Trunk Herald in the baggage-car—Thomas being proprietor, editor, printer and press—all being stamped with his own hand. It was very popular, but ulti-mately took the form of a 'Paul Pry,' embracing some of the most laughable caricatures of men and things.

About this time there was an 'eighteencarat dude' who infested Port Huron-nothing specially valuable except his clothes. The aforesaid editor did not fail to see and record his opinion of said person; it ran thus: 'It appears to us that the personality and surroundings of — — exactly remind us of the qualities of a cinnamon tree—nothing valuable except the bark.' Unable to stand the public ridicule, the dude hunted up the boy editor, found him fishing upon the bank of the river, and threw him headlong into the water, and let him scramble out as best he could—a strik-

ing example of the perils of editorial life. Thos. Edison's introduction to electricity occurred in this way Mr. McKenzie, station master at Mount Clemens, had a child that crawled upon the track; the newsboy, Edison, by a tremendous and dangerous effort barely saved its life; out of gratitude to the boy, he taught him the mysteries of telegraphy; but Thomas soon became master instead of pupil. The world knows the glorious results. The young experimenter got some old telegraph wire, and, with another boy, planted some poles and extended the wires; he noticed that by stroking the fur of a black cat the wrong way a prickling sound and sort of light was developed; here was a mine to be worked! So they caught a black cat belonging to one of the neighbors and applied the battery—the cat jumped about twenty feet, and they never saw it again!

It is a mistake to suppose that because Thos. Edison was early taken from school that he labored under the disadvantage of little education. He was a well-educated boy at the home university of his mother, and was an insatiable reader and inquirer. At ten years of age he had read Hume's History of England, Gibbons's Decline and Fall of the Roman Empire, etc., and this fact, coupled with a miraculous memory, would indicate how far ahead of the ordinary boy he must have been at that early age.'

Another very worthy and well-to-do resident of Port Huron writes me as follows:

"I have known Thomas Edison from a boy and all of his father's family. His parents were good Spiritualists, and a son, William Pitt Edison, was a pronounced believer in the phenomena, and I understand that Thomas is also a believer in spirit return and medium ship, but that he does not talk upon the subject except to persons he is familiar with.'

From another reliable source I have the written fact that Samuel Edison considered his son Thomas a medium, and told the story that when the famous inventor was but seven years of age, and before he had ever learned to write at school, his hand was controlled by an unseen intelligence, and he wrote very clearly; and still further, I get a letter from an old and respected resident of Port Huron, saying, "Thomas Edison's parents were Spiritualists, and I have many times sat in circles in their home when the inventor was a mere child."

Now, Mr. Editor, you cannot but admit that the evidence is wonderfully strong in the direction of the inventor's mediumship; all the way along the chain of proof, a person acquainted with the phenomena of Spirtualism, and with the work of mediums, can see the hand of the invisible world.

JOHN EGGLESTON. New York City.

Abba! Father!

BY H. S. R.

How we turn to "God" when everything else fails us! Is there a God, or do we turn from every-

thing to-nothing? Is there a God who sees the agony of his chil-

iren, and pities them? Is the idea of One who comprehends our an

guish, and will give us healing, a myth?
Or is this wild cry out of tortured hearts, the soul's instinctive recognition of the Great Re-

ality?
Oh! hearts that ache with pain past speech what a tyrant life is if ye must cry in vain! Oh! souls that struggle upward under the weight of bodily desires, quenching at every step the flames within, for you, what a cruel slavery is life, if the tomb is but a chasm in which body, desire, struggle, hope, soul-all all are swallowed by oblivion!

Oh! human life! what a pitiful, poorly-played illy-mounted farce thou art, if the curtain that falls upon thee rises no more forever !--- Farce Ay, farce at which devils might laugh, but Tragedy over which angels might surely, surely



Mr. Hull will speak during May for the Boston Spiritual Temple, Berkeley Hall.

Notes from Philadelphia and Elsewhere.

BY MOSES HULL.

To the Editor of the Banner of Light: I have been of late safely ensconsed in the pleasant home of Mrs. Merrill, 520 Chatham street, Philadelphia. If you do not believe

that it is a good place for weary, way worn pilgrims to rest, ask Oscar Edgerly, Prof. Lockwood, or any other of our peripatetic missionaries who ever spent a month in her parlors. The funeral of that recently ascended "father" in our Spiritual Israel, Dr. H. B. Storer,

prevented me from arriving in the city of 'Brotherly Love," and of persecutors of mediums, until Sunday morning, April 5. Speaking of the persecution of mediums, I want to say there are most decidedly two sides to that question, and there will be until Spiritualism so organized that it will no longer b responsible for a set of perambulating, graceless characters who have stolen the livery of Spiritualism as an armor in which to serve their own base purposes.

As a matter of self-defense, Spiritualism will be compelled to organize. Otherwise it will be held responsible for every folly and fraud under heaven. To illustrate what I mean: In the columns of religious 'notices found in the Sunday papers, the notices are divided up; one column, or part of a column, as the case may be, is devoted to the Methodists, another to the Presbyterians, and so on to the end of the list of denominations. In the department devoted to the Spiritualists, mixed in with our religious notices, will be found the following:

The greatest medium on earth; my equal was never known, or never will be; come, all ye who are separated, or who have drunken husbands or worthless wives, also those who have false lovers, come and be united, and be happy once more. I guarantee to cure witchery, cunger fits, drunkenness, rheumatism, and all long-standing ailments; can be seen on all matters of business, love, courtship, and anything you vant to know; tells your lucky days, and the change of luck; no matter what your trouble is, call on -—, and I will fix you all right. I make a specialty of uniting the separated, in which I am not known to fail in anything I undertake. Open Sunday also."

Any one can see that this is a regular "catchpenny," tenth rate, fortune telling advertisement; and the one who reads it, and a notice of other spiritualistic meetings right with it, will be very much more than likely to class them all together. When "the greatest medium on earth" resorts to such business, what can be expected of the smaller? In spite of all we can do, until Spiritualism is organized, with power to show that these graceless deceivers are not recognized in the organization, the world will measure Spiritualism by them. The advertisement quoted above is not the only one of the kind in the Sunday papers. Here is another, which appears under the heading of 'Spiritual Mediums":

"ALL MAGIC AND BLACK ART Taught; send \$1.00 and 2c stamp for full instructions for working cases to produce love and marriage, unite the separated, break spells and change luck, how to locate buried money, and make charms. — - ison, Chicago, Ill."

There is no more reason why this should be classed with Spiritualism than there is why it should occur among the Presbyterian church notices, other than that we have tolerated a kind of prostitution of Spiritualism to "fortune-telling," and there has been no organization that could bar them out. As long as we each one go alone, as Paul said: "A warfare at his own charges," all any one has to do is to call himself or herself a medium, or lecturer, and he or she has a carte blanche to impose on the public in the name of Spiritualism until there is danger that the public will become disgusted with everything that goes by the name of Spiritualism. When the public measures Spiritualism by these frauds it will, of course, reject the

true with the false. I will make room for only one more of these advertisements, which has brought Spiritualism into such ill repute in this city:

"——, the Wonderful Col. Blind Black Art Underground Doctor and Bus. Med. known in Long Island as Lightning Jack, defies Satan, not only man to interfere, rem. troubles and neal the sick; all chalace.—, Camd'd. N. J."

I might quote and comment on others, but the heart grows sick. Some of these people have been endorsed by honest, well-meaning. but thoughtless Spiritualists. Laws, which I think are just, have been made against them. Under these laws Spiritualist mediums have suffered as victims. Let us hope that "The Children of Light" will by and-bye get to be as wise as the "children of this world." Let us separate ourselves from these frauds, and we will no longer be compelled to suffer for Captain Lee of the Lake Brady Association their sins.

I have spoken during April for an organized and chartered society, of which Mr. S. M. Locke is President and his good wife Treasurer. Chas. L. Ge Frorer is the Secretary. The meetings are held in Handel and Haydn Hall, corner Eighth and Spring-Garden streets. The hall is not quite so large as Berkeley Hall, but it is a very line one—a lovely place to speak. The audiences were large—and increased from Sunday to Sunday. day to Sunday.

Prof. Lockwood was the speaker during the month of March. I wish I could follow such speakers everywhere. He leaves the work in a good condition for his successor. His scientific arguments really captivated his audiences. He grew in favor here, as he did in Boston, from the first to the last meeting he held. The world needs many more just such workmen as Prof. Lockwood-men and women who appear before their audiences burdened with the weight of a definite message.

The people seemed to be very much pleased with my work from the start. I was invited back next season; I was sorry to be compelled to say "No"; but my time is all taken up to camp-meeting season in '97. "The harvest is great," and growing greater, and the laborers

I had a call to speak, over a year ago, in the beautiful old historic city of Lebanon, this State; I put them off from time to time until this month. I am now glad I went. I was invited by Mrs. and Mr. W. M. Derr. Mr. Derr is a leading attorney in Lebanon, and is considered one of the best posted men on a variety of sub-jects there is in that part of the State. He commands the respect of everybody in the city. He and his intelligent wife are, or were, about the only outspoken Spiritualists in a place of twenty thousand inhabitants; they have lived in that city about fifty years, and have conducted themselves in such a manner that no one can do anything other than respect them.

Our audiences were large and deeply interested. As our Christian friends say, "Many who came to laugh remained to pray." There was not a night but that there were from two hundred to four hundred church members sprinkled through the audience. It is safe to say none of them heard what they expected to hear, and all heard what they did not expect

to hear.

The friends will now make an effort to or ganize a society there and try to have occasional meetings. The great cry is for mediums. I recommended Miss Maggie Gaule to them; they

will undoubtedly try to get her.

There, I must pack my "grip" and go to Ohio, in answer to repeated calls from E. R. Kidd of

Well, here I am in Canton, O, having been summoned here in consequence of some bad work done by a pretended lecturer, and to debate with Rev. Simon Peter Long. Mr. Long is a Lutheran minister, whom the Ministerial Association has selected to "down" Spiritual-

The Church, or rather the Ministerial Association, took the whole management of the de-bate, and they made it a success in everything except in their debater. They chose as the champion of autiquated theology the Rev. Simon Peter Long, of Columbus; they could not be compactable of the country of the coun not by any possibility have made a better choice. He boasted that he never changed an opinion-that he believed now just what he learned on his mother's knee.

He was thoroughly non-progressive—a Bourbon, who never learns, nor has he ever had enough of the grace of God in his heart to enable him to forget the superstitions he acquired in Sunday School.

The more the reverend gentleman argued the worse off was his cause. Ministers said: "We made a mistake in having the matter de bated; we have let Spiritualism get a foothold here now, and we will never get rid of it."
The audience was mostly made up of Christians, and assembled to scoff; but many of them went away realizing that

"There are more things in heaven and earth, Horatio, Than are dreamt of in our philosophy?

Mr. Long fired many blank cartridges, and when he loaded his gun to kill he unfortunately loaded it in such a manner that the only real danger was at the breech-those who stood in front were not hurt. The result of the debate is, that many have determined to investigate Spiritualism who never had thought of it before. He affirmed that "Modern Spiritualism is

condemned by the Bible." In my very first speech I asked his reverence a few questions, which everybody heard except himself; some-how they failed to catch his attention. Here is a brief synopsis of some of them; they are good to present to the preachers:

1. Where does the Bible condemn Spiritualism? Does it condemn Spiritualism in Hebrews xii.: 22, where it says: "Ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect"?

made perfect??

2. Does the Bible condemn Spiritualism where it says, seven times, "He that hath an ear to hear, let him hear what the spirit saith unto the churches?" Do the churches listen to spirit-voices to day? See Rev. ii.: 7, 11, 17, 29; 3. Does the Bible condemn Spiritualism

when it exhorts us to try the spirits?—I. Jno.

4. Does the Bible condemn Spiritualism where it says: "Now concerning spiritual gifts, brethren, I would not have you ignorant"?—I. Cor. xiv.: 1. Remember, "Spiritual gifts" means mediumship.

5. Does the Bible condemn Spiritualism when it says: "But the manifestation of the spirit is given to every man to profit withal"? I. Cor. xii.: 7.6. Does Paul condemn Spiritualism when he

tells us to "Follow after charity and desire spiritual gifts" [mediumship]?—I. Cor. xiv.: 1. 7. Does he condemn Spiritualism when he says in the same chapter: "For as much as ye are zealous of spiritual gifts [mediumship], seek that ye may excel"?

8. Does the Bible condemn Spiritualism when it says: "The spirits of the prophets are subject to the prophets"?—Verse 32.

9. Where is Samuel's return condemned in

10. Where does the Bible condemn the various returns of Elijah?

11. When Elijah the prophet returns, according to the prophecy in Malachi iv.: 4, will the

Bible condemn him? 12. When John the Baptist went out under the influence of Elijah, as was promised in Luke i.: 17, and other places, did the Bible

Was Jesus condemned for talking with Moses and Elias?—See Matt. xvii.: 1-3.

14. Is it wicked to ask the biblical question:

"Our fathers, where are they, and the prophets, do they live always"?

15. Was Elijah naughty when he sent a written message to King Jehoram?—See II. Chron.,

All three of the daily papers gave fair reports of the discussion, and everybody seems gratified to know that the time has come when gentlemen can meet and discuss the great re-ligious questions of the day in the same spirit of fraternal brotherhood that they would use they were preaching the same faith.

Bro. Dell Herrick, who is now located in Akron, attended and enjoyed the discussion. Mr. Herrick was developed as a medium when but a boy in his teens; he has had many phases of mediumship, and has done a good work. Hundreds of people have been con-vinced of Spiritualism in Dell's trumpet séances. He has now received and is obeying a call from both worlds to do a different work. He is being developed as quite a lecturer, and if he continues to improve as he has for the past few years, he will stand before the world the peer of any lecturer on the rostrum. He is organs with life. Hood's S good audiences in Akron, O. He says he feels that his work as a trumpet medium is about done. He and his influences are working in

has come to the city, and has just called on me. He informs me that the Association has been in very deep water, but is getting through. It is on its feet again, and is going to hold a camp this year; it has a beautiful ground, fine buildings and every facility to get up a good camp. They are now looking for speakers and reliable mediums to work at their camp this

More anon.

Written for the Banner of Light. THE SHADOW LANDS OF LONG AGO.

> O shadow lands of long ago, How softly breathing to and fro The scent of roses used to steal Across the star-lit evening air! I cannot smell the roses now Without a pain that I should feel None of those dreams I used to dare, Those hopes that moved the spirit so

In shadow lands of long ago

In shadow lands of long ago.

In shadow lands of long ago!

O shadow lands of long ago, How softly did thy rivers flow, Dream rivers Learing me afar To the great world that needed me. How gently blew thy breezes then! Hope's winged winds now silent are, They speak no more of foaming sea And mighty deeps I longed to know

O shadow lands of long ago, Must time all beauty overthrow? Knee-deep the grasses used to stand. I plaited daisies for my hair And fondly dreamed they were a crown. Life bore a banner in his hand And called on me his pride to share; And oh, I used to love him so,

O shadow lands of long ago, I watched thy ocean overflow The sandy shoals, and stood to gaze Across the deep for gleaming sails That came to bear me fast and far To the great world beyond the haze

Of childhood. O, those bolsterous gales! It was a joy to hear them blow In shadow lands of long ago. O shadow lands of long ago, Where are the feet that loved to go

Across the dewy lawn to find

The garden beauties in their sleep? Where are the lips that laughed because The heart was young and earth was kind? And eyes that had not learned to ween These silent tears that flow and flow For shadow lands of long ago?

O. shadow lands of long ago, Come back, come back to me, and show My heart thou wert not all a dream. Let me once more thy faith enjoy, That faith that made all women dear, That made all men like heroes seem, Hush doubt's harsh prating, and employ

The songs and rhymes I used to know

In shadow lands of long ago. O shadow lands of long ago, I loved thy dreams and fancies so! I sometimes think this life is not The dreary round it seems to be. That I now sleep to wake again: When, all this weariness forgot, True beauty shall upspring for me As fair as that I used to know In shadow lands of long ago.

EDITH WILLIS LINN. 243 Alexander street, Rochester, N. Y.

L. B. Wilson-Dr. Beals--A Preacher Who Knows It All.

To the Editor of the Banner of Light:

It is well to bring up the memory of Lewis B. Wilson, as you do by a portrait and appreciative sketch in your issue of April 4. He was so quiet and retiring that his real merits were hardly appreciated. His presence was always a harmonizing influence; whatever he did was well done; his industry was constant; his fidelity unfailing-his kindness unfailing also. His thoughtful attention and anticipation of the needs of others was beautiful. There comes to mind, fresh as though it was

resterday, going to Boston "in the seventies" to speak twice in that series of meetings in Music Hall. The first time he wont with me to the hall on Saturday, and made most useful suggestions as to the method of speaking so as best to be heard in the great room. I thanked him, but he said, "I always do this to those who come for the first time"—underrating the help he was giving, as such kind souls often do.

The next day I found that the twenty-five hundred or more present all heard easily, which hundred or more present all heard easily, which they would not have done without his sugges-

Looking back over what has just been writ-ten of Mr. Wilson, I find the marked traits and qualities of Dr. Beals so like his that one sketch may well serve for both. Especially is this true of the personal courtesy which marked

They wrought well and truly. Very pleasant are the remembrances of social enjoyment at Lake Pleasant with Dr. Beals and his kindly and gracious wife. Pioneer days, in any re-form, are bright days in memory. "The light afflictions which are but for a moment"—ostracism, prejudice and misunderstanding-fade away; heart answers to heart with the old warmth and enthusiasm; the joy of more light is fresh and inspiring. Then come in the signs of progress—proofs that the labor has not been in vain. What a long reach from the Fox fam-ily in their plain home, startled and perplexed, hoping this strange annoyance would cease, to the reports of Anniversary meetings in your columns attended by thousands! Fifty years It seems like a thousand years. Notwithstand ing the opposition of enemies and the errors of friends, has a great gain been made.

"Survivals of the unfittest" we still have. Here is one from an Easter sermon in this city by Rev. William Ball, rector of St. John's Church:

"No man has come back from 'the undiscovered country"; no soul that has passed through the grave and gate of death has returned to tell us what he has seen and heard. At the portal of death sit the solemn Sphinxes with closed lips and stony eyes. They will not reveal its secrets; they will not even tell us whether there be any secrets to reveal; whether or not there be any 'something after death' for mankind."

Had he said, "I cannot believe that any man has come back," etc., that would have been an expression of his views to which his right would not be questioned; but by his wholesale assumption and assertion he virtually says:

'I am Sir Oracle, and when I speak Let no dog wag his tongue.'

But nobody is alarmed. His words are given as fossil specimens—dead signs of a dead Past. The poor man would be frightened himself if he knew how many in his own communion hear or read such utterances with pity tinged GILES B. STEBBINS. with contempt. Detroit, Mich.

The dying melt into the great multitude of the departed as quietly as a drop of water into the ocean, and, it may be, are conscious of no unfamiliarity with their new circumstances, but immediately become aware of an insufferable strangeness in the world which they have quitted. Death has not taken them away, but brought them home.—Hawthorns.

Pure Rich Blood is essential to good health, because the blood is the vital fluid which supplies all the organs with life. Hood's Sarsaparilla is the great

Heed's Pills are purely vegetable, harmless, ef

PILGRIM PENCILLINGS.

THE CALIFORNIA PSYCHICAL SO-CIETY.

BY J. J. MORSE.

(Specially contributed to the Banner of Light.)

T the close of a recent communication un der the above heading, the writer promised a future account of the work and progress of the California Psychical Society, and as the occasion is propitious for redeeming his aforesaid promise, he now proceeds so to do.

The organization in question has been modeled, to a considerable extent, upon the lines of the English Society for Psychical Research, its objects being very similar in character to those of the British body. This does not imply a mere slavish imitation of its prototype, for the field of operations covered by this new est organization for the systematic study of Psychical and Metaphysical Science is somewhat broader than the elder organization.

In a country such as the United States, whose people take on a breadth of thought and freedom of opinion as an inspiration from the almost limitless territory that constitutes their birthright, it is but to be expected that much of the conservatism that hedges about the expression of thought and methods of action in older countries, would not be as conspicuous here as elsewhere. Consequently the promoters of the California Psychic Society, being men of liberal views and broad minds, have planned the work on elastic lines, which permit of expansion in directions that the more conservative society across the water has hitherto avoided.

In one respect, however, there is a common

kinship between them. Membership does not imply assent to any question investigated or discussed, nor is there any qualification of opinion as a precedent to admission. All are welcome, so that they be truth-seekers, and of good repute.

A recent circular issued by the Society, says the work that the Society proposes to undertake has been outlined as follows:

1. PHYSICAL: A. An examination of the nature and extent of any influence which may be exerted by one mind upon another, otherwise than through the recognized sensory channels. B. The study of hyp notism and mesmerism; and an inquiry into the alleged phenomena of clairvoyance. C. An inquiry as to the existence of relations, hitherto unrecognized by science, between living organisms and magnetic and electric forces, and also between living and inanimate

bodles.

2 PSYCHICAL: A. A careful investigation of any tastimony, of apparitions ocreports, re-ting on strong testimony, of apparitions oc-curring at the moment of death, or otherwise, and of disturbances in houses reputed to be haunted. B. An inquiry into various alleged phenomena commonly called "spiritualistic."

3 HISTORICAL: The collection and collation of existing materials bearing on the history of these sub-4 METAPHYSICAL AND PSYCHOLOGICAL

4. METATH YSICAL AND TSYCHOLOGICAL Systematic studies of the works of great teachers and thinkers on Psychical and Metaphysical subjects.

The aim of the Society is to approach these various problems, and their kindred studies without prejudice or prepossession of any kind, and in the spirit of exact and unimpassioned inquiry. The founders of the Society fully recognize the exceptional difficulties which surround these branches of research. But they never. surround these brauches of research: but they never theless believe that by patient and systematic effort some results of permanent value may be attained. "Membership in the Society is open to all candid in qu'rers, irrespective of any opinions they may enter-

tain on any sulject.

Membership does not imply the acceptance of any supernatural explanation of any phenomena that may be investigated, and the Society, as a society, will not be responsible for the opinions of any of its members or lecturers."

"Courses of lectures on such topics will be formulated from time to time, and papers will be prepared by members on such subjects, to be read and discussed at meetings of the members.

Popular Sunday evening lectures, in harmony with the general line of work, will also be held. In this department the services of Mr. J. J. Morse, of London, Eng., have been secured for one year. That gentle-man's very successful labors were inaugurated in December last, and his able expositions have been most favorably commented upon by the press and public of San Francisco."

and liberal foundation has been laid down. The Board of Directors are, in the main, old and tried Spiritualists, as are our esteemed resident, Dr. Terrill, and our able Secretary Mr. J. Dalzell Brown, while a considerable portion of our present members are either definitely satisfied or almost persuaded of the reality of the connection between the two states of being-the incarnate and excarnate. Up to the time of writing, the activity of the Society has been expended upon its public lectures. These have been of two classes, and could be called the auxiliary and regular courses, respectively. The first were held in the centrally situated and very handsome Golden Gate Hall, on Sutter street, right on

the verge of the aristocratic residence section of the city, familiarly known as "Nob Hill to the older generation of San Franciscans. For these lectures the Society secured the valuable services of Prof. Joseph Le Conte, who lectured twice; Dr. David Starr Jordan, who

also lectured twice; Prof. Howard Briggs, who lectured once; these distinguished university lights gave able and scholarly lectures, but the tinct of modern materialism was unhappily quite conspicuous in them each. In addition to the above named gentlemen, the Rev. Mr. Charles W. Wendte gave a particularly ad mirable lecture, and the Chief Rabbi of Temple E-Manuel, Dr. Jacob Voorsanger, also presented an excellent and thought provoking discourse. These lectures were quite well-attended, obtained good notices in the city dailies, and called much and favorable attention to the Society and its purposes. The regular lectures are held every Sunday

evening, the writer of these lines being the channel selected for the presentation of the various topics discoursed upon. At present these Sunday assemblies are held in National Hall, on Ellis street, which was the only suitable hall available at the time we were compelled to move from our previous meetingplace, owing to its structural defects.

In June we purpose removing to Golden Gate Hall, which will then be available for us. Excellent audiences have been the rule except when "the rains" have prevailed against us. The lectures are highly commended, and have, no doubt, done quite a considerable amount of good. But it is not for me to speak on that point.

We also inaugurated a series of Wednesday afternoon lectures for our lady members. An excellent beginning was made, but, owing to the fact that they were in the nature of "movable meetings," being held in the parlors of va rious friends, people became confused as to times and places, so these gatherings were tem-porarily discontinued, though how they were resumed will appear further on.

An important need developed, almost as soon as the society was constituted, in the form of the necessity for an office and headquarters, and just recently we have succeeded in meet

ing the requirement in question.

The executive has been aided in this matter by promises of financial support aggregating one thousand dollars, which has nearly all been paid over to the treasurer. As the result, we have rented a large and handsome office in the Wenban building, a high class office and hotel block, on Sutter street, corner of Mason street, and almost opposite Golden Gate Hall. Light, airy, and comfortably furnished, we are

now pleasantly housed in a home of our own. The offices are used as headquarters, library and reading room, the usual business meetings of the executive and membership, and we are at once resuming our Wednesday afternoon meetings, and have established a Friday evening lecture course, for members only, at each series of meetings the writer being the lecturer.

Our headquarters were formally inaugurated on Friday evening, April 3, when most of our members were present. A short program of music and song, by Prof. Fairweather, and Mr. Mitchell, the Society's regular soloist, a brief ntroductory address of welcome by our President, Dr. Terrill, and a somewhat extended review of the work and prospects of the Society from the writer, constituted the first part of the proceedings. The second portion consisted of a short lecture, under influence, upon "The Hypnotism of Nature," which was well re-

celved. The members were much pleased with our

quarters, and there is no doubt our present accommodations will, ere long, prove insufficient

As one consequence of the writer's labors here, he has been invited to address the members of the Forum Club, and will do so on Wednesday afternoon, May 6, This is entirely ledically account apparathy on the a ladies' club, somewhat, apparently, on the lines of "Sorosis," in New York City.

There, Mr. Editor, that about exhausts all my news concerning this new departure in manner and method of our work inaugurated by the establishing of the California Psychical Society in this city in November of last year, so my pen may now come to rest until some time later, when, perhaps, you will permit me to chat again for a while with yourself and my many dear friends who read your ever bright and cheery pages. So, for this time, au revoir, and most kindly greetings to one and all from this land of sunny skies and beautiful flowers.

Hotel Bella Vista, San Francisco, Cal., April 8, 1896.

A National Flower.

BY ALEXANDER WILDER.

OME days since a correspondent of the New York Tribune suggested the white pond lily—the Nymphæa odorata—as a national flower of America, to correspond with the lily of France, the rose of England, the shamrock or oxalis of Ireland, and the thistle of Scotland. Of all suggestions of this kind this seems to me the most fitting and appropriate. It is plain that the golden rod, for which so much ink has been expended, is most unsuitable. It is indigenous, and looks very well as a weed in neglected fence corners and on slovenly roadsides. But it has an ill smell, that must always preclude it from being a favorite.

The pond lily, the white rose of our waters, has no such drawback. It is fragrant, and 'altogether lovely." Native as it is of our own streams and ponds, it is American all over. Yet it is by no means exclusive. Its relationships are hallowed. It is akin to the sacred lotus of India, the nelumbo of Egypt and the other sacred flowers of other countries. So its adoption would be a graceful recognition of our fraternal relations with our brethren of the Orient, and yet a distinct declaration of our own individuality as a people. If ever the time comes when nations no more lift up the sword against one another, and dispense with arms and armaments, as well as protective policies" against the prosperity of others, then our rose of the water will even more expressively symbolize the reign of peace and goodwill among men.

The lily symbolizes all that is holiest in thought and worship. Even the fleur-de-lis itself was an accidental adopting of the Lotus of Isis, the Madonna of Egypt. The classic name, the Nymphæa, intimates its supposed relation to the nymphæum, the bridal chamber and sanctury of the goddess-mother, the rosebud, the divinity of rural scenes, entheastic inspiration. One contemplating the rich, creamy-white blossom of our own country could easily find himself or herself en rapport with all these.

Please, then, pass on the word, the pond lily of America—flower of love and peace, with pureness

Newark, April 17, 1896.

[Republished by Request.]

The following communication was originally received through the mediumship of Mrs. M. T. Longley-then Miss M. T. Shelhamer-and published in THE BANNER for June 23, 1883, It is here reproduced at the earnest request of Mr. Philip A. Thorner himself:

Rebecca H. Thorner.

I come from the land of souls as happy and free as a bird. I am delighted with my home in the spiritual land, and it seems that I must return to this place and assure my friends of my freed condition. This is not the first time I have come into association with a medium, but I have not before manifested here. I have made my presence felt in my earthly home by influences which have been expressed in outward life; my friends know that I am happy, that I would not return and take up the old existence under any condition. I was a sufferer from early childhood; my physical forces were weak, my bodily frame was delicate. knew what it was to be racked by pain and weariness; so, when I was taken to the beauti ful spirit world, welcomed by the angels, and given opportunity to rest and recuperate my vital forces, you may realize something of my joy and satisfaction. I cannot but express my thankfulness for all that the new life has brought to me. It is a little more than a year since I passed home, and that year of glad release from suffering and weariness has been of untold service to me. I have been gaining new experiences, becoming familiar with old friends and new ones, and gaining power from day to

I come with love and a benediction for those dear ones who were ever so kind to me when I was with them, who were so patient with me, and ever ready to offer some kind attention which would bring me relief. The memory of their kindness will linger with me through all the years to come, and shine around my life like the radiance of jewels. I feel that when the time shall come for me to meet them, I will be able to give them such attention and ministration as they will then require. I knew something of Spiritualism; I knew that the dear ones from the exalted life could come into communication with mortals. All such knowledge is of untold value to any one, whether in the mortal or the immortal spheres. I wish to tell my dear brother that I have met every loved member of his band. Those who come in contact with him, in order to bless mortals, are kind and powerful. They have assisted me to day to a great extent; they have given me the magnetic power which I required to enable me to return to this place; they send a blessing, and assure my dear brother they will unfold their powers more and more for the benefit of himself and others. I am Rebecca H. Thorner, and I would like my message to reach Philip A. Thorner of Marblehead, Mass.

Massachusetts.

LOWELL.—Ed. S. Varney writes: "The old adage that 'great oaks from little acorns grow,' is fully verified in the Psychical Research Club, which was formed by Agues Houghton Banfield and her husband of Beston.

This lady is comparatively unknown to spiritualistic circles, but is widely known as a reader and speaker of note throughout New England. Her work as a psychometrist, clairvoyant, automatic writer and speaker has kept her busy during the entire season in Lowell

Mr. and Mrs. Banfield formed a small circle in their office for the study of the occult science and the development of soul-power. The circle grew too large for the capacity of the room, and they formed themselves into a club which numbers now fifty members. selves into a club which numbers now fity members, who meet at Old Old Fellows Hall every Saturday evening. The principles of the club are 'perfect harmony' and 'freedom from debt.'

Mrs. Banfield is a broad-minded woman who believes in the grand trinity of the cultivation of the mind, the soul and the body, and has arranged entertainments to meet these demands the last Saturday

of each month.

The club engaged Fred A. Wiggin to appear before them in April, and in future will have other talent of the phenomenal type. Mrs. Banfield's labors are not confined to this club alone. She was the originator and inspiration of the grand mediums' meeting held for the First Spiritualist Society here, Sunday, March 8."

Sunday, March 8."

FOXBORO. — "Straw" writes: "Thursday evening, the 23d ult., Mr. F. A. Wiggin lectured and gave a séance for the Spiritualists of Foxboro. The new hall in which we meet was crowded, and not a few were content to stand for nearly two hours to listen to his lecture and wonderful tests. A large number of characteristic messages were received from the loved ones from the 'other side.'

Next Thursday night we are to have Mrs. Jenn e Hagan-Jackson. The Cause has quite a bright outlook here."

The Anniversary.

Springfield, Mass.

The Forty-Eighth Anniversary of Modern Spiritualism was celebrated in this place on Tuesday, March 31, by a meeting in Grand Army Hall, under the au-

31, by a meeting in Grand Army Hall, under the auspices of the First Spiritualist Ladies' Aid Society. Mrs. Eliza B. Wood. Vice-President, presided. The exercises began at 2 P. M. Singing by the choir, followed by an invocation by Miss Lizzle Harlow of Haydenville, Mass.

In the absence of Mrs. Hortense G. Holcombe, President of the Ladies' Aid, the address of welcome was delivered by Mrs. Laura A. Cummings of this city. The President then introduced the speaker of the day, Mrs. Helen L. Palmer of Portland, Me., who pave a brief and attring address, followed by a test soance by Mrs. May S. Pepper of Providence, R. I., which was astonishing to many present.

The afternoon session closed with singing by the choir and a benediction by Mrs. Palmer—after which all who desired adjourned to the adjoining hall, where a bountful supper was spread by the ladies of the "Aid."

"Add."

The time between supper and the evening service was occupied by a "Fact Meeting," at which interesting experiences regarding spiritual manifestations were related by Messrs. Holcombe, Hart, Shaw, Mrs. II. J. Palmer, Mrs. Tillie U. Reynolds (Troy, N. Y.), Mrs. W. J. Lamberton (Windsor, Ct.) and others.

Long before the opening of the evening services the latter stilled to the unmost cancelly many being up. Long before the opening of the evening services the hall was filled to its utmost capacity—many being unable to gain admission. The exercises began hy singing by the choir followed by an invocation by Mrs. Tillie U. Reynolds; Mrs. H. L. Palmer then gave the Anniversary address, after which Mrs. Pepper gave another exhibition of her ability as a test medium; singing, "Good-Night," by the choir, and benediction by Mrs. Palmer closed the celebration, and all returned to their homes well satisfied with the good work of the First Spiritualist Ladies' Aid Society of Springfield.

T. M. Holcombe.

San Diego, Cal,

To the Editor of the Banner of Light: The Anniversary was remembered by the Spiritualists of the C unty at Lafayette Hall March 31. Five local societies, representing San Diego, National City and Escondido, participated in the exercises, as did also the Universalists and Unitarians. The hall was beautifully decorated, the music was superb, and the ectures were good.
D. L. Newcomb, Secretary of the San Diego Society,

D. L. Newcomb, Secretary of the San Diego Society, occupied the chair.

The exercises consisted of a piano solo by Mrs. Marshall; invocation by Mrs. Bullene; remarks by President Rogers of the First Spiritual Society; duet by Mrs. Marshall and E. S. Green; addresses by Mrs. Bullene, Mrs. Dr. Morrill, Mrs. Fanny R. Marks, S. D. Nulton and J. S. Bordan.

In the evening, J. M. Peebles, Rev. Amanda Deyo, Rev. Solon Lauer, J. L. Dryden and Mr. Montague, made addresses; recitations, Hattle Johnson-Stout, Chas. Woodward, Miss Mildred Ramsey, Mrs. Watts and Mrs. Riley; vocal solos, Ben M. Barney, Mrs. Barney. Miss Edena Barney and Evaline Day; violin solo, A. L. Roberts, accompanied by Miss Luce; piano solo, Miss Mabel Ray.

All the speakers, including Rev. Solon Lauer, repre-

Miss Mabel Ray.

All the speakers, including Rev. Solon Lauer, representing the Unitarian church, and Rev. Amanda Deyo, representing the Universalist church, eulogized the grand work which Modern Spiritualism had accomplished in the past forty-eight years.

Mr. Montague spoke of the services Spiritualism had rendered to science.

Dr. J. M. Peebles said that Spiritualism was the coming religion, and to war against it was to war against God and immortality.

Mr. Regers concluded his remarks in the afternoon by presenting Mrs. R. A. Pierce with a letter from the society thanking her and Mr. Pierce for their liberal donation of real estate toward the building find for a Temple, and conferring a life membership in the so-Temple, and conferring a life membership in the so-

clety upon them. DR. PEEBLES'S LECTURE.

The lecture by Dr. Peebles was an especially inter-The lecture by Dr. Peebles was an especially interesting one. He said, among other things: On the 10th of April, a few years ago, in New York, governors, jurists, scientists, met in the parlors of Cyrus W. Field in honor of the twenty-6fth anniversary of the laying of the Atlantic cable. But what was the cabling of the ceean compared to cabling the two worlds—the visible and the invisible?

visiole and the invisiole?

From sma'l beginnings what mighty results! Frauklin, with kite and string, called a spark from the skies, and now electricity is a mighty propelling power. Arkwright watched the tremulous motion of power. Arkwright watched the tremulous motion or a cog in a wheel, and now proud steamers whiten seas and oceans. Newton noticed the falling of an apple, and the great law of gravitation, by which worlds are held in their orbits, flashed upon his mind. A little babe was born in a Bethlehem manger over which hung a magnetic star; and yet in that manger lay concealed causes that shook the Roman world, and planted the cross on the isles of the ocean. ed the cross on the isles of the ocean.

Forty-eight years ago this evening some tiny rapssome electric sounds—were heard in a Fox family of Methodists, near Rochester, N. Y., and to-day there are estimated to be from nine to eleven million of

are estimated to be from rine to eleven million of Spiritualists in America, the majority of which are doubtless sheltering under the widespread wings of various religious denominations.

Spiritualists have a national organization, the centre in Washington, D. C. They have state organizations and city organizations. San Diego has three societies, each sustaining regular speakers. One of these has been organized since the Rev. Kipp destroyed (?) Spiritualism in his six lectures. Ever the wrath of man is "made to praise the Lord." The Pierces, residents of this city, and Spiritualists, have just donated the funds for the erection of a splendid Spiritualist church edifice. And so the work goes on. just donated the funds for the erection of a splendid Spiritualist church edifice. And so the work goes on. When the mystic raps, with intelligence behind them, were first heard, idiots giggled, doctors said it was "toe-joints," wiseacres said "another nine days' wonder." and oily-tongued men, like the Rev. Brown of San Francisco, said it was the "devil." Opposition only stimulated investigation, and believers multiplied rapidly. Its literature and its advocates are now found in all enlightened countries.

The brainiest men of the world to day are Spiritualists. Spiritualism demonstrates a future life. Preachers have long preached this as a matter of hope and of faith, and now that Spiritualism comes and demon-

ers have long preached this as a matter of hope and of faith, and now that Spiritualism comes and demonstrates the fact, they seem to be "mad" about it. True Spiritualism and true Christianity are in perfect accord. Spiritualism is rooted and grounded in God, for God, as Jesus said. "Is Spirit," and men, being made in the image of God, are necessarily spiritual beings, and the spiritual beings of all worlds, vi ble and invisible can and do communicate through imand invisible, can and do communicate through impression, inspiration, telepathy and the vibratory laws of spirit-force.

Sectarists cannot believe that angels and sainted mothers minister to their loved on earth; but they can believe that the devil goes about like a roaring lion—they can believe that Samson chased the foxes, that Elijah's axe swam, that the sun stood still and that the whale swallowed Jonah! Indeed, legends and facts must be from two to five thousand years old before they can make any impression upon the hard, flinty craniums of these creed-incrusted, back-num-

theologians. God pity them!

There are but two isms worthy of profound consideration—Spiritualism and Materialism. The latter is only another name for Atheism. Spiritualism seems like a golden thread through the history of the ages. The Bible is full of it. The disciples of Christ were religious Spiritualists, having their trances and their visions.

visions.

Spiritualism is unpopular in sectarian club rooms and state peolitentiaries. Spiritualism is no more spiritism than chemistry is alchemy. To confound the two is to confess ignorance. Spiritualism is a divine fact, a philosophy and a religion—religion pure and undefied.

The San Diego Evening Sun of April 1 gave a good notice of the exercises and 1s to be credited for its fearless independence in this regard. Cor.

Passed to Spirit-Life.

From his late home in Onset, after a brief illness, ORIN SHAW, aged 78 years.

SHAW, aged 78 years.

Bro. Shaw was a devoted, earnest, veteran Spiritualist, as many old-time mediums and speakers can attest in the hospitable entertailment during his long-time residence in Fall River while associated with that sturdy, uncompromising veteran of the cause of Truth, N. U. Lyon, of that clyy. He leaves a venerable widow, and to her the separation is most severe. Brief services were held at the home, and conducted by spirit of the late arisen Kles Doane, also of Onset, through the well-defined mediumship of Mrs. Hettic Clark of Boston and Onset.

The remains were taken to Middleboro, where more extended services were held, and burial after in the family lot in that place.

Onset, Mass., April 24, 1896.

From the residence of his parents, 2722 South Park Avenue, Chicago, Ill., on the morning of April 13, at 7 A. M., GEO. LEWUEL WILEY, aged 26 years.

He was a loving and dutiful son, and will be mourned by a large circle of friends.

The funeral services were held on Wednesday afternoon, April 15, at 3 P. M., at his late residence, conducted conjointiv by Rev. Dr. Crane of the Trinity Methodist Church and Rev. Geo. V. Cordingley, the inspirational lecturer, poet and test medium, of the "Progressive Spiritual Church," this city.

city.

The service was most beautiful and impressive. The words of hope and trust in a future existence, as spoken by the Rev. Dr. Crane, constituted indeed a spiritual sermon. Followed by the Rev. Geo. V. Cordingley, who gave words of loving greeting from the arisen spirit to his immediate family and friends.

The family return their success thanks to all friends who

Tamily and Friends.

The family return their sincerest thanks to all friends who have helped to console them in their hour of trial.

WM. J. MASTERS.

From Haverhill, Mass., Monday, April 12, from heart failure, MRS. CARRIE M. FROST.

ure, MRS. CARRIE M. FROST.

She was a charter member of the Haverhill Spiritualist Association and a valued member of the choir. She was also a class leader in the Children's Lyceum.

The funeral, prior to the transfer of the remains to Belgrade, Maine, was attended on Wednesday afternoon by Rev. F. A. Wiggin, whose words were listened to by a large gathering of devoted friends. Mrs. Carrie E. S. Twing followed with interesting remarks.

E. P. H.

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?

From the Christian Register. THE CHILD VISION.

BY RACHEL B. MACMULLIN.

Sometimes when I 'm sitting alone, And my thoughts are wandering wide, I feel in my room a presence strange, And a child stands by my side.

The eyes are brown that look into mine, And the I air has a golden hue; But the face and form beside my knee Is a child that I never knew.

She touches my books and pictures, And filts in and out of the door, And dances in shadows and sunbeams That fall in long rays on the floor.

I often awaken at midnight
_From dreams that are vague and wild, To see by my bedside standing The form of this little child.

I fall asleep with the pressure Of her soft, tiny finger-lips; And a smile of peace and safety She leaves with her kiss on my lips.

I sometimes think the vision
Is a guardiau angel, mild,
For who could lead more kindly
Than the hand of a little child?

When the door is ready to open, And I hear the calling low, I think, when the latch is litted, The little child I shall know.

As a Little Child.

BY E. S. VARNEY.

In a poem I have read occur these words: "A little child shall lead them to a knowledge of the truth."

A grand fact is stated in these words. Aided by spirit-power, children have, as history will attest, become knowledge-bearers, imparters of truth. As a child, the gentle Jesus, in pression upon their plastic minds that will spired by the angel world, spoke "with a tongue of fire," confounding the wise men of his day, and from a spirit gifted boyhood he closest attention during its narration; he also developed a compassionate, loving, noble manhood. Aided by spirit power he performed marvelous cures, puzzling the doctors; but fortunately for him there was no medical monopoly law to interfere with his blessed work.

In the inception of our beautiful, our comforting Spiritualism, it was again a little child session. -guarded, impressed and guided by the angelworld-who unlocked and threw wide open heaven's pearly gates.

Mrs. Cora L. V. Richmond, when a child of The Children's Progressive Lyceum eleven, lectured upon questions taken from the audience, her answers being learned and profound. But it was not she who spoke, but a spirit who spoke through her medial organism.

This pure and sweet and high outpouring of the spirit that we see all about us is but the exercises and the various means taken to enfulfillment of the Nazarene's prophecy that greater things were to be done after him.

In the eighteenth chapter of Matthew occur | us forty-eight years ago. these words: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, . . . Whosoever of heaven who will be accorded by their continued existence, that they stood as if by a half-open door anxious for the progress of the world up to such a standard of them, and said, . . . Whosoever of need and demand that the truths newly opened and the progress of the world up to their experience would be accorded. ... shall humble himself as this little child, the same is greatest in the kingdom of heaven."

What did he mean? I think he meant just this—a child is innocent, teachable, unprejudiced; and if we would attain unto the highest altitude of our spiritual nature, we should place ourselves in that receptive condition that is ever ready to be taught. We should become imbued with the spirit of humility; not the humility of self-abasement, but that humility which moved the learned Sir Isaac Newton to declare that in comparison with the wide, boundless ocean of knowledge lying before him, what he had gleaned was but as a pebble on the beach.

Childhood is typical of purity, of truthfulness, of that singleness of motive, that sincerity of mind and heart uncorrupted by the selfish accretions of maturer life.

When is it that men revert to the scenes of their childhood? When the noblest that is in them is in the ascendant. Then it is that they voice the refrain:

"Backward, turn backward, O Time, in your flight, Make me a child again just for to night."

And so, in the onflowing current of our lives, broadening as doth a mighty river, may we, while garnering knowledge and wisdom, banish pride and arrogance, and in the teachable spirit of childhood go our way through

Not So Stupid After All.

A farmer had several horses and one donkey. The donkey was always the ring leader in any piece of mischief. Once the farmer fastened the horses in a field next to one where there was a fine crop of oats. The horses looked over into the next field, and wished they had some oats, but as they could not jump over the fence, the oats were safe.

But soon the farmer saw the horses galloping about, and trampling down his oats. He could not imagine how they had getten in; he supposed some mischievous boy had been playing a trick on him. He drove them out, and shut the gate. But the same thing happened three times. Then he decided to catch the tricky person, whoever he might be.

So early one morning he went out and watched. Imagine his surprise when he saw the donkey walk up to the gate, and pull out the pin, while the horses stood looking on,

ready to trotin as soon as the gate swung open.
"Well," said Norman, "I always thought
donkeys were stupid, but I do n't see anything
stupid about that little fellow."—Christian Ob-

How to Furl an Umbrella.

Almost every one knows there is a right way to wrap an umbrella, although it would seem that few know what that way is. A maker of umbrellas is reported in the New York Herald as saying this in regard to the matter:

Take the handle of the umbrella in the right hand, holding the ends of the frame between the thumb and first finger. With the left hand pull out the flaps of the silk and fold each one separately and carefully about the rod, smoothing out the end nearest the handle with the thumb of the right hand. When the flaps have been tightly folded about the rod, fasten the clasp. Then, still holding the handle of the umbrella in the right hand, clasp the left hand tightly about the ferule and twist it around the folded umbrella, with each twist bringing the left hand nearer the right. When the left hand reaches the clasp, hold it still, and with the other hand pull the end of each flap until it becomes smooth. Repeat the twisting and

pulling process until the umbrella is wrapped tightly and neatly. It may at first take some time to give a neat appearance to the umbrella, but in this as in all else "practice makes perfect," and before long it becomes easy. Umbrellas with steel rods will, of course, furl more neatly than those without.

Boston Spiritual Lyceum.

April 19, at the usual hour, this Lyceum convened in Berkeley Hall.

After the opening exercises and intermission for the Leaders to discuss the question 'How can we Distinguish between Right and Wrong?" with their pupils, Conductor Hatch called upon them for their answers: these developed such a unity of opinion that it would be unjust to give the text of any particular one's remarks, but deserving of special mention were the responses given by George Simpson, Miss Maud Beckwith and Master Charlie Hatch, the consensus of opinion being that while this matter of distinguishing be tween right and wrong was very properly left to a special faculty of the human mind, called conscience, this "still, small voice within" was so susceptible to training and education that it migh well be called man's progressive discovery or realization of the divine princi-

ples of justice and mercy.

Mr. Alonzo Danforth read a selection from the writings of that dauntless friend of intellectual liberty. Col. Robert G. Ingersoll, to the effect that "right was that which brought the greatest and most enduring happiness to the largest number; and wrong is its opposite."

The topic for the little ones was "It is Better to do Right than it is to do Wrong," and ex ellert responses were given by Winnie Ire land, Johnnie Ormsbee, Ralph Ransom and Ansel Haynes, showing that the efforts of their Leader, Miss Cora Pratt (her co-worker, Mrs. S. A. Frost, being absent) had produced an im-

ever encourage them to do right.

The Instructor, Dr. Root, had an interesting story, illustrative of this lesson, and held their read a poem, and gave a brief but very in structive discourse upon the lesson for the older ones; Miss Maud Beckwith and Little Maud Armstrong gave recitations; Miss Gertrude Laidlaw sang: Mr. Danforth read selec-tions on "Patriotism," and general remarks by the Assistant Conductor, Mr. A. R. Waitt, Mr. J. C. Hiller and Madam Haven closed, in

Subject for May 3, "Immortality." A. CLARENCE ARMSTRONG, Clerk.

No. 1, Conducted its session, as usual, in Red Men's Hall, 514 Tremont street, Sunday, April 19.

The question for discussion and consideration was a continuation of the Anniversary large the plane of thought and unfoldment of the soul by the new revelation which came to

It seemed that the spirit-world had been so long waiting for an opportunity to prove conopened up to their experience would be accepted, and when the time came for this grand proclamation of "Peace on earth, good-will to men!" there seemed to be one burst of expression that had for its primary object emancipation from the former teachings of the slumbering of the soul and the resurrection of the physical body. It has been so long since these old ideas were exploded, that it seems

hardly necessary to give them reference. The next step of progress was that of the intelligent communion, proving that memory, love, reason, capacity for study and thought were quickened rather than otherwise by the

This developed trance mediumship, and its results have been tremendous to humanity Through this means and the inspiration from the spirit-world we have been taught how to live for the highest expression of the spirits within us. We have received, and are con-stantly having unfolded to us, inventions and scientific demonstrations in so many different directions, not the least of which is the complete revolution in medical treatment which has been wrought through clairvoyance. Let us learn the lesson which the spirits teach, and ever reach out for the purest and best which the angel-world can extend to our prayerful

aspiration.
There was a touching song by Little Eddie, a fine poem by Mrs. Dr. Wildes, a piano solo by Mr. Walter Hayes, and remarks by Mrs. Butler. Charles T. Wood, Conductor.

Worcester, Mass.

The Worcester Children's Progressive Lyceum held an interesting session April 19, notwithstanding the threatening clouds which promised rain.

One feature, and a very cheering one for us, was the attendance of Sister May S. Pepper, (who spoke for the Association afternoon and evening,) giving earnest words in behalf of the Lyceum work.

Another pleasing event was the presence of Bro. Frost, representing an English Lyceum at Lancashire, England. He also made inter esting remarks; told how earnest our English brethren are in the work; how his Lyceum had an attendance of two hundred and fifty, and its sessions occupied over two hours, commencing at 9 A.M. What a reproach to America!

Willie Barlow read, Hattie Smith gave a piano solo, Bertie Clapp recited, E. H. Hammond read selections from Ingersoll's sermon deliv-ered at Chicago, and we listened to earnest re-marks from visiting brethren from Clinton. These kind words cheer us in the work, even

The hall at evening was crowded by those seeking "tests." Let me ask, Where does the next generation expect to get them if you continue to send your children to secular Sunday Schools? What answer will you give the spirit-world when they ask, "Were the truths we gave freely to you given as freely to your off-spring?" Yours for the Lyceum Cause, FRED. L. HILDRETH, Conductor.

> To bear another's weakness, To soothe another's pain;
> To cheer the heart repentant,
> And to lorgive again; To commune with the thoughtful,
> To guide the young and gay,
> To profit all in s. ason—

This is my work to-day. —The St. Louis Observer. Charade.

I am composed of three syllables. My first is suggestive of separation, My second of skill, experience, wisdom,

My third is used in surgery.

My whole is found in hovel, cottage and salace.

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Late April Magazines.

THE REVIEW OF REVIEWS for the current month opens with a fine paper (the most complete account yet published of the Cuban situation) on "Our Cuban Neighbors and their Struggle for Liberty," by Murat Halstead, with many new illustrations. "The Pending Campaigns in Abyssinia and the Soudan" are described by the Editor in the "Progress of the World," (together with various other foreign and home topics) and illustrated with a map and a large number of portraits and pictures; "Murat Halstead, Journalist," an interesting sketch contributed by Albert Shaw; "An American Heroine in the Heart of Armenia"; "Dr. Grace Kimball and her Relief Work at Van," written by Elizabeth B. Thelberg, M.D., also appended a Report by Dr. Grace Kimball on the Van Industrial Bureau and Village Relief Work"; "Shall we Save the Poe Cottage?" Letters from American Authors and admiters of Poe's literary genius.

There are also foreign and American magazine reviews, book notices, indexes, and careful digests of the "Leading Articles of the Month" in the great reviews and periodicals of the world. The Review of Reviews Co., 13 Astor Place, New York.

THE MAGAZINE OF ART.—The important articles in this number are "Mr. Humphrey Roberts's Collection; the Water-Color Drawings," by F. G. Stephens (with eight illustrations): "The Pipe-Bearer," by J. F. Lewis, R. A.; "Corfe Castle," by J. M. W. Turner, R. A.; "On the French Coast," by R. P. Bonington; 'The Blue Lights," by Alfred W. Hunt; "The Delectable Mountains," by Albert Goodwin (engraved by J. M. Johnston); "Richmond," by David Cox; "Sunday Morning," by George Clausen, and "The Frugal Meal," by Josef Israels; "Some Rivers of Lakeland," by E. Rimbault Dibdin (with six illustrations by A. F. Muckley): "The River Cocker at Kirkgate, Lowes Water," "The River Cocker, flowing from Crummock Lake," "The River Derwent, Crosthwaite Bridge," "The River Lisa, Sillerthwaite," "The River Greta, between Keswick and Threlkeld Newby Bridge, Leven," and "River Derwent, Keswick in Mid-distance"; and "The Late Lord Leighton, P. R. A.," by M. H. Spielman, with twenty two illustrations of Lord Leighton's art. The Cassell Publishing Co., 31 East 17th street (Union Square), New York.

THE LADIES' HOME JOURNAL for the current month opens with a pleasing paper on "Louisa May Alcott's Letters to Five Girls" (written by her twenty-four years ago, now edited and printed for the first time) by Edward W. Bok; "Consider the Lilies" is an educational article (with beautiful illustrations from photographs) on that lovely flower; "A Change of Heart" is a pathetic little story by Sarah Orne Jewett; under "Neighborhood Types" Mary E. Wilkins writes of Amanda Todd, the friend of cats: "A Village Improvement Society" is discussed by John Gilmer Speed; under "The Personal Side of Washington," General A. W. Greeley, U.S.A., writes of Washington's domestic and religious life; "The Art of Doing Without" is a common-sense paper by Christine Terhune Herrick; Chapters 9, 10 and 11 are contributed of the serial, "The Violet," by Julia Magruder (drawings by Charles Dana Gibson); Part III. of "From a Girl's Standpoint" is given by Lilian Bell, in which she discusses "The Philosophy of Clothes"; Hon. Benjamin Harrison, Rev. Charles H. Parkhurst, Ruth Ashmore, Laura Douglass, Emma M. Hooper, Isabel A. Mallon and others combine to make a very flue number. The Curtis Publishing Co., Philadelphia.

THE ARENA - This number is remarkably attractive and suggestive. Among the important papers are, notably, in Occultism and Psychical Research: Man in his Relation to the Solar System," (L) by J. Heber Smith, M. D.; "Telepathy," by Charles B. Newcomb; Social, Political and Economic Problems: "Government by Brewery," by President George A. Gates; "Limitation as a Remedy," by Prof. John Clark Ridpath, LL. D.; "The Telegraph Monopoly," (IV.) by Prof. Frank Parsons; "Planetary Freebooting and World Politics," by Richard J. Hinton. There are interesting installments of the serials." The Valley Path," by Will Allen Dromgoole, and "Between Two Worlds," by Mrs. Calvin Kryger Relfsnider. Book Reviews, as usual, are well cared for. The Arena Publishing Company, Pierce Bullding, Copley Square, Bos-

HEALTH AT HOME for April, May and June, combined in one number, is full of interesting articles on all subjects which will contribute to health at home. T. A. Bland, Manager, 701 Tremont street, Boston,

RECEIVED: The Bond Record, a journal of economics. The Bond Record Publishing Company, 20 Nassau street, New York. International Journal of Ethics, 1305 Arch street, Philadelphia. Chatterbox, Estes & Lauriat, Boston. The Humanitarian, Brentano's, 31 Union Square, New York. The Quiver, the Cas. sell Publishing Co., 31 East 17th street (Union Square), New York. The Lyceum Banner, printed for the publisher by J. D. Todd, Sans Printing Works, Sunderland, Eng.

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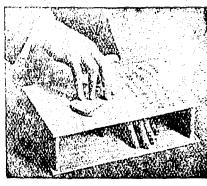
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Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under §5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Pight.

BOSTON, SATURDAY, MAY 2, 1896. ISSUED EVERY THURSDAY MORNING FOR THE WEEK

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.] PUBLICATION OFFICE AND BOOKSTORE

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

Two Dollars Per Year.

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

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

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

The Soul's Immortality.

The Easter issue of The Independent gave up a large part of its space to the immortality of the soul in a number of articles contributed to that particular issue. Both the theological and the scientific schools were represented in them. There were on the one side eminent clergymen, doctors of divinity, and theological professors, who treated the subject from the standpoint of theology or faith; and there were on the other men of science, who discussed it in the light of reason only, apply ing methods that are appropriate when the physical demonstration of immortality is possible. Prof. Cope, the distinguished paleontologist, contributed a paper of the latter description, beginning with the assertion that "as an inference derived from observation and experiment, the doctrine of immortality has no standing." He says "there is no conclusive eviafter a long toying with the subject, he concludes with the statement that "the question off. I am an autographic medium, and reof immortality is an open one, and he who considers it closed is as unscientific as the person

who believes it on insufficient evidence." Taking for granted what he says at first, "there is no conclusive evidence of the truth of the doctrine;" therefore, whoever puts his belief in it is unscientific. It cannot be denied that it is unscientific to believe in the immortality of the soul. Science rests all its claims on practical demonstration. It is consequently opposed to religious faith. Immortality would not be a doctrine of religious faith if it were demonstrable by science. Science is opposed to religious faith, as said before. Hence all religious believers are unscientific to the extent of their belief. No faith is needed in regard to things that are seen and known. These are matters that are demonstrable, but where they are not seen and not known, and cannot be seen and known, there faith is a necessity. So that, where there is a chance of scientific evidence, there is no need of faith nor any room for it.

Hence the speculations of Prof. Cope in The Independent were without special point or meaning. They have no importance whatever as connecting science with faith, for the two that THE BANNER goes to press on Tuesday are essentially separate. The comments of the New York Sun are specially pertinent: intended sessions on Wednesday and Thurs-Why, it asks, should a religious paper give day-except in cases of most immediate proxprominence to the discussion of a question of limity to Boston, will be of no advantage to theology by men of science? The doctrine of them, and are not inserted by us.

the immortality of the soul rests solely on faith, says The Sun; it is not possible to find any merely scientific ground for it to stand

Then why not come and learn of the positive teachings of Spiritualism, we would say? They are knowledge, and not faith. And where clear knowledge is, there cannot be clouded supersti-

To Investigators.

Year by year the spiritual phenomena are produced through the mediums, and proffered for the unprejudiced examination of the children of earth; and year by year it becomes necessary to reiterate the same advice, as different classes of people draw nigh the subject in an inquiring frame of mind. People usually have but very vague conceptions of the circumstances surrounding the spiritual states existing in the investigator and the medium alike, which rule like "little kings" the whole matter of modern spirit communion—and to which the thoughtful in years gone have agreed to attach the name of "conditions," In the first place it must be borne in mind that mediums are uniformly very sensitive persons, who instinctively are impressed by a doubter, and who require the greatest harmony before and at the time of entrancement, in order that the best results may be gained, and the spirit intelligence manifesting may be able to fully control the organism of the medial instrument. A person whose mind is at the time of a séance overweighted with material projects, and the harassing demands of earthly business, must naturally and inevitably find him (or her) self at disadvantage in comparison with one who draws near a medium in a harmonious, noncaviling frame of thought. If spirit mediums are approached in the proper manner, their faithful, unseen guides will work earnestly to give the fullest demonstration of their powers which may be possible at the time-and those investigators who do not do so must honestly lay the blame largely to themselves if failure of satisfaction is encountered.

Oh!

It is refreshing to now and then meet with a bigot who does not remember he belongs to a bygone age, but mouths his fulminations without stint against all that seeks to increase knowledge and throw mere faith into a state of "innocuous desuetude." The latest of this ilk whom we have encountered is an anonymous scribe in a Boston daily, who, after declaring as with a sense of unquestioned authority that "immediately after creation" (as to the time of which he discreetly admits "the sacred text is silent") "revealed truth was spoken, not written." He then goes into a series of unsupported statements of his own regarding science and its influence upon men as considered Bible-ward, and then, desiring rather to confound than to convince, evidently ends up with a crack of the awful whip, which used of old to awaken mortal fear, but will in this age be provocative only of human cachinnation:

"Before the world in general takes to the theories of Darwin, Huxley, Spencer and Bain, will dawn that day foretold by the prophet Joel. 'A day of darkness and of gloominess; a day of clouds and whirlwinds. Before the face thereof a devouring fire, and behind it a burning fiame. The earth hath trembled, the heavens moved; the sun and moon are darkened, and the start have withdrawn their shining." the stars have withdrawn their shining."

Doctors' Laws and the U.S. Con-

Prof. Alexander Wilder (who has on our second page a pleasant word regarding "A National Flower") writes, regarding the present proscriptive medical laws of the nation, and their animus:

"The State Board of Medical Examiners of New Jersey is disgruntled because their certificates are not accepted in New York. Some day there may come a general outburst over this. The Federal Constitution requires every State in the Union to accept judicial proceedings of every other State, and prohibits legislation to invalidate the rights of citizens of other States. It was also supposed that the issue of the Civil War had utterly annihilated the doctrine of State Rights. Yet by the medical laws a man may be a legal physician in one State and a medical interloper in another and the principle of State Rights, under the overstrained pretext of police power, is exalted supreme above the Federal Constitution. How

Reception to Mr. Savage.

New York dispatches to the daily press for April 24, set forth that the Unitarian Club there tendered, on the evening of that date, a reception and banquet to the Rev. Minot J. Savage (late of Unity church, Boston), and recently named coadjutor to the Rev. Robert S. Collver of the Church of the Messiah of New

A hundred and fifty guests were present. The Hon. John A. Taylor of Brooklyn presided. Various congratulatory speeches were made, and Mr. Savage feelingly expressed a sense of the importance of the work in his new field. Rev. J. W. Chadwick, Rev. M. H. C. Wright, Rev. D. H. Green, Rev. C. H. Eaton, Rev. S. H. Camp, Hon. D. B. Eaton and Rev. D. W. Moorehouse were among the felicitous orators of the occasion.

W. D. Wells, J. P., of Rockdale, Tex., writes us under date of April 14, 1896:

"About two years ago there was killed at this ceived a communication to day from the spiritworld that his name was George Barnes; that he was from Boston; that his father's name was RICHARD; and when I asked him mentally what he had on his person when he left the earth-plane, he answered: 'Picture of baby'; and this, among other things, I took from his person, and still have in my pos-

This spirit, GEORGE BARNES, clings to me so persistently that I feel that this letter should be written. Can any one give me more light concerning this case?"

THE BANNER each week contains the announcement, under its editorial head, that no attention is paid to anonymous communications. If correspondents who send us notices, movements, etc., of this character fail to see them in print, they will understand the cause. We feel specially to mention this the present week, as a matter of personal inquiry reaches us which the writer wishes embodied in the movements-but gives no hint of his or her name!

Secretaries who forward announcements of meetings to this office will please remember of each week, and that notices sent covering

One Cent Letter Postage. According to the Postmaster General's re-

port for 1800, one cent letter postage would still pay a clear profit of one hundred and thirty-seven per cent. to the government. One cent letter postage means a direct saving to every letter-writer in the country. Those who now expend \$1000 in a year will save \$500. Those who expend but \$100 in a year will directly save \$50. There are business firms that expend from \$10,000 to \$38,000 a year for letter postage. It will be seen that this is a matter of considerable necuniary interest, and therefore is deserving of every one's consideration. The endorsement of the reduction of the present rate to a one cent rate is made all over the country. The opinion of about two thousand publishers of daily newspapers is found to be unanimous, or very nearly so, in favor of One Cent Letter Postage. The best way to help along this project is to write to Hon. E. F. Loud, the Chairman of the Committee on Post Office and Post Roads, Washington, D. C., and urge the passage of the One Cent Letter Postage Bill.

The French capital (and almost the entire nation for that matter), if the dispatches are to be believed, is now completely carried away by the prophetic performances of a young lady of the middle class named Mile. Henriette Couedon, who is twenty four years old, and resides with her parents at No. 40 Rue Paradis (or Paradise street), Paris. Some of the grandest personages, also the little million, throng her tions, or the path of futurity laid out for common people.

So much finds its way into the public prints on these occult matters which proves to be unreliable afterward, that it is hardly safe to comment thereon, but on the "face of the returns" it would seem that this young miss is a medium, acting as mediums generally do under "the fierce white light" which beats upon them—though in this particular case the spirit guide is not so modest as many, and tickles the theological pride by claiming to be the Angel Gabriel, and that he has a great work to accomplish on earth through Miss C.

The God-in the Constitution-ers are redivivus, and are pressing upon the attention of the Washington law-makers a measure wherein Christ being left out, a recognition of "God and his Providence" is to be injected into the United States system-à la the bacteria killers of modern "regular" medical science. We shall print the full text of the newly-projected measure next week.

Let every patron of THE BANNER carefully peruse the truly classic poem on "THE SHADOW LANDS OF LONG AGO," which Edith Willis Linn-the talented daughter of Dr. F. L. H. Willis-contributes this week to our columns. No middle aged person (at least) can read it without a memory-tug at the heart!

Mrs. Ella Z. Dalton, Astrologer, formerly of No. 7, has removed to Room No. 6, 81 Bosworth street, Roston, (formerly occupied by Prof. Karl Anderson)—the step into larger quarters having been necessitated by the rapid increase of her successful business.

W. J. Colville has on our sixth page a fine letter concerning the advance of Spiritualism, Woman Suffrage and general reform now going on in California.

The Woman's Progressive Union and ADVANCE SPIRITUAL CONFERENCE of Brooklyn, N. Y., have received charters from the National Spiritualists' Association.

lin, Sec'y of First Spiritualist Church, Chicago, Ill., but too late for publication this week. It will be printed in next issue.

A letter has been received from C. Cat-

Read what Prof. Alexander Wilder so aptly says of "A National Flower," on our second page.

Decease of a Pioneer.

JERRY WILCOX, father of Marshall O. Wilcox (Banner of Light Building, Boston), passed to spirit-life April 17, 1896, at Farmington, Ct. He was born at Canton, Ct., Feb. 7, 1805. He was one of the first Spiritualists known in that section (dating back in time to the Rochester rappings), and was to the day of his decease a firm disciple of the New Dispensation. He was a subscriber to and reader of the BAN-NER OF LIGHT from its first number: and preserved his file intact to the time of his death. THE BANNER has received several visits from him personally at its office in past years.

He was evidently glitted with high medial powers, but circumstances were such that he did not utilize them to any great extent. At one time when a son of his was seriously ill, and had been given up by the regular" local physician, Mr. Wilcox, through spirit guidance, was led to write prescriptions for his relief: he fought the disease (changing the treatment every day) in harmony with the impressions he received from beyond, and saved the boy, notwithstanding the direful forebodings of his family, and the gruesome

head-shakings of his neighbors. At nearly the same time he received a writing from the spirits, that he was to lecture on a certain day and hour at the neighboring school-house-and notice was given out accordingly. He repaired to the place, and although in his normal condition he was not a public speaker in the smallest sense of the word, he delivered fine lecture, improvised a poem, and closed with singing-a something which he was totally unable to

do when not under influence. Mr. Wilcox was during his long life a great Bible student, and a skillful debater thereon with visiting clergymen; he was liberal in his views of all matters affecting humanity; was sturdly honest and independent, and was universally respected by his towns-

people, Christian and otherwise. The funeral exercises were held at Farmington, Ct., on Sunday, April 19, and the interment was in the

N. Frank White,

cemetery at his old home-Canton, Ct.

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

THE BANNER gives, as an earnest in this good work, the sum of \$5, and a friend sends \$1.

Prof. James Bryce, M. P., will contribute to The Century for May an article in which he corrects the general impression that South Africa has little natural beauty. Portions of the highlands he compares to Switzerland and the White Mountains, and he says that one can never tire of the charm and variety of color in the landscape.

"What kind of sassages is them?" queried an old lady of the young man of literature and peanuts, as he passed through the train selling bananas.

Truth and Health, Sariours.

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

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

E. WHIPPLE.

3121 K street, San Diego, Cal.

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

Miss Alcott on Immortality.—An interesting feature of the Ladies' Home Journal for April is a series of hitherto unpublished letters from Louisa M. Alcott to "five little girls" residing in Pennsylvania. In these epistles the author of "Little Women" takes her young correspondents into her closest confi-dence, and writes them of her work, her remuneration, her daily life and cares, of the influences that directed her to literature, of her spiritual belief and faith, her views upon immortality, with passing reference to Spiritualism and kindred topics. They begin in 1873 and continue at intervals until a short time preceding her death. One epistle is of singular interest, as it presents her views upon the immortality of the soul. Upon this sub ject she writes: "I think immortality is the passing of a soul

I think immortality is the passing of a soul through many lives or experiences, and such as are truly lived, used and learned, help on to the next, each growing richer, happier, higher, carrying with it only the real memories of what has gone before. If in my present life I love one person truly, no matter who it is, I believe that we meet somewhere again, though where or how I don't know or care, for genuine love is immortal. So are real wisdom, virtue, heroism, etc., and these noble attributes lift humble lives into the next experience, and prepare them to go on with greater power and happiness. I seem to remember former states before this, and feel that in them I have learned some of the lessons that have them I have learned some of the lessons that have never been mine here, and in my next step I hope to leave behind many of the trials that I have struggled to bear here, and begin to find lightened as I go on. This accounts for the genius and the great virtue some show here. They have done well in many phases of this great school, and bring into our class the virtue or the gifts that make them great and good. We do n't remember the lesser things, they slip away as childish trifies, and we carry on only the real experiences. Some are born sad, some bad, some feeble mentally and morally, I mean—and all their life here is an effort to get rid of this shadow of grief, sin, weakness in the life before. Others come, as Shakspeare, Milton, Emerson, etc., bringing their lovely reward with them, and pass on, leaving us the better for their lives. This is my idea of immortality—an endless life of helpful change, with the instinct, the longing to rise, to learn, to love, to get nearer the source of all good, and go on from the lowest plane to the highest, rejoicing more and more as we climb into the clearer light, the purer air, the happier life which must exist."

Seeing Through a Man.-New York dispatches of a recent date allege that Nicola Tesla has by experiments seen directly through a human body. He did this with the aid of a luminous screen, somewhat on the principle of Edison's fluoroscope. In the fluoroscope Edison used tungstate of calcium crystals only; in his luminous screen Tesla used Clusi crystals, with two spheres, as barium platinum cyanide. The man through whom Tesla looked was placed between the luminous screen and the vacuum tube. Tesla says that when he looked at the screen it made the man's body luminous, so that he distinctly saw his backbone and all the details of his skeleton. A metal plate placed on the man's back, and a coin, were also, he says, revealed. This screen, he says, fluoroscopes at a distance of twelve feet from the rays. Mr. Tesla says these remarkable effects were produced by Roentgen rays, and contracting them in a fun-

nel. From London sources we learn that the British Medical Journal publishes some important advances that have been made in the application of the new photographic process to diseases of the throat. It appears that the cryptoscope is likely to afford much assistance to laryngology in discovering the whereabouts of foreign bodies lodged in the air passages. It is now possible to see right through the throat, and at the same time watch the passage of an instrument intended to seize an offending particle.

Now that the "regulars" are able to see a material thing-an instrument-to take in their hands, they are overjoyed at the prospect but while clairvoyance for years has given them the same opportunity of sight (and does now), they scorn to receive its spiritual and unseen aid, or even to acknowledge its existence.

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 reënacted 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 FrenchClown, Swiss, Medley of Solo Dances, Charity Girls, Harvest, Lilliputian Policemen and Nurse-Maids, etc.; also the "Niela Ballet"—an original ballet, first time aver attempted by children—introducing twen ever attempted by children—introducing twenty little girls.
Solo dances by well-known and popular fa-

vorites. Musical selections by Miss Louise Horner, Boston's favorite soprano. A superb orchestra will be present; and beautiful calcium 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.

Have You Eaten Too Much? Take Horsford's Acid Phosphate.

People impose on the stomach sometimes giving it more than it can do. Horsford's helps to digest the food, and puts the stomach into a strong and healthy condition.



Mrs. Carrie E. S. Twing.

We are informed that Mrs. Twing's engagement in Malden for April has been of great benefit to the local Spiritualists there, and that they are unanimous in their praise of herself and her work. The following endorsement reaches us from the Secretary, "S. E. W.":

reaches us from the Secretary, "S. E. W.":

Mrs. Carrie E. S. Twing has just ended her engagement for the present in Malden. During her stay there has been a decided revival in Spiritualism. Her lectures have been of the kind that reached the hearts of the people. The pure philosophy she has given has found its way among some of the members of the different churches, and they have thrown away their prejudices and attended her meetings.

At the close of her lecture Sunday evening, April 26, a unanimous vote of thanks was tendered her by the audience. Her lectures and tests have been most

a unanimous vote of thanks was tendered her by the audience. Her lectures and tests have been most thoroughly appreciated—her readings being clear-cut and practical illustrations of spirit-power. We congratulate the Society of COLUMBUS, O.—where she goes from here to fill an engagement—upon liaving secured one so eminently fitted to proclaim the pure gospel of Spiritualism.

Next Sunday Mrs. E. Clark Kimball will occupy our platform.

The Massachusetts State Association of Spiritualists

Will hold its Quarterly Convention Thursday, April 30, 1896, in Cates Hall, 79 Washington street, Salem, Mass., morning, afternoon and

evening.

The following speakers, mediums and singers have promised to be present:

nave promised to be present:
Dr. George A. Fuller (President of the M. S. A.); Mr. F. A. Wiggin (Vice President do.); Mr. Moses Hull; Mrs. Mattie E. Hull; Mrs. Alice Waterhouse; Mrs. Carrie F. Loring (Vice President of the M. S. A.); Mrs. Hattie C. Mason; Mrs. Ida P. A. Whitlock; Mrs. Fay; Miss. Amanda Bailer; Mr. L. B. Hotel, Sr. Mrs. Amanda Bailey; Mr. J B. Hatch, Sr.; Mrs. Annie S. Hall; Mrs. Nettie Holt Harding; Theodore F. Price; Mrs. Hannah A. Baker, Marblehead; Mrs. N. J. Willis, Cambridgeport; Mrs. Pettengill, Malden; Mrs. Grace Cobb Crawford (contralto); Mrs. Marie Foster (soprano); Master Charlie Hatch (violinist); Master Willis Shelden (alexationist), Miss Florgia Lib Willie Sheldon (elocutionist); Miss Flossie Libby, recitations; Miss Alice Thorner, 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, WM. A. Peterson. J. Browne Hatch, Jr., Carrie L. Hatch, Sec'y, Committee of Arrangements.

Materialization.

To the Editor of the Banner of Light:

The recent scientific discoveries, especially in the direction of magnetic vibrations and the penetration of substances heretofore regarded as practically solid matter, revives an interest in all the phases of physical phenomena produced under what is claimed as spirit-power; and there are to-day, notwithstanding the opposition which has been set up against the theory, thousands of people anxiously waiting to test the accuracy of the statement that the departed from their tenements of clay in which we have known them as our fellow-men and women, can and do, under given conditions, assume a materialized form, and show themselves to us, appealing to our five senses

The growth in intelligent communion between the two spheres, and the knowledge which has been transmitted to mortals from the higher realms, seems a guarantee that with an earnest, undaunted applica-tion of principles as they are revealed to us, the coop-eration of the scientific minds of our risen friends will soon produce marvels of development along this line, and that the older Spiritualists will themselves be astonished at the result. There would be no greater impossibility that we should eventually behold the faces and forms of our spirit-friends with our natural eyes, than that we receive their intelligent messages through another material organism, or automatically

transcribed by our own hand.

To conduct these investigations under such condi-To conduct these investigations under such conditions that the investigator has assurance that he is not deceived either by the actual transactions which his human senses judge, or by any hypnotic influence which may be exercised over him, seems to be the desire and the necessity—and for which there are hundreds of anxious inquirers waiting.

Mrs. Carrie M. Sawyer, who is well known to many of The Banner readers, has made arrangements with Mr. and Mrs. Chas. T. Wood, whose room is at 178A Tremont street, to conduct a series of such seances, where ample opportunity exists for examina-

ances, where ample opportunity exists for examina-tion of room and cabinet, and where those interested in candid research for the highest and purest truth which our science teaches, can witness such manifes-tations as can be produced each Friday evening. The first reception of the series was held on Sunday evening, April 19, to a party of about twenty, and as the cabinet had not then been erected, the medium

was seated under a black cambric canopy, curtained off from the rest of the room hastily, and although the conditions were not such as are usually required, the results were certainly very wonderful. A piece of court-plaster was at first placed firmly

over the month of the medium by a physician present, but almost instantly a clear voice, the words distinctly articulated, and purporting to be that of her control "Maude," issued forth from the cabinet, greeting the assembly, and bespeaking success for the enterprise which had been inaugurated.

After the conversation had concluded, the medium

came forth, and the court-plaster was removed by ap-plication of a wet_cloth_to it, when she again retired to the canopy, and was fastened to the rung of a rocking-chair by a very strong leather strap placed around her neck so tightly as to be uncomfortable, and having a hole in each end, through which a spring padlock was inserted and clasped, and a postage stamp placed over the kend of placed over the keyhole.

The writer of this article held the key, and knows

The writer of this article held the key, and knows the stamp was intact at the close of the séance.

While the medium was in that position, there were forms issuing from the cabinet of various sizes and appearance, sometimes two at once, from separate portions of the canopy, and some of them very luminous, to greet friends in the audience.

The concluding phase of the phenomena was the admission of different visitors separately; a slate was placed in the lap of the sitter, and his or her hands upon the head of the medium, who grasped one of the arms of the sitter with each of her hands, and, while in this position, the slates were written upon, and hands of different sizes stroked and patted the face and head.

Let those who doubt the possibility of such produc-

tions investigate and experience for themselves.

Married.

About sixty of the friends and relatives attended the wedding of Walter L. Spaniding and Mrs. Della Harger, at the residence of O. E. Spaulding, on Michigan avenue east, last evening. It was a very pleasant and informal affair. . . . Mrs. A. E. Sheets, in a peculiarly beautiful and impressive manner, conducted the services. . . . Mr. and Mrs. Spaulding will spend a few days with friends in Battle Creek, and then return to their home in this city.—Lansing (Mich.) Journal, April 9. Bogsom Spiritum! Tomple, at Berkeley Hall, Odd Yel-yw Bullding, a Berkeley street.—Bundays at 10% A. M. and H. P. M. Speaker for May, Moses Hull. win H. Banks, feeldent; J. B. Hatch, Jr., Secretary, 14 Sydney street, ayin Hill.

greenen; J. B. Hatch, Jr., Secretary, 14 Sydaey street, Sayin Hill.

The Helping Hand Society meets Wednesdays in Gould Rall; Boylston Place. Business meeting at 3; supper at 6; social in the evening. Mrs. C. P. Pratt. President.

Boston Spiritual Lycsum at Berkeley Hall. 4 Berkeley street; every Sunday afternoon at 15 sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor, Albion R. Waltt, Clerk.

First Spiritual Temple, Exeter and Newbury Streets.—Spiritual Fraternity Society Sundays, meetings for children and investigators at 11 A. M. Lectures at 2% and 1% F. M. Speaker for May Lyman C. Howe. Wedness by evenings, at 1%, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Secty.

Vaternam Smithtenstate Temples.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston

Children's Progressive Lyccum meets every Sunday morning in Red Men's Hall, 614 Tremont street, at 10%, All welcome. Charles T. Wood, Conductor.

The Ladies' Lyccum Union meets every Wednesday. Business meeting at 4 p. M. Supper at 6. Entertainment in the syening. Mrs. M. A. Brown, President.

First Spiritualist Ladies' Aid Society, 241 Tremont street, meets every Friday. Business meeting at 4 P.M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P.M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Eagle Hall, 616 Washington Street.—Sundays at il A. M., 2% and 7% P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Elysian Hall, 880 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; Tuesday at 2½ and 7½ P.M.; Tuesday at 2½ and 7½ P.M.; Thursday at 7½, Friday at 2½, and Saturday 7½ P.M. W. L. Lathrop, Conductor.

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

Harmony Hall, 724 Washington Street, one Fight.—Sundaysat 11 a.m., 24 and 7½ P. m. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street,) ~ednesdays and Saturdays, 8 P. m., Fridays, 8 P. m. Seating especity, 100 persons. S. H. Nelke, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 6% every night. Mrs. M. A. Brown, President.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2½ and 7½: Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President. Allerton Hall, 1284 Washington Street.—The United Spiritualists of America (incorporated) hold meetings sundays, at 11 A.M., 2½ and 7½ P. M., and Tuesday at 3 and 7½ P. M. Dr. George E. Dillingham, President.

Hiswatha Hail, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2% and 7% P. M., Thursdays 2% and 7% P. M., conference meeting (seats free).

The Home Bostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

Chelsea.—Spiritual meetings every Sunday evening at 1½ at 206 Broadway. Mr. Geo. F. Slight, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings. Our directory of Boston meetings will, however, be contin-ued as herectore. The reports of any service sin Boston that fail to reach this office on Monday will not appear in The Banner of that week.

Boston Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr., Sec'y, writes: This being the last Sunday of F. A. Wiggin's engagement, it was the largest morning audience we have had during his stay with us.

Long before the time for opening the meeting the ushers were obliged to open the doors of the annex to allow the people room to stand.

Mr. Wiggin must feel proud of his success in Boston, and to know that he has had the largest assemblages of any month during this season.

Not only have his audiences been large, but they have been appreciative, giving him their best attention, showing that they did not come for tests only, for in the morning Mr. Wiggin gives most of the time to his address. In the evening most of the time has

to his address. In the evening most of the time has been given to tests or readings.

The services opened this morning with a duet by Mesdames Foster and Crawford, at the close of which President Banks introduced that ever popular medium and lecturer, Mrs. Ida P. A. Whitlock, who rendered a soulful invocation. After another duet by Mesdames Foster and Crawford, President Banks presented Mr. F. A. Wiggin, who proceeded to give the most able address of his engagement, a synopsis of which is presented below.* presented below. In the evening every inch of available standing room

was taken, and many were refunded their money, as they could not even get a place where they could see

The Board of Directors, with friends, were obliged to take seats upon the platform. Mr. Wiggin gave another grand seauce, and many spoke words of regret to the writer that this was the last Sunday of Mr. Wiggin's engagement this season.

I will say to the friends of Mr. Wiggin that he has been engaged for the month of May, 1897, and he will be pleased to see all his old friends and many new

Little need be said of our speaker for next month. The readers of THE BANNER are aware that it will be Rev. Moses Hull, the celebrated biblical lecturer. During the season Mr. Hull has given some grand truths of Spiritualism, and many lessons have been taught; the Boston Spiritual Temple is fortunate

to have this grand lecturer to close the season.

Mr. Hull has just filled a very successful engagement in Philadelphia, Pa., and will return to the Hub

with new honors.

Let the Spiritualists of Boston and New England give him a grand reception on next Sunday morning in Berkeley Hall, and show to him that he has a host

of friends waiting for his return.

He will open the morning session with congregational singing, assisted by Dr. Bean, who has so ably filled his place at singing during April.

Order your BANNER OF LIGHT at Berkeley Hall,

where it can always be found.

*The subject of Mr. F. A. Wiggin's lecture was "Different Spheres of Consciousness." The lecture was delivered in the trance state, and the following is a too brief synopsis of what he said:

The power of development is given to all living The power of development is given to all living bodies. Living and non-living matter meet in striking contrast. We are becoming somewhat familiar with many of the phenomena of life. What life is remains as yet an unsolved problem. The power of adaptation to new forms and relationship is given to all living bodies. All living bodies are conscious. Food is only one of the necessary factors for the perpetuity and development of life.

The line of demarkation between living and non-living the life.

and development of life.

The line of demarkation between living and non-living matter seems to be quite well defined; between vegetable and animal life this point of division is not so well understood. The coral is as fixed as the oak, while many of the lower plants move about in such a manner as to give evidence of a conscious intelligence superior to some forms of the animal kingdom.

As between the protozoa and more complex animals, there is to be seen a vital connection. All these have an origin in the single cell. The study of embryology and the differentiation of structures and organs will appear to the study of embryology.

ever be found profitable.

However artificial the classification of the various manifestations of life may be, some classifications and naming must be made. As we follow the development of life's manifestations we soon find ourselves in a mazy labyrinth. What a moment in life, when the sluggish protozoa, after its long and struggling journey, lands upon the hillside where the sunshine of a better intelligence kisses the vertebrate! Flopping, wriggling, crawling, jumping, walking, at last.

As a consciousness of power dawns, modes of motion begin to harmonize with the conscious power. ever be found profitable.

tion begin to harmonize with the conscious power. Higher states of consciousness are the universal goal of all life's ambition. It was ever so. It will ever be so. The highest attainable state of consciousness has never been reached. It exists in such an altitude that mankind will be seeking it throughout the eternal ages. It will ever elude his grasp. It is so high that mankind will never reach it

Then we live not only in eternity, but in a sphere that connects itself with spheres offering, ever offer-

ing opportunities of sternal progression.

We can, with profit, point you now to three states of consciousness. There are others. The human brain can grapple with only three to any purpose. We find these three states of consciousness named "Intuition,

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

Resconing and Instinctive." All life existing in the intuitive sphere of consciousness is, apparently, incapable of making a mistake. It travels only upon one toad, and that is the highway of nature's guidance, which leads the pligrim to the station of Rasson. From this point upon the road the traveler begins to make mistakes.

At the station of reasoning consciousness the crown of immoriality is placed upon the brow of the mortal. The necessity of choice begins with the possession of the power to reason. The necessity of choice brokes the chooser in a multitude of apparent mistakes.

This is Nature's own method of strengthening brain, bone and muscle. We complain of pain and the multitudinous hardships to which fiesh is heir. We know not what we do. It is by and through these that we become acquainted with God, who is only hest manifest by the infexibility of Nature's laws. These laws are kind to all, or they are most cruel. When cruel, they are kind. To conform to them is to ever live under their smile; to disobey them, ever beneath their frown. We can win their favor only through obedience to them. We cannot be intelligently obedient to them until we learn the wish of the teacher. We can ence to them. We cannot be intelligently obedient to them until we learn the wish of the teacher. We can only know the wish of the teacher as we become ac

quainted.
So ignorant are all of Nature's mannerisms that, in forming her acquaintance, we must be awkward and often stumble and falter. Memory in one sphere of conscious life is not always a servant t) any prior sphere or state. The higher, however, has the capability for comprehending the lower. The lower can understand the higher only as certain phases of the one are common to the other. The intuitive cannot quainted.

grasp the reasoning state.

The altitude of much that belongs to the instinctive is too high to be seen by near-sighted humanity.

A perfect conception of the spiritual can only be had by the most intelligent denizen of the spiritworld. Learn Nature's lessons, which she teaches world. Learn Nature's lessons, which she teaches in her book upon "Human Conduct," well, while in the reasoning sphere, and by-and-by you shall be graduated from this present school and be given a seat in another room where the great schoolmaster of Time sits ready to teach other and more advanced and sublime truths.

First Spiritual Temple, Exeter and Newbury Streets .- A correspondent writes: The usual large audience gathered in the morning to witness the séance of Mr. Keeler, which was startling and con-

wincing.

Mr. Keeler has held séances in the Temple every Sunday for seven months, with audiences running from seven to twelve hundred. Many thousands have witnessed the phenomena, and still the interest continues. But two or three more Sundays remain of his engagement, and all should avail themselves of these last

opportunities.

Mr. W. F. Peck's lectures were attended by large audiences, and a profound impression was made upon all by his able discourses.

audiences, and a profound impression was made upon all by his able discourses.

In the afternoon his subject was, "Spiritualism as a Universal Religion." The speaker cited the World's Congress of Religions as an evidence of the growing toleration of the age and the weakening faith in dogmatic theology. This conference of religious sects and comparison of notes proved to each and all that none of them was qualified to fill the needs of mankind universally. This, the speaker claimed, was just what Spiritualism is capable of doing.

The universal religion must be based upon four cardinal principles, or corner-stones: 1st, A demonstrated immortality; 2d, A rational view of the God-idea; 3d, A natural code of morality; and 4th, A rational system of rewards and punishments.

As to the first, Spiritualism had demonstrated the fact of a life beyond the grave by experiments pursued with the same care and thoroughness with which the physical scientist, the chemist and astronomer prove his conclusions.

The phenomena by which this has been demonstrated its common to the race and to all times, hence Spiritualism apphrace all

As to the second, no religion can become universal that attempts a dogmatic definition of Deity. Spiritualism recognizes an all-pervading spiritual essence, an universal life-principle—a power which must be intelligent, as it produces intelligent beings; but it leaves it for each person to concelve and realize according to his moral and intellectual development. The ethics of Spiritualism are based in natural law.

The ethics of Spiritualism are based in natural law, and its morality is natural morality. The system of rewards and punishment is also based in universal law. Sin and suffering are cause and effect. Transgression merits and receives a penalty which is importative. The debt must be paid; there is no forgiveness. Nature gives no hint of eternal pain; her laws embody a system of consequences.

Sin brings suffering suffering to the followed by knowledges.

Sin brings suffering; suffering is followed by knowledge; the result of knowledge is wisdom, and wisdom abstains from transgression.

Spiritualism embodies all the good in other systems, and adds to it the results of later developments, and

is, without doubt, the coming religion.
In the evening Mr. Peck spoke upon "The Philosophy of Spirit Manifestations," taking up the various phases of mediumship and explaining them most lucidly and satisfactorily from a scientific standpoint. No synopsis of this discourse could do it justice, and the universal desire of his hearers was that it might

many of his hearers unhesitatingly affirm that they have never learned more of the real philosophy of Spiritualism in any course of lectures they have ever listened to. The thorough and comprehensive knowl edge of the subjects treated, and the clear and logical exposition of them, opened up to many a new and dis-tinct view of Spiritualism, its laws and facts. Next Sunday Lyman C. Howe will begin a month's

Rathbone Hall .- A correspondent writes: Sunday morning, April 26, service opened with singing by Prof. Pierce, followed by Conference, developing and healing circle, conducted by Mrs. Wilkinson, assisted by Mrs. Treen; good test mediums attended, and gave evidence of the presence of our spirit-

Afternoon session, singing by Mrs. Carleton, also song service; reading and invocation by the Chaplalu; a song by the choir; Mrs. Annie E. Cunningham gave some grand and inspiring thoughts, also a number of tests, all recognized; song by the choir and audience; Mr. Wetherbee gave several psychometric readings, very good and true; Mrs. Wilkinson's control a number of readings; song by Mrs. Carleton; Mrs. Nutter, tests and readings; Mrs. M. Knowles, some very good readings; Mrs Mattle Milligan of the Spiritual Lyceum gave a poetical reading.

Evening session, song service by Mrs. Carleton; reading and invocation by the Chaplain; duet, Mrs. McLeod and Miss Brehm; remarks, Dr. McRay; song, Mrs. Carleton; Mrs. M. Knowles, several very fine readings; solo, Mrs. McLeod; Mrs. M. E. Saunders, readings and tests; song, Little Miss Helen Gale; Father Locke spoke for a few moments in his usual quaint but inspiring way; solo by Mr. Harold Leslie; Mrs. Maggle J. Butler spoke at length, and gave evidence of spirit-return. Mrs. Nutter closed the meeting.

America Hall .-- A correspondent writes: On Sunday morning last every seat in our large circle was filled, and we enjoyed a glorious flow of spirit power in speech, test, song and poetry.

Afternoon and evening meetings were unusually interesting. We had fine speaking and most remarkable tests. The following took part: Mrs. May S. Pepper, Eben Cobb, Dr. C. E. Huot, Mrs. B. Robertson, Mrs. E. J. Peak, Mrs. A. Forrester, Mrs. A. P. McKenna, Mrs. M. Knowles, Mr. F. A. Heath, Mrs. Lamphere, Mrs. G. M. Hughes, Mrs. I. B. Sears, Mrs. Stevens, Mr. Jackson, Mrs. N. Thomas, Mrs. S. C. Cunningham. Father Locke gave some of his best thoughts. Mr. C. Abbott's remarks bearing on the passing away of a loved brother held the audience with the most tender affection for the loss he has sustained. A very interesting part of the evening's services A very interesting part of the evening's services was the presentation of an elegant silver badge with a beautiful inscription, from the friends of America

Hall, to Prof. Pierce, as chorister, as a mark of appre-ciation for his services. Presentation speech was made by C. E. Huot; music by Mr. Peak, Mrs. Peak, Prof. Pierce and Mrs. Bishop.

The Banner of Light on sale at each session.

-Carrie L. Hatch, Sec'y, writes-met as usual, Friday, April 24. Meeting called to order by the President, Mrs. A. E. Barnes. We had as guests to supper Mrs. Clara Field Conant, Mrs. Carrie E. S. Twing, Mr. Wm.

Eagle Hall .- Hartwell writes: Sunday, April 26, a good morning circle. Those taking part were: Mrs. J. A. Wood, C. L. Willis, D. H. Hall, Mr. James, E. H.

Tuttle.

C. Cunningham gave many remarkable readings and tests: R. H. Tuttle answered satisfactorily mental questions. H. C. Grimes rendered beautiful musical selections throughout the day.

BANKER OF LIGHT for sale at each session.

The Melping Mand Seciety-Carrie L. Hatch, Sec'y, writes—met as usual, at Gould Hall, 3 Boyleton place, Wednesday, April 22. Meeting called to order

by the Vice-President, Mrs. F. J. Piper. In the evening the exercises were in the form of a reception to Mr. Wiggin, and were opened with sing-ing by Mrs. Carleton, after which Mr. Lewis was pre-sented as first speaker. He extended the hand of welcome to Mr. Wiggio, and in a few well-chosen re-marks told how much he was appreciated by the Bos-ton Spiritual Temple.

Mrs. Waterhouse said she was glad to welcome Mr. Wiggin to the Helping Hand Society; she was glad that so young a man had come before the public and could do so much good work. I am glad to know Mr.

Wiggin, and I hope he may be spared to us for many years. Song by Mrs. Carleton. Dr. Bland was the next speaker. He extended his greeting to the guest of the evening; said he had known him for a number of years, and knew from the

first he would make a fine medium.

Spiritualism is something more than mere tests, it is a fact; it cannot stop there—it is a philosophy. Spiritualism is Harmonial Philosophy. Song by Mrs.

Carleton.

Mr. Wiggin, guest of the evening, was then called upon, and responded in a short speech. He said it was very pleasant to have so many kind thoughts expressed to him to-night; mediums are not over burdened with too much praise, and it sounds sweet to their ears if well deserved. He spoke of his younger days before making the choice of his career.

He spoke very kindly of Mr. Ford of the Youth's Companion and of the noble words he said to him when he (Mr. Wiggin) told him he had decided to become a Spiritualist minister. I like the people of the West and South; they have been very kind to me, but there is no place I like so well as Boston; there is something in the air that is invigorating, and I feel at home here.

home here. He thanked all for kindnesses extended to him while in Boston, and closed by saying true Spiritualism needs no defense, but it needs mediums to properly present it to the world. The session closed with

Elysian Hall .- "L, L." writes: Our developing circle Sunday morning was better than ever in attendance of power. Our President's developing power

ance of power. Our President's developing power always shows good results. Many tests were given, fully recognized by the following mediums—Mr. H. B. Hersey, Mr. J. F. Hilling, Mrs. M. A. Knowles, Mr. George Hancock, Mr. Lathrop and others.

In the afternoon and evening our work was well sustained and appreciated. Madame Haven, Mrs. F. M. Mellen. Mr. Redding and "Vigilance," Mr. J. C. Ible and Mr. Lathrop all gave beautiful proof of spirit-presence, Mr. Lathrop and his guides gave a stirring address on the "Bugbear of Christian Progress—the supposed supreme devil."

Mr. Keeler will hold another séance with us on Wednesday, May 13.

Allerton Hall .- The United Spiritualists of America - "B." writes-held their usual meetings, morning, afternoon and evening, conducted by Mrs. C. A. Smith, which were attended by large numbers; music by Mrs. Judkins and Mr. Jones.

music by Mrs. Judkins and Mr. Jones.

The mediums and speakers were: Mrs. Irwin, Mrs. C. C. Weston, Mr. H. W. Martin, Mr. Drew, Mr. C. A. Twitchell, Mr. Hancock, Mr. H. B. Hersey, Mr. Blackden. Mr. F. A. Heath, Mrs. S. E. Rich, Mrs. Mellen, Mr. Wilson and Mrs. Stewart, each giving interesting remarks, tests or psychometric readings suited to the occasion, and by which many evidences of spirit presence were clearly recognized.

Banner of Light on sale.

Harmony Hall .- James Higgins writes: We had fine meetings all the week, including Sunday, April 26. Mr. Nelke developed faces, of which many were recognized. His addresses were brief and scholarly. He was assisted by Mrs. J. A. Woods, Mrs. Collins, Miss S. B. Lamb, Mr. Willis, Mr. Brown, Mr. W. B. Wood, Mr. Wilker, Mr. Conant, Mr. Haevener and Miss S. B. Lamb, vocalist and planist, furnished the

music. music.

Copies of the Banner were sold at 724 Washington street, and are on sale at Mr. Nelke's permanent residence, 7 Lewis Park, off Highland street and Highland avenue, Roxbury.

The Ladies' Spiritualistic Industrial Society-S. Etta Appleton, Sec'y, writes-held the regular meeting at Dwight Hall, 514 Tremont street,

Thursday, April 23.

Meeting called to order by the President, Mrs.
Brown, at 5 o'clock. The Leap Year party in the
evening was well attended. Next Thursday will be
the last meeting of this society for this season.

Hinwatha Hall.-I. F. Symonds writes: The Gospel of Spirit Return Society has engaged Mrs. day evening, April 26. Rev. S. G. Brown gave a deep-Minnie M. Soule as permanent pastor. Mrs. Soule is well and favorably known as a platform worker in New England. The services will consist of lectures and test-giving by the pastor, on Sundays, Thursdays and Saturdays; with a Conference meeting, seats free on Saturday evening.

Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WILLIAM FLETCHER.

[Special to Banner of Light.] The Theosophical Society is to hold a twodays' Convention at the Madison Square Gardens on Sunday and Monday, and celebrities

from far and near will be in attendance. Without doubt there will be a large crowd, for the subject has been ably presented during the past months by Mr. Claude Falls Wright, and then there is likely to be quite a time se-

lecting Mr. Judge's successor.

Temporarily Dr. Buck of Cincinnati occupies that position, but E. T. Hargrave of England is a name prominently associated with the future movement. Internal contentions apparently disturb the seekers after "God wisdom," as they do other movements, but they have the good sense to keep their affairs to

The Convention will be of more than passing interest, and of its results the readers of THE BANNER will hear later on.

What shall we say of the alleged deception outside of Spiritualism—and by a minister, too? The Rev. Dr. Morgan, the popular Episcopalian clergyman, preached an eloquent sermon on Easter Sunday, and was accused of having simply re delivered a *Unitarian* sermon written by a Boston minister. At first there was a partial denial, but as both were in print, the act was finally acknowledged.

We are contivally hearing about mediums cheating in the sacred name of religion, and dealing with the sacred subject of death; how about a minister's taking another minister's sermon and passing it off for his own, and

that, too, of an opposing denomination? It is not very surprising to me. For years the liberal clergymen have copied Spiritualism wholesale, and no one has raised a protesting voice; there is so little of humanity in any of the present forms of religion anyway, that we may expect to find Unitarianism, strained through Episcopalianism and Spiritualism, the life of the so called liberal church?
Fortunately Spiritualism has an inexhausti-

ble fount, and can well supply them all, and then have plenty to spare.

Now comes the strangest part of all: The clergyman who discovered that Dr. Morgan had been guilty of plagiarism is to-day accused of the same thing, in the earlier part of his career, by still another member of the cloth.

Ahem! Spiritualism, thou art not the only offense in the public eye. A young lady in Paris is creating a profound

sensation in foretelling future events. She claims to be controlled by the Angel Gabriel, and to be possessed of great prophetic power. Long accounts of her prophecies are being printed and read with avidity, but then all this is thousands of miles away. If it was right in our midst, it would be passed by unnoticed. Probably the young woman is a good trance medium.

Hypnotism is very much to the front. At two theatres experiments are being made of the most pronounced type.

At the Olympia, Santanella, in the presence of a number of medical men, put a man into an hypnotic trance some days ago, to be left there for a week, and up to date he seems to be sleeping soundly, without food, water or exercise. Every precaution is being used to prevent deception; but in this age, and in New York, who knows?

At another theatre the same experiment is also being tried. It only shows the enormous interest in subjects of this kind. Mr. I. B. Rich has been in New York for some

days, looking well and prosperous as he ever does, and speaking most cheerfully of the future of THE BANNER. Few have done more in a quiet yet most substantial way for our movement than has he, bringing, as he does, great business ability to bear upon the management of The Banner and its interests. May he long be spared to carry forward the purposes he has always so ably served.

Dr. Paul Collins has removed his medical offices to 341 West 50th street, and Mr. C. S. Quimby, the magnetist, who has been making some very good cures of late, can be addressed

at the same office.
Willard J. Hull is speaking at Carnegie Hall on Sundays with marked ability and success. He has few equals.

Mrs. Helen Brigham is about sailing away to England, on a lecture tour. It is to be hoped that she will accomplish a good work for the Cause. She has labored long in the field; here in New York she presides over a band of followers, who for many years have faithfully stood by her side, creating no especial furore, yet advocating that form of Spiritualism which never offends, but opens the way for more ad-

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

Mrs. Laura Cummings of Springfield, Mass., gave two interesting discourses at Ladies' Aid Hall, in that city, Sunday, April 12 She also spoke in Greenwich, Mass., April 26, in the Independent Liberal Church.

We are informed that Mrs. E. D. Concannon, the plat-form test medium, is now in the St. Mark's Hospital, New York, and cannot fill any of her many engage-

G. W. Kates and wife, as lecturers and mediums, assisted by Joseph and Walfried Singer, as musicians, would like to arrange engagements with societies East and South next fall and winter. They will be able to give interesting meetings, and will greatly help local societies employing them. Their terms are liberal. Address G. W. Kates, 2259 Stout street, Denver Col. ver, Col.

Mrs. Clara Field Conant is at present in Boston, located at 603 Tremont street. She will answer calls to speak, or to attend funerals, and will be glad to meet her old Boston friends after her long absence in Virginia.

Mrs. M. E. Saunders 16 Union Park street (Suite 1) Boston, Mass., will answer calls to speak whereve desired.

Mr. F. A. Wiggin, lecturer and test medium, will speak for the Spiritualist Society of Meriden, Conn., the five Sundays of May. Societies desiring his services for week-evenings can address him at Salem, Mass. The last two Sundays of September are open for engagements to any society in New England. These are the only disengaged Sundays that he has path land 1807. until June, 1897.

Dr. Geo. A. Fuller has just completed a most successful month's engagement at Washington, D. C., and has been reengaged for the month of January, .1897. He lectures as follows during May: In Mariboro, Mass., the 3d and 17th; Worcester, the 10th; in Greenwich, the 24th. Address for terms and dates, 42 Alvarado Avenue, Worcester, Mass.

A. E. Tisdale has open dates from July 22 to Aug. 1. He also has open dates from Aug. 17 to Sept. 30. So-cleties or camp associations wishing his services may address him at 547 Bank street, New London, Ct.

Dr. C. W. Hidden, of Newburyport. Mass., lectured and gave a public exhibition of healing in Baltimore, April 19, and closed his spring season in Springfield, April 26. Dr. Hidden opens his summer campaign by lecturing and healing the people in Cummington, Mass., June 21, filling later dates at Onset, Nlantic, Lake Pleasant and Queen City Park. The doctor is receiving many propositions from the West and South for the coming winter.

Julia Steelman-Mitchell, lecturer and platform test medium, has spoken of late (so writes a correspondent) in Cincinnati, O., Loutsville, Ky., Toledo, O., and St. Louis, Mo. Will engage for May; has open dates for 1896-97. Address 109 Van Voast Avenue, via Newport, Ky. E. J. Bowtell may be addressed during May at 305

Quincy street, Brooklyn, N Y. Open dates for camp-meetings; would like to correspond with societies in Ohlo, Western Pennsylvania and Michigan for season Dr. C. H. Harding spoke in Lowell, Mass., April 26; will be in Lawrence, Mass., May 3; Lowell, May 10. Has open dates in June. For engagements address him 9 Bosworth street, Boston, Mass.

Providence, R. I.

To the Editor of the Banner of Light: The People's Progressive Spiritualist Association had one of the finest meetings of the season on Sunhe has identified himself with the Cause of Spiritualism; he is a fine lecturer, and should be heard upon

every spiritual platform in our country. At the conclusion of the lecture, Mrs. Ida E. Down ing of Boston, the phenomenal test medium, entertained the audience with astonishing tests, many of them given to persons that had never before visited a

spiritual meeting.
In our audience were many of our oldest and best known Spiritualists, and all agreed in their endorse-ment of Mrs. Downing's tests; she is always sure of a crowded house whenever she comes to Providence. Mrs. Eva R. Cooley led the congregational singing, which is a new feature at our meetings, and was heartily joined in. Miss Ollie Hunter sang very sweetly two solos, by special request—Prof. Josselyn presiding at the plano.

siding at the piano.

Mr. F. H. Roscoe, our President, read with fine effect "Outward Bound," from the "Poems of Progress," Mr. C. M. Cooley opened the meeting with an invocation and closed it with a benediction. On Sunday, May 3, we are to have with us William A. Hale, M. D., of Boston, Mass.

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

The Connecticut State Spiritualists' Association

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

Sunday, 10:30 A.M., conference at Odd Fel lows' Hall, Main street. 2 P. M., at 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 scance. 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 conduct

ing meetings are kindly invited to send in reports of the year's work.

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

"Congress in Session." Congress will not adjourn until May 15th, and every

Congress will not adjourn until May 18th, and every one should seize the opportunity of visiting Washington before that time. "Royal Blue Line" personally conducted parties leave Boston April 18th and May 6th. The rate of \$23 covers hotel accommodations and every expense. Stop-over privileges. For illustrated itinerary, address A. J. Simmons, New England Agent, 211 Washington street, Boston.

SPECIAL NOTICES.

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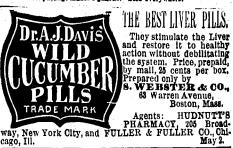
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Dr. Fred Crockett.

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Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy,

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READ THIS.

We want to secure a large number of new subly interesting lecture upon the "Origin of Man." Mr.
Brown has been a regularly ordained Baptist minister for over forty years, and it is only recently that he has identified himself with the Cause of Spiritualism: he is a fine lecturer, and should be heard upon

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

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ted is common to the race and to all times, hence Spir-itualism embraces all.

be published in full.

This closes Mr. Peck's present engagement, and

engagement at the Temple, and the intellectual and spiritual minded may anticipate a treat.

Afternoon session, singing by Mrs. Carleton, also

BANNER OF LIGHT for sale.

Afternoon and evening meetings were unusually in-

The First Spiritualist Ladies' Aid Society

C. Tallman and Mr. Peck.

The exercises of the evening opened with singing by The exercises of the evening opened with singing by Miss Lilla Fay, after which Mrs. Carrie E. S. Twing spoke briefly, expressing herself as glad to be present and willing to give this Society a benefit. I make it a point to be in Massachusetts once every year, and to come before this Society to aid it all I possibly can. Miss Maud Beckwith of Watertown, N. Y., then favored us with a reading, "We are Building our Homes," which was well received. After a beautiful song by Miss Lilla Fay, Mrs. Twing devoted the rest of the evening (one hour) to tests.

All were well pleased, and a vote of thanks was extended to Mrs. Twing for her kindness.

Friday, May 8, Mr. Loring will give the benefit (that was postponed on account of ilness) to this Society. This benefit will take the form of an illustrated lecture, "Darkest Boston," and we hope to have a large

ture, "Darkest Boston," and we hope to have a large audience upon that occasion.

At 2:30, song by Mrs. M. E. Saunders. Excellent remarks, tests and readings were given by Mrs. J. A. Wood, Mrs. J. E. Nutter, Mrs. Saunders, Mrs. S. E. Rich, Mrs. L. Terry, J. Hillings, E. H. Tuttle. 7:30, invocation by the Chairman; songs by Little Helen Gale; fine remarks, tests and readings by J. M. White, C. L. Willis; song by Mrs. Cunningham. Mrs. Maggie J. Butler spoke of the power of spirit influences for good or evil, and the truthfulness of the Indians as guides, also gave recognized tests; Mrs. S.

vanced thought.

SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be ferwarded 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 sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 20, 1896.

Spirit Invocation. Oh! thou Divine Spirit, once more we meet by the open docr-the door of communion and communication. We seek thy blessing as we stand as those between the two worlds to bring sweet comfort and consolation to all mankind Bestow strength on the weak, and let us have an under standing of what is meant when thou hast said: "Seek, and ye shall find-knock, and it shall be open unto you." How often do those that are in spirit knock at the door of ; friend's heart in the physical form, seeking for admittance seeking to give consolation and strength-to dry the tears of n ortals, and to make them feel that there is no death "what seems so is transition."

Oh! may we feel a calm influence this morning as the gate ways of heaven are open. May those who give utterance to their sentiments also carry the identity with them-for truly we know though the personality may change, the iden tity remains ever the same. Bless each and every one con nected with our circle this morning; all need thine assist ance more than they know, but thou knowest all things. So Father, guide us and direct us this morning; give those that are about to voice thems lives through the instrument the power to express themselves and to carry forth comfort light and consolation-for truly this fact is like the small mustard seed, wherever it is sown it will take roof and bring forth a harvest. Oh! hear us this morning; guide and direct us in whatever duty we are called upon to do, that we may have power to do it, and may strength be given us

INDIVIDUAL MESSAGES.

C. H. Stone.

Good-morning, Mr. Chairman. I would like to send a little word of greeting, and some consolation, to the dear ones that are left in earthlife. It is sometimes hard to give all that one desires, especially if you have left the mortal body; it is hard to come in contact with those that are still in earth-life, especially with those that do not really understand how to commu-

I feel this morning, Mr. President, some ways from home, and yet not a great distance either, for I was familiar in your city, but never lived here. I would like to be carried more to St. Johnsbury, Vt., as that was my home, and where my family was, and now is. I would like to say to them, that while I did not pass away out of my own home (for I was in Jacksonville, Fla., when the spirit separated from the body, and my dear companion who was with me then was broken up pretty badly by the change). that all is well and I am only waiting for her, and for them to come over here, and we shall then have a glorious reunion in the by and-bye.

I want Arthur and Philip both to realize that father has not gone-and also Mary-because those were my children I loved very dearly.

I have many friends all over the State of Vermont, and some that I have been wafted to by the influence of spirit returning to mortal because some of them believed that way. I ob. serve also that your valuable paper is received in the district, and I feel if I am able to send forth a word of greeting I will not be forgotten. I desire the friends to seek a more private interview, and I will assist to make them feel that I have not left them; specially Arthur, because he has taken to a certain extent my work that I have left undone. I was interested in newspaper work, and I was interested in all things that were progressive, and for the benefit of human life and advancement.

I want to say, also, I have seen some changes pass by since I entered spirit-life, but I am satisfied with all things. I was a long time connected with The Caledonian, published in St. Johnsbury, Vt.; I think that through that paper I will be remembered. I want to send greetings to all the dear ones so closely connected with me. Let them seek and they shali find; let them seek private interviews, and I will give them not only the answer to their needs, but consolation to know that death is only birth. You may put me down as C. H.

J. D. Ford.

If I were about to argue a case in court, I would know how to press the case; but this morning I am coming in to argue something that I don't understand very well-and specially I don't understand how to control this brain; but there are so many of my friends that are mourning for the loss of the body that I feel that I must relieve them in some way by sending a few words through this paper. I have been here watching others, to see how well they did, and waiting for an opportunity, that I might also send a few words of greeting. At this season of the year anyway we feel sometimes more astir than others. because at the approach of Easter we are ending forth our Easter greetings-and not being able to demonstrate these in the flesh I felt I would like to send a few words-and that perhaps they would be received as such. Es-

Blanche, because she feels she is left aloneand yet not alone, for father is still with her! I also have many friends in the West and in the East, and I would like to have them realize that I am not dead, but living, and trying to to the conclusion that it is not death that cause of death or as to what it might be. I, the body; I was in Cincinnati, O.; if you nosion was as a lawyer, and for that reason I addressed you as such. I was on duty when I was very suddenly taken from the body, but I want my friends to know that, although the blow was sudden, I was not conscious of any

The physicians said it was apoplexy, but I was gone beyond the benefit of earth hands when they found me.

I would like to reach a sister that is in Rockland, Me. I have got many friends also in the same place, who will remember me, because I visited there quite often. I want to say to the doctor that Bert is with me, also that we were both called very suddenly from the earth-plane, and are having a good time in spirit-life. I have met many on the spirit side, too numerous to mention this morning, but will say that we all join in sending happy greetings to the loved ones on earth life. My home was in Toledo, O.-that was my home; my daughter is there now, and I want them to come in contact with me. I have got friends that believe in spirit-return, and yet when the change called death comes it upsets them just the same as it does other believers; Spiritualism gives us comfort and consolation, but it does not heal the broken heart altogether; still, it is much more comfortable to feel that the dear ones are around you and that we will meet in the by-and by, than to believe the old Orthodox ideas of not knowing where your friends are. With these few words I will bid you a goodmorning, thanking the dear friends on both sides for assisting me here. J. D. Ford of East Toledo, O.

Mrs. William Howell.

Some might say that being out of the body nigh unto nineteen years, why should I return now? But I have come here by the request of a mental impression, rising from friends that are still in the body, who are desirous to know whether the spirit returns or not. I did not understand anything about this when I went out of the body; many have joined me since I passed away; time don't seem so long to us as it does to the mortal, because there are so many changes to take up the attention that the past is sooner forgotten; but sometimes we come in contact with little memories that press us to a consciousness of past conditions, and that is one reason I want to come back this morning to the loved one on earth.

I feel to thank God that in his great mercy he has been good to the human family, and is always opening up channels to bring communion to some souls-for he cannot reach all at once. I have still friends left, although they are scattered now, especially in Oldtown, Me, where my husband will be known as William Howell; while he will be more known than myself, I was known there many yearsalthough I was not a very elderly person, only in the prime of life, when I passed away. I think I was so newhere about forty eight. It when I got on the other side; when father and is the young children, the offspring, that I am | mother and my brothers and sisters all met me desirous to come in contact with, because I see where they need assistance and influence, and it seems to me if my friends could fully comprehend that the spirit does see and hear their thoughts, they would sometimes be kinder to the loved ones.

I would like to say that Sarah is with me, and also Mary, and oh! so many are crowded around us, that, Mr. President, it would take more room than you have to spare this morning to mention them. I hope this will be received, and if it is, we will give them more later on. I would like to say they have had many changes in Oldtown since I passed away. I have realized a great deal of growth from my observation in spirit, and I am glad that some are opening up the doors of investigation, so that even if the spirit has passed from the body many years it is not forgotten. Mrs. William Howell.

Thomas A. Doyle.

Good-morning, Mr. Editor. When I addressed you as such before you used to be the assistant, but we find that Bro. Colby is now helping us on the spirit-side. I should say for the benefit of Mr. Day that I remember him through our correspondence, and he will remember me as Thomas A. Doyle of Providence,

I was familiar with your philosophy. I have not come back to give a "test," or to interview you, but I have still an interest in the welfare of humanity, and as I was somewhat interested in political affairs while in earthlife, I find my ambition was not crushed when I laid aside the mortal, and entered into the higher spheres above. This is a critical time with our country; many and various questions are advocated. I realize that our presidential election is coming off very soon, and all are doubtful as to who the best rulers will be for our country. I want the people to know in Providence that I am neither dead nor sleeping, and that I still have an interest in the welfare of the city and country at large. I thank God that I was so well protected by angel guidance while in the body, and also for the successes I carried with me. I want this communication to go to the friends, to give them courage and strength, that I have not forsaken my fellowmen, neither have I left them. I would like also to say that I hope that the people will work with a spirit of honest zeal, and place the one in the chair that will do the country the most good. I know that there are many adversities to meet. I would have the people listen to the voices within, should want my evidence accurate, and then I | and let the influence of the spirit force lead them, because we have a large congress in spirit-where we have many, many that bave passed from this sphere of action that are still working for the welfare of humanity. I say humanity, because as we pass on to the spirit side we can see the needs of the people better -we can see the necessity of remodeling in many of our various branches of government to-day; we have a personal interest, for all men are our brothers, and we ought to feel that all women are our sisters.

I would like to say, also, that many have joined me since I passed on to the spirit. I do not wish those of earth to think they are alone, because they have not heard from us before. When I was on the earth-plane it was always business and duty first, and when that was complete, I then gave what time I had to my home pecially I wish to speak to my daughter and family. I know that you know that we ments this morning, and perhaps it would help serious attention upon matters pertaining to

are not separated, and have that beautiful assurance that we are only waiting for the byand-bye when we can meet and understand each other in the true sense of brotherhood.

I will close now by thanking you very kindly, progress as rapidly as possible. I have come Mr. Chairman, for giving me this opportunity of volcing my sentiments. I know it is hard makes the mortal feel bad-it is sometimes the | for one to suggest a name for our fellowmen to follow, because each one has his own opinion too. was away from home when I passed out of | in connection with the chosen man, but I will say that I hope the people of Providence will tice my speaking of arguing a case, my profes- hold together man to man, and be loyal to themselves. I believe, Mr. President, you received letters from me while I was in the form.

[THOMAS A. DOYLE was repeatedly elected Mayor of Providence, R. I.-indeed, if we remember rightly, he continued to be so chosen until increasing age warned him to refuse to allow his name to be longer used. He enjoyed to a singular degree the respect and affection of the people of that city, and has left a memory there for probity and honor which will be as enduring as the mighty bay of Narragansett, which sits like a silver crown on the forehead of the city founded by that distinguished martyr to principle, ROGER WILLIAMS. Among the letters THE BANNER received from Mayor Doyle in the old days was one recognizing the verity of a spirit communication published at the time in our Message Department.-ED.]

Margaret Smith.

I wish to reach my home and my family in Philadelphia, Pa., because I loved my home and I love my family, and I know that they love me; I think that is a great deal; I wish to say this morning that I want to reach Lizzie; she is not well, and I want her not to feel that she is alone, because mother is still with her, and would like to say for her not to worry over father; things will terminate all right for her. Eva is with me in spirit, and I have Henry also; but it is the ones in earth-life I am more anxious over, because I see where my only boy, William, is not feeling well-his head seems confused over business matters; I want him to take a little advice through spiritpower, and we can aid him in settling many things'that are not to day satisfactory to him.

My name is Margaret Smith, of Philadelphia, Pa. I should like to say that before i passed from the earth life I had great trouble in breathing, so it hurts me here to control the instrument to give what I want-but I am all right when I am not too near the earth-plane.

Charles Wood.

Well, this is really pleasant; I have thorough ly enjoyed myself here this morning, and have seen so much that I have had an inspiration that I would like to be identified as one among you; I had some experiences while in the body, but we should remember believers must have an opportunity to manifest just as well as disbelievers: I thought I would like to come in just for a few minutes, to let those in earth-life feel that I have not forgotten them. I know that I am not, especially by Emma-she was my niece, and was like a daughter to me, and I want her to feel better, for I do n't like her depressed feeling because she don't seem to be very well physically. I want Parker, also, to know all is well, and I have found things in spirit-life very much as I expected to-I don't know but that I might say I got more than I expected; but truly it was a happy greeting there, it seemed truly like going home. I had rounded out my life pretty well while on this plane, and I felt that I was ready to go home; but when I threw that old physical garment away and went, as I said, to the spirit-side, I felt so happy that I thought I would never want to return to the earth-life again; but when I came to consider how kind Emma was to me, and so many other friends, I felt that I must not be selfish; so I return now to send them greetings. I never had any real family of my own, so that my sisters' and my brothers' children were like my own (as I was never married), and I wish my nephews and nieces to feel that I am quite well and happy, and still have an interest in their welfare.

You can put me down as Charles Wood, of Worcester, Mass. I want merely to add: Those that have joined me since I passed away are all together.

Edward Sharp.

I want you to put me down as Edward Sharp of East Bridgewater; I will give the address first, then I will be sure that this letter will go, because I have got a family there whose members are trying to find out whether spirits return or not, and I would like them to know truly they can. I was somewhat interested in the things of life, but went out of the body so suddenly that I had no opportunity to settle my affairs up; I should to like to say to the friends. I am so glad things have gone on as well as they have under the circumstances; I thought when one of the spirits was speaking public edifice there is always a chance for this morning about not being prepared when he passed out of the body, I, too, had a little bit of a sudden call, although I was not very well for some time previous to going out; I was ambitious and did not want to go out, and thought I would be able to throw it off, but it overcame me at last. I was satisfied when I came to realize I was gone, but it is the shadow it has left behind on earth that causes me to return this morning. Merely say, I am well satisfied. I found many on the other side to welcome me. I feel as much at home now as while in the body.

[Received Jan. 10, 1896.] Annie M. Bartlett.

My friend, do you ever make room for an old lady? While I have been standing here listening to what all these people have been saying, I have been wondering how my friends would take it if I gave them to understand that, after eighty-five years on the earth-plane, I am still in existence; and while I do not think that they think I am in existence, you know, my friends, sometimes it seems strange to those who receive your paper and see these communications in it, I have been led to think that one cannot realize anything until something concerning it is brought home, and I feel that Iwould like to go home this morning! I am visiting some ways from home when I am talking here. I was an old lady, but I always wanted to go. I always felt my duty to God and man, and always tried to do it. I was well provided for in the body, for God was always good to me in giving me good health, but I have got some friends in want of it away down in that place you call Ellsworth, Maine. I do not feel ex-

actly as if I was forgotten there. They are beginning to look for friends, and that is why I was advised to voice a few senti-

me to open the door and let me come in councii. You know old ladies feel as children do-that they should be seen and not heard; but I am going to speak, more in the spirit of love. in the spirit of truth, hoping to make them feel that they are to seek more for the spiritual body than the mortal. I would just like to have you see our friends-we have got quite a band. Put me down as Annie M. Bartlett. I have been out of the body some little time. I have got two visitors with me that don't want to voice themselves. It is a peculiar coincidence that we are all well advanced in years, and are together in the spirit-life. We merely want to report that Bessie Floyd is here also She says that she does not think that they will recognize it, but we will voice it just the same, and Mrs. Hawkes is with us. There is also a younger lady in the same family who has joined us here on the spirit side named Annie.

Mrs. Alice Holmes Floyd.

"Home-Sweet Home." What beautiful words those are! It is so good to get home. My friend, my husband has been watching for a letter a long time. He has received something, but he does not get what he wants. Oh! if I could only touch him as I want to! It I could only make him feel that Alice has not left him, for he is not feeling well, and it will not be a great while before we will both be together. I have gone and left a boy, and I am anxious to reach him, for when mother was taken from the home, it seemed sometimes all was gone. I do not feel that I am taken from the home. I felt the body wear out, and I was not able to renew the necessary elements, so I was obliged to exchange mortal for immortal. I want to say, friends, that I have traveled some distance to reach you this morning, because a few weeks ago I heard my husband say in thought: "I wish Alice would communicate with me through either THE BANNER or some channel, that I may know it is her," and I have tried to improve my opportunity. I have been very much interested in what has been said this morning, and I think as grandma, who has just spoken does, that when something goes home it opens our eyes to what is going on around us. You can call me Mrs. Alice Holmes Floyd, and my home is a long distance from here. I was best known in Sister Bay, Wisconsin. I hope the mortals will sustain you in your valuable paper, that brings so many souls together in the union of life.

In words I cannot express the good that the old BANNER OF LIGHT has done. It touches human souls that are in darkness, and brings them to the consciousness of progress and duty and love, and stretches out its work and influence beyond the borders of physical life.

May God and the angels bless you for open ing up such a channel here. If there is any influence we can bring to bear on you I hope it will be onward and upward until we meet in that home on high, where each one of us attains our reward.

Messages to be Published.

March 21.—Thomas Dowling; Nancy L. Weymouth; Nellie M. Miller; Eldridge Cheney; George Whitney; Annie Thompson; William Carroll.

April 3.—Albert G. Towers; Louise L. Walker; Eddie White; Mary Morgan; Robert McKenny; the Gulde, for Joseph Beals.

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

Webster.

April 17.—Joseph Brown; Harriet Burbank; George A.
Finefrock; Mary Prentis; Alexander DeWitt; Mary Ann
Prescott; William H. Bellows.

April 24.—Richard R. Spofford; Emeline Moore; John A.
Goodrich; Elia Johnson Richardson; Judge John V. Eustan, Mary Thomas. tace; Mary Thomas.

Tidings from the Pacific Coast.

To the Editor of the Banner of Light:

It is now some time since I wrote my last stated letter to The Banner, and since then much has occurred of more than transient in-

I have for the present left San Francisco, and returned to Los Angeles, at the urgent call of the First Society of Spiritualists in that city, and many friends in the vicinity.

Before leaving the metropolis of the Pacific slope, and its many beautiful suburbs, in which I worked incessantly from Nov. 1, 1895, to April 3, 1896, inclusive, I saw a great deal of psychic phenomena of rare interest, and sometimes in quite unlooked for quarters. One of the sensations of the past few months have been the exhibitions of Anna Eva Fay.

I will not attempt to pass judgment on any. thing she accomplishes, nor will I quote from the experiences of others, but confine myself entirely to a personal experience of my own, sufficiently wonderful, as I think, to be of general interest.

While Miss Fay was giving public entertain ments in the Auditorium Theater, San Francisco, during February last, I was specially in vited, indeed requested, to form one of a party of friends who were very desirous of witness ing something out of the ordinary. We procured good seats, very near the stage

and kept our eyes and ears well open through out the exhibition. A member of our party a very shrewd business man-was selected to form one of the Investigating Committee.

I pass over the results which followed after the committee had made as searching an the concealment of apparatus, which even the most diligent searchers might not be able to discover

It is with the purely mental phenomena that desire to deal, and with what happened to me personally on the evening in question. Every one was invited to write a question, and conceal it until Miss Fay had read it and answered it, when it was to be produced as ev-

idence that she had been correct in her statement so far as the question was concerned. I wrote the following question, and concealed it in my clothing: "Where shall I be the com-ing summer?" To this inquiry I signed my name, and that was all.

When the time came for Miss Fay to exercise her clairvoyance, after reading off a number of others, she looked in my direction, called my name, and informed me correctly of my ques tion.

That alone was interesting, but perhaps les than convincing; what followed immediately was, in my estimation, truly marvelous, in a hall containing over one thousand persons, and toward the close of a miscellaneous entertain Miss Fay looked straight at me and said

"You are expecting to go only to Southern California; but you will be suddenly called to Boston; from there you will be obliged to go to London, and in London you will have to undertake some important work in connection with a new society with which you will be officially connected.

Now the strange part of this as yet unfulfilled prophecy, is that at the time when I was writing the question (more than an hour previously) I seemed to hear a voice saying to me, You will be compelled to cross the ocean again next summer on important and unexpected business, the centre of which will be in London."

Now what I want to know is, how did Miss

Fay receive the identical impression, a little more elaborate in detail, unless some unseen intelligence conveyed the idea first to me and then to her, or was it a case of thought transference from my brain to hers quite unconsciously?

These questions are of overwhelming interest to all that large and increasing section of the intelligent public which is now bestowing

the as yet but very partially troiden field of man's psychical possibilities.

To me there are but two rational explanations, and these are by no means mutually discordant; the first being the precumently spiralistic literature in the content of the precipital of the precipital in the content of the precipital of the itualistic interpretation, the other that of

mental telegraphy.
I have not the elightest intention of awakening discussion as to the doings of Miss Fay in particular, concerning whom there are so many divergent opinions; I only report as a truthful recorder of passing events that what I have stated did actually occur in the manner in which I have stated, and I have since learned that many others, including several people of prominence, have recently had equally won-derful experiences of a like nature.

The Forty-Eighth Anniversary of the Advent of Modern Spiritualism was largely observed by the various societies, both in San Francisco and Oakland.

Some of the organizations anticipated the anniversary by holding their demonstrations on Sunday, March 29, others postponed the festivities till April 5, while the friends with whom I worked made efficient arrangements to celebrate the day itself, so we had two glorious meetings March 31, one in Oakland in the afternoon, the other in San Francisco in the evening.

Loring Hall, corner of Eleventh and Clay streets, Oakland, is a fine new hall, built and operated by a family of earnest Spiritualists. The Sunday meetings there are always very well attended; they are conducted by a wellorganized society, and always attract a fine array of talent to the platform.

Mrs. Mand Lord-Drake is one of the most popular speakers as well as test mediums who

have ever visited the Pacific Coast. In Stockton. Angel's Camp and other places within easy reach of San Francisco, she has done very good work of late, attracting numbers of people to her meetings and séances, who have there learned their first lessons in spiritual philosophy and phenomena.

Since my return to Los Angeles I have had the pleasure of renewing my acquaintance with Mrs. Ada Foye, who has been of late doing most excellent work in Chicago. This most noble woman and singularly convincing medium is greeted wherever she goes with enthusiastic crowds of eager listeners, and her phenomenal power is still as great as in the old days when she and Mrs. Hardinge-Britten worked together in 1879.

On Thursday evening, April 9, a reception was given to Mrs. Fove at the residence of Mrs. Howels, 4151 South Spring street, Los Angeles, which was attended by far more friends than the spacious rooms could well accommodate. Among those present were many of the most influential people of the city.

Spiritualism has taken deep root in Southern California, and though as in other districts perfect outward harmony does not yet prevail among the several societies, all of which are doing much good and useful work, the general feeling in the community is that the cause of Spiritualism is rapidly gaining everywhere, and ground once gained is never lost after-

As another evidence of the progressive character of the people in this land of fruit and flowers it is only necessary to note the wide-spread sentiment in favor of Woman Suffrage, which is very strong in this vicinity.

That ever-popular and remarkably witty speaker, Rev. Anna Shaw, has given several lectures in Los Angeles to large and enthusiastic audiences. Her lecture on "The Injustice of Chivalry," delivered in the great Tabernacle Saturday evening, April 4, was a splendid refutation of the well-worn protests against placing the ballot in the hands of women.

It seems singular that so liberal a man as Edward Everett Hale should take opposite ground from that so ably sustained by James Freeman Clarke and others of the old school of Boston Unitarians, but Dr. Hale no doubt seriously believes that a certain chivalrous attitude of men toward women, which he highly prizes, would be broken up if political equality were established.

Anna Shaw and other fine speakers at the Woman Suffrage Convention, held in the great Los Angeles Music Hall April 8 and 9, referred to Dr. Hale's recent articles in some of the periodicals where he airs his views on this subject, and replied very forcibly by saying that in the three States (Wyoming, Colorado and Utah) where women vote already, there is no appreciable diminution of the courtesy shown by gentlemen to ladies, and even if certain knightly attentions were withdrawn, rights are so far above mere sentimental privileges that women could well afford to dispense with certain polite courtesies if by giving these up they secured instead far weightier advantages.

The Suffrage Convention has been well sustained by men equally with women, and the local press has devoted much space to good reports of the proceedings, and has paid wellmerited compliments to all the speakers, among whom Miss Elizabeth Yates of Maine occupied a very prominent place by reason of her graceful presence and remarkably fluent oratory. The speeches were by no means confined to women, for several well-known gentlemen responded to invitations from the chair, and made excellent addresses full of sound reasoning in favor of the eleventh amendment to the Constitution, which is the main issue before the suffragists in California at present. A singular feature of the decorations of the hall was a large American flag with the usual complement of stripes but only three stars; on the badges worn by delegates, and sold to the pub-lic, there are three well defined stars, and a fourth star appearing as though dimly rising, to typify the move which it is confidently expected California is on the eve of making.

Though Los Angeles, San Diego and other southern points have received much attention from the earnest campaigners, the great demonstration on behalf of political equality is arranged to take place in San Francisco next

Two years ago a Woman's Congress was held there, lasting an entire week, and this aroused so much general interest, occurring as it did just at the close of the Midwinter Fair, that it was followed last year by another Congress of a somewhat similar character, which also proved very successful.

The subject of this year's Congress is to be "Woman and the Government." It will be held in Native Sons' Hall, Mason street, commencing Monday, May 4, and concluding Sunday, May 10. There will be three sessions daily, addressed by Susan B. Anthony and a host of other women whose names are household words wherever advanced ideas are known and welcomed.

Los Angeles is now rapidly filling with visitors from all points of the compass, as the great FIESTA is just about to commence. Los Angeles never forgets that it is essentially a Spansh city, and on the occasion of its annual festival it rivals the cities of old Spain in the wealth of its gorgeous pageant.
Business here of all descriptions is remarka-

bly good. Prosperity is in the air, and on every side are manifold and unmistakable evi-dences of solid growth. Pasadena is as beautiful as ever, and there can scarcely be a fairer

Mr. and Mrs. Longley are residing and working there. They appear very busy and happy,

You don't know

where you got that cold. Do you know where you can get the cure for it? Every drug store keeps Ayer's Cherry Pectoral. It cures coughs and colds.

and accord a most friendly welcome to all

workers who pass their way.

Long Beach is also growing considerably.

Since the Drs. Densmore took up their winter quarters in that charming sea-girt town it has become very popular, and as all the neighbor-ing country is admirably adapted for growing every variety of semi-tropical fruit in the richest abundance, the town has solid prospects before it of growing and continuing prosper-

ity.
The Anniversary of Spiritualism was celebrated there March 31st. Mrs. Longley gave the principal address. There was a large and representative audience, and more money was contributed than was needed to meet all the

I beg to thank my numerous correspondents for their kind remembrances, and assure them they are not forgotten, even though my many duties peremptorily forbid my devoting much

time to private letter writing.
With all best wishes for THE BANNER and its countless readers, I remain your sincere W. J. COLVILLE.

347 South Hill street, Los Angeles, April 14, 1896.

[From the Boston Investigator.] OUR MESSAGE OF PEACE.

I saw a ship with a deep, wide hold, Which the captain said was filled with gold. "O where are you going, my sailor bold?" "Going to pay the missionaries!"

I saw a ship on the Moslem coast,
With a savage captain at his post;
Each sailor looked like our Herr Most.
O where are you going, my gallant host?"
He waved his sword with haughty boast—
"Going to protect the missionaries!"

I saw some soldlers climbing a hill, And the captain thundered forth his will. Each soldler his gun proceeded to fill With sixteen builets bound to kill. "O where are you going, you sons of fill?" "Going to protect the missionaries!"

O leave the Pagan of child-like smile To worship God in his own old style. Despite our fears, perhaps he'll reach The pearly gates of the After While, By the good old route his fathers teach.

HENRY CLINTON PARKHURST.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Although it is very early in the season, campers are arriving daily, and several cottages are already opened. Among the arrivals of last week who have opened

Among the arrivals of last week who have opened cottages for the season were Mrs. M. J. Stewart and Mr. Ed. Putnam of Broadway. Montague street presents quite a busy appearance, with carpenters and painters passing, and the Home Comfort House open (as Mrs. Reed tells me) for its season's guests, and the cottages of Mrs. Emma A. Hopkins, who arrived last week, accompanied by Miss Lizzie Danforth, Mrs. Delia Slate, Mrs. J. A. Steele, Mr. J. J. Gurney and Mrs. A. E. Barnes, open. On Owasso street are Mr. W. S. Henry and family, Mr. George Pasco and Mrs. S. Jackson and daughter.

Messrs. Squires and Conant visited the lake last Tuesday and inspected the hotel, preparatory to putting it in thorough condition for guests by June 1. Mr. Conant was accompanied by his wife, the well-known lecturer and medium, Mrs. Clara Field-Conant, and his son, Mr. Ed. Conant, who remains on the grounds to attend to his father's interests during the latter's absence. Mr. A. C. Carey is at home on the Highlands, busily engaged in beautifying his extensive grounds.

Through the courtesy of the management of the

sive grounds.

Through the courtesy of the management of the Fitchburg Railroad, the excursion tickets from Boston to Lake Pleasant and return will be on sale June 1, good until Nov. 1 and the lower rate, for \$3.25, will

the on sale, June 15. Excursion tickets from other points will be on sale at same time.

The grounds will be lighted by electricity from June 1, and water will be pumped for the use of campers from that date.

from that date.

The clerk will exchange all excursion tickets during the season, and will be on the grounds after June 15, where all communications will reach him.

President Dalley has announced that himself and several directors will be at Lake Pleasant on May 1 to close all delayed arrangements for this year's convocation, and requests that every director that can will attend the weating on that date.

the meeting on that date.

An unusual amount of building is going

early in the season, and cottagers intending to repair or build should start early about it, as next month will be a very busy one for all the local builders. Miss Jennie Mullin has had her cottage on Broadway thoroughly renovated, and a new room added. Mr. J. J. Gurney is busy repairing and painting, and Mr. A. A. Frail has purchased the twin cottages on Montague street, and has raised, newly roofed and practically rebuilt them.

Circulars will be out May 10, 1896.

ALBERT P. BLINN, Clerk.

603 Tremont street, Boston.

Synopsis of Program for the Haslett Park Camp.

To the Editor of the Banner of Light:

Sunday, Aug. 2, 10:30 A. M., Opening Address, Hon. O. P. Kellogg, of Ohio; 2 P. M., lecture, Julia M. Walton, of Williamstown, Mich. Tuesday, Aug. 4, 10:30 A. M., General Organization of Camp Work: 2 P. M.,

ton, of Williamstown, Mich. Tuesday, Aug. 4, 10:30 A. M., General Organization of Camp Work: 2 P. M., lecture, Julia M. Walton. Wednesday, Aug. 5, 10:30 A. M., Reading Circle; 2 P. M., lecture, E. Payne Hopkins. of Owosso, Mich. Thursday, Aug. 6, Indian Day. 10:30 A. M., Conference; 2 P. M., lecture, O P. Kellogg. Friday, Aug. 7, 10:30 A. M. Lyceum; 2 P. M., lecture, E. Payne Hopkins. Saturday, Aug. 8 Woman's Day. 10:30 A. M., The Old Woman," Marion Carpenter, of Detroit; 2 P. M., "The New Woman," Anna L. Robinson, of Port Huron.

Sunday, Aug. 9, 10:30 A. M., Lecture, Marlon Carpenter; 2 P. M., Anna L. Robinson. Monday, Aug. 10. 2 P. M., Parliamentary Congress. Thesday, Aug. 11, 10:30 A. M., Conference; 2 P. M., lecture, Anna L. Robinson. Wednesday, Aug. 12, Children; 2 P. M., lecture, Anna L. Robinson. Thursday, Aug. 13, 10:30 A. M., MEDIUMS' DAY. Conference; 2 P. M., lecture, Anna L. Robinson. Friday, Aug. 14, 10:30 A. M., Lyceum; 2 P. M., lecture, Rev. James DeBuchananne M. D., Ph. D., of Kansas City. Saturday, Aug. 15, Proneer's Day, 10:30 A. M., Remarks by Pioneers; 2 P. M., lecture, Dr. James DeBuchananne. Monday, Aug. 17, 2 P. M., Parliamentary, Congress. Tuesday, Aug. 17, 2 P. M., Parliamentary, Congress. Tuesday, Aug. 17, 2 P. M., Parliamentary, Congress. Tuesday, Aug. 18, 10:30 A. M., Reading Circle; 2 P. M., lecture, Dr. James DeBuchananne. Monday, Aug. 17, 2 P. M., Parliamentary, Congress. Tuesday, Aug. 18, 10:30 A. M., Meadiums' meeting; 2 P. M., lecture, Or. James DeBuchananne. Thursday, Aug. 20, Soldpiers' Day, 10:30 A. M., Lyceum; 2 P. M., lecture, O. P. Kellogg. Friday, Aug. 21, State Association Day, 10:30 A. M., Lyceum; 2 P. M., lecture, A. E. Sheets, of Grand Lodge. Saturday, Aug. 22, National Association Day, 10:30 A. M., Reading Circle; 2 P. M., lecture, A. E. Sheets, of Grand Lodge. Saturday, Aug. 22, National Association Day, 10:30 A. M., Reading Circle; 2 P. M., lecture, Hon. L. V. Moulton, of Grand Rapids.

Sunday, Aug. 23, 10:30 A. M., Lycture, Hon. L. V. Moulton, Grand Rapids.

Moulton, of Grand Rapids.

Sunday, Aug. 23, 10:30 A.M., Locture, Hon. L. V. Moulton; 2 P. M., lecture, Hon. L. V. Moulton. Monday, Aug. 24, 2 P. M., Parliamentary Congress. Tuesday, Aug. 25, 10:30 A. M., Conference; 2 P. M., lecture. Wednesday, Aug. 26, MEMORIAL DAY. 10:30 A. M., Reading Circle; 2 P. M., lecture, A. E. Sheets. Thursday, Aug. 27, 10:30 A. M., Conference; 2 P. M., lecture, Moses Hull, of Cnicago. Friday, Aug. 28, 10:30 A. M., Lyceum; 2 P. M., lecture, Moses Hull. Saturday, Aug. 29, 10:30 A. M., Association meeting—election of trustees; 2 P. M., lecture, Moses Hull. Sunday, Aug. 30, 10:30 A. M., Lecture, Moses Hull. Sunday, Aug. 30, 10:30 A. M., Lecture, Moses Hull; 2 P. M., lecture, Moses Hull; 2 P. M., lecture, Moses Hull. G. F. Ottmar, Acting Manager.

A Large Country, Indeed.—Few people have any idea of the vast extent of the American Continent. To think that after all the years that have passed since its discovery, we should just "stumble upon" a great river hitherto undreamed-of in British America, is a fact pointing directly to this want of conception; J. W. Russell, in the Review of Reviews, gives this apposite paragraph in an extended article on Canadian affairs:

"A region north of the Province of Quebec, and "A region north of the Province of Quebec, and between the head-waters of the Ottawa River and James Bay, the southern part of Hudson's Bay, has recently been the scene of a notable discovery by Professor Bell, of the Canada Geological Survey. During his explorations last summer he traced the course of a large river, hitherto unknown, which drains the region to the southeast of James Bay. The river is larger than the Ottawa and a great part of it river is larger than the Ottawa, and a great part of it averages a mile in width. The country drained by it is level or gently undulating, and may be generally described as a plateau of one thousand feet above the sea level along the height of land, diminishing to some four hundred feet at one hundred miles of so some four hundred teet at one nundred miles or so from the mouth of the river, and then descending more rapidly to the shore of James Bay. The coun-try [through which it flows] is well wooded, and is fitted to be the home of a large population."

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July 27.

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Banner of Bight.

BOSTON, SATURDAY, MAY 2, 1896.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held two very interesting services Sunday with large audiences. At 2:80, developing, healing and test circle. The services opened with fine selections by Prof. Bert. J. Richardson on the autobarp and harmonica. Mrs. Melissa K. Hamili presided at the plano. Dr. S. M. Furbush, an invocation and well chosen re-marks on "Spiritual Development." Dr. Furbush, Mr. W. H. Rounseville, David Sheppard, Mrs. D. E. Matson, and others, relieved and cured many by magnetic treatments. They also gave a large number of tests and spirit messages. Mrs. C. B. Hare, Mrs. Lizzie D. Butler, and others, gave many excellent tests and spirit communications.

At 7:30 P. M. appropriate selections by Lena and Elste Burns; Mrs. Dr. M. K. Dowland, an invocation and able remarks on "The Spiritual Knowledge of Human Life"; Mrs. A. Woodbury of Boston gave a large number of remarkable readings, tests and spirit messages; Mrs. C. B. Hare followed with many tests and spirit messages; Mrs. C. B. Hare followed with many tests and spirit communications. and spirit communications, and in every case received a ready response of recognition.

Nixt Sunday at 2:30 developing, healing and test circle by many mediums. At 7:30 short addresses, readings and spirit-messages by Mrs. A. Woodbury, and

Cadet Hall-Lynn Spiritualists' Association .- Mrs. A. A. Averill, Sec'y, writes: Mrs. Ida A. P. Whitlock spoke for this Society on Sunday, April 26. The subject of the afternoon's discourse was "Suffer Little Children to Come unto Me, and Forbid Them Not,"
which was treated in a very scholarly manner, after
which she gave a large number of very fine tests.
At the evening service Mr. and Mrs. Kelty sang
"They are Calling Us over the Sea," after which Mrs.

Whitlock delivered an able address upon "The Mission of Spiritualism," followed by psychometric readings and tests which were very satisfactory.

Mrs. Whitlock has made many friends in Lynn during her short stay. Next Sunday we shall have with us Mrs. Nettle Holt Harding.

Cambridge.-"Cor." writes: Friday evening, April 24, Cambridge Lower Hall was taxed to its fullest capacity. The Spiritualists and investigators were evidently anxious to again hear Mr. F. A. Wiggin, who had not appeared in Cambridge since six years ago, when he was greeted by large and enthusiastic

audiences in Odd Fellows' Hall.

Both the lecture and the tests were a success from beginning to end; it was feared by some that an admittance fee of twenty-five cents might keep some from attending; perhaps it did, but our hall could have accommodated no more comfortably. Mr. Wiggin has been reëngaged for Friday evening, May 8.

Progressive Thought Society-Mrs. Gilliland, Pres. writes-held three sessions Sunday, April 26, at Temple of Honor Hall, 591 Massachusetts Avenue. Peace Council April 28, in hall at 2:30. Good mediums and accurate tests are the order of our work.

Salem,-"N. B. P." writes: Mrs. N. J. Willis of Cambridgeport was speaker and medium April 26 for the First Spiritualist Society. She called for subjects from the audience. Many were written, and they were answered in an eloquent and satisfactory man-

Mr. Osgood F. Stiles of Boston followed the medium and gave a number of delineations-all of them recog-

Sunday, May 3, Mrs. Hannah A. Baker of Marblehead will speak and give tests.

BANNER OF LIGHT for sale at the hall. Subscriptions always to the sale at the sale.

Lowell .- "J. H. B." writes: The Psychical Club was ministered to Saturday evening, the 25th, by that | Hall, No. 248 Weybosset street. Mrs. Jennie Haganpopular lecturer and test medium, Mr. F. A. Wiggin, of Salem, Mass. Mr. Wiggin spoke for a few moments in introduction, devoting an hour and a half to what proved to be a most remarkable demonstration of spirit presence. There was a good-sized, intelligent audience present. Mr. N. S. Banfield, and his wife, Agnes Houghton Banfield, are most earnest workers in the club. Mr. Wiggin spoke earnestly in behalf of the spiritual papers, and especially advocated the well-merited claims which THE BANNER OF LIGHT has upon all true Spiritualists and investigators.

Hanson.-A correspondent writes; Mrs. Mattle E. First Spiritualist Society, in Library Hall, West Hanover, Sunday, the 26th ult. She delivered two able addresses on the subjects, "The Influence of Spiritualism on the Public Mind," and "The Test of Inspiration." Those who listened to her were generous in their praises of her efforts, and a desire was universally expressed that she should serve the Society another season. The Society has engaged fine talent for the entire course.

Rockland .- Mrs. E. Whitney writes: We have had for the present month Mrs. Wm. Peyser of Providence. R. I., who, by her refined and cultured manner, and marked ability as a speaker and test medium, has won highest praise from the people to whom she has given undeniable proofs of our philosophy in a most marked and convincing manner. We most cheerfully recommend her to all societies who wish a reliable

medium upon their platform. Her little daughter has added largely to our pleas-

Fitchburg.-" E. A. P.," Sec'y, writes: April 19, Mrs. Minnie M. Soule occupied our platform. She gave two excellent lectures, followed by convincing tests. All were recognized.

April 26, Mrs. Nettle Holt-Harding closed our meetings for the season, speaking to a crowded house. She gave two interesting lectures. Each was followed by remarkable tests; all were correct.

Lawrence .- Dr. C. A. Stevens, . President, writes: The First Spiritualist Society, Pemberton Hall, 263 Essex street, had for speaker on Sunday, April 26, Frank C. Algerton of Boston, who devoted the afternoon and evening to giving tests which were remark-

Dr. Charles H. Harding will be here Sunday, May 3.

Haverhill .- "E. P. H." writes that the lecture before the Spiritual Union, April 26, was delivered in the evening at 7:30 by Mrs. Carrie F. Loring of East Braintree.

In the afternoon a memorial service was held in remembrance of the departed ones of the last year. Mrs. M. S. Pepper of Providence, R. I., will be the speaker next Sunday.

Woburn .- Bonney writes: Monday evening, April 20, Dr. C. L. Willis was with us. His remarks were excellent, and his tests and readings were correct.

Miss Jennie Mullen will be here May 4. The BANNER OF LIGHT for sale at each meeting.

Reading .- E. S. Wells, Chairman, writes: At G. A. R. Hall, Sunday evening, April 26, 7 o'clock, Mrs. G. M. Hughes gave convincing tests of spirit return. Good audience. Mrs. Julia E. Davis will be here next

CONNECTICUT.

Nerwich .- Mrs. J. A. Chapman, Sec'y, informs us that the lecture course closed April 26. Prof. Lockwood delivered on that date the final discourses of his present engagement. His work in Norwich has been grand and successful. We shall print a brief report of his services on the 19th and 26th, next week.

A California poet has bought a mule, and a brother poet chronicies it as a remarkable instance of self-

RANGES

DISTRICT OF COLUMBIA.

Washington .- Mrs. Jennie Harman writes: Last Friday evening a magnificent séance was held by our worthy and grand medium, Miss Maggie Gaule of Baltimore, Md. Long before eight o'clock the house was packed.

Miss Gaule, with her pleasing manner and ladylike deportment, came in, and at once, after a beautiful song entitled "Only Remembered by What we have Done," gave many grand, convincing tests, all absolutely correct. She spoke appreciatively of the spiritual papers, and urged all present to subscribe, saying:
"What Spiritualist or Liberalist can afford to go back on the good old BANNER, that for years has been at the head? Send for it, buy it; it is clean and good."

Now, then, if all mediums would urge the people at their stances to do this it would help atrouber the their seances to do this, it would help circulate the

spiritual papers. One gentleman, whose name was Dr. Elbridge (Pres ident of Troy, Alabama, State Normal School), arose and thanked the medium and guides for what they had done for him, saving: "It is what I have long wished for, being a Presbyterian by both. I am at last free, and through your mediumship have been comforted and converted, and, thank God! I see the

Miss Gaule was an absolute stranger to the doctor.

I have gotten for years The Banner through a true friend, and find it as beneficial to me as my daily

Last Sunday evening Dr. George A. Fuller of Massa chusetts delivered a fine lecture in Metzerott Hall to an intelligent audience, followed by tests (very won-derful) by Miss Gaule. Dr. Fuller is well liked, and has been listened to with much pleasure and satisfac-

Washington. - Henry Steinberg writes: Mr. and Mrs. W. Hibbits of Muncie, Ind., have been spending the past two weeks in the city of Washington. Friday, April 24. Mrs. Hibbits gave a benefit séance for our Temple Building Fund, which was a great success.

The best wishes of the many friends here follow Mr. and Mrs. Hibbits to their next field of labor.

CALIFORNIA.

Los Angeles.-A correspondent writes: On Sunday, April 12, W. J. Colville again addressed two large and deeply-interested audiences in Odd Fellows' Hall, Main street, Los Angeles.

The afternoon lecture was on "Real Life in the Spirit-World,"

The evening discourse was on the pressing topics of the hour, and discussed the Venezeulan dispute—the Armenian outrages, and many other popular topics. As all these themes were dealt with from a spiritual rather than from a political standpoint, they were deftly interwoven with an able and earnest presenta-tion of the central claims of the Spiritual Philosophy. The musical exercises at both services were very due, all the singers did well, and Mr. Whitelaw, as usual, proved himself a perfect master of the violin.

The impromptu poems, equally with the lectures, meet with the hearty applause of the audience.

On Friday evenings at 8 o'clock Mr. Colville answers all sorts of questions propounded by the audience; he is also lecturing with great success in Long Beach on Wednesdays, and in Pasadena on Saturdays.

Both the Spiritualist societies in Los Angeles are doing unusually well this month. Mrs. Ada Foye, who lectures and gives those wonderful tests for which she has been so long celebrated, is speaking to crowded houses in the Music Hall, Spring street; she also gives private sittings at her residence, 334 West

Mr. Colville's present address is 347 South Hill street, Los Angeles.

RHODE ISLAND.

Providence.-Benj. F. Prouty, Sec'y, writes: The Spiritualist Association held its regular meetings afternoon and evening, Sunday, April 26, at Columbia Jackson was speaker. Charity Lodge Daughters of Rebecca were present in a body as our guests, it being their seventy-seventh anniversary.

Afternoon exercises: Plano solo, Jennie Reynolds;

Jackson followed with impromptu poems, subjects taken from the audience; one of the best rendered was "Charity Lodge Seventy-Seven Years Old To-Day," which was highly appreciated, and generously applicated.

Evening.-Solo, Miss Johnson, Miss Reynolds accompanist; invocation, Mrs. Jackson; solo, Miss Johnson, followed by Mrs. Jackson with lecture and

four Sundays instead of one. Next Sunday, May 3, we shall have with us Miss Lizzle Harlow—a pupil of the late Clara H. Banks.

Pawtucket. - "Cor." writes that April 26 the meeting was very interesting. Mrs. Miller and daughter gave lecture, tests and improvised poems. Sunday, May 3, Mrs. Mattie Hull will speak.

WYOMING.

Casper.-Robert A. Crosthwaite writes: We have in our midst Mrs. Mary Goodrich, Master Sammie and Mr. Fred Savage, well known New England mediums, who are delivering a series of lectures and platform tests under the auspices of the Truth Seekers' Circle. Mrs. Goodrich has a powerful control, and is a sincere worker, devoted to the Cause of Spiritualism—one of whom our circle is justly proud. She has delivered some wonderfully beautiful inspirational lectures, and results have been so favorable in private circles that engagements are crowding one another all the

Mr. Savage has formed a developing class, and, judging from the progress already made, there are bound to be mediums developed here.

Our circle is proud of its President, Mrs. Vedder, who occupies the chair with propriety, and whose earnestuess at d devotion give an assurance of peaceful tranquility and a work of barmony in the cause of hu-

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Are loved by everybody. Those raised on the Gall Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York

NEW YORK.

Buffalo .- Mrs. J. H. R. Matteson writes: During the present month (April) Oscar A. Edgerly is the speaker and test medium occupying the rostrum of the Spiritual Temple at the meetings held under the auspices of the First Spiritualist Society of this city. That the work of Mr. Edgerly's guides is appreciated by our people is amply manifest by the fact that this is his fourth engagement of a month with our so-

ciety.

Mr. Edgerly's ability as a trance speaker and test
medium, coupled with his genial, social nature, makes
him a very efficient worker for the cause of Spiritu-

I trust that societies throughout the country will appreciate the above stated fact, and keep him constant-

Mrs. Ida P. A. Whitlock will officiate at the Temple during May. We are looking forward with pleasure to her coming.

PENNSYLYANIA.

Allegheny. - E. I. Demorest, Vice-President, writes: We have had with us during April as speaker Mrs. Abbie N. Burnham of Malden, Mass. She is an intelligent and instructive lecturer, and her audiences have been large and increasing. She seems to have awakened both skeptic and believer to a new interest in life's higher purposes. We hope to have

J. Frank Baxter's Work in Erie, Penn.

To the Editor of the Banner of Light:

Mr. J. Frank Baxter has during April, been giving lectures with marked success in Western Pennsylvania, Sunday, with one exception, in Titusville. On Sunday, April 19, he went to Erie, and lectured before the First Society of Spiritualists in the forenoon, in Jarecki Hall, to great acceptance, and in the evening in the new Park Opera House, to over a thousand people.

The Erie Dispatch of Monday following contained an unsolicited report, in fact, an unexpected one, for it rarely voluntarily mentions the Spiritualist meetings in the city, and has been very bitter against Spir itualism. Under the circumstances, no report could

have been better for the spiritual press:
"Prof. Baxter opened the evening's program with
two very beautiful songs, which he sang in a sweet
tenor voice. His lecture was on The Value of Phenomena." The Feturer, while not acknowledging the nomena.' The lecturer, while not acknowledging the supernatural or the miraculous as related in the Bible, argued that if things thus ascribed did occur they were the results of natural causes. He took the position that the Bible was the history of events written by inspired men, yet tinged by their opinions. While he would not quote the Bible to sustain his Spiritualism, nor necessarily accept the ancient opinions as true, yet he would quote the facts of Spiritualism as making probable the spirit stories of the Bible.

"The speaker arraigned as inconsistent and unrea-

"The speaker arraigned as inconsistent and unrea-sonable those who would accept the spirit stories of the Book and turn their backs on the modern phenomens. In their regard for the Bible stories, the Christian world generally had allowed reverence for the Book to supersede or set aside their reason.

"Spirit mediumship is not a matter of morals, of education of the stories of the

cation, or of religion, but rather a matter solely of or-ganization and adaptability. Spiritualism is a matter of demonstration and law, and finds men and women as they are, regardless of their moral or religious status. Accepting the facts, and rising above the phenomenal plane into its philosophy and teachines, then such in-dividuals are bettered, ennobled, and quickened to true manhood and womanhood.

"At the conclusion of the interesting lecture, the speaker exercised his gift of mediumship, not as a matter of test so much as for the satisfaction of spirits matter of test so much as her the satisfaction of spirits present, which he alleged he sensed psychologically, and as a duty which he felt devolved upon him, and as well to reach, in part, the fager demand of the audience. The medium's presentation of the presence of many persons deceased, easily recognized by characteristics and expressions as well as by names, was intensely interesting."

The Deceated actionly recognized by atting the proposition of the present in the second present in the present in the second present in the present in t

The Dispatch particularized by citing the names, in part, and commenting, and, closing this paragraph, said: "And that portrayal of the late lamented Rev. Dr. Blank, whose eccentricities and love for his daily companion, his little shaggy Scotch terrier, was wonderfully realistic, and the doctor's benediction, closing the scance, was so characteristic it was pathetic, and creative impressed the suddense.

greatly impressed the audience.

"Mr. Baxter's lecture was scholarly, and was placed on a very high plane of thought. He is a man of splendid stage appearance, dignified and graceful in his arguments, methods and manuer. He was born in Plymouth, Mass., and was a school teacher for nearly twenty years. He has lectured since 1877 constantly.

When fevers and other epidemics are around, safety lies in fortifying the system with Aver's Sarsaparilla. A person having thin and impure blood is in the most favorable condition to "catch" whatever disease may be floating in the air. Be wise in time.

MISSOURI.

St. Louis. - A correspondent writes: Rev. J. C. F. Grumbine has successfully ministered to the Howard Hall Society during the month of April, and despite the warm weather the audiences were unitormly good. Mr. Grumbine is resugaged for next September and October. He maintained large classes in clairvoyance while here, and has now ready the teachings on "Inspiration, or how to Unfold Inspirational Mediumship." Mr. Grumbine expects to visit but few camps this summer, preferring to recuperate and rest at his pleasant home, or with his family at the northern lakes. The Society here is arranging to engage him for a year. He expects to make a tour through England and Europe in 1897, late in the

spring.
While here he spoke flattering words for the good old BANNER OF LIGHT, and he feels that it has a mission in the South, West and Northwest. He is still conducting most successfully classes for development in psychometry, clairvoyance and inspiration by mail, and is unique as a teacher in this field. For terms address him Geneseo, Ill.

Kansas City.—Alfred Weldon writes: Mrs. R. Cowing of Washington, D. C., is doing a good work here. She has held public test meetings every Sunday during the past six months; nearly all her tests are fully recognized. She holds her meetings every Sunday at 3 and 8 p. M., in the new hall, 1333 Grand Avenue, Kansas City, Mo. Her test séance lasts about an hour and a quarter—with spiritual conference in the format of the format in the conference in the format in ence in the afternoon.

The Aged ..

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MEETINGS IN BROOKLYN.

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

Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock. The Advance Spiritual Conference meets ever, Saturday evening in Single Tax Hall, 1188 Bedford Avenue, Good speakers and mediums always in attendance. Seate free. All welcome. Herbert L. Whitney, Chairman; Emily

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

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly; provided. The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at 8mail's Parlors, 27 Franklin Avenue (near Greene).

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

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Oarnegle Music Hall Building, between 56th and 57th streets, on Syventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Bundays, 0% A.M. and 7% P. M. Afternoon meetings for facts and henomena at 24

Adelphi Hall, 53d 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 Wednesdays at 8 P. M. Prominent speakers and me-diums. H. P. Tower, Manager.

9 East 59th Street, near 5th Avenue.—Spiritual meetings are held at this address every Sunday afternoon at 3 o'clock. Prominent mediums always present. Psychometric readings from articles placed in sealed envelopes by the audience. 8. Van Brocklin, Chairman.

Test Séances are held Suuday afternoons at 30'clock, 9 East 69th street (near Hotel Netherland). New York City. Prom-inent mediums always present. Seymour Van Brocklin, Chairman

Meetings in Fonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Ball, is Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 5th and Callowhill streets. President, Capt. P. J. Keffer; Vice-President, Airs. M. E. Cadwallsder; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 10? South Paulina street. Services every Sunday 11 A.M., 2% and 7% P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 11! South Paulina street, every Wednesday Sp. W.

First Society of Spiritualists meets at Hoolsy' Theatre, at II A. M. Speaker, Mrs. Cora L. V. Richmond Band of Harmony. Thursday, 7% P. M., Orpheus Hall, Schil ler Theatre.

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

Spiritual Unity Society meets at Ethical Auditorium, 566
Jefferson street, every Sunday at 7% r. m., and Thursday
at 8 r. m. J. C. Bigter. President.

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