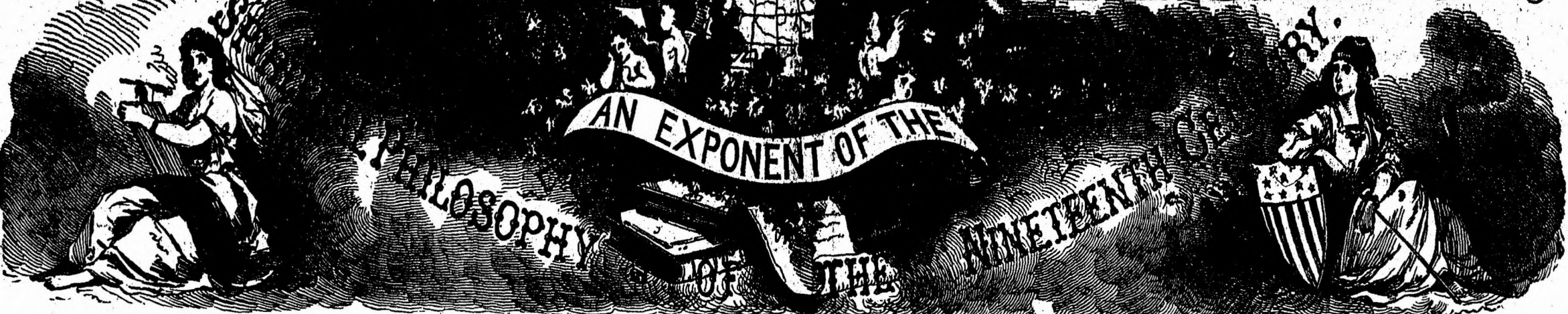


# BANNER OF LIGHT.



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NO. 1.

Written for the Banner of Light.  
HEAVEN.

Is there a realm beyond the ken  
And scope of mortal eye,  
Where we shall meet, and prove again  
That love can never die?

Is there a home, not made with hands,  
Amidst the upper spheres,  
Where love by hope and faith expands  
Through all the endless years?

That home of bliss and realm of light  
I hope to gain ere long,  
And share the triumph of the right  
Beyond the reach of wrong.

Yet fain would I some wanderers cheer  
With antidotes to care,  
Before my sun has vanished here,  
And risen over there.

Oh! let me share the pain and grief  
Of hearts in woe cast down;  
Intent alone for their relief,  
And not for heaven's crown.

Then may I learn that Heaven true  
Flaunts no external guise;  
Nor waits in some far distant blue,  
But in the heart it lies.

Then may I say these words to men:  
That if you will be true,  
You need not go to heaven then,  
But it will come to you.

And I will trust the friends above  
To help me every hour  
To glory in the reign of love—  
The dominating power. SADIE BURNHAM.

## Spiritualism and Good Morals.

It is sometimes said that the code of morals under Spiritualism is a loose one, and that it gives a free rein to unbridled fancies, leading to domestic separations and disorders. No one can harbor loose morals more than I, and it would disturb me greatly if Spiritualism was open to such a charge.

But I have studied it most carefully for over twenty years, and have long been convinced that, rightly understood, it goes far beyond the ordinary sanctions of what we call "Orthodox Christianity" as a deterrent from vice and an encouragement of all that is good. The hell that has been held up as a terror to evil-doers, and that nothing could be more terrible if it commanded the belief of the mind, has yet stood before us, even those of us who most believed in it, as something vague and remote and unreal. It has practically no power as a deterrent from wrong-doing. But there is something terribly impressive and real in what we hear from those who have gone to the other world from a life of sin and wrong in this. They have told us that they are in darkness and desolation. One who had acquired great wealth, but who had never opened his hand to help the needy or to aid the moral efforts of others, said to me, months after his death, that he had found no rest, but was blown about over a dark and desolate region, like a wisp of hay. Another, who inherited a large fortune, but had been over-bearing and exacting in his dealings, and had done nothing for the needy, came to my husband most unexpectedly in a sitting at which I was present (an occurrence that was remarkable, as they had barely known each other by sight), and, giving his name, said: "Those who have not used their wealth for humanity in earth-life have no wealth in spirit-life. They are as poor as those whom they have neglected to help on earth. With my great wealth I neglected to help suffering humanity. I am very unhappy over it. I can see no way to undo the past, but I will do all the spirit-world will give me power to do. It is a dreadful thing to come into the spirit-world without one friend to say 'well done.'"

At another sitting with the same medium, at which my husband was present, an old gentleman of great wealth who had died a few months before, gave his name, and said: "Oh! help me to the light. I never lifted a finger for humanity. I had a pleasant home, but not even a poor cabin now. I am in the dark. As I crushed humanity, so I am crushed. My ear was deaf to humanity, and now God is deaf to me. I come to you to learn. Help me to the light." At another sitting the same person came again, and said: "Oh! how I regret that dreadful past. I wish I could come back, and open my doors, and say, 'You poor afflicted ones, come and help yourselves.' What a blessing it would be to me. How these bonds would be broken. To come to you brings me the only light I have had since I have been in the spirit-world."

Can there be more awful sanctions than these to bind a man to right doing while he is in earth-life? I know nothing in the orthodox penalties that in practical effect will compare with them.

But there is one very comforting fact that we learn from Spiritualism. It is that the suffering in the spirit-world is reformatory, and not everlasting; that erring and perverse souls, when they have suffered for a time, perhaps for years, and have come to see and feel ashamed of their evil-doing, repent, and are uplifted and forgiven, good spirits helping them to find the way to the light. And from frequent expressions of these spirits, as in the last case mentioned, they get great help from coming to us for sympathy and encouragement. The one task given to them all is to come back here, and try to influence others to do better than they have done.

It must not be inferred that the cases I have mentioned are recent ones. They are taken from a great many that have come to me in the last twenty years.

ISABELLA BEECHER HOOKER.  
Hartford, Conn., Feb. 15, 1897.

## Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WILLIAM FLETCHER.  
(Specially Written for the Banner of Light.)

It is late in the day, perhaps, for the theologians to place new interpretations upon what has been recorded in the Bible, after all these years of endless bickerings and denunciations. Important as it was in the establishing of any form of religion that should be absolute and enduring, to have a firm rock that should withstand the changes of time, it is now more than passing strange that the very foundation-stone of the faith should be questioned and new interpretations placed upon it.

The Bible has been put forth as the only word of God, given to man not alone as a guide to living, but as the only step to life eternal. Every word was either spoken by God, or else given by Him through inspired men, for the salvation of the world. From Genesis to Revelation we have a history of the formation of our planet, the making of the innumerable shining orbs that swing through space, and last, possibly not least, the creation of man, and the results consequent thereon, and so expressed as to reveal the attitude and will of the divine mind. This has stood for hundreds of years, has been preached in every clime, has been upheld by a power so dogmatic and terrible that thousands have given their lives for its upbuilding. Martyrs have languished in prisons; others have died on the rack or been burned at the stake, all for the glory of God and as followers of the Prince of Peace. It did not matter that the statements were open to question, that the great natural world around us was an ever-present protest against much that was asseverated, or that common humanity repudiated the spirit of that Christianity that lit the fires of Smithfield, consigned Servetus to the stake, or persecuted beyond endurance those independent minds whose sin was that reason took the place of belief, and facts were accepted as superior to religious fallacies. The glory of God must be upheld, and ignorant persecution was the only means that suggested itself to those who, failing to work out their own salvation, cast their burdens on the Lord, and thereby expect to go "scot free" from any iniquity they may have perpetrated.

To be sure Thomas Paine, a greater man than whom in some directions at least we have yet to see, with rare skill and ability in "The Age of Reason," and other works of like calibre, pointed out the fallacious mistakes, egregious blunders and wonderful inconsistencies that everywhere abound in the Scriptures, and gave in these words, "The world is my country, to do good my religion," a guide to life unsurpassed by anything that Confucius, Socrates or Jesus has ever said. But all Paine's great work for mankind, in these early days of oppression, was ignored, and his name covered with ignominy by those priestly judges who saw that if the people were to think intelligently upon the subject of religion their occupation would be gone.

There was never any question as to the truth of the statements he made, never any weighing of the matchless logic he employed, but they condemned the man for having the courage of his opinions, without themselves being consistent enough to meet the logic he presented. They rejoiced then, as many do now, in denouncing the individual. And for what reason? Because he exploded their pet theories, and questioned their assumed authority. He was labelled "infidel," but infidel to what? Surely not to truth, not to God, nor yet to right living, but simply to ecclesiastical authority and interpretation.

Robert Ingersoll, with less erudition, but more eloquence, and possibly more force, has taken up the work where the statesman of other days laid it down, and has swept over the country, from Maine to Oregon, hurling his arguments right and left. He has constructed nothing, but he has done much, probably more than any other one man, to knock the old structure to pieces, and clear away the rubbish, which must always be accomplished before any new building can be erected.

And modern Spiritualism has, with persistent effort, tried to show that the Scriptures were, at best, but an incomplete history of a dead and gone people; an imperfect record of an age marked by extraordinary demonstrations and phenomena, but which could only be accepted in part. And the church, or, better say its representatives, have hurled their continuous anathemas at every one of these, and declared that they were but one of the many efforts of the evil one to drag mankind down to perdition. In the past these things may have produced some effect, especially when accompanied by the torch, indigo vat and thumb-screws; but to day, "it is to laugh," and nobody cares very much either one way or the other. Threats of eternal punishment in the hereafter are like political prophecies, to be taken with a grain of salt, and somehow the salt has lost its savor.

Just now, the Rev. Lyman Abbott, whose great ability made it possible for him to, in a measure, fill the place occupied so long by the Rev. Henry Ward Beecher in Plymouth pulpit, has startled the unthinking clerical world, and mankind generally, by saying:

"I do not believe that the great fish swallowed Jonah, because there is nothing to attest the story, even if we regard the book as history, except the word of an anonymous writer, and because it appears to me, from an examination of the book itself, that it was never intended by the author to be regarded

as history, but was written as a piece of satirical fiction to satirize the narrowness of certain Jewish prophets, and to set forth, in contrast thereto, the wideness of God's mercy."

Now the announcement that the Rev. Mr. Abbott does not believe in the Jonah story, is not as important as the statement that what ever is believed in the Bible must be accepted only upon creditable testimony. How many creditable witnesses are there who can support the records in Genesis alone? Who knows, or ever did know, what happened during the space of the first seven days, when the world was being made? What kind of days were they anyway, when it was not until the third day that the sun and moon and stars were made? The story of Jonah is the work of an anonymous writer. How about the hundreds of others who wrote, and who are known only as Samuel, or John, or Peter, or Paul? Is the simple addition of one name to a story, sufficient to establish its authenticity? "It is a satire" upon whom? It must be either upon Jonah or the whale; upon the former possibly, because he produced such an attack of gastritis that even a whale could not digest him; or upon the latter, showing that a whale should govern his appetite and be careful in his selection of food.

Mr. Abbott further says: "That those are mistaken who have converted it from satirical fiction into a historical fact." Who would ever have expected to find satire in the Bible? And is it not remarkable, that in a book that is so simple that "a wayfaring man, though a fool, cannot err therein," should be so imperfectly written that centuries have passed without the satire's being discovered, and the formerly accepted historical fact discredited? It is a fact worthy of note, that scientific men have proven that it would be, from its anatomical construction, a physical impossibility for a whale to swallow a man; but all this went for naught, because the book says: "The Lord had prepared a fish to swallow Jonah." If only the writers could have seen the "satire," so apparent to Mr. Abbott, I doubt if they would ever have recorded the event that in reality never happened.

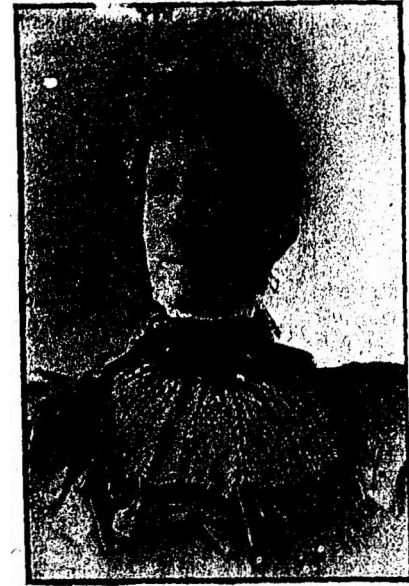
Again, the reverend gentleman says:

"The story of Joshua and the sun is quoted in the Book of Judges from an ancient book of poetry, and is, on the face of it, simply a poetical figure for the purpose of expressing an apparently prolonged day. It never was intended to be taken as a historical statement."

This is more astounding than the former statement, for from time immemorial this has been quoted as an evidence of divine power. Now it is only "poetry." Well, poetry or prose, never mind which, after all is done and said, "Is it true?" And if not, why is it allowed to stand as true, and who are these theologians who sit in judgment upon Spiritualism and everything else that is new and progressive, entrenched behind a revelation that they are prepared to relegate either to the realms of "satire" or "poetry" the moment the inconsistencies become too glaring to be longer upheld! How much worse is Ingersoll in his "Mistakes About Moses" than the Rev. Lyman Abbott in the accounts of Jonah and Joshua, which are now no longer facts? And how about the millions of human beings sent to endless perdition just because they could not believe the statements in which they failed to find either truth, satire or poetry? The New Testament miracles, says the same divine, "are simply a question of evidence, and I believe the evidence." But what does a careful inquiry into the evidence reveal? Statements at war with human experience, and demonstrations that are unprecedented—otherwise they would not be miracles. Nobody has ever known any of the witnesses, the records at best were carelessly kept, and yet the happiness of the entire world is dependent upon their acceptance. Jesus walked on the waters may be believed in the heat of religious fervor, but it is scarcely supported by any proof which could be accepted in any court of law, or by any of the psychological societies of to day. He fed the multitude, and after they had eaten there was more food than when they began, is a demonstration which the starving thousands of our own land would appreciate to-day. We are very much in need of just such a "sign" as that, and if Jesus's words, "the same things I have done ye shall do, for I go unto the Father," have any real meaning, why do not some of these signs follow "them who believe?"

The spiritual manifestations to-day, that mark the age as especially endowed, are repudiated by just such men as Mr. Abbott, and that, too, with thousands of intelligent living witnesses to attest to their reality. "A question of evidence." Ah, me! I fear very few want evidence; but, like the Rev. Joseph Cook, who was confronted by a marvelous manifestation through Watkins in 1879, failing to either comprehend or explain it, turned round and denounced certain people connected with the movement. We are asked to believe that Jesus absolutely materialized in the little upper chamber, and gave evidence of his presence, which was accepted as a blessing vouchsafed by heaven; but if we claim that our spirit-friends have from time to time appeared in the séance room and given equally strong evidences of their identity, we are treated to long and denunciatory sermons upon fraud, or else in the case of the Rev. Austin Phelps, told that the "devil is at work again." If materialization was true nineteen hundred years ago, why is it not equally so now?

Again we are criticised for lack of respect of religious observance, that we do not believe that at communion the bread and wine are really the body and blood of a savior; that the ceremonials are for mere show, and have no real meaning. And yet when as Spiritualists



Mrs. Abbie N. Burnham.

The parents of Mrs. Abbie N. Burnham were Bostonians, and influential members in the Baptist church, though on the paternal side is found a succession of Unitarian ministers—her grandfather and great-grandfather having ministered in the Unitarian church of Montague, Mass. And owing to these inbred liberal tendencies her parents suffered excommunication from one of the broadest orthodox sects. Over a hundred whom they had infected with their spiritualistic heresy were dropped from the roll of membership in one day.

Later her parents established weekly séances in their parlors at the South End, Boston, and her father, P. A. Johnson, enjoyed, with her mother, the confidence of the public. He took the BANNER OF LIGHT from its first number, and was wont to call it his Bible; and the daughter still ranks it as second to no paper published.

We have a church of our own, where any form of our religious belief is enacted, any hoodlum may jump up and throw discredit upon the whole affair, and expect the support of the public in the attempt. Evidence—there is enough evidence deduced from actual experience to lift the subject of Spiritualism upon such a pedestal as to challenge the whole world.

The Rev. Mr. Abbott says he has lately been trying to find an accurate and trustworthy definition of death, without very good success. "I define death as being the cessation of all the vital functions." That is a curious definition from so learned and important a man. All there is to life is the action of the spirit upon the physical environments in which it finds itself for the time being; death is but a separation or a withdrawal of that vital force—but it has not ceased to act. It no longer acts in the same way. If Mr. Abbott would study the works of several of our writers, and listen to Mrs. Richmond, Mr. Colville or Mrs. Russeque, he would be ever so much wiser than he is now. He would believe less, but know more, and it is "Knowledge that will one day free the world."

In conclusion, I would say that it really is not worth the expenditure of either time or strength, for upon these matters the general mind, guided by common sense, has long ago settled many, if not all, of these questions, and all the clergymen will have to do is to follow the leadership of the intelligent logical thinker, instead of trying to longer set themselves up as guides. Science, travel, education and logic are fast freeing the human mind from ecclesiastical thralldom, and all things point to an universal religion, with death as the open door to an eternal life.

## Life's Possibilities.

To the Editor of the Banner of Light:

Who can measure space? Who can comprehend the Infinite? When we take into consideration the millions of planets revolving in space, some of which are much larger than our earth, and that we should have to travel ten thousand times the distance across the Atlantic ocean to reach the nearest planet that is revolving like our own around the sun; that the most remote planet of our system is so far from the sun, and moves in such a large circuit that it takes four thousand years to make one revolution; that it would take an express train the same length of time to reach it from this earth; that the whole Milky-Way, or "Milky-Maiden Path" as it is sometimes called, is composed of stars and planets so far away and so numerous that we can see only the dim light from them which compose this bright track in the sky, we are truly led to say, "What is man that thou art mindful of him, and yet every hair of our heads is numbered, and not a sparrow falls to the ground unnoticed." All is law and order.

Take a microscope, if you please, and examine the smallest insect, and you will find every outline perfect, every tint and color complete. Look at a drop of water through this same microscope and you will discover that it is filled with animal life—living, moving creatures of all shapes, and hideous to look upon. Let us take a walk along the beach at low tide; I pick up a shell; let us examine it; it is called a wrinkle; it is spawning time; a long string of spawn, composed of lozenge-shaped pieces held together by a muscular fibre from one-half to a yard in length, is just being thrown out of this shell fish. We hold it to the light, and we discover that each lozenge-shaped piece is hollow, and contains fifty or more little black seeds no larger than poppy seeds, and looking very much like them. Place one of those tiny seeds under our microscope, and what do we find? that it is a young wrinkle, perfect in all its parts, and that it is filled with meat and pulsating with life. How wonderful! you exclaim.

You have noticed a house fly on a warm day in summer, rubbing his feet together, and then his wings, then winding his feet around his head, and you will say he is performing his toilet, but look at him through our microscope

Mrs. Burnham's home having been happy and harmonious, fostered the finer, sunnier aspects of her nature. At the age of eight Miss Abbie began to see apparitions of spirits and of unforeseen happenings, and was given the title of "The Little Prophetess." She learned to love and cherish these higher influences that formed a spiritual atmosphere about her person, and gave her the power to which she ascribes her success as a worker in this new dispensation. She commenced public speaking at the age of seventeen, with closed eyes, under trance conditions, but soon developed to clear, open sight.

Mrs. Burnham was also equipped for her work by a thorough education, as she graduated from the Newton Academy. Her style as a speaker is at once fluent, persuasive, logical and forcible, and fits her for the varied labors she has undertaken, as she disseminates her truths from Spiritualist halls, temperance platform and Christian pulpit.

She combines the fine tact of the spirit with the firm grasp of the intellect; her psychometric gifts and mediumship having met with high appreciation. Still she does not strain after effect, her manner being natural and graceful, and she wins and holds her audience from the opening to the close of her address.

Mrs. Burnham is well known from east to west; and in her engagements she has visited sixteen States, where she has won hosts of friends. Invitations to lecture come to her from outside of the Spiritualist ranks; among these places may be mentioned Alton Bay, where she spoke in company with Gifford, Gordon and Miner; and Unity Church, Colorado, Denver, whose pastor is now settled at the Second Unitarian Church, Boston.

Mrs. Burnham is as active and spiritual as ever, and is one of the veterans that gives stimulus to the mental and spiritual life of her hearers. Her home is now in Malden, Mass.

R. MARTIN.  
Boston, Mass., 1897.

and we will find him covered with animal life that no doubt annoys the fly as well as the vermin we sometimes see with the naked eye that are troublesome to dumb animals.

Our grocer has just come in with an order, and left us some nice large prunes; they are getting a little dry, and are covered with a white substance, which you tell me is only a little mold, that will wash off, but here our little microscope comes into play again, for we are growing curious, and our microscope is a great instructor. I place it over a prune, and find that which you told me was only a little mold is a mass of living parasites, all crawling and moving, tumbling over each other in their hurry, each attending, seemingly, to its own particular business.

What a study, what a vast field for thought is nature in all her works, from the immensity of the heavenly bodies to the smallest atom, everything is complete and perfect. Nothing is left unfinished. Can we then comprehend the Infinite? Are we not rather filled with awe at the magnitude of the subject, and yet we strut up and down this little world of ours as though we were all there is of it, the alpha and the omega.

The wonderful demonstrations made with our little microscope lead to much thinking and speculating, and we ask ourselves if these daily rounds, this constant struggle from day to day for a mere existence, is all there is of it. Are we placed here just for the little we can accumulate in the shape of dollars and cents, which we must leave behind when we go hence, as we certainly must—that we do know, for we see it demonstrated all around us daily—and yet why? We see life, motion and action everywhere; from atom to man, from the mote in the sunbeam to the most intelligent of human kind. Can we not turn aside, then, just a little, and ask if this is absolutely necessary? Must we believe in disease and death? Must we leave behind bitter experiences and the lessons we have learned so dearly bought forever? I think not indeed. There must be a continuation, where even these are not lost. Let us hope so, at least; for these experiences are purifiers—they make us better; fit comrades for the angels; without them there could be no growth, and the harder and more bitter they are, the better for us and more purifying. Why shrink, then, and dread so much the shadow of suffering, when so much is to be gained from it? For these experiences are the only true riches, the riches that cannot corrode or be taken away; all else but dross. But I will go farther, and ask the question: Why may we not live here forever, and enjoy the benefit of our dearly bought experiences? It is said that just as a man is prepared to live he dies. Should this be so? Let us step aside from the beaten paths of Orthodoxy for awhile and think a little for ourselves; for surely our reasoning faculties would not have been given us except for use.

If it is a sin to indulge in reasoning upon the vexed question, if a man dares to live again? we may indulge in speculating on the subject for a while at least, just to see how it seems; for if the murderer can be forgiven at the eleventh hour, we are doing no worse, and may hope to be forgiven also; but when we set in motion our reasoning powers on the subject, we go on and on, and we find the way so plain, and past teachings so absurd, that we have no desire to turn back; in fact, there is no turning back. We have learned that we are all mind, that matter is a continuation of spirit and need not be separated. We learn of the All Truth that we are divine, filled with undeveloped possibilities, and, being divine, are capable of doing divinely; that all strength is ours if we only recognize it; that we are capable of great possibilities, and, when we learn our power fully, can demonstrate it to the world, to those around us, and be of service to humanity, to those who sit in darkness in countless ways. "There is nothing we cannot overcome. All triumphs may be ours in time's futurity, if, whatever our fault, we do not faint or halt, but lean upon the staff of God's security."

Be up then, and doing; waste no more precious time in frivolity; the years go rapidly by; life is short, at best; there is left the most of what little time there is left us. Let us hold hard; be strong and steadfast, with a heart ever in the right place, never wavering, but with hand outstretched to raise up the fallen and those who stumble by the wayside, and we need have no fears, for all will be well with us.

AUGUSTA FRANCES TRIPP.  
Osné, Feb. 18, 1897.



Written for the Banner of Light.  
WAITING.

Why don't she come? Near four long years have sped  
Since like a summer sunset she passed away  
From out my sight, and though they say she's dead,  
I still believe she'll come again some day.  
I watch the crowded thoroughfares at night,  
And closely scan each form with wrinkled face,  
Just hoping—yes, and praying—that she might  
Step forth with one long, rapturous embrace.

And oft beside the glimmer of my lamp,  
When other minds are wrapped in slumber's bands,  
Methinks I hear a sweet, familiar tramp  
Of footsteps, and a touch of loving hands;  
'Tis her, I know, and then with frenzied joy  
I turn to greet her, now beside my chair,  
To ask why so long absent from her boy,  
And press her lips—'but lo! she is not there!

Ab! well. It does grow wearisome, I know,  
To keep on waiting 'mid these mists of tears,  
But even Fate does sometimes kindly show  
A harvest for our patience after years.

They faint not, hearts! for Heaven may yet ordain  
Amid those mystic moods our minds can ne'er foresee,  
That suddenly, with one rapturous refrain,  
She'll come again in some way back to me!

Springfield, Mass. C. A. POTTS.

## WITH ONE ACCORD.

### A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

#### CHAPTER XXIV.

##### THE LIFTING OF A VEIL.

IT is needless to endeavor to perfectly record the strange experiences in which Mrs. Parrot and other members of the Mystic Lodge took part on that eventful night, for two excellent reasons, the first of which is that matters pertaining exclusively to the inner working of occult fraternities are not divulgable, the second being that strictly personal communications can never carry that force to others that they bear to those most directly interested.

Leaving aside, therefore, the thrilling evidences which were personal to the members, let us proceed to briefly chronicle those messages which have direct bearing upon the progressive work of the 777 Fraternity, in which our readers are particularly interested.

The 999 Fraternity, to which Baron Wilderswift and Lady Lovejoy belonged, and in which they both held high office, was known to all its members as one of the most ancient and powerful of those arcane societies which, from prehistoric times, have exerted a secret and silent, but most benignant, influence upon the development of human governments.

Such an organization—composed as it is of princes, nobles, artists, and workers in all leading lines of human enterprise—is a veritable nucleus of that New Jerusalem to be eventually ultimated on earth, concerning which "Astravista," or Dr. Mackchart, was never tired of discoursing.

Without in the least disparaging the whole-souled efforts of those who seek to bring about radically important and beneficial changes in human society in a somewhat external manner, the Fraternity of which we are speaking does its own work on another and far more interior plane, leaving outward events to shape themselves as they will and must in consequence of the potent pressure brought to bear from within outward. It is not possible that the profoundly interior workings of such an order should be comprehended by the rank and file of mankind in the present age, though in a forthcoming and near-approaching cycle quite a large percentage of the human family will have grown to appreciate esoteric activities.

The 999 Fraternity being far more occult than the 777, was the source whence the latter had derived its original impulse toward expression. The 777 Fraternity was—as our readers are aware—by no means ancient, nor did it claim historic continuity from any older and more powerful Order. It was, however, sustained and directed as to its missionary workings by this far more illustrious and venerable association.

Mrs. Parrot, who had been a seeress from early girlhood, was prepared in a very mysterious way to play her eventful and varied parts on the stage of earth as one of the outside messengers of this (to the public) utterly unknown Fraternity, and though she often did curious things and made mistakes like other people when no special business of the Order was involved, at those times when she acted under the immediate direction of the brothers she was practically infallible.

Seated in silence in the Mystic Circle in the Sanctuary of Crocodile Towers, wondering why she had been summoned thither, and yet inwardly rejoicing that she had been called, Mrs. Parrot was suddenly awakened from her reverie by the sight of a clear, fleecy, luminous cloud, slowly assuming human shape in the centre of the apartment where twelve persons, including herself and her host and hostess, were quietly seated.

The Lodge Room faced out upon the glorious solitudes of the Sierras. The prospect was unbroken by any sign of human habitation, only the steep incline of the mountains met the gaze of whoever looked out through the wide, uncurtained windows. It was a splendid night; the moon was at its full, and many a star bedecked the firmament, shining larger and brighter than one ever sees the stars in less wild and natural scenes.

With the moonlight streaming full into the chamber, the "double" of one of the old Chaldean Brothers appeared in perfect form in the midst of the delighted, but not awestricken assembly. This ambassador of the Ancient Legion was a young man actually living on earth at the moment when he thus appeared in California, his natural physical body being at the time in Austria, in a state of profound slumber, while his "alter ego" thus manifested itself more than four thousand miles away.

Bulwer Lytton, and other great novelists, have mentioned these things, and modern students of the "Borderland" are to a limited degree confirming them, but only at the meetings of specially prepared and disciplined lodges can such astounding phenomena occur to perfection, as the psycho-electro-magnetic condition must be virtually perfect to admit of such a phenomenon being carried to its logical ultimatum.

The form which thus appeared showed itself clad in loose white flowing drapery, completely mantling the entire person, but not disguising the perfect symmetry and extreme beauty of the organism, for he it well remembered that emaciation and deformity enter not into the inner courts of those Fraternities which exist solely in the interests of truth, virtue, health and sanity.

Though curious manifestations of a dubious and often uncanny nature can be evolved through imperfect media, the highest demonstrations of psychic power are impossible save where health and symmetry are at their height, therefore should one be favored with an "astral visit" from a true Brother of one of the reliable Orders of Universal Occultism, he would encounter the handsomest and purest type of humanity of which any of us can well conceive.

As the splendid form rose in majestic presence to the sight of all, Baron Wilderswift addressed the visitor in these words: "For what purpose hast thou come, my honored, thrice-welcome brother? As all is well with thee, I pray thee to disclose thine errand."

Slowly, as though waking out of sleep, this veritable impersonation of the old Greek dream of Apollo seemed to take on a somewhat solidier consistency, and opening wide his soulful eyes, he answered:

"For what purpose should I come, but to announce glad tidings? You who are working here in the West know not all you need to know concerning your brethren in the East, save when the veil is rifted more than ordinarily,

and the direct word is sent from the Chief Centre by the appointed delegate. Affairs in Europe are approaching a vital crisis; thrones are tottering, governments are changing, almost as in the twinkling of an eye. Hear ye not the rumors of wars in all directions, and perceive ye not how much more furious is the rumor than the war itself, in many instances? We are their whose mission it is to subdue by wise and kindly spiritual appeal, the fiercest passions of the warring throngs; and though it is not given to us, as it is given to some, to control the wills of nations, so as to render peoples as putty in our hands, it is our work to concentrate wholly in the work of an appeal to the holiest emotions contained within the breasts of emperors and serfs alike. Even as a dog, goaded to anger by lach or kick, may savagely retort and bite the hand of the smiter, but the same canine, with unaltered nature, may caress the hand that kindly strokes his head, so may the classes and the masses be touched, so that they bite and devour; or so that they willingly apply themselves to works of gracious cooperative industry.

"Our Order of 999, finding an outward ally needful at this juncture, prompted the formation of 777, whose representative is one of us to-night. She who is the appointed one to go forth is here at this hour, to receive her new commission. Separated bodily from home and friends, as she has been in the past, so may she be again in the future. This time, even as far as India must she go, and in the cities of Calcutta and Bombay, speak fiery words of truth, as Englishwomen to Englishmen, touching the heart of the mighty Eastern problem, and seeking to effect a better feeling than has ever before existed between the swarthy Hindu and the florid Englishman.

"Catherine Parrot, minister plenipotentiary of the 999 Fraternity, official representative in Hindustan of our auxiliary, the Fraternity of 777, take now your august commission, receive herewith the insignia of your exalted office, and, after returning to your home in San Francisco, arranging all necessary business and making all needful preparations for departure, take steps toward the ancient Orient. Your mission is one of great importance, and as it involves much work, as well as travel, and you will require helpers and co-workers, you are not asked to go alone. Your sister and nephew are invited to accompany you. Expenses are not to be mentioned, as those who oversee the work have easy command over far more wealth than any such comparatively inexpensive expedition can call for. Do you accept the burden laid upon you? Voluntary must be your acquiescence; if you hesitate, state your difficulties and we will seek to remove them. Remember you are free to accept or reject the call; but, having enlisted in the Order's service, we all know we can depend on your fidelity."

"With bowed head and streaming eyes, Mrs. Parrot answered, 'I go, and go quickly.' Then, as the mystic messenger vanished as he had appeared, she arose from her bowed attitude, and, with majestic command of language and imperial mien, spoke under dictation of the Supreme Chief of the 999 Fraternity, who transmitted to her, and through her, an outline of the special work which it was hers to accomplish in that weird land of ancient mystery, whither so many longing eyes are now turning, but, alas, in vain, to find in decrepit Buddhism, Brahmanism and other ancient cults a substitute for the formal, institutionalized Christianity which long has been, and still is, as much the bane as blessing of the West.

Mrs. Parrot, overshadowed with the great teacher, for whom she acted as interpreter, glowingly predicted the birth of a new and far higher Occultism than that which within the past few years has seized hold upon imagination, and made rapid strides in Europe and America. "Think you," said she, while in exalted trance, "that we are to accept the out-worn creeds of the dusky East, and bow again before the ancient shrines? The lamps which have gone out will never be rekindled, and all attempts to revive the flame will prove futile, for the oil has become exhausted, and the atmosphere no longer feeds the once perpetual light. Systems are born, and systems die; the law of periodicity works perpetually and unalterably. 'Weighed in the balance, and found wanting,' is the verdict already pronounced against all systems which have become corrupt, and are now becoming properly effete. But mourn not, ye who desire to enter an ark of repose and safety; your own loyal poet Whittier has given you a thrilling line, which ye will all do well to lay deeply to heart:

"The new transcends the old

In signs and wonders manifold."

Weak though the instrument may be, and halting the utterance, a beginning must now be made to mark the turning of the tide once again into yet another channel.

"Your Parliament of Religions in 1893, and what has followed it, has made necessary an eastern propaganda between this date and 1900. I go to India as a pioneer, as I went to Australia and New Zealand, and as I came to California, to break the way for those who should follow after me. The new idea of universal religion is waiting to be born in the minds of men and women, and they will have naught else. I could not, of myself, attempt to inaugurate the work which must very soon commence in India and spread to other lands, but with my unseen, but neither unfelt nor unknown, backers, I can do, if I am but faithful, whatever is required of me. Our good friend who looks to Palestine as a great centre of life in the coming age will not be disappointed. Jerusalem will be restored, and within its ancient walls will Jews and Gentiles meet as friends and comrades, race pride and religious hostility dead forever."

Baron Wilderswift, Lady Lovejoy and all the other members of the Circle, were fully prepared for all that had taken place, and as the time drew near for bringing the session to a close, all went up to Mrs. Parrot with both hands extended in cordial greeting, welcoming her to the new work in which they knew they were all deeply concerned and highly interested. When all save the inmates of the house had taken their departure, Mrs. Parrot had a long, serious, sympathetic conversation with her truly noble host and hostess. The night was glorious, and as sleep was not within their thoughts, they talked till the break of another day found them ready to retire to their couches just as the gentle stir of nature declared it was time to arise from night's refreshing sleep.

It was 2 o'clock in the afternoon when they met again at breakfast to discuss telegrams which had arrived that morning, fully as much as to enjoy a delicious repast, for which they had first-rate appetites.

[To be continued.]

#### Lake Helen Camp-Meeting, Florida.

To the Editor of the Banner of Light:

The opening exercises of this rapidly-growing camp of Spiritualists took place on Sunday, Feb. 14. Mr. George P. Colby, entranced by Seneca, spoke in the forenoon. He treated largely of the prospects for the camp, congratulating the management on the rapid growth of the place, and on the fulfillment of his predictions years ago. His "talk" was interspersed with wise aphorisms, keen thrusts at the follies of modern civilization, and cheerful predictions for the coming years for this movement.

In the afternoon Mrs. C. Fanny Allyn, of Massachusetts, delivered a pungent, witty and practical address upon subjects given by the audience, closing an hour's discourse with some rhyme improvised from subjects given by people present.

Following the afternoon address, Mrs. O. L. Concanon conducted a public séance from the platform, describing with accuracy and touching pathos several spirit-friends, who were fully identified by persons in the audience.

The singing was led by Mr. E. Morrow, of DeLand, a fine vocalist and competent leader of music. Congregational singing was made a part of the programme, the audience using the new Hymnal, published at Springfield, Mass., by the Star Publishing Co.

The lectures, séances and singing were all well appreciated, the audience evincing a deep religious interest in the meetings.

The new auditorium, which will seat 700 people, was used for the first time; the rostrum, a broad and deep one, was prettily adorned with evergreens and flowers, and the flag of our country flung its bright folds from the staff above the murmuring pines.

The apartment house of the Association is nearly full, and Dr. Brigham's apartment house is now ready for ten-

ants, and some of its neatly-furnished rooms are already occupied. There have been a dozen or more new cottages added since last year, and the whole grove echoes with the sound of the finishing touches of the hammer and saw.

MEDIUMS PRESENT.

Mr. O. L. Concanon, materializing; Mrs. O. L. Concanon, platform and private test medium; Mrs. Carrie E. B. Twing, lecturer and automatic writer; Mr. A. Campbell, independent slate writer, spirit-artist (one of the best) and trance; Mrs. D. N. Sackett, writing; Dr. F. J. Miller, psycho-healer.

Among the arrivals expected next week are W. W. Tatum and A. Mae Wheeler, both slate-writers and trumpet mediums; and Mrs. Elsie Reynolds, materializing.

DEDICATION.

The dedication of the new Auditorium will take place on Sunday, March 7. On that day the full talent of the camp meeting will be present, and special exercises of universal interest will be given. The music will be especially appropriate, and the addresses and phenomena will afford the public an opportunity to note the power and widespread influence of this new era in the history of Florida.

Lake Helen Camp, Feb. 15, 1897. H. A. BUDINGTON.

LATER.

To the Editor of the Banner of Light:

The Spiritualists seem to be prospering greatly in their camp life at Lake Helen. New cottages are being finished, and the attendance is steadily increasing.

On Tuesday, the 16th, Mrs. C. Fanny Allyn gave a well received discourse, based upon topics supplied by the audience.

On Thursday, the 18th, H. A. Budington delivered a lecture, the subject of which was "Death is Birth; or, The Outcome of Transition." Copies of this lecture are for sale at the camp at ten cents each.

On Saturday, the 20th, Mr. Colby, entranced by Prof. Hoffman, a learned German spirit, gave excellent advice concerning the best way to make the camp a centre of power in the State. He recommended the bringing of mediums of every phase to the camp, and the generation of a spiritual atmosphere so elevating, that the people would feel its uplifting influence and grow to be better people.

Mrs. Concanon and Mr. A. Campbell held a dark séance Saturday evening, the 20th, at the Concanon cottage. Some slates were shown after the séance, containing writing in gold ink, purporting to come from spirits.

Mrs. Twing, at the hotel, has been quite busy with automatic writing, and many persons have received great comfort and convincing evidence in her presence.

Mrs. D. N. Sackett, at the apartment house, is daily called upon to give sittings. She often describes spirit friends, and writes messages which are comforting to the bereaved.

The conferences have been quite interesting. They are held on the afternoons of Wednesdays and Fridays.

Sunday, the 21st, brought many people from DeLand, Orange City, DeLeon Springs, and elsewhere.

In the morning Mrs. Allyn gave a spirited discourse based upon topics supplied by the audience. There were passages of thrilling eloquence in her discourse.

In the afternoon Mrs. Twing spoke to the largest audience yet, from the theme "Still Mine." Her candor, earnestness, pathos and practical ideas captivated the audience. Many eyes were suffused with tears as she related some touching experience.

Mrs. Concanon, as usual, was successful in her spirit descriptions, which in every instance were recognized. She is an excellent public test medium.

On Thursday, the 25th, Mrs. Allyn gave another lecture, and Mrs. Concanon exercised her gifts as a test medium.

Lake Helen, Fla. H. A. BUDINGTON.

#### An Address to the People of Massachusetts, FROM THE AMERICAN HEALTH CLUB.

For almost sixty years prior to 1894 the practice of medicine was substantially free in this State, and during the last half of that period it was altogether free, while many of the States had oppressive medical laws.

Statistics show that the death rate in Massachusetts was lower after the old medical laws were repealed, and lower than in any State in which such laws existed.

An eminent physician and writer of the regular school, Dr. Lockhart, in an article on "Medical Legislation," in the *Medical Brief*, an old school journal of large circulation and great influence, says: "When, about 1830, the common people became aware of the iniquitous character of the medical laws on the statute books of the several States, the demand for their repeal was so emphatic that in a few years not a vestige of such laws was left unreppealed." Dr. L. further says: "If, as is claimed by the advocates of such laws, their object is to protect the people from incompetent practitioners, the death rate of the States in which such laws have been most rigidly enforced compared with the death rate where they have not existed, proves them to be an utter and egregious failure. Massachusetts is a notable example. For more than thirty years previous to 1894 the practice of medicine was absolutely free, yet the death rate was smaller than in other States having stringent medical regulations. The unlicensed quackery of Massachusetts was less pernicious than the licensed quackery of other States.

The people of Massachusetts were content to be free in the choice of physicians, and all physicians who had confidence in their own ability to compete with others in curing the sick were satisfied with that condition, especially if they believed in the doctrine of equal rights to all, special privileges to none. But those doctors who do not sympathize with the American doctrine of equal rights, and those who dare not rely upon their own merits as physicians to secure them a living, want laws passed to give them a legal advantage over others.

Prof. J. J. Lawrence, A. M., M. D., editor of the *Medical Brief*, said in that journal for November, 1895: "Every time a restrictive law is proposed it is intended to benefit some one or more persons at the expense of others similarly situated. The man who wants laws passed to make things easy for him is a member of that large class who live by their wits. There is nothing solid about him. He resembles the borrowing friend, or the man who speculates in futures. He goes about skimming the cream from everybody's milk and pays no toll. The law which he has engineered to the statute book adds and abets in the process."

Now to the point: In 1894, an act, entitled "An act to provide for the registration of physicians and surgeons," passed the Legislature of Massachusetts. The bill was prepared and lobbied through to its passage by a small self-constituted medical ring, and all, or nearly all of the members of that ring, now hold good paying positions, under that act. Those doctors had tried for many years to get their pet measure adopted, but they were successfully opposed by distinguished physicians, eminent clergymen, literary men and women of note, and prominent business men, until 1894. Their success then was due, in large measure, to the influence of Governor Greenhalge, and this powerful ally was secured by assurances from the ring that their bill had the endorsement of all the medical societies of the State, whereas we are informed that a very small number of the allopathic physicians endorsed it, still fewer homeopaths, and so far as we have been able to learn, only one eclectic, and he is now President of the Board of Registration, created by the act.

As a matter of course these lobbyists pretended that the purpose of their bill was to suppress quackery, and save the people from its evils, in spite of themselves. The absurdity of this pretence is clearly shown by the fact that every quack who had been in practice in the State for three years prior to the passage of the act, was by that act raised to the legal level of the most scientific physician, by the payment of a fee of one dollar to this—now—official ring of doctors, while all scientific physicians, as well as quacks, who had not been in practice in this State three years before the act passed, have to pay ten dollars to the State medical ring for the privilege of advertising themselves as doctors of medicine.

This act is a menace to liberty, a foe to medical progress, a disgrace to the statutes of the State, and an arrant humbug. We have good old school authority for calling it a humbug. Dr. Lawrence says in his journal: "The cry for legislation to protect the medical profession and the people from quackery is arrant humbug. Nothing but the good sense of the profession itself, and the enlightenment of the people at large, can do this."

In January, 1896, the American Health Club appointed a committee to prepare a bill to restore medical freedom to the people of this State, set it introduced into the Legislature, and press it to a passage. Their bill was introduced by

Representative Douglass of Boston, on the petition of the Chairman of the Legislative Committee of the American Health Club, and referred to the Joint Public Health Committee of the House and Senate, where it came up for a hearing Jan. 17. Through the courtesy of the Chairman of the Committee, Senator Hutchinson of Boston, the hearing was continued for three days, during which time speeches were made in the interest of the bill, and in opposition to the registration act it was intended to repeal, by Dr. T. A. Bland and Lawyer A. W. Crossley of the American Health Club Committee, Lawyer Jas. Morton, Dr. Moses W. Kidder, Ex-Health Officer of Lowell, Prof. Clark, Dean of the College of Physicians and Surgeons, Dr. J. T. Simpson, and quite a number of others.

No person spoke against the bill, or in defence of the registration act, although the President, Dr. Miles, and the Secretary, Dr. Harvey, of the Board of Registration, were present, and were given full opportunity to be heard. At the very close, Senator Hutchinson said to Dr. Harvey: "If you desire to be heard on this bill, now is the time for you to speak, as this will be the last opportunity." To this invitation Dr. Harvey made the following short but very significant reply:

"As there have been no arguments presented, I have nothing to reply to. I think the committee understand us, and we understand the committee."

The committee reported against the bill, which fact gives good ground for the opinion that there did exist a previous understanding between a majority of the members of the committee and the officers of the Board of Registration that, despite all argument, the bill should be rejected and the registration act sustained.

At the request of the A. H. C., Mr. Douglass introduced the same bill into the Legislature again on the 25th of January, 1897, and again it was referred to the Joint Public Health Committee. It came up for a hearing on the 12th of February, and the Chairman of the Legislative Committee of the A. H. C., Dr. Bland, Lawyer James Morton, Mrs. Dr. A. E. Pratt and other friends of the bill were there prepared to advocate its passage. To their astonishment the Chairman of the Committee, Senator A. A. Folsom, refused to hear a word in favor of the bill, but after listening to a speech from Dr. Jeff. Cushing Gallison, a member of the committee, against the bill, and against hearing any arguments in its favor, and after asking Dr. Harvey a question which brought out a speech from him in line with Dr. Gallison's views, he announced his purpose to rule against hearing arguments for the bill.

That this program had been formed in advance by the parties who played their part so well, there is small room to doubt. Again Dr. Harvey could have said: "The committee understand us, and we understand the committee."

That the Boston medical trust, which monopolizes the offices created by the registration act, controls the committee through some silent influence, is clear. What the nature of that influence is, all are at liberty to have an opinion. In a criticism in the *Medical Brief*, upon a circular letter sent to the doctors of Massachusetts in 1893, by that trust, the following significant sentences appear:

"The inventors of such contemptible schemes to deceive the people and their representatives are none too good to buy legislation where less expensive means fail. They are a blight on any business in which they may engage, and doubly disgrace the profession of medicine."

The American Health Club was organized in Boston in 1895, for the promotion of health, through the enlightenment of the people on all subjects related to the prevention and cure of disease. It has a large membership in this city and State, and more or less members in every State, comprising the most progressive physicians of all schools, clergymen of various denominations, literary men and women, public men—including Congressmen, Senators, etc.—and private citizens of intelligence, culture and progressive ideas. Its desire for the repeal of the medical registration act of 1894 is based upon the belief that that act is potent for evil and powerless for good. It presents this address to the people, with a firm conviction that if the full iniquity of that act could be brought to their attention, they would demand its repeal in terms so emphatic that their representatives would not dare to longer juggle with their interests, but would find themselves confronted with the alternative of restoring medical freedom to the people or retiring to the shades of private life.

The American Health Club is in line with the views of Dr. Benjamin Rush, famous both as a physician and patriot, who, a century ago, said: "Laws restricting the right to practice the healing art to one class of physicians, and denying to others equal privileges, constitute the *Bastilles* of our science. They are relics of monarchy, vestiges of despotism. They are wholly out of place in a republic." Our forefathers rebelled successfully against king rule, and founded a government upon equal rights to all, special privileges to none. There were those who opposed the principles of democracy, and defended those of monarchy in the "times that tried men's souls." They were overpowered, but not convinced. Those Tories of the Revolutionary era have never failed of successors in this country, who if they cannot restore the rule of kings, are determined to establish a despotism of rings.

If they cannot have a monarchy they are resolved to establish an aristocracy in this land, dedicated to freedom. Their plan is to use the machinery of the republic to subvert it; and their method includes deception of the people by false pretences of devotion to their interests, control of political parties, and bribery of public officials. That there are various rings in this country persistently trying by those means to get full control of the governments of cities, states and nation, is a fact so patent that the people are seriously alarmed.

The facts here given show that medical rings are among the most active, persistent and dangerous to liberty and progress of any institutions of the ring genus with which we are called upon to deal. The A. H. C. has grappled with this evil with a determined purpose to extirpate it from American soil. To this end we have already had our bill introduced into Congress and various State Legislatures. We earnestly and confidently ask the cooperation of the press and the people in this herculean task.

By order of the Legislative Committee,

T. A. BLAND, Chairman.

Boston, March 1, 1897.

#### Dangerous Simplicity.

The Jeffersonian method of riding to a Capitol fence, hitching the horse and going quietly up the steps to be inaugurated, has in its sturdy dramatic elements, and reads interestingly. The fact of a President-elect walking about town, shaking hands with his old neighbors and making himself accessible to everybody, is pleasant and winsome.

But there is always a certain amount of crank-insanity in the world, irrespective of party, which ought to be calculated upon and guarded against. Lincoln sat in full view of thousands of his fellow-citizens, and considered himself safe among them; but Death sat with him. Garfield went to the station the same as any private citizen, to take the train for Long Branch—but he was really starting for the grave. A President of France drove through crowds of people in an open carriage—and was murdered by one of them.

During the late campaign, both candidates for the Presidency were constantly accessible to any lunatic who might wish to remove them from the world and distract the plans of their supporters.

When a man has had invested in him the trouble and expense of electing or nominating him as President, it would be as well to consider him worth taking care of. He should not be put under a glass case, or swathed in cotton batting; but he ought to be quietly and none the less efficiently guarded from danger.—Everywhere for January.

#### Business Success by New Methods.

If "thought goes in waves," as is substantiated by the recent investigations of the world-famed scientist, Professor Crookes, and by the Röntgen X rays, it is claimed that results in business, art, health, or other practical affairs in life, may be accomplished by the proper use of thought forces, and entirely without bodily effort or strain.

By sending a two-cent stamp to the Occult Science Library, of Chicago, a very interesting booklet can be obtained, which gives actual methods of "how to use thought forces in all business and art." It also shows how their rules would apply to other things.

The unique, but simple, plans they suggest are certainly within the power of all to adopt, and, if their philosophy is correct, to so adopt them would place business success within the easy reach of every man or woman, and actually revolutionize the business methods of to-day.

Prof. Crookes claims that the subject opens up wonderful possibilities, and gives many new ideas concerning a possible world beyond this.



# 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?

Written for Lyceum and Home Department.

### WINTER.

BY MARY L. PORTER.

Nature lies wrapped in slumber deep,  
In Winter's strong embrace, and sweet  
And low she moans in chains,  
And waits for Spring to come again;  
All things seem dead,  
From giant oak to grassy thread.

Low lie the springs of life,  
Not dead, but passive; rise  
With mighty power and force  
Suppressed, but eager to greet the source  
Of all her joys and triumphs. Her lover, Spring,  
Though long delayed, will come again.

So with the "Winter of our discontent,"  
Through weary way with sorrow bent  
Our spirits see no Spring,  
But all is dark and drear within;  
But God still lives, the Spring will come,  
And when the Winter's work has been well done

Our lives shall blossom as the violet sweet,  
After the storms of Winter bleak,  
With sweet life anew,  
As nature ever does renew  
Her children after discipline  
Has trained the soul for higher things.

340 Warren street, Roxbury.

Written for the Lyceum and Home Department.

## Our Boys and Girls--The Hope of the World.

BY ED. S. VARNEY.

We live, act and are moved upon in a three-fold realm--the past, the present, and the future.

The past is our teacher, the present is our workshop, and the future will show the result of our labors.

If to-day we follow the pathway of wrong, the outwrought pattern of our lives will show up to-morrow in dark and forbidding colors. But if our lives in the present be sweet and pure and beautiful, the resultant future will be correspondingly bright.

But, strive as hard as we may for the upliftment of the banners of purity and of right, it is the law of God that those of us who have reached middle life are moving rapidly toward the setting sun of earthly endeavor.

Our time is limited. Soon, comparatively speaking, the men and women of to-day will pass off the stage of action, to give place to the rising generation.

On the horizon of the future rises the morning star of hope--the hope of the world--our boys and girls.

In the grand work of character-building may we toil on and faint not. And especially let us steer clear of the morally ulcerous and contagious influences of that awful sore spot of civilization--the liquor saloon. Let us sow seeds of total abstinence, in order that, after the present generation of hopeless inebriates has passed away, that fearful army of degradation will no longer be recruited from the ranks of the young men of the future.

### "Where the Shine Came From."

"Well, Grandma," said a little boy, resting his elbows on the old lady's stuffed arm-chair, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear Grandma, cheerily; "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill: "That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, Grandma."

"Has she?" said Grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to Grandma's surprise, he raised the window and called:

"Susie, O Susie, come up here a minute; Grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in. "Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie; "you see papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old Grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home"--*Sunbeam.*

### Spiders in History.

Spiders have played a greater part in history than most people are aware of. Everybody knows how the perseverance of a spider encouraged Robert Bruce to regain his kingdom of Scotland; but not so many know that, according to Jewish tradition, a spider saved David's life. Saul was hunting for him, and his soldiers approached a cave where David was hidden. Shortly before, however, a spider had spun her web at the mouth of the cave; and the soldiers, taking it for granted that, if he had taken refuge in the cave, he must have broken the web, departed, forgetting the web might have been spun after as well as before his entrance.

A spider saved the life of the great uncle of the German Emperor. Frederick William was king of Prussia, and an attempt was made to poison him in a cup of chocolate. By chance a spider fell into the cup; and for this reason the monarch gave the chocolate to a dog, who immediately died. Inquiry was made, with the result that the cook was hanged; and a large spider wrought in gold now decorates one of the chief rooms of the Winter Palace at Potsdam, in memory of the king's escape.--*Popular Science News.*

### Best Method of Cleaning Black Dress Goods.

Everyone has or wants a black gown nowadays, and such goods as serge, chevot, cashmere, Henrietta, etc., are easily cleaned. First remove the grease spots with naphtha, and remember that this fluid is very explosive when exposed to either light or fire. Make a lather of warm soapsuds, using a good, not strong, soap, and a teaspoonful of borax to every two quarts of water. Into this dip the

goods up and down and wash between the hands; then wring gently and pat partly dry; hang in the shade, and when nearly dry iron on the wrong side with a moderately warm iron. Always rinse once in warm water, and iron until the material is perfectly dry. Never rub a fabric that is being renovated on the washboard, nor wring it tightly, and in using naphtha remember that it roughens the hands, and that after using it it is well to put vaseline upon them and to wear old gloves. Wash alpaca in the same manner as cashmere, adding a little gum-arabic to the rinsing water. If the black goods are of a rusty color, restore them by sponging with ammonia and alcohol. Always use a piece of the same material of one near to it to sponge with.--*Ladies' Home Journal.*

### A Knowing Dog.

A Newfoundland dog, owned by a New Orleans lady, gave an illustration of the fact that in some way dogs comprehend what is said to them.

One day a lady called on his mistress, and during her visit Lion came in rather shyly, lay down on the parlor carpet and went to sleep. The conversation ran on, and the visitor finally said:

"What a handsome Newfoundland dog you have." Lion opened one eye. "Yes," said the mistress. "He is a very good dog, and takes excellent care of the children." Lion opened the other eye and waved his tail complacently to and fro on the carpet. "When the baby goes out he always goes with her, and I feel sure that no harm can come to her," his mistress continued. Lion's tail thumped violently on the carpet. "And he is so gentle to them all, and such a playmate and companion to them that we would not take one thousand dollars for him." Lion's tail now went up and down, to and fro, and round with great undisguised glee. "But," said the mistress, "Lion has one serious fault." Total subsidence of Lion's tail, together with the appearance of an expression of great concern on his face. "He will come in here with his dirty feet and lie down on the carpet, when I have told him time and again that he mustn't do it."

At this point Lion would doubtless have remonstrated if he could, but being speechless, he arose with an air of the utmost dejection and humiliation and slunk out of the room, with his lately exuberant tail totally crestfallen.--*Ex.*

### How a Boy Helped his Country.

We know very little what a small act of ours may amount to, but we may at least be sure that care and thoroughness always pay. Boys whose hearts beat fast at times with a wish that they might show their patriotism as did the boys of '76, may learn a lesson from a story which Edward Everett Hale tells of a Revolutionary lad:

"There was a little, lame, blacksmith boy, who, because he was lame, was obliged to remain at home when all his companions went to join Gen. Stark, and fight the Hessians at Bennington. They had been gone but a little while when some soldiers galloped up, and asked if there was anybody at home.

"Yes," Luke said, "I am here."

"What I mean," said one, "is there anybody here who can shoe a horse?"

"I think I can," I will try."

"So he put the shoe on the horse quite thoroughly and well. And when it was done one of the men said:

"Boy, no ten men who have left you to-day have served your country as you have." It was Col. Warner.--*Our Sunday Afternoon.*

### The Children's Progressive Lyceum, No. 1.

Met as usual in Red Men's Hall, Sunday, Feb. 21. We had a large attendance, both of scholars and visitors. Superintendent Soper informed those present that the officers were discussing the subject of "Inspiration" with a great deal of interest, so much so that they are to continue it for another Sunday. The little ones gave many answers to the subject for the day, "Helpfulness." Assistant-Superintendent Yeaton gave some very fine ideas of Inspiration, after which the Grand March was executed, with seventy scholars in line. The following little ones recited a piece: Harry Williams, Ruth Gilliland, Iona Shilling, Clara Weston, Mabel Emmens, Little Weston, Helen Gale, Geo. Mulford, "Little Eddie." Florence McNorton sang.

Superintendent Soper proposed to the little ones that they form a "Band of Mercy," and one Sunday in each month they furnish the entertainment for the Lyceum. President Dr. Hale made some stirring remarks. Dr. Smith, President of Queen City Park, was once more a visitor to our Lyceum, and extended an invitation for Lyceum No. 1 to visit Queen City Park next summer in a body, and the officers accepted the invitation. Mr. Day, formerly of the BANNER OF LIGHT, was on the platform and made some remarks. Miss Barncloft, a well known medium of Boston, told the children how they conduct a Lyceum in California. Mrs. Dr. Root, from the Boston Spiritual Lyceum, said she was pleased to be present, and would come again. Mrs. Kenyon, Waverley, Mass., told the children some Sunday in the near future she would come and read for them.

Subject for the little ones next Sunday, "Honesty." ABRIE F. THOMPSON.

39 Sydney street, Boston, Mass., Station K.

### The Boston Spiritual Lyceum.

Sunday afternoon, Feb. 21. "What Can Be Said of the Life-Work of George Washington?" was the question discussed by all the groups at this Lyceum, and some noteworthy incident in the well-known history of Washington was spoken of by Winnie Ireland, Carl Leo Root, Little Maud Armstrong, Ralph and Eddie Ransom, Willie Sheldon, Clarence Dutton, Elmer Packard, Mr. J. H. Lewis, Mr. Alonzo Danforth, Mrs. A. S. Waterhouse and the Assistant Conductor, Dr. J. H. Root.

After a stirring grand march, Conductor J. Browne Hatch, Jr., read a letter from Secretary Woodbury of the National Spiritualists' Association, thanking the Lyceum for a collection of five dollars forwarded; he also announced that one of our leaders, Mrs. Ada Pratt, had very kindly donated a handsome American flag to decorate the speakers' desk.

On motion of Master Charlie Hatch, seconded by Master Earle Keeler, the children of the Lyceum tendered Mrs. Pratt a unanimous vote of thanks. Mr. Fred H. Watson rendered a piano solo; Little Maud Armstrong and Beulah Crowell gave recitations. Miss Grace Watson sang, and Master Willie Sheldon recited "The Flag of Washington." Subject for March 7th, "The Philosophy of Life." X. Y. Z., Clerk.

### The Haverhill Progressive Lyceum

Held its session as usual Sunday morning, Feb. 21. We had a good attendance.

After the opening exercises, and the ten-minute talk on the lesson of the day, namely, "Mediumship," our Guardian voiced for the Lyceum band many fine thoughts.

After the Grand March our order of exercises were recitations by Bessie Rich, Albert Wood, George Lealand, with a vocal selection each by Alice Hasle, Sarah Centre, Flossie Presby, Bessie Rich, Mrs. Filled. The children were pleased to hear from Mrs. Ham, and the little control Jimmie.

Our lesson for Feb. 28 is "George Washington." H. E. J., Ass't Guardian.

### Enigma.

I am composed of nineteen letters.  
My 7, 11, 9, 10 is an animal that lives in the water.  
My 7, 8, 13 is what we use on a hot day.  
My 2, 3 is a pronoun.  
My 14, 5, 7 is a fairy.  
My 1, 17, 13 is a metal.  
My 4, 6, 15 is peculiar.  
My 3, 8, 18, 19 is an English title.  
My 16, 12 is to leave.  
My whole is the title of a book by Miss Louisa Alcott. LUCILLE MELCHERS.  
Charleston, S. C.

## The Truly Successful Life of a Michigan Farmer--Valuable Lessons.

BY OLIVER D. STEPHENS.

Before us lies a copy of the *Chelsea (Mich.) Standard*, in which is an autobiographic article on "Pioneer Life," written for a farmers' club by Curran White, of that village, now eighty-four years old, healthy in soul, mind and body, his only infirmity being a deafness, which does not prevent hearing and sharing in conversation, if others are careful to be clear and emphatic in their speech. He tells his story in plain words, strong and simple, and his career is so full of lessons showing the daily benefits of industry, intelligence, pure habits, just dealing and spiritual culture, that we give extracts from his article, with such comment as seems fit. He says:

"My ancestors were of the old Puritan stock that came over in the Mayflower and landed on Plymouth Rock in 1620. My father was born and bred in Massachusetts. His farmhouse and home was in Chesterfield, near the birthplace of William C. Bryant, the poet. He emigrated to Manchester, N. Y., in 1800. This was my birthplace, Jan. 9, 1814. I lived and spent my boyhood on the farm. My father sold out in 1832, bound for Michigan. I was then a lad of eighteen, and the youngest of seven children, and left to drift out into the world to make my fortune, without education or even an outfit; the clothes on my back were my only portion, and I worked eight years as a common farm laborer."

During those years his skill and strength lifted his wages to an average of about twelve dollars monthly, or a dollar or so above the average. Six days from Detroit, with an ox-team, landed the family at the log-house of Stephen Perkins, near Adrian, where they stayed some weeks until White's brother built his cabin on the adjoining lot--an unbroken forest. In the Perkins cabin, eighteen by twenty-two feet, were eighteen persons, eleven of them small children.

"We had music by the band of little ones, and plenty of salt pork, potatoes and bread served up in different forms, and, for a change, my oldest brother would bring in venison and bear meat. The warm sympathy of pioneer life, where all were equal friends and neighbors, still exists. The reminiscences of pioneer life are not forgotten. The timid deer, the howling wolves, following on your track so close one could hear them walk near you at night. The unconcerned and heedless bear would meet you and oppose your way. He might greet you with a snuff, but would take his own time to pass on. The axe was my near companion for the two following years. I was, at first, a little wanting in dexterity in its use, but, being quick to learn, I soon became an expert, and helped my brother clear and fence forty-five acres. What money I had earned in the three years I had been for myself I laid out in land in a trackless wilderness, buying the lots for speculation, not for use, and selling them at an advance of about \$300."

Sixty years ago Mr. White came to Lima, near Chelsea, boarded with his father while working in a sawmill, took the father's farm, at his urgent wish, to relieve him from care, and married an excellent young woman in 1839. Up to this date he had laid by the snug little sum of \$1200, which represented eight years of tireless industry, good habits, plain living, such reading as he could find, and a good deal of thinking upward toward the best and highest.

### DOMESTIC LIFE.

"I soon got settled on the homestead, a farm of three lots, with a small beginning, and this I soon began to realize as home. At first I found it a struggle to make my ends meet--to support two families and clear up a new farm. At the end of five years my ends met even and a little ahead, and things began to change around me, developing into new forms of increase.

In our log cabin I folded in my arms those sweet forms of childhood, the bright offerings of parentage, and in a short time saw them sporting around in the center of our domestic felicity. It was a great pleasure to see Mrs. White with her needle, while our two children were busy at play, and I, sitting with my book in hand, occasionally would be so amused that I would close my book and laugh at their rollicking pranks. Then I would join with them, to make glad their youthful hearts and mold a character for the higher walks in life. Home--this word is nothing to some people, but everything to others. With me it covers a multitude of desires and hopes. I spent my evenings at home, for I desired to get acquainted with my family. By the fireside we held sweet council together; we learned to know each other. Mrs. White was queen of her department. She was chief manager of the house, the poultry and a dairy of ten cows, and the proceeds belonged to her. Our arrangements ran smoothly, and developed prosperously for fifteen years. But it took many a hard day's work to clear and fence the farm and bring it to a good state of cultivation. My strength and good health were equal to the task, and, backed by a good will, I made rapid progress. In a few years I had my farm under good cultivation and well stocked. The struggle in our pioneer life was over. We were free from debt, and our bread and butter seemed to come free."

### REMOVED TO CHELSEA.

In 1856, for the better education of their children, this move was made. He says:

"My pursuits in life cultivated domestic habits, and the fireside was a cherished spot. All my animals were pets, from the cat in the corner to the hocks in the field. To leave all and start anew was an effort, and it took time to eradicate this domestic sympathy for the brute that loves you. I did not leave friends and associates by the change, but I left home; not in old age, but in middle life, when all the faculties were rife with new projects. The curtain rose, new scenes opened into view, and the farm only lingers in memory. I soon became reconciled to the new home, and in old age the blessings of peace and harmony follow."

### SPIRIT PRESENCE--THE LIGHT OF A RIPE OLD AGE.

The friend who kindly sent us the paper written by Curran White, gives these facts as to his deeper experiences. He never accepted theological dogmas. His mind was too healthy and free for such limitations. Scientific in his tastes, he was an agnostic. Some forty years ago he read Davis's Nature's Divine Revelations, saw the light of the Spiritual Philosophy, and accepted its great truths concerning Deity and Immortality. For years he did not see a medium, and did not need to, for his philosophic intellect fed on ideas. At last remarkable experiences came, which he enjoyed and accepted with clear judgment. He said he was too positive to have such experiences when in health, but, when convalescent after an illness, and thus less positive and more receptive, as he said, visions of rare value came to him. His beloved wife, whom he nursed night and day through a year of pain and decrepitude, passed away. One night, lying on his bed awake, self-poised, and not at all startled or alarmed, a great light flooded the room, and soon came before him a group of a score of persons, some friends from the other life and some unknown.

The group opened, and from it came that wife, not helpless and old, but erect, radiant, as in her youth. With elastic steps she walked to his bedside, laid a hand on his shoulder, and her clear eyes looked down into his in the old way--tender and true. She soon stepped back and vanished, as did

# OLGA NETHERSOLE

## Says Dr. Greene's Nervura Is Far Above All Other Remedies.

She Found Dr. Greene's Nervura the Sure Restorer of Health, Energy and Strength. The Remedy All Should Use in the Spring.



OLGA NETHERSOLE.

Olga Nethersole is beyond question the greatest English-speaking, emotional actress of the present day. Every one who witnesses the tremendous expenditure of nervous energy incident to her wonderful performances, realizes the excessive nervous strain and tension incurred and the consequent loss of nerve force and physical strength. No one, therefore, is more capable of knowing what most quickly restores and recuperates loss of nervous energy and power than she, and no one is more competent to advise those whose nerves are weak, who are ill, out of order or run down in nerve or physical strength, just how to be restored to health and vigor. She tells everybody to use Dr. Greene's Nervura blood and nerve remedy, for she knows that this grand medicine is the best thing in the world to make people well and strong.

Miss Nethersole says: "I have used Dr.

Greene's Nervura blood and nerve remedy, and have found it a most strengthening and invigorating tonic and restorative. When weak, tired, nervous or run down, or when I cannot eat or sleep well, I have found it a sure restorer of energy and strength to the body."

If you feel weak, tired, nervous, irritable and nerveless, if you do not eat or sleep well, if you wake tired mornings, with dull feeling head, no appetite, tired and without energy or ambition to work, if you have headache, neuralgia, rheumatism, female complaints or liver and kidney disease, get at once this great restorative, Dr. Greene's Nervura blood and nerve remedy. It will surely make you well. Dr. Greene's Cathartic Pills are the most perfect pills for biliousness and constipation. Dr. Greene, 34 Temple Place, Boston, Mass., the successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.

all the group, with the fading light, and left ineffable peace and joy in his heart. He had longed for some surety of her health in the higher life, and always said that she came to remove every shade of doubt from his mind.

Able to go out daily, to make short journeys, to read from his store of the best books, best of all, to think clearly, rich in inner wealth and spiritual culture, honored and trusted by his good townsfolk, honored and known by some of our State University professors, and kindly cared for by a dutiful daughter and her husband, this remarkable man, who has done more hard physical work than most of the Michigan farmers, lives, full of high and rare enjoyment, his past life full of lessons, his present days full of inward peace and light.

### Banner Correspondence.

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

### Pennsylvania.

PITTSBURG.--John H. Knight, Vice-President, writes: "Mr. F. A. Wiggins never filled so successful and profitable an engagement with our Society as the one which is now all too swiftly drawing to a close. I do not speak from a financial standpoint only, for he has always proved a drawing card second to no medium we engage."

It is hard to say in which phase of mediumship Mr. Wiggins shows to best advantage, for, while in the realm of the phenomenal, the most clear-cut and convincing tests follow each other rapidly for over an hour at a time, yet as a platform speaker he displays an ability that many prominent lecturers who make this phase a life-study might well envy.

Audiences have been overflowing, of course--but that's only one side of the story. A drunken man or a dog fight will attract a crowd of a sort. Quality counts as well as quantity--a matter which we, as Spiritualists, might with great profit take into consideration. Any one acquainted with our audiences cannot fail to have perceived an unusually large percentage of intelligent people in our hall this month.

So great has been the interest that special meetings have had to be provided for, and the rate of admission raised. This, however, has proven no barrier to the enthusiasm manifested.

The series of masterly lectures on popular topics and live issues which Mr. Wiggins has delivered during this month have not only been most pleasing to listen to, but have proven most educative, and done much toward enlightening the people in regard to what true Spiritualism really is and what it is trying to accomplish.

In addition to the benefit derived by our Society and those who have met with us, Mr. Wiggins has also done the Cause incalculable good in the near-by towns, to which he has made frequent trips. May he be spared many years to help elevate humanity toward things spiritual is the earnest wish of the First Church of Pittsburg, and of your correspondent."

### Missouri.

ST. JOSEPH.--T. C. Jefferson, 421 South Ninth street, writes: "I am president of our society here. Have lost my position with a wholesale house in this city for taking an active part in spiritual work, although the house gave me a first-class recommendation. I speak several different Oriental languages under spirit control. Would like to live in New

York city, where I can meet the different nationalities.

I wish some Spiritualists would interest themselves in me, and get me a situation as entry clerk in some wholesale dry goods house, or some house as accountant.

I am a good healer; lecture before our society when we have not anybody else; have a good soprano voice to lead singing. I want to work for the cause, but prefer to make my living as an accountant.

Thought probably I could reach the New York Spiritualists through your paper."

### Spiritual Work in Brooklyn, N. Y.

To the Editor of the Banner of Light: The efforts being made in Brooklyn, N. Y., as the outcome of the meetings held recently in Historical Hall, to concentrate efforts and build a Spiritual Temple in that city, should be encouraged. Sufficient attention has not been given through the spiritual papers to the attitude of the secular press in regard to those meetings.

With one or two exceptions, the New York city press gave fair and respectful reports, while all of the daily journals published in Brooklyn gave quite lengthy reports of all of the proceedings, without disparaging comments. Two of the most widely circulated papers set forth clearly the position of Spiritualists upon the subjects of death, resurrection, and the states and conditions of the soul in the spiritual world, and even commended the conduct of the meetings as calling for the respect of the community. Spiritualists ought not to be obliged to feel flattered at these notices, but they are in so great contrast to what has usually been said of their meetings, that resolutions were adopted thanking those journals for their favorable consideration.

For one, I wish to say in this public manner that, among other ladies who rendered much valuable assistance, we are greatly indebted to Mrs. E. F. Kurl, the President of the Ladies' Progressive Union. She was the Vice-Chairman of the meetings, and presided most acceptably, as, at most of the meetings, the Chairman was unavoidably absent. I am not desirous of praising any one unduly, and I am not doing so when I speak of this lady's faithful work for our great Cause.

You know, Mr. Editor, it requires a cool head, good judgment, persistence and energy to stand at the head of a Spiritualist organization, conduct its affairs, and make it a success. Our speakers and mediums stand upon the rostrum, and are conspicuous by their positions. However, they do no more for the Cause, and often not so much, as those who conduct the affairs of the Associations, by the donation of their time, talents and means to their interests, and therefore these wise and generous souls must not be forgotten; and they will not be, for by-and-by all who labor for humanity in the upbuilding of the great cause of Spiritualism, will be rewarded according to their merits.

One feature of our meetings I commend to the consideration of Spiritualists generally. We all know that there is a vast number of persons who are in fact Spiritualists, who do not acknowledge themselves as such, for various reasons, and who refuse to be identified with us.

From my own observation, many of these persons would be of great help to the Cause could they do so without sacrificing too much in other directions. Therefore the inviting upon our platform, to take part in the discussion of matters which are only incidentally related to Spiritualism, persons versed in those special subjects, widens the field, and affords an opportunity for the persons I have referred to to become contributors, and support associations avowedly devoted to scientific investigation of the claims of the Spiritualists, and matters kindred thereto.

We hope to build a Spiritual Temple in Brooklyn in the near future, and to enlist in this effort that class of persons I have referred to. They claim to be only investigators. Let us see if they will not invest as well as investigate. Fraternally yours, A. H. DALEY.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 95 Bowdoin Street (from 66 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Books sent by mail, must be accompanied by cash, or by express, must be accompanied by bill or at least half cash; the balance, if any, must be paid O. O. D. Orders for books, to be sent by mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse all 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 cancelled 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 Light.

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Fred G. Tattle, Treasurer.

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## TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

## Another Volume.

The current issue of the BANNER OF LIGHT opens a new volume in its serial existence. In any view it is much to say that Modern Spiritualism has a representative journal and interpretative organ which has attained the age of nearly the half of a century. On the face of it, it puts to rest the persistently repeated stories of a short course of existence for the spiritual phenomena, and goes to prove the actual reality of the hold they have acquired on the human mind, and the aims and hopes of the human race.

In the comparatively long career of this journal, paralleled by no other of its character or class in the world, an inestimable amount of service has naturally been performed by it which will not have to be performed again. The discovery and due classification of the laws of spirit-operation; the combat with hostile prejudices, entrenched with a defiant fixity in the organism of the changing social state; the clearing away of the rubbish of lifeless traditions and darkening superstitions; the reconciliation of what has been with what is so vividly promised as the final outcome of the present age of transition—these and kindred tasks have been the labor of the past forty-nine years, during which Modern Spiritualism has shed a steadily-increasing light over the minds and hearts of mankind—a labor which may fairly be compared to the laying down of the flooring of what is finally to sustain the structure of an entirely new life, under marvelously new conditions and surroundings—which is to make another earth of this by drawing it more closely to the sphere of purer and more exalted influences.

Fundamentally satisfying as the phenomena of inter-communication are to the human spirit, they by no means call on us to rest our inquiries and speculations with them alone. They are but indications of a great and vital truth for which the world of men has long been hungering and speechlessly pleading. They are not truth itself; that is of the spirit spiritual, and would never be content to pause with mere proofs and manifestation. Truth does not occur like these, but exists for our gradual and endless discovery. It has no occasions; these are for us only. The phenomena are ours to employ in the service of our spirit evolution, not to collect and boastfully enumerate as something not given to humanity before. Hence, if our conviction of their truth is vital, and possesses our very being, we shall rather become impatient of all further hindrances and obstructions in the pursuit of spiritual knowledge than rest content with having these text-proofs of spirit-life at our command, and mainly for our continued wonder.

The next step upward for those who accept the demonstrated facts of Spiritualism is to do all in their power to identify it more and more with spirituality and the spiritual. It cannot live long even as Spiritualism on its phenomena

alone. Unless these constantly appeal to the inner nature, to the entity lodged within the external senses, to the ego which is the essential of all our being, they have not much more than a mere report to convey, and are without further intrinsic meaning. The cultivation of the spiritual is conducive to our spirit-life; if we neglect that, or fail to apprehend it, our present spirit inter-communication will lapse into sense altogether. Phenomena are worth little unless they lead us to spirit and to truth.

## Some Things to Think of.

Since 1860, in spite of the most destructive war ever waged, and the emancipation of four thousand million dollars' worth of slaves, the country has accumulated ten billion dollars' worth of property—enough to give every man, woman and child in the country a competency, and every family a comfortable home; to educate every child, to keep the wolf from the door of every household, and to guard against every ordinary misfortune, extremity and calamity.

Yet there are to-day ten million people in this country that never have enough to eat from one year's end to another. Some people talk of over-production, as if the reason why so many people are barefooted is because there are too many shoes in the world!

Thirty-one thousand men control one-half of the wealth of the country. Why may not one man come to control it all? Fifty of the great articles that go to sustain life are controlled by syndicates, trusts and corporations. A poor man has little chance to go into business. The distribution of the wealth of the country would be less than one thousand dollars a head. Why should any one man be allowed to obtain absolute control of two hundred million dollars?

On this continent is to be fought the battle that means despotism or victory. This is the final experiment in republican institutions. The struggle can have but one result. In all the bitter struggles of humanity through the desolate tract of wretchedness and poverty, the progress of the race has been steadily onward and upward.

## Wrangle in the Salvation Army.

A Major in the Salvation Army talks back in sharp words to a Colonel in the same militant organization, telling the latter that he appears to be usurping the place of the Deity in sitting in judgment as he does on Army penitents, and saying that not more than two or three per cent. of them are saved to God. The doughty Salvation Major claims that, judging from the statistics, it is safe to say that the percentage of Army converts who stand, and who live consistent Christian lives, is as great as that of any revival.

When it is considered, says he, that the Army draws its converts, not from Sunday Schools and cultured Christian homes, but largely from saloons and brothels, and from the undisciplined and Godless classes, this fact becomes truly astonishing, and is a cause for gratitude, not only on the part of Christian people, but of all those who are interested in the welfare of society. And he insists that it is untrue that no Army converts unite with the churches. He mentions one church, in a city of nearly twenty thousand inhabitants, two hundred of whose members were converted in the Army. One church near Boston is composed almost exclusively of Army converts. Many of them become ministers and missionaries in the churches.

## Associational Life.

In a lecture delivered in Boston last week, Mr. John Graham Brooks spoke of "the startling revival of voluntary associational life throughout all our social and business existence." He employed the phrase to solve the problem involved in the increase of the unemployed mass in consequence of the invention of labor-saving machinery, and the formation of great industries into trusts. In his belief, it is this movement of the various groups for a common end that is training us to a new sense of power over evils thought to be hopeless. The discovery has been made that all evils are curable.

We are to recognize the curative power of the general feeling of the community, which when properly instructed is equal to the effectual removal of evils in all their forms. This is that dragged children from the depths of the mines, shortened the twelve-hour working day, and fought cholera, cleared up slums, and organized raids against poverty. That changes in the forms of industry, in the methods of production, and in the modes of distribution, involving all the known interests of social existence, are inevitable, is as true as that all things in the life we so far know are vibratory, and that change is in fact the essential condition of life itself. Material interests must, like the rest, conform to the great law.

## The Annual Meeting of Newspaper Publishers.

One hundred and forty newspaper publishers, entitling themselves the American Newspaper Publishers' Association, held their recent annual meeting in New York, and discussed a variety of topics, covering questions mechanical, advertising, editorial, of circulation and miscellaneous. The association voted to incorporate, and the details were referred to the executive committee. Among other things, a standard of measurement was adopted, which is fourteen agate lines or twelve nonpareil lines to the square inch. The meeting disposed of not less than seventy-nine different topics, relating to the interests of the association.

## An Advanced Immigration Law.

The main object of the new immigration bill is to secure an educational test for immigrants. But another provision was added, forbidding the employment on any public works of the United States, or coming into the country, regularly or habitually, by land or water, for the purpose of engaging in any mercantile trade or manual labor, for wages or salary, and returning from time to time to a foreign country. Canada and Mexico will be chiefly affected by this provision of the law, and Canada the most.

It will be a question whether Canadians, who come across the boundary line to work for a whole season are included in the prohibition. There are numbers of Canadians, too, who cross over to Detroit for a day's work. Of course, Canada may be expected to retaliate. The law would throw a great many citizens of

the Dominion out of employment, and they will naturally kick about it. It is likewise suggested that fishermen from the Provinces, who engage themselves on the fishing vessels of Gloucester for the season, may come under the law. But, at any rate, our native industries are not wisely to be given away to foreigners.

## Christians as Fighters.

Two thousand Moslems are reported to have been slaughtered by the Cretan Christians, in retaliation of the long-sustained tyranny of the Turkish power ruling over them. The slaughtering act was committed at Sitia, on the eastern end of the island. In this way the Christians, who number two-thirds of the population of the island, try to make amends for their own long suffering. The moral of the affair is to be found in the readiness of those who profess and call themselves Christians to take the sword and smite, help and thigh. Is this Christianity?—How much better is it than the spirit of the Turk?

Who questions that if the peaceful Armenians, professing Christianity, would smite the cruel Moslem after the same fashion if they only had the opportunity? And if this is Christianity at a pinch, we would like to know in what respect it is an improvement on Mohammedanism. At present the Turkish inhabitants of Crete are paying off old scores accumulated against them. Professing Christians around us protest in a mild way that the spectacle is a deplorable one, but they do not denounce it as they would if the slaughter was on the other side. It makes all the difference whose ox is gored, you see. Christians are about as bloodthirsty as others. They are having their day in certain quarters of the world, but the night surely cometh.

## It is for Buyers to Say.

Mr. John Graham Brooks of Cambridge, Mass., said to the Consumers' League of New York last week that ideal higher conditions of life could be obtained by the efforts of purchasers alone. It is the people, he said, who create by purchasing. What people want is made for them. If they want cheap goods, cheap goods are manufactured for them. He mentioned a Boston photographer who was arrested for making indecent pictures. His defense was that if people did not write to him and order such pictures he would not have made them. He was only guilty of furnishing purchasers with what they wanted.

In the case of the Louisiana lottery, it was, he said, people with sporting instincts who created that institution, and the lottery officials claimed that they were not the ones to blame. Those who buy must show some judgment of their own. He had visited a certain factory in which two hundred and eighty girls were employed. They formed a labor union, and the condition of the employees in that factory was excellent. The proprietor said he preferred to deal with a trade union. The union's label marked every article manufactured in the factory. By buying labeled goods made in such a factory the factory is strengthened, and other manufacturers would have to compete in bettering the condition of their employees and manufacturing better goods.

## The Abbott Bible-Story Debate.

Commenting on the Bible lectures of Dr. Lyman Abbott, the New York Sun sums up the debate with the conclusion, that if there is not supernatural authority for Christianity, it becomes simply a system of moral philosophy, regarding whose soundness disagreement is justifiable and inevitable.

If Christianity is not believed in as coming from God by supernatural revelation, but is treated as simply human in its origin, it will be criticised on its merits alone, as the Jews criticised it, and as it was criticised by the Romans. They opposed the system and tried to destroy it, as essentially inimical to the State and the established social order. They viewed the Christians and dealt with them as we now regard and treat Anarchists.

Hence, if the supernatural origin and character of Jesus are denied, his teachings will be examined in a light radically different from that in which their discussion has proceeded hitherto. They will cease to be the foundation of a religion, imposing an obligation of belief as essential to obedience to God, and become debatable propositions made by a human teacher of philosophy, and therefore properly and necessarily examinable to determine their intrinsic value. This would make a complete revolution in the spirit of Christendom. Christianity as a religious system would be wholly subverted.

## Liquors Forbidden in Lent.

Archbishop Corrigan, of New York, has issued to the clergy of that diocese the regulations for the observance of the season of Lent among the faithful, and they were read last Sunday in the churches. The noticeable difference between the customary form of regulations and the present one is the recognition of the temperance feature in the proper observance of the penitential period, as shown in the clause at the end of the circular of direction, which reads: "A most useful and commendable custom is that of abstaining during Lent from stimulants, in honor of the sacred thirst of our divine Savior."

Hitherto, the suggestion of abstinence from the use of intoxicating liquors has not formed a part of the regulations for Lent, but it is certainly a good and wise one. Following up this suggestion and precept of the Archbishop, the Catholic Temperance Society has issued half a million "I thirst" cards for distribution in the churches. They contain a pledge to abstain from the use of all intoxicating drinks during the continuance of Lent, and to keep out of the saloons. On the cards is also recited a "Prayer to repress intemperance." In it intemperance is denounced as a demon.

## A Decided Postal Convenience.

A house-to-house collection of the mail, and a quick-selling stamp system in connection, is to be introduced into Boston by the city postmaster in the course of a very few weeks. Mail-boxes will be attached to residences in the postal district, for depositing letters; and a household may, under envelope, request the delivery of stamps of different denominations, which the carriers will deliver in the boxes on their next regular delivery. The boxes will cost the household from two to five dollars each, according to capacity and design.

It is the same system that has been in operation in a number of Western cities, and the results are a very great serviceability and im-

provement. In a sense it is an evolution of the system of postal delivery. Spurious mail boxes are already on the market, which the Government will refuse to pay attention to. Not being authorized by the Government, it will make its collections and deliveries from the regulation boxes only. The new thing is by no means an experiment. It will prove to be of the greatest utility and convenience to all who choose to avail themselves of its privileges.

## Things Said at the Mothers' Congress.

Mrs. Ellen Richardson of Boston read a paper of intrinsic merit on character building as distinct from education at the National Mothers' Congress in Washington. She quoted Emerson's saying, that we are to regard character as the quantity of being, and said that every individual is the fulfillment of a divine law. Thinkers are hereafter to supersede theories. The aim of this Congress is the study of life development. The vocation of mothers is the highest in creation. They are the proper molders of the ever new characters placed in their hands. Their work as teachers is a responsible and sacred one. The final advice Mrs. Richardson gave to women was to marry for love instead of convenience, and not to sell themselves and call it marriage.

Mrs. Cotter of North Carolina pleaded for a Government school for training the women of the nation in the sciences of domesticity and peace, just as the men are trained at West Point and Annapolis in the science of war.

A good hygienic talk was made by Mrs. Jenness-Miller, on the mother's relation to the sound physical development of her child. It was calculated to yield the highest beneficial results to the future of the race. Miss Julia King of Boston said that a proper system of physical culture should train the body to express the passions and sentiments of the human soul, and help us to recognize the close relation of man to God.

## More Strength to the Marriage Tie.

The special theme of one of the latest of Prof. Felix Adler's course of lectures before the Lowell Institute on "The Ethics of Marriage," was the strengthening of the marriage tie. His prime postulate was, that the art of life consists in subordinating the things that are first in the order of necessity to the things which are first in the order of value. He showed that the ordinary wage-earner, and the man whose first duty is to earn his daily bread, could not live up to the dictum enunciated without extreme difficulty, in consequence of existing social conditions.

It is almost incredible, he said, how much of the hard work of the world has fallen and continues to fall to the lot of woman. There has been a slight improvement of late. He would prohibit all work in factories to married women with children. The child must have its parent's care and love above all things.

The marriage tie can be made stronger by not forming it from a selfish desire for personal happiness, but with the prevailing thought of helping society as a whole. Also by handling the divorce instrumentality properly. The courts now deal with marriage as with a single headship only, whereas it is a dual matter. The entrance to the marriage state should be made more narrow, and less broad. In divorce, as a rule, man only is considered, and merely the physical condition of woman, not her mental or moral misery.

## The Redemptive Power of Love.

The address of B. O. Flower, former editor of *The Arena*, on this subject contains thoughts both pertinent and prolific. It was given under the auspices of the Faith and Hope Association, the texts announcing it being "God is Love," and "Love is the fulfilling of the law." Among other things it is alleged that a pernicious tendency of scholastic education is to exalt the intellect above the spiritual nature. It is not enough that the intellect be schooled; the higher intuitions must be quickened, the moral nature aroused, the coronal region of the brain must be stimulated, that divine illumination and spiritual supremacy may ensue. It is as true in regard to society as it is applicable to individuals.

The author brings up the powerful parasites, who prey upon the hard earnings of millions, acquiring by indirection vast fortunes, not less than the swindler, the forger and the polished libertine, as striking illustrations of intellectual training unaccompanied by a moral uplift. The fatal flaw in the educational systems of the past consists in a narrow training or an equally limited and often more dangerous inculcation of religious dogmas and creeds in lieu of that broad spirit of love which, by developing the superior region of the brain, causes the Golden Rule to supplant the spirit of selfish greed, creedal dogmatism, or unillumined intellectuality. We are slowly learning more and more the redemptive power of love. It gives breadth, peace, strength and nobility to life, and is a prophecy of the splendor of a new day.

## Looking After the Sabbath.

The last meeting of the New England Sabbath Protective League, held in Boston, indulged in an expression of its belief that all of us are rapidly approaching a state of peace and rest on Sundays, not only here in New England, but throughout the country, and in other countries as well. Before another year there is to be organized in the cause of Sunday observance "Lord's Day Congresses." The League furthermore hopes that the six New England legislatures will unitedly resist all attempts to "overthrow or devitalize the Christian Sabbath." Of course it meant to say, the Christian Sunday; the Jewish Sabbath is altogether another thing.

The annual report of the League directors declares that the secularization of the Sabbath is sure to ultimately undermine and destroy health, intelligence, temperance, morality and family life and religion. That is a long list of charges, which those who bring them will find it hard to substantiate. The report also deplores the existence of the Sunday newspaper. It says its influence is secularizing and demoralizing. Sunday (not Sabbath) excursions and travel by boat and train, and even the Sunday use of the bicycle, is denounced by the League. The miscellaneous industry shown in its efforts to stanch up the observance of Sunday would be commendable in any other occupation that did not meddle with other people's rights. But the New England Sabbath Protector is a mischievous meddler, poking about for power.

## NEWSY NOTES AND PITHY POINTS.

At the devil's booth are all things sold;  
Each ounce of drink costs the ounce of gold;  
For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul's tacking;  
'T is heaven alone that is given away,  
'T is only God may be had for the asking.  
—James Russell Lowell.

The newspaper is the enemy of ignorance and vice, and the friend of intelligence and virtue.

There is always a part of our being into which those who are dearer to us far than our own lives are yet unable to enter.—Trowde.

Did you ever hear of a man who had striven all his life faithfully and singly toward an object, and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?—Thoreau.

Restraint in the expression of unpleasant feelings or of harsh thoughts is the foundation stone on which many a happy home and many near and dear friendships are built.

If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces.—Shakespeare.

A varnished truth is often a malicious lie, and it may be the more malicious because the glamor that surrounds it admits of different interpretations.

To complain that life has no joys while there is a single creature whom we can relieve by our bounty, assist by our counsels, or enliven by our presence, is to lament the loss of that which we possess, and is just as irrational as it is to die of thirst with the cup in our hands.—Fitzosborne.

MAINE SARDINES.—When the sardine factories first began operations, the prophecy was made that in a few years the supply of herrings would be exhausted, but now after more than twenty years of fish-packing the catch is larger than ever. With each season the sardine pack has steadily grown, until last year it reached nearly a million cases, requiring over fifty thousand hogheads of herrings to fill them. The weir is not so deadly as the seine.—Lewiston Journal.

No wreck of friendship can destroy its high ideals or take from him who was true in it the gain to his own soul of unselfishly striving to be a friend.—H. Clay Trumbull.

FOR CRAMPS IN THE MUSCLES.—The muscles of the legs and feet are those most frequently affected with cramp, especially after great exertion. The best treatment is immediately to stand upright and to well rub the part with the hand. The application of strong stimulants, as spirits of ammonia or of anodynes, as opiate liniments, are occasionally found to be of service.

"No, thank you, I've got some money of my own," said little Tommy, politely, as the contribution plate passed in front of him on the occasion of his first visit to church.—The Pathfinder.

"There is a gift that is almost a blow, and there is a kind word that is a munificence; so much is there in the way of doing things."—Arthur Helps.

"It's not so much where you are as what you are that makes your heaven." The bright, cheery soul who lives the life of trust only sees the sunny side of everything; she has learned to endure cheerfully and wear a bright face when everything looks dark.

A French astronomer is of the opinion that the red glow of the planet Mars is caused by crimson vegetation. He thinks that the grass and foliage there are red, not green, as they are on earth.

BOOTS MADE IN THIRTY-FOUR MINUTES.—With the assistance of the latest machines a piece of leather can be transformed into a pair of boots in thirty-four minutes, in which time it passes through the hands of sixty-three people, and through fifteen machines.

Absolute morality is the regulation of conduct in such a way that pain shall not be inflicted.—Herbert Spencer.

Kind words count. They cost you nothing, and often help others wonderfully. Speak a good word for your home paper every chance you get.

Conscious and confessed ignorance is a better state of mind than the fancy without the reality of knowledge.—Grote.

A small provincial parson in England, referring to a man who had a reputation for a careless toilet, announced as follows:

"Mr. Makeup will wash himself before he assumes the office of parish clerk."

On reading this Makeup was furious, and he demanded a retraction, which the parson made thus:

"Mr. Makeup requests us to deny that he will wash himself before he assumes the office of parish clerk."—Golden Days.

Recent experiments at the Boston University Medical School show that the X-ray will produce sensation on the cells of the cortex of the brain directly, and without mediation of the nerve filaments, or, in other words, that the blind may be able to see by training mental perception.

Our selfishness is so robust and many-clutching that, well encouraged, it easily devours all sustenance away from our poor little scruples.—George Eliot.

Be such a man, live such a life, that if every man was such as you, and every life like yours, the earth would be God's paradise.—Phillips Brooks.

HARMONY.  
Limpid stream in mirror flow,  
Ever seems to singling go!  
Numbers wooing blend in one  
As tuncful echoes when they're done.  
Fill and stream harmonic are;  
In their introit seems a prayer,  
Ying with an angel plea  
Even this: that one may be  
Renewed in pure and mystic power  
So musically every hour!

Oh! what a harmonic spell  
O'er our hearts: we know it well.  
None may know, except 'tis given  
Each fall and falling all forgiven  
Secure esteem that's never riven

An old saying worth remembering by every housewife is that "Good humor garnishes, good will beautifies and good feeling gladdens more effectively than flowers, handsome china and expensive silverware."

"Hit 'er cur'us ter me," said Uncle Eben, "ter hyuh how folks will 'buse er gossip behin' her back, an' ter see how glad dey acks w'en she comes 'roun' ter tell de news."—Washington Star.

The speculative astronomers have given us some queer calculations and odd comparisons. One of the most curious of these is one in which the relative size of the sun and some of the planets is shown. They tell us that if the sun could be represented by a globe two feet in diameter, the earth would be represented proportionally by a pea, Mars by a pin-head, and Mercury by a mustard-seed.

IRRIGATION IN CHINA.—Since the year 2,627 B. C.—ten years after the accession to throne of Hoangti—or 4,523 years ago, the Chinese are known to have irrigated their lands for agricultural purposes.

The assertion that Frank R. Stockton "sometimes waits an hour for a word," has called forth the following interesting piece of information: "Alphonse Daudet has long periods of mental inertia, in which he is willing to work but feels unable to frame a sentence."



We received a very pleasant visit from J. E. M. Whitney of Montreal, Can., last week. He was in town with Miss Thomas of Portland, Me. Mr. Whitney is a very genial gentleman, and related some of his psycho experiences. Mrs. Whitney is the Canadian composer whose music has been published in Boston and New York. On our inquiry regarding the progress of Spiritualism in Montreal we learned of Ernest J. Craigie, author of "Brighter Spheres." It is to be hoped that we shall hear of a greater impetus to the Cause in the near future through the efforts of those who know its truth.

The Address to the People of Massachusetts, in THE BANNER this week, will be printed in pamphlet at once by the committee of the American Health Club, and copies sent to the editors of the various newspapers in this State. It will also be supplied at one cent a copy in small lots, or fifty cents a hundred to those who desire to distribute it as an educative document. It should be put into the hands of every voter in the whole country. Those desiring copies can get them of Dr. T. A. Bland, 120 West Concord street, Boston.

Mrs. Anna Lewis, magnetic healer, is meeting with fine success, particularly in deafness and paralysis. One gentleman having his left side and arm so paralyzed he could not hold a pen. After two treatments in one week, now takes only one treatment a week, and can use his pen. Another, who was wholly deaf in one ear, after a few treatments can now hear better than with the other. See her advertisement on fifth page.

Moses Hull begins his work for the Temple Society, in Berkeley Hall, next Sunday. His subject in the forenoon will be "The Prophets of the Bible and the Mediums of To-day"; at night, "Journey from Orthodoxy, via Adventism, to Spiritualism, or Why I am a Spiritualist."

On account of the continual demand for consultation in regard to mediumship, Mr. Albro will renew his sittings, giving a few hours each week, free, to inquirers, at his home, No. 55 Rutland street, as per advertisement on page seven.

A communication from Albert P. Blinn, Clerk, regarding winter meeting of the New England Spiritualists' Camp-Meeting Association, came too late for publication this week. Will be printed in next issue.

Mrs. J. W. Kenyon of Waverley, Mass., has kindly promised to give readings to the children of Children's Progressive Lyceum No. 1 at Red Men's Hall, 514 Tremont street, Sunday morning, March 7.

Having so many anniversary notices, it makes it necessary to carry over lecture reports of Berkeley Hall and First Spiritual Temple to next week's issue.

Monthly Report of Women's Progressive Union, Brooklyn, N. Y., received from Mrs. Kurth, Sec'y—but from want of space must be carried over to next issue.

## Convention of New York State Spiritualists.

To the Editor of the Banner of Light:

A Delegate Convention of Spiritualists of the State of New York will be held at Syracuse, N. Y., April 13, 14 and 15, 1897, for the purpose of organizing a State Association of a permanent character, to be auxiliary to the National Spiritualists' Association.

In connection therewith, during the last day and the evenings of every day, mass meetings will be held to promote the interests of the State Association. Every Spiritualist Society in the State, whether chartered or not, is urged to elect delegates. Spiritualists in any community or section that are not members of a local society, can call a meeting and elect delegates, and are requested to do so. Every society or meeting will be entitled to one delegate for every fifty members, or portion thereof.

It is hoped that action will be taken at once by all concerned, as it is of great importance that all sections be represented. Unity of action is needed, and the best thinkers among our people should be present, not only to assist in the organization, but to see that the Convention does not enact unwise measures. When delegates have been chosen, their names, addresses, and the society or persons they are to represent, should be sent at once to the undersigned.

An excellent hall has been engaged for the Convention. Good speakers and mediums will be engaged for the mass meetings. One and a third rates, on the certificate plan, will be secured on all railroads. Last year the writer attempted to organize the State, at the request of the Board of Trustees of the Spiritual, Educational and Protective Union, and societies were invited to send delegates, to meet at Lily Dale at the time of the annual meeting of the S. E. P. Union and organize. It being so late in the season before the call was made most of the societies had adjourned for the summer, and could not elect delegates; for that reason it was thought best to postpone action, and the following resolution was adopted by the Union:

"Resolved: That the Board of Trustees of the S. E. P. Union be empowered to use the general funds of the Union for the purpose of creating an interest in organizing a State Association, by circulating literature, and paying the expenses of a missionary, to be appointed by it, to visit New York City, Brooklyn, and other societies in the State for that purpose."

The undersigned having been appointed as said missionary, and at the request of the officers of the National Spiritualists' Association, the above arrangements have been made, and the call is now issued. In order, however, that no one might think this movement to organize the State was too limited in its support, other societies and individuals have been asked to join therein.

The following list of persons representing themselves or their societies, have signed or authorized their names to be signed to this call: H. D. Barrett, President National Spiritualists' Association, Lily Dale; Hon. A. H. Dailey, President Church New Dispensation; Mrs. Elizabeth F. Kurth, President Woman's Progressive Union; W. Wines Sargent, President Christian Endeavor Society; E. W. Barber, President W. F. Palmer, Sec'y Frat. Spiritualist Association; Herbert L. Whitney, President, Mrs. F. M. Holmes, Sec'y, Advance Conference; Mrs. E. A. Cutting, Manager Mediums Meeting; Mrs. Laura A. Olmstead, Miss Minnie Terry, Anna Rhodes Palmer, Vice-President Fraternal Spiritual Society; Dr. John C. Wyman, Col. J. D. Graham and Charles Bannore of Brooklyn; Alfred Andrews, President, and Titus Merritt, Sec'y, of Spiritualist Society Yonkers; Mrs. Mary A. Newton, President, Mrs. Harriet M. Rathbun, Cor. Sec'y, First Society of Spiritualists, and I. R. Sanford, President Spiritual Temple of New York City; E. W. Sprague, Jamestown; Carrie E. S. Tving, Westfield; Mrs. Tillie U. Reynolds, Troy; Dr. Fred L. H. Willis, Rochester; Lyman C. Howe, Fredonia; John D. Chism, John Chism Jr., Albany; Elisha Waters, President First Society of Spiritualists, Troy; E. F. Butterfield, M. D., Mrs. M. H. Cowan, Syracuse; Hon. W. D. Stuart, Elton C. Galusha, J. W. Moore, A. S. Claackner, Mary B. Bingham and Stephen H. Barnesdale, Rochester; H. W.

Richardson, President Psychio Research Society, East Aurora; Mrs. J. H. R. Matteson, E. Musselman, President, Mrs. A. A. Atoheon, Vice-President, J. Donovan, Treas., Mrs. L. H. Eggleston, Financial Sec'y, A. S. Hinkley, M. D., Wm. F. Pfeiffer, and S. H. Wortman of Buffalo; John Racklyeft, President, Mrs. S. L. Russell, Vice-President, and Mrs. C. T. Lyons, Sec'y of the Progressive Spiritualist Association of Waverley; Sarah A. Walters, Auburn; Anna B. Taylor, Lawton Station; B. R. Train, Emma Train, Levi Brown, David Sherman, Wesley Ford, Ellen L. Ford and Geo. Suohor, of North Collins; Myra F. Paine, Sec'y Spiritualist Progressive Union; E. A. and Isabella Doty, Robert and Sarah Morland, M. S. and Emma Dutcher, of Lockport; Francis Rice, Greigville; L. O. Preston, Avon; Elenora M. Babcock, Dunkirk; Mrs. Eliza A. Clough and Miss Libbie J. Clough, Baldwinsville; D. B. Merritt, Linden; N. G. Upson, Oswego; H. C. Sessions, Cortland; A. A. Adams, President, F. E. Anderson, Vice-President, Clara Watson, Cor. Sec'y, and A. C. Adams, Treas. of First Spiritualist Society, Jamestown; Mrs. J. M. Curtis and Mrs. E. J. Evans, Bolivar. G. W. Kates also writes that he would like to sign the call.

In addition to the \$600 raised at Brooklyn to assist the State Association, \$100 has been subscribed by one gentleman at Syracuse. For further information address FRANK WALKER, Hamburg, N. Y.

## J. C. F. Grumbine's Work in Brooklyn, N. Y.

The audiences continue so large that for the next season the Woman's Progressive Union has hired a larger hall, and will open it with the usual array of talent. Mr. Grumbine is arranging his program of engagements East so as to be in the West and East every alternate two or three months during the season of 1897 and 1898. His school in psychometry, clairvoyance, inspiration and psychopathy will hold afternoon and evening sessions twice a week at the College hall, 7820 Hawthorn Avenue, (Station P), Auburn Park, Chicago, during May and June, and continue so through the fall under an able assistant. This is the only recognized college of its kind for spiritual development, and should be liberally endowed and patronized. All departments are under the guidance of J. C. F. Grumbine. Mr. Grumbine's ministrations continue to be very successful at the Woman's Progressive Union, and seats are at a premium.

A Martha Washington party, Feb. 27, called out a very large number of friends. Among the audience were Dr. Fred Willis, Edgar Emerson, J. F. C. Grumbine, Mrs. Newton, Mrs. Rathbun, and a host of our local workers. Mrs. Kurth and a fine literary and musical program entertained the audience.

Mr. Grumbine continues his work here through March.

## Concerning "With One Accord."

In answer to numerous inquiries concerning the above, I mention with pleasure the forthcoming publication of the story, now running as a serial through the BANNER OF LIGHT, in two editions (cloth and paper). The book will be brought out by the Banner of Light Publishing Company, the particulars as to price, etc., will soon appear in THE BANNER columns. As I have carefully revised the proofs for the book, and noted a few mistakes in the original copy, I particularly ask readers of BANNER dated March 6 to substitute the words "for it is given, to none" in place of "as it is given to some," in the account of the work of the Occult Fraternity, recorded in Chap. XXIV. This alteration is vital, as it completely changes the doctrine set forth, which is intended to be that nations must work out (like individuals) their own destinies, and though they can be appealed to successfully by wise teachers, guidance and coercion are not the same.

W. J. COLVILLE.

## Illuminated Spirit Forms.

Those who were not at the dark séance given by Mrs. Bliss on the evening of Feb. 23, will not be able, from any description I can give, to appreciate fully the display of spirit power and science there given. The chief feature of the evening was materialized spirits, robed in garments so brilliantly illuminated, that they literally blazed as though sown with the most brilliant diamonds, or covered with electric lights. These forms would spring up in any part of the circle, flash out in all their gorgeous splendor, give their names to their friends, disappear in the centre of the room, and a moment later reappear as brilliant as before. Spirit voices through the trumpet and without; songs by spirits and a profusion of materialized flowers and ferns, were among the charming features of the séance.

T. A. B.

THE TRUSTEES of the Veteran Spiritualists' Union hereby extend their thanks to Judge Nelson Cross of 23 Bellevue St., Dorchester, for his gifts to the Veteran Spiritualists' Home of an organ, pictures and furniture.

SIMEON SNOW, President, MR. JOHN WOODS, MR. W. M. CROCKETT, MR. HERBON LIBBEY, N. P. SMITH, Board of Trustees.

N. P. SMITH, Sec'y.

## Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Mr. J. Frank Baxter will resume his work again on Sunday next, after the sudden break caused by the death of his wife, Jan. 21, and its entailments. He will lecture Sunday forenoon and evenings of March, and each intervening Thursday evening, in Pittsburg, Pa. Both Homestead and Allegheny desire his Sunday afternoons and some week evening. He will arrange matters after reaching Pittsburg, except that, to begin with, he proposes to lecture Sunday, March 7, in Homestead. He is called for several week evenings in Eastern Ohio and Western Pennsylvania, and will adjust those as soon as he can. He will serve the Spiritualist Society of Columbus, O., on the Sundays of April and May. The first Sunday of June he will occupy the desk of the Independent Church, Greenwich, Mass. He has three summer Sundays he would like to engage—one, Sunday, Aug. 8, with week days; he would like to devote to some New York State or Michigan Camp, as he can do so while en route to Iowa. Address him, at 181 Walnut street, Chelsea, Mass.

Dr. Geo. A. Fuller will lecture for the Church of the Spirit, Springfield, Mass., March 7 and 14, and at Worcester, Mass., the 21st and 28th, also at the Anniversary, under the auspices of the Massachusetts State Association, the 29th, at the Veterans' Union celebration the 31st, and the Helping Hand the evening of the 31st, all of Boston. For other dates address 42 Alvarado Avenue, Worcester, Mass.

Mrs. A. E. Sheets begins her month's engagement with the Buffalo Temple Society, March 7. Her address will be 24 North Division street.

Mrs. Fannie E. Bruce Trevelyan, the phenomenal test medium of New Bedford, Mass., will accept engagements for camp-meetings or lecture engagements for next season. She has fulfilled a ten-weeks' engagement for the People's Progressive Spiritualist Association of Providence, R. I. Mr. F. H. Roscoe highly endorses her as one of the most remarkable test mediums now before the spiritual public. She may be addressed 24 High street, New Bedford, Mass.

Mr. F. H. Roscoe, inspirational orator and psychometric reader, would be pleased to correspond with societies relative to engagements for the Forty-Ninth Anniversary of Modern Spiritualism, also relative to engagements for next season. He may be addressed, Mr. F. H. Roscoe, 161 Broadway, Providence, R. I.

E. W. Sprague, missionary of the National Spiritualists' Association, is now laboring under the auspices of that Association to organize a State Association in New York. Mr. Sprague is a trance and inspirational speaker and platform test medium. His work has been in the Western and Middle States mostly. He would like to make engagements in the East for camp-meetings and to serve societies. He will give satisfactory references. Address him at 903 Grove street, Medford, Pa.

Mrs. Nellie F. Burbeck of North Plymouth, Mass., will occupy the platform for the Lynn Spiritualist Association, Cadet Hall, March 7; Lewiston, Me., March 14 and 21; for the First Spiritualist Society of Manchester, N. H., March 28, April 4. She has open dates in April and May. She would like to correspond with Secretaries of Societies for engagements for the season of '97 and '98.

C. L. Willis, inspirational speaker, psychometrist and platform test medium, has returned from his labors in Maine. Has open dates in March, April and May. Would be pleased to correspond with societies desiring the services of a speaker and medium. Address, 10 Bond street, Boston, Mass.



VETERAN SPIRITUALISTS' HOME, WAVERLEY, MASS.

## Veteran Spiritualists' Union.

### GRAND UNION

### ANNIVERSARY CELEBRATION

### IN HORTICULTURAL HALL, MARCH 31, 1897.

The following Societies and Meetings have been invited, and most of them will be represented:

Boston Spiritual Temple, Boston; Ladies' Spiritualistic Industrial Society, Boston; Ladies' Aid Society, Boston; Children's Progressive Lyceum No. 1, Boston; The Boston Spiritual Lyceum, Boston; America Hall Meeting, Eben Cobb, Chairman; Hiawatha Hall Meeting, E. H. Tuttle, Conductor; Commercial Hall Meeting, Mrs. Adaline Wilkinson, President; Elysian Hall Meeting, Mrs. A. R. Gilliland, Conductor; Appleton Hall Meeting, Miss Minnie Soule, Pastor; Ladies' Spiritual Industrial Society, Cambridgeport, Mrs. M. Nichols, President; Lynn Spiritual Association, J. M. Kelly, President.

## The Massachusetts State Association of Spiritualists

Will celebrate the Forty-Ninth Anniversary of Modern Spiritualism in Berkeley Hall, Boston, Monday, March 29, 1897, holding three sessions, morning, afternoon and evening. Admission free to each session.

The following speakers, mediums and musicians are expected to take part: Dr. G. A. Fuller, Hon. H. D. Barrett, Mrs. Carrie F. Loring, Mrs. Nettie Holt-Harding, Mr. Joseph D. Stiles, J. B. Hatch, Sr., Sarah A. Byrnes, J. M. Kelly, Mrs. J. M. Kelly, Charles Wesley Sullivan, Moses Hull, Mrs. Mattie Hull, Alice Waterhouse, Mrs. N. J. Willis, Charlie Hatch, Willie Sheldon, Miss Maud Beckwith, Miss Lizzie Harlow, Miss Willis, Edward W. Hatch, Little Maud Armstrong. Mr. Fred Watson, the celebrated pianist, will have charge of the music. Others will be added to the above list. Watch this paper.

PRES. G. A. FULLER, Chairman, CARRIE L. HATCH, Sec'y, W. H. BARKS, N. B. PERKINS, CARRIE F. LORING, J. BROWNE HATCH, JR., Committee of Arrangements.

The BANNER OF LIGHT will be for sale during the day.

## The Boston Spiritual Temple

Will celebrate the Forty-Ninth Anniversary of Modern Spiritualism in Odd Fellows Hall, Sunday, March 28, morning, afternoon and evening. The Boston Spiritual Lyceum will join with the Temple in the afternoon.

One of the best programs will be arranged, by introducing the following talent: Rev. Moses Hull, J. H. Lewis, Pres. B. S. T., Hon. H. D. Barrett, Pres. N. S. A., J. B. Hatch, Sr. (on Lyceum), the Wallentin Sisters (Swedish singers), Miss Maud Beckwith, Master Willie Sheldon, E. W. Hatch (elocutionist), Fred. H. Watson (pianist), C. W. Hatch (violinist), Little Maud Armstrong (reciter), and many others to be mentioned later.

The committee are negotiating with a first-class test medium. See full list of talent in later editions of this paper, which will be for sale at this hall every Sunday and on the day of celebration.

Those who have attended the anniversary exercises that have been held by this society know that they always have the best.

J. B. HATCH, JR., Chairman, SIMEON SNOW, CARRIE L. HATCH, J. H. LEWIS, Committee of Arrangements.

## First Spiritual Temple,

Neybury and Exeter streets, "Spiritual Fraternity," will celebrate the Forty-Ninth Anniversary of Modern Spiritualism Wednesday, March 31, at 2:30 and 7:30 p. m. Program of each session will be noted later. Also on the following Wednesday evening, April 7, the young folks of the Fraternity will give an entertainment that will be appropriate for the occasion. Printed programs of the same will be distributed at the March 31 sessions.

A. H. SHERMAN, Sec'y.

## The Helping Hand Society

Will celebrate the Forty-Ninth Anniversary of Modern Spiritualism in Gould Hall, 3 Boylston Place, on Wednesday evening, March 31. A fine array of talent will be in attendance and take part.

Those already promised are, Dr. G. A. Fuller, Mrs. Carrie F. Loring, Mrs. N. J. Willis, Miss Willis, Mr. Fred Watson, and others to be published later in this paper.

CARRIE L. HATCH, Pres.

## Mass Meeting

Of New York Spiritualists, and Forty-Ninth Anniversary of Modern Spiritualism.

The Forty-Ninth Anniversary of Modern Spiritualism will be celebrated with great eclat in Rochester, N. Y., by the First Spiritualist Church, of Rochester, and the Spiritualists of New York State. Excellent talent will be engaged.

Special exercises will be held Sunday, March 28, at 10:30 a. m., 2:30 and 7:30 p. m.; Monday and Tuesday, March 29 and 30, at 7:30 p. m.

The Mass Meetings will be held Monday and Tuesday, March 29 and 30, at 10:30 a. m. and 2:30 p. m. All Spiritualists of the State of New York are cordially invited to attend. Action will also be taken to promote the Great Jubilee of 1898, when will be celebrated the Semi-Centennial of Modern Spiritualism.

The friends of the Cause in Rochester will furnish the hall and entertain all the visitors possible. The program of events and list of speakers and mediums will be supplied as soon as fully arranged. We hope to see present all Spiritualists in New York.

For further particulars address G. W. KATES, Chairman Committee, 97 Edinburgh street, Rochester, N. Y.

G. W. Kates, R. D. Jones, J. W. Moore, W. Mosier, Dr. F. L. H. Willis, A. K. Sisson, E. C. Galusha, N. J. Tubbs, N. H. Eddy, J. L. Hall, A. S. Claackner, H. W. Annis, J. C. Aldridge, Mrs. J. L. Hall, Mrs. R. H. Joslyn, Mrs. A. L. Fleming, Mrs. L. Farnsworth, Mrs. Z. B. Kates, Committee of the First Spiritual Church, of Rochester, N. Y.

The First Spiritual Society, Salem, William A. Peterson, President; Waltham Society, Waltham, Mrs. M. L. Sawyer, President; Fitchburg Society, Dr. C. L. Fox, President; Cambridge Spiritual Society, Cambridge, M. A. Sawyer, Secretary; Chelsea Meeting, Wm. A. Powers, Conductor; First Spiritual Society, Marlboro, Mrs. H. A. Spaulding, President; First Spiritual Society, Lowell; First Spiritualists' Ladies' Aid, Stoneham; The Worcester Association of Spiritualists, Worcester.

Speakers for morning and afternoon: J. Clegg Wright, Ohio; Dr. G. A. Fuller, Worcester; Moses Hull, Mattie Hull, Stoneham; Mrs. Sarah A. Byrnes, Boston; Mrs. M. S. Townsend Wood, C. Fannie Allyn, Stoneham; Dr. E. A. Smith, Vermont; Prof. J. W. Kenyon, Waverley.

Test mediums, Mrs. May S. Pepper, Edgar W. Emerson.

Music, Prof. Willis Milligan, pianist; Miss Helen St. Clair, soprano soloist; Black Swan Troubadours, Geo. Cutter and Charley Sullivan.

Evening—A grand concert by one hundred children of Progressive Lyceum No. 1, assisted by professional talent, under the management of Mrs. W. S. Butler.

F. D. EDWARDS, Committee.

N. P. SMITH.

## MEETINGS IN BROOKLYN.

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

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

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

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 37 Franklin Avenue, 8th St. Parlor, near Greene Avenue. Mrs. E. F. Karth, President.

Fraternity Hall, 893 Bedford Avenue, near Myrtle Avenue. Meetings Sunday at 8 p. m. Sunday School at 2 p. m. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

Mediums' Progressive Meetings.—Sundays, 3 p. m., Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday evening at 8 o'clock.

BROOKLYN.—W. F. Palmer writes: The third of our series of literary entertainments and concerts was held on the evening of Feb. 22d at Fraternity Hall, 896 Bedford Avenue.

Mr. W. Gardner opened with an overture, followed by a vocal solo by Mr. John E. Walsh, both of which evoked prolonged applause and repeated encores. The program was of a somewhat patriotic character. The audience joined the school in singing the "Star Spangled Banner," led by Mr. George De Lere. The entire school stood upon the stage and waved the stars and stripes during the rendering, presenting a beautiful and inspiring effect. Next came recitations by various members of the school, under direction of Mrs. C. F. Sweet, Conductor. Some of the participants were: Miss Lillian Palmer, Master C. F. Palmer, Master and Misses Sweet and Master and Misses Constant. Miss Leona De Lere, granddaughter of Geo. De Lere, entertained with vocal solos; piano solo and encores by the Misses Ruddishanson. Miss Mabel Roberts, a beautiful and cultivated contralto, entertained with a vocal solo, entitled "Answer," accompanied by Miss Mary Rollason. The star elocutionist of the evening was Miss H. Davidge, a granddaughter of the late actor, Wm. Davidge. Miss Davidge recited with effect, and was repeatedly encored, Kentucky Belle and "Sandalphon." Instrumental solos by Mr. De Lere. Mr. Walsh entertained with several comic renderings.

About 10 o'clock the floor was cleared, while the audience divided itself between dancing and general sociability.

Our next entertainment is to be held on Monday, March 29.

Mrs. L. A. Olmstead is engaged for the month of March. She continues to be the favorite at Fraternity Hall with tests, spirit messages inspirational, etc.

BROOKLYN.—E. C. F. writes: The meetings under the management of Mrs. Cutting at Arlington Hall, Gates Ave., are increasing in interest and numbers. Tests and communications given through the mediumship of Mrs. Farnham, Mrs. Evans, and Mrs. Olmstead were of the highest order and all recognized. The remarks by Dr. Wyman, which were as usual highly appreciated, complimented Mrs. Cutting on her new departure of introducing the mediums on their respective line of work. At the close of the meeting Mr. Metcalfe gave an outline of the work for the coming month which is an evening meeting in addition to the already successful afternoon session.

Next Sunday eve will have good talent for tests, music, etc.

## The Spiritualists of Cleveland Extend Greetings.

And cordially invite all the Spiritualists of Northern Ohio to assemble with them on Sunday, March 28, in Army and Navy Hall, 426 Superior street, to commemorate and fittingly celebrate the Forty-Ninth Anniversary of the advent of Modern Spiritualism. It is proposed to hold an all-day meeting, of three sessions, morning, afternoon and evening.

Order of Exercises: 10:30 a. m. Opening Address by Thomas A. Black, Chairman, followed by a general conference. 2:30 p. m. Anniversary Address, Dr. F. Schermerhorn, of Akron, O. 7:30 p. m. Anniversary Address, Hon. O. P. Kellogg, of East Trumbull, O.

THOMAS A. BLACK, Chairman.

## Veteran Spiritualists' Union.

SUBSCRIPTIONS TO THE "HOME FUND."

Treasurer's Report to March 1.

Previously acknowledged.....\$6,807.50  
Mrs. E. F. Clements, Nashua, N. H.....2.00  
Collection at Gould Hall.....1.72  
Mary D. Bell, third sub., Newark, N. J.....5.00  
Dr. William Low, Newtonville, Mass.....1.00  
Mrs. H. V. Chapin, Chelsea, Mass.....1.00  
Mr. C. J. Pierce, 61 Dartmouth street, Boston.....1.00  
Mr. C. H. Williams, Madison Place.....2.00  
Mrs. Tillie U. Reynolds, Troy, N. Y.....1.00  
Collection at Industrial Society, Boston.....4.42  
Judge Nelson Cross, Dorchester, Mass., large organ, furniture, pictures, rugs, etc., valued at.....350.00  
Mrs. Julia A. Cheever, Alstead, N. H.....25.00  
Mrs. J. S. Richards, Worcester, Mass.....10.00  
Total.....\$7,211.64

MOSES T. DOLE, Treasurer.

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

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

# "Life," and "Rest."

## Two Wonder Books.

The two novels by William W. Wheeler, a photographer of merited distinction, entitled "Life," and "Rest," are remarkable books, filled with the wonders of spirit. The thought that vitalizes them is wholly advanced, fearless, and nobly brave in its utterance. They are clear and logical in the deep current of their ideas, and seek to present the claims of Modern Spiritualism through its phenomena in its most rationalistic form. "Life" as a story turns for its intrinsic life mainly on hypnotism, and on this the philosophy of life on which the phenomena rest is impressively expounded.

There are many incidental and side-scenes, but the author is too earnest to allow his purpose to be deflected in the least by these. He demonstrates conclusively the truth of the existence of the human spirit after the event of death. He makes the fact as plain and impressive as any conclusions of material science can be made. He is a pronounced evolutionist withal, which enables him to dispose of the old beliefs peremptorily.

Few books can be called the peer of these in closeness of statement and clearness of reasoning. In the practical investigation of the workings of laws over which mortals possess no control, by means of the narrative of the experiences gone through in the trance condition, they are fraught with startling mysteries. A profoundly original love story forms the current in which the argument of each of the two books is borne to the reader's emotional recognition, leaving fact and argument alive in its warm atmosphere.

These notable books, prefaced with a strikingly original portrait of the author, are now for sale by the BANNER OF LIGHT PUBLISHING COMPANY, at the greatly reduced price of Fifty Cents each in cloth covers and Twenty-Five Cents each in paper.

**DINNER PILLS.**  
Try them after a hearty meal. They assist digestion. Price, prepaid, by mail, 25c. per box. Five boxes \$1. Prepared only by S. WEBSTER & CO., 63 Warren Ave., Boston, Mass.

Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill. Mar. 6.

## MRS. ANNA LEWIS, The Remarkable Healer,

Is meeting with great success in treating diseases by the laying on of hands. This gifted healer has the most wonderful success in treating lameness, deafness, paralysis, rheumatism, nervous diseases, every kind of mental and physical ailments. Charges reasonable. Office, Hotel Danbury, Suite 7, Junction of Washington and Dudley streets, Roxbury, Mass. Hours 10 to 4. Jan. 16.

**DYSPEPSIA.**  
Indigestion, Heart-Burn, and all Stomach Troubles quickly relieved and cured by FLORAPLEXON. Sample bottle free by mail. Every drop is worth its weight in gold when you need it. Address Franklin Hall, 92 John St., New York, Mar. 6.

## TO LET.

A Small Front Room in Banner of Light Building, No. 84 Bowdoin Street, suitable for Medical office. Terms reasonable. Apply at Bookstore.

**FLORIDA!** For Home-seekers and Investors, is described in a handsome illustrated book. The book contains a full description of the State, its climate, its soil, its water, its railroads, its ports, its cities, its towns, its villages, its farms, its mines, its forests, its fisheries, its industries, its commerce, its population, its history, its geography, its politics, its religion, its education, its literature, its art, its science, its progress, its future, its present, its past, its glory, its shame



## Message Department.

### SPECIAL NOTICE.

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

### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Seance held Jan. 22, 1897.

#### Spirit Invocation.

Oh! quickening power of love—for love is life—as we come in this morning to mingle with the mortal and the immortal, we love to be associated and feel that we are blest with the privilege to communicate with the dear ones on earth. It is our love that brings the inspiration, and strong desire that prompts us to act. Without love there is nothing, and we ask knowledge and wisdom to discriminate between the emotional side of life and the spirit side of life. Our likes and dislikes are usually very distinct, because we are attracted one to the other through our likes.

Oh! may the soul be stronger attracted than the body, for material things do pass away, and are so changeable; but when we love to mingle with the spirits of our dear loved ones—those that were truly brought to us through the law of affinity, then we love to return and send forth consolation and encouragement. When the spirit is prompt to work it works unselfishly. It works by that promptness that we feel within ourselves—that both loves and electricity.

Oh! spirit of wisdom, truth, justice and right, be with us this morning; guide us, and the glory will be thine, now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Nathaniel P. White.

Good-morning, my friend. It seems a little strange that I should have the privilege of being the first one this morning to come in and send forth a few words of encouragement to the dear loved ones that are in earth-life, that are still struggling with the environments of the body. They are still watching and waiting for a word from those that have crossed the river, and I have watched and waited a good many times here, and thought it would be quite a pleasure for my friends that seemed to be scattered in so many places to read a communication from me, for while in earth-life I tried to make the best use of the conditions I had. I had to fight, as the world calls it, a great many disadvantages, and I was not able to mingle in conversation with others such as I should if my faculties had been all perfect.

I used to think if I could hear as good as other men seemed to, I might have done many more things than I did, yet with all the environments and the lack of opportunities sometimes to quench the ambitious spirit, I tried to make the best of things. I was always a liberal man, and I always felt that there was something beyond this vale of tears. I should say to those that I am greatly interested in, and also those that both believe and disbelieve, for I have friends that believe the spirit returns, and I have those that have not yet got any light on the subject, but your valuable paper is quite well received among my friends, and it is for that reason I thought I would have a better opportunity to address all, and give them to understand that when I got to spirit-life I could hear, I could see, I could understand, I could comprehend the beauties of life as I never did while in earth-life. I can see the beauty in that infinite power that seems to control and regulate all things, and I want them all to know I am waiting for them on the spirit-side. I have found father and mother, and so many of the dear ones that are near and dear to me, and we have got quite a strong congregation, for there was a good many of us, and we are still waiting for others. I wish my dear friends both in Florida, New York, Hartford, Ct., and in Boston, to know that I am still young. I lived to see almost my eightieth birthday, and I was very much pleased when the time came with the way I was received in spirit. I have tried to manifest to my friends before, and I think I have succeeded pretty well, but to come to this strange place, and send a publication, I thought would help them still more. Say to all, as I cannot name all separately, that I am with you in heart and soul; and may God bless you, keep you and take care of you, is the desire of my heart.

My name is Nathaniel P. White, and my home was in Palatka, Fla., and I would say also that I thank them very kindly for carrying out my wishes concerning the body, for they cremated it.

#### Emmeline Fearing.

Good-morning, Mr. Chairman. Well, we have had the privilege of coming in this morning, and truly words cannot express my thoughts, for it gives me so much pleasure to try to send a word to help my only child that is now in earth-life—and I stand by her so many times, and I can see her surroundings and conditions. There are those around her that can make her so happy and so contented if they could only understand each other. I see how lonesome she is since the material body of mother has been taken away, and while I am a stranger to this instrument, in one sense, I do not feel so after all, for I have often times lingered around this Banner circle. I have also desired so many times to send some word of greeting, some word of encouragement, and some word that might touch the heart of those that can help them that are still in mortal, and I have stood by the chair of my daughter, and I see her in meditation so much, and she wonders why I do not come and send some communication, some little word of comfort, some crumb from the border-land.

Say to her, father and mother are still with

you, and we are trying all we can to sustain and uphold and encourage you. I do wish that there was more protection in earth-life, and I often times can read your thoughts, even if I have not got the power to reply back; but I want all false modesty and false pride set aside. Let the two hearts that seem to belong to each other, and the two lives be brought so close together, that it will give encouragement to the body and strength to the soul.

Fear not, dear one, things will come out for you, and you will see after all you are not left desolate, you are not left alone, for your kind hands that so oftentimes ministered unto me, and the dreary hours you sat by me are not forgotten; and I wish those of the home to know that they have laid the body away, but the spirit is conscious of what is going on around. I should also like to address others, but my desire this morning is for my dear girl, for my centre is there, and I want them to fix things up this spring so as to make life both happy in earth and also in spirit.

My daughter understands something of Spiritualism, and is sensitive, and I think sometimes I can impress her, but she is so absorbed in the conditions that surround her that she feels as if, because she lived in a country place, she did not have the opportunity to meet mediums; and I wish she had more, I think it would do her good. But I want all the people in Hingham to know that Samuel and I are still interested in the welfare of our friends, and you can just say that Samuel Fearing and wife are here, and my name was Emmeline. My home was in Hingham, Mass.

#### Elisha Hall.

Good-morning. Well, I have got here; why, it seems to me that the spirits of the spirit-world wander around a good deal as they do in earth-life, and it seems to me this morning that when I come so closely to earth-life it is almost impossible to think you are really out of it. To me spirit-life was a good deal like changing from one seat to another; while we met new faces, new surroundings, and seemingly new conditions, we met a good deal of familiar scenery, so that it made us feel we were not such strangers after all.

I have not been out of the body so very long, but it seems, I presume, quite a while to those who are left behind; but to me it is like unto yesterday. I was satisfied to go, for I had rounded out my life, I think, on earth, and the change was a beneficial one. I was not ignorant of your beautiful philosophy, for I made a study of it a great many years with the little opportunities I had, and I found a great deal of interest in it; I find that I am still more interested to promulgate it to those who are still struggling in earth-life. I was just thinking before I took control of this medium, that even we seem to have the faith that the spirit returns, and we often criticize it while it is trying to manifest through the medium, and we ask why they do not give something more tangible, something more like themselves, something that could be thoroughly identified without any doubt.

I would like to say to those this morning who are still criticizing, and wondering why the spirit don't do this and that, when you come to the spirit-world you will learn the cause, for it is much harder for you to try and identify yourself while using another brain or organism than it is to talk in our individuality. Dear ones, have charity, and destroy doubt, for it is the doubts which are registered in your own mind that oftentimes prevent you from seeing the natural characteristics and identity the spirit tries to make you hear. When you are in that receiving condition, and you feel within your own heart that you know it is Elisha, I know you have no doubt as to the spirit communicating, but when in your heart you feel it, and yet are afraid it might be something else, or that the medium might know something about it, then those doubts darken and trouble all.

Now, dear ones of earth, I have not returned this morning to give you a sermon, neither have I returned to find fault, but we all return with the hope to benefit one another, with hopes to inform you of what we have found in the world of spirit; and so I want all my family and dear friends in Vermont and Massachusetts, especially in Lowell, Mass., to know I am still progressing and I have still your interest at heart, and would like to sustain and uphold all those that are desirous to learn the truth. There are many with me this morning—too numerous to mention—but would say, seek well, all of you study your own spirit, understand your own self, and when the spirit touches the chord of your heart, you will know who and why it is.

Thank you very kindly, Mr. Chairman; this is a blessing that language cannot express, and I hope your valuable paper will be sustained, upheld and supported. I want to say to others, don't be so careless in recognizing your friends. Send back your recognition and acknowledge it openly and publicly; and you will find that the spirits will return to you more than they do, and prove immortality. I would to God that every one could receive a word through your valuable columns, to aid those who are laboring to assist the instruments that are so many times used to benefit humanity. My name is Elisha Hall, and my home was in Bartonville, Vt.

#### Annie Stewart Moore.

Good-morning, Mr. Chairman. I feel a little weak this morning, but I want to try and bring forth strength enough to assist those around me, and I want to send out a word. I had great trouble with the stomach, and also with the lungs, and I feel I would like to reach my dear boy and girl, for they have been left young upon the world, and seem to be tossed to and fro. I feel satisfied with the results; the angels' hand led them, and they sometimes are led unconsciously, and I want to make them understand that I am still with them, and will help them.

You might say my husband is with me in spirit-life; he has joined me since I passed over, and there are very few that come in contact with me in earth-life. I feel I have got those two children that seem to be tossing on the sea of life, and neither of them take any interest in Spiritualism, although they both know about it. I did not know anything about it when I was there, but I have been interested, and wish to send encouragement, and tell them to take good care of their health, because they are both sometimes a little careless in over-doing, and as that was my own failing, I feel like warning them against it, for when one is ambitious, and desires to see everything done, we sometimes do not know how far our strength can go. I am familiar here in Boston, and Charlestown, and South Boston, but I will be remembered in South Boston, and my name is

Annie Stewart Moore, and wish all to feel I am interested in the welfare of all, and I hold no malice toward none.

#### Thomas Hart.

Good morning. Time seems to be limited in earth-life; we used to call it precious, and I presume it is precious still. I have been out of the body some time, and I went out somewhat suddenly, away from my own people and among strangers.

I had friends in the West and Southwest, but I feel as if I would like this morning to draw near home, for it was in New England I was raised and brought up, and I feel that there are still those that are conscious of my death, and I presume there are others with trouble that have not heard of it. I have been out of the body, I should think, four or five years, although time to me is not the same in the spirit as it was in the body. I was not a Spiritualist myself, although I had learned something through the advancement of those that I mingled with in earth-life who had seen something of it, but I did not give much time to it. I wish I had now. I have a brother and others that are interested in Spiritualism, and those that are oftentimes wondering why I do not manifest more than I do; but those that knew me, knew me as a very peculiar person, for if I took a notion to do a thing I did it, but if I did not take a notion, all their requests would not make me do it; for, somehow, I had that peculiar nature, that it looked too much like humoring people to do as they desired, so that I presume that was one of my great stumbling-blocks in life. People did not understand me then or comprehend me, and so, for that reason, I was many times perhaps to blame, and I was probably many times blamed, but it makes no matter now.

I desire to say to those that are still in earth-life that were associated with me, and also my friends and relatives, that when I went on the spirit-side, although I was called quite suddenly, I found that I was the one that was the most ignorant. I did not understand them as I supposed I did; and it is to open up a communication, if possible, with those that I would like to come in contact with, as I do not wish to call any name, for they are Spiritualists and somewhat mediumistic, and if they will only open up an avenue privately, we will endeavor to undo certain conditions that ought to have been done while I was in the earth-life.

I have friends in Springfield, Mass., Portland, Me., and also in the Western States, and I feel that they will understand the duty of the communication.

Say that my name is Thomas Hart, and I was connected with the railroad, or in the railroad business.

#### Frank Jones.

Good-morning, Mr. Chairman. I do not come in this morning as a stranger—neither to the instrument, nor to the office, nor to Boston people—for I was a very familiar figure for many years on the earth-plane, and I might say I did not come in directly to send forth a test, but I want to come in and acknowledge my gratitude to those in earth life and thank the many friends for sustaining me the many years I was not able to help myself, and especially the last few days or weeks of my earthly career.

I want to send my heartfelt thanks and sympathy to the Veterans' Union, and the many others thereof, and say that they have done a good work, and I hope now, as I grow strong in spirit, to be able to join the Veterans' Union, and the many Spiritualist societies that are in spirit operating to benefit humanity.

I want also to thank all, as I do not wish to take up the valuable space of this paper in signifying anything, but will say in spirit all is well, the old body has been laid aside, and I am now at liberty to act free from the environments of circumstances, and I still wish to assist and help the Cause along. I met the dear ones and many of the old co-workers—for I feel there are so many of us now on the spirit-side that the old veterans are almost all gone. I want also to thank each and every one, not only for the material assistance, but for the many kind words and acts by which those that threw the door open when I had nowhere to go, and it is them I wish to thank through the BANNER OF LIGHT, as it is the paper of benevolence, and also the dove that carries so much glad tidings of immortal joy to those that are struggling in earth life.

I will not detain you long this morning, but I felt as the opportunity was given me to send this that I ought to, and I hope all will blend together in life, love and humanity, to cooperate, to organize, to bring your forces together with that unity that nothing separates, but is always strong. These are the feeble prayers of Frank Jones, the old veteran, of Boston, Mass.

#### Messages to be Published.

Jan. 29.—William Penney; Geo. Clements; Rachel Hemingway; Capt. Silas Ingraham; Dana Craig; Frances Adams; Lucina Ferguson.

Feb. 12.—Mary Davis; Frederick Walpole; Emmeline McClellan; Henry George; Lizzie Harrington; Frank W. Merrill.

Feb. 12.—Seth Kenniston; Emmeline Reynolds; Ada Ford; Seth Wilkinson; Horace Mann; Lily Bond; C. H. Johnson.

Feb. 18.—Charles C. Hayes; William Grimes; Emma Annie Prince; Amos Green; John Quinlan; Isaac Clayton.

Feb. 26.—Josiah Beck; Isabelle French Galloway; Isaac B. Taylor; Jerry Brown; Mary E. French; Robert Reynolds; Harry Smith.

### Complimentary Musicales.

To the Editor of the Banner of Light:

On the evening of Monday, Feb. 22, a service of high interest occurred at the Procopeia Rooms, No. 5 Park street, Boston, Mass.

On that occasion the venerable John W. Hutchinson (of the Hutchinson Family of old times), Prof. J. Jay Watson (so well known as an eminent violinist, and only living pupil of the great performer, Olé Bull), and Miss Annie A. Watson (the celebrated pianist), gave a complimentary recitation at that place—the audience crowding the room, and being one representative of the highest culture in this city.

The music, recitations, etc., by Mr. Hutchinson, were of high interest and merit; the violin selections, etc., by Mr. Watson, and the accompaniments (piano and violin) by Miss Watson, were exquisite.

The occasion proved of high interest to the people assembled. A fine likeness of Olé Bull was presented to Prof. Watson during the evening by Mr. Hutchinson.

Respectfully, JOHN W. DAX.

#### CONSUMPTION CURED.

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

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUEST.—[By John F. Bassett.] How did Christ heal the sick? Christian Scientists, some of them, say he did not use magnetism. How could Christ heal unless he was strongly magnetic, and helped by spirit-power? Can mind act independent of matter or magnetism? What is the relation of Christian Science to Spiritualism? for two great truths never clash.

ANS.—We do not presume to answer such a question fully as how did Christ heal the sick? for Christ is always healing the sick through the greatest conceivable diversity of instrumentalities.

The Gospels point out that so many methods can be employed that the spirit, which is the actor, can act through all its subordinates, using them as it will. The term magnetism is often difficult to define, because different people use it in such different ways.

Electricity is the positive and magnetism the negative expression of a single force, which must be both electric and magnetic in its primal essence. Currents of force moving in northerly and southerly directions are magnetic, while currents moving in easterly and westerly directions are electric. No limited term such as electric or magnetic can possibly cover all the ground which must be covered ere we can attain to anything like an adequate idea of the boundless power of spirit to dominate matter.

We do not deny that the highest conceivable type of healer is "highly magnetic," though we prefer the compound term electro-magnetic, as the latter suggests the thought of far complete polarization than does the former. Highly electric persons who are not particularly magnetic are apt to display what are often called decidedly feline characteristics, while highly magnetic persons more closely resemble the canine family in temperament.

In the animal world we are led to contemplate fractional statements of the ever-manifesting life principle which is omnipresent in nature, but as we rise to a consideration of the qualities of perfected mankind we are led to take an integral view. It is the chief fault of sectarians and partisans of every denomination to exalt a fraction as though it were the whole, and on account of these fraction-worshipping tendencies we have all sorts of vaunted nostrums, each one advocated as a universal panacea, with the direful result that those who are deceived by such highly exaggerated and exclusive claims become bigoted and narrow-minded, and extremely denunciatory of their non-conforming neighbors.

It is certainly self-evident, as our questioner remarks, that "two great truths never clash," and we are glad that he is broad enough to acknowledge that Spiritualism stands for one great truth, while Christian Science embodies another.

The sectarian spirit of the strict adherents of Mrs. Eddy, who constitute the denomination known as the Church of Christ (Scientist), and their relentless opposition to Spiritualism on the ground that it is condemned in a book, "Science and Health with Key to the Scriptures," prevents healers of that school from looking with kindly-appreciative eyes upon those of other schools who are doing fully as much good as they are; and, on the other hand, it cannot be truly said that all professed Spiritualists are free from bigotry. We claim that our teaching on these great subjects is at least liberal, for our attitude is equally sympathetic to the two great aspects of truth under consideration.

Spiritualism unmistakably proves the continuity of individual existence after physical dissolution, and demonstrates the reality of intercourse between the two planes of human existence commonly called the two worlds. Christian Science, and all that is kindred to it, emphasizes the possibility of people now on earth rising so superior to physical infirmities that, in consequence of holding right mental attitudes toward every one and everything, disease can be abolished.

The Bible teaches that prophets and apostles who have healed the sick did not perform a vicarious work on behalf of the afflicted, but they helped those who were in bondage to error to get free from its control. Elisha, who told Naaman to wash seven times in Jordan, is a sample prophet of the highest rank, for whatever interpretation be put upon the letter of the narrative, the spirit of it is unmistakably a teaching that man must so change his mode of life from wrong to right that, whereas he formerly suffered (through ignorance perchance) the effects of wrongful action, he may henceforth enjoy the fruits of wise and righteous conduct.

The New Testament attributes sickness to devils, or unclean spirits. This view is common to almost every Oriental system of thought. In the past century, in Europe, it was largely reaffirmed by Swedenborg, and today many Spiritualists complain that their worst illnesses are due to some phase of obsession.

There is too wide a concurrence of testimony in favor of some such doctrine for thoughtful people to dismiss it with a sneer, and as we all see plainly enough that physicians may multiply, and maladies still increase, it behooves all lovers of mankind to address themselves earnestly to those deeper, underlying causes of health and sickness than receive much attention in medical schools.

Modern hypnotism is opening the eyes of many physicians to the uses of mental suggestion, but this subject is yet clouded in super-

stition, so much so that only very few writers comparatively take salutary ground on the matter of suggestive therapeutics. Bernheim's great work on the subject is highly instructive, and Hudson's books, despite their opposition to Spiritualism, are full of useful advice on mental suggestion.

Suppose our questioner turns his attention to the following proposition, it may assist him to reach a clearer understanding of the place of what he calls magnetism in the scheme of healing. The spiritual power of the Christ works through the intellectual, and thence into physical ultimates, so that it is literally true that the touch of a hand and even contact with the border of a garment may, in an external way, connect the patient with the source of energy, which is purely spiritual.

Mind can certainly act on its own plane without employing physical agencies; contact between mind and mind is possible without a physical medium; however, if it be necessary to improve or rectify a physical organism, intelligence must act into and upon that organism to produce the desired result of healing. It is not necessary that another should heal you with his magnetism, for the higher aspect of healing is that the teacher of the science of health should instruct you how to heal yourself by regulating harmonically the currents of your own vitality.

### Synopsis of Lecture Given by W. J. Colville

On Sunday, Feb. 21, to a very large audience in the Temple, Exeter and Newbury streets, 2:30 P. M., on "Zoroaster, Buddha and Christ, Considered as Contributors to Universal Religion."

The speaker said that though chronologists differed widely as to the date of the illustrious founder of the venerable Parsee faith, it could hardly be doubted that the Parsees acknowledged more than one great teacher, who was to them a special enlightener of mankind. As far back as the reputed time of Adam, a great illuminator is said to have appeared; again in the days of Abraham, and yet again as a contemporary of Pythagoras.

There is to-day in Bombay a colony of Parsees, who have kept the sacred fire burning for at least twelve hundred years, and though the representatives of this venerable cult are not numerically strong when compared with Brahmins and Buddhists, they are, by virtue of the noble lives they live, a highly influential sect in India. Their sublime faith in absolute, eternal goodness, lies back of their dualistic philosophy, and explains the latter as only an attempt to account for good and evil in the transitory realms of sense and time. Ormuzd and Ahrimanes being brothers, have proceeded from the same eternal fount of pure being, and into this must needs return. Though antagonists in time, they are friends in eternity, therefore their opposition is accidental rather than radical.

The book of Job, several portions of Isaiah and of the Epistle to the Hebrews, are good samples of Parsee, as well as of Jewish doctrine; and when it is remembered that the present body of Scripture does not date back further than the time of Ezra subsequent to the Jewish captivity in Babylon, it is not remarkable that some tincture of Parsee doctrine should be found intermingled with primitive Hebrew concepts. Purity within and cleanliness without are the cardinal inculcations of Parsee faith.

Buddha was next spoken of as a title rather than a proper name, and though Gautama, who lived five or six centuries B. C., is generally alluded to when the founder of Buddhism is intended, there have been several Buddhas according to the records, Gautama being only the last of the line. Philanthropy is the keynote of pure Buddhism, which is not in essence pessimistic, though capable of pessimistic construction by those who have not penetrated below its surface. Christianity was originally eclectic, and as it had two origins, one in the Gospels, and the other in the Epistles of Paul, it is, as ordinarily presented, a somewhat hybrid system.

The Gospel precepts can, however, be extricated from the ecclesiastical mass, and these taken alone embody a code of ethics truly admirable, and indeed transcendently sublime, whether or not their exact origin can be traced. It is surely the intent of missionaries of the new age to point out the good in various systems, and call the best from all. God is never left without witnesses, and they who would aid in upbuilding a temple capable of withstanding all shocks must embody in it the many aspects of truth—all fractions of one great whole—for which the many differing systems of religion stand.

A very pleasing poem on George Washington and other topics ended the impressive services, of which the music was, as usual, a very attractive feature.

#### For Over Fifty Years

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 Diarrhoea. Twenty-five cents a bottle.

### The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

On Thursday evening, Feb. 18, the Union held a public meeting at Hall No. 7 Park Square. Vice-President N. B. Perkins, of Salem, presided. The quartette, consisting of L. W. Baxter, Miss Wakefield, Mrs. Bishop and Mrs. M. F. Lovering, sang "Bringing in the Sheaves."

Treasurer M. T. Dole spoke of the already enhanced value of the Home property at Waverley; that, besides being only three or four minutes' walk from two lines of steam cars, an electric line is to be constructed in the very near future, and that the Boston Bridge Works, an extensive concern employing several hundred workmen, were now constructing large buildings for the manufacturing of iron bridges—having recently located in the same town.

Mrs. Tillie U. Reynolds made a strong appeal for funds for the Home. Mrs. A. A. Wilkinson and Mrs. J. W. Kenyon continued in the same line. Mr. Jacob Edson and William White gave messages by the latter speaker. She closed with a brief poem. Mr. H. C. Grimes rendered a piano solo, after which the juke singers gave vocal selections. Miss Lucy Barnicoat, a charter member, spoke earnestly in favor of our Home; was pleased that there had been two good homes and that the Veterans' at Waverley, Mass., and that one by Mrs. E. A. Hammett, in San Diego county, Cal., of which latter Miss Barnicoat is an official representative, and gave a detailed statement of its operations, and closed with a poem.

Mr. E. H. Tuttle, Mr. A. Brown, Mrs. Wilkinson and Mrs. J. W. Kenyon each offered to give their services and use of hall, or parlors, until from ten to twenty dollars from each were obtained for the Home fund.

The assembly sang "America," after which the meeting closed. The sum of \$11.42 was obtained from collection and donations.

Donations of money are solicited for the Home, and will be acknowledged by Treasurer M. T. Dole, 71 Perkins street, Charlestown, in the BANNER OF LIGHT. Annual memberships at \$1, and life do. at \$25, are requested.

Wm. H. Banks, Clerk,  
P. O. Box 2681, Boston.

#### A Revelation for Weak Women.

Weak, nervous women who suffer from female complaints, irregularities, discharges, backache, etc., get no sympathy because they "look well." No one but the physician knows what they suffer, and no one but a great specialist in female diseases like Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing these complaints, has the knowledge, skill and remedies which never fail to cure. Women should know that Dr. Greene can be consulted by mail, by writing the Doctor. You can thus get his opinion and advice in regard to your case free. Write now—it may result in your cure.







# Banner of Light.

BOSTON, SATURDAY, MARCH 6, 1897.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for March, Mrs. J. B. Lewis, President; J. B. Hatch, Jr., Sec'y; Mrs. J. B. Hatch, Jr., Conductor. Send the children, if they are well, to the meetings.

**The Helping Hand Society** meets every Wednesday afternoon and evening, business meeting at 8 o'clock, supper at 8 o'clock in Gold Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

**First Spiritual Temple, Exeter and Newbury Streets**—Spiritualists Society, Sunday at 10 A. M. and 7 P. M. Lectures for full-term materialization, etc. At 7 P. M., lecture through the mediumship of A. E. Tisdale. Wednesday evenings, at 7 P. M., sociable, conference and phenomena. Other meetings announced from the platform. A. B. Sherman, Sec'y.

**Children's Progressive Lyceum**—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 41 Tremont street, at 10 A. M. All are welcome. Mrs. J. B. Soper, Superintendent.

**Bathhouse Hall, 604 Washington Street**, corner of Kneeland—Society of Ethical and Spiritual Culture (Sibley Spiritualists). Meetings Sundays at 11, 2 1/2 and 7 P. M. Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

**Appleton Hall, 9 1/2 Appleton Street**—Palm Memorial Building, side entrance, The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 2 1/2 and 7 1/2 P. M.

**Kneeland Hall**—The United Spiritualists of America (Incorporated) hold meetings Sundays, at 11 A. M., 2 1/2 and 7 P. M. Joseph A. Greene, President.

**Elysian Hall, 820 Washington Street**—Meetings Sundays, 11 A. M., 2 1/2 and 7 P. M.; Wednesdays, 3 P. M.; Fridays, 3 and 7 1/2 P. M. Mrs. A. R. Gilliland, Conductor.

**Eagle Hall, 610 Washington Street**—Meetings at 11, 2 1/2 and 7 P. M. Dr. W. H. Amerige, Conductor. The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening, supper at 8 P. M., at 21 Tremont street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

**The Veterans Spiritualists Union** meets the first Wednesday of each month at Gould Hall No. 4 Boylston Place, and at No. 7 Park square, the third Thursday, at 7 30 P. M. C. C. Shaw, President, 29 Bedford street; Wm. H. Banks, Clerk, Boston, P. O. Box 2681.

**The Spiritually Industrial Society** meets at 7 Park Square every Thursday afternoon and evening, supper at 8 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

**Arlington Hall, corner Dover and Washington Streets**—The Ladies' Lyceum Union meets every Wednesday afternoon and evening, supper at 8 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

**Harmony Hall, 724 Washington Street**—The Band of Harmony Meetings, Sunday, 11 A. M., 2 1/2 and 7 P. M.; Tuesdays, 2 1/2 P. M.; Thursdays, 2 1/2 P. M. Mrs. K. E. Farnell, President.

**Hawthorne Hall, 241 Tremont Street** (near Eliot street)—Meetings Sundays at 11 A. M., 2 1/2 and 7 P. M.; also Thursdays at 2 1/2 P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

**Commercial Hall, 694 Washington Street**, corner of Kneeland—Meetings every Thursday, 7 1/2 P. M. N. P. Smith, Chairman.

**The Boston Psychic Conference and Facts Meetings**, every Sunday evening, at the Woman's Journal Parlor, 3 Park street. L. L. Whitlock, President.

**America Hall**—Meetings Sunday morning, afternoon and evening. Eben Cobb, Conductor.

**The Home Roster**—Spiritualists meetings will be held every Sunday and Thursday evening at 7 1/2 o'clock. Dr. E. M. Sanders, President, 21 Solay street, Charlestown.

**Good Templars Hall**—Johnson Avenue, Charlestown. Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peck, Conductor.

**Brighton**—The Occult Phenomena Society holds meetings every Sunday at 7 P. M., at Mora Parlor, Room 10, 283 Washington street. Dr. H. Hall and Mrs. G. M. Chapman, Conductors.

**Chelsea**—Spiritual meetings every Sunday evening at 7 1/2 at 206 Broadway. Charles H. Heaver, Chairman.

**Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport**—Sundays, 11 A. M., 2 1/2 and 7 P. M. Mrs. L. J. Ackerman, Conductor.

**Cambridgeport**—51 Massachusetts Avenue, Temple of Honor Hall. At 2 P. M. and 7 P. M. Speaker, Mrs. J. W. Kenyon. Mr. J. W. Kenyon, and test mediums, Mrs. J. W. Kenyon.

**The Ladies' Spiritual Industrial Society** meets the second and fourth Fridays, at 631 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nichols, President.

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

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

**BOSTON SPIRITUAL TEMPLE**—BERKELEY HALL—J. B. Hatch, Jr., Sec'y, writes: Sunday, Feb. 23, there was another large audience in attendance to listen to the lecture given by Dr. G. A. Fuller of Worcester.

The exercises opened with a piano solo by Mr. Watson, after which Dr. Fuller read a poem, entitled "The Vision," closing with an invocation, after which the Chairman introduced Mrs. N. J. Willis, who was our guest this morning, and said in part: Mr. Chairman, co-workers and friends, we are not here this morning to be heard; we are here to mingle our sympathy with the worker that you have this morning.

We are not in the habit of speaking in praise of any one person, but when we understand that the Spiritualists are scattering their forces so wide apart, we can join in congratulating you that you have a speaker that is true to the cause of Spiritualism.

I will not trespass upon your time, as you have one to speak to you that can teach you Spiritualism so that it will make you all better men and women.

After a song by Miss Warren, the Chairman introduced Dr. Fuller (a synopsis of whose address, furnished us, must await publication until another issue).

In the evening standing room was at a premium. Every seat was taken and many had to stand. The meeting opened with singing by Miss Warren, with violin obligato by Master Charles Hatch. Dr. Fuller was then introduced, and gave his closing lecture, which was one of his best, and at the close received great applause. Mrs. May S. Pepper followed by giving tests.

The following resolutions were presented by F. D. Edwards, and unanimously adopted:

Mr. President: I have been requested by some of the many friends of the speaker, Dr. George A. Fuller, and Mrs. Pepper, to offer a resolution of thanks, first, to Dr. Fuller, for his able and eloquent exposition of the philosophy of Modern Spiritualism during the month, and next to Mrs. Pepper, for her many convincing tests proving the truth of the religion of Spiritualism.

On Sunday next our platform will be occupied by Rev. Moses Hull, both morning and evening. In the morning Mr. Hull will lead the congregation in singing. In the evening the singing will be furnished by those noted singers, the Wallentin Sisters. Those that heard these sweet singers at the First Spiritual Temple, on the occasion of the National Spiritualists' Association Mass Meeting, know what a treat is in store for them.

Anniversary exercises will be held in Odd Fellows Hall, Sunday, March 28. See notice in another column.

Remember, if you want to know where the Anniversary are to be held, that you can find out in the BANNER OF LIGHT, which is for sale at this hall. It contains all the doings among the Spiritualists societies.

The Helping Hand Society met as usual at Gould Hall, 3 Boylston Place, Feb. 24, Pres. Mrs. C. L. Hatch in the chair.

Owing to the illness of our Secretary, Mrs. Eldridge, Mrs. Waterhouse kindly consented to fill that position.

In the evening the exercises consisted of vocal selections by A. E. Tisdale, instrumental music by Edward and Charlie Hatch. Mr. Tisdale spoke ably upon the subject of Spiritualism. Mrs. Waterhouse spoke briefly. Mr. Lewis, President of the Boston Spiritual Temple, spoke at length. Recitations were given by Edward Hatch and Jessica Ellsworth.

Next Wednesday evening the Veterans' Union will hold its meeting in this hall, and all are invited to attend.

Wednesday, March 10, this society will hold a minstrel show; admission 15 cents.

**HARMONY HALL**—A correspondent writes: Band of Harmony meetings were well at-

tended at each session, Feb. 28. Following are the names of the mediums that kindly assisted in giving communications from the spirit realm during the day: Mrs. J. Woods, Mrs. F. Stratton, Mr. Quimby, Mr. Hersey, Mr. Davis, Mrs. E. M. Shirley, Mrs. Peak, Mrs. Kenyon, Mrs. Moody and Mrs. Farnell. Mrs. M. A. Moody, musical director; Mrs. K. E. Farnell, president.

BANNER OF LIGHT for sale Sundays and Thursdays.

**FIRST SPIRITUAL TEMPLE**, corner Exeter and Newbury Streets.—A correspondent writes: Sunday, Feb. 28, at 10:30 A. M. and 7:30 P. M.,

stances were given for physical and mental manifestations of spirit presence, including independently written messages, through the mediumship of P. L. O. A. Keeler. One of the many messages received reads as follows:

"It is not, sir, always those who sit in high places who administer the highest justice or advocate the best principles of right. Might against right prevails only temporarily. I have observed, and justice triumphs ultimately."

Parties present who were familiar with the late Governor's handwriting pronounced it correct, particularly the signature. The sentiment expressed is quite suggestive at this time, as well as characteristic of the purported author.

At 2:30 P. M., W. J. Colville's lecture was attentively listened to by a large audience.

Next Sunday, March 7, Mr. Keeler will be present at 10:30 A. M. and 7:30 P. M., and at 2:30 P. M. Mr. A. E. Tisdale's guides will speak upon a theme of their selection.

Notice of the coming Anniversary meetings to be observed by the "Spiritual Fraternity" will be found in another column.

Another correspondent writes: On Sunday afternoon, Feb. 28, W. J. Colville gave the last of four Sunday lectures in the Temple, Exeter and Newbury streets, to an unusually large and deeply attentive audience.

On Monday, March 1, at 7:45 P. M., W. J. Colville said good-bye to the Temple at the close of a fine lecture on "The Ideal Home."

W. J. Colville's last lectures in Boston for the present occur Saturday, March 6, at No. 45 St. Botolph street, at 2:30 and 8 P. M.

On Sunday next, March 7, he speaks in Hartford, Ct., also several times on the days following. All particulars from Mrs. E. M. Sill, 80 Trumbull street, who supplies the BANNER OF LIGHT and all spiritual literature at all times.

On Sunday evening, Feb. 28, W. J. Colville lectured at 7 P. M. for the Spiritualist Society of Brockton, to a large and enthusiastic audience, on various subjects presented by those present.

Friends in Philadelphia are respectfully informed that the First Society of Spiritualists of that city has reengaged W. J. Colville for several Sundays. He will speak in Warner Hall, Broad and Wallace streets, March 14, at 3 and 7:45 P. M., and at 634 North Tenth street, March 15, at 2:30 and 8 P. M.

**COMMERCIAL HALL**—Mrs. Wilkinson, President.—A correspondent writes: Sunday morning of service of song, led by Prof. Ferguson. The guides of Mr. B. Foster gave wonderful manifestations of spirit power to the full satisfaction of a large audience.

Afternoon service opened as usual. Opening remarks by Dr. Sanders, the speaker of the afternoon. Mr. Fred Watson gave a very able address, subject, "Progression." He also gave a very fine piano solo. The following mediums then gave readings and tests: Mrs. Thayer, Mrs. Knowles, Mrs. Treen, and Mrs. Kenyon, whom we were very pleased to welcome among us, and hope soon to have her again. The closing remarks were by Mr. Mansergh.

Evening service opened with fine singing by Mr. and Mrs. Tyler; reading and prayer by Mrs. Treen; opening address by Mrs. A. E. Cunningham, and several fine tests fully recognized. Several songs were given during the evening by Miss M. L. Bell, also cornet accompaniment by Prof. Rimbach. The following mediums took part, giving fully-recognized tests and readings: Mrs. Nutter, Mr. Thayer, Mrs. Baker and others. These meetings are increasing in interest every week, and are also moving onward in the march of progression.

BANNER OF LIGHT on sale at each session.

**HOLLIS HALL SPIRITUAL SOCIETY**—A correspondent writes: Morning circle quite full (Mrs. C. D. Chapman conductor of all meetings), great healing and developing power being felt by all. At 2:30 song service one-half hour, Mrs. Rockwell musical director. Mrs. Shirley, Mrs. Lizzie Kelly Hartman, Mrs. Hatch, Mrs. Hardy, Mrs. Bell and other fine mediums gave tests which were fully recognized. Lizzie Kelly Hartman then gave phrenological readings from the audience; this is to be every Sunday afternoon.

At 7:30 service opened by Mr. Abbott and Pierce singing "Ship Ahoy," after which our new quartet, Mrs. Rockwell, Mr. Palmer, Mrs. Chapman and Mr. Pierce gave some fine singing. Mr. Hardy gave tests. Piano solo by Master Mulford, who played very finely. Little Eddie again favored us with some grand songs. Leo Hanson also sang very finely. Rose rendered a fine whistling solo. Master Neiman gave a recitation. Mrs. Downing, Mrs. Hartman and others followed in tests. Some of the children will be here every Sunday evening, also the very best mediums in the city. There was not a vacant chair in the hall this evening showing that these meetings are becoming quite popular, and we have been very fortunate in securing permanently as songster and pianist Mrs. Rockwell.

BANNER OF LIGHT free to all speakers. Little Eddie is to have a grand concert in this hall Easter Sunday night.

**AMERICA HALL**—A correspondent writes: We had a large and very harmonious circle on Sunday morning last; fine tests, remarks and music.

The afternoon session was one of true spiritual interest. Those taking part were: Eben Cobb, Mrs. A. P. McKenna, Mrs. A. Forrester, Mr. C. Eliot, Mrs. E. J. Peak, Mrs. F. E. Bird, Mrs. M. M. Reed, Mrs. F. M. Mellor, Mrs. I. B. Sears, Mrs. E. A. Collier, Mrs. Bishop, Mrs. H. Mason, Mrs. M. A. Chandler, Mrs. Thomas, Father Locke.

At the evening meeting Mr. Cobb introduced the first of a series of illustrated spiritual talks. The effort was heartily enjoyed, many of the beautiful views eliciting warm applause. Excellent tests were given.

Music by Profs. Peak and Ferguson. Mrs. Brown and Mrs. Bishop gave us some beautiful selections.

BANNER OF LIGHT on sale at each session.

**THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY**—C. M. Manning, Sec'y, writes—met at Park Square Hall, afternoon and evening, Thursday, Feb. 25. Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

The evening was devoted to the usual dance, which was enjoyed by many. On Thursday, March 4, there will be an oyster supper and whist party, followed on March 11 by readings to all by Mrs. Kenyon, of the Veterans' Home in Waverley.

**HIAWATHA HALL**—A correspondent writes: Sunday, Feb. 28, the morning circle was harmonious and replete with spirit-power. The afternoon and evening sessions were well attended and of a very satisfactory nature. The remarks were excellent, and the tests and readings of high order. Those taking part were Mrs. E. R. Brown, Mrs. A. Woodbury, Mrs. I. M. Fields, Mrs. Dr. Bell, Mrs. R. P. Fish, Mrs. J. A. Woods, Mrs. M. Knowles, Mrs. C. H. Clarke, Dr. E. M. Sanders, Dr. Blagden, E. H. Tuttle. Mr. Tuttle answered mental

quations with clairvoyant visions. Katie Butler gave a fine select reading. Little Helen Gale sang sweet songs. Piano solos by H. C. Grimes.

BANNER OF LIGHT for sale each session; also Thursday afternoons.

**EAGLE HALL**—Dr. W. H. Amerige, Conductor, writes: Sunday morning, Feb. 28, healing and developing circle was very well attended. The following mediums kindly assisted: Mrs. Erwin, Mrs. Hughes, Mr. Hersey, Mr. Hardy, Mr. Kinlake, Dr. Hall and others. Mrs. Erwin gave the invocation.

Afternoon session was well attended, the following mediums taking part and giving fine remarks, tests and readings, all recognized: Mrs. Erwin, Mrs. Fish, Prof. Hillings, Mrs. Woods, Mrs. Knowles, Mr. Quimby, Mrs. Shields, Mr. T. Jackson and others.

Evening session, very good attendance. The following mediums took part, and made very fine remarks, also readings and tests, which were all recognized: Mrs. Erwin, invocation, readings and tests; Mr. Hersey, Mrs. Fox, Mr. Newhall, Dr. Blagden, Mrs. Woods and others. The singing and music were fine.

Dr. Amerige intends to run first-class meetings every Sunday, and will have fine talent, music and singing, and perfect harmony. All mediums are cordially invited.

BANNER OF LIGHT on sale every Sunday.

**ELYSIAN HALL**, Mrs. Gilliland, Conductor.—A correspondent writes: Morning, developing circle, with fine harmony, and many recognized tests from the different friends present.

The afternoon session was opened with songs by Mrs. Carlton, followed by remarks on "Woman's Work in the Spiritual Field" by Mrs. Kenyon, also several recognized tests. Little Ruth Gilliland gave a recitation. Mrs. Gilliland's remarks on "Mediums and Their Work" at the opening of the evening session, were well received. Other mediums who assisted during the day: Mr. Norse, Mr. Turner, Mrs. Hughes, Mr. Thayer, Mr. Marston, Mr. Heath, Dr. Saunders, Mrs. Putnam. We closed the evening session with a conference on "Why Mediums had Indian Controls," which was very interesting to all.

Our evening with Walker's Magic Mirror was enjoyed by all. We hope our Boston friends who have not seen it will take the first opportunity to.

BANNER OF LIGHT always for sale.

**THE FIRST SPIRITUALIST LADIES' AID SOCIETY**—Carrie L. Hatch, Sec'y, writes—met as usual at 241 Tremont street, Friday, Feb. 26. Meeting called to order by the President, Mrs. Mattie Albee. A public circle was held in the afternoon, which was much enjoyed by all. In the evening there was a whist party.

Next Friday the members are requested to be on hand at 3 P. M., to assist the work committee. An entertainment will be given in the evening.

The Ladies' Aid Society will hold its Anniversary Exercises on March 26, all day and evening. List of talent later.

**THE LADIES' LYCEUM UNION**—Abbie F. Thompson, Sec'y, writes—met as usual in Arlington Hall, Wednesday afternoon and evening, Feb. 24. Business meeting called at 5:30, the President, Mrs. M. A. Brown, in the chair.

It was "Young People's Night," and a large company gathered to play whist.

Next Wednesday is "Old Ladies' Night." We always have a full house on that night. Come early. The "Old Ladies" have a grand program. Supper at 6:30.

BANNER OF LIGHT on sale.

**GOOD TEMPLARS HALL, 1 Johnson Avenue, Charlestown District**—F. W. Peak writes: Feb. 28, Sunday evening, a short song service by Mr. Jones and Miss Ella Rogers. Invocation and remarks, Mr. George Quimby. Tests and psychometric readings by the following mediums: Mr. G. Quimby, Mr. T. Jackson, Mrs. G. M. Hughes, and by the Conductor, Mrs. E. J. Peak, all recognized. These Sunday meetings are rapidly increasing in numbers.

**MEETINGS IN MASSACHUSETTS.**

**LYNN**—T. H. B. James writes: The Spiritualists of Lynn attracted large and interested audiences Sunday, at 33 Summer street.

At 2:30, fine musical selections by Mrs. M. K. Hamill, William E. N. Potter, of Malden, and Prof. Bert J. Richardson. Invocation by Mrs. D. E. Matson. Mrs. C. A. Sherwin spoke under control of K. V. Wilson. W. H. Rounseville, A. E. Warren, Jesse H. Bickford, Dr. E. F. Murray, Mrs. E. M. Smithurst, of Salem, Mrs. Dr. Dowland, Dr. I. A. Pierce and Mrs. Lizzie D. Butler spoke on timely subjects. Many recognized the tests and spirit greetings by Mrs. Lizzie D. Butler, Mrs. Alice M. Lefavour, Mrs. Vina P. Goodwin, Mrs. D. E. Matson, Mrs. C. A. Sherwin, Mrs. E. C. Herrick and others. Magnetic treatments to many by Dr. E. F. Murray, Dr. I. A. Pierce, Alfred E. Warren, Jesse H. Bickford, David Sheppard and others. At 7:30, musical selections by Misses Lena and Elsie Burns. Mrs. L. A. Prentiss gave an invocation and many tests and messages. Mrs. Alice M. Lefavour gave a physical séance. Mrs. D. E. Matson and Mrs. Dr. M. K. Dowland gave addresses. Mrs. Lizzie D. Butler, many recognized tests and spirit messages.

Next Sunday, at 2:30, tests, healing, remarks and developing by the same mediums and others. At 7:30, Prof. C. L. Walker, of Salem, grand diorama of spiritual and patriotic group illustrations.

**Cadet Hall**—Lynn Spiritualists' Association, J. M. Kelly, President. Mrs. A. A. Averill, Sec'y, writes: Large audiences were in attendance on Sunday to listen to the closing lectures of Rev. Moses Hull in his month's labors with this society. His lecture on Joan d'Arc was a masterpiece, and was highly appreciated. We envy the good people of Boston the pleasure in store for them through the month of March in listening to this gifted speaker in Berkeley Hall. Thomas's orchestra was present and furnished sweet music.

March 7 we shall have with us Mrs. Nellie Burbeck of Plymouth, test medium.

**SALEM**—"N. B. P." writes: The platform of the First Spiritualist Society, Cate's Hall, was occupied Sunday, Feb. 28, for the second time by that grand and eloquent medium Mr. F. H. Roscoe of Providence, R. I. The subject chosen for the afternoon, "Home, Heaven and Mother," evening, "Man, Assert thy Own True Individuality." He spoke beautifully on these subjects, and he made them very clear, interesting and instructive to those present, and we hope to have him on our platform again next session.

He also gave a great many psychometric readings, and they were all accurate, and acknowledged to be correct. We shall be obliged to place him in the front ranks as a psychometric reader. I would recommend him to all those who wish for a good and perfect reading.

Sunday, March 7, Mrs. Sarah A. Byrnes will be with us. She is one who we class as a veteran Spiritualist, and one of the pioneers who started in this grand philosophy known as Spiritualism.

BANNER OF LIGHT for sale at the hall, and subscriptions taken—per annum, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

**LOWELL**—George H. Hand, Sec'y, writes: The First Spiritualist Society met as usual in I. O. O. F. Hall, with C. H. Harding as speaker and medium. Fine lectures at both services, followed by delineations that were accurate and interesting to the fine audiences present. Feb. 24, B. F. Foster favored us with

another very interesting séance. Manifestations very pronounced throughout the evening. Mrs. J. K. D. Conant next Sunday.

BANNER OF LIGHT on sale.

**FITCHBURG**—Dr. C. L. Fox, President, says: The usual large audiences greeted Mrs. Nettie Holt-Harding of Somerville, Mass., at the First Spiritual Society, Sunday, Feb. 28. The addresses both afternoon and evening were practical, and most eloquently delivered, followed by a very accurate test séance.

Mrs. Harding has served this Society for several years acceptably, always with the best of satisfaction.

Mrs. O. H. Clark of Boston speaks for us next Sunday.

**MALDEN**—A. J. Pettingill writes: Sunday evening, Feb. 28th, Mr. Joseph D. Stiles gave us another of his wonderful inspirational and test séances. Although Mr. Stiles is advancing in years, still he certainly was at his best on Sunday evening. The hall was well filled, and we have engaged him for another season.

Next Sunday evening we are to have the wonderful test medium, Miss Blanche Brainard of Lowell. She is a young and promising medium and a faithful worker.

**BRIGHTON**—A correspondent writes: The Occult Phenomena Society meeting Sunday evening was attended by a good and appreciative audience. Mrs. G. M. Chapman gave a short lecture under control, followed by tests and psychometric readings. Solos by Mrs. D. H. Hall. Introductory remarks by D. H. Hall. Meetings every Sunday evening.

BANNER OF LIGHT for sale at these meetings.

**Haverhill**—Otto Henckler writes that Prof. Wood of Boston delivered two highly instructive and interesting lectures last Sunday, closing with horoscopes, which were satisfactorily given.

Sunday, March 7, our people will again have the pleasure of greeting that truly wonderful medium, Mrs. May S. Pepper of Providence, R. I.

**WORCESTER**—D. M. Lowe, Cor. Sec'y, writes: Mrs. Mattie E. Hull was speaker for the Worcester Society of Spiritualists Sunday, Feb. 28. This closes her engagement with us for the present. Her lectures have been highly entertaining and much appreciated by her audiences.

Dr. Wm. Hale will be our speaker for March 7 and 14.

BANNER OF LIGHT on sale at each session.

**WALTHAM**—Mrs. M. L. Sanger, Pres., writes Feb. 28: Our speaker Mrs. Byrnes, of whom we expected so much, did not disappoint us. Our truth was uplifted to a great height. We hope that every Sunday in the future Mrs. Byrnes may be employed, that all thinking people may better understand that Spiritualism is worthy of our highest and best thoughts.

**ONSET**—Mrs. Susie M. Thomas writes: The Spiritualists of Onset will hold meetings on Sunday, March 28, 1897, to celebrate the Forty-Ninth advent of Modern Spiritualism.

**MEETINGS IN NEW YORK.**

**The First Society of Spiritualists** holds its meetings at the Berkeley Lyceum, 4th street, between 5th and 8th Avenues, where the BANNER OF LIGHT can be had. Services Sundays 11 A. M. and 5 P. M. Afternoon meetings for facts and phenomena at 3.

**The New York Spiritual Temple** holds its meetings at Adelphi Hall, 62d street, near 7th Avenue, on every Sunday—afternoon meetings at 3, for facts and phenomena, H. C. Underhill, Sec'y.

**The Spiritual and Ethical Society** holds meetings at Adelphi Hall, Broadway and 52d street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

**Meetings in Tonkers, N. Y.**—Tonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Presidents square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

**BERKELEY LYCEUM**—M. J. Fitz-Maurice, Sec'y, writes: Feb. 28, the morning session was well-attended, and Dr. Willis delivered a practical and soul-stirring address that was listened to with rapt attention, prefaced and finished by an inspirational poem. Mrs. Stone and Mr. Myers rendered two solos delightfully.

At the afternoon services Mr. Emerson gave tests. Miss Laura Norris played two charming violin selections with exquisite taste and delicacy of touch. Mme. Iantha Vignier, of the New York School of Expression, gave a beautiful delineation of "Jesus, Lover of my Soul," to the musical accompaniment of Mr. Myers and Miss Stone.

In the evening a large audience gathered to hear the farwell discourse of Dr. Willis. Mr. Myers sang "Good-bye, Sweet Day," with fine effect, and Mr. Emerson closed the exercises with some very remarkable tests. Both Dr. Willis and Mr. Emerson have done splendid work during the month, and we wish them God-speed in their new fields of labor.

During March and April J. Clegg Wright will fill the platform, and on the afternoons of March 14 and 21 Mrs. May S. Pepper will again be with us.

**CONNECTICUT.**

**NORWICH**—Mrs. J. A. Chapman, Sec'y, writes: Services of unusual interest were held by Mrs. Carrie F. Loring of East Braintree, Mass., Sunday, Feb. 28, in Grand Army Hall.

Mrs. Loring gave a practical address in the afternoon upon "The Benefit Derived from a Knowledge of the Spiritual Plane of Existence." Many thought-gems were left with her auditors for better modes of living here and now.

In the evening many well-recognized messages and delineations were given: also a number of excellent readings, which were well appreciated.

Mrs. Loring spoke eloquently of the good work of Prof. W. M. Lockwood, who will open a