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Written for the Banner of Light. NATURE.

Like bird and bee I love the fields and flowers Like moss and fern and grass I love the sod; I love the woods through summer's blissful hours, And every place where beauty's feet have trod; I form a friendship with the smiling earth. This through the years I cultivate and keep; I revel in its ministry of mirth,

Yet sigh with winds and waves that mourn and weep

The great wide world seeks refuge in my mind, And by its pictures illustrates life's book; So mountains there and meadows low I find, With spreading plains, the daisy and the brook; Nature's reflected in my open heart, As in a lake the sunlit woodlands rest; But more, when night and shadows o'er it dart-God's heaven of stars is buried in my breast? Castine, Me. WILLIAM BRUNTON.

Our Bible Class.

To the Editor of the Banner of Light:

Your readers have already been incidentally informed that, at the request of a few young people, I held twelve sessions of a Bible class in Boston. At first I had fears that many of the students would find the studies dry and dull, and would after the first session or two back out; but, with one or two exceptions, such was not the case. All became more interested with each succeeding lesson. At nearly every session I submitted from ten to twenty questions to be answered at the next session. At the eleventh session I told them that instead of submitting questions to be an swered at the next meeting, which came within forty-eight hours, I would request each student to submit a written thesis on some de partment of the grounds over which we had traveled.

Following are abstracts of the first two theses read at that session. Before submitting either of them, I will say that at the first session of that class there was not more than one, if there was one, that knew how to go to work to find a text, nor even a book in the Bible. The first essay here submitted is by L. Maude Beckwith. It was entitled, "A Brief Review of the Work of the Bible Class," and is as fol-

man is spoken of as spirit, as body, and as both. In the first chapter of Genesis God formed man in his own image. That is, spirit man and woman too, for it says "male and female made he them." After this severe day's work he saw that a spirit man was of no use in cultivating the soil and then formed material man: but alas, he forgot to form a material woman, and when he saw that it was not good for man to be alone, he took a rib from man's side and made a woman of that. That is, when God formed a physical Eve, the spiritual woman entered, permeated it, and took entire control. Thus was the woman of one spirit and of one body completed.

God is in all, above all, and through you all. God is spirit, and spirit is our real self. Spirit is above all; and yet I am sorry to say, our spirit is often below and subordinated to the body, when we give place to the lusts of the flesh, such as drinking, smoking and other injurious abnormal and sinful habits. In such cases we make spirit subservient to the body.

Every being is born into the world a spirit and body - a composite of the finite and the infinite. All have infinite possibilities which, if cultivated, render the spirit supreme and the body only an instrument for its use. When spirit thus becomes what it is intended to be, disease will have no power over the body. Beast, bird and fish will be subject to him.

Solomon said, "Greater is he that ruleth his own spirit than he that taketh a city." Prov. xvi. 32.

When we realize the God in us-that we are God-that we are infinite, death will indeed have lost its sting, and the grave its victory. Then, in fact, there will be no death. Man will be so spiritual that, like Elijah, he will be Moses Hull. seen to ascend.

Can Steel and Glass be Disintegrated and Restored ?

A coterie of ladies and gentlemen were one evening being entertained by the late Lloyd Moxley, at his elegant home on K street, N. W., Washington, D. C., when the conversation irned on the above topic.

This is easily understood; in the Scriptures Mrs. Noland, 602 H St., N. E., and knowing something of her psychic attributes, gave her these glasses to hold, for a simple experimental to further its end, as if that end were altogether to further its end, as if that end were altogether to further its end, as if that end were altogether to further its not due to any sins we have com-

"You see," continued Mr. Moxley, "they are ordinary steel bowed glasses, yet directly she had taken them, her hand cramped as if holding a 'live wire,' and she exclaimed: 'Why, what a strange sensation they impart; they seem to have been reduced to atoms. I think of flying through space, with the speed of light unmolested even by walls of brick and stone. It was wonderful to hear her go on, and throw-ing them down she refused to touch them again, declaring she was afraid her cramping hand would break them. Altogether the sensation was very trying and unpleasant. "About the same time Mrs. Blodgett, of Du

buque, lowa, a woman of national reputation for possessing a well developed 'Sixth Sense, viz., Psychometry, was my honored guest; she had heard nothing of their bistory, but as soon as she touched these glasses she exclaimed:

"'Why, how they cramp my hand! Their particles seem to have been disintegrated, and sent through walls and space with the velocity of light. Tell me what can they contain to produce such a sensation, and what does it all mean?

"During the trial she seemed to undergo convulsions, as if painful; indeed, more pro-nounced than the medium last mentioned, and Mr. Moxley concluded his statement by saying : Here you have the simple facts; you can draw your own conclusions." In business circles Mr. Moxley was a man of

standing, and his check was "gilt edged" for whatever amount he chose to name and sign, and your reporter writes this incident just as he heard it related to a circle of invited guests; yet strange as the facts may seem, they fully corroborate similar phenomena vouched for by Zöllner in his work on "Transcendental hysics" and many other works on the occult which would imply that Spirit Chemistry be gins where Material Chemistry leaves off, and their experiments are likely to be as success-ful under favorable conditions in Washington as in Berlin or the Orient. S. K. HALL. Washington, D. C., Feb. 24, 1897.

My Attitude to the National Spiritualists' Association.

BY J. C. F. GRUMBINE ("WHITE ROSE").

In Boston and Brooklyn, in fact, wherever I happen to minister, the question is asked: "Do you believe in the National Spiritualists" ociation?" or "Do you believe in organiza-Our host took from a pile of slates (all alleged | tion?" and, as it is quite impossible for me to to these inquiries, it will be pardoned if I re ply through the medium of the BANNER OF LIGHT. It is quite difficult, if not impossible, to make one's position intelligible by saying that one is in favor of organization for business but not for propaganda, for different minds attach a different meaning to the construction of words: and yet such statement implies my relation to any local, State or national organization. Civil rights, as they relate to the question of religious belief, can best be secured and perpetuated through organization where combinations of men effect what individuals could not effect, and where religious freedom to worship God after the dictates of conscience can be main tained by appeals, repeals and legislation through the suffrages of the mass of the pe ple. Questions also that affect all religious bodies indiscriminately can be best handled through some form of organization, although exceptional cases exist where single individuals have been more successful than organized bodies of men and women. The laws regulating interstate commerce can be upheld by such committees or organized bodies who make it a business to see that justice is dealt out equally to all, as in the case of clergy half-fare permits. Then the superficial or local ne ds of media such as the right to ply their vocation without fear or penalty of arrest and fines or unjust prosecution, persecution, libel and imprisonment, are beautifully or can be beautifully attended to by such organization as the National Spiritualists' Association. Indeed, all that pertains to the business of Spiritualism can be effectually despatched by such an organization as the N. S. A. Whether such an institution shall exist is at the discretion of those who are interested most in its behalf. It does its work when it discharges its business obligations; it exceeds its office when it enters the field as an exponent of Spiritualism. It can have no creed, for none is authorized, and should any be so authorized it would be the creed of such Spiritualists who framed it, but not the creed of Spiritualism. Whatever claims it may make as to Spiritualism being a religion are made not out of its own mouth, so to speak, or on its own ipse dixit or authority as an oracle or exponent, but through the avowed statement of the organized and unorganized body, its followers and media, in law its media and teachers should be summoned just as were Jesus and Paul, to give an account of their religion, for they are the mortal inspirations of the movement among men, and could best answer for their followers. this instance, neither a propaganda as the Sanhedrim, or a college of men as the Pharisees, or a government as Rome, could vicariously answer for Judaism or Christianity as Jesus set forth in his teachings. They could, if they would, plead for him, and take up his case and cause, but the real issue belongs to the real exponent, not to his attorney, colleagues or government who work for or against him. As a religion, or the religion, Spiritualism stands or falls on its own merits, not through the imperialism of an organization that can make it popular, as Rome popularized the Nicean creed, at the cost of thousands of lives. An organization ceases to be an attorney for a religion when it obtrudes its own intelligence and interpretations for the truth for which it alone stands. Now no one set of men and women, headed by an uncrowned queen in the name of Cora V. Richmond, beautiful and unsurpassed as the woman may be in her sphere of medium. ship and inspiration, can or should be permit ted to stand as the exponent of Spiritualism in its cosmic sense, on no other ground than that of organization. If the teachings of Cora L. V. Richmond are true, the spirit of truth in each one, and not organization, should enforce them. Each one in the sphere of divinity will perceive the truth, and no organization can do or man what man alone must do for himself. In presenting organization to the world the leaders have made the mistake in upholding the Jesuitical law that the end justified the means, and of advocating organization, not as "A tew days atterward Mrs. Moxley, while such or altogether as an adjunct to the Cause The struggle for the palm of victory is worth but a planet, and that i enjoying a social interview with her friend, of Spiritualism, not boldly affirming that it more than all it costs, and when a correct Life.

an organization for business, any one with a pair of eyes can see; but that we do not need an organization for propaganda, not every one perceives, absorbed for the while in a zeal for the success of the spiritual movement by all legitimate means.

I do not speak ex cathedra for Spiritualists, nor for those who bravely and wisely stand for their own convictions, but I offer, my own reasons for my position. Spiritualism as a religion is a movement, not an ecclesiastical system of faith, nor a philosophical system, nor yet a theological creed, save as truth is such in its absoluteness. To make such a movement serve organization, rather than organization serve it, is the danger of the hour. For instance, as a propaganda what guarantee has any one that even the National Spiritualists' Association will not be moved by preference in the selection or rejection of media, were that preroga-tive given that body by all avowed Spiritualists? I can instance more than one case where favoritism would be shown, and where now, if at any time in the history of the organization when its policy is being shaped, and all eyes are upon the leaders, individual or organic preferences should be forever sarrificed and crushed. What guarantee have the media and speakers who are not members of the National Spiritualists' Association that their names and their works will be lauded and commended by the ecclesiastical syndicate? Would it not be hu-man, and in the natural order of the policy of the National Spiritualists' Association, to choose and recommend such as are allies, rather than those who stand aloof, however hon-orable and praiseworthy may be their career and work? Would or could the National Spir-itualists' Arsociation in the sphere of propa ganda escape the pit-falls into which all religious denominations have fallen, of setting up a standard of judgment and measurement, Protean in operation, by which only those who "stand in "would be pushed and praised, and made successes? How is it to be but as I have shown when the spiritual movement has been side tracked or absorbed by an ecclesiastical octopus, and a "new spiritual movement" opens its lips to declare again the precious truth of a million years?

Must the new seers, like Jesus, be persecuted from city to city by "organization," or become ministers to the old religious order or ecclesiastical régime? Of course this will not happen, but suppose it should-what then? be observed, then, that organization should have no other end than to serve and not to govern its master. It will be seen, then, that the bottle is for the wine and not the wine

lation is not due to any sins we have com-mitted or even to mistakes we have made, but is the pecessary concomitant of our connec-tion with the things we are to subdue until

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we have subdued them. Everything is at first difficult to master and control. Artists of every name, equally with all scientists, know how hard it seems at the outset of their endeavors to compel obdurate material to submit to their commands and let itself be shaped into the forms of use and beauty they desire to make it assume, but after the victory is won the conquest more than repays the effort. The outcome of pessimistic materialism has been well summarized in a single definition of life recently given by a leader in the neurotic school of decadent lit-erature, whose words are, "Life is an epilep-tic fit between two nothings." It is well to face the issue if we are in love with negationism, and see whither it is trending.

Suicide, euthanasia, and all the other cow-ardly attempts to juggle with destiny and escape the inevitable by craven folly, are only so many outcomes of a false philosophy of existence which, because it ulterly fails to see the glory to be revealed, thinks it highest wis-dom to shirk, if possible, the present pain. Chose who overcome suffering, and get on to the right or upper side of it, experience no more pain, for they have mastered the condi-tions which induce pain and render it a temporary, though certainly not a final necessity. Atter the lecture the speaker improvised a fine poem on four subjects given by the audience.

How to Meet Doctors' Plots.

BY WILLIAM FOSTER, JR.

One of our noble Revolutionary patriots once said, "Resistance to tyrants is obedience to God." True to day as when uttered originally. So long as tyranny exists, so long there is the duty of obedience.

A tyrant may be a single person, a special agency created by the legislature or a corporation. The tyrant may execute his power at will, as do the Spanish tyrauts in Cuba, or under the forms of law, as is done in this free (?) Republic. The Allopathic medical fraternity, a conglomerate of ignorance, brutality and greed, has sinuously entered our halls of legislation, and by various pretexts obtained tyrannous, monopolistic legislation, the out-

"Our first lesson was advice on searching the Scriptures. We learned that the Bible should be used as a key with which to unlock our thoughts-not as a prison in which to confine them. We have learned that there is no place in the Blble where the phrase 'Word of God' means the Bible itself; it always refers to inspiration or prophecy. We have also found that 'man of God' is generally a me dium, but sometimes refers to a visitant from another world.

The Bible mediums gave manifestations which resemble those which we receive today. We find those mediums fully as liable to mistakes and frauds as our mediums are now.

Next, we found undoubted evidence in the Bible that Moses was not the author of what is commonly called the Pentateuch, as is generally taught. We have reason to believe that the book supposed to be found by Hilkiah, the priest, was written by Ezra, or by Shaphan, the scribe.

Our studies on 'Some of the Errors in the Science, History, Morals and Theology of the Bible,' gave us positive proof that the Bible is not infallible. We can see plainly that the Bible, instead of containing God's opinion of man, contains the opinions of some men about God.

The last, and to me the most interesting lesson we have studied, is on the question 'What is Man?' This study has shown us that man is the 'Offspring of God;' that God is in man, and that as God is immortal so man must necessarily have as much of immortality as he has of God in him.

The Bible shows plainly that the flesh cannot be raised from the dead; that the soul or | my wardrobe of my bedroom, No. 1215 K spirit leaves the body at death, and may return | street, N. W. and communicate with those still living in the flesh. We have found that consciousness is an attribute of the spirit and not of the body, Mr. Keeler holding two corners and I the other therefore we shall retain our own individuality in the spirit-world.

Besides the regular Bible work, Mr. Hull has given us many beautiful thoughts which, if the work was completed. "Upon opening the slates, lo! there lay my noble characters.

We would extend to our beloved teacher our heartfelt thanks for his earnest, faithful work with us; and we sincerely pray that he may stay with us many years, and that the brightest spirits may ever help him in his work.

The last paragraph of Miss Beckwith's paper was adopted by vote of the class as its unanimous sentiment.

The next paper, and the only one I will now present, was read by Albert P. Blinn. I abridge it somewhat.

Subject: "God in Man."

"There is one body and one spirit." Eph. iv. 4. "One God and father of all, who is above all, and in all, and through you all." Verse 6. These texts speak for themselves; in these sentences metaphor is left out, and plain facts stated. "There is one body and one spirit." That is plain enough for even the most incorrigible materialist to understand. One body, which by means of our material sensor system we see and feel in our fellow beings; and through which we, ourselves, our ego-the one spirit, of which Paul speaks - is manifest to the material senses of our fellow beings.

In Genesis ii. 27, God is said to have created man in his own image; male and female created he them. This was on the sixth day. After the seventh day God formed man of the dust of the ground, and man became a living soul Genlii.: 7.

to contain occult messages) one in particular, | find time or opportunity to reply individually on which was written: "Moxley, here are your specs. Shake. G. C." This short sentence called for, and received, this explanation :

"Premising," continued our host, "that one branch of my business is main outside advertising agent, and during last spring an old-time friend, Mr. Richard Ball, well known as advance agent for Barnum and Bailey's Great Show, called at my office and suggested that

we take a spin around the city and show him the location of show posters and other sights. said, 'Not this morning, as I have a special engagement for us, and you are to go with me. Just then a bundle of mail matter was deposited on my desk, and feeling for my nose glasses. -and quite annoyed at not finding them-I said, 'We will go now, as my specs are left at home; I must lay the letters aside.

We proceeded to the apartments of Pierre L. O. Keeler, then on H street, where Mr. Ball, notwithstanding his skepticism, (the usual pronounced type) was permitted to occupy the table with me.

"Taking a pair of new slates I carefully cleaned and wrapped a haudkerchief around them, and placed them upon the table before us. In a few moments slight raps indicated that the work was completed. On opening the, slates both inside faces contained messages, but in writing too fine for my eyes without glasses, and again I expressed regret for the want of them, as I would have to postpone the reading. At once Mr. Keeler's hand was made to move and write, as he claimed, wholly with out his volition. 'Where are your specs? I'll get them. G. C.' This purported to come from George Christy, Keeler's 'control.' I laughed at the idea of a spirit's going eight squares and bringing so material an article as steel bowed glasses, but again was writ-ten: 'I mean it. Tell me where they are. G. C.' I replied: 'In my vest pocket hanging in

Wishing to make good the time I cleaned other slates and placed them together, enclosed in a wrap, as at first. This time we stood up,

two. "After a very short interval we heard a pecullar jingling sound, quite different from the ordinary, and, as before, taken to mean that

ose-glasses, and just above and around the bow was written what you here see: "'Moxley, here are your specs; shake. G. C.

"How they got there between two closely wrapped slates, held by two men with eyes wide open, in broad daylight, was indeed a mystery, quite as much a surprise to Medium Keeler as to myself and friend Ball.

Coming away we met Miss Maggie Gaule, the noted clairvoyant, just in from Baltimore, and to her also the incident was deeply interesting. Pausing a moment, for we were on the city street, she said: 'Spirit George says: Tell Mrs. Moxley I had not time to hang up the

vest.' "Accepting my invitation Mr. Ball came home with me that day for dinner. Mrs. Moxley met us at, the door, and almost her first question was: 'How did you get on to day without your glasses, for when I hung up the garments you wore last evening they were in your vest pocket, and I supposed you would

send for them.' "I replied, with a sly wink at Mr. Ball, 'If you know where my specs are please get them tor me. She tripped up the hall stairs to comply, but presently returned with a petulant rebuke on her lips, that I was a sweet one to send her for what I had doubtless already gotten, for she had found the vest lying on the bed with the pocket turned inside out, whereas she had hung it up in the wardrobe that very morning.

"This seemed a clue to G. C.'s message through Miss Gaule, and finally Mr. Ball, who could hold the secret no longer, told Mrs. Moxley how the glasses had reached us between two enclosed slates. "A few days afterward Mrs. Moxley, while

the bottle. It will be shown, then, that religion adopts its own forms, makes its own government, calls its own seers and media, and, like the sea, makes its cycles and inspirations ebb and flow ccording to its own law. It will be perceived, then, that liberty is too precious to give it away, that Spiritualists may be recognized in the world as a respectable lot of people.

I, for one, am willing both to let Spiritualism and Spiritualist run the gauntlet of the world's severest tests of merit by the intrinsic worth of the religion and its advocate. No religion can be quicker advanced than by the consecration and spirituality of its followers. But let us have organization for business-not for propaganda. Let the spirit of the uni verse attend to its business; let each one of us do his own.

Synopsis of Lecture Given by W. J. Colville

On Sunday, Feb. 28, to a very large audience, in the Temple, Exeter and Newbury streets. In view of the fact that the Spiritual Temple has recently been the cynosure of many an eye, in consequence of the recent legal dis cussion concerning its rights and standing as a religious edifice, much interest centered in the special topic of the lecture given within its wallson "The Constitution of Vital Religion."

The lecturer preceded the lecture with a significant reading from "The Book of Life," by Sivartha, in which the author declares religion to have direct bearing on every social function and to properly exist for the general well-being of mankind, not to promulgate and enforce any special set of dubious doctrines.

Though by common consent it is usually supposed that organized religious bodies have a pretty clearly defined view of the Deity and a prescribed mode of divine worship, there are no valid reasons for insisting that such requireassociation a religious body, for the exact meaning of the word religion, in its Latin derivation, is whatever unifies, binds together and reconciles.

If any body of people assemble to consider questions pertaining to human welfare, to moral culture and spiritual advancement, they certainly meet all the requirements of a religious organization. As to the always vexed question of the physical phenomena pertaining to Spiritualism as exhibited in the presence of public assemblages, honest opinions can easily differ as to the wisdom of such exhibitions and the good likely to result from them; but when a company of ill behaved persons is permitted' to break up an otherwise orderly meeting without being punished for such offense, the only verdict which reason can pass is that such support of rowdyism can only tend to encourage a hoodlum element in the community which seeks to substitute brutal vulgarity for rational investigation. It is unworthy of any respectable newspaper professedly sacred or secular to endorse any such misconduct, and if such vandalism is upheld by law it will not be long before disturbers of peace and destroyers of property will be in-vited to commit depredations wherever they Even if deception is practiced it can choose. never be effectually put down except by methods in themselves reasonable and respectable.

The true functions of religion may certainly include all attempts to demonstrate the immor tality of man and the power of spirit over mat ter, though the supreme function of a religious congregation must ever be to ennoble the life that now is, and elevate the tone of society in he midst of which it is situated.

Instead of being depressed or crestfallen on account of seeming obstacles in the path toward perfect freedom from tyranny and oppression, every new blow struck at liberty from any quarter or by any hand should urge forward the supporters of equity to more manfully persist in perseverance to the end. The spirit of true philosophy is beautifully expressed in the triumphant words of the Apoca-lypse, "He that overcometh shall inherit all things," and to him it is said shall be given a new name, written on a white stone, which no one can interpret save he who receives it.

come of which is the abrogation of sundry personal rights, under the plea that there should be an authoritative body to attend to sanitation.

Boards of Health have been created, machines to be operated by the regular M. D.'s for purely selfish purposes. Through them the allopaths hope to be masters of the situation, conservators over the people, depriving them of their natural imprescriptible right to choose their own physicians. This is rank tyranny, the forcing a citizen to call to his bedside, in an extremity, involving health or death, a man, a doctor, in whom he has no confidence. This want of confidence is no senseless crotchet, or an idle whim, for every man who has arrived at middle age, if he has been at all observant, knows that the popular drug medication kills more than it cures; that many who survive the ordeal are physical wrecks, dragging out a miserable existence till their lingering death is ended at the grave, when they go where drugging is no more.

The people have been too spiritless to resist, and hold their representatives to a strict accountability. The conspirators who have engineered these boards of health and monopolisitic legislation have moved step by step, saying smooth things, not to create too great a shock which would defeat their plans. A little this year, a little more the next; in due time it is hoped an allopathic paradise may be created, where the poison-dispensers may become absolute monarchs.

It is time the ballot box began to talk; time that every candidate for a legislative office be scrutinized to ascertain his position, whether ments must be met in order to constitute an he favors freedom or despotism. The ballot box and independent voting sometimes works a revolution. We had a notable example of this once in Rhode Island, when the colored school question was made an issue. In Providence colored children were ostracised, barred out of white schools. They were forced to occupy inferior school rooms, many obliged to travel a long distance. The city authorities refused relief. The colored people and their friends appealed to the legislature. Unsuccessful at first, the ballot box was appealed to on a direct issue. The Republican city ticket was defeated, solely because the candidates favored the proscriptive schools.

> This defeat had great influence; the large outlying towns were also a battleground, and after a contest of some three years the proscriptive schools were abolished. The ballot box created the revolution. Without an appeal to it, and close scrutiny of candidates, the controversy would have dragged along indefinitely, so intense was prejudice and colorphobia. Let such be the policy of the friends of medical freedom. The ballot box may be made an emancipator, not for ourselves alone, but for those who come after, by delivering them from the curse of poisonous drug medication.

MEDICINE UP TO DATE .- Physician of the New School (after turning X-ray on patient)-Your case is a somewhat complicated one. There is a slight trouble with your left lung, and I observe enlargement of the liver and fatty degeneration of the heart. Kindly hand me that \$2.54 in your right-hand trousers pocket, and I will prescribe for you."-New York World.

Little Mabel-"Papa, does our family own a planet?" Papa-" What nonsense, child! Who put that idea into your head?" Little M.--"Why, I asked sister last night what big star it was above us, and she said it was n't a star but a planet, and that it was ma's."-Brooklyn

BANNER OF LIGHT.

Written for the Banner of Light. THE TEMPEST.

BY ROSE MATIM.

The clouds obscure the sun; the breezes sigh Among the forest trees, and now the rain Comes showering down from out the dismal sky, And all is dark again.

The rising winds rush by with loud alarm, The thunder's crash, the lightning's flery chain Make more terrific the tumnituous storm, More flerce the hurricane.

And furiously now and wild and drear The rain in torrents beats against the pane, And timid mortals, trembling with fear, Wait for the storm to wane.

And now the clouds lift high-the sun breaks through And shines resplendently o'er hill and plain; The earth refreshed comes forth with brighter hue, And Nature smiles again.

The raindrops glisten now on everything-The leaf and flower, the grass and growing grain; The brooks are tuneful, birds mount up and sing In gladness for the rain.

So may we find, as through the world we move, No day so dark, or drear, or full of pain, But tender, pitying, unchanging Love, Can make all joy again.

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER XXV. CONCLUSION.

S the party at Crocodile Towers were seated at their late breakfast Mrs. Parrot eagerly discussed the remarkable telegrams, which were but fresh proofs, if such were needed, of the perfect spiritual guidance under which she was acting as regarded the decisive step she had only the evening before determined to take on the advice of the powerful Order which had never been known to err in any of its important movements.

One telegram, which was from Mrs. Paddersleigh, read "Are we right in hearing you are going to India?" the did not touch it again till this (Thursday) evening. After other. from Harry, was as follows: "Awfully jolly to go to India as Auntie's private secretary."

Neither Mrs. Paddersleigh nor Harry having heretofore shown any such remarkable clairvoyance, or other form of "mediumship" such as these messages decidedly proved, Mrs. Parrot was thoroughly convinced that in some extraordinary manner her sister and nephew must have been communicated with, telepathically or otherwise, by the Brotherhood which had always assured her that every person upon earth called upon to act in direct association with it would be individually invited to serve, and that such invitation would be conveyed in an agreeable and convincing manner to all who were thus approached.

Baron Wilderswift and Lady Lovejoy had been the recipients of so many thrilling summonses during their extended travels nearly all over the world, that they could easily account for what to any uninitiated person must appear nothing short of miraculous.

The afternoon passed very swiftly in delightful converse, and in the evening, after a very simple dinner. Mrs. Parrot gave her first public lecture in Pasadena to a large and appreciative audience. Her subject was, "The Marvels of To-day Compared with Ancient Mysteries." So interested were the listeners, and so numerous were the questions following the lecture, that it was nearly eleven o'clock before the Chairman dismissed the audience, and then the greater portion of it lingered as though reluctant to depart. even at so late an hour, despite the promise that other lect-

concerning what I'm about to relate, and as a preface to the ourious news, I'll tell you one of my recent psychical experiences. Since I've been Secretary of the Society for Theosophical Research, and hand-in-glove with the '77t movement, I've developed wonderfully as a seer, though I have n't said anything about it, as I don't like to see fellows go off half primed. The orystal you gave me has proved a great success in my case, though mother sees nothing in it. The day you left, directly after dinner, I took the crystal in hand, and saw a vision of you on the water. I saw you in a very different state-room from the one you put your luggage in when we saw you off. You were reading Prof. Van der Naillen's latest book, 'In the Sanctuary, and seemed greatly absorbed in its contents. Mother told me afterward that you had taken that book, and one other. in your hand-bag to read on the trip, but I did n't know it. Well, the pictures in the crystal appeared one after another in rapid succession, and though mother saw nothing herself she was delighted with my descriptions, and said they were better than fairy tales to while away an evening, though between us two I do n't think she took much stock in them. She always believed in your visions, but seership is new with me, and she always has called me fanciful I saw so many things, and so clearly, that I began to wonder if I was quite right in the upper story, though I eat well, sleep well, and am, as you know, in generally first rate condition. Next morning (just for the fun of it) I paid a visit to Dr. Fischkettler, the funny old physician who told Dr. Bancroft's daughters that their father was suffering from 'acute boiling of the brain' because he wrote a book on Occultism, and showed more intelligence than was required for simpering and furbelows. The old man looked me over thoroughly, felt my pulse, examined my tongue, stethescoped my lungs, etc., etc., and finally told me I was sound as a brick, gladly pocketing two dollars for the assurance, and telling me my youth alone prevented him from charging a much higher fee. That was Wednesday morning. The same evening I had another set to with the crystal, that time with even better success than the night before, and this time mother was really impressed, as well as interested. I saw a grand ship in full sail steaming toward India. Then I saw myself with you and mother in Calcutta. Some of the public buildings I easily recognized as closely resembling the pictures you showed when I worked vour lantern.

"At length out of a seeming canopy of mist there gradually formed a perfect view of a handsome interior, where we three were seated together sipping chocolate, waited upon by a Hindu in a very conspicuous turban. Suddenly the crystal ceased to reveal anything. I put it away, and holding it about twenty minutes I fell fast asleep, with the crystal held firmly in my hand, and when I awoke, i. e., between sleeping and waking, so it seemed to me, a magnificent appearing man, young, strong, athletic and dignified, said to me: 'I have just told your aunt what I am now causing you to behold. Your mother and yourself must accompany her on ther voyage to India, for which the day is already set. In this declaration I do but confirm your hopes and announce to you the answer to your fervent prayers, for you are one of us in the truest sense, for you are faithful to your highest light, and honest as the day. Your mother is now receiving by interior impression what is now being revealed to you. Address your aunt at once,

and tell her of your glad willingness to be her escort, and to fulfill the duties of a secretary of our Order.' "No sooner had I fully awakened than mother exclaimed:

'Oh! I know it's all true now; send a telegram instantly; your Aunt Catherine must not be kept a moment in need less suspense.' You know how eager mother is when she gets started, so I can tell you I hustled. It was only a matter of a few minutes with me before the telegrams were sent, and I was back again and writing you this letter, which, along with mother's, I shall post immediately, before retiring for the night. It is now midnight, and we are both ready to sleep, and perhaps to dream of the wonderful future (I know it's a bright one) in store for all of us.

"Your devoted nephew, HARRY." the receipt of this momentous news an What followed how the great good work of the allied Societies of 999 and 777 was carried on in Eastern lands, must form the subject of another history.

Weird Comfort. BY KATE TYSON MARR.

4

"Come with me to see Maggie Gaule," said my friend Mrs. Townsend.

"I am afraid." I answered. "I have never seen a Spiritualist, and I would be frightened out of my senses; I am not strong enough to risk the experience."

"It will do you good," she insisted. "You grieve too much. Do come. I think she will comfort you. Do you know," she went on, "I get perfectly hungry for a sitting? I am not a real active Spiritualist, but when I am in trouble I go to a medium as I would take a tonic. So come with me; it will do you good."

To a woman who had been bred with all the narrow ideas of a convent education this was indeed a new departure. It was some time before I could quiet my scruples sufficiently to consent to the proposition, but her very earnestness, and seeming desire to help me, won me in the end, and with great reluctance I consented to accompany her.

This was in the city of Washington, about six years ago. The neighborhood in which Maggie Gaule made her headquarters was unknown to me. It was simply an impossibility that she could have known anything direct or indirect relating to myself in any way.

When we arrived, the waiting room was crowded with handsomely dressed women, several of whom, like myself, had never before visited a Spiritualist, but were there in the spirit of curiosity, because Miss Gaule's fame had been something phenomenal. Incidentally, let me here relate that she was reared a Catholic. The Sisters of Charity of St. Vincent's School, Baltimore, which she attended, assert that even as a little child she was weird and uncanny, and her recital of what she saw led them to regard her as one possessed." To return to the waiting-room. The ladies discussed her, and I remarked that I had no faith in the occult, I had come as an investigator to oblige my friend. Our turn came at last. Mrs. Townsend went first. Had she known any of the details of my sorrow I should still have doubted Miss Gaule's powers, thinking I had been betrayed, but these were matters unknown to anyone on earth save myself, consequently no question could be raised.

I entered the room enveloped in antagonistic feelings. Fear, curiosity, reluctance, mingling with a superstitious dread, obtained complete mastery over me. Miss Gaule met me pleasantly, and invited me to be seated. She looked at me for a moment, then pressing her hands to her face said, "I cannot sit with you - I would rather not." "Why?" I asked in surprise.

"Because," she replied, "it is all trouble, great waves of trouble, with only your head above them. I would rather not sit with you," and she rose to usher me out.

"Tell me why," I asked again, now eagerly curious. "I have never been to a Spiritualist before, and my friend thought you might comfort me "

"Well, sit down," she said; "but you affect me horribly. I feel as if I were being smothered. Some one very dear to you passed out in that way." She clasped her hands over her face again, and went on: "Such trouble, such grief, oh! my God, what a life, all sorrow, and the worst of it is there are years of it yet to come."

Fifteen months before this visit I had lost by death my dest son, a boy of fifteen, in whom my heart and soul were centered. He was rarely gifted physically and mentally, and ranked as the brightest boy in a class of fortythree in the High School. All the love and pride of motherhood found pleasure in mapping out his brilliant future. From his baby days we had been boon companions. He was not only my child, he was my friend, my confidant, my companion. The most complete congeniality marked our comradeship, and his tragic death had been mourned by hosts of friends. To me his death meant agony and despair.

He was inventive and ingenious. The house was filled with all sorts of odd contrivances, and I encouraged the spirit in him. This very ingenuity of which I was so proud

Written for the Banner of Light: More Economic Methods of Time and Money are Necessary for the Promotion of Spiritualism."

BY E. W. GOULD.

When we consider the brief period that has elapsed since the wonderful developments at Hydesville, now less than fifty years, it should not perhaps be thought strange that so little has been done toward formulating a more perfect system of organization and groundwork for the future upbuilding and advancement of the great principles underlying the spiritual philosophy.

That millions were made converts to its teachings, in so short a time, is only an argument to show that no organization or system were necessary to convince the inquiring mind that had been aroused by the developments at Hydesville. But the number of investigators increased and is still increasing, potwithstanding the lack of system and a thorough organization, which has become more apparent each year, for several years past, until it is now evident that in order to maintain our prestige and secure a permanent advance that can be relied upon, for all coming time, we have to enter upon some new, to us, far reaching system of organization, more thorough, more uniform than has heretofore been thought necessary or adopted. This is not new or peculiar to Spiritualism,

All new theories or systems of religion or science, have to go through a chrysalis or preparatory state before their peculiar necessities or wants can be determined, or the proper modes by which they can best be advanced are agreed upon by their friends and promoters.

Spiritualists have now for several years been debating upon the various methods suggested for organization, and a uniform basis upon which all could agree to adopt, as fundamental and practical.

How that is to be arrived at has not been determined upon, so far as I am advised. The National Association, at its next convention in October, will be in position (through its delegates, who should be authorized to act in all matters of general interest), to consider the subject of a permanent platform of organization for the future guidance and policy of Spiritualism in America.

This is an important subject, and vital to the character and advancement of our cause, in connection with other sects and denominations, laboring in the same field of education and moral reform. A recommendation from a committee selected by the convention. to consider and report upon the many reforms and necessary amendments to our present practices, would go a long way toward introducing them. But of course, time for discussion and consideration is necessary to satisfy many that a new system, a more perfect organization, is of sufficient importance to our advancement to justify radical changes and the introduction of new methods.

And we should not attempt too much at a time, or to go faster than circumstances justify. There are some things in which we may probably all agree, and the adoption of which will lead to others. One thing I will refer to, and this is suggested by the headlines of this article: Economy of money and time.

Of money, paid for railroad transportation for our lecturers on the public platforms on Sundays, which seldom exceeds one month at any one place, and often less.

Of time, which is absorbed in traveling from place to place, which ought to be devoted to the society by the lecturer in making the personal acquaintance of each family in the society, and of learning their spiritual and social wants and surroundings. By one month engagements, or even one year, deprives the society of much of the great value of the lecturer's personal acquaintance and missionary labor, by which the membership of the society might be greatly increased and its usefulness extended.

These are only a few of the advantages that would result in this change from the present general custom. But there are others that might be mentioned which would result in even greater benefits, perhaps. The Lyceum and the Kindergarten are becoming great factors in the education of young children, and we cannot afford to stand idle and see our brethren of the orthodox denominations absorb this great element of future strength of all sects. Recent statistics show there are in the United States some fifteen millions of children within the age, or that come within the age of those denominated "Sabbath school children." Of these, it is claimed, five millions are now under the direct influence and care of the church through their Sunday schools and kindergartens. I have not the figures to show how many are estimated in the Lyceums and kindergartens of our societies. If I had I should lack the courage to make the comparison. But herein is where our great strength and hope lays, and we cannot do better than to include in the duties of our public lecturers and teachers that of assisting to build up and sustain the Lyceum in the society over which they are presiding. This would, of course, involve the question of compensation, capability, etc., all of which would regulate itself after a few months' trial, if the system was approved, and generally adopted. As I have often taken occasion to suggest before, we have the National Association in position to act as an exchange, or an agency, in carrying into effect the detail of any arrangement not provided for by any general system of management that may be adopted. After these requisites are provided for others will follow in rapid succession, which must be a part of the general system of the improvement in contemplation. All will admit the necessity of some practical plan by which each society of a given number of members will be able to build a suitable church or chapel for its accommodation. Not a temple, but such a structure as they can pay for without embarrassment, or incurring a large debt. This will do. more to increase the growth and popularity of the society than anything else. My observation and inquiry lead me to the conclusion that a large majority of our present lecturers will be glad to sanction a change that will enable them to appropriate their time and talents more economically and more profitably to the societies that employ them, besides rendering it possible for them to establish homes for themselves, and to those that have families to enable them to live at home, and to become identified as citizens in some community, which is now difficult for them to do. It may bring into the field many new laborers who have heretofore declined the active and responsible position of an itinerant lecturer. And many are qualified, or would be glad to qualify themselves, to take charge of small, growing societies, and become their settled pastor. If this system does not bring into the field a sufficient number of qualified laborers to supply the rapidly-increasing demand, there seems no practical method of securing them, except that adopted by all other sects and organizations, viz., building and equipping institutions of education, in which those desiring to enter this field of labor may be trained and qualified. It is claimed by some sincere thinkers that if those who desire to enter this field of teachers and missionary work will place themselves under the direct influence of spiritcontrol, and follow the advice of the best guides obtainable, they will need no better or higher education or spiritual training to make them competent and acceptable teachers on any platform. It is sincerely to be hoped this supply may be sufficient to fill the demand. But while thousands have developed as good mediums, and are engaged in the field as teachers, and are sincere, competent workers, there is evidence for believing the spirit-world will not always continue to do for us what has heretofore seemed a necessity. Fifty years would seem time enough for mortals, under the instructions of advanced spirit teachers, to become competent to manage and provide such educational institutions as may be required. And if, as we believe, our spirit-friends never do for us what we can be benefited by doing for ourselves, the time seems near at hand when we shall be called upon to utilize all our available time and means to promote this new religion, this great cause of humanity, with competent teachers, Washington, D. C., March 1, 1897.

ures of equal interest would soon follow.

The following Sunday Mrs. Parrot spoke twice in a large theatre in Los Angeles, which was packed from stalls to gallery. The truthful representative of one of the city newspapers devoted three columns to the evening lecture, pronouncing it "a masterpiece of eloquence and erudition.'

Calls to San Diego and many other southern points poured in upon the lecturer, who paid as many visits as she possibly could to all the surrounding places in the very short time at her disposal. Everywhere she was greeted with acclaim, and urged to take up her permanent abode in southern California. But the imperative voices, which she never disobeyed, insisted that the finger of imperative duty pointed far across the seas.

On the Monday following the receipt of the telegrams two letters arrived, so intensely interesting in their contents as evidences of remarkable psychical experience that Mrs. Parrot undertook to render them public, simply omitting such portions as were private in interest as well as in style of address.

Mrs. Paddersleigh's epistle was as follows: "My dearest Sister-I scarcely know what to make of the marvelous communication which came to us this very evening from a messenger of the Brotherhood with which we know you are connected, though of its interest in myself and Harry I have never had such evidence before. It was about 10 o'clock, and we were sitting talking of you, speculating as to your whereabouts, and probable experiences, when sud. denly Harry and I were alike conscious that there was a third person in the room. We saw no one, nor did either of us hear an outward voice, but simultaneously we felt ourselves to be listening to words distinctly spoken tell. ing us clearly and unmistakably that you were at that instant being told exactly what we were made to hear, viz., that you were called to India and we were invited to accompany you. As I have long wished to visit the Orient, and Harry has a passion for travel and adventure, we were not in the least shocked, but on the contrary, greatly pleased with the prospect of going with you to the scene of your new work.

"When you left for Australia my chief regret was that I could not also accompany you to that wonderful land beneath the Southern Cross; but as Harry was then only fifteen, and finances did not permit of any extended travel op my part, I saw you go away to remain for several years, with the earnest prayer in my heart and on my lips that if you safely returned to us and started off again, we might all go in company. When I saw you leave for Los Angeles with four trunks (which suggested the idea of prolonged absence), I broke down utterly after the steamer had sailed, and during the two days you were on the water I was utterly miserable, for I let myself believe you would at least go as far as England, and I could not decide how much further, before your return to California. Harry declared from the moment you set sail that you were widely on the wing, but he persisted we should soon cross continents and oceans with you. Youth is so often hopeful, while mature age takes a soberer view of life, that while I tried to believe he got a correct impression of things, my heart sank, as what I am foolishly accustomed to call my reason told me not to be over-sanguine. Even now, since receiving the marvelous message in some occult manner from one of the Mystic Fraternity, I still doubt, for it is possible that both Harry and I have been victims of overwrought imagination, though as I pen these words' I feel them to be almost sinful. At any rate, we have each sent you a telegram, and letters to follow, so if there is any mistake you will be able at once to rectify it. Please answer the telegram by wire, that my doubts may be dispelled as quickly as possible. POLLY."

"Your loving sister,

Harry's letter contained no less striking information. though the style of it was widely different. Here it is in substance:

"DEAB AUNTIE : Mother is writing to you at one table and I at another in our sitting-room. What has just hapand I at another in our sitting-room. What has just hap and send samples of all papers, etc., to chaplain, correspend is too funny for anything. I have n't the least doubt ponding secretary and president of society.

All the leading characters mentioned in this tale, and all the enterprises started by them under wise spiritual direction, are succeeding and flourishing. With one accord are they all working at their several avocations, and though the unthinking world may heed it not, just such agencies as have been described in the foregoing pages are working to evolutionize, and therefore to rightly revolutionize, the existing strata of society.

The "777" Fraternity does the outer work as it appeals to the needs of the age, but all its members are well imbued with the true philosophy that all power proceeds from within, therefore no ostensible efforts are made in any direction until from the inner council-chambers of the spirit the word has gone forth.

No test of creed, only of loving service and loyalty to truth as far as it is perceived by the individual, is exacted of those who pledge themselves to work not for self chiefly, but in the spirit of pure philanthropy.

In all religious and other organizations there are some who have felt the call to a higher life than ordinary, and to these such work as the "777" Fraternity is engaged in must ever appeal as an honest, earnest attempt to fulfill the precept "Be not overcome of evil, but overcome evil with good."

The far more occult and seemingly mysterious order of 999" is one of those hidden wellsprings of strength and knowledge which in the outer world is known only like all of nature's potent forces-by its effects. No awful oaths or fearful bonds of secrecy are required of those who are privileged to join its ranks, nor can any one edge his way into such a Fraternity by the payment of money, or indeed by any outward means.

If any reader of this narrative is called to enlist in such an army, an officer thereof will appear to him in some guise or other which will be unmistakable. When the jarring sects cease to wrangle, and truly WITH ONE ACCORD unite in the service of truth for the elevation of humanity, then will veils fall and walls be razed, and the unity of humanity be doubted no more forever.

THE END.

First Spiritualist Society of Little Rock, Arkansas.

To the Editor of the Banner of Light:

On February 21st, 1897, Dr. I. S. Lee, after several weeks' inspirational lectures, and giving of psychometric tests, and teaching a class of spiritual instruction in the use of spiritual talents, such as hypnotism, healing, etc., organiz ed a society, and there was an election of officers of the "First Spiritual Society of Little Rock, Ark."

The charter members numbered 37 influential citizens, judges, lawyers, doctors, engineers, telegraphers, merchants and others, with their wives, and the society is almost daily growing in numbers.

Officers elected were as follows: Benjamin F. Campbell, president; Judge Duball, vice-president; Morene Campbell, corresponding secretary; Mrs. S. Curtis, treasurer; Isaac S. Lee, chaplain; Mrs. Ella Campbell, superintendent of lyceum; J. B. Lewis, leader of choir; James Campbell, janitor or deacon; P. Houch, janitor or deacon; recording secretary.

Constitution and by-laws were adopted, and it was resolved to secure a charter from the State society, soon to be re-organized, and an effort made to hold a Spiritualist camp meeting the present year, somewhere near Little Rock or Hot Springs.

One of the by-laws makes it the imperative duty of the executive committee to call on every "fortune-teller" or advertiser of "to find hidden money," or "treasure," or lovers, or sellers of charms or lucky articles, and warn them not to advertise here as mediums or Spiritualists, or they will be surely prosecuted by that committee for "ob-

taining money under false pretences." Spiritualist and liberal papers please publish the above,

cobbed me of my idol.

I had been out the evening of that fateful night, and when I returned we ate a little luncheon together, after which he kissed me "Good night" and repaired to his own room. A little later he returned bringing his school tronsers that needed repairing, with the request that I would attend to them before the school hour, then kissed me again.

In the morning I sat in bed doing this little mending, when detected the odor of gas. Quickly donning a wrapper and slippers I hastened over the house. His room was the last I entered. As I opened the door - there lay my boy dead half resting on his little bed.

The horrible deadly odor stifled me; I screamed to my little daughter, who ran for the physician living next door In a very few moments two others had joined him, and all three were working over the rigid form, but science was powerless, it was too late.

By some accident the wire with which he turned off the gas, after studying his lessons, became entangled, how, of course, no one could tell, but its deadly work had been accomplished.

I could not become reconciled to his death, and my whole soul was crushed. My health failed and I was a wreck. He was my only child by my first marriage, which made the link even stronger between us.

Maggie Gaule could have known nothing of all this. "Who is it," she asked, "who calls you 'Mama,' but says he is brother? A boy about thirteen?" "I know," I answered. "Well," she replied, "he wants me to say to you that

you must not grieve so for him, that he cannot be happy in he spirit-land knowing that you are grieving as you do and he says his death was necessary, that your life might be less hard to bear." She then proceeded to describe with most minute details every circumstance of his death, the position in which he was lying and all, and then said, "He says, 'Mama, I tried so hard to call you, I knew I was dying, and how dreadful it would be for you, but I could not reach the door. It was so hard to die alone when you were so near me, but you must not grieve.'" Every article in his little bedroom was most faithfully described. Then "A handsome man puts his arms around you both she said: and says, 'My baby, it is dreadful for me to know all that you suffer when I cannot help you, but when everything looks darkest for you a new influence will come into your life, and you will yet know happier days.

There were other messages from my father of a purely private and personal character, together with several predictions that seemed improbable at the time, but which have since been actually verified. Before Miss Gaule had finished I was sobbing hysterical-

y. She put both arms around me and sobbed with me as

if her heart were breaking. "Never mind," she said, "it will be a long time coming, but there is much brightness yet in store for you." We were both completely unnerved. When I offered to compensate her, she refused the usual fee, saying: "I could not take anything from you."

"I could not take anything from you. Come to see me again. I want to know you." We stood clasped in each other's arms fully ten minutes-

The waiting my grief in sympathy. The waiting room was filled with ladies when we re-entered it together. My friend came quickly to my side, asking what was the matter. Every one was astonished. Miss Gaule apologized to the ladies, remarking that it was impossible for her to give any more sittings, as she would have to become quieted before her lecture of the evening. As soon as I could control myself sufficiently, I said, in

explanation:

"In justice to Miss Gaule, I must say I hardly know what to think. She has described the great sorrow of my life with perfect accuracy. It has been wonderful."

I spoke very briefly of my child, and soon all were in tears. Before we parted I gave Miss Gaule my card, and a strong friendship has since existed between us.

From her I received the first grain of comfort, and her repetition that my boy had said he could not be happy in the spirit land because of this grief, had a soothing effect upon me. Other things I learned from her that enabled me to regulate my life in such a manner as to mitigate coming trials. The friendship between us has existed nearly six years. In all things I am not a Spiritualist, yet I have the deepest regard for those who do believe its tenets. A medium who is honest and sincere has a wonderful mission because of the gift she poss

I went to Miss Gaule unprejudiced to oblige my friend. Yet in going I demonstrated one of their greatest truths by carrying with me the best conditions, and feeling kindly obtained the best results.

When I consented to go I entertained the keenest desire to learn from her all that she could tell me.

She comforted by both her power and gentle womanly sympathy. I went a stranger, somewhat skeptical. I left a friend, and a deep thinker.

BANNER OF LIGHT.

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, MORNING THOUGHTS.

"Commune with your own heart on your bed."-Psalms Will you tell me, my ministering angels,

How best to make use of this day, That it leave on my heart-or some other-An impress for good that will stay?

This dear little life, placed so near to my own, Turning to me for counsel and care: I would nourish and strengthen each impulse for good In his heart that is implanted there.

Will you show me how best to examine My own faulty life by your light? And help me, by conquering self-hood, To be able to counsel aright?

Make known to my mind, by some power. How best to make use of this day, That it leave on my heart-or some other-An impress for good that will stay?

IDA J. CHASE.

Written for the Lyceum and Home Department. Joe.

A SKETCH.

BY MRS. M. L. PORTER.

Poor Joe was simple, one of the world's unfortunate, born in a family of bright children of an intelligent and cultivated parentage, He had a severe sickness when a young child, which left him clouded and stunted in mind. He was the only boy in 'the family, and had been named with great pomp after a rich bachelor uncle, who appreciated the compliment enough to leave Joe-when yet a baby-a goodly fortune, which was to go to his children after him. In case he had no issue, the money was to go to another branch of the family.

It will be readily seen that Joe, although despised, and looked upon as a disgrace, was carefully watched over, as he was the moneyed member of the family, and his wants being few, the others enjoyed most of his income.

Joe was never happy or comfortable with grown people since his mother, the only one who loved him, had died; but with children, animals and flowers, he was contented, and at home

Simple Joe lived so near to Nature's heart that all dumb creatures seemed to feel him one of themselves, and the most timid of them would readily come to him. All children loved him, and he was often seen with a little group around him-he, perhaps, the simplest one among them, telling them, while they listened in wide-eved wonder, marvelous stories of what the birds, the bees, the dogs or the horses had told him.

Indeed, all dumb nature spoke to Joe with a voice easier understood than that of man's. As for flowers, he could soon coax the most stunted plant into growth and bloom.

Joe had one unalloyed blessing, a never-fail-

smoking a cigarette, and blowing the smoke from his nostrils. His pale, pinched face was twitching convulsively, his little shoulders were bent, and his whole appearance was that of an old man.-Christian Work.

Mrs. General Fremont.

Mrs. Jessie Benton Fremont, in her story of "The Guard," a body of young men who followed "The Pathfinder" into the Civil War and made a brilliant record for their courage and gallantry, tells a pathetic little story of a dumb beast who also was loyal and courageous. While the guard - a body of cavalry - was drilling one day near St. Louis, a little fox terrier followed one of the men, Herr Wisa, a Hungarian officer, going with him to camp. He could not be driven away.

The men all made a pet of him and named him the "Corporal;" but, though he was af-fable to them all, he made the Hungarian soldier his companion and friend, sleeping at his feet at night and following him by day.

When the guard made their memorable charge at Springfield, Mo., the "Corporal" charge at Springheid, Mo., the "Corporal" charged with them, keeping beside his master's horse throughout the battle. Herr Wisa was wounded, and fell apparently dead in a thicket. The corps swept past, his horse fled wild with terror, but the little "Corporal" nestled close beside him, licking his face and trying to rouse him

him. There the dog remained through the bitter cold night. When morning came, he ran to the distant road, and by his frantic barks and cries induced a passer-by to enter the thicket.

The man, seeing only a cold, stiff body, sup-posed the soldier to be dead and would have hurried on, but the "Corporal" furiously drove him back and would not be silenced until he saw his master move and speak, when he crouched, dumb and contented, at his feet.

Mistakes of Mothers.

They Worry Over Trifles and Overlook Real Dangers.

"A great many mothers are worried and anxious about the wrong things; they are an-noyed by earth stains which a little patience and water will take away," writes Mary C. Stetson in the *Ladies' Home Companion*. "If Jennie or Tom"comes in covered with mud, there is a great outcry, when really that should not be an unexpected event. I would n't give much for the energy of a child who could n't soil a dress; but - let me whisper it - what is soil a dress; but-let me whisper it - what is a real cause for anxiety is a little deceit, a little lie, a little moral contamination of any kind. Mothers should rejoice that there is a time when all impurities are outward and can be washed away with pure water, and pray that they may never see a time when all their tears will fail to purify a soul. Since girls, as a class, are not physically so strong as their brothers, they are shielded in childhood by greater care, and the habit grows. It has really come to be a tradition that girls should be taken care of, but boys can take care of themselves. The educated woman does not so much believe in traditions. She will study her children and their needs as though they were the first beautiful experiment on earth She will begin early and not turn away her boy when the new baby comes. When she is able, she will leave the infant, whose wants are only physical, and take her little boy up to bed, hear his little prayer, and sympathize a moment with his sorrows and joys. She will greatly desire that a feeling of dependence on her love and advice be kept alive, because she knows that if she sends her boy away from her when he is little, he will be beyond her call. when he is grown.

large enough to hold them. He was very glad that his little daughter and wile were members of the Ly-ceum. Heien Gala saog, after which Guardian Mrs. Brown made remarks; song by Geo. Mulford. All wore disappointed in not meeting Mrs. May 8. Pepper, who was unavoldably delayed, and arrived just as the last persons were leaying the Lyceum. Mrs. Kenyon will address the Lyceum next Sunday. Annuk F THOMPSON. 30 Sydney street, Boston, Mass., Station K.

Apagrams.

1. No more stars. 2. Got as a clue. 3. Mind his map. 4. I hire parsons. 5. Best in prayer. 6. To love ruin. 7. Neat leg. 8. Tim in a pet. 9. Into my arm. 10. Made moral. 11. Gold-en land. 12. Partial men. 13. Great helps. 14. There we sat.

Transpose the letters in order to find the newers. J. W. H. anawers.

Answer to Enigma in last BANNER-"The Old-Fashioned Girl."

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

Massachusetts.

EAST DEDHAM .- Miss N. Buckley writes: A few days ago I had the pleasure of attending one of Prof. Southwell's séances, of Mill Lane, East Dedham, Mass.

The phenomena were indeed marvelous. It was my first visit to him, and I was a perfect stranger, also a skeptic, not believing anything in the line of Spiritualism, but was surprised upon my arrival in his scance room to have him tell me my name, age and address; he also told me the contents of a letter I had in my pocket, which I proved to be true upon opening it. After arranging the sitters in a circle, a committee of gentlemen was appointed, who took him into another room, and searched him thor

oughly, also the cabinet, after which they took him in, and tied him fast to the chair, sealing the knots, so that it was impossible for the medium to move without us knowing. There was then placed in the cabinet a banjo and bell. The Committee had no more than

reached their seats when the banjo was seen flying around in space over the top of the cabinet. The light had been burning at full until now, then it was shaded so that we could just see the sitters in the circle.

After a few minutes the banjo was seen to come out of the cabinet, and float around over the heads of the sitters, playing lovely music. Then a voice from the cabinet called my name, and a spirit form advanced into the circle, asking for the light to be turned up a little, so we could all see his face. I recognized him to be my uncle. He returned to the cabinet, then came out again, bringing with him my father and mother, who had passed on twelve years before. They spoke to me, and gave me advice in regard to family matters. At this time one of the sitters looked into

the cabinet, and saw the medium and spirits at the same time, proving to us that it could not be the medium. The spirit of a little child was brought out

of the cabinet, and placed in its mother's lap. Seventeen spirits materialized, all recognized There were fifty descriptions of spirits present, giving names in full, and in a number of cases date of death.

urprised me. one also being near machinery, and said that within six weeks I was liable to be crushed by the steam cars. Within four weeks, only the strength of my arms saved me from being thrown under the wheels of a passenger train. The death of a dear friend, which she predicted would take place within two years, occurred in sixteen months. Many other things she told me came true, and it was not necessary to stretch the prophecy to reach the result. What seemed to me most wonderful was the following: Last spring an attack of la grippe left me suffering with nervous depression. I had occasion to write Emma F. Odiorne on business, and apologized for my writing, on ac-count of my condition. In answer she said that, by my remaining in a quiet condition for a half hour or more each day, she would endeavor to have her guides assist me. I com-plied with the directions, and had tangible evidence of their presence. I was very soon better, and can say that for twenty five years I have not been so free from depression or blues as I have been since the work began. To make this evidence stronger I would say that I never saw Emma F. Odiorne or her likeness, but in justice to her, and of my own free will, I write this.'



Most Ornamental Window or Garden Plant Known, and a Delicious Fruit.
Treated like a Tomato it grows and fruits freely in the garden during summer, or in pots both summer and winter. It bears continually numerous large, inhated busks, much the shupe of Chinese Lauterns, at first a beautiful green color, changing to a yellowish hue, then to brightest searlet, and as they hung suspended among, the foliage they present a most novel and beautiful sight. Antumn frosts do not injure it, and it is a showy garden plant until December. In each "Lautern" a fruit is borne, of large size and rich ruby color, which is nost doiteous for registry of or cooking and preserving. Branches of Lanterns et at and dried retain their rich and brilliant colors for years and make most charming vase ornaments. Grows 18 inches high; bears abundantly all the time in any soil or eilimaté. No other pot plant so beautiful as this. Having an enormous stock we offer strong plants for early fruiting. by hall, postpaid, guaranteed to arrive in good order, at 25 ots. each; 4 for 50 ots.; 10 for \$1.00.
A Great 60-Graden, for only 60 ets., postpaid (Worth \$2.00): 2 Chinese Lantern Plants, 8 Rud-beckin Golden Glow, 1 Everbearing Tree Strawberry, 1 Dwart Canna, 3 New Giant Glad, bias Childei, 3 Fancy Orchid Gladiolus, 1 Mannuoth Shannock Oxalis, 6 packets Flower see May Flowers and Gardening) – all for 60 cents.

to Flowers and Gardoning) - all for 60 cents. Our Great Catalogue OF FLOWER AND VECETABLE SEEDS, BULBS, PLANTS trated. Soveral colored plates. 149 pages. We send it Free to all who order or who expect to after getting it. See our new system of selling socies in packets of two sizes, at 5 and 10 cents.

Address JOHN LEWIS CHILDS, Floral Park, N.Y.

March Magazines.

with it. Mrs. Mary A. Gridley, Vice President, and Mrs. Teed, Secretary, also Mrs. Brockway from Pacific Coast, addressed the meeting. Arrangements have been made by the First

Spiritual Church for Anniversary exercises the 28th, 29th and 30th. The State Association and new Society at Leadville will recognize Anniversary in a series of meetings at that place, commencing March 31, conducted by Dr. Ewell."

Wisconsin.

MILWAUKEE .- Mrs. Mary E. Van Horn, Sec'y, writes: "Feb. 28 the Unity Spiritual Society of this city closed a very successful engagement of four months, the month of De-cember intervening, with Geo. H. Brooks of Wheaton, Ill. Through bis untiring energy and unselfish efforts the Society stands on a firm financial as well as spiritual basis. As a lecwas the organizer of the Society as it now stands, and consequently feels a deep interest

THE CENTURY for this month is styled an Inauguration Number," and contains several features relating to Washington. The opening article is by Mr. C. C. Buel and is entitled "Our Fellow Citizen of the White House." The paper is illustrated by numerous pictures Washington feature is "The Nation's Li-brary," by the librarian, Mr. Spofford, and Mr. William A. Coffin, the art critic, and is impres-sively illustrated by drawings and reproduc-tions of decorations in the library. ions of decorations in the library, these and other articles of interest and instruction by prominent writers make it up to the usual high order of this magazine. The Century Company, New York.

THE ARENA.—The current number is the initial issue under the new management and editorship. The number opens with the first of a series of important contributions on the development and reform of city government in the United States. The first article is by Hon. Josiah Quincy, Mayor of Boston. An excellent portrait of Mayor Quincy forms the frontispiece. There are many articles of interest AMHERST - F. C. writes: "Being puzzled by some business that I was interested in, and seeing the 'ad' of Emma F. Odiorne in the BANNER OF LIGHT that I found on a friend's table, I wrote to her, out of curiosity, to see if business-like and perfectly satisfactory. At surprised me. She also warned me about others of equal interest. The number ends with a short story, "An Olive Branch of the Civil War," by La Salle Corbell Pickett. The departments are well cared for. Arena Company, Pierce Building, Copley Square, Boston, Mass ST. NICHOLAS for this month is as usual up to date, and holds its own as a magazine for young and old. It has its usual number of serials, practical articles and dainty bits of verse, all from writers of note. Its illustrations and jingles are beyond compare. The Century Company, New York. RECEIVED. - Miscellaneous Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. H.; Ladies' Home Companion, Mast, Crowell & Kirkpatrick, publishers, Springfield, Ohio; The Ladies' Home Journal, The Curtis Publishing Company, Philadelphia, Pa.

ciation of Occult Science, since its organization, was held in First Spiritual Church, Denver, Sunday, Feb. 21. The President, Rev. G. C. B. Ewell, stated the aims of the Association, and reported formation of a Society at Lead-ville, with thirty members desiring to unite

ing source of delight, in a lovely little girl now three years old-a niece, whom he had nursed and tended in baby illness, and cared for at all times, and who was as absolute a little despot as ever possessed golden curls, sweet blue eyes and dimpled cheeks. These two were constant companions; he idolized her, and she preferred her Joe-as she called him-to any one in the family.

It was their daily habit, and Joe's greatest delight when the weather was pleasant, to take a morning walk. On this morning-destined to be one marked in deepest lines on all their memories-Joe and Gladys were strolling along hand in hand, she prattling in childish innocence, he listening in quiet happiness, when a pretty kitten attracted the child's attention as it ran across the street. With a childish impulse no sooner felt than obeyed, Gladys sprang away from Joe's loose grasp into the street, in fleet pursuit, directly in front of a fast moving car.

Without a second's hesitation Joe followed just in time to lift and throw the child from the track, but not to save himself from the swift-moving wheels, which crushed him in their ruthless power. Tenderly, with pallid, awe-stricken faces, men raised poor Joe, and carried him home. He lived but a few hours, and in all his conscious intervals called anxiously for Baby, and when assured of her safety sank back with a happy smile, not one word of regret or complaint. His one and only thought was for her, his darling, his happiness that he had saved her from harm.

And what a lesson for those consciencestricken ones who stood around him! How noble seemed poor foolish Joe! With his great agony swallowed up in unselfish joy, his love, pure and true, lighting up even the "valley of the shadow of death." Here was a lesson none there could ever forget, for Joe, who had missed the strength of brain and body of manhood, had found some way how to develop the purest attribute of humanity, unselfishness, and as he passed into that kingdom where the greatest and mightiest must become as a little child, all bowed in reverence before him as a hero. For "greater thing can no man do than give his life for another."

340 Warren street, Boston.

Cigarettes.

"Does cigarette smoking injure the lungs?" asked some one of a leading New York physician. For his answer the doctor lighted a cigarette, and, inhaling a mouthful of smoke, blew it through the corner of his handkerchief which he held tightly over his mouth. A dark brown stain was distinctly visible. "Just such a stain," said the doctor, "is left upon the stain," said the doctor, "is left upon the lungs." If you ever smoke another cigarette think of the stains you are making.

There is a disease called the cigarette eye, which is regarded as dangerous. A film comes over the eye, appearing and disappearing at in-tervals. And do you know that boys have been made blind by smoking cigarettes? How would you like to part with your sight, and never again behold the light of day or the faces of your friends?

Shall I give you two or three pictures? writer greatly interested in young people (Josiah Leeds) described a pitiful spectacle which he saw-a pale, wee begone boy, seemingly less than ten years old, standing at the entrance of an alley, without a hat, his dilapidated trousers very ragged at the knees, his

A Mother's Privilege.

If you allow your duties to run like a machine, you will soon break down in body and mind, with no chance to recuperate. It is the constant succession that wears your patience and

strength, especially if you have a large family. If you are pressed for funds, the closest economy is necessary and right; if not, a jacket or a shoe is of little value compared to your health and happiness. Every woman has tastes, wishes and preferences. She should require them to be respected. If you choose to omit a small duty for a pleasure which is more valuable to you, take the liberty to do so. You owe your family a bright face and a well-informed mind, as well as buttons and patches. Just as you accustom them in this respect will their demands be. So many mothers are draining their lives away in little steps and stitches.

If you have a distaste for any special work, there is some way out of it without neglecting or hurting anybody. Teach a servant to do it, or exchange with a friend who likes it. For several years one of my friends did plain sewing, while I did fancy work for her. Each set a price on her work, and kept an account of it, but no money was paid; we only balanced accounts occasionally. If you claim your privileges, they will be granted you, and vice versa.-Ladies' Home Journal.

The Boston Spiritual Lyceum.

Sunday afternoon, Feb. 28, this Lycoum held a very interesting session in Berkeley Hall. "What Effect has Alcoholic Intemperance upon Humanity and the Soul?" was the subject for the older groups.

Mrs. Dr. Alice L. Root was the first to respond, and spoke of the effect the excessive use of alcoholic stimulants had upon the spirit or soul in the body, and since these effects are upon the mind they must be carried over to that other life. Mr. J. R. Snow read a carefully prepared essay on the subject. Earl Keeler, Charlie Hatch, Harold Dutton, Edward W. Hatch, George S. Lang, Elmer B. Packard, Albert P. Blinn, and the Assistant Conductor Dr. Root, also spoke on the question. For the Fountain Groups there was a continuation

of the series of lessons; the leading question to day being "What are the Three Things to Avoid?" and the large number of answers given to each of the eleven questions showed that the lesson had been well

Following a very enthusiastically-executed Grand March, recitations were given by Addison Ormsbee, Beulah Crowell, Johnnie Ormsbee; plano solo, Mr. F. H. Watson; Miss Maud Beckwith recited very effectively "No Saloons Up There," and Mr. C. B. Packard made remarks. Subject for March 14, "The Development of Spirit-ualism, and its Demands Upon its Recipients."

The Children's Progressive Lyceum, No. 1,

X. Y. Z., Clerk.

Held a very interesting session in Red Men's Hall, Sunday, Feb. 28. Superintendent Soper asked the smaller groups for their answers to "Honesty," and it was surprising the number of answers she received was surprising the number of answers she received from each group. She told them a little story Illus-trating honesty, also read them a story. She talked to the younger groups relative to forming the "Band of Mercy," and a large number expressed their wish to be a member. Assistant Superintendent Yeaton read some fine ideas on "Inspiration." After the Grand March was executed the following little ones took nert. Residuen Ione Willings "Trusting Iove took part: Recitation, Iona Stillings, "Trusting Love of a Little Child"; song, Ruth Gililand; plano solo, Lillian Goldstein: song, Ruth Ghinand, bado solo, Harry Williams, "Our True Home"; piano solo, Grace Dorman; song, Ethel Brison; Mr. Pierce was called to speak, and expressed his pleasure at being present; plano solo. Helen Higgins.

Dr. Hale said he was glad to be with the Lyceum, and he felt it had everything to be proud of to note dated trousers very ragged at the knees, his hands in his pockets, shivering with cold, yet whiffing away at a cigarette. Dr. Hammond says: "I saw in Washington a wretched-looking child, scarcely five years old,

LOWELL .- "M." writes: "Though not a contributor to your valuable paper, there are a few things which have come under my notice in this our little city, which I think may be of

interest to your readers. That which I now particularly refer to is the mediumship of one quiet, unobtrusive little woman whom we have in our midst, who is doing a most beautiful work for the cause of Spiritualism. She is, I think, one of the most wonderful developing mediums the world has ever known.

I refer to Hattie Myrtle Chadwick, residing at 182 Merrimac street. I have attended her circles now for several weeks, and I must say I have been more than surprised at the work of development that is going on in that one little circle, every night bringing something new of great interest to the circle. Several new subjects have come under spiritual control of some kind.

Among those who are coming out most brilliantly are Mr. Charles Dane, who speaks beautifully under several different controls, and Miss Hattie Conner, who has given many fine tests. There are many others, some of them skeptics and unbelievers, that it has been my delight to see coming out of darkness into the beauteous regions of enlightenment and grasp ing the truth as it comes to us from those who have passed before us into the spirit-land, that land of brightness and of glorious liberty, but will not take your time by mentioning them further at present.

It is my delight to give this little testimonial to the brave little medium whose name is mentioned above, for through her have been opened up to my vision such realms of beauty as I never dared to hope for. Through her I see before me a life work of gladness and brightness, of peace, joy and everlasting usefulness, a work I shall be glad to bring before the world to show to that world the truths and beauties of spirit return. I may tell you about this sometime in the future if you allow me, but now I will only say, God prosper the cause.

CAMBRIDGE.-Clara Cutler writes: "I am a believer in the spiritual phenomena. Spiritualism is a science, and must be spiritually discerned. It came simply by growth as soon as we were able to comprehend it. My idea is that spirits in a higher sphere discovered a way through which, by means of spiritual electrici ty, they could act on and through matter, and thus they succeeded in making the raps; but the great discovery was when, by raps first, and afterwards in various ways, they succeed ed in communicating intelligently with mortals. The mission of Spiritualism is to convince us of the survival of our spirits after the death of our bodies. Its philosophy is, "'As you sow so shall you reap.

in its welfare.

Resolutions were read by our worthy President, Mrs. Flora S. Jackson, expressing the high regard in which he is held by the Society, and it was unanimously resolved that Mr. Brooks be reëngaged to serve us during the months of September and October, 1897, if he is at liberty so to do. A vote of thanks was given him at the close of the services for the very efficient work rendered, and the kindly spirit manifested during his stay with us.

The Unity Society commends Mr. Brooks to all lovers of truth and spirituality.

Mrs. Steelman Mitchell is to serve the Society during March and April.'

New York.

BROOKLYN.-W. F. Palmer, Sec'y, writes: The service at Fraternity Hall Sunday evening, Feb. 28, was of a decidedly beautiful and pleasant character.

It was the occasion of the birthday anniversary of Mrs. L. A. Olmstead, our medium. A large elegant basket of natural flowers was presented to her in behalf of the Fraternity Society, the Sunday School and a large number of personal friends. President Barber made the presentation address, which was beautiful-ly illustrative of Mrs. Olmstead, her home-life and her life work. Mrs. Olmstead was deeply touched, and after her natural surprise, elo quently responded.

The audience followed the presentation with the hymn, 'Blest be the Tie that Binds.' Mr. W. H. Young sang a solo, entitled 'Calvary. Then followed the usual tests and spirit-mes

Our Sunday-School is growing, and arrangements are already under way for our Enter-tainment of the 29th March."

The National Armenian Relief Committee.

To the Editor of the Banner of Light:

Through the efforts of Rev. W. H. McDougal,

of Claremont, and Chas. J. Service, President of Southern California Christian Endeavor Union, of Riverside, Cal., the National Ar-menian Relief Committee last week received a carload of oranges which were donated by the fruit growers of Southern California to the Orphan Fund.

Through the kindness of Brown & Seccomb. auctioneers, the car was advertised and sold at auction free of cost to the committee. David A. King, truckman, also favored the cause. Messrs. P. Ruhlman & Co., the Washington

street fruit dealers, who have kindly attended to the disposition of the oranges free of commission, have sent to Brown Bros. & Co., treasurers, \$923.99, the proceeds of the sale, and state that they may have \$124.00 more to add to this amount. The fruit sold at a high figure, on ac-count of the object for which it was contrib-

uted, there being much spirited bidding. The Young People' Societies throughout the United States and Canada purpose supporting an Orphanage at Harpoot, Turkey, to care for the orphans left in that center as a result of the Armenian massacres, and this gift of \$1,000 will be the first error to be another to the fund be the first amount to be credited to the fund. There are more widows and orphans needing aid in Harpoot province than in any other part of Turkey, and a generous response to the call for funds is hoped for.

Much interesting information regarding the work and needs there and in other centers can be obtained by writing to Rev. F. D. Greene, General Secretary, 118 Bible House, New York City. All funds intended for the work should be sent to Brown Bros. & Co., Treasurers, 59 Wall street, New York City.

SPENCER TRASK, Chairman Executive Committee. FREDK. D. GREENE, Gen. Sec'y.

Young Men, Quit Tobacco

so shall you reap."" Colorado. DENVER. -- Sara L. Hard, Seo'y, writes: "The first meeting of the Colorado State Asso-"The first meeting of the Colorado State Asso-

Don't be Hopeless and Discouraged.

You need not be discouraged and lose hope just be-ause local doctors have failed to cure you. It is only cause local doctors have failed to cure you. It is only the specialist in such complaints who can cure you. Dr. Greene, 34 Temple Place, Boston, Mass., the most noted and successful physician in curing disease, can be consulted by letter free. His experience is enormous, he has cured many cases like yours through letter correspondence. He can cure you. Write to him without delay. Remember it costs you nothing to get his opinion and advice in regard to your case.

Passed to Spirit-Life.

From Brooklyn, N. Y., Friday, Feb. 26, 1897, after a tedious illness, which she bore with great patience, MRS. MATTIE A. TOWERS.

She was comforted with the knowledge that after death the spirit takes its flight from the body and enters into that life which is of all life-centre.

The spirit curve its might from the body and enters into that life which is of all life-centre. The funeral exercises took place from her late residence on Sunday afternoon, Feb. 28. Members of the Woman's Progressive Union attended in a body. Bev. J. C. F. Grum-bine had charge of the funeral exercises. Mrs. Link and Miss Latham sang most beautifully. Prof. Spiegel rendered an exquisite alther solo, "Say *Au Revoir*, but not Good By," which was a favorite song of Mrs. Towers. Mr. Grumbline pronounced the benediction, after which, by request of the deceased, the mortal remains were cremated. Memory still and always will linger with our dear sister, who was in the fullest sense of the word a true and good woman. Lisaberth F. KURTH.

From her residence, 42 Fairmount street, Cambridge, Mass., March I, MRS. SUE B. FALES, one of our best known inspirational, business and test mediums, aged 62 years.

Inspirational, ousiness and test mentums, aged 52 years. She was confined to her bed for seven months, and was a great sufferer. She was one of the regular campers at Lake Pleasant for twenty years, and had a wide correspondence both in Europe and America. Soveral of her books, trans-lated from mystical writings, have been published, and she left a large amount of unpublished matter. Mrs. Willis presided at the funeral, and music was fur-nished by Mrs. Anna Hall, and Amanda Bailey of Salem. Interment at Mt. Auburn, Wednesday, March 3. MISS ADA M. CAME.

From her home in Waltham, Mass., March 2, after a brief iliness, MRS. MARIA (Haynes) JOHNSON, widow of the ate E. C. Johnson, aged 79 years and 8 months.

At therough Spiritualist, she firmly believed in the beauti-ful reality of immortal life, and never faltered in defending her faith. A stanch friend, fearless in advocating the right and de-nouncing the wrong, keeping abreast of the times in all progressive reforms. Ever thoughtful of the happiness and well-being of others, she was highly esteemed in the community in which she lived. Her genial presence will be greatly missed by a large cir-cle of friends at Lake Pleasant, which has been her summer home for many years. M.H.P.

M. H. P. home for many years,

[Obituary Notices not over twenty links in length are pub-lished gravitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

MONEY FOR INVALIDS.

MONEY FOR INVALIDS. Mr. Editor:--I feelit my duty to inform othersof my success. Was an invalid many years, but cured myself with thos's Vapor Bath Cabinet. It b. n took an agency. First day I sold 4 at a profit of \$0, in four weeks 72, profit 8180. Brery body, sick or well buys. They furnish Tutkish or Medicated Vapor Baths right at home, renovate the system. beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuralgia, Ma-laria, Catarrh and all Blood, Nerre and Kidney Dis-cases. Aurone cando as I have, by writing E. World Mfg. Co., Columbus, O. Why be sick or poor with such ohances open ? AN INVALID.

THE CHILD PHYSICALLY AND MEN-TALLY Advice of a Mother according to the Teach-ing and Experience of Hygienic Science. Guide for Moth-ers and Educators. By BER IHA MEYER, author of "From the Cradie to the School" and other works. Trans-lated by FRIEDERIKE SALOKON. Revised by A. B. AL-DEIOH. Paper, 12mo, pp. 155; price 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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BANNER LIGHT. OF

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

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in quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-conal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utter-

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

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



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TWO DOLLARS PER YEAR.

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We trust that Spiritualists everywhere wil coöperate 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.

Religion, Harmony, Happiness.

itself, is only harmony. That alone is supreme

Out West.

From Chicago comes a well written sheet by Mary E. Sellon, M. D., People's Institute, telling of her persecution by the New York State Board of Health, years ago, and of being threatened by a like board in Illinois, with an outline of her medical cureer for seventeen years. She claims to have a diploma from the Illinois Health University and Independent Medical College, a legal institution.

We are not her advocate or an advocate of this medical college, but state these facts for the better understanding of her position.

She says: "I have the right, before my maker, all man-made institutions to the contrary, to follow the profession of my choice, and I shall do so.... I deny the right of the lllinois State Board of Health to prevent me, and others endowed with like gifts of healing power, to serve the sick, from serving them." One woman challenges the State Board, knowing that her challenge means a combat in court to the bitter end with a body backed by the majority of the physicians carrying sheepskins in Illinois. With slight changes

Shakspeare's words will apply: " Thrice is she armed who hath her quarrel just, And he but weak, though cased in triple steel, Whose conscience by injustice is corrupted."

The officials of the board have had some hard knocks already, and are probably more troub led than this one brave woman.

In Michigan medical legislation is again asked from the people's representatives in the State House at Lansing; asked by the doctors always, not one of the people ever petitioning for it. The four schools of medicine included in their proposed bill are at odds among themselves, and the faith cure, Christian Science, magnetic and clairvoyant healers, etc., all left out, are hammering at the four grades of "regulars" which the bill endorses. The Spiritualists have had a fair hearing, and so far there are ruts and stumps in the rough old regular turnpike.

Fletcher on Spiritisme.

The new drama of Sardou, called "Spiritisme," is described by John William Fletcher as "an erotic drama of the most highly flavored sort, hinging upon some of the minor occult manifestations familiar to Spiritualists for many years, and in a measure long discarded." The first point of interest, says Mr. Fletcher, is the scance in the first act. The public will not get rid of the idea that the séance is anything but a fake. There was no announcement of what the philosophy of Spiritualism is, no character study of the subject, only a little phenomena dovetailed on to a very stupid house-party. He wants to know what bearing it has upon Spiritualism; none to his mind, unless taken with the greater thought it is sup-

posed to represent. A rap on the table is of no comfort or value, but when it is recognized as the effort of a disembodied spirit to demonstrate continued life, it is quite another thing. The play, he says, will set many people to thinking, because it has the indorsement of Sardou, who announces himself to be both a medium and a Spiritualist, and because the arguments offered against it on the stage are the same that are recited everywhere. Mr. Fletcher doubts very much The object of life, like the problem of life whether it will ever be possible to mix Spiritualism with the story of such a character suc-

had five years in which to demonstrate its not so sure of this they would be unhappy inworth, During that time it has been absolute | deed. The secular press is going to do their ly under the imperious control of two persons. It has been a hobby of the Indian Rights' As sociation for years.

The argument in support of it was that appointments would be non-partisan, that worthy than the death of the faithful spiritualistic employees would have more permanent tenure, journals, since the secular ones are going to and that a merit system of both appointment | take their place? Is that something to excite and promotion would prevail. It is answered to these promises that it has proved to be a in it? If doing that feathered their nests, they great hindrauce amounting to almost a calam- only show what kind of birds they are by ity to the work done for the Indians at Carlisle, in no sense a help, and that none of its promises have been fulfilled. The most hurtful feature of it is its monarchical trend. There has never in the country's history been more absolute power of appointment and removal, selection and promotion, placed in the hands of one man than has been placed in the hands of the Superintendent of Indian Schools.

The Senate Arbitration Muddle.

The great International Arbitration Convention, which met at Washington last April, had three hundred delegates from forty States -eminent men from all sections and sects and parties. Its acts were endorsed by hundreds of correspondents-judges, jurists, clergy, and men eminent in practical business affairs and in wise philanthropies.

The Convention selected a Committee to give possibly needed advice and suggestion in future-men eminently wise. These men carefully examined the Arbitration Treaty with Great Britain now before the United States Senate, and pronounced it safe and fair.

The Senate may fitly use care, and take fit time for reasonable discussion, but such petty narrowness as their last move on this matter shows is pitiful indeed. Their Foreign Relations Committee, on Feb. 15, adopted a resolve that all arbitration must first be ratified by the Senate. The President could not arrange to arbitrate a fifty dollar claim without a twothirds Senate vote!

This makes the Treaty a superfluous folly. After this what further folly may we not expect?

The Senate has a golden opportunity to uplift the standard of the world's thought to make peace between nations feasible, and bloody war no longer inevitable, to be in up to the best thought of our day, to rise to the inspiration of a great idea. How long will they fling this all away to putter after the selfish fashion of this last move?

The Anglo-American Arbitration Treaty must go over to the next Congress. Let the people's demand for its early ratification be heard and heeded. Thus shall our good land lead the nations, one after another, into a path the end of which shall be peace on earth. Let the press, the pulpit and the free plat-

form speak out.

The Bradley-Martin Ball.

Last month a few fashionable women in New York-women capable, let us hope, of better things-planned a great Ball and a sumptuous supper at the Waldorf in New York, said to have cost over \$200,000. To them and their "set" a great pleasure" party, or having an outward show as such. If Satan could come bleeding by the lancet was not in use at presthis utmost craft could not contrive a better be irritated by matter extraneous to it, and | plan to intensify the blind and evil cry of "the masses against the classes," and to make lawless tyranny serve blind folly. The leading New York journals tell of threatening letters, sent by scores to New York society ladies. To Mrs. Martin a score came from unknown persons, threatening explosions in dining and dancing-rooms. As a shining mark the last-named fine lady dared not leave her religion, to put the "new wine" of modern home for days without a guard of detectives. At the Waldorf were over one hundred police men and secret detectives to guard life as well as property. From ten to twelve at night the approaching streets were closed by ropes, policemen in large force stopping passengers in sight of their homes, and compelling them to go around several squares to reach their own "By what law," asked a gentleman, "do you shut me from my house?" "We make the law," was the policeman's answer. This was not in St. Petersburgh, but in New York! Liberty, equality and fraternity have a struggle for life in such an atmosphere. Gilded selfishness is like the fabled apple of Sodom-fair to the eye, but bitter to the taste; bad and perilous.

Hard Times for "Doctors' Laws" Civil agrice in the Indian School service has alletic papers are to disappear. If they were work in that happy future, and there will no longer beany need of them. They are, of course, delighted with the thought. But why are they so pleased over it, if nothing more is to happen to rejoicing, if there is no malignant jealousy making baste to foul them.

A Statue of Brigham Young in the National Capitol.

All things come round in time. Sometimes, it is said, in another way, that all things come to those who wait. The Utah legislature purposes to send a statue of Brigham Young as its contribution to the group of statues placed by the several States of the Union in the Capitol at Washington. Thereat there is a ripple of critical revolt.

It does appear indiscreet at first sight, in view of the existing prejudices against the prominent feature of his religion. But in the larger and more enduring sense it is quite another thing, and a consideration of only incidental consequence. For what was Utah with its wonderful Salt Lake City before Brigham Young applied his matchless energies and his great conception to its settlement and development. It is this that the proposed image is intended to commemorate.

We do not think that his statue in the Capitol would represent polygamy. Whether it was intended as a national insult is no matter. By receiving it the nation by no means adopts what it may by a certain interpretation be made to represent. Would it not rather cause the entire heresy, in a social and religious aspect, to be helped into merited oblivion sooner than by raising an issue over it and thereby creating a body of supporters?

Pueumonia and Blood-Letting.

Dr. Edward Wells, of Philadelphia, having said if he had pneumonia he would let it run its course rather than trust to any physician in Philadelphia under fifty years of age, was replied to by Dr. Hiram Corson, one of the oldest practicing physicians in Philadelphia, in a sharp attack in Medical and Surgical Reports. He would revive blood letting. He says, 'bleeding," if again resorted to, would not only not increase the number of deaths from pneumonia, but would be the means of saving hundreds of lives.

For sixty-two years, he says, he has been a witness to the practice of those who resorted freely to the use of the lancet. They did not stand by the bedside of patients threatened with suffocation, and depend upon a few drops of some arterial sedative; but gave them instant relief by unloading the lungs and allowing the atmospheric air to enter the cells. Dr. Corson exclaims against the prevalent method of treating pneumonia, and charges Dr. Wells with boldly denouncing a practice of which he is utterly ignorant. An interview by a newspaper reporter disclosed the fact that the leading physicians of Philadelphia agreed that

MARCH 18, 1897.

W. J. Colville's Closing Lectures In Boston and Vicinity proved extremely suc-

cessful.

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In addition to many lectures in the city proper, W. J. Colville spoke in Canton March 2 Stoughton, March 3, Brockton, March 4, and Haverhill, March 5, in all of which places great interest was manifested, and many questions propounded by earnest students of Spiritual

Science and Philosophy. On Saturday, March 6, W. J. Colville took leave (for the present) of many Boston friends at the rooms of Faith and Hope Association, 45 St. Botolph street. At the close of the afternoon exercises a very handsome picture was presented to the speaker, which is to assume a place of honor in the lecture room of the new School of Paythology, 497 Franklin Avenue, Brooklyn, which will be formally opened Tues-day, March 16, at 3 P. M., when W. J. Colville will outline the projected work, and deliver the inaugural oration.

Lectures will be given also Thursday and Saturday, March 18 and 20, at 3 and 8 P. M.

The Library has received many donations of valuable books, and great interest is being manifested in the undertaking.

During the past week W. J. Colville has been

lecturing in Hartford, Ct. On Sunday next, March 14, he will again lec-ture in Philadelphia, in Warner Hall, Broad and Wallace streets. Subject at 3 P. M., "The Evolutionary Climb of Man"; 7:45 P. M., "The Sign of the Prophet Jonah; a Spiritual Expla-uation of a Needlessly Vexed Problem." Class in Spiritual Science at 534 North 10th

street, Monday, March 15, 2:30 and 8 P. M. All communications for W. J. Colville should

be addressed to 497 Franklin Avenue, Brooklyn. In addition to engagements in that city, W. J. Colville has agreed to speak in New York on Wednesdays and Fridays, Union Square Hall, (8 Union Square) 3 P. M., White Cross Hall, 52 West 14th street, 8 P. M.

Old and New Psychology.

W. J. Colville is now busily engaged in preparing for speedy publication a very important and intensely interesting series of twentyfour essays, grouped under the above title, the substance of these papers being the essence of many lectures recently delivered in different cities of America, for which there has been, and still is, a loud and continuous call. The volume will extend to about four hundred pages, and will be clearly printed on good paper, and substantially bound in cloth. The price will be one dollar per copy, but for the next six weeks, i. e., until May 1, 1897, the offer is made to send the book, immediately it has issued from the press, to any one who sends seventyfive cents with full name and post office address to BANNER OF LIGHT.

The following is a partial list of the special topics treated:

What is Psychology? Relations of Psychology and Physiology.

Views of Plato, Aristotle and Swedenborg. Have we Two Minds? Subjective and Objective Consciousness. Telepathy and Thought Transference. Moral and Educational Uses of Psychology. Hypnotism and Ideal Suggestion. Concentration of Thought-How Developed. The Strongest Proofs of Immortality. Dreams and Visions.

Seership or Prophecy. Normal and Super-normal Mediumship.

Will. Intellect.

- Emotion.
- Imagination.

Instinct. Intuition.

And many other topics of equal interest. Full syllabus later.)

J. Clegg Wright.

Mr. Wright, filling an engagement in New, York City this month, has kindly consented out from the theologic fog in which he dwells, ent, but that cupping was a good thing and to come over to the celebration of the Veteran Spiritualists' Union, Wednesday, March 31, and will deliver the principal address for the afternoon. This will be his only appearance in Boston this season.

peace, the peace that passeth all understanding. While we are looking all around for happiness, here it is, and here only. It is sought in work, in the devious paths of pleasure, in the excitement of competition and the craze for wealth, in the pursuit of ambitious aims, in social dissipations, in travel, in seclusion, in selfish and sensuous gratifications; but it fails to be got from them all. The kingdom is all the while within.

No external accumulations, no ambitious acquirements, no ostentatious achievements, nothing sought or known contains the prize of universal desire. It is no puzzle merely, difficult of mastery, nor is it illusory and out of final reach. Oftentimes the prisoner himself has it, when his jailer is still on the search for it. The poor man may be its happy owner, while his millionaire neighbor is racked with torturing thoughts for lack of what he continues to believe money can buy. Stoicism does not contain the secret, nor does epicureanism either. Defiance will no more open the door for it to come in than will indulgence, or indifference.

Happiness comes only of harmony-is harmony. Religion is nothing more, making us to be as it does, one with God. Harmony is the one secret and mystery, the all in all. The one need for us is to put ourselves in right relations with the things to which we are related, to thus build up a spiritual character to bring about an inward oneness with God; and this can be done through pure aspiration and spiritual growth. Religion is not creed, ritual and profession; it is an inner unfoldment, a normal human unfoldment, an intermingling of the human currents with the divine.

It is a becoming more and more conscious of the divine indwelling, in place of building "externally. At first there is constant involution of primal energy from the great fount of en ergy, as the acorn compacts the possibilities ofthe oak, and then during our little lives a process of evolution that consciously makes us more and more one with God. As we come from Divinity, so is it our destiny to return to the divine. Our common humanity is perfected only as it is brought into increasingly constant harmony with the divine. Our finite love must flow more and more fully into the infinite love. Love is the one and only law, and all things possible to be known or conceived are contained in that.

God's image is in man from the beginning of his days, and God is Love, and Love is harmony. And in harmony consists all the religion the world knows anything of. The natural evolution of humanity is from below; but the new birth of man, his regeneration, is from above. One is the process of development on the lower plane, as in the animal part only; the other is that of aspiration, of lifting up, and in this we are to coöperate. In the evolution of the animal, or lower nature, there is no effort; in the spiritual it is voluntary, in which we are lifted up with the help of our own cooperation.

"And if I be lifted up," said Christ. "I will draw all men unto me "; meaning, that as they aspired, so would they succeed, and thus only. .This is harmony, then, to coöperate in our own spirits with the Divine Spirit within us; and this is happiness, and the whole of happiness. When we are engaged in this, as we should be continually, events and circumstances have is always turning, and all is one at last.

cessfully. Those who know the subject will those who do not will find food for amusement, [since they will believe every one who does either insane or idiotic.

No Old-Fashioned Revivals.

Great efforts are being made, in Boston and elsewhere, to stir up old fashioned revivals of spiritual thought into the "old bottles" of wrath. It is hard work, but the case of old theology is desperate and its power is still strong.

Here are extracts from "A message from God unto thee," little printed slips handed out by solemn colporteurs on the streets: "The soul that sinneth shall die." "If you are not | doors. born again the wrath of God abideth in you." "The wages of sin end in eternal separation from God's favor and love." "Jesus came to shed His precious blood for such as you."

The same idea that Dante, in his Inferno, saw carved over the stony entrance to hell in the Dark Ages, "Who enters here leaves hope behind;" the same old bloody atonement. It is an outworn gospel, or rather a devil-spell.

"Work out your own salvation." Reach up to nobler daily life, and the spirits of the "just made perfect," of your own beloved and arisen kindred, will help you, and "God is love" will be a message of light and life.

We want no more old-style revivals of theology, born in fear and kept up in wrath.

Europe in a Tremor.

All Europe is trembling. In a quarter of a century she has not had such a scare. Every power dreads to contemplate the prospect. Each one fears it will be dragged into the great conflict. English Liberals are asking how England can be forced into war if she does not want it, and seeks no aggrandizement. The friends of Greece in Europe refuse to be involved in war with a mere slice of Turkey as the prize. King George of Greece refused to the last to accept the ultimatum. He would declare war against Turkey first.

A movement of Turkish troops down to the Greek frontier is taking place. The Porte has succeeded in raising money somewhere and somehow. The whole continent is trembling in fear of a disaster which can only be invoked by its own voluntary act. As a foreign correspondent writes, the powers of Europe are shrieking their denunciations of Greece because she is going to throw into the arena a golden apple which they cannot refrain from fighting, tooth and nail, to possess themselves of. That is precisely what is happening. If Greece, driven to it by the powers, declares war against Turkey, they must all join in a scramble for the Ottoman prize, and Greece will, forsooth, be to blame because they are unable to restrain themselves.

The Civil Service Reform Business.

Gen. Grant said there was a good deal of cant about civil service reform, which throws doubt on the sincerity of the government. Its advocates give the impression that most executive appointments are made out of the penitentiary. Of course no reform can be sound that is sustained only. by wild declarations. Then control of us. Fortune does not elate, and many of those who talk civil service reform in is certainly coming to an end, meaning the They celebrate only in conjunction with the misfortune does not depress. The wheel of life | public are the most persistent seekers after | world they have no furthur use for. Their great | Boston Spiritual Temple, at Odd Fellows Hall, offices for their friends. It is too much so.

May all Bradley-Martin "functions" end, and the rich learn to use their wealth wisely.

The Three Strands to the Rope of Our Safety.

Love, service and self-sacrifice, says Dr. Ly man Abbott, are the solvents of all the problems which now confront society. He asserts that Jesus Christ came into the world not merely and mainly to prepare us - or better, to show us how to prepare ourselves-for anlive in this world. He laid the emphasis on human duty and human life.

The church, he says, has treated religion too much as if it were a medicine, and too little as all fairly and truly, but Spiritualists are not if it were a spirit to guide us in our life here. The principle which is to be our guide, according to Jesus, is the principle of love wrought out in service through self-sacrifice.

Putting these three together, we shall get the heart and conscience of Christianity - love, service, self-sacrifice. Our difficulties can never be reached for solution without these three. In the case of crime, instead of administering work of redemption toward those who needed it. We are proposing plans for securing peace and order, while we continue 'to be selfish, grasping, greedy and avaricious.

Fouling their Nest.

A supremely, if not superbly, complacent style of expression breaks out over the face of a perfectly self-satisfied individual now and then, who trumpets forth his conceited prophconspicuously on the corner of the public street and freely gives out that the life of the excluthat evolution is sure to finish them. Such persons manage in sundry ways, and at sundry times, to roll upsufficiency of what is called the | tural Hall, under the auspices of the Union. needful, and then, after sailing under the spiritualistic banner off and on, climb a platform of their own erection and announce that the world consolation is that all the exclusively spiritu- Sunday, March 28."

was coming into general practice. 🧤

Prisons and Asylums.

It is deemed essential, in regard to the insane. to classify them in treating them. The cottage asylum plan is gaining in favor. Large cottages in extensive grounds are preferred. Many of Albro will renew his sittings, giving a few the insane are benefited by cultivating the hours each week, free, to inquirers, at his latter. Every patient whose state will at all allow of it should be provided daily with nearly continuous occupation, to be adapted to each individual case as far as possible. The confinement of those not really insane is a subject of animadversion.

Houses for the special treatment of nervous diseases are advocated, and it is insisted that they should in no way be connected with an insane hospital. It is urged that they should form a convalescents' home, and be kept sepa. rate from the other patients in all cases. Mental diseases are not to be classed with those of the liver and bowels, but are to be dealt with in a different manner. In the matter of crime, the penalty should never be for revenge, but for remedy. Every State should revise its penal system. The plan of surveillance by a State agent, instead of confinement, is capable of being extended to all cases of first conviction. It would relieve many institutions of their inmates. Additional provisions are needed to prevent vagrancy, which is growing to be a great evil.

On our first page in the BANNER, Jan. 30, is a sermon by Mr. Savage preached in his "Messiah Pulpit" in New York on "Present Religious Conditions." It goes without saying that it was valuable, yet one omission was singular. other world, but primarily to teach us how to He speaks of "questions that are in the air' and of different beliefs among different classes in our day, the "old" and the "liberal Orthodox," the agnostics, and others, aiming to treat named.

> Is not their central idea of spirit-return and Is not their central idea of spirit-return and exercises that have been hold by the second real presence a "question in the air" more than know that they always have the best. J. B. HATCH, JR., Chairman, almost any other of its kind? Within a mile of his large and beautiful church do not the Spiritualists meet every Sunday in numbers equal to his large congregation?

His closing sentence speaks finely of death: 'I do not believe in death, friends: for death retributive justice our business is to do the is nothing more than going to sleep at night to wake again in the morning; I am not afraid of it any longer." This he gives as his personal opinion. Why not speak of the large class of people, in New York and elsewhere, who share it?

> In some future discourse he may do this. We wait and watch for his coming utterance.

107 A communication from George Sanborn Lang, President of Boston Spiritual Lyceum, reads as follows: "In the last issue of your ecy that after him the flood is to come. We valuable paper there appeared within the nohave such an one in our eye now, who stands | tice issued over the signatures of Messrs. Edwards and Smith, Committee of the Veteran Spiritualists' Union, a statement that the Bossively spiritualistic papers is short now, and ton Spiritual Lyceum, with several societies also mentioned, had been invited to participate in the Anniversary exercises at Horticul-

The Boston Spiritual Lyceum has received no invitation to participate in any way in the aforesaid celebration, nor will they do so.

53 On account of the continual demand for consultation in regard to mediumship, Mr. home, No. 55 Rutland street, as per advertisement on page seven.

Report from J. A. Robinson of "The Advance Conference" meeting, Brooklyn, N. Y., came too late for this issue, and will be printed next week.

Report from I. R. Sanford, Spiritual Temple Society, Adelphi Hall, New York, for want of space will be printed in next issue.

10 Communication from Mrs. Loé F. Prior from New Orleans received, but must be carried over to next issue.

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. Mo-ses Hull, J. H. Lewis, Pres. B. S. T., Hon. H. D. Barrett, Pres. N. S. A., J. B. Hatch, Sr. (on Lyceums), the Wallenthin Sisters (Swedish singers), Miss Maud Beckwith, Master Willie Sheldon, E. W. Hatch (elocutionists), Fred. H. Watson (niaplic) (1) W Hatch (righinist). Little Watson (pianist), C. W. Hatch (violinist), Little Maud Armstrong (reciter). Prof. George E. Schaller (pianist), Prof. A. D. Coule (cornetist), Little Eddie (vocalist), Miss L. Alberta Felton (mandolin), Mrs. Florence Rich White (test medium), and many others to be mentioned later.

The committee are negotiating with a firstclass 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

SIMEON SNOW, CARRIE L. HATCH,

J. H. LEWIS, Committee of Arrangements.

The First Spiritualist Ladies' Aid Society

Will celebrate the Forty-Ninth Anniversary of Modern Spiritualism, Friday, March 26, at 241 Tremont street, all day and evening. Dinner served at 12:30; supper at 6 p. M. in the same building.

The following list of talent have promised to be with us: Speakers, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Mrs. Waterhouse, Mrs. Kate R. Stiles, Mrs. Mattie E. Hull, Mr. Moses Hull, Mr. J. B. Hatch, Sr. tie E. Hull, Mr. Moses Hull, Mr. J. B. Hatch, Sr. Test mediums, Mrs. Lizzie Shackley, Mrs. E. I. Webster, Mrs. Hattie C. Mason, Mrs. M. A. Chandler, Mrs. Annie E. Cunningham. Elo-cutionists, Mrs. M. A. Brown, Mrs. Weston, Miss Maude Beckwith, Miss Victoria Moore, Master Willie Sheldon, Edward N. Hatch. Miss Etta Willis. Music, Miss Amanda Bailey, Mr. George Cleveland Mrs. Kya. Caswell Master George Cleveland, Mrs. Eva Caswell, Master Charlie Hatch.

Come and have a good time. CARRIE L. HATCH, Sec'y. N. B.-The Ladies' Aid Society has not been invited to take part in other Anniversary exercises, and, contrary to notice in BANNER of March 6, will only celebrate at 241 Tremont street, Friday, March 26. MATTIE E. ALLBE, President.

CARRIE L. HATCH, Sec'y.

Where is M. J. Savage?

LIGHT. BANNER OF



VETERAN SPIRITUALISTS' HOME, WAVERLEY, MASS.

by

Veteran Spiritualists' Union.

MARCH 18, 1897.

GRAND UNION

ANNIVERSARY CELEBRATION

IN HORTICULTURAL HALL,

MARCH 81, 1897.

10:30, 2:30, 7:30, sharp.

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

Boston Spiritual Temple, Boston;

Ladies' Aid Society, Boston; Children's Progressive Lyceum No. 1, Boston; America Hall Meeting, Eben Cobb, Chairman; Hiawatha Hall'Meeting, E. H. Tuttle, Conduc-

Commercial Hall Meeting, Mrs. Adaline Wilkinson, President; Elysian Hall Meeting, Mrs. A. R. Gilliland,

Conductor ; Appleton Hall Meeting, Miss Minnie Soule, Pas-

tor; Ladies' Spiritual Industrial Society, Cambridge-port, Mrs. M. M. Nichols, President; Lynn Spiritual Association, J. M. Kelty, Pres-

The First Spiritual Society, Salem, William A.

Peterson, President; Waltham Society, Waltham, Mrs. M. L. Sawyer, President;

The Massachusetts State Asso-

ciation of Spiritualists

Will celebrate the Forty-Ninth Anniversary of

Modern Spiritualism in Berkeley Hall, Boston,

Monday, March 29, 1897, holding three ses

sions, morning, afternoon and evening. Ad-

The following speakers, mediums and musi-

mission free to each session.

Fitchburg Society, Dr. C. L. Fox, President; Cambridge Spiritual Society, Cambridge, M. A.

Camoriage Spiritual Society, Camoriage, 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:

Worcester; The First Spiritualist Society, Malden; The People's Progressive Spiritual Association, Brockton

The First Spiritual Society, Lawrence.

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, Waver-

ley. 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 Sulli-

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

Admission morning and afternoon, 10 cents evening 25 cents; reserved seats 50 cents. The proceeds will go for the Home fund. F. D. EDWARDS, { Committee. N. P. SMITH,

Anniversary at Rochester, N. Y.

The Forty-Ninth Anniversary celebration at Rochester has been arranged for on a larger scale than ever before. The large and elegant Fitzhugh Hall, seating two thousand persons, has been engaged. There is where Modern Spiritualism originated, and the State of New York, and all the National Spiritual ists, should take an interest this year in order to make proper arrangements for the Semi-Centennial Jubilee. The Rochester friends are striving to do all they can to arouse a home interest. The following excellent talent have been engaged for the celebration this year, on cians are expected to take part: Dr. G. A. Fuller, Hon. H. D. Barrett, Mrs. Carrie F. Loring, Mrs. Nettie Holt Harding, Mr. Joseph Loring, Mrs. Nettie Holt Harding, Mr. Joseph D. Stiles, J. B. Hatch, Sr., Sarah A. Byrnes, J. M. Kelty, Mrs. J. M. Kelty, 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, Dr. J. R. Root, A. E. Tisdale, Louis Bennett. 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, March 28, 29 and 30: Mrs. Zaida Brown Kates, Mrs. Dr. S. Augusta Armstrong, Mrs. M. E. Williams, Lyman C. Howe, Rabbi S. Weil, G. W. Kates and R. D. Jones-a pioneer of the first investigation of the raps. Dr. W. B. Mills, Mrs. A Atheorem and Mrs. Kotes will be the Mrs. A. Atheson, and Mrs. Kates will be the test mediums.

All friends of the Cause will find the meet-ings of special interest. The new Osborn House offers special rates. An excursion to Hydesville will be made on March 31, if the weather permits. К.

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 Su-

RHODE ISLAND.

PROVIDENCE .- F. A. Parmelee writes: Mrs. Russegue, former speaker of the Providence Spiritualist Association, has made a change from Columbia Hall, to preside over a new soclety known by the name of the Church of the Spirit, meetings to be held in Champlin Hall, located on Weybosset street, opposite the Round Top Church, morning at 10:45, evening 7:30; the subject of the lecture of morning, The Bible, subject of the evening, What are Reforms, and What is the Fate of Reforms? The audiences drawn to listen to the noble and gifted speaker gave her their closest attention from beginning to end.

Those who have these meetings in charge feel that the public will help them in their undertaking by their attendance from Sunday to Sunday, building up a society that they may be proud of.

PROVIDENCE.-Joseph Coopér, Sec'y, writes: The Providence Spiritualistic Association held its meetings in Columbia Hall on Sunday. March 7th, at 2:30 and 7:30 P. M. Speaker and test medium Mr. Oscar Edgerley, of Newbury-port. Subject in the afternoon "Spiritualism as I see it." Evening, "Heresy and "Here-

tics." The subjects were handled in a masterly manner, the speaker holding the audience in rapt attention. Many tests were given by the speaker at both services.

Mr. Edgerley will be with us Sunday, March 14, '97, afternoon and evening. All who are interested in good speaking and tests should not let this opportunity slide. There will be a special meeting of the Association after the evening services.

PROVIDENCE .- A correspondent writes: The Reople's- Progressive Spiritual Association in B. T. Hall had another largely attended meet-ing Sunday evening, March 7th, having for speaker and test medium for the eleventh consecutive Sunday, Mrs. Fannie Bruce Treworgy, who gave us a grand and sublime lecture upon sowing seeds of kindness.

At the close of the lecture, Mrs. Brece Treworgy gave many recognized tests. So great has been Mrs. Treworgy's success that our so-ciety has invited her to occupy our platform the remaining Sundays of the season. Miss Ollie Hunter sang a solo in her usual pleasing manner.

Wednesday, March 31st, our society is to cele-brate the forty-ninth anniversary of modern Spiritualism.

PAWTUCKET.-Edwin Bamford, Sec'y, says: Prof. J. W. Kenyon gave to the Pawtucket Spiritual Association, March 7, another of his interesting lectures, his subject being, "Why is There a Spirit, and Why a Spirit-World?" Prof. Kenyon will be with us again next Sunday, March 14. Subject, "The Powers and Possibilities of the Soul."

CONNECTICUT.

HARTFORD.-A correspondent writes: On Sunday evening, March 7, W. J. Colville lec-tured before the Alliance of Divine Unity in Cheney Hall, Main street, Hartford, Conn.

Though the lecture-room is spacious and commodious, the crowds in attendance far exceeded the seating capacity and standing room included. More than one hundred people, it is estimated, could not get within reach of the

door, and very reluctantly took their depart-ure just after the opening of the exercises. The subject of the discourse was "Divine Fatherhood and Motherhood, and its Necessary Corollary, Human Brotherhood and Sis-terhood." The society which secured W. J. Colville's services engaged a stenographer to take a full report of the lecture, which wil soon appear in a neat pamphlet. Beautiful flowers and sweet singing added to the delights of the occasion.

On Monday afternoon, March 8, the first of a course of special lectures was given to another

large audience in the same hall. On Monday evening, March 8, W. J. Colville lectured in Springfield, Mass.

RWICH.-Mrs. J. A. Ch

THE SOVEREIGN REMEDY.

Dr. Greene's Nervura is the True King Of Medicines.

More Powerful Than the Most Absolute Monarch, for It Creates Health and Strength. Dr. Greene's Nervura the Greatest Cure Known to Man.

At this season of the year you need a spring | Dr. Greene's Cathartic Pills should be kept medicine for your blood and nerves, for your in the house, for they are the sure cure for nerves are weak, your blood impure and your biliousness and constipation. Sugar coated, system is run down in vitality and vigor. You easy to take, certain and pleasant to act. Dr. Greene, 34 Temple Place, Boston, Mass., need toning up, strengthening, vitalizing. Dr. Greene, 34 rempter late, boston, stass, who has the largest and most successful prac-While not exactly sick, you are out of order, tice in the world, can be consulted free, per-feel hanguid, tire easily, do not eat or sleep

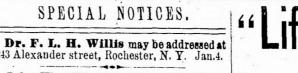
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well, have headache, stomach trouble, neuralgia, rheumatism or liver and kidney complaint. You are feeling nervous, out of sorts, and without your usual strength, vim, energy and vigor, and you need Dr. Greenc's Nervura blood and nerve remedy, which is exactly what will set you right again-the best spring medicine you can possibly take.

The only sure way to en-rich and purify your blood is by taking Dr. Greene's Nervura, the greatest blood and nerve remedy in the world. There is nothing equals this sovereign remedy. It is simply infallible. It sweeps out all impurities, vitalizes the blood, enriches the lifegiving stream, strengthens the nerves, regulates all the organs, invigorates the entire system, it fact, eliminates every vestige of you strong and well.

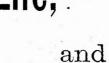
Get Dr. Greene's Nervura blood and nerve remedy to-day. You need it now, and now is the best and easiest time of year to be cured. Don't sit and fret over your weakness, troubles and pain, but get this sovereign remedy and be cured. Dr. Greene's Nervura . blood and nerve remedy is unlike any other remedy in the world. Don't, there-fore, be persuaded to take

something else claimed to be "just as good." | sonally or by letter. There is nothing to pay There is nothing else as good and as sure to for consultation, examination and advice, and cure as Dr. Greene's Nervura. Call for it and the low price of his wonderfully curative medsee that you get it. icines places them within reach of everybody.



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J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.



"

"Rest.

The Helping Hand Society

W. H. BANKS,

ing the day.

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Committee of Arrangements. The BANNER OF LIGHT will be for sale dur

PRES. G. A. FULLER, Chairman, CARRIE L. HATCH, Sec'y,

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, Mrs. Nettie Holt Harding, test medium, Mrs. Kate R. Stiles, Moses Hull, Mrs. Alice Waterhouse, Master Willie Sheldon, Master Charlie L. C. Hatch, and other talent to be announced.

CARRIE L. HATCH, Pres.

First Spiritual Temple,

Newbury 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.

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 Spiritual 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,

G. W. KATES, Chairman Committee, 97 Edinburgh street, Rochester, N. Y. G. W. Kates, R. D. Jones, J. W. Moore, W. W. Mosier, Dr. F. L. H. Willis, A. K. Sisson, E. C. Galusha, N. J. Tubbs, N. H. Eddy, J. L. Hall, A. S. Clackner, H. W. Annis, J. C. Ald-ridge, 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. of Rochester, N. Y.



perior 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.

Mass Convention

Will be held at the First Spiritual Church, corner Jersey Street and Prospect Avenue, Buffalo, N. Y., under the auspices of the Na. tional Spiritual Association, Friday and Satur day, March 19 and 20, '97. Among the several prominent speakers and

mediums who will be present are Mr. H. D. Barrett, President N. S. A.; Mrs. Cora L. V. Richmond, Vice-President; Mr. J. H. Alte-mus, Washington, D. C., Test Medium; Hon. L. V. Monlton, Rev. W. W. Hicks, Mrs. A. E. Sheets, and others. E. W. SPRAGUE.

MEETINGS IN BROOKLYN.

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

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

The Woman's Progressive Union holds meetings every Sunday afternool and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 327 Frankin Avenue, Sual's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Mall, 669 Bedford Avenue, near Myrth-Avenue,-Meetings Sunday at 8 p. M. Sunday School at 2 p. M. Mrs. L. A. Olmsteau, Medium. Speakers and lect-urers reputative provided urers, regularly provided.

The Church of the New Spiritual Dispensation meets Sundays at 3 P. M. at Single Tax Rooms, 1185 Bedford Avenue. A. H. Dailey, President. Mrs. F. M. Holmes pre-

Mediums' Progressive Meetings.-Sundays, 3 P. M. Arlington Lodge Room, Gates Avenue, corner Nostrand Arlington Lodge Room, Gates Avenu Avenue. Mrs. E. A. Cutting, Manager.

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

BROOKLYN .-- W. F. Palmer, Sec'y, writes: A large and attentive audience was present at Fraternity Hall, 869 Bedford Avenue, this evening. After the usual song service and announcements, Mr. Geo. De Leree, our speaker

for the evening, was introduced. Subject, "Who and what is God?" Madam H. Von Gomez entertained the audi-ence with a selection entitled "The Gift," by Behrend. Mrs. Gomez is a celebrated con-trate of much cornergion and sweetpace tralto of much expression and sweetness of

tone, and we hope to keep her in the future. Mr. Sprague, agent of the N.S. A. for the State, made some remarks in regard to standing for the truth. Also spoke in regard to the good

of the crause by aid toward forming the State organization. Mr. Sprague is well known and was intently listened to. Music by congregation, "Nearer, my God, to Thee." Our medium, Mrs. L. A. Olmstead, being ill, was unable to be present, to the disappointment of many of the audience. Spirit ualism is gaining ground in Brooklyn, and many people are beginning to ally themselves with us.

Our Lyceum is progressing under Mrs. Sweet's direction. We are working hard to make our entertainment of the 29th a grand affair, and out of town people can find with us a nice evening's pleasure.

DEVIL'S LAKE, N. DAK,-Mr. Alvin Clark writes the following of a psychiscope of his life by J. C. F. Grumbine: "Inceeived the psychiscope, and am very much pleased with it. You spoke of mining interests. I was reared in a mining country. All you told me seems to be exactly true." See Mr. Grumbine's card on another page in this paper.

ipman. Sec Prof. W. M. Lockwood of Chicago, Ill., the distinguished Spiritualist physicist, opened a month's engagement with the Spiritual Union of this city, Sunday, March 7, giving two grand lectures in Grand Army Hall upon "The Spiritual Forces in Nature.

Mr. Lockwood being perfectly familiar with his work presents a class of data not only instructive, but exceedingly interesting to the auditors. While he strikes heavy blows at oldtime dogmas and superstitions, he presents a beautiful philosophy, based upon the eternal principles of nature, which will stand the test of scientific investigation by any scholar in the world. In his argument Prof. Lockwood demonstrates these great principles in so clear and comprehensive a manner that a child of average intelligence may understand.

NEW YORK.

BUFFALO. - A correspondent writes: Mrs. Ida P. A. Whitlock has been the speaker at the Spiritual Temple, Buffalo, N. Y., during the month of February.

Large audiences have greeted her at nearly every session, and appreciation of her work has been manifested by the close attention and ap-plause of the audience. Each lecture has been followed by readings and clairvoyant delineations, and were pronounced correct in nearly every case.

Mrs. A. E. Sheets of Grand Ledge, Mich., is to be the speaker during March.

The 19th and 20th, a Mass Convention under the auspices of the National Spiritualists' As-sociation is to be held, and judging trom preparations that are being made a large meeting is anticipated. A fine program has been arranged. Some of the most prominent Spiritualist speakers and mediums are expected to be present.

Movements of Platform Lecturers.

Florence Rich White, late of New York City, is now located at 284 Boylston street, Boston. She will answer calls for platform work near Boston.

G. W. Kates and wife are engaged in the local work in Rochester, N. Y., and expect to reside and labor in New York State for some time to come. Their efforts to rehabilitate the cause in Rochester are meeting with success. The home-place of Spiritualism should be helped to a permanent public position.

J. C. F. Grumbine has first two Sundays of April '97, also May and June, open to societies in the West. Ad-dress him, 309 Greene Avenue, Brooklyn, N. Y., or Station P, Chicago, 111.

G. H. Brooks closed his second two months' engagement of this present season with the Unity Spiritual Society of Milwaukee, Wis. The engagement has been very successful indred, and the Society was never in as prosperous a state as now. He goes for the month of March to St. Joseph, Mo., and will respond to funerals and week night meetings. His address will be 417 South 9th street, St. Joseph, Mo.

Dr. C. W. Hidden, of Newburyport, Mass., is meeting with such success in healing the sick that he has cancelled all outside engagements, and will remain porth throughout the winter. Dr. Hidden's Boston office is at Hotel Plaza, Columbus Avenue, where he may be consulted every Thursday and Friday from

Mr. C. L. Walker, Salem, Mass., will present his beautiful Art Diorama, with illustrated spiritual and patriotic songs, for societies Sunday or week even-ings at the lowest terms. Engagements for next season solicited. Address as above.

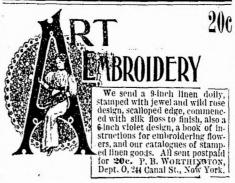
Mary A. Charter, (an old Spiritualist) one of the oldest workers, seer and trance medium, is at 1308 Washington street. Boston. Mrs. Mary S. P. Putnam, trance speaker and test

medium, has returned to this city, and is open for en-gagements, and is now located at 10 Dover street, Boston. Mrs. Putnam will be glad to greet her old friends and the public generally at her present ad-

Dr. C. H. Harding occupies the platform in Manbridgeport, Ct. Has open dates for April 4. Bridgeport, Ct. Has open dates for April and May. Would like engagements for camp work. No. 9 Bos-worth street, Boston. Home address, 42 Dwight street.

Home-Seckers' Excursions at Half Rates, VIA the MISSOURI PACIFIC RAILWAY and IRON MOUNTAIN ROUTE to points in the West and South-west. Tickets on sale Tuesdays, March 3d and 10th, April 6th and 20th, aud May 4th and 18th. For descriptive and illustrated pamphlets of the different States, time and map folders, address H. C. TOWNSEND, General Passenger-Agent, St. Louis.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union T countries outside of the Union the price wil be \$3.00 per year, or \$1.50 for six months.



Truth| By CLARA H. SCOTT. NEW GOSPEL SONGS. Seventy-nine "Spiritual Poems" set to mu

sic. PROGRESSIVE, A success. For public or Song private gatherings, Lyceums or the home. "The spirit of all the songs is very uplifting. A very es-timable collection."- W. J. Colville. Price 25 cts. each, postpaid. \$20.00 per 100. MRS. CLARA H. SCOTT, 1351 Lexington St., Chicago, III

PHILOSOPHY OF PHENOMENA. BY GEORGE M. RAMSEY, M.D., '

Author of "Cosmology."

IN TWO PARTS.

I. METAPHYSICAL PHENOMENA. **II. PHYSICAL PHENOMENA.**

CONTENTS.

PART L-METAPHYSICAL PHENOMENA.

PART L.-METAPHYSICAL PHENOMENA. Chap. 1. Philosophy of Phenomena; 2. Metaphysical Phi-losophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Ob-jective and Subjective Phenomena; 7. "Who by Searching Can Find God," 8. Hyperbole Metaphysical; 9. "To the Unknown God, whom ye Ignorantly Worship"; 10. "The Father is Greater than I"; 11. True and Spurious Gods; 12. "I ann the Resurrection and the Life"; 13. An Imaginary God and Some of His Exploits; 14. "He is Free, whom the Truth hath made free", 15. All Animates Originate from Eggs; 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Deity; 19. Sense and Nonsense Intermixed; 20. Plurality and Tri-Unity of God; 21. Vacarles; 22. Misap-prehension; 23. What is Sin? 24. Suns, Flanets and Satel-lites of the Universe; 25. Beginning without Ending; 26. De-sign or Accident, Which? 21. Chance versus Law; 28. Sum-mary. mary.

PART II.-PHYSICAL PHENOMENA.

Ohap. 29, Nebule: 30, Air Pressure and Air Motion as a Metor; 31, Air and Orbital Motions; 32, Water Madé to Run up Hill; 33, Philosophy of Cañons, When and How Formed; 34, Glacial Phenomena; 35, Moons and Their Motions; 38, Ethnological Phenomena; 37, The Colored Man. APPENDIX.-Problems; Physical and Metaphysical Phe-nomena, di inforium. a, ad infinitum

This highly original treatise, by Dr. George M. Ramsey, di-vides the subject into two heads-the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that fails to prove true. The two classes of phe-nomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are reconized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evi-dence of truth, he maintains that honest research will eventually lead to its discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

alone works goodness. The list of topics under each of the two general heads into which the subject is divided by the author, forms a re-cital of the profoundest interest and the most comprehen-

cital of the profoundest interest and the most comprehen-sive variety. The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomena will almost make him a scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author through-out is epigrammatic-compact with clear thought and dis-tinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Be-ing compact with thought itself, it will not fail to compel thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits. Embellished with a steel plate portrait of the author. Cloth, 13mo, pp. 208. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

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 phenomenal in its most rationalistic form. "Life" as a story turns for its intrinsic interest 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 conclu. sions 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 in vestigation 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 on 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 origina 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.

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 won-derful success in treating hameness, deafness, paralysis, rheumatism, nervous diseases of every name and nature. Charges reasonable. Office, Hotel Dunbar, Suite 7, Junc-tion of Washington and Dudley streets, Rorbury, Mass. Hours 10 to 4. 13wis Jan. 16. Wonderful but True are the Tests Given by the

WHITE MAHATMA.

TELLS you everything. The World's Greatest Spirit Medium. Tells your name as a test, reunites friends and causes speedy marriages; perfect satisfaction guaran-teed. Hours 11 to 6. Sunday 1 to 5. 80 WARREN AVENUE, Boston, Mass. Mar. 13. lw

Florence Rich White,

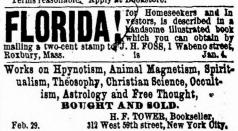
284 BOYLSTON ST., Boston, Clairroyant and Vitapathic Physician. Graduate of Manhat-tan College of Massage, New York City. Nervous Dis-eases and Paralysis a specialty. Office hours 10 to 12-1 to 6. March 13.

Dr. C. W. Hidden,

OF Newburyport, Mass., the successful physician and healer, may be consulted at his Boston office, Hotel Plaza, Columbus Avenue, every Thursday and Friday, from 9 to 5. 2w*. March 13.

TO LET.

A Small Front Room in Banner of Light Build-ing, No. 8% Bosworth Street, suitable for Me-dium's office. Terms reasonable. Apply at Bookstore.





BANNER OF LIGHT.

MARCH 18, 1897.

SPIRIT Message Department.

SPECIAL NOTICE.

SPHICIAL INOTICHI. Calescience propounded by inquirers-having practi-cal bearing upon human life in its departments of thought or labor-abould be forwarded to this office by mail or left stour Counting Room for answer. It should also be dis-tined in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly uver-whether of good or evil; that those who pass from the muchane sphere in an undeveloped condition, event-ally progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these olumns that does not comport with his or her reason. All express as much of Truth as they perceive-no more. This 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 THEOUGH THE TRANCE MEDIUMSHIP OF

MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 29, 1897. Spirit Invocation.

Spirit Divine, Life Eternal, again we commit ourselves to thee; again we meet in our Circle-Room to open up a channel between the two worlds. Direct us in all things, that we may seek diligently thy divine teachings, and may the light be brought forth that will lead others out of darkness to the light of progress. We seek strength this morning as the instrument to be operated on by those who may communicate to our dear friends in earth-life. All are made welcome who are able to control the organism, and there are many who seek an interview, many desirous to communicate with their friends and bring consolation and encouragement to all.

Draw near to us this morning, strengthen us according to the need of the hour, give us the truth, for in all things we know thy great spirit-power will give strength and power of endurance. We seek guidance and teaching in all actions of life now and forever. Amen.

INDIVIDUAL MESSAGES.

William Penney.

Good morning, Mr. President. Well, this is just beautiful when one has the consciousness once more of even looking through the eyes of another on the earth sphere of life. It seems a good deal as we leave one part of the country and emigrate to another, we find strange conditions, sometimes they are interesting, sometimes they are not. I find also that in the circumstances we are placed we are always able to enjoy some parts, especially if we are so constituted as to have an organism that we can make good out of whatever comes our way.

Now, Mr. Chairman, I have been out of the body a long time, it seems almost too long to return, but they used to say better late than forth a message to see if I am really forgotten, for time has elapsed, and the conditions have cut out very different purposes than in my time thirty years ago, but I think the change is for the best. I have still two boys and a girl in earth-life, and I have two in spirit-life with me, Henry and Samuel, and also my companion. I have been interested in the earth ones because their thoughts have reached me, and I have been anxious to inform them that I have heard them, that I am desirous to answer them, but cannot through the public press, all the questions that they would like me to, but I have been informed that by trying to make one's self known through the Banner of Light Circle-Room that my message will reach them, and in that way will be able to open up a private avenue where I can talk as I wish to. I should like to say, friends, that my family is somewhat scattered. My boys are in the West, but my daughter is still in Connecticut, and I would like her especially, as she is much interested in Spiritualism, to know that father and mother and all join in sending their good wishes and their greetings, and for the success of all. Do not fear, neither must you tremble, for those that still love you will help you, and bring you out all right from the darkness and environments that you seem to be in just now, and as I was a peculiar person, and did not like to make myself too positive, but I feel it is different now, but you can say, Mr. Chairman, that William Penney of Hartford, Conn., is here. I was somewhat rounded out in my seventies when I passed away, but if those that I still have an interest in will only give us an opportunity we will make ourselves known to them in many ways.

so forcibly to the earthly ones on account that I can see now the law that governs these things, and how ignorant the mortals are at receiving them.

Why, land sake! I have knocked and knocked and you have not heard, still I suppose that is because the spiritual ear is not sensitive yet for us to make you all understand we are right around you; but I hope this letter will give all encouragement, and so even if you do n't hear us, we are there just the same, and we have got so many of our old friends and neighbors with us this morning that I would like to speak of. However, a dozen of them told me in due season they will try and speak for themselves. We are all together and are getting along much better than we did even in the body life, and so just say that I was in this morning, and hoping this will convince some of my friends that Grandpa Clements is yet active and interested in all that is interested in him. I guess this will do for this morning, Mr. Chairman, and if they will take notice so as to help

Rachel Hemmingway.

me I will try some more later.

Good-morning, Mr. Chairman. My name is Rachel Hemmingway, and they say birds of a feather will flock together; although I did not know the last speaker in earth-life, I too am from Maine.

The good Chairman said on the spirit side that if I could take control this morning I might do so. I want to try and send my mes sage so that all will understand it, and I hope a few will remember me, and my letter will set others to thinking, for time has elapsed since I passed out of the body, and there are a great many that have joined me too. I was not so very old when I passed away, only forty odd years, yet I left quite a large family behind me, and the remnants are still left, or I might say, I have only got one boy and one girl in earthlife. Although I did not believe in Spiritual ism, neither do they, I see once in a while they go to see mediums about their business affairs, especially my boy, and mother has been kind to him, and he sometimes wonders if it is truly I, and I thought this being the stronger | are yet in earth-life. Although time has elapschannel that he might be better pleased to get ed, many changes have come, and I feel that it this way. So I wish them all success, and I merely send this to convince them that the but is not; but, dear friends of earth, there are spirit is at times conscious of what they do, so many times when we are talking, either and how they do it. Say father is with me, and so is Albert, and all the dear ones that have joined us, and I have your two little children, James, so you will know they are all right. Do not mourn for them, because it was best that they should go. I know your heart was most broken when you laid the dear little darlings aside, but it is for the best, and say to all, that by and by when we meet on the spirit plane

we will all understand each other better. I think, Mr. Chairman, this will do this morning, and I hope the next time my boy goes | thought as Fannie is somewhat mediumistic, to some medium that I will be able to make myself more plain to him.

Captain Silas Ingraham.

Mr. Chairman, you can put me down as Captain Silas Ingraham and my home in New York City, but I have friends both in Maine and Massachusetts and also in California, and my folks are scattered all around. I have not been out of the body so very long. I passed away in New England somewhat suddenly, spirit can assist them, for they get so discourlike to make the attempt this morning, to send and I feel that the folks are greatly broken up aged at times, it seems that they are forsaken over my affairs, because things have not been both by the mortal and the spirit. Be of good settled as they ought to, and I feel anxious myself that I did not have things more together, but when we are in earth-life we always think there is time enough, and I have been one of those mortals that did not look a great ways ahead. I was-planning more for the present condition, because I felt I had time enough to work up things; for I was not so very old, and I did not feel that I was the one that people would call an elderly person, but I was over fifty, yet I was still strong, well and robust, and always had an eye to business, and I always kept the brain active as far as my duties were concerned, and tried to perform them, hence that is one reason, I suppose, that I did not realize that the physical body was worn out. But I would like to say to those that are left, especially my family, that I do not think there is any need of understanding all things; in due season all will come out, for there is nothing hidden that cannot be revealed; there is nothing in the earth-life that when the spirit has the proper conditions that they cannot impress you or inform you what is best to do. I would like to say to my wife, as she is extremely sensitive, especially to spirit-influence, although she don't hardly feel that she understands it. I would like her to become more passive, and I can impress her better. You are not alone, dear; the many years we have traveled by each other's side in earth-life, just think of me away no longer, and enjoy yourself. How many times have I left home to take up my duties, as I considered, and left home for months and months, and away sometimes years at a time, to plough the great ocean between one port and another; and I want you not to think me so far off that you cannot hear me. Be good to your mother, Maude, and all will come out well, for father has not left you, although you cannot perhaps hear my material voice or yet sense the material forms around you; but God doeth all things well, and where there is a vacancy made he will always substitute some one else. I wish to say one more word before I leave you, friends, and that is, I desire to say that all was done that could be done. I do not wish the earth-ones to regret or feel that there was anything neglected, for I feel perfectly satisfied with what was done. Thanking you all for the kindness, I will now bid you adleu, hoping to have an opportunity of coming more often and speaking to the dear ones of

we want her to keep up good courage, because papa needs her strength and she needs his, showing that they are yet bound one to the

other. I have also got a sister in earth-life, and she is very sensitive; the spirit works on her, but she sometimes thinks the influence in mortal is harder on her than the influence in spirit; it is because she is too sensitive to the surroundings about her. If she would become more passive to earthly things, and active to the spirit, she would feel better.

I wish them all well, and want to help them, and I think this will please mamma if she can see my name in the paper.

My name is Dora Craig, and my home was in Boston.

Frances Adams.

Good, morning, Mr. Chairman. I, too, would like to come in and send my papa and mamma a letter from the spirit-land. I was little when I went to spirit-life, but grandma told me that if I would speak you would write it down so mamma could see it. I was only a little bit of a thing-three years old I think grandma saidwhen I went to spirit, but now I am quite a big girl. I can talk now as the big people do, and I want mamma and papa to know I still love them, and I do come to the home so often, and I can see when they feel and when they don't, and I can see my big picture as it is in the home, and I see how, oftentimes, mamma looks at it and wonders how I would look now, and if I have grown. I do grow, and I am going to school, and have all the advantages I should have had in earth-life.

I died with diphtheria, and I want you to say that Frances Adams is here, and Boston is my home, but mamma is now living out of the city, and I think she will see this letter in the paper. My father's name was William, and mamma's is Sarah. Grandma Mitchell is with me this morning, and so is Aunt Caroline.

Lucinda Ferguson.

Well, Mr. Chairman, if you will only permit me a few minutes I would like also to send encouragement to my brothers and sisters that there is a good deal that would like to be said through a medium or writing so as to send it through the press, that it is not the same as when we used to sit down by each other's side and have a good conversation and tell all that we felt we could tell. But I would like to send greetings this morning to Fred, and also to George and Fanny, because I see the three are all scattered in different parts of the country and do n't very often come in contact one with the other.

I see how they enjoy getting a letter, and I that it would kind of surprise her if she could take up your valuable paper and find a letter, either from father, mother or me, to all the

dear loved ones in earth-life. I feel as I can encourage her if I can get closer to her, and if I can only gain what I feel, my mission in spirit will be well accomplished. I do not wish to infringe on your valuable time, but I seem to feel as if there is so much to be gained for the mortal, if they could only realize that the

Written for the Banner of Light. WHAT IS DEATHP HY DR. DEAN CLARKE.

Oh! what is death? all mortals ask When some loved friend throws off his mask, Deserting here his house of clay

To pass from scenes of earth away. Pray tell us, is this carthly spin The all of life for mortal man? Or, after death, does he still live? Who can a truthful answer give?

When life deserts this human frame Does it return to whence it came? Does earth the all of man entomb Who seeming came from her great womb?

To outward seeming " Death ends all " When here its curtain is let fall; The body dies, we know for sure, Whene'er its ills we fail to cure.

'Dust unto dust'' is Fate's decree To all of man our eyes can see; And if the body is the man, His end is death, deny who can.

If life from matter has its birth, It must at last return to earth; No stream above its fount doth rise, Hence life must die when matter dies.

Death lurks in every living form, And like a hid, insatiate worm, By slow degrees it saps the strength, Which from the whole departs at length.

' I daily die, " said wise Saint Paul--A saying true of each and all; This earthy garb we mortals wear Does "daily die" by wear and tear.

Some portion of it constant dies, Which is replaced by food supplies, And thus is kept life's waning fire Until its embers all expire.

'No fount of youth" has yet been found To keep our bodies well and sound; " In midst of life we are in death," And any day may lose our breath.

Thus death keeps up his dread assault bWithout a moment's stay or halt; No life-preserver we may try Can change the edict, "Thou shalt die."

But is it life itself that dies, Or. Phoenix-like, doth it arise And wing its way to other spheres Above this earthly "vale of tears"?

Oh! what is Nature's end and aim In lighting here life's transient flame? Say, is it but a meteor's glow To flash, then die on earth below?

Ab, no! 't is Nature's wondrous plan An angel to evolve from man, And that through death he should arise From lowest earth to highest skies.

Yea, death is but life's counterpart From out of which new life doth start. Its mission here on earth is solved When spirit-life it has evolved.

The mind is not of matter born, Hence still survives when from it torn; Eternal Spirit is its source, And death cannot destroy its force.

Death doth but free it from earth dross, Which separation is no loss, But rather an eternal gain Which frees it from disease and pain.

Yea, death is but a change of clothes, A putting off of rags for those Pure garments white by angels worn, Which are not tattered, soiled, nor torn

'T is "shuffling off the mortal coll" To don a garb which earth can't soil; 'T is putting off the robes of night

it predominates by obtruding on the mental and psychical planes, it makes a mercanimal of the man or woman who is moved solely by this one phase of affinity. At another time I meet a fellow student, a young lady, who like myself is a devotee of art, poetry, literature and philosophy; we are drawn to each other, and spend many hours to-gether with the greatest pleasure and profit: gether with the greatest pleasure and profit; but she is not attractive to me physically; I would as quick think of caressing a classical dic-tionary or kissing an encyclopedia Britannica, and I would as quickly fall in love with a marble Minerva; and yet I involuntarily wish for her companionship, and I would never tire of conversation with her. This affinity is purely mental, and it affords the most desirable pleas-ures and benefits on a mental plane, yet it would be a hyperbole-absurdum for either of us

Again, I meet some day, as nearly every one does meet sometime in life, a young lady whom I love, but I can't tell for the life of me why I love her. She may or may not be attrac-tive on the physical or mental plane; in the case I have especially in mind (a real experience of my own) she was neither my physical nor intellectual ideal, and yet I loved her as I never could love one who was my perfect ideal on either or both of these planes.

In the first case referred to, if that young lady, by some accident, had been deprived of her physical beauty and charms, I would not have loved her at all, I could not even have en-dured her companionship for any length of time. If in the second case referred to, the talented young lady had by some accident been rendered an imbecile mentally, I would have abhorred her.

But in this case, the young lady might, by disease or accident, have been rendered a men-tal imbecile and a physical horror, deprived of all physical beauty, yet I would have loved her even more.

In the first and second case cited, I loved only so far as the party afforded me some direct pleasure or benefit; in the last case I only thought of the pleasure and benefit I could give her, and so long as I could afford her pleasure or benefit, no change within limit of human possibilities could have made me love her less, or less earnestly desire her companionship.

But though no change took place physically or mentally, there was a psychical shange that made me hate her and wish to never see her again. I was not drawn to her by any physical or mental impulse; but my soul went out to meet hers, and hers came to meet mine, and no physical or mental change in either or both of us could have changed or lessened this muof us could have changed or lessened this mu-tual attraction and affinity. But when for mere material and artificial reasons, that is, because of external force (both mental and physical) brought to bear on a person without any fixed will or purpose, and certainly with-out any principle or sense of honor, she acted directly contrary to her impulses till she sub-jected them to the will of others, and proved false to all that was good true and poly in her impulses. false to all that was good, true and noble in her

nature, she had was good, trattact me, and I hated her and held her in just contempt. In the first case, nothing that the young lady could have done, either good or bad, would have made her less attractive to me physically; and in the second case no act good or bad would have made her brilliant intellect less attractive to me, but in this case a false, cowardly, contemptible act or series of acts de-

stroyed all power of attraction. This must have been a psychical change; when she destroyed her psychical impulses to come to me she destroyed her psychical power to draw me to her. In fact, I think she absolutely eliminated the psychical element in her nature, and lowered herself to the mere physical and mental planes. As for myself, I have not changed, only I have met no other person yet who possesses the power of psychical at-traction that she had before she destroyed it. East Pembroke, N. II., Jan. 23, 1897.

Synopsis of Lecture by Geo. A. Fuller At Berkeley Hall, Boston, Sunday, Feb. 28.

It is a pleasure to me always to have on

George Clements.

Well, sir, my name is George Clements, and you can put medown from Maine, as I shall be well remembered, I think so anyway, for I was long enough in Maine, especially in Bangor and the western part. I lived in other places too, but I have returned this morning under my oddities and perhaps my peculiarities. I was quite well rounded out in years before I passed out of the body, and yet I thought I was a young man; I think I was pretty near sixtysix years old, but as long as I felt well I did not count the years that had rolled on, and would like also to say to the folks that I am interested in, that I am satisfied more with Spiritualism than I was while in the body. I was nota Spiritualist, and in fact did not take much interest in it, for I do n't know as I believed much of anything, but I have those who were | earth. Good morning. very much interested in it, and I suppose they used to think I was very hard on them, because I could not see the fun in lifting tables and chairs, and sitting down and hearing raps, etc., when it seemed to me as if it was more themselves than the disembodied.

I might say I was called to spirit-life somewhat suddenly, and being, as the world would would not hold all that I would like to say, but | ones do n't come. want to humor you in saying I do now know

Dora Craig.

Good-morning, Mr. Chairman. I think I would like to come in just a minute, because time seems so precious, and yet there is such a beautiful influence here this morning that I felt that when the privilege was granted, I should certainly try to make an 'effort to improve it call it, unprepared for death, it was a good all I could, as I wish to send papa and mamma thing I did not know where I was going, but a communication, because they both believe in would like to say to those that are left, es- Spiritualism, and I know your good paper goes pecially Harry, Emma and Carrie, and I do n't to the home, and oftentimes she looks over the want to scold any of them, and the paper messages and wonders why some of the dear

I have been gone a long time. I was very the spirit returns. I want also Clarence to little when I passed out of the body, but I have know that we have tried to rap for him, I have grown in spirit-life, so I take more of the adtried to lift the table, and I think I have suc- vancement than of the childhood, and I wish ceeded occasionally, but not as I should like to, | to encourage mamma, because she is not well; but I can behold to day with reason why the she is sick a great deal; and I try with grandspirits do not always administer themselves | ma and many of my friends to help her, and | will do the same and help swell the fund,

cheer, dear loved ones, all will come out well.

You are passing through changes, and the changes will be for the best. I think that by the time you receive this letter you will have met with a change and it will be beneficial, so remember that God in his great infinite mercy is always good to his children, though sometimes we think he chastises us severely, but open up the channel where I can communicate with you, and you will realize that things will be all for the better.

I can encourage you, even if I cannot move the flow of earth-life around you, and so with that, Mr. Chairman, we thank you very kindly and will now bid you a good-by. My name is Lucinda Ferguson, and my home when in earth-life was in Vermont, but my sister is here in Boston, the one I wish to reach.

Messages to be Published.

Feb. 5.- Mary Davis; Frederick Walpole: Emeline Mc. Clellan; Henry George; Lizzie Harrington; Frank W. Mer-Feb. 12.—Seth Kenniston; Emeline Reynolds; Ada Ford; Seth Williamson; Horace Mann; Lilly Bond; C. H. John-

son. Feb. 19.—Charles C. Hayes; William Grimes; Emma An-nle Prince; Amos Green; John Quigirt; Isaac Clayton. Feb. 26.—Josiah Back; Isabelle French Galloway; Isaac B. Taylor; Jerry Brown; Mary E. French; Robert Rey-nolds; Harry Smith. B. Taylor, dely brown, mary L. French, moore ter-nolds; Harry Smith. March 5.-John G. Webster; Frank E. Houston; Eben Webber; Minnie Gardner; Eilen Fuller; Katherine Leo-

To the Believers in Spirit-Return Throughout Onr Dear Country.

I am impressed with Mrs. Lillie's suggestion in behalf of the only living member of the Fox family, Ferdinand Fox Jencken, as printed in the BANNER OF LIGHT bearing date Feb. 27, and I call the attention of every person in America, whose life is brightened, whose future is made sure by the loyal acknowledgment of those sisters a half century ago, when, responsive to the spirit strivings, they made their sacrifice to declare the authority. We boast in our conventions millions of souls in America who hold the belief in spirit-return. We are all familiar with the shrewd observer in the Romish church, who said he would only

ask for his use the penny-collections. Within the memory of the youngest of us there has been a practical demonstration of its power in the response to a request for a penny contribution in behalf of P. P. Bliss, a victim of the Ashtabula horror, when his sweet voice was hushed forever. The return was so immense in the total, the request had to be sent out for the contributions to cease, lest the burden of excessive wealth might be placed upon the young shoulders of his inexperienced survivors.

To an appeal from so consistent a source as Mrs. Lillie, one can do little less than ask, "What can I do?" And the power of the pen-ny collection has been forced in upon me as an answer, and I make the suggestion that every gathering which meets in the sweet name of spirit-return to commemorate the anniversary of Modern Spiritualism, at its best attended service, call for a penny collection to be placed in a general fund for the care of this member of the Fox family, to be used as needed for his care and the development of his spiritual gifts.

The society to which it is my high honor to minister as pastor is small, but I shall for the first time give them the privilege of making a contribution on this occasion and for this purpose, and if the habit of frequent contributions fastens itself upon the Gospel of Spirit-Return Society through this, I suppose you will be willing to take the responsibility, will you not, Mrs. Lillie, and with the same courage you have always met responsibilities? This, then, for a penny collection for the only living mem-ber of the Fox family.

Cordially for the Cause, MINNIE M. SOULE.

Appleton Hall, Boston.

I will add that where I speak on the Anniver sary occasion I shall also present the subject for consideration and contribution, and sin-cerely hope all other speakers and mediums For those which gleam with heav'nly light

It is a glorious birth of soul Which lifts it to its destined goal: 'T is resurrection unto life. With every good and blessing rife.

It is a blessed, happy change Which gives the mind a wider range, That lifts it out of earthly fogs. And frees it from all mortal clogs.

It bears us up to a fairer shore To meet the friends we loved of yore, Where love's pure ties that bound us here Will hold their grasp from sphere to sphere.

Death opes a flower encircled gate, Through which we find a better fate; For when from flesh and sense we're free, More rapid will our progress be.

Our best and truest friend is Death, E'en though he steals our vital breath; For when he takes the life here given, He gives Eternal Die in Heaven.

The Three Planes of Affinity.

BY CARL BURELL.

In the common course of life we find it a frequent experience that we are drawn involuntarily to certain people whom we meet, and that in the same way certain people are drawn to us. Sometimes the attraction is only on one side, but frequently it is mutual, and the results are usually that of much pleasure and benefit.

If we were drawn only to a certain class or certain type of people, we would naturally conclude that it was general fitness for each other's companionship that drew us together, and we would probably think no more about it. But when we find ourselves drawn to people distinctly different, and even of opposite types, both physically and mentally, we know at once it is something specific rather than general, for it surely cannot be just the same thing that draws us to two persons who have nothing

in common with each other. As evolutionists we know the power and sig-

nificance of physical attraction, but we often experience a strong attraction for some one with a brilliant mind, though the person may be unattractive or even repulsive to us on the mere physical plane; then, again, we are sometimes drawn to a person who has neither physical nor mental attractions at all noticeable. So we are led to conclude that there must be three forms or phases of affinity, or there must be three planes or conditions on which some affinity acts.

The Materialist recognizes but one plane, and that the physical, for he usually calls and treats the mental and physical as one, and he never perceives or recognizes anything above or beyond that.

The Spiritualist translates all affinity to the subliminal or immaterial plane, where all is too ethereal and mystical to be analyzed or explained. All of these schools of thought alike grasp only a part of the truth, and so fall short of a true explanation. If we would take each form and phase of attraction or affinity by itself, on its own plane, we would soon get at the truth.

To illustrate: I meet a very pretty young lady-one who is approximately my physical ideal, but she is mentally below par, hardly in-telligent, at least beyond a very narrow limit; I am attracted to her, I like her, and, on the impulse of the moment, if I did not stop and think, I might even wish to marry her. Now what is this affinity? Simply and purely physical. I am drawn to ber just as any male mam-mal might be drawn to a female of the same genus and tribe, under certain similar physipart in the evolution of physical man, but if the world shall rejoice at the golden fountain.

the platform the workers of Spiritualism. And I can say that each one has his or her work to perform, and I can always learn from them.

As I stand here it carries me back to my first work for Spiritualism. Mrs. Willis was the first speaker on the Spiritualist platform that I ever listened to. These thoughts of years gone by seem to me the fundamental thought of the Spiritual Philosophy. A spiritual revival is needed at the present time to lead us away from things material.

I know that the work before us can be accomplished, but the pioneers must go to work and make the earth the proper place for man to live on. The mountains of superstition must be leveled before the foundation of the new religion can be laid.

For forty years we have had warfare with dogmatism. It now becomes our duty to lay the foundation stone of Spiritualism. Let us do something to show to the world that Spiritualism, as a religion, is of some value. When Dean Stanley was at the head of the English church it was the grandest church of the world. We as Spiritualists should make Spiritualism the seat and centre of the religion of the whole world.

Dean Stanley made his platform as free as that of the Spiritualist. If we become so narrow that we cannot look back at the different systems of religions, we cannot grasp the whole of religion. We want to be in touch with the mighty minds that occupy the different pulpits of the world.

We want to be in touch with the wise and educated minds in the Roman church, and if we, as Spiritualists, become so narrow-minded as to think that we have the whole truth, then we will die. Let us look at the mission of Spiritualism, and see if it is not our mission to spiritualize all humanity.

I am ashamed to recognize the great body of Spiritualists that are looking into the heavens to see some development; look within yourselves, and then you will find a Spiritualism that is true. There are higher things than outside manifestation. Let us progress, we are not obliged to study in the alphabet class. I like to hear the tiny raps, for they lead us up to something higher.

It is absolute that we leave the child's lesson of Spiritualism to those that are just investigating. Let us march on, and let our souls grow. The individual that gives his time and money for phenomena alone gives little for the growth of humanity. If I have a house I want It beautiful because it will appeal to my artistic nature, and I want it useful. There are homes that are made to look at, where there are rooms that are never opened except for funerals. We want to take good care of the house where the spirit lives.

Spiritualists should know how to use every part of the soul, or the home where the spirit lives. We should give our time, and study the condition of the normal body and not the phys-ical body. Read of health, think of health; live along that line and you will build up health and make health catching; that is one of the missions of Spiritualism. I do not believe that it is necessary to grow

weaker as we grow older. When the hour of transition comes, it will be as it is with the fruit, we shall be ripened for the spirit-world. We know that there are bigots within and with-out the church; there are bigots in the medical profession; most medical men are opposing progress in medicine, just the same as those in the church are opposed to progress in the church. If we are Spiritualists, we should call in only the liberal doctor when sickness enters into our household. *The hour has come when Spiritualists shall go hand in hand with all the new movements that will advance the growth

of progress. Victory shall be ours in the end; it may be far off, but the time will come when victory will unfurl the pure white flag of liberty. As long as Spiritualism remains free from all taints of sectarianism, that religion will remain in the world to bless all humanity.

On the other side there stands a great army cal conditions. It is nothing bad of itself on of patriots that are with us. They bad over its own plane, rather it plays a very important us at this hour and lead us on to victory, and

MARCH 18, 1897.

The Woman's Progressive Union.

To the Editor of the Banner of Light:

The month of March having arrived, we send to THE BANNER our usual monthly report. February has been to us here in Brooklyn a month full of work and pleasant realizations. In the beginning-the third and fourth-we had our National Mass Meeting, of which various inter-esting reports have been published, relieving

and enabling us to enter into our individual work connected with our Society—the Wo-man's Progressive Union. Rev. J. C. F. Grumbine, who is filling a two months' engagement with us, has done a great deal toward bringing out a thinking and intel-light public. ligent public. His teachings are truly sublime, and his manner of delivery imbued with so much inspirational power, so much of earnest-ness, he is followed by his listeners with spellbound silence. His discourses should be heard by every one inside as well as outside of the spiritual ranks; and this being the sentiment of the Union, we reduced our admission fee, throwing open our doors to all those who are really in search and in need of spiritual food, while those who cannot pay any admission can procure admission tickets free from either the President or any of the officers of the Union.

Mr. Ed Forman follows Mr. Grumbine with tests, and so far has done very remarkable work, his tests being clean-cut and to the point; his manner of delivery being very much after the order of John Slater.

Our Friday social gatherings have met with very good success, under the able assistance of our Board of Managers, Mrs. Pyatt being un-ceasing in her efforts to bring about something new every succeeding Friday.

On the 26th we had the pleasure of entertain-ing the friends of the Carnegie Hall Society of New York City. Among those who were seat-ed at the President's table were Mrs. H. A. Newton, Mrs. Rathbun, Miss Fitz Maurice, Mrs. and Miss Cadwell, Dr. Willis, Edgar W. Emerson, Mr. Chase, Mr. Richards and Mr. de Leon Myers.

The children of the Union gave a juvenile Martha Washington Reception, and acted their parts well; but it would take up too much space to mention the whole program.

Later in the evening the officers and Board of Managers were presented with souvenirs as a token of regard from their President, who more than any one else appreciates the good work this noble band of women are doing. Yet not alone the officers: all the other members, with but few exceptions if any, donate liberal-ly toward the table every week, and are willing to take hold and help when and wherever called upon.

Among the good and faithful brother mem-bers, who also do their share in making our meetings so successful, we take pleasure in naming Mr. La Fumée, Mr. W. T. Smith, Mr. Zwahleu, Mr. Simmons, Mr. Hodge, Mr. Tur-ton, Col. Graham. Mr. Sweet and many others, likewise Father Greene, who is always ready when called upon, and has for sale at his little bookstore in the hall at every meeting the good old BANNER, as well as all other spiritual pa-pers and books. Another year, aided by such good workers and trusted friends, the Union will be self-sustaining. May it continue in its good work now and forevermore. ELISABETH F. KURTH.

Brooklyn, March 1, 1897.

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

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The winter meeting of the New England Spiritualists' Camp Meeting Association was convened at the American House on Saturday, February 20th. In the foremoon a committee called upon the Fitchburg Railroad officials, who are cordially co-operating in making Lake Pleasant the favorite resort of Spiritualists in

the future, as it has been in the past. Every effort is being made to have the com



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ing season a most successful one. Mr. S. E. Ripley of Turner's Falls, who in the past has given satisfaction to the campers as proprietor of the ice cream saloon, has taken the store and will make it an attractive place at which to trade

Mr. Mayhew, of Miller's Falls, will have the barber shop, Mr. Hilliard will run the restau-rant at the west gate on the Highlands, Mr. Ed Hunter will give the same satisfaction with the ice privilege as last year, and Mr. John H. Baldwin will have the hall and pop corn privi-lege. The Fitchburg Military Band and Rus sell's Orchestra, which was such an attraction to music-lovers during the first twelve years of Lake Pleasant's existence, has been engaged for the coming season. Excellent vocal music will be engaged. Mr. Conant, who had charge of the hotel last year, owing to ill health, will not have the Lake Pleasant Hotel for the sea son of 1897. The Lake side restaurant, hotel and boat privileges, as well as the baggage privilege, will be granted to the most satisfactory bidder who sends a bid to the clerk before April 1. Three bids for the dancing pavilion have been received, and will be considered at the same time as the others.

New water pipes are to be put in on the Highlands to accommodate the campers who built cottages last year. The grounds will be cleared up and put in good condition by June 1st.

All the speakers and mediums have been en gaged. Col. logersoll will lecture Aug. 15 on the subject "How to Reform Mankind," and on Aug. 22 on either "Why I became an Agnos-tic," or "The Truth."

Circulars will be out by April 15. ALBERT P. BLINN, Clerk. 603 Tremont street, Boston; Mass.

A Letter from Mrs. Emma Schmidt,

STATE AGENT FOR NORTHERN DAKOTA.

To the Editor of the Banner of Light:

Noting the article of Pres. Barrett's in a late issue of the BANNER OF LIGHT in regard to the immediate necessity of missionaries in all parts of the country, permit me to say that if our Spiritualists were what their religion should make them, they would contribute the two or three hundred dollars they expect to spend the coming season at camps for the purpose of promoting missionary work, and thereby Spiritualism could be spread and permeate every part of the country. Spiritualism is but little known with the exception of but a few States.

Many old Spiritualists could afford to forego one season's pleasure at the camps that the many in remote places of the country whose souls are reaching out for something, they know not what, may be fed, and I am sure they would feel that "it is more blessed to give than to receive." Those who have had every advantage through them do not know and advantage thrust upon them do not know and cannot conceive what it is to live in an isolated place where their souls are longing, hungering and thirsting for spiritual food, and where they learn to the fullest extent the meaning of the teaching of the Nazarene. "that man can-not live by bread alone." *Chastening* is the lesson by which we learn to think of others.

The Orthodox have their missionaries in every part of the world in every nook and corner, and if we are responsible according to the light we have and allow the present state of affairs to exist, no doubt in the next world some of our Orthodox contemporaries will fare better than we. We should use every available means to promote the truth, so that we will not have to suffer and hunger in the next world for allowing others to suffer here. All the inspiration and enthusiasm we few hungry souls get in this part of the country is through the medium of the press.

Yours for the truth, MRS. EMMA SCHMIDT.

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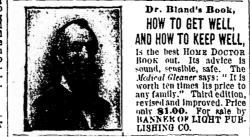
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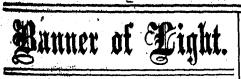
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MERTINGS IN BUSTUN, Beston Spiritual Temple moots in Herkeley Hall every Funday at 10% A. M. and 7% P.M. Boeker for March, Moose Hull. J. H. Lewis, Presidenti J. B. Batob. Jr., Bec-renary, 74 Sydney street, Station K. Boeton, Mass. Berlow Spiritual Lyceum meets in Berkeley Hall every Benday Sti P. M. All are welcome. Bend the children, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, I Lercy street, Dorchester, Mass. The Helping Hand Society meets every Wednesday after-neon and evening-business meeting at 4 o'clock, supper at 6 o'clock-in Gould Hall, 8 Boylston Place. Mrs. Carrio L. Batch, President; A. Augusta Eldridge, Secretary. Birsets -Spiritual Temple, Execter and Newbury Birsets -Spiritual Tratenity Society. Sundays at 10% and 7% P. M., seances for full-form materialization, etc. ASMY F. M., lecture through the mediumship of A. E. Tis-tale. Wednesday evenings, at 7%, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y. "Phildren's Progressive Lyceum-Spiritual Sunday

Chlidron's Progressive Lyceum-Spiritual Sunday **School-meets every Sunday morning in Red Mon's Hall**, **Sti Tremont street**, at 10% A. M. All are welcome. Mrs. **J. B.** Soper, Superintendent;

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

Appleton Hall, 9% Appleton Street—Paine Memo-rial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule. Pastor, will hold services every Sturday and Sunday at 2% and 7% P. M.

Hollis Hall, 789 Washington Street.-Meetings Sundays, at 11 A. M., 1/2 and 7/2 c. M. Mrs. Chapman, C. nductor

Elysian Hall, 820 Washington Street.-Magings Bundays, 11% A. M., 2% and 7% P. M.; Wednesdays, 3 h, M. Fridays, 3 and 7% P. M. Mrs. A. R. Gilliand, Conductor.

Esgle Hall, 616 Washington Street.-Meetings at [1, 2] and 7] Sundays. Dr. W. H. Amerige, Conductor.

at [1, 2½ and 7½ Sundays. Dr. W. H. Amerige, Conductor. The First Spiritualist Ladics' Aid Society meets every Friday afternoon and evening-supper at 6 P. M.-at Mi Tremont street. Mrs. Mattie E. A. Allbe, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester. The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Mace, and at No. 7 Park Square, the third Thursday: at 7:30 P. M. C. C. Shaw, President. 29 Bedford street; Wm. H. Parks Clerk Baston P.O. Boy 2:881. Ranks. Clerk, Boston, P. O. Box 2.681.

The Spiritualistic Industrial Society meets at 7 Park Square every Thursday afternoon and evening; supper at 64. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

ning, Secretary. Arlington Hall, corner Dover and Washington Bistacts.— The Ladies' Lyceum Union meets every Wednes-day afternoon and evening; supper at 6% 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% and 7% P. M., Tuesdays 2% P. M., Thursdays, 2% P. M. Mrs. K. E. Parnell, President.

Hiswatha Hall, 241 Tremont Street (near Eliot freet).-Bleetings Sundays at 11 A. M., 2½ and 7½ P. M., also Thursdays at 2½ P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

Commercial Hall, 694 Washington Street, cor-ner of Maceiand.-Meetings every Thursday, 24 P.M. N. P. Smith, Obsirman.

The Boston Psychic Conference and Facts Meetings, every Sun isy evening, at the Woman's Jour-nal Parlors, 3 Park street. L. L. Whitlock, President.

America Hall.-Meetings Sunday morning, afternoor and evening. Eben Cobb, Chairman.

The Home Rostrum.-Spiritualist meetings will be held every Sunday and Thursday evening at 7% o'clock. Dr. E. M. Sanders, President, 21 Solev street, Charlestown. Good Templar. Hall-I Johnson Arenue, Charlestown Dist.-Sunday, Wednesday and Friday evenings, and Fri-day afternoous. Mrs. E. J. Peak, Obairman.

Brighton.-The Occult Phenomena Society holds meet-ings every Sunday at 7½ r. M., at Mora Parlors. Room 10, 13 Washington street. D. H. Hall and Mrs. G. M. Chapman. Conductors.

Chelsen.-Spiritual meetings every Sunday evening at 7% at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Cambridgeport-591 Massachusetts Avenue, Temple of Honor Hall: At 2% F. M. and 7% F. M. Settled speaker, Mr. J. W. Kenyon, and test medium, 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. Nich-ols, President.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers out-side of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week screening meetings only week-evening meetings, Our directory of Boston meetings will, however, be contin-aed as heretofore.

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Many scriptures were quoted on every point made by the said divine scainst the mediums, but there is not room for them here.

Mr. Hull proved that prophets worked for money; that they were jealous of each other, that their tests were not always recognized, and that they told the people they would un-derstand the test later. He also showed the same conditions for prophecy that mediums require to day.

Next Sunday the more interesting part of the subject is to be presented; then Mr. Hull will introduce prophesies that everybody ac-knowledges failed. He will introduce those which Christians suppose to have been fulfilled, and then those which absolutely were fulfilled. He claims that it is a strange truth that the first prophecy fulfilled was made by the devil, and the second was made by the departed spirit of the dead Samuel. He will also show mediumistic prophecies which were fulfilled to the letter. After a piano solo by Mr. Watson, Mr. Hull

dismissed the meeting with a benefiction. In the evening another large audience filled the hall, showing the popularity of Mr. Hull in Boston. We also had with us for their first engagement those sweet singers, the Wallen. thin Sisters, and the meeting was opened by a duet by them, after which Chairman Allen introduced Mr. Hull, who read a poem.

Miss Sophie Wallenthin rendered a contralto Also Sophie Wallenthin rendered a contraito solo with good effect. Mr. Hull then took for his subject, "Journey from Orthodoxy via Adventism to Spiritualism; or, Why I am a Spiritualist," this discourse giving his relig-ious experience, and especially his experience in coming into Spiritualism, was intensely in-teresting. The mediumistic experiences he had in cork wildbood as well as these which had in early childhood, as well as those which finally brought him into Spiritualism, amused as well as instructed the audience. During this discourse and at the close Mr. Hull re-

ceived good applause. Mr. Hull will be the speaker every Sunday morning and evening during this month. The Wallenthin Sisters and Mr. Fred Watson will furnish the music, the Wallenthin Sisters singing only in the evening. If you love good

music you should hear these singers. Order your BANNER OF LIGHT early at this hall, for the late comers are liable, as they were to night, to go home without one. They are selling fast. People know where they can find all the spiritualistic news. See next BAN-NER for Anniversary announcements.

The Helping Hand Society, a correspondent writes, met as usual in Gould Hall, 3 Boylston Place, March 3. Meeting called to order by the President, Carrie L. Hatch. The evening session was under the auspices of the Veteran Spiritualists' Union.

Next Wednesday, March 10, we will have a

Wednesday, March 17, a reception will be tendered to the speaker of the Berkeley Hall Society, Mr. Moses Hull. All are invited to attend. Supper served at 6 P. M.

HIAWATHA HALL .- A correspondent writes: Sunday, March 7, the morning circle was a success; many tests were given. The afternoon and evening sessions were well attended, and of a nature to give satisfaction to the skeptical. The remarks were of a pleasing nature, and were much enjoyed, judging by the applause given. The tests and readings were remarkably clear and correct. We had with us Mrs. M. C. Weston, President of the Indian Wigwam at Onset. She rendered fine selections. Mediums taking part were Mrs. M. E. Pierce, Mrs. E. M. taking part were Mrs. M. E. Pierce, Mrs. E. M. Shirley, Mrs. C. B. Hare, Mrs. E. R. Brown, Mrs. F. Jones, Mrs. A. Woodbury, Mrs. J. A. Woods, Mrs. I. M. Fields, Mrs. M. Knowles, Mrs. Buck Hall, Mrs. R. P. Fish, Mrs. Mellin, Dr. E. A. Blagden and E. H. Tuttle. Piano solos by H. C. Grimes. BANNER OF LIGHT for sale at each session,

also Thursday afternoons. COMMERCIAL HALL-Mrs. Wilkinson, Presi-

believe the mediums were all good, nor that the prophets of the Bible were all bad. The bad, like the "poor," are always with us. They were amongst the prophets, and I fully believe that we have our share of them among the mediums. Mr. Hull quoted from the Bible to support his point regarding the prophets. Many scriptures were quoted on every point welcome.

> EAGLE HALL .- Dr. W. H. Amerige, Conductor, writes: Sunday morning, March 7, healing and developing circle was well attended. The following mediums kindly assisted, and gave some very fine tests: Mrs. Irwin, Mr. Hersey, Mr. Hancock, Dr. Hall, Mr. Kiniske, Mrs. Wood, Mrs. Dade, and others.

> Afternoon session .- Good attendance; very fine speaking, tests and readings; all recog-nized; the following mediums kindly taking Mrs. S. E. Hall. Mrs. Wheeler, Mrs. Fox, Mrs. Shirley, Mary E. Pierce, Mrs. C. B. Hare, and others. Mrs. J. W. Kenyon of Waverley, who deserves special mention, gave fine remarks and tests; invocation by Dr. Blagden.

Evening session was very well attended. The following mediums gave tests and readings: Mrs. S. E. Rich, Miss Wheeler, Mr. Newhall, Mrs. Guiterrez, Mr. Hersey, Mrs. Fox, and

others; fine music and singing. Next Sunday, March 14. we shall have with us in the afternoon the Black Swan Duo, who will give us some very fine music and singing. BANNER OF LIGHT for sale.

ELYSIAN HALL.-Mrs. Gilliland, Conductor, writes: Sunday meetings, March 7th, very interesting and instructive. The different mediums who assisted during morning and after-noon were Mr. Norse, Turner, McKenzie, Hancock, Dr. Saunders, Mrs. Hughes, Millan, Gilliland. Evening service opened with service of song. Duets, Mr. Nash and Nellie Carlton; quartet, Mr. Nash, Mr. Bettenson, Mrs. Millan and Carlton, and was enjoyed very much by those present. Mrs. Gilliand's thoughts on the question "Does death end all?" were very thoughtful and well received. Mrs. Millan, Goff, Hughes and Mr. Thayer gave abundant proof to all in the tests.

THE LADIES' LYCEUM UNION-Abbie F. Thompson, Sec'y, writes-met as usual in Arlington Hall, Wednesday afternoon and evening, March 3. Business meeting called at 5 o'clock: supper was announced at 6:30.

o'clock; supper was announced at 6:30. It being "Old Ladies' night," a full house, as usual. The evening entertainment opened by singing "America"; song, Mrs. Hattie C. Mason: Ruth Gilliland, recitation; song, Geo. Goodwin; reading by our worthy President, Mrs. M. A. Brown; song, Miss Wakefield; whistling solo, Rosie Johnston; duet, Mrs. Mason and Geo. Cleveland; remarks by Mrs. Willis. Then "Lulu Nona" came, and gave us a good time. The evening closed with a short. us a good time. The evening closed with a short dauce.

Next Wednesday is Children's night; a fine entertainment is in store for us. Supper, 6:30 all are welcome.

BANNER OF LIGHT on sale afternoon and evening.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Carrie L. Hatch, Sec'y, writes-met at 241 Tremont street, Friday, March 5, Mrs. Allbee, President, in the chair.

The evening session consisted of singing by Miss Amanda Bailey, accompanist, Mrs. Eva Cassell. Brief address by Mr. N. P. Smith. Mr. Albert P. Blinn made choice remarks. Mrs. Waterbouse presided, and Mrs. Lizzie

Mrs. Waterhouse presided, and Mrs. Lizzie Shackley gave convincing tests of spirit con-trol. Mrs. Weston gave a reading, "The Old Red Sleigh," which was well received. Friday, March 12, Mrs. Kenyon will give the Society a benefit. We hope all will come, and receive convincing proof of spirit return. The BANNER OF LIGHT is always for sale. It this holl at this hall

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets.-Sunday, March 7th, at 0:30 A. M. and 7:30 P. M., séances were given by P. L. O. A. Keeler for materialization and spirit power. At 2:30 P. M., A. E. Tisdale spoke (entranced), to a large audience. Mr. Keeler will be present next Sunday at



Any society wishing a good test medium can do no better than to secure the services of Mrs. Butterman.

SPRINGFIELD.-Sara G. Haskins, Sec'y, says: The First Society of Spiritualists of Springfield met on Sunday, March 7, at Room 10, Holt Block. The Society has for its pastor Mr. W. H. Bach, who fills his place most acceptably.

Sunday, March 7, we had with us Mrs. Tillie U. Reynolds of Troy, N.Y., who has just fin-U. Reynolds of 1 Foy, N. 1., who has just hi-ished a very successful tour of lectures in Lynn, Salem, Marlboro and Newburyport, and it was thought best to try the experiment of a morning service, followed by tests. The meet-ing was a success in every way. Mrs. Reynolds's lecture was listened to with marked attention, and avay test recognized and every test recognized. _ The Lyceum in the afternoon, led by Mr.

Bach, was of deep interest. The subject for the day, "How do I Know Spiritualism is True?" the children of smaller growth, as well as larger,

giving very satisfactory reasons. Mr. Wm. Feyl, a leading cornetist of Troy, Mr. Will, reyr, a leading connector 110, N. Y. was with us in the evening, and gave two very fine selections. The address, which was full of deep thought, was given by Mr. Bach, and was listened to with intense interest. Mrs. Reynolds followed with tests, each fully recognized. The hall was filled, and the interest so great it was decided to hold a series of week-night meetings—in reality a revival series.

Spiritualism is not dead in Springfield, but most intensely alive, and great good results from its promulgation.

FALL RIVER.-John J. Connolly, Sec'y, says: Mr. Joseph D. Stiles supplied the First Spiritual Society with an abundance of spiritual food on the 7th inst., our temple being crowded with seekers after truth, both afternoon and

evening. In his unsurpassable manner Father Stiles scattered his manna to the four points of the compass like a sower scattering his seed, feeling assured that the harvest would more than repay him for his efforts.;

Next Sunday, March 14, Mrs. Mary L. French, of Townsend Harbor, will be with us. We celebrate the anniversary on the 21st.

Father V. U. Lyon is attending camp at Lake Helen, Florida. Lecturers and test mediums, please write, 83

So. Main street, Fall River, Mass.

SALEM.-"N. B. P." writes: Mrs. Sarah A. Brynes of Dorchester was speaker and medium, March 7, for the First Spiritualist Society.

She delivered two beautiful discourses, (sub-jects, afternoon, "March of Science and Re-ligion," evening, "The Essential Qualities of Spiritualism,") in a very clear and concise man ner. She is a grand and eloquent speaker, and it is a pleasure to listen to one who is so gifted, and uses such beautiful language. Sunday, March 14, Mr. Joseph D. Stiles of South Weymouth, an excellent test medium. BANNER OF LIGHT for sale at the hall; sub-sciptions taken, annually \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

BRIGHTON.-D. H. Hall, Conductor, writes: The sessions of the Occult Phenomenal So ciety, at 363 Washington street, are meeting with remarkable success.

Sunday afternoon, March 28.

> WORCESTER.-Mrs. D. M. Lowe, Sec'y, says: Our meetings were held Sunday, March 7th, in Horticultural Hall Library, our former place of worship, Grand Army Hall, being destroyed by fire last Friday morning. Dr. Wm. Hale of Boston officiated as speaker. His poetical se-lections were beautiful, and his lectures full of enthusiasm and spiritual truth, especially his evening lecture on "The Gods." Kindly allu-sion was made by our President at the open-ing of the lectures to the recent passing out of our esteemed brother and co-worker, Levi H. Wiggin.

The Woman's Auxiliary will meet on Friday afternoon and evening of this week, with Mrs. Harriet Hastings, 242 Chandler street.

Dr. Hale will be our speaker for next Sun-day. Efforts will be made at once to secure a permanent place for holding our meetings. BANNER OF LIGHT on sale at each session.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, whus the BANNER OF LIGHT can be had. Services Sundays 11 a. M. and 6 F. M. Afternoon meetings for facts and whenomens at 3.

The New York Spiritual Temple holds its meet-ings at Adelphi Hall. 52d 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 Yonkers, N. Y.-Yonkers Spiritualist Boclety holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, Presi-dent; Titus Merritt, Secretary.

BERKELEY LYCEUM .-- M. J. Fitz-Maurice, Sec'y, writes: A delightful morning and an appreciative audience welcomed Mr. J. Clegg Wright after an absence of two years from our city. Mr. Wright's guides answered questions, propounded by members of the audience, in their usual masterly manner, and were listened to with absorbed attention by all.

In the afternoon Dr. Franks, Mr. Moorey and Mr. Dorn gave many excellent tests, following Mr. Wright, who brought forward several in-teresting reminiscences of California.

The evening session was well attended, and Mr. Wright gave evidence of versatility in mediumship that numbers witnessed for the first time. Mrs. Newton was again able to fill the chair, and the music of Mrs. Stone and Mr. Myers during the day charmed their hearers.

Next Sunday afternoon Mrs. May S. Pepper will be with us, and on Saturday evening, 13th inst., a New England supper will be held in Adelphi Hall, 52d street and 7th Avenue, for the benefit of the First Society. A large attendance is requested?

J. C. F. Grumbine's Summer School.

J. C. F. Grumbine will open a summer school for development in psychometry, clairvoyance, inspiration and psychopathy in June and July. There will be three sessions a week under Mr. Grumbine's personal guidance. The school will convene at Auburn Park, a delightful suburb of Chicago, in the city limits, and on a beautiful inland lake. For terms, send a stamped and addressed envelope to J. C. F. Grumbine, Station P, Chicago.

MARCH 18, 1897.



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MOSES HULL, Speaker for Boston Spiritual Temple, Berkeley Hall, during March.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.-J. B. Hatch Jr., Sec'y, writes: Sunday morning, March 7, a large and enthusiastic audience gathered to welcome back to Boston the Rev. Moses Hull, the celebrated biblical lecturer.

In the audience there were many from out of town. Among others the writer was pleased to see H. A. Blackinton of Rockland, Maine. The meeting opened with congregational sing ing, led by Mr. Hull, after which Mr. Hull read a poem. After another song Mr. Hull discoursed in part as follows:

My text will be found in Isaiah 51:1. "Look unto the rock whence ye are hewn, and the hole of the pit whence ye are digged." In the last month I have received four papers

from different places containing reports of sermons delivered against Spiritualism. In every instance I was requested to furnish a reply through the spiritual press, but this is impossible. One of these discourses says no spirit ever did or ever can come back, and advises the hearers to forsake everything tinctured with Spiritualism and look to the Bible for consolaion. Another, though no stronger in argument, is much more vehement in expression. It contrasts the mediums with the prophets, and calls the prophets of the Bible "God's prophets," and the mediums "the devil's prophets."

In that discourse the Reverend gentleman draws a vivid contrast between the two classes of mediums. "God's prophets" were all paragons of perfection, "the devil's prophets,' that is, the mediums, are the worst people in the world.

The specific charges this gentleman brings against the mediums are as follows: "They are immoral;" "frauds;" work for money;" "jealous of each other;" if one fails to recog-nize a test they always say, "Oh, it will come to you after a while;" "many of them are not sure themselves of their mediumship;" "money is always a condition of getting a communioation;" etc. etc.

After looking over this fearful array of charges against mediums in general, I turned to my Bible and found every charge made by this minister against mediums true of the bib-

lical prophets. James said: "Take my brethren the proph-ets for an example." In order to enable you to obey this injunction, and to show you the "hole of the pit" whence modern Christianity "is digged," I propose to take these charges seriatim, and to show that the ancient biblical seriatim, and to show that the ancient oldical prophets were guilty of every charge brought against mediums. I will first say that I do not service by Mr. Jones, assisted by Miss Ella given. The hall wasfilled to the doors by an

dent .-- A correspondent writes: Sunday morning services opened with the usual singing and other physical and mental manifestations of prayer, after which Mr. B. Foster and his guides gave some very wonderful demonstrations. Skeptics were thoroughly satisfied.

Afternoon session.-Dr. Badger made good opening remarks. Alter singing, Mr. Rollins gave fine tests; Mr. Mansergh's address was both instructive and interesting, the subject being "The Teaching of Jesus, and its Influence To Day"; song, "Throw Out the Life Line," was sung, followed by a number of very

Line," Was sung, followed by a humber of very excellent tests given by Mrs. Osgood, Mrs. Keuyon and Mrs. Nutter; Little Miss Bragley recited a very pretty poem. Evening services.—Mr. Scarlet made a fine opening address; Prof. Tyler and wife rendered sweet music during the evening. The follow-ing mediums took part: Mrs. Nutter, Mr. Thayer, Mr. Jackson, Mrs. Baker, with several others. A whisting solo by little "Bosia" others. A whistling solo by little "Rosie," also a vocal solo by May Bell. Mrs. Butler spoke very beautifully for a few moments. Her remarks were highly interesting. Large and appreciative audiences fill our hall on Sunday evenings.

BANNER OF LIGHT for sale.

AMERICA HALL .- A correspondent writes: Our morning circles are steadily growing in interest. On Sunday last we had a fine gathering, many good mediums were present, and many for the first time showed manifestations of spirit control.

Those present during the day were as follows, and enjoyed a true spiritual feast: Mrs. M. A. Chandler, Mrs. A. P. McKenna, Mrs. C. Bird, Miss I. Sears, Mrs. Johnson, Mrs. E. Peak, Mr. C. Eliot, Mrs. M. Witham, Mrs. G. Hughes, Mrs. A. Forrester, Mrs. Mellon, Mr. F. Heath, Mrs. M. Cutter, Madam Deey, Mrs. Maggie Butler, Mrs. Nellie Thomas, Mr. Jack-Music by Prof. Peak, Mr. George Cutter, son. and Prof. Rimbach gave us some fine music on

his cornet. Our hall was crowded in the evening by an audience eager for the next installment of Mr. Cobb's illustrated talk. The views were grand and the talk was interesting and instructive. BANNER OF LIGHT ON sale at each session.

HOLLIS HALL SPIRITUAL SOCIETY .- A COTrespondent writes: Morning circle well attended, Mrs. Chapman, Conductor. Prof. Newton and Dr. Badger gave fine healing and mag-netic treatments; Mr. Hardy, Mrs. Fish and Mrs. Nason, tests.

Afternoon opened with song service by our quartet. It is worth soming to hear the fine singing they render. Tests by Mrs. Fish, Prof. Twitchell, Mrs. Peak, Dr. Saunders and Mr. Hardy.

Evening service opened with quartet singing. Prof. Newton gave free treatments with Musical Medical Magno. Many felt all pains gone. Mrs. Ratzel, Mrs. Fish, Mr. Hardy, Mr. Jackson and others gave tests, after which Little Eddle again favored us with some sweet songs; Master Mulford a fine piano solo; Leo Hanson and Sadie Faulkner sang a duet.

Next Sunday Mrs. Ratzel is to take charge

of the developing circle. Little Eddie gives a grand concert Easter Sunday night at this hall.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY-C. M. Manning, Sec'y, writes-met at Park Sq. Hall, afternoon and evening, March 4th. Business meeting called at 5:30, by the president, Mrs. M. A. Brown. Being social night it was enjoyed in many inously with the Society

ways.

Thursday, March 11tb, Mrs. Kenyon of the Veterans' Home will devote the entire evening to tests and readings for all, and promises to B. be very interesting.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE, CHARLESTOWN DIST .- F. W. Peak writes: Sun- Mrs. Charlotte A. Butterman, of Malden, and

10:30 A. M. and 7:30 P. M., and Mr. Tisdale at 2:30 P.M.

HARMONY HALL, BAND OF HARMONY MEETINGS.-A correspondent writes: March 7th, we had the pleasure of listening to Mrs. Jo sie Never, contralto soloist. Following are the names of the mediums that kindly assisted in giving communications from the spirit realms during the day: Mrs. J. Woods, Mrs. C. A. Wood, Mrs. Parnell, Mr. Quimby, Mr. Marston, Dr. White, Mr. Jackson, Mrs. Guiterrez, Mr. Emerson, Mrs. F. Stratton, Mrs. Peak, Mrs. Moody. Mrs. M. A. Moody, music director.

Mrs. K. E. Parnell, president. BANNER OF LIGHT for sale Sundays and Thursdays.

MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: The Spiritualists had large and deeply attentive audiences Sunday, at 33 Summer street.

At 2:30 musical selections by Mrs. M. K. Hamil; invocation by Mrs. C. A. Sherwin, also remarks by Dr. S. M. Furbush, Dr. I. A. Pierce, W. H. Rounseville, Dr. E. F. Murray, A. E. Warren, F. Neate, Capt. J. Balcom; many. tests and spirit messages by Mrs. C. A. Sher win, Mrs. Alice M. Lefavour, Mrs. E. C. Her-rick, Miss F. Isabel Hancox, and others. Great healing and developing power to many by Drs. Furbush, Murray, Pierce, Rounseville, Bick-ford, Shepard, and others.

At 7:30 Misses Lena and Elsie Burns, fine musical selections; Mrs. Dr. Dowland, able remarks. Then Prof. C. L. Walker, of Salem, gave h very instructive and entertaining diorama and spiritual and patriotic songs illustrated.

Next Sunday at 2:30 the same mediums and others; at 7:30, Mrs. Lizzie D. Butler and others. Everybody come. All mediums invited. Cadet Hall-Lynn Spiritualists' Association,

J. M. Kelty, President. Mrs. A. A. Averill, Sec'y, writes: Sunday, March 7, we had with us Mrs. Nellie F. Burbeck of Plymouth, who gave a large number of tests and readings, which were well received. Mr. and Mrs. Kelty sang "It was Once our Mother's Way," very sweetly. March 14 Mrs. Effie I, Webster will be our

medium and speaker.

LOWELL.-George H. Hand, Sec'y, writes: The annual meeting for election of officers for the First Spiritualist Society was held Monday, March 1, with the following result:

Geo. H. Hand, reëlected Secretary; Fred P. Coggeshall, Assistant Secretary; Hugh Wil-liams and J. H. Dane, Auditors; Cyrus F. Hill,

1 liams and J. H. Dane, Auditors; Cyrus F. Hill, Alden Frazier, Miss Maria Higgins and Mrs. Brainerd, Standing Committee; the whole num-ber constituting the Executive Board. Secre-tary's address is 287 Appleton street. Sunday, March 7, Mrs. J. K. D. Conant was our speaker and medium, and her work was of a superior quality, both in lectures and read-ings. We endorse her as an able, earnest, and, above all bonest worker in our loyad faith above all, honest worker in our loved faith, and we hope that her earth-work may continue

With our board of officers working harmoniously with the Society in all its interests, we ee no reason why this should not be a successful year of accomplishment in the work in this

BANNER OF LIGHT ON sale at these meetings

MELBOSE,-E.S. Wells writes: The platform was occupied by the well-known test medium,

Mrs. Greengrove M. Chapman's twenty-minute lectures are very interesting and fully appreciated, as well as her tests and readings. Several new phases have been developed in her work. Another feature of the meetings is the good singing, which we always have.

MALDEN.-Mrs. A. J. Pettingill, Sec'y, says: Sunday evening, March 7, we had Miss Blanche H. Brainard with us, who gave us a lecture on Spiritualism," followed by some very nice tests. Miss Brainard is a young medium of much promise.

Next Sunday, March 14, we are to have Mr. Edgar W. Emerson, the noted test medium, who will give us two séances, afternoon at 2:30 and evening 7:30. We expect a large audience to greet him.

THE CAMBRIDGE SPIRITUAL SOCIETY, M. A. Sawyer, Sec'y, writes, met in Cambridge Lower Hall, Feb. 26th. A large and appreciative audience listened to an interesting program by Mr. Charles Sullivan in character sketches and songs. The next regular meeting is Friday, March 12th. Lecture by Mrs. Willis, music by Mrs. Wellington, both of Cambridge. Supper served at six o'clock. All invited.

FALL RIVER.-S. Mottershead, Pres., writes: Feb. 28 we had with us Mrs. Abbie N. Burnham, who delivered two very interesting and instructive lectures before two intellectual, critical and appreciative audiences; also many recognized tests. There is a general demand that we have her again in the near future.

FITCHBURG.-Dr. C. L. Fox, President, says: Mrs. C. H. Clarke of Boston occupied the platform Sunday, March 7, and delivered two very able addresses, followed by psychometric read ings and tests. All were fully recognized. Mrs. Clarke is liked very much here as a medium and a lady, in every sense of the word, and always draws large audiences.

HAVEBHILL.-Otto Henckler writes that on last Sunday Mrs. S. B. Craddock of Concord, N. H., lectured, and Mrs. May S. Pepper gave tests to the largest audiences assembled this season. The enthusiastic manner, in which Mrs. Pepper's tests were received proved her

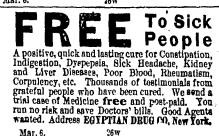
popularity here. March 3 Mrs. S. B. Craddock delivered an inpiring address, followed with delineations. The unfavorable weather caused a small attendance.

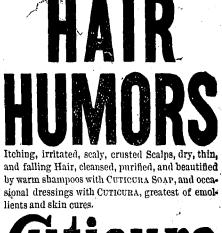
On Thursday, March 11, Mr. Benj. F. Foster will give another seince for materialization, and other manifestations of spirit power and

presence, at Brittan Hall, 7:45 P. M. Sunday, March 14, Mrs. Nettie Holt Harding. Arrangements are being made to fittingly

SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Ca-tarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer, which any one is iree to accept. Address Prof. J. A. LAWRENCE, 88 Warren Street, New York. Mar. 6. 26w







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Jan. 16.

HAIR ON THE FACE send for new information how to remove it easily and effectually without chemicals or instruments Correspondence confidential in plain sealed anvolu Mrs. M. N. PERRY, B, B, Oak Park, Lib

Feb. 6. 3-oamis THE NEWEST OF NEW WOMEN. A Bos-ton Incident. By W. J. COLVILLE, author of "Onesi-mus Templeton," "Dashed Against the Rock," "With One Accord," Etc., Etc. Pamphiet, pp. 34. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.:

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mirs. M. E. Cadwallader; Necretary, Frank H. Morrill, Services at 24 and 74 P. M. Young People's Meeting, 1% P. M. Philadelphia Spiritualists Society meets at the northeast corner of stn and Spring Garden streets every Sunday at 2% and 7% P. M. Hon, Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A.M., 24 and 74 P.M. Mirs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday, 8 P. M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmonv. Thursday, 1% P. M., Orpheus Hall, Sobil-ler Theatre.

WASHINGTON, D. C. First Society. Masonic Hall, corner of 9th and F Streets N. W. - Every Sunday, 11% A. M., 73 P. M.; Lyceum 19 A. M. M.O. Edson, Pres.

BILL WAUKEE, W18. Spiritual Unity Society meets at Ethical Auditorium, 559 Jefferson street, every Sunday at 7% P.M., and Thursday at s P.M. J. O. Bigler, President.

