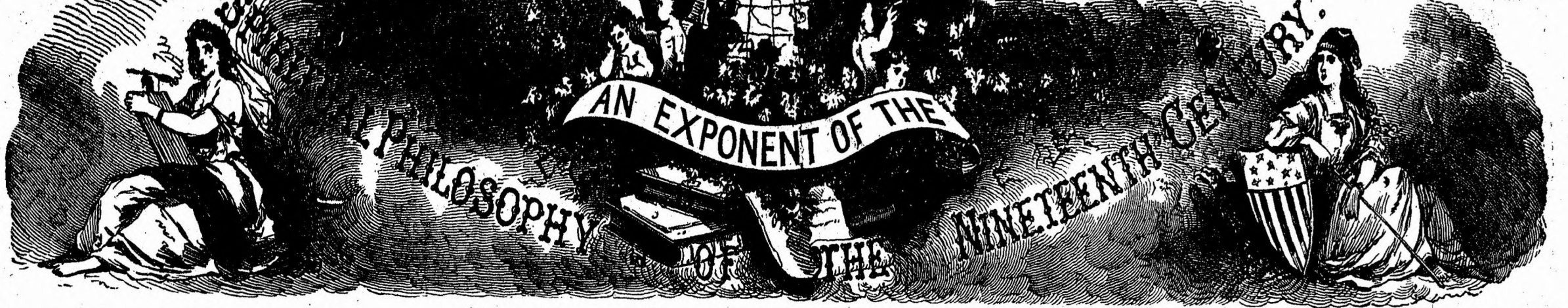


BANNER OF LIGHT.



VOL. 81.

{Banner of Light Publishing Co.,
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, MARCH 20, 1897.

{\$2.00 Per Annum,
Postage Free.

NO. 3.

Written for the Banner of Light. BURY THY SORROW.

Oh! you who for a friend doth weep,
Who has passed by nature's mysterious ways,
To yourself your sorrow keep;
'T will be your happiness in future days.

Tears and sorrow in human life
Each have their sacred, happy place;
And we must remember in the strife
That a smile is oft seen on death's cold face.

FRANK P. FENTON.

The Spiritual Rostrum.

Re-Incarnation: Do We Live More than Once on Earth?

Discourse delivered through the Mediumship of
W. J. COLVILLE,
In San Diego, Cal., July, 1896.

(Reported specially for the Banner of Light.)

We speak upon the topic of Reincarnation—or more correctly repeated, Embodiments—in answer to the urgent request of a large number of persons, and because of the character of many questions that have been handed to this platform, and sent to us for answer in the BANNER OF LIGHT from time to time.

As it is not our purpose in this discourse to ventilate our own ideas especially, but only to put forward the philosophy of reëmbodiment as we understand it, we hope none of you will make the treatment of the subject in any way a personal matter, or regard it as a controversial topic.

We know the subject has not been fairly treated by many who have essayed to deal with it; we know also that the views of persons holding "reincarnationist opinions," as they are termed, have been caricatured and ridiculed, and that endeavors have been made to put down in certain quarters any earnest and honest investigation of the subject by the very impolite and uncomplimentary statement that if persons do not agree with certain other persons they cannot be of sound mind.

We hope that this audience will please remember that mental soundness is never to be vouched for where persons are unwilling to hear all sides of a question and have it thoroughly discussed; and that whenever insults have to be employed to put a subject under a ban, or when a large number of intelligent persons have to be accused of partial insanity because they do not agree with certain dogmas, the dogmatist's argument is too weak to be taken for authority in any intelligent community. When we speak on the question of reëmbodiment we shall reply to no insults, because we consider insults beneath notice.

The subject of reëmbodiment itself is one which, from the earliest times, has appealed to intelligent communities, and has been widely accepted by the greatest thinkers the world has ever produced; and while it is true that the modern theory of reëmbodiment, as well as the Pythagorean doctrine of metempsychosis, may be in some instances crudely presented, owing to an admixture of certain oriental ideas concerning the transmigration of souls, the philosophy itself is built upon the universal demand for justice, and is the outcome of the recognition of equity as the basis of all the dealings of Providence with human souls. A demand for successive embodiments is made to satisfy the justice which many enlightened seers have declared to be the very foundation of the universe. Though some vagaries and absurdities have been thrust upon the world in the name of the transmigration of souls, even that doctrine is not by any means the folly or absurdity that at first sight it may appear to be.

In the light of evolution the doctrine of transmigration may be turned right side up, for when the supposed doctrine is completely reversed it harmonizes perfectly with the doctrine of evolution from lower to higher states. The doctrine of transmigration starts out with a declaration that the human spirit passes into a variety of animal, reptilian and insect forms after it has cast off the material human body. Now this implies retrogression, for if you are to become animals after once being men and women, you would certainly have to go backward. But according to all outward indications of the ascent of life, life's expressions rise from the primordial cell, through the jelly fish and the tadpole, and commencing with protoplasm, life in its outward manifestations works onward and upward to the perfect man and woman.

We do not believe in the evolution of spirit out of matter, but we do believe in the evolutionary hypothesis in the sense that there has been a perfect and orderly succession of types manifested in nature. But the primal germ of every species exists in the spiritual world, and by a distinct and direct copulation of spirit with matter each typical form upon the earth is produced.

It is certainly true that the lowest forms of life existed on earth before the higher, and that all intermediary stages of intelligence have appeared between the radiata and the human race. We are ready to admit at all times that spirit is continually operating upon and through matter, producing an immense variety of forms, and the natural sequence of this is that the lowest comes first, and the highest last in the line of expression. We can both understand and sympathize with objections to the theory of transmigration, because the passage of the human soul into the bodies of lower animals would not afford any necessary discipline or experience for spiritual en-

tire who had once inhabited a human form. You could learn no lesson in the body of an animal that you could not learn in the human body, because the human body, speaking chemically, perfectly epitomizes all the animal, vegetable and mineral kingdoms.

A human body is organized of all mineral, vegetable and animal substances, therefore no experience could be gained in the mineral, vegetable or animal kingdoms which could not be gained in the human form, because man physically is mineral, vegetable and animal. The three kingdoms of nature are in man, but man is more than these combined.

The objection to transmigration can be sustained, and those who accuse transmigrationists of teaching retrogression are consistent. But the doctrine of successive human embodiments is entirely distinct from that of transmigration. The theory of transmigration needs to be reversed before it is accepted at all, and we beg to remind you that the Orientals were and are accustomed to convey many ideas in cipher language, and the cipher has to be read backward to be interpreted. The language of the learned in ancient days was very often one that could only be interpreted by the initiates, as the characters were purposely reversed. Many learned pundits have given the "vulgar" to understand exactly the reverse of their true meaning by employing a double language—one form of teaching being given to the enlightened, and another to the unenlightened, and this not only by the seers and sages of the far Orient, but also by the Grecian schools of philosophers in the days of Aristotle, Socrates, and other great names revered in history.

The Rev. James Freeman Clarke of Boston, author of TEN GREAT RELIGIONS, and other works of importance, who was certainly one of the noblest and most eminent men in the Unitarian ministry of the present century, suggested in his treatise on Oriental Religions, that if you read the theory of transmigration backward you would get much nearer to the spiritual conception of the early enlightened Orientals than if you read it in the ordinary way, according to the fashion of most Christian missionaries. If that theory is read thus, then progression, not retrogression, is indicated; for supposing you were at one time a monkey and are now a man, as certain Darwinians would have you believe, it is certain you have progressed greatly. But if you were first a man and afterward became a monkey, that would indeed be retrogression, and evolution, according to Darwin, makes no provision for men becoming monkeys, though it does permit the thought that monkeys may become men.

But perhaps the monkey has always been a monkey, and man has always been man. All animal forms emanating from the life force, constituting what may be termed the Spirit of Nature, are closely related to what certain theosophists call nature spirits, and sometimes elemental or elementary spirits, because they belong to the elemental kingdoms of life and have been embodied upon earth ages before man. These nature spirits, elemental or elementary essences in spirit-life, have no eternal existence. As entities they are not endowed with immortality, but are sparks, as it were, thrown off from the divine life, which is eternal.

Everything below man may be an emanation from that which forever constitutes man spiritually a persistent entity. If this supposition be true, we may possibly have suggested a theory which accounts for the conclusion reached by all who have intelligently studied nature, all such having discovered a very wide and clear line of demarcation perpetually existing between animals and men.

The animal possesses but stationary intelligence; man possesses progressive intelligence, unlimited in its capacities, so far as investigation has revealed. The beaver that builds its hut upon the banks of the river, and displays such wonderful sagacity that he forestalls an unusually cold or rainy season, does not build a better house in one generation than in another. The honey bee that can foretell severe winters, and makes practical use of such foresight by lining his house more completely and building it of thicker wax, in spite of such wonderful intelligence, never improves as an architect. The ant, an infinitesimal creature, possessing scarcely one fibre of tissue in its composition analogous to the substances constituting the human body, though a marvel in carrying out a republican form of government, and displaying almost perfect house-keeping abilities, possesses only limited and stationary intelligence.

No creature below man ever does more than provide for its physical wants, or ever passes beyond certain determined limits of intelligence. If you cite the dog, the horse, or other animals which have been domesticated, those animals, which seem to display almost human powers in certain circumstances, only do so after they have been brought under the direct control of man.

It is never the wild dog or wild horse that shows so much intelligence, only the horse that has been educated by man, or the dog, when so far domesticated that he shares his master's experiences, is the only animal of the canine species that displays almost human intelligence. Animals progress to such a remarkable extent only through close contact with man.

But man has no superior upon the earth. Man has never been taken when in a savage state, as the wild horse has been, into the service of superior beings, for man is the highest being on earth; a unique career is before him, and he displays unique possibilities, all resulting

from his wonderful capacity for unlimited self-progression, a capacity not shared with any creature on the planet. When man appears upon earth, a new order of intelligence is displayed; with him commences that period which is called in Genesis the seventh day, or time of Sabbath rest. With man's advent has come the time when the divine creative energy is said to repose, rejoicing in the perfection of God's manifested handiwork. The oldest Mosaic account of creation undoubtedly implies that man is the very apex of creation, standing upon its highest pinnacle, and [this] will be clearly demonstrated when the highest summit of civilization is reached. Man will never be superseded upon earth by any order of beings higher than human spirits.

Now, contrast the Digger Indian or any naked savage, say the illiterate early Hottentot, with man to-day in Europe, in America, in Australia, or wherever civilization has set its foot; compare the naked savage with Plato or Socrates. The poor savage is human, and Socrates was no more than human. Supposing Socrates represents a later embodiment of the savage; supposing age after age a spirit has struggled with matter (the material form is after all nothing more than the tabernacle or vestment of the spirit) and at length subdued it: would it signify retrogression for a savage to become a great philosopher? For a cannibal at length to become a distinguished statesman, a sculptor or a poet? Would this not rather afford the very highest proof of progress? Would it not evince a perfect fulfillment of progression's law for man to go forward age after age, beginning with the lowest forms of humanity, which are scarcely superior in appearance to the gorilla, and reach at last the state of man triumphant, the veritable "Lord of creation"?

If the doctrine of the successive embodiments of the human spirit be once and forever separated from the crudities attaching to transmigration or metempsychosis, which suggest the probability of man becoming at some future time embodied in an animal form, and the doctrine itself be allowed to stand out in its native clearness, the inference will of necessity be, that instead of retrogression all is progress; instead of anything being lost, there is everything to gain through a process repulsive only to those who do not see it in its true light. Reëmbodiment is in harmony with evolution, when understood in relation to involution.

We know not why any one should object to the statement that the primal germ of life is the real individual, that the divine soul is the persisting entity, and that the body not being the real man, not having true individuality, and never possessing identity, cannot in any way affect the individuality of the spirit or the identity of the soul, though it be changed frequently.

There are still many persons who assert that identity would be lost if reëmbodiment were true, because they confound identity with personality, and in order to understand this subject you must familiarize yourselves with the meanings which properly attach to the terms *identity*, *individuality* and *personality*. Identity relates to your inmost consciousness only. If your identity were pertinent to your physical body, your identity would be ever changing, and not only would such identity be changed in the event of another embodiment, but it would change every time the molecules composing your physical structure were displaced and others took their places. Physiologists have sometimes said that if the doctrine of materialism is true, every man and woman just married should be married again at the expiration of seven years, for if physiological computations are correct, and the physical body constitutes the man or woman, then seven years after marriage there is another man and another woman. If the physical body constitutes the identity, or even the individuality, and that body is an aggregation of ever fluctuating molecules, when a certain set of molecules are displaced and others make up the physical tabernacle, you have become another man or another woman; you have in that case no individuality to retain, you have no identity to keep or lose if identity rests in the physical form which is always altering.

But if, on the other hand, the real identity is wholly spiritual; if individuality is conserved in the realm of mind, if individuality is impalpable and invisible and is not in the realm of matter; if identity is in the soul and not in the organic structure, then successive embodiments do not imply any more loss or change of individuality (when rightly understood) than do the physiological changes, which all psychologists declare do not imply loss or change of individuality.

If you can but think of yourselves as spiritual entities, if you can perceive that spiritual life is not a residuum or remainder, not something left over when the material body is cast aside; if you can realize that the spiritual being is not the mere ghost or shadow, as many people imagine it to be, (if one is shadow or only an appearance then surely it is the body, for the body is always changing while the soul changes never.)

If as spiritual philosophers you declare that your spirit friends are actually alive in all the fullness of their individuality after their bodies have been interred beneath the ground, if their identity remains intact while they no longer hold a fraction of their physical organic structures, they cannot have become spiritual beings at death, but must have been such all the while they were wearing physical bodies, much as you are now wearing clothing. Recently in San Francisco we were called to officiate at the funeral of a very aged man, one who had lived over four score years in the form that lay in



MRS. L. A. COFFIN-NILES.

the coffin, and as we then insisted that the real individual *has* never been confined exclusively to that body, for that body had never been the real man—he had merely worn it as he wore his coat—he was no more changed in reality by casting aside that form than by donning another garment after dropping an old one.

It is ever so with the spirit of man: the real individual exists always in the spirit world, and only makes a partial manifestation of itself through a material form; therefore you no more lose your identity or your spiritual individuality by changing your body than an organist loses his identity by playing one day upon one organ and another day upon another instrument. The body is the organ, the spirit is the organist. The performer and his instrument are no less one than the spirit and body of man are one, for they sustain practically the same relations to each other.

We can never thoroughly understand the philosophy of life, or solve the problem of our existence, until we have reached a point in our realization of spirit where we can exclaim, "We are not matter; we are spirit." Our material bodies are tools. Our earthly life is a life of experience and discipline. The bodies you are wearing to-night, whether you realize it or not, are formed by your spirits; they are not forced upon you by any arbitrary enactment of divine law, but are produced by the action of your own intelligence. Phrenologists, physiognomists and palmists are often able, by certain external signs in the skull, in the face or in the hands, to tell something of the nature of the individual because the spirit is the builder, and the body is an edifice which the builder constructs.

It would be entirely erroneous to say that you are benevolent because your organ of benevolence is very prominent; but it would be quite correct to say because you are benevolent therefore your organ of benevolence is prominent. It would not be true to say that you were amative because a certain organ in the base of your brain was full, but you might display that organ fully developed as the result of amative propensities.

No phrenologist, therefore, who understands anything of spiritual law, can declare that the skull makes the man, for it only manifests something of its builder's intelligence. The anthropologist knows that every change of thought changes some outward manifestation, and that the conformation of the skull varies with the development of the intelligence governing it.

If you suppress belligerent feelings your organs of combativeness and destructiveness will grow smaller, and likewise through the entire range of organs. You cannot perform an operation upon the skull, and thereby change the condition of the organs of the brain, and as a result change a person's mode of life; but if you go to work at the centre of activity, and change dispositions and modes of thought, the outward organism will change in consequence. You are not churlish because you do not look good-natured, nor good-natured because your features are cast in a certain mold, but a certain expression plays upon your lips, and your appearance indicates good-nature because of the quality of your thought or the state of your mind. Every cast of features and every expression of countenance portrays some inward quality.

When we find savages illiterate, we say they are so because the savage condition is the first attempt or effort to control matter. We do not expect the first picture an artist paints will be his masterpiece, or the first song of a singer to be the finest that vocalist will ever render. First attempts are always weak. As you do not confound the prospective achievements of the artist with his first efforts, as you do not confound the future possibilities of the singer with the poor rendition of a first song, so you should not confound the latent intelligence of the spirit of man with the mere outward physique or personnel, which is but the external shape. This outward expression of life is like a crude instrument for rendering music; the spirit is the musician.

As physical bodies are always changing, and at length they crumble into dust, and your spirits leave them altogether, so if again and again through the ages of eternity you shall be called upon to build other mortal frames, every frame you build will be an expression of the genius you have unfolded.

Some persons may exclaim, "Mere sophistry!"

Written for the Banner of Light. PET'S DREAM.

I dream of a land that is lovely to see,
Bright birds and bright flowers meet my view.
I pause 'neath the shade of a low-bending tree—
'I'm thinking, dear mother, of you.

The soft rippling streams give depth to my dream,
And the scent of the flowers fills the air;
The songs of the birds in harmony seem
To fill my whole soul as in prayer.

The wide spreading landscape before me I see,
Its beauties I cannot make known;
I see now approaching the bright forms of three,
Like children that older have grown.

I'm pressed to their bosom with loving caress;
How familiar their voices now seem;
They call me "Dear Pet," while a kiss they impress—
And, dear mother, can this be a dream?

A pale mother sat by the cot of her child,
For disease had lingered long there;
With soul and with ear she listened awhile
To whisperings she heard on the air.

A quivering power o'er the mother was thrown,
Soft notes of music were near,
While angels were waiting the soft blush of morn
For the treasure the mother held dear.

The boatman again to the cottage will come;
This mother her Pet will soon see;
United again in the glorious home,
Made happy by meeting the three.

MRS. L. A. COFFIN-NILES.

We have been studying hereditary influences, and they are answerable for all the differences to which you refer; we can trace everything back to our ancestors, and upon the ancestral theory we can demolish your reëmbodiment philosophy as readily as we can blow down a child's card board house.

Can you in the light of eternal justice? Perhaps you think you can, but you will not find the task so easy or the result so satisfactory to deep thinkers as it may be to yourselves, if you are desperately in love with your own opinions.

It may be true that the material form owes its outward expression, its grace and beauty (or the reverse), and the mind, in favored instances, its almost absolute sway over material conditions—so far as you can externally judge—to hereditary influence. But we denounce that false theory of the law of nature which teaches that God has favorites, for we can see nothing in it better than a relic of Calvinism. Original sin and imputed suffering always crop out in popular objections to the theory of the successive embodiments of the spirit. Why should I be born higher than you, or you higher than I? Why, in the name of justice, should the sin of parents be visited upon innocent children, or why should the virtues of parents be accredited as the property of one who has never earned merit?

According to the philosophy of embodiments, if at the time of conception parents are dwelling together in love and wisdom, living on the higher planes of life, they prepare conditions to receive a soul who is already prepared for a glorious experience in earthly life. Therefore, while it is perfectly true that when a true spiritual marriage occurs on earth its result will be the production of superior offspring; and while it is also true that ante-natal conditions do make themselves manifest in offspring, it is further true that no one ever cheats Infinite Equity, for no conditions can attract a soul who is not attracted by such conditions as are present at the time of conception.

While the study of heredity is in the field of experimental science, and by acquaintance with hereditary influences you can prove externally all you can claim as being susceptible of proof, provided the philosophy of reëmbodiment be true, you need only to make the admission that parents are in a certain condition at the time they attract a spirit ready to enter earth life through that especial gateway. If any married persons live in such conditions that they can only attract a spirit immature in the scale of development, one who yet needs the cruder experiences of earth, the outcome of the conditions they furnish will be that a child is born to them who can display but a very meagre measure of intelligence, and who is by no means exalted on the moral plane of consciousness.

On the other hand, if conditions are provided for manifestation on a higher plane of life, a more unfolded spirit will be attracted to those parents who afford conditions for bringing into mortal existence one prepared for higher discipline in the terrestrial school.

The law of heredity does work; phrenological developments may be faithful indices of character; the horoscope cast by the astrologer may not be, by any means, a false indication of a human life; but while the astrologer can tell you the position of the planets at the time you were born, he cannot tell you why you were born when you were born, nor can he tell you why you were born of the particular parents who gave you birth. Reëmbodiment carries you into a realm that lies behind heredity, astrology, and all philosophies and sciences which deal only with effects; it enters the realm of causation, and clears up the apparently contradictory statements that the sins of parents are visited on children, and that every man must bear his own burden. It reconciles these by explaining that if you, as parents, are only capable of attracting a spirit who is as yet undeveloped, one only prepared for an inferior discipline, your "sin" is visited upon you in that you have a troublesome and rebellious child. If, on the other hand, a child is to be pitied because he had "bad" parents, he would have had better parents if he had been prepared as a spirit, prior to his birth on earth, for higher advantages and better conditions in earth-life.

There is a perfect law of spiritual being operating with impartial justice in every case,

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M. MILLEDGE, Groveland, Mass.
MRS. J. C. MAJOR, 100 Bedford street, Pa.
MRS. LIZZIE MANCHESTER, West Randolph, Vt.
MRS. ELZA WILLIAMS MARCHANT, San Bernardino, Cal.
DR. W. F. MERRILL, Western Avenue, Augusta, Mo.*
MRS. J. C. MAJOR, 100 Bedford street, Boston, Mass.*
JAS. MAGOOS, M. D., cor. Warwick and Sterling streets, Boston.
CELIA M. NICKERSON, 94 Front Avenue, Buffalo, N. Y.*
VALENTINE NICKERSON, 222 Broadway, Indianapolis, Ind.*
MRS. EMMA N. NUTT, 63 Jackson street, Milwaukee, Wis.
MAY S. PEPPER, 102 Eddy street, Providence, R. I.*
THEODORE F. PYCE, 230 East 51st street, New York.
MRS. J. C. NORTON, 100 Bedford street, Boston, Mass.*
MRS. WILLIAM FYZER, 19 Snow street, Providence, R. I.
MRS. HELEN L. PALMER, Providence, R. I.
GEORGE A. PORTER, 40 Warren street, Roxbury, Mass.
MRS. J. C. PORTER, 100 Bedford street, Los Angeles, Cal.
MRS. MYRA F. PAINE, Palmyra, Pa.
FRANK A. PARMELEE, 33 Narragansett Ave., Prov., R. I.
PROF. W. F. PECK, Box 977, Springfield, Mass.
MRS. J. C. PECK, 100 Bedford street, Mass.
LOU F. PRIOR, 38 Wooster street, Hartford, Conn.*
C. W. QUIMBY, 30 Everett street, Everett, Mass.
MRS. JENNIE RUDD, 1064 Washington street, Boston, Mass.*
MRS. J. C. RUDD, 100 Bedford street, Boston, Mass.*
FRANK T. RIPLEY, care BANNER OF LIGHT, Boston, Mass.*
J. H. RANDALL, 299 California street, Chicago, Ill.*
WILLIAM WEICH REED, Titcomb st., Newburyport, Mass.
MRS. J. C. REED, 100 Bedford street, Boston, Mass.*
MRS. E. C. RICE, Herchelton, Grand, 64 Grand Rapids, Mich.
J. WILLIAM ROYLE, Trenton, N. J.
MRS. J. C. ROYLE, 100 Bedford street, Troy, N. Y.*
DR. F. H. ROSCOE, 13 Broadway, Providence, R. I.*
MRS. K. R. STILES, 43 Dwight street, Boston, Mass.*
MRS. S. A. SMITH, Athol, Mass.
MRS. J. C. SMITH, 100 Bedford street, N. Y.
MRS. H. T. STEARNS, Cassadaga, N. Y.
MRS. HATTIE SMART, Chelsea, Mass.
DR. E. M. SANDERS, 2 Soley street, Charlestown, Mass.
MRS. J. C. SANDERS, 100 Bedford street, Boston, Mass.*
MRS. CARLIE E. DOWNER-STONE, San Jose, Cal.*
MRS. FANNY W. SANBORN, Scranton, Pa.
GILES B. STEDDING, 107 Henry street, Detroit, Mich.
MRS. J. C. STEDDING, 100 Bedford street, Boston, Mass.*
J. H. SEVERANCE, M. D., cor. Grace and 64th sts., Chicago.
MRS. JULIA A. B. SEIVER, Tampa, Fla.
MRS. ALPHEA W. SMITH, Portland, Me.
MRS. J. C. SMITH, 100 Bedford street, Somerville, Mass.
JAMES D. STILES, Weymouth, Mass.
AUSTEN E. SIMMONS, Woodstock, Vt.
MRS. AUSTEN E. SIMMONS, Box 633, Woodstock, Mich.*
MRS. MUELLE S. SIMMONS, 100 Bedford street, Leeger, Mass.*
MRS. M. M. SHIRLEY, 1098 Washington street, Jamestown, Mass.*
MRS. J. W. STILL, Morris, N. Y.
MRS. J. C. STILL, 100 Bedford street, Boston, Mass.*
DR. W. SPRAGUE, 418 Newland Avenue, Jamestown, N. Y.
DR. J. C. STRAET, 11 Tremont street, Boston, Mass.
MRS. NELBIE M. SMITH, 12 Sumner street, Cleveland, O.
MRS. J. C. SMITH, 100 Bedford street, E. Providence, R. I.
MARY E. THOMPSON, Onset, Mass.
HUDSON TUTTLE, Berlin Heights, (Telegraph vs Caylon).
C. M. TWITTELL, 129 Prospect street, Somerville, Mass.*
MRS. J. C. TWITTELL, 100 Bedford street, Boston, Mass.*
A. T. TZIDAE, 67 Bank street, New London, Ct.
MRS. EMMA TAYLOR, Johnson's Creek, N. J.
DR. ANDRUS TITUS, 240 Alexander Station, Mass.
MRS. J. C. TITUS, 100 Bedford street, Worcester, Mass.*
DR. F. L. H. WILLIS, 544 Anderson street, Rochester, N. Y.*
ELIZABETH L. WATSON, P. O. Box 240, Santa Clara, Cal.*
SAKAI A. WILBY, Rockingham, Vt. Park st., Chelsea, Mass.
MARCE

* Will also attend funeral

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?

GOD BLESS THE LITTLE CHILDREN.

God bless the little children,
Wherever they may be—
Far away in the country,
Down by the sounding sea—
Like flowers in the crowded city,
Like birds in the forest free,
God bless the little children,
Wherever they may be.

Whether they walk in splendid homes,
With satin-sandaled feet,
Or wearily run bare-footed
Across the busy street,
Whether they kneel at eventide
Beside a mother's knee,
Or lonely sleep in orphan's homes,
Still tenderly pray we,
God bless the little children,
Wherever they may be.

God bless the little children,
For yet we do not see
What good men, what great men,
These little ones may be—
What preachers and what poets,
What men of noble mind;
What true and loving women,
What wives and mothers kind.

A Gold Medal.

I shall never forget a lesson I received when at school at A. We saw a boy named Watson driving a cow to pasture. In the evening he drove her back again, we did not know where, and this was continued several weeks.

The boys attending the school were nearly all sons of wealthy parents, and some of them were dunces enough to look with disdain on a scholar who had to drive a cow.

With admirable good nature Watson bore all their attempts to annoy him.

"I suppose, Watson," said Jackson, another boy, one day, "I suppose your father intends to make a milk-man out of you?"

"Why not?" asked Watson.

"Oh! nothing. Only don't leave much water in the cans after you rinse them—that's all."

The boys laughed, and Watson, not in the least mortified, replied: "Never fear. If ever I am a milk-man, I'll give good measure and good milk."

The day after this conversation there was a public examination, at which ladies and gentlemen from the neighboring towns were present, and prizes were awarded by the principal of our school, and both Watson and Jackson received a creditable number, for, in respect to scholarship, they were about equal. After the ceremony of distribution, the principal remarked that there was one special prize—a gold medal—which was rarely awarded, not so much on account of its great cost, as because the instances were rare which rendered its bestowal proper. It was the prize for heroism. The last medal was awarded about three years ago to a boy in the first class who rescued a poor girl from drowning.

The principal then said that, with the permission of the company, he would relate a short anecdote.

"Not long since some boys were flying a kite in the street, just as a poor lad on horseback rode by on his way to the mill. The horse took fright, and threw the boy, injuring him so badly that he was carried home, and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster, none followed to learn the fate of the wounded lad. There was one boy, however, who witnessed the accident from a distance, who not only went to make inquiries, but stayed to render service."

"This boy soon learned that the wounded boy was the grandson of a poor widow, whose whole support consisted in selling the milk of a cow, of which she was the owner. She was old and lame, and her grandson, on whom she depended to drive her cow to the pasture, was lying helpless with his bruises. 'Never mind, good woman,' said the boy; 'I will drive the cow.'"

"But his kindness did not stop there. Money was needed to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with,' said he, 'but I can do without them for awhile.' 'Oh! no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who can't wear them. If you would only buy these we should get on nicely.' The boy bought the boots, clumsy as they were, and he won them up to this time.

"When it was discovered by the other boys at the school that our scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth. But he kept on, cheerfully and bravely, day after day, never shunning observation, driving the widow's cow and wearing his thick boots. He never explained why he drove the cow, for he was not inclined to make a boast of his charitable motives. It was by mere accident that his kindness and self-denial were discovered by his teacher.

"And now, ladies and gentlemen, I ask you: Was there not true heroism in this boy's conduct? Nay, Master Watson, do not get out of sight behind the blackboard. You were not afraid of ridicule, you must not be afraid of praise."

As Watson, with blushing cheeks, came forward, a round of applause spoke the general approbation, and the medal was presented to him amid the cheers of the audience.—*The Children's Own.*

Out of the Heart.

It is commonly said that both good and evil escape from the heart; but how little escapes compared with what is forever there imprisoned! It is the Bastille, which will never be torn down. It is the Russian fortress, whose secret ways none may thread. It is the sacred monastery, into whose hidden crypts none may penetrate, whose hallowed walls may never be trodden by sacrilegious intruder. An Englishman's house may be his castle; but every man's heart is his own impregnable castle, into which he may retire at will, and from whose silent depths no human power can drive him.

It comes sometimes with a shock, the consciousness that heart, may beat against heart, and yet an infinity may separate them. Our nearest and dearest, loyal to us in every thought, may yet live in a world of which we gain only glimpses now and then. The little one that has lain close under the loving mother's heart has hardly developed the powers of speech and childish thought before an invisible wall, higher and mightier than the wall of China, has grown up between them; and the most astute parent cannot surmise what is going on in that tiny breast. Father and son walk the streets together, work, read, study, engage in the same congenial pursuits with sweet friendliness; and yet their inner lives, their real selves, are unknown, except as an occasional rift reveals transient gleams of one soul to the other.

This must be so. It is a wise provision, for even the most transparent soul would not like to live all abroad. As the plant must have the rest and darkness of night, so the soul must have its night of silence, its starlit heaven of peace, where it can hide from all save the all-seeing eye. It is not, therefore, a thing to mourn over when suddenly the revelation comes that child or friend has known its own bitterness, that it has known its own sin. The one thing to do is to keep the source of life sweet and pure and clean, so that no uncleanness or purpose may there find root. The life of father and mother, though unknown to the child, save as here a bit or there a bit is

manifest through action or word, may yet be so stainless and true that, if it were all revealed, the child should find nothing there to repel its own purity, or to overcloud the heaven which hangs about its own innocence. And the little ones should be so wisely and carefully taught that no root of bitterness or unworthiness should be allowed to spring up within them. The life and thought and purpose of kindred hearts may run parallel, like pure rays of light, blending at intervals as some common object focuses them, then shining onward, as reflected from unstained souls they return to the Source and Giver of all light.—*The Christian Register.*

Sunshine of Life.

Cheerfulness One of the Blessings of this World.

When we come to count over the qualities that endear our friends to us, almost all of us think first of cheerfulness. The sunny men or women who bring a bright thought, or word, or even a glad smile with them, are always welcome, as the flowers in May. Each heart knoweth its own bitterness, each soul has its own troubles and trials and vexations, and so we turn to the one who can lighten our sadness with the radiance of a cheerful spirit.

Sunshine of the soul is largely a matter of cultivation, for there are but few so fortunate as not to have had some grief. The selfish sit down and brood over their sorrows. They give themselves up to fits of despondency and moodiness, and are a kind of a moral wet blanket on the pleasures of all with whom they come in contact. They tell you their sorrows and bedew you with their tears, until it seems that there must be a kind of luxury of woe in which they rejoice.

After all, it is only "that brave attitude toward life," of which Stevenson wrote. It is a courageous bearing of inevitable burdens, a determination not to fret, and not to add to the sorrows of the world the griefs of one's heart.—*New York Advertiser.*

Remarkable Instinct in a Dog.

A remarkable illustration of a dog's intelligence has occurred in Sutton. A married lady there has a small pet, and on her removal to a London hospital, owing to ill-health, the animal became greatly distressed, running hither and thither in search of his mistress, to whom he was greatly attached. A week afterwards the dog disappeared, and two days later returned to its home footsore and weary.

It subsequently transpired that the faithful terrier had found his way to the hospital where his mistress lay. No one guided him and he traveled the whole way alone. He waited about for hours trying to gain admission, and finally, after many rebuffs, succeeded in running into the hospital and finding the bed where the lady lay. With great delight he haled her, and after satisfying himself that she was safe he trotted back to Sutton about fourteen miles distant.—*The Central Union.*

The Most Beautiful Hand.

There was a dispute among three maidens as to which had the most beautiful hand. One sat by a stream and dipped her hand into the water and held it up; another plucked strawberries until the ends of her fingers were pink, and another gathered violets until her hands were fragrant.

An old, haggard woman, passing by, asked: "Who will give me a gift, for I am poor?"

All three denied her, but another who sat near gave her a gift. And then she asked them what was the dispute, and they told, lifting up before her their hands. Then she said: "It is the hand that gives to the poor that is most beautiful."—*Kind Words.*

WHAT PUNCTUALITY INCLUDES.—Punctuality is something more than being just on time. It would be a sorry state of things with a school of a thousand if every teacher and scholar arrived at the door at exactly the minute designated for beginning school. All would then be late in getting into place, ready for a part in the duties of the hour.

The Boston Spiritual Lyceum.

Sunday afternoon, March 7, there was a large attendance of children and visitors at the session of this Lyceum in Berkeley Hall.

"The Philosophy of Life" was the topic discussed, and while it proved to be a subject beyond the scope of the younger minds, some excellent responses were given from the young men on the problem of life from various points of view; in brief the topic was resolved into the question, "What are we living for?" and so treated.

The lesson for the Fountain Groups was three things to cultivate: "Good Books," "Good Friends," "Good Humor," and many excellent answers were given by the little ones.

A piano solo by Mr. Fred H. Watson opened the musical and literary exercises; a well-executed Grand March being the next number.

Mrs. N. J. Willis of Cambridgeport was called upon by Conductor Hatch, and spoke on the topic, Little Maud Armstrong and Aunt Haynes related; Miss Willis gave a reading; Little Eddie of the Children's Progressive Lyceum No. 1 sang; Miss Maud Beckwith recited "The Voice of Progress," and the Assistant Conductor, Dr. Root, spoke briefly on the topic for the day's lesson.

Subject for March 21, "Has Spiritualism Progressed Any in the Last Ten Years?" If so, in what way?

Bear in mind that this Lyceum joins with the Boston Spiritual Temple in celebrating the Forty-Ninth Anniversary in Odd Fellows Hall on March 28, and the Massachusetts State Association in Berkeley Hall on the 29th.

X. Y. Z., Clerk.

The Children's Progressive Lyceum, No. 1.

Met in Red Men's Hall Sunday morning, March 7. After the usual opening exercises the older groups retired to the ante-room to discuss the subject of the day: "What Effect Does Music Have on Our Lives?" Superintendent Soper talked with the younger groups, after receiving their answers to "Mercy." She also read them a story. Assistant-Superintendent Yeaton entertained the Lyceum for a few moments, speaking upon the subject given to the older groups. Then the Grand March was executed, with seventy-five scholars present, after which Mr. Pierce told the children a story. The following scholars took part in the entertainment of the day: Recitation, Ruth Gilliland; song, Iona Stillings; recitation, Clara Weston; song, Bessie Bradley; recitation, Mabel Emerson; piano duet, Mr. Milligan and Lottie Western; song, Lillian Goldstein; reading, Florence Walker; also Marie Gale; Little Eddie sang. Mrs. Kenyon gave the children a reading, which was very interesting, giving many tests, which were all recognized. Remarks from our past Guardian, Mrs. M. J. Butler. This closed a very interesting session of the Lyceum.

ANNE F. THOMPSON, Sec'y.

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

The Haverhill Progressive Lyceum

Met as usual Feb. 28, with a good attendance. After the opening exercises, and ten minutes' talk, our lesson was explained by Mr. C. T. Wood of Boston, the speaker of the day for the Union. After the Grand March the exercises were: Recitations by Rosie Bastie, Annie Tyler, Harry Haxelline, Alice Bastie, Vern Blake, Mamie Chapman, George Leand, and singing, Bessie Rich, Sarah Sentre, Alice Bastie, Mrs. Fildes.

The Lyceum held its session as usual March 7. We had as guests the veteran worker of Concord, N. H., Mrs. Craddock, also Mrs. May S. Pepper of Providence. Our Guardian being unable to be present Mrs. Craddock explained the lesson of the day. After the Grand March we were entertained with recita-

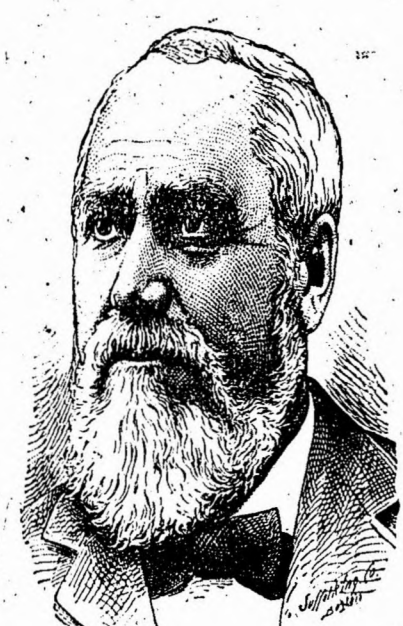
JUDGES' DECISION SUPREME.

Important Judges' Decision that Dr. Greene's Nervura is the Most Wonderful Remedy in the World to Cure.

This is Also the Verdict of the Entire World. The All-Powerful Curative, Health-Giving Properties of Dr. Greene's Nervura Established Beyond Doubt. The Greatest Discovery of Modern Science. The Remedy Which Makes Health and Strength Possible to All. The Great Spring Medicine that the People Want and Insist on Using.



Judge J. H. Hastings.



Judge Edwin C. White.



Judge J. N. Fisher.

The decision of the court is the highest and best of evidence. When eminent judges hand down a decision, it is only after the most thorough researches and investigation. Three distinguished Judges have recently brought in a decision which affects the whole people of the entire country, affects everybody everywhere, in fact, for it is given in the interests of the health of the community. The eminent Judge J. H. Hastings, Waitsfield, Vt., says:

"I have heard Dr. Greene's Nervura blood and nerve remedy most highly recommended by my friends and neighbors who have used it, and know of several decided cures where people have been in a very feeble state of health and had failed to get relief from the usual sources. A lady who lived in my family has often spoken of the wonderful good which Dr. Greene's Nervura blood and nerve remedy has done her mother, who was cured of nervous prostration by its use. One of my near neighbors who used the Nervura and derived benefit from its use advised me to use it in my own family. They are all enthusiastic in its praise, and I join in the same."

The learned Judge Edwin C. White, Hyde Park, Vt., renders decision in the following enthusiastic words, which will give renewed hope to the weak, sick and suffering:

"I have used Dr. Greene's Nervura blood and nerve remedy in my family, and am pleased to say with good results. My wife had been troubled with indigestion, which produced nervousness which might have been serious, and at times troubled her greatly. We had tried many things for her relief, but without success. I saw the wonderful cures claimed for Dr. Greene's Nervura, and resolved to give it a trial, and it gives me pleasure to say I am glad I did. My wife now sleeps well, and is greatly benefited from indigestion, having had only one slight return (where they had been daily) since taking the Nervura. I give testimony in print this unqualified testimonial."

The distinguished Judge, J. M. Fisher, Cabot, Vt., gives in his decision the highest evidence that Dr. Greene's Nervura blood and nerve remedy is the best medicine a person can use to restore health and strength. He says:

"Last winter my wife was very sick, taken down with the grip very severely. We employed the usual methods of physicians, and she improved some, but was left very feeble, so that she could hardly get across the house. She continued along this way, until a friend advised us to use Dr. Greene's Nervura blood and nerve remedy. We used two bottles of this medicine, and I am rejoiced to say that she is much improved. I think it is the best remedy we have been made acquainted with, and have no hesitancy in recommending it to others."

Dr. Greene's Cathartic Pills are the sure cure for biliousness, sour stomach and constipation. Small, sugar-coated, easy to take, certain and pleasant to act.

Remember that Dr. Greene, 34 Temple Place, Boston, Mass., who is the most successful physician in curing diseases, can be consulted free, personally or by letter. There is nothing to pay for consultation, examination or advice, and this fact, together with the low prices of his wonderful health giving medicines, places a sure cure in reach of all.

tions by George Leland, Vern Blake, Mamie Chapman, Clara Leland; singing, Bessie Rich, Sarah Sentre, Alice Bastie. Mrs. Pepper gave us words of cheer, which we all enjoyed.

H. E. JONES.

Answers to Anagrams in last Banner.

1. Astronomers.
2. Catalogues.
3. Midshipman.
4. Parishioners.
5. Presbyterians.
6. Revolution.
7. Elegance.
8. Impatient.
9. Matrimony.
10. Melodram.
11. Old England.
12. Parliament.
13. Telegraphs.
14. Sweetheart.

Puzzle.

My first is an animal, my second an animal, my third a preposition; my whole is a terrible person.

ANNE PICKFORD.

New London, Conn.

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

Lake Helen, Florida, Camp-Meeting.

To the Editor of the Banner of Light:

Sunday, the 28th of February, was bright and beautiful. The people for many miles came through the woods early. They look upon this camp meeting of the Spiritualists as quite a novel thing, and much curiosity is manifested.

The morning services were conducted by Mr. Geo. P. Colby, who answered many questions in an able manner. Mrs. C. Fannie Allyn improvised some spirited rhymes at the close.

In the afternoon Mrs. C. Fannie Allyn spoke for nearly two hours upon various topics selected by the audience, closing with some rhymes, in which the sweet by-and-by, Cuban independence, and other themes were woven together with pleasing effect, winning hearty applause.

The solos sang by Mr. E. Morrow of De Land were of a superior order, and his choir also rendered duets and quartets quite acceptably. Miss Lillian Marsh, soprano, Miss Helen Spencer, soprano and organist, Mrs. Amanda Robinson, alto, and Mr. C. E. Parcell, basso, under Mr. Morrow's direction, are giving the best music of the season.

Mr. A. Campbell, the artist medium, was very accurate in his tests, and was enthusiastically applauded.

Mr. Concanon is holding sances for materialization, which are well patronized, many affirming that genuine forms appear.

Mrs. Concanon is holding developing sances, and Mrs. Miller is forming a class in psychic culture.

Monday, the 1st of March, a large party visited De Leon Springs, and came back delighted with the trip through the woods.

Mrs. Carrie E. S. Twing spoke at De Land, Monday evening. Mrs. C. Fannie Allyn spoke in the same place Thursday evening. Tuesday Mr. Colby and Mrs. Allyn gave the addresses. Wednesday the conference discussed obsession. Thursday Mrs. Twing delivered a lecture and Mrs. Concanon gave tests. On Saturday Mrs. Allyn concluded her lecture with mental readings.

Many new comers are on the grounds. The hotel is nearly full, but there is room yet in the cottages and apartment buildings.

Saturday evening, March 6, there was an illustrated lecture, with stereoscopic views of the Yosemite Valley and Rocky Mountains, and scenes in the far West.

Prof. Arthur of Galveston, Texas, hypnotist and healer, is here. He proposes to create quite a sensation.

H. A. BUDINGTON.

adapted for the opening. He dwelt strongly upon the importance of establishing a Spiritualist camp-meeting in the far south.

Mrs. C. Fannie Allyn closed the morning service by a few words of congratulation and ready rhyme.

In the afternoon Geo. P. Colby spoke upon the object of the Camp, the good it was intended to do, and the fulfillment of the predictions made by his guides. The Camp had come to stay, and would be growing rapidly.

Mrs. Carrie E. S. Twing made a stirring appeal for funds, to help pay for the auditorium, and one hundred dollars were quickly pledged.

Mrs. Concanon closed the meeting with descriptions of spirits present, which were all recognized.

An excursion train from New Smyrna brought a large party to the camp Sunday. Orange City and De Land sent delegations.

In the evening Senequa (the Indian control of Mr. Colby) entertained and instructed an audience in the auditorium.

Camp-fires are burning each night from several points, illuminating the pines and the cottages.

Sunday, March 14, 11 A. M., lecture by Mrs. Twing; 2:30 P. M., lecture by Mr. Peck. Tests by Mrs. Concanon. Dr. I. M. Temple of San Francisco gave a séance on Sunday to a hundred people.

Mr. Concanon held a séance for materialization Saturday night, March 6. Mr. C. E. Parcell of Tampa was invited into the cabinet, and held the medium, while forms appeared. The following persons joined in a testimonial in favor of the genuineness of the manifestations: Mr. and Mrs. Dr. H. H. Brigham of Fitchburg, Mass.; Mrs. O. L. Davis, Cleveland, O.; Miss Pearce Town, Algona, Mich.; Mr. and Mrs. Henry Upsall, Watseka, Ill.; Mr. and Mrs. Francis, Smithtown, Pa.; Elmer Morrow, Smithtown, Pa.; Miss E. Keenan, Bradford, Pa.; Dr. R. H. Stillson, Tidionte, Pa.; C. E. Parcell, Tampa, Fla.

The meeting will continue through this month.

H. A. BUDINGTON.

The Philadelphia Spiritualist Society

To the Editor of the Banner of Light:

Brother E. W. Sprague and his good wife have been serving our Society with great success during the past month, and his audiences have increased largely every Sunday during his stay with us. He is one of the most earnest and zealous workers in our cause, and is ably assisted by his wife in giving spirit messages.

We compliment the National Association in securing his services as a missionary. There seems to be a demand for workers of his class, as they are eminently qualified to build up weak societies. His style of oratory, blended with a wonderful magnetic force and power, will make him successful wherever he goes, and with all these qualifications he loves the work, as he told me a few days since. Anyone of the old Spiritualists who remembers our ardent brother, E. V. Wilson, one of his controls, can readily appreciate and recognize the value of such speakers on our platforms. The world needs just such enthusiastic workers.

He and his good wife came among us as strangers, this being their first visit to Philadelphia, but they have made for themselves hosts of friends, so that we dislike to part with them. I am happy to say we have secured their services for two months next year. They leave us to renew their labors in New York State, and we predict for them great success in the dissemination of our beautiful philosophy.

THOMAS M. LOCKE,

President of the Phila. Spiritualist Society.

"Der Gourt's Mint ish Made Oop."

Once upon a time a Dutchman who had but recently been elected justice of the peace in an interior part of Pennsylvania had his first case come before him. It was a case of assault and battery, and the parties to it were both represented by counsel. The attorney for the plaintiff opened with a statement of what he proposed to prove; and the attorney for the defendant arose to open his side of the case, but before he had said much more than, "May it please your honor," the justice said to him: "Now you just sot down, der gourt's mint ish

made oop already, und don't vant to hear nothings more about dis gase."

Senator Folson evidently took his cue from that learned justice in using to hear arguments in favor of the bill to restore medical freedom to the people, after listening to arguments against it, when it came up before the Public Health Committee of the Legislature last month.

T. A. BLAND.

Passed to Spirit-Life.

From Worcester, Mass., March 6, MR. LEVI H. WIGGIN, aged 53 years.

For several years Mr. Wiggin has been a resident of our city, and was one of our best local mediums. He was very free with his gifts, ever ready to dispense the bread of life to all earnest seekers after the truth.

He had been a worker in our Spiritualist Society, and also the Woman's Auxiliary. He was also a member of the Grand Army and the Odd Fellows. His funeral, which was held at the residence of Mrs. Wilder, 12 Hudson street, was largely attended. The service was very impressive. Mrs. Wicks sang several solos to harp accompaniment by Mrs. Chace; a fine poem, written for the occasion, was read by Miss Florence Stiles; the general public nearly as long as that of a child. None will miss his outward presence more than that true friend, Mrs. Wilder, who has ministered to his every want during his long illness.

GEORGE A. FULLER, M. D.

42 Alvarado Avenue, Worcester, Mass.; March 12, 1897.

From Stowe, Vt., Feb. 20, 1897, MR. P. PARISH, aged 70 years 11 months and 7 days.

An honest man and obliging neighbor, a faithful friend, a true philanthropist and sincere Spiritualist. He believed in equality of man, woman and child, and associated their claims without fear or favor. As a representative Spiritualist he has been known in his native State over forty years, and through his contributions to liberal and spiritualistic publications to the general public nearly as long. He was among the first members of the Vermont State Spiritualist Association, and has often proved himself an efficient officer. He filled the office of President, Corresponding Secretary and Chairman of Committee in a local Society for many years, and to the time of his departure worked untiringly and unselfishly for the advancement of the cause of truth as he saw it.

He leaves a devoted wife and a very large circle of friends and relatives to regret his earthly loss, but in spirit to rejoice with him in his eternal gain.

MRS. E. L. PAUL.

From her home on Commercial street, Gloucester, Mass., March 6, MRS. JERUSA P. DAVIS, widow of the late Henry P. Davis, aged 64 years.

Mrs. Davis was a woman of marked characteristics, having a remarkably sweet disposition, which endeared her to many who knew and appreciated her worth. A kind neighbor and devoted friend, she well performed the duties of life, and with a strong faith that the friends gone on before were awaiting in the sweet beyond to receive her, her soul went out. Death had no fear for her, it was merely the going home to the Father's house where there are "many mansions." She was a strong and earnest believer in the doctrines of Spiritualism, which has proved a great comfort to her for many years.

Mrs. Davis leaves a sister, Mrs. Ann Colby, now living in Stonham, who is the last survivor of a family of eleven children. She also leaves eight grandchildren and eleven great-grandchildren.

From Morrill, Me., Feb. 17, 1897, MRS. ANN LEGAT, aged 76 years and 9 months.

One of the earliest and most earnest advocates of Spiritualism, and a reader of THE BANNER for many years. Firm and outspoken in her convictions, loyal to the faith she cherished, a loving soul has passed on to that higher life to be reunited with many dear ones gone before.

Canton, Mass., March 6, 1897.

L. E. BARLOW.

(Obituary Notices not over twenty lines in length are published gratuitously. 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.)

Resolutions.

At a regular meeting of the Michigan State Temple No. 1 of the Order of the Magi, held at Lansing, Mich., Feb. 1, 1897, the following resolutions were passed:

Whereas, Death has suddenly called to higher life our highly esteemed brother, DR. JOHN D. RUTHERFORD of Detroit, Mich., a high degree Mystic; be it

Resolved, That we extend our sincere sympathy to his beloved wife and our sister, a Mystic of the seventh degree; his sister, Mrs. David Hewitt of Dearborn; Dr. Hugh Rathbourn of Wayne, and Mrs. J. T. Bell and family of Lansing, Mich.; Dr. Hugh and Mrs. Bell, being high Mystics of the Order; and be it

Resolved, That a copy of these resolutions be presented to his bereaved wife and a copy be sent to each of the spiritual papers.

A. J. CHAMBERS, G. M., Committee on Resolutions.

MAY F. KATERS, G. H. P.

CHAS. M. SCHROEDER, G. C., Resolutions.

Grand Lodge, Mich., Camp.

The Grand Lodge Spiritualists' Camp will open its session for 1897 Thursday, July 22. The first formal exercises, Sunday, July 25, to Sunday, August 22, inclusive, with the following program of speakers: Dr. J. C. Baldorf, Mrs. Marian Carpenter, Anna L. Robinson, Mrs. Martha E. Root, Dr. A. B. Spinyer, Moses Hull, Dr. F. Schermerhorn, Hon. L. V. Moulton, Anna A. E. Sheets and others. Full programs will be issued about May 1. All inquiries addressed to J. P. Russell, Secretary, Box 83, Grand Lodge, Mich.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 89 Tremont Street, Boston, Mass., keeps for sale a complete assortment of Religious, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Special Cash.—Orders for Books, to be sent by Express, must be accompanied by full or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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

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

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

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

Banner of Light.

BOSTON, SATURDAY, MARCH 20, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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Banner of Light Publishing Company.

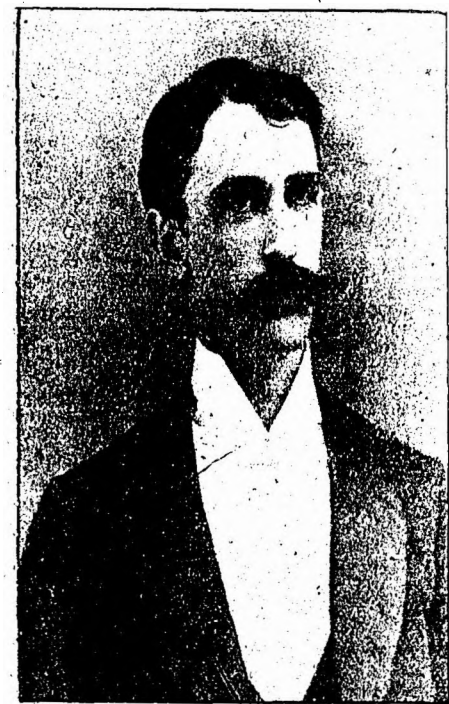
Isaac B. Rich, President.
Fred. G. Tuttle, Treasurer.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

TWO DOLLARS PER YEAR.

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

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



Harrison D. Barrett.

The Management of the **BANNER OF LIGHT PUBLISHING COMPANY** take great pleasure in announcing to their patrons that they have secured the services of MR. HARRISON D. BARRETT for the position of Editor-in-Chief of the **BANNER OF LIGHT**.

He will enter upon his duties on the 24th inst., and, commencing with the issue of April 3, the Editorial Management of this paper will be under his personal supervision.

We feel that MR. BARRETT is preëminently qualified to fill the responsible position to which he has been called, combining as he does a cultured mind with large experience and positive knowledge of the truths of Spiritualism. We bespeak for him cordial and hearty support in keeping **THE BANNER** at the front in the grand work of not only promulgating the truths of the Spiritual Philosophy, but also in discussing all important progressive questions.

The Dual Nature of Man.

We find it stated with such impressive clearness in a profound treatise on Reincarnation, by Dr. Jerome A. Anderson, of California, that we yield to the temptation to extract the following view from a page of his text: "Once this spiritual aspect of evolution is recognized, much of the mystery of man's dual nature—of those two souls which Göthe declares strive in every human breast—becomes intelligible. The entities—our higher Egos—thus occupying the highly complex molecular associations composing our bodies, light up, by their presence in this form, a reflection of the pure flame constituting their own higher essence."

"Having thus rationalized that which was before but physical senses common to all animals as well as animal man, they—or we—can now relate themselves to sensuous phenomena through this reflection thus imparted by their presence. But, alas! in rationalizing they have not destroyed the desires and passions of purely animal, sensuous existence. On the contrary, these are strengthened a thousand-fold by being thus illumined by reason. There

has been added to the sensuous delight that of anticipation as well as remembrance.

"The reasoning, remembering animal now runs riot in its mad chase after sensuous delights. And to control this fatally beautiful animal—to spiritualize senses thus rationalized, is the hard task set before every human soul. This is the conflict—the two souls within our breast fighting for mastery—which has been the theme of many an inspired poem, from the Bhagavad Gita down to the humble Salvation Army enthusiast who sings 'My soul, be on thy guard!' Yet this very conflict strengthens, even as the fierce winds only cause the oak to strike more deeply its roots into the earth. It is a necessary part of the great scheme of evolution—a rugged, dangerous portion of that way which 'leads uphill to the very end.'"

A Convent Prison for Women.

Houses of Refuge, or so-called Convent Prisons, for Women, are being actively discussed by the Massachusetts Prison Reform League, the feeling being prevalent that it is time to take some forward steps toward the reformation of women criminals. In order to improve the condition of prisons, the League feels that any change should begin with the women. Morally diseased women are regarded as harder to reform than those of the opposite sex. Hence a system will not necessarily work well for women that does for men.

The position taken is that women prisoners should be under the control of women possessed of more than ordinary patience and Christian virtue, and such as would account it riches to give their lives to win souls. Any prison may be called a reformatory, but without such a motive there is likely to be little reformation. It is hoped the time is near when wickedly diseased women will no longer be sentenced to prisons, but to houses of refuge. The latter have worked well in Ireland, Austria, France and other countries. The faces of the women were bad on entering, but soon a softened expression replaced the sullen, dogged, rebellious look, indicating that the relations of the governed and the governing power were those of entire harmony. Mrs. Spooner is the leader of this movement in Massachusetts, as she was of the party which succeeded in abolishing the practice of dark solitary confinement for refractory prisoners.

The Public Spitting Habit.

It is well that a discussion of the best mode of restraining this offensive habit, particularly as it is practiced in the street cars, has sprung up of late and called out such a variety of opinions. It is time it was curtailed very greatly; if it could be stopped altogether it would be better still. The boards of health in Boston and New York have undertaken to stop the disgusting and health-threatening practice in the street cars by ordinances to which penalties are attached for their infraction. But it is held by most capable legal authority that no mere board of health can make of a mere habit, however much it may publicly offend and menace, a crime. Everybody, speaking loosely, spits. The communities would be not much more than courts and officers, that undertook seriously to execute such a law. But that view aside, it is highly important to stop the spitting habit in street cars, and to try to do it without resorting to the law is only to make a failure of it. Only men offend in this way. To turn a car floor into a common spittoon, it is horrible to a person of cleanly instincts to think of. We have a regular national spittoon in the national capitol, and that is bad enough. A good part of the habit of spitting comes from not knowing just what to do next, as many persons stick their hands in their pockets because they don't know what to do with them.

Ballooning to the Pole.

Although Nansen's plan of freezing his floating home fast in the ice and drifting to the Pole did not prove a success, it nevertheless demonstrated the practicability of performing the feat with favorable conditions of season. So, too, was the courageous enterprise of Andree, the Swedish scientist, grounded on well-ascertained principles. He entertains a theory that a steady aerial current blowing in the direction of the Pole, with a spiral movement, closely resembles the Nansen theory of a similar ocean current. He is convinced that at times this wind blows steadily enough to fully answer the purpose of carrying his balloon across the Pole.

About the end of June next the Andree expedition will leave Stockholm for Spitzbergen. The Swedish government has notified the Canadian government to that effect. Spitzbergen will be the point of departure. The agents and officials of Canada, stationed in the frozen zone, are expected to watch for Andree's landing. If he succeeds in reaching the Pole, he will map so much of that unknown region as may be available by means of the camera. It is not thought possible for him to make that breadth and variety of observation which would have made Nansen's success so great a scientific achievement. Yet it will be a glory wholly unique to have reached the Pole, and looked down for the first time on the absolute Ultima Thule.

The Charge of Plagiarism.

Talking of Plagiarism as freely as some people do, a coincidence of thought between two persons, or even among a number of persons, is no such wonderful matter. The thoughts of all of us are necessarily limited by the facts that lie about us, by the great community of circumstances, the mutuality of sympathies, and the life of our age. It is impossible to escape from any of these. We only make over old things at best, and are not creators of the new. Then how is it so very strange that two authors, or even a dozen writers, both or all of whom are engaged in pursuing thoughts and fancies along a certain line, should chance to fall upon the same one, and likewise hit upon phrases of expression for it that are partially or entirely similar?

It was the great German poet Goethe who expressed a sincere satisfaction at finding that some one else, or several others, was engaged in doing the very same thing he had intended to do himself. He said he felt a great satisfaction in discovering it as if he were doing it or had done it himself. A large mind is to be seen in such a remark as that. It is generally a narrow mind and nature that is continually accusing others of stealing his ideas or fancies, as if but one out of innumerable minds had a capacity for a thought that belongs to the general store. How is it possible to know that the very same thought has not visited many a mind without seeking relief in expression in any form?

Greece and Turkey.

The European powers are in no such haste to go to war as they thought they would be when the time came. They are now making haste slowly, although a good deal of official bluster and threatening is heard. Their sudden repression of passion at the critical moment is credited entirely to public opinion acting on parliamentary powers. Through these powers the acting governments have finally been reached. As one power begins to go slow in order to better consider matters, it influences others in the same direction, so that now it looks more like a tangle and wrangle among themselves than a united face against little Greece and in support of Turkey.

Had it not been for this uprising of public opinion in Western Europe, before this time there would have been concerted action among them, and Greece would have been summarily wiped off the chess-board of political Europe. Now it is different. To Lord Salisbury of England is credited the supreme restraining power which has held the rest in check. Nor did the French Government dare to go in the face of public opinion and openly declare for downright coercion. The same irresistible influence has made itself felt in Italy, though there is no love lost between Italy and Greece. Once the people were mere instruments of the rulers, now they begin to make themselves felt.

Woman Suffrage in Kansas.

Alice Stone Blackwell replies to a writer in a Boston paper, who said that Kansas would not have voted down, in 1894, an amendment giving full suffrage to women, if municipal woman suffrage had worked well there. She reminds the writer that a full suffrage amendment has been twice submitted to the voters of Kansas. It was first submitted some time before municipal woman suffrage was granted, receiving less than ten thousand votes. After seven years' experience of municipal woman suffrage, it was submitted again, when it received 95,302 votes.

She rightly observes that this does not look as if experience of municipal woman suffrage had lessened the number of believers in full suffrage. The vote in its favor had in the interim been multiplied almost ten fold. Miss Blackwell comments that woman suffrage has not yet reached a popular majority in Kansas, but there as elsewhere it is climbing steadily toward one. The struggle between conservatism and progress on this question has been applied compared to a series of wrestling bouts between an elderly man and a growing boy. The man can throw the boy at present, but it is only a question of time when the case will be reversed.

Arbitration and War.

Prof. John Fisk writes on the Arbitration Treaty that it is the steadily increasing complication of industrial life, and the heightened standard of living that has come therewith, that are making men, year by year, more unwilling to endure the burdens entailed by war. In the Middle Ages, human life was made hideous by famine, pestilence, perennial warfare, and such bloody superstitions as the belief in witchcraft; but men contrived to endure it, because they had no experience of anything better, and could not even form a conception of relief save such as the church afforded.

Fighting was incessant and ubiquitous. The change wrought in six centuries has been amazing, and it has been chiefly due to industrial development. The achievement of success in life through devotion to industrial pursuits has been general. Wars have greatly diminished in frequency, in length, and in the amount of misery needlessly inflicted. We have thus learned how pleasant life can become under peaceful conditions, and we are determined as far as possible to prolong such conditions. We have no notion of submitting to misery like that of the Middle Ages; on the contrary, we have got rid of so much of it that we mean to go on and get rid of the whole. Such is the general feeling among civilized men.

Color Photography.

Flowers are now being photographed, and brought out in colors with perfect success. The nature of the materials is kept a secret until the processes are protected by patent. Something has been accomplished by the discoverer toward making photography in colors a commercial process. It is done by the manipulation of certain chemicals, and this is the main problem. Sir Henry Truman Woods writes to the *London Times* that the results appear to be so nearly identical with hand-colored photographs that he was unwilling, till convinced by his own eyes, to believe the pictures genuine.

The discoverers are two artists in Paris, and they appear to have brought photography in colors within the reach of the practical photographer, as distinguished from the experimenter or amateur. The "negative" is "developed" and "fixed" in the ordinary way. From it is printed a "positive" on sensitized paper, which has been treated with a solution of the unknown salts. The colors are brought out by washing the print over with three colored solutions—blue, green and red. The appropriate color being taken up in succession by each part of the picture, the proper effect is everywhere secured. Simple colors and combinations are secured; with every variety of tint. In portraits the flesh tints and colors of costumes are accurately reproduced.

A Subtle Question Answered.

Whether a moving body puts in motion the ether of space in its neighborhood has for some time been a question among material scientists, to which a determinate answer appears to have been made by Prof. Lodge of the British Association. The huge machine employed for conducting the experiments is built on a pillar that is isolated from the floor of the laboratory. It consists of an electric motor, with a vertical axis of rotation, having on its shafts two parallel steel discs, three feet in diameter, the whole being capable of spinning like a top at high speed.

Light from an electric arc lamp is divided into two equal portions, each of which traverses the space between the discs, one right-handedly and the other left-handedly. The two beams then unite in a telescope and produce interference fringes. If the ether were removed by the matter, rotation of the discs would accelerate one ray and retard the other, thus shifting the fringes. But no such shift has been noted. It is an interesting point to establish. The scientists are gradually working their way out of matter through ether into the realm of spirit.

Theodore Tilton.

The death of Mrs. Henry Ward Beecher reveals the memories of the famous trial of her distinguished husband, and calls up from their oblivion the characters who figured in that social drama. Of Theodore Tilton it is remarked that he survives nearly all of those against whom he set himself, but his wife and daughter will outlive him, in all probability, as he is more advanced in years than Mrs. Tilton, and is no longer the robust man he was. He is living alone in Paris, earning his living by writing, and seeing but few of the many Americans that are always at the French capital. The younger generation has no memory of him. Only his reputation survives. Of those associated with the event that caused so profound a stir, the most are gone from mortal sight.

Dr. Hall, who preached Mr. Beecher's funeral sermon, is one of them. Others are Dr. Edward Beecher, his elder brother, at a greatly advanced age; his sister, Mrs. Stowe; Rev. Mr. Halliday, identified with Mr. Beecher for a quarter of a century, still survives, aged and feeble; Horace B. Chaffin died years ago; Stephen V. White, who, like Mr. Chaffin, gave with a lavish hand to Plymouth Church, and shared his wealth with Mr. Beecher, is, as he has been for thirty-odd years, a deacon. Mrs. Tilton at first earned a bare living by teaching music. She became totally blind for a time, the cause being assigned to excessive weeping, and for years lived in a darkened room. In consequence of recent operations, she is now able to see. The two daughters have not seen their father for years. The eldest, a widow, with two children, takes care of her mother, and never speaks of the family troubles, nor mentions her father's name.

Even the Presbyterians Must Move On.

The Union Theological Seminary in New York, in which Rev. Dr. Hastings held views like those of his friend, Professor Briggs, on "Bible inerrancy," etc., has chosen Dr. Cuthbert Hall to succeed Dr. Hastings as President, but no change will be made in the conduct of the Seminary with a devotion to progressive scholarship rather than a slavish submission to an antiquated confession of faith. Dr. Hastings acted on the occasion of receiving Dr. Hall: "If those who oppose us think that they are going to win anything against the independent feeling of this Seminary by the selection of Dr. Hall, they will be mistaken. Dr. Hall has been with me all through these years of conflict and trial, and I know that he has stood like a rock. If there is anything that I hate it is a coward, especially an ecclesiastical coward. I like to see men take a manly stand, and I think that people will see that I have been nothing to what Dr. Hall will be in facing all enemies, whether it be a session, presbytery, or even a general assembly. The church will find that we are all right. They have got to keep their hands off. Union Theological Seminary means to govern itself in spite of any presbytery or general assembly."

Bold words for a Presbyterian clergyman! The Presbyterians must revise their Confession of Faith. Resist as their conservatives will, they must move up from the seventeenth to the nineteenth century.

Good for Michigan—An Infamous Bill Buried.

An Hon. (?) Mr. Moore of Detroit, a member of the Michigan State Legislature, is said to have drafted a Bill for State licensing of houses of ill fame! This he denies, but some fellow-members and others believe it.

The Detroit Woman's Club, a company of highly intelligent women, addressed him by letter on the matter, to which he made an impertinent reply, so characterized in the *Detroit Free Press*.

Criticism and ridicule poured in from every side. His infamous Bill has not been and never will be offered. It is said he has another in mind for punishing men and women alike who frequent such houses. Quite a change!

He is a young man, and is profiting under wise instructions.

Mr. Russ H. Gilbert writes that he is on a lecturing tour in this section of the country, his theme being Temperance. His lecture, he says, is "written under inspiration, and in fact is a Spiritualist Temperance Lecture." He recently lectured in New Bedford, and the *Mercury* of that city gave a good report. His purpose is to draw the attention of the people to the possibilities possessed by themselves, and exciting their thought in that direction. In this way he hopes he is sowing the seed of spiritualistic thought among a class of people who, in their prejudiced ignorance, would scorn to attend a Spiritualist lecture and obtain the truths it would freely offer them. He styles his lectures "talks," but they are fuller of meaning than mere oratory.

Mrs. J. E. Hutchins writes us of the Boy Healer, of Concord, N. H., that, having very recently heard of young Dr. Healey, the "Boy Healer," who cures by magnetic treatment, she went to him and described to him the case of her mother, who had been a sufferer from rheumatism for fifteen years, and could not raise her foot from the floor nor put on slippers without assistance. After treating her but five times she could use her lower limbs, and could raise both arms, though she could not lift them to her head. Her account of her mother's relief is wonderful. The Boy Healer of Concord is a magnetic healer, who is drawing the sick and lame and diseased to him from far and near.

Spiritualists of New York State, remember the State Convention, to be held at Syracuse April 13, 14, 15. If you have no society, call a meeting of Spiritualists in your vicinity and elect delegates to attend.

Try and secure Mr. E. W. Sprague to speak for one meeting before the Convention, as he is to travel over the State. Write Frank Walker, Hamburg, N. Y., regarding above. Send him your name and that of all other Spiritualists in your vicinity, and he will send them circulars relating thereto. He is desirous of obtaining the name and address of all Spiritualists in that State.

Just as we are going to press we learn of the transition of the veteran Spiritualist, Judge Nelson Cross. Funeral services were held Tuesday, March 16, Mrs. Sarah Byrnes officiating. Particulars will be given in next issue.

Friends of Miss Lottie Fowler, who has for many years been an instrument for communicating with the spirit-world, will be pleased to learn that she is now located at 336 West 42d street, New York.

Old and New Psychology.

W. J. Colville is now busily engaged in preparing for speedy publication a very important and intensely interesting series of twenty-four 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 seventy-five 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.
Empathy and Thought Transference.
Moral and Educational Uses of Psychology.
Hypnotism and Ideomotor Suggestion.
Concentration of Thought—How Developed.
The Strongest Proofs of Immortality.
Dreams and Visions.
Sensory and Prophecy.
Normal and Super-normal Mediumship.
Will.
Intellect.
Emotion.
Imagination.
Instinct.
Intuition.
And many other topics of equal interest.
(Full syllabus later.)

A Pleasant Occasion.

Was the dinner given by Mrs. W. S. Butler in honor of Mrs. Eva Hill of Greenwich, N. Y., musical medium, at "The Reynolds," Sunday afternoon, March 14. A social time was enjoyed afterward at Mrs. Butler's rooms, 178 Tremont street, when exchange of thought and mediumistic gifts were participated in by those fortunate to be there, of whom were the following ladies: Mrs. W. S. Butler, Mrs. Eva Hill, Mrs. Loveland, Mrs. Wiegell, Mrs. Seales, Mrs. —, a friend of Mrs. Butler, from Gloucester, Miss Corbett, and Mrs. Soper.

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

Movements of Platform Lecturers.

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

George A. Fuller, M. D., lectured the past two Sundays for the Church of the Spirit, Springfield, Mass. The 21st and 28th he will lecture at Worcester. Would like to make engagements for June 6 and 20. Address 42 Alvarado Avenue, Worcester, Mass.

Edgar W. Emerson is engaged as follows: Stoneham, Mass., March 18; Lowell, Mass., March 21 and 28; Hillsboro Bridge, N. H., March 25; Veteran Union Society, Boston, March 31; Pittsburg, Pa., April; New York City, May; Worcester, Mass., June.

J. C. F. Grumbine was called suddenly to Cincinnati, O., March 6, by the sudden transition of his father, who was seventy-four years of age. He returned to Brooklyn March 12 to finish his engagement there. He returns to Chicago March 29. He reports that all night in his room in Cincinnati the spirits kept up an almost continuous rapping on the headboard of his bed. The arisen spirit demonstrated his immortality.

Mrs. J. K. D. Conant has been very busy lately on the public platform in various places. March 7 she met with great success at Lowell; will be there again April 18, 25, and May 2 and 16. She goes to Lawrence April 11, May 9, 22 and 30. She has some open dates for the season of '97-'98. Societies wishing her services will do well to address her at once. She will give a benefit to the Children's Progressive Lyceum No. 1, on Sunday evening, March 21, at her rooms, 874 Bosworth street, Banner of Light Building.

C. L. Willis, inspirational speaker, psychometrist and test medium, spoke in Wakefield March 14; will speak in Lynn the 21st. He has open dates through the spring season. Would be pleased to correspond with societies desiring the services of a medium for Sundays or week evenings' work, having given good satisfaction where employed. Address as above, 10 Bond street, Boston, Mass.

Mrs. M. Knowles would like to make engagements with societies, day or evenings, 19 Belden street, Dorchester, Mass.

The Boston Spiritual Temple.

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

One of the best programs will be arranged, by introducing the following talent: Rev. Moses Hull, J. H. Lewis, Pres. B. S. T., Hon. H. D. Barrett, Pres. N. S. A., J. B. Hatch, Sr. (on Lyceum), W. A. Wallentin, Sisters (Swedenborg), Miss Maud Backwith, Master Willie Sheldon, E. W. Hatch (elocutionist), Fred. H. 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), Joseph D. Stiles, Ansel Haynes, Alice Ireland, Mrs. Mattie Hul, and Dr. H. P. Campbell.

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

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

J. B. HATCH, JR., Chairman,
SIMON 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, Mrs. 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, Mrs. J. W. Kenyon, Elocutionists, Mrs. M. A. Brown, Mrs. Weston, Miss Maud Backwith, Miss Victoria Moore, Master Willie Sheldon, Edward N. Hatch, Miss Etta Willis, Music, Miss Amanda Bailey, Mr. 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.

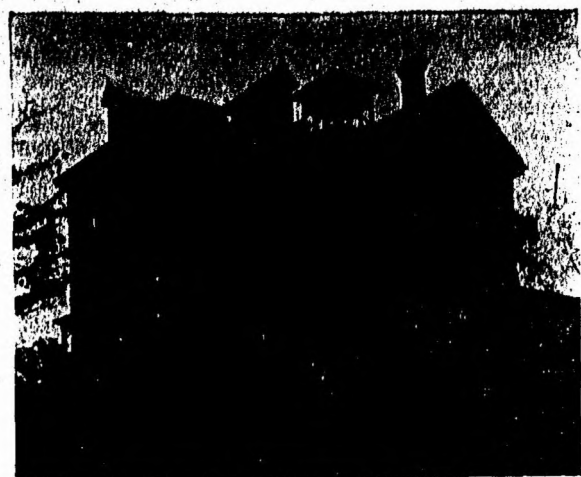
MATTIE E. ALLBE, President.

CARRIE L. HATCH, Sec'y.

First Spiritual Temple.

Newbury and Exeter streets, "Spiritual Anniversary," 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.



VETERAN SPIRITUALISTS' HOME, WAVERLEY, MASS.

Veteran Spiritualists' Union. GRAND UNION ANNIVERSARY CELEBRATION IN HORTICULTURAL HALL, MARCH 31, 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' Spiritualistic Industrial Society, Boston;
Ladies' Aid Society, Boston;
Children's Progressive Lyceum No. 1, Boston;
The Boston Spiritual Lyceum, Boston;
America Hall Meeting, Eben Cobb, Chairman;
Hawatha Hall Meeting, E. H. Tuttle, Conductor;
Commercial Hall Meeting, Mrs. Adeline Wilkerson, President;
Elysian Hall Meeting, Mrs. A. R. Gilliland, Conductor;
Appleton Hall Meeting, Miss Minnie Soule, Pastor;
Ladies' Spiritual Industrial Society, Cambridgeport, Mrs. M. M. Nichols, President;
Lynn Spiritual Association, J. M. Kelly, President;
The First Spiritual Society, Salem, William A. Peterson, President;
Fitchburg Society, Dr. C. L. Fox, President;

The Massachusetts State Association of Spiritualists

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

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

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

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

The Helping Hand Society

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

Those already promised are, Dr. G. A. Fuller, Mrs. Carrie F. Loring, Mrs. N. J. Willis, Miss Willis, Mr. Fred Watson, 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.

The Norwich Spiritual Union

Will celebrate the Forty-Ninth Anniversary Sunday, March 28, at Grand Army Hall.

Children's Progressive Lyceum 11:45 A. M. Appropriate exercises, Miss Eleanor Kloppenburg, Conductor.

Prof. W. M. Lockwood, the eminent scientific lecturer, will give two discourses. Subject, 1:30 P. M., "What is Intemperance? Do You Know?" It is in this lecture Prof. Lockwood explains and demonstrates what is understood by potentiality and reciprocity.

7:30 P. M., Anniversary Address. "The Phenomenon of the Rap of the Telegraphic Key, which Unites the Business and Commercial World. In its Last Analysis Found to be the Same as the Spiritual Rap, that Unites Us to a World of Invisible Intelligences."

Special program of music arranged.

Mass Convention

Will be held at the First Spiritual Church, corner Jersey Street and Prospect Avenue, Buffalo, N. Y., under the auspices of the National Spiritual Association, Friday and Saturday, 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; Dr. L. H. Altman, Washington, D. C.; Test Medium; Hon. L. V. Monilton, Rev. W. W. Hicks, Mrs. A. E. Sheets, and others.

E. W. SPRAGUE.

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

Waltham Society, Waltham, Mrs. M. L. Sanger, President;
Cambridge Spiritual Society, Cambridge, M. A. Sawyer, Secretary;
Chelsea Meeting, Wm. A. Powers, Conductor;
First Spiritual Society, Marlboro, Mrs. H. A. Spaulding, President;
First Spiritual Society, Lowell;
First Spiritualists' Ladies' Aid, Stoneham;
The Worcester Association of Spiritualists, Worcester;
The First Spiritual 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, Waverley; Mrs. Carrie F. Loring, Braintree.

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

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

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

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, }

The Spiritualists of Cleveland Extend Greetings.

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

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

THOMAS A. BLACK, Chairman.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at Berkeley Lyceum, 44th street, between 5th and 6th Avenues, where the BANNER OF LIGHT can be had. Services Sundays 11 A. M. and 8 P. M. Afternoon meetings for facts and phenomena at 2.

The New York Spiritual Temple holds its meetings at Adelphi Hall, 32d 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 32d street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

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

BERKELEY LYCEUM.—M. J. Fitz-Maurice, Sec'y, writes: In the morning, March 14, Mr. Wright's guides spoke at length upon the reminiscent qualities of the disembodied spirit.

Mrs. May S. Pepper was the great attraction of the afternoon, and in spite of inclement weather a large audience assembled to listen to her tests, which were exceptionally fine. Mr. Wright also delivered a short address.

At the evening session Mr. Wright read a selection from a manuscript story of ancient days that he asserts was written by him automatically upon a typewriter. Afterward a profound discourse under entrancement held his hearers for nearly an hour, closing with an inspirational poem.

Mrs. Stone and Mr. Myers sang at each service.

Next Sunday Mrs. Pepper will occupy the platform in the afternoon; and on the afternoon of Sunday, 28th inst., exercises commemorating the Forty-ninth Anniversary of the advent of Modern Spiritualism will be held at Berkeley Lyceum.

By an inadvertence the visit of Mr. Sprague last Sunday morning, in behalf of the National Association, was not spoken of. Mr. Sprague is addressing the various spiritualistic societies of New York in the interest of a Convention to assemble in Syracuse on the 13th and 14th of April, it being most important for every society throughout the State to be represented by one or more delegates at that time, both for the advancement of the Cause and to further organization.

NEW YORK.—A correspondent writes: Mrs. A. M. Glading of Doylestown, Pa., and Mr. V. J. M. Moore of this city, will be at No. 153 West Twenty-third street, New York City, on the evenings of Monday, April 5, and Monday, April 12. It is to be hoped that a large gathering will greet these fine and well-known mediums.

MEETINGS IN BROOKLYN.

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

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. 8 o'clock. All welcome. Herbert L. Whitney, Chairman; Mrs. Frances M. Holmes, Sec'y.

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 27 Franklin Avenue, Smith's Barbers, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue. Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets Sundays at 3 P. M. at Single Tax Rooms, 118 Bedford Avenue. A. H. Dally, President. Mrs. F. M. Holmes presides.

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

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

BROOKLYN.—W. F. Palmer, Sec'y, writes: The services at Fraternity Hall began with the usual short song service, followed by an invocation and announcements, by Pres. Barber. Vocal solo, by the celebrated contralto, Madam H. Von Gomez.

Dr. J. C. Wyman's address was on Mysticism as a Religion of the present and a review of the past. Dr. Wyman is well known and is always an interesting speaker. The doctor was followed by a recital given by Miss Helen Davidge, entitled "The Gift" of Triteism of Whittier's works. Miss Davidge is a speaker of power and eloquence, and it is always a treat to hear her. Mrs. L. A. Olmstead, our medium, being still too ill to take the platform, Mrs. M. A. Hutchings kindly occupied the time, and gave tests and spirit-messages.

For want of space, some letters had to be carried over to next issue.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Spiritualists turned out in good numbers for a stormy Sunday, and the services were very instructive as well as interesting.

At 2:30 appropriate musical selections by Mrs. M. K. Hamill, Mr. William A. Estes and others. Invocation, by Mrs. D. E. Matson. Dr. S. M. Furbush, W. H. Rounseville, Capt. J. Balcom, William A. Estes, Prof. F. E. Thomas, Jesse H. Blackford, Mrs. Lizzie D. Butler spoke on timely subjects. Many tests and spirit messages were given by Mrs. Butler, Mrs. Lefavour, Matson, Herlick, Mr. Thomas, Estes, Neate, Warren and others. Magnetic treatment administered to many by Drs. Furbush, Pierce, Rounseville, Sheppard, Murray, Thomas and others.

At 7:30 the Edison Graphophone Co. gave a fine entertainment, which was well received. Then Mrs. Lizzie D. Butler, remarks on the Power of Spirits, and many recognized tests and spirit-messages.

Next Sunday, at 2:30, tests, healing and developing circle by many good mediums; at 7:30 Dr. C. L. Willis, of Boston. The good work at Mrs. Dr. Dowland's still continues every Tuesday and Friday evening.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President. Mrs. A. A. Averill, Sec'y, writes: Mrs. Effie I. Webster was with us on Sunday, and gave a very large number of tests in her usual convincing manner. Next Sunday we shall have Mr. Joseph D. Stiles of Weymouth.

March 28, we shall celebrate the Forty-Ninth Anniversary with appropriate exercises. Speakers and mediums, and all friends of the Society, are cordially invited to be present and participate with us. Supper will be served in the hall.

WALTHAM.—Mrs. M. L. Sanger, Pres., writes: March 7 our speaker was Mrs. Julia E. Davis. Her work here is always very pleasing. We hope to hear her again soon.

Our Lyceum is growing, and the developing circles on Wednesday afternoons have grown beyond our most sanguine expectations. Last Wednesday the number was about eighty. Our local talent and the mediums from Watertown are willing and truthful workers.

March 14, Mrs. A. J. Pettigill, of Malden, graced our platform. Her practical talk on the subject of Charity was very applicable to every-day life. Her tests were accurate, and the hour of closing came all too soon.

Next Sunday we have Prof. Charles T. Wood. We wish that our dear BANNER could be in every home in the land. It is both helpful and instructive, and is rightly named, for it is the BANNER OF LIGHT.

FALL RIVER.—J. J. Connelly, Sec'y, writes: Mrs. Ada Hackney, a native of our city, one who is developing very rapidly, and one who will create a demand for her services as she becomes better known as a speaker and test medium, occupied the spiritual rostrum in G. A. Hall on the 15th inst. The tests she gave proved satisfactory in every instance.

Next Sunday, March 21, we celebrate the anniversary with Mr. T. Thompson, Mrs. Janell and some fifty members of the New Bedford Lyceum. We are anticipating a splendid time.

We expect to have C. Fannie Allyn with us on the 11th of April.

Mediums please address 83 South Main street, Fall River.

SALEM.—"N. B. P." writes: Mr. Joseph D. Stiles of South Weymouth was speaker and medium for the First Spiritualists' Society, March 14. Owing to the inclemency of the weather a very small audience was present, which was very unsatisfactory to this celebrated test medium.

Mr. Stiles prefaced his lecture with a fine improvised poem. The lecture was in relation to the duties of true Spiritualism. He gave a great many tests, one hundred and fifty-two in the evening, and they were all recognized.

Sunday, March 21, Mrs. Nettie Holt-Harding of East Somerville, lecturer and test medium. BANNER OF LIGHT for sale and subscriptions taken: annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

SPRINGFIELD.—Laura Cummings says: The Church of the Spirit has been highly favored with advanced thinkers so far since its birth, and bids fair to become an influential organization. It is constantly adding to its membership those who are reaching out for the more substantial gifts of Spiritualism.

Dr. Geo. A. Fuller has been with us the two last Sundays, and it is needless to add that he calls out intelligent audiences. The social and supper was held on Wednesday evening at the home of the writer, and was a very harmonious gathering. The speakers for the remainder of the season are of the best, and the condition of the church is all that could be desired.

The BANNER OF LIGHT always for sale here.

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Our meetings were held Sunday, March 14, in Continental Hall, corner of Main and Foster streets, which has been secured for the remainder of the season, and we hope, for permanent headquarters.

Dr. Hale of Boston was the speaker. His subjects, "What Good Cometh out of Nazareth?" and "The Possibilities of the Human Soul," were masterly efforts on the part of the speaker, and were listened to with marked interest by his audiences. We hope to have him with us again in the near future, and would gladly recommend him to all societies desirous of an able speaker.

Dr. Geo. A. Fuller will be our speaker for March 21 and 28.

BANNER OF LIGHT on sale at each session.

BRIGHTON.—D. H. Hall, Conductor, writes: The meeting of the Occult Phenomena Society last Sunday evening was well attended, the bad traveling not seeming to prevent the anxious seekers for the Truth (as it is being given through the mediumship of Mrs. Chapman) getting out.

Our society has a nice central location at 373 Washington street. Electric cars for Newton, Cambridge, Brookline and Boston stop right at the door. We have accommodations for one hundred, and have had close to that number present already. We have met with better success than we expected at the start, and hope to see the interest continue.

FITCHBURG.—Dr. C. L. Fox, President, says: Mrs. L. A. Prentiss of Lynn, Mass., occupied our platform again March 14. Large audiences greeted her both afternoon and evening, and gave close attention to the very able and practical lectures, followed by numerous tests.

But few equal Mrs. Prentiss as a test medium. We have engaged her again for a Sunday in April.

WAKEFIELD.—James G. Hunt writes: Our meetings at Union Hall are more and more interesting each Sunday evening. March 14 Mr. C. L. Willis of Boston gave us a fine lecture, after which tests and psychometric readings, many recognized; mental questions were also answered very satisfactorily.

HAVENHILL.—"O. H." writes that Mrs. Nettie Holt-Harding officiated last Sunday. Her remarks were timely and practical; understood and appreciated by all. Delineations followed, many of which were conclusive and convincing.

Sunday, March 21, Mrs. Mattie E. Hull.

MALDEN.—Mary E. Wellington, Sec'y, writes: Edgar W. Emerson spoke for us March 14, afternoon and evening. He was much liked as a lecturer, and his tests were the best ever heard in thirty-five years as a Spiritualist, not only names of spirits, their places of residence, but facts that identified them fully.

CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, says: Sunday, March 14, Prof. W. M. Lockwood, the eminent Spiritualist lecturer of Chicago, spoke before good audiences in Grand Army Hall at 1:30 and 7:30 P. M., demonstrating both discourses by experiments with the philosophical telephone, graphophone and other physical apparatus.

Prof. Lockwood presents a line of thought unlike any speaker we have ever been privileged to hear, his discourses being instructive, elevating and inspiring in character, thus presenting the basis of a philosophy which will stand the test of scholarly and scientific investigation. He attracts the thinkers wherever he goes.

BRIDGEPORT.—A correspondent writes: The Bridgeport First Spiritual Temple held its meetings in Red Men's Hall March 14. 10:30 developing circle; 2:30, song service, conducted by Mrs. C. E. Cooley; lecture and tests by Mrs. E. A. Bond of New Haven, who impressed her audience with her eloquence, and her tests were all recognized. Mrs. Mattie A. Ogden followed with some very remarkable messages from spirit life. Owing to the inclemency of the weather the attendance was not large.

In the evening services commenced by music and singing, by Mrs. C. E. Cooley; invocation and lecture by Mrs. E. A. Bond, who gave us a fine treat.

Mrs. M. A. Ogden, gave messages from spirit-friends, and held her audience spellbound for fully an hour. All tests and messages were most remarkable, and all readily recognized.

J. Frank Baxter in Pittsburg, Pa.

On Sunday, March 7, Mr. J. Frank Baxter began his services for the Pittsburg, Pa., First Church of Spiritualists. He was greeted with an unusually large house, which gave him strict attention, and generous applause at the close. His subject was "The Position and Tendency of Spiritual Thought." In the evening the spacious hall was packed, fifty or more standing, the steps and platform border being utilized for seating, and more than two hundred turned away. The exercises were entertaining and instructive. The lecture subject was "The Value of Phenomena." The able discourse was followed by a séance, in which numerous spirits were described and recognized.

In the afternoon at 3 o'clock, Mr. Baxter gave a very timely, liberal lecture in Homestead, Pa., six miles east of Pittsburg. A large audience there assembled and showed manifest appreciation. The theme was "The Genius and Geniuses of Reform." At 1:40 this same Sunday, Mr. Baxter officiated at the funeral of Mrs. Sarah E. Patterson, an old pioneer Spiritualist of the city, and well known as a state writing medium, particularly in Philadelphia, Pittsburg and Allegheny. The residence was crowded, and Mr. Baxter availed himself of the opportunity time and gave a most impressive discourse and eulogy. On Thursday eve, March 11, Mr. Baxter gave a lecture in Pittsburg on "The Reality of Spiritualism," embodying some of his interesting experiences. He was announced to lecture Sunday P. M., March 14, in Allegheny City, as well as in Pittsburg the forenoon and evening. The Pittsburg Church is favored in having him Sundays and Thursdays throughout this month.

DUQUESNE.

A Letter from Mrs. R. S. Lillie.

To the Editor of the Banner of Light:

Permit me to say that this morning I have a letter from Mrs. M. F. Lovering, who was appointed secretary and treasurer of the special fund solicited for the relief of Ferdinand Fox Jencken, in which she informs me that kindly, helpful letters have already been received, for which I return sincere thanks to the donors, and feel that I am not alone in this, for voices, silent to the large majority, whisper to me their words of gratitude and thanksgiving to all who have lent a helping hand.

To those who in responding have expressed such love and sympathy and willingness, it will, I know, be some reward to know that these unseen ones, gathering around, take note of and hold such deeds as jewels, saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

More will be needed than has yet been received, and a little later Mrs. Lovering will prepare a statement of amount received, etc.

Thanking the BANNER OF LIGHT for the ever kind and generous spirit manifested in opening its columns in such cases, I am, Fraternally and truly yours,

R. S. LILLIE.

Young Men, Quit Tobacco

If you wish to preserve your manhood. Education at large expense to develop mental brilliancy is torn down by Tobacco use and nervousness results. SURE-QUIT, an antidote chewing gum, rights the wrong. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

Spiritualism in Washington, D. C.

To the Editor of the Banner of Light:

During the month of February Mrs. Marion Carpenter, of Detroit, Michigan, has occupied the platform of the First Association of Washington, D. C. Large and representative audiences have attended the meetings, and her services have been greatly appreciated.

A reception was tendered Mr. and Mrs. Carpenter on the evening of March 3, at Masonic Temple, S. E., which was filled to the doors by local and visiting Spiritualists. Among those present were C. A. Treat, of Hannibal, Mo.; George Reynolds, of Utica, N. Y.; Dr. Martin, of Mansfield, O.; C. A. Sprague, of Jamestown, N. Y.; Miss Mattie Clark, of Greenwich, Mass.; and Miss Jennie Harvey, of Boston, Mass. Mr. McCreary, the Spiritualist poet, was also present; and read one of his celebrated poems. F. A. Wiggin, who is now conducting the services in this city, also participated in the exercises.

Mr. and Mrs. Carpenter, at the close of the exercises, were affectionately bidden adieu, with many expressions of good will. The interest awakened by Mrs. Carpenter is increasing with each Sunday, and the prospect is a successful season for the local society.

REPORTER.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

WART & TRUXAX, Wholesale Druggists, Toledo, O. WALKER, KISSAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 50 cents per bottle. Sold by all Druggists. Testimonials free.

Mar. 20.

SPECIAL NOTICES.

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

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

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

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. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

Mrs. May S. Pepper.

This wonderful medium, who has just filed a very successful engagement at Berkeley Hall, will give tests Wednesday morning, Anniversary Day, for the Veteran Spiritualists' Union. Mrs. Pepper takes a great interest in the Union, and also the Home, having made a liberal subscription to the Home fund.

CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

Prof. W. H. PEEKE, F. D., 4 Cedar St., N. Y.

"Life,"

and

"Rest."

Two Wonder Books.

The two novels by William W. Wheeler, a photographer of merited distinction, entitled "Life," and "Rest," are remarkable books, filled with the wonders of spirit. The thought that vitalizes them is wholly advanced, fearless, and nobly brave in its utterance. They are clear and logical in the deep current of their ideas, and seek to present the claims of Modern Spiritualism through its 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 conclusions of material science can be made. He is a pronounced evolutionist withal, which enables him to dispose of the old beliefs preemptory.

Few books can be called the peer of these in closeness of statement and clearness of reasoning. In the practical investigation of the workings of laws over which mortals possess no control, by means of the narrative of the experiences gone through in the trance condition, they are fraught with startling mysteries. A profoundly original love story forms the current 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 original portrait of the author, are now for sale by the BANNER OF LIGHT PUBLISHING COMPANY, at the greatly reduced price of Fifty Cents each in cloth covers and Twenty-Five Cents each in paper.

DR. TEAGUE'S
Wonderful Discovery.
A SPIRIT REMEDY.
MEDICATED AIR.
Positive cure for Catarrh, Asthma, Throat, and all diseases connected with the Air Passages. DR. TEAGUE, the noted Specialist, will send his treatment for \$2.00 to any one suffering from the above-named diseases, with a guarantee that it will convince the most skeptical of his wonderful healing power. Send for question blank.

MEDICATED AIR CO.,
Richmond, Ind.

Jan. 16. 13wts

DR. J. DAVIS' WILD CUCUMBER PILLS
TRADE MARK

They cure Constipation, Indigestion, Sick Headache, Biliousness, etc. They produce no pain, and always give relief. Price 25 cents per box. Five boxes, \$1.00.

Prepared only by
S. WEBSTER & CO.,
63 Warren Ave., Boston, Mass.

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

Mar. 20.

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WANTED—FRANK WALKER, Agent N. S. A.

A. N. Hamburg, N. Y., wants the name and address of every Spiritualist in New York State. Reader, kindly send him all those you know of to your vicinity. Mar. 20.

Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Free Thought, BOUGHT AND SOLD.

H. F. TOWER, Bookseller, 312 West 99th street, New York City. Feb. 28.

THE NEWEST OF NEW WOMEN. A Book

on Incident. By W. J. COLVILLE, author of "Orestes Templeton," "Dashed Against the Rock," "With One Accord," Etc., Etc. Pamphlet, pp. 24. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 5, 1897.

Spirit Invocation.

Oh! Spirit of Love, again we come into our Circle-Room and prepare to re-ignite with thy divine power. Teach us wisdom and give us strength; give us whatever thou seest best for us this morning, for we know thy ways are best. Thou knowest our needs better than we can tell thee; thou knowest what is for our elevation, for we are aware that before we can bring light and love to others we must sustain it in our heart. Before we can supply the words of encouragement or extend our hands to assist another we must feel that we are the stronger of the two, or it would be like unto the blind leading the blind, and we fear both would fall into the ditch. We know when we lean on thine arm we will be guided aright; we can rest secure; and when reason and wisdom are our prevailing power, then shall we reign in thy sublimity, and be able to bring forth good fruit and good works, for without work it will amount to nothing. Open up those souls that have never been touched by the spirit of love and communion, for we know it will bring forth the results of victory.

Again we ask blessings for all who are concerned in the work of humanity. Bless us and direct us, and thy name shall have the praise now and forever. Amen.

INDIVIDUAL MESSAGES.

Mary Davis.

Good morning, Mr. Chairman. February is a month that is always memorial to me, because I was called to spirit-life in this month. It seems to be the anniversary of the new birth.

I would like to send a few words to those in the body, for I have so oftentimes waited around your circle-room and listened with so much interest as the various spirits have operated here and have sent messages of love, and I saw many times it brought so much happiness to those in earth-life, even if it is not responded to outwardly, and it seems so with my friends, because I was not directly a stranger to spirit communion. I passed away through paralysis, and it affected me so that my earth-life career at the last was one of suffering, yet the spirits have worked around me and seemed to take the suffering away from me, and I am so pleased this morning because the good chairman on the spirit side gave me an opportunity to come in, for there are so many changes that take place in earth-life, and I have those I love still in the body, and I also feel that those I love sometimes feel and wonder why I did not communicate through your valuable paper, because they take your paper, and many times look over the messages to see if they can see some familiar name, but they have been talking about me lately, because always when the anniversary of the passing out comes around, there is always some one to remember. I want my husband to know also that all is well, and I have got so many I would like to reach both in my own family and also in my friends', that is, what I term my acquaintances; some believe and some do not, and I feel that if I could only bring them to a consciousness of what life is and what progress is made in earth-life, and how much more we enjoy ourselves in the spirit-life. It seems to me just the same, for I am so happy, because I feel I made as good use of the opportunities I had in earth-life as I could. I would like to send a special message, especially to our Liberal Association that I was so familiar with and attached to, for I loved progress and advancement in all things.

You can put my name down as Mary Davis, and my husband's name was Frederick. I should like you to say to my husband that I know he was very much worried because my sickness at the last was so severe, but I suffered nothing, comparatively speaking, to what the mortal might think, and am satisfied with what has been done, and there is nothing to regret. You will find my home in Port Hudson, Mich. Thank you very kindly.

Frederick Walpole.

Good-morning, Mr. Chairman. It used to be while I was in earth-life more manners to let a person know who they were talking to. Well, my name is Frederick Walpole, and you will put me down also as living while in the body in Hartford, Ct., although I lived in various places, as my business was connected with a traveling house.

I was well known both in New York and Massachusetts, and I was connected with the silver business, so that those that read my letter will remember me better through that, as I was acquainted more in that line of trade, but I left behind me in earth-life, when I was called out suddenly, two little children, and I have not been out so very long, but I wish to come in contact with them in some way. I feel in doing so I will be able to bring myself in a more firm condition, for there were a good many things that were not straightened out when I passed away, and they made a good deal of a fuss over my affairs, and I feel sometimes if I had fixed them myself perhaps I could have saved a good deal of bother, but as I have not been able to communicate with those I wish to, I wish to send this out as a public communication, hoping it will reach some one that I knew in earth-life, and if anyone sees this letter that knew my wife, Mary, I want them to send it to her or to brother George, because there are some things I would like them to understand,

and if they will give me an opportunity I will try to influence my wife, for I find her sensitive, and I have tried to make her feel that I did not intend things to go as they have gone, but as I do not wish to make all things public, I will take this way to try and open up an avenue, and if they wish me to assist them, why they must give me a chance, and they will find me there every time. I guess that will do, Mr. Chairman, and if they will think enough of it to open up an avenue, I shall be more than pleased to assist them.

Emeline McClellan.

Well, Mr. President, I would like to come in just a few minutes, for I thank God I did know the spirit returned before I passed out of the body, and I felt they had assisted me for a great many years before I left earth-life. I was over seventy years old when I passed out, and I felt I had lived my allotted time, but I was so pleased that I was acquainted with spirit communication, because it made my passing out so much easier, and so much more pleasant, because the dear ones that had gone on before me met me, and the reception was more than language can express, because I have not got so very many of my own to return to, yet I have those left I love through that kind, strong line of friendship that binds the mortals so many times closer together than even relationship does.

I want to send greetings and encouragement to our Spiritualists of Baltimore, Md., and I want them all to know that although I have left the body, I am still with them in spirit, and they want to hear from us occasionally, and I seem to feel that it would be so much better if I could send them a letter through your valuable paper, and I say to them all, that I am still with you, and well, and I feel the spirit-friends are assisting, both in the body and out of the body. I am very much pleased at this privilege this morning, because it seems truly a privilege.

I want them all to know that I found just what I expected, yea, more than I expected, and I want you to say that Emeline McClellan was here this morning, and reported from the spirit-side that she had accomplished much, and wish more would investigate, and learn for themselves, because it is only as we see so can we understand.

Henry George.

Good morning, Mr. Chairman. I would like to send a letter this morning through your fast mail, because truly it is a fast mail, for it doesn't take long for the earth ones of the spirit-friends to hear from each other when they are in sympathy with each other.

I can speak a great deal from experience, because I was carried to spirit-life in my fourteenth year, and I had just entered the high school, and I felt I was going to be so smart. The doctor said so, anyway, that I overdone it; but I took typhoid pneumonia, and that was what separated the spirit from the body, and since I passed away my mother has become somewhat interested in Spiritualism, but she has not been satisfied yet. She thinks there is something in it, but there are so many things that she doesn't understand, and so much she cannot see through, that I wondered if I could not send this letter and have it brought to her, because Aunt Maria Hutchinson takes your paper, and I thought when auntie saw it she would send it to mamma; and I want to say that I found sister Emma on the spirit-side, and also grandma and Aunt Helen, and they are all with me this morning, and I want mother and father to know that even if they cannot always come in contact with me, I want them to feel I am at home with them. Tell them that I like that picture very much that they have got of me since coming to spirit.

I want to speak of it because they will know then that I have known just what is going on in the home. I see they have changed the house, for they have moved since they laid my body away; and only say that Henry George is here, and my father's name is Frederick and mother's is Emma. I will try and come again, or try to make myself known to them when I can.

Lizzie Harrington.

Good-morning, Mr. Chairman. Oh! does not this seem so natural! How oftentimes those that we love stand by our side, and it seems not enough, and yet they hear us, yet they seem to be in a sort of a sleep. Oh! I wish I could make them hear me, and yet at the same time I wish I could make them feel more glad than they do, for those that I love do know something about Spiritualism, and I did before I left the body, for I was somewhat mediumistic, and I know the spirits helped me in my last sickness. I want them to know that we are still helping them, but the mortal friends seem to think it is very easy for the spirits to return, and do just as they would like to have them, but we find that many times in controlling the brain it is not so easy after all, so I wish my sisters to know, and the dear ones that I was so strongly attached to, to know I am still helping them, and I have found so many in the spirit-life that had gone before, that it did not seem to me that I had got into a strange place, but felt as if I could stand firm and steadfast, and say I was waiting for others to come. I am so glad now that I am separated from the environments of the body, and I can be of more assistance to them in the spirit than I was while in the mortal, so that they must not feel I was removed without a just cause, for God always doeth all things well. Sometimes it seems that even those that feel the spirits most get the most discouraged, so that I wish them all to know that we are helping them, and trying to make all in unity, and while some people say one thing and practice another, I would like all to feel and be led more by the spirit than by the mortal, and in doing so you will find that all the mortal environments and conditions will come out right. What looks dark in the mortal life will be more clear by-and-by in the spirit.

Just say that Lizzie Harrington is here, and I am familiar here in Boston and surrounding towns, and I have friends in Medford, and you can put my home down as Medford, Mass.

Frank W. Merrill.

I want to say that I came in this morning to report that all is well in this harbor. I passed out of the body through drowning, and it was such a struggle that when I try to return it seems I am going through the same sensation as I did in the earth-life, but I am glad now, I am separated from the body, and I want every one to know that it was nobody's fault but my own, because I went out in a boat and did not know how to manage it, and that is why I got drowned. They knew I could swim and it was only a little ways from the shore,

and they wondered why I did not swim in, but when the boat became capsized my feet became tangled in a rope attached to the sail, and that held me so that I could not use my feet until I became too exhausted, for by the time that I had gotten out of the tangle I had no strength and I sunk, and I want my people and all my friends to know that there is no one to blame but myself, and I want them to feel that there was a purpose in my going, because I am now more useful in the spirit than I was in the body, for, Mr. President, my brain never was really strong, and I used to act kind of strange to the people around me, and I think that my faculties are broader since I left the body than they were before.

I do not want to send a long communication this morning, but I have been anxious to make the folks understand how it happened, because they tell so many stories, that mother has thought that the truth should be made known, and that is why I want to tell them how it happened, so that she will be more reconciled, for they felt I had been foully dealt with, but I was not. I took the boat myself and thought I would have a good time, but tell them that I am all right now, and they will be better off when they come to see the meaning of it. My name is Frank W. Merrill. My father's name is William and mother's is Catherine, and I have a sister Emeline, and my home is in Portsmouth, N. H., and that is where I met my death, down the bay among the rocks.

Say that I knew they did not find my body for some time afterwards, and that was why there were so many doubts in the mind of the people. Thank you, Mr. Chairman. I think you are a awful good to give me this opportunity, and I think it will help to clear the mysteries that seem to involve the mortal brain. I have been in spirit-life quite a number of years, so that they will not think that I have just now remembered, for time goes quicker with the spirit than with the mortal, because the spirit does not count time as the mortal does.

Messages to be Published.

Feb. 12.—Seth Keniston; Emeline Reynolds; Ada Ford; Seth Williamson; Horace Mann; Lily Bond; C. H. Johnson.
Feb. 18.—Charles G. Hayes; William Grimes; Emma Anne Prince; Amos Green; John Quigley; Isaac Clayton.
Feb. 25.—Josiah Beck; Isabelle French Galloway; Isaac B. Taylor; Jerry Brown; Mary E. French; Robert Reynolds; Harry Smith.
March 5.—John G. Webster; Frank E. Houston; Eben Webber; Minnie Gardner; Ellen Fuller; Katherine Leopold.
March 12.—Rhonda Parker; Thera M. Kingsley; Charles Ayer; Greenleaf Kelley; Charlie LeStoddard; Dorothy Littlefield.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Albert Sherman, Hyde Park, Mass.] Does the mediumship of a mortal reach a limit, or can one by observing proper conditions continually increase his abilities?

Ans.—We object decidedly to the term "mortal" as referring to a human being now embodied on earth.

No individual is mortal; all are immortal, as only the physical sheath can die. We enforce this distinction not in any critical spirit, but only to show along what line an intelligible answer to the above question is possible.

Were you a mortal with certain limited capabilities, beyond the unfolding of which you could not pass, you would surely at some time reach a limit beyond which your progress could not extend; but seeing that you are already immortal and dowered with illimitable possibilities, there are no rational grounds for assuming that you ever reach the zenith of attainment beyond which you cannot pass.

It is certainly the case that after certain desires are fulfilled and necessities met in given directions, there seems to be no further progress along determined lines; but such experience does not tend to prove that there are no more latent abilities within the individual in those directions, but only that the former impulses to increase development are no longer active.

Mediumship applies to everything. Phases of mediumship are innumerable, as people can receive assistance from unseen helpers in every conceivable situation of life. If you entertain the belief that you have reached or passed your meridian in a special line, it is verily the case that so long as that belief possesses you you will make no further progress on account of self-stultification.

If certain peculiar phases of mediumship have been developed at certain times to meet certain emergencies, and the crises have since passed, there being no longer any necessity for such special expression of mediumship, it is of course discontinued, not because it is no longer possible, but solely because the demand no longer calls forth such a supply. Then again, if you have observed certain conditions adequate for a limited development in any direction, and have then refrained from giving conditions for further expansion, it rests with you whether or no you will proceed further in making yourself an instrument for the conveyance of information from interior and exterior states.

We have always insisted that you can choose your own attitude to the unseen state. It stands to reason that if you would progress in mediumship you must both desire and expect such progression.

The particular conditions necessary to be observed for developing specific forms of mediumship vary with the phases of mediumship naturally. If you are really desirous of making true progression in any line, the best you

can do is to compose yourself at any leisure time when you can be freed from distractions.

Q.—[By Mrs. Primrose Jackson, Haverhill, Mass.] Is the spirit-world a definite location in space?

Ans.—It seems to me that unless this question be answered in the decided affirmative, all reality must be denied to spiritual existence, but such is not the case.

The first point which ought to be considered in this connection is that spirit is universal, therefore the spirit-world is everywhere; but though everywhere it is divided apparently into sections, to accommodate the idea of different spheres, which are in reality matters of state rather than of place.

Until the proper distinction is made plain between place and state there must always be hopeless confusion as regards the means afforded for communication between friends in the life after death, who, though attached to each other in many ways, are yet in different spheres.

The closest conjunction can only take place between those whose affections are precisely the same, therefore the most intimate spiritual communion is only possible between such as have unusually much in common from a spiritual standpoint. Place, however, does not occupy the thoughts of enlightened spirits, who are fully conscious of their ability to go from one place to another through the force of desire.

The reason why so much is often said about "seven spheres," and much to the same effect, is because an objective correspondential terminology is usually employed with a view to making descriptions of the world of spirits as natural as possible to those on earth who seek some information relative to the life beyond, but are not as yet prepared to comprehend the significance of a bare recital of spiritual experiences unclouded with earthly similitudes.

The term "seven spheres" is not in any sense a misnomer, as it truly refers to seven distinct planes of consciousness or states of attainment, and though these are not marked off, the one from the other, by bridges, fences, rivers or mountain ranges, as the case on earth might be, those who are only capable of dwelling in, say, third sphere society do not of their own volition seek the company of those in the fourth estate; but as the higher states are always ready, willing, yea, intensely desirous of aiding the progress of those in lower degrees, there are no barriers in the way of the more advanced entering the states of the less advanced and fully comprehending them.

It is never true that those who really love each other are incapable of communicating in some manner; but it stands to reason that though the wiser can always, if they please, go to the less wise, those whose affections attach them closely to the earthly side of things cannot immediately pass to states of greater spiritual attainment, though any sincere aspiration toward them serves to effect some degree of conjunction with them. Knowledge gives power, and what is liberty but freedom to exercise power at discretion?

So far as place is actually concerned, you are sure to be drawn into the society of those you love best, therefore your desire for a local abiding-place (if you have such), must necessarily be gratified in spirit-life as long as it continues, and hold the expectant thought that you will inwardly perceive what conditions you need to observe in order to attain the object of your desire.

If you feel that as yet you require exterior counsel, then have a friendly chat with some one in whom you instinctively place confidence, who is actually manifesting such spiritual gifts as you desire to increasingly express, and you will doubtless receive useful suggestions.

Spiritualism--What is its Aim?

BY R. W. SAVAGE, IN PHILOSOPHICAL JOURNAL, FEB. 20.

Many outside the Spiritualists' household have watched the uprising and progress of Modern Spiritualism with keen interest. We have been anxious to note every particle of proof given in support of your standing and of your doctrine. As a result, doubtless, many of us are inclined to accept as true a certain amount of the phenomena presented by your workers. But as compared with the whole amount of evidence presented, that which we accept as probably true and as convincing in a certain degree, is exceedingly small, many of us admit that the evidence given in some instances challenges belief, but on the other hand we are confronted by such an enormous mass of absurdity and nonsense mixed with what appears to be true, that the question forces itself upon us, if it is worth while to investigate at so much expenditure of time, patience and money, and endure so much that is unsavory, for a possible slight gain in our knowledge of fact and falsehood.

These things have been told to Spiritualists so often, no doubt, that they are tired of hearing them. But I have been appealed to so frequently to witness the weak and wholly insufficient evidence produced in the majority of cases that I feel justified in saying what I do in this direction.

But it is not to criticize so much that I write; it is rather to suggest and to candidly discuss without being dogmatic or fiercely aggressive. We do well to attack not persons but falsehood, and to discuss opinions without being abusive. It is well to remember also that while we speak of the things which weaken belief in and respect for Spiritualism, other "isms," known as Christianism, are subject to the same or similar criticisms, especially as presented by a Moody or a Sam Jones. But these "isms" make little pretence of being reasonable, and these exhorters do not stand for intellectual work and do not appeal to the reason. The absurdities they preach are the things upon which their religion and hopes of salvation are based. But Spiritualists claim to be rational and to stand for mental freedom. So we expect and demand more of them than we do of fetish-worshippers. We expect and demand a reasonable faith founded upon facts sifted from error in the open sunlight where all is plain and fearless, and where no frauds dare enter to pervert and to destroy. We demand such a revelation of fact as will grow more clear as investigation becomes more sincere, sturdy and progressive.

So far in the history of humanity there exists no religious belief that complies with these conditions. Will Spiritualism ever become an exception to this statement? It remains to be determined by Spiritualists themselves. That little headway, if any, is now being made to lift Spiritualism to such exalted heights is evident to many thinking people. The reason why it is so, is easily answered by a vast number of honest, intelligent people, by saying, "Oh, Spiritualism is nothing but fraud and illusion." But if we look without prejudice and without bias into Spiritualism, we can discern sufficient reason within its own household why it fails to take the place it ought to in the religious thought of humanity.

No system of thought can take an exalted position in the religiously intellectual world which does not demand high, noble, reasonable thinking upon the part of its adherents. That Spiritualism claims to do this is true. But so does every "ism" on the face of the earth, and Spiritualism is at fault in this respect, as are many religious systems.

Here is a condition, however, that we would naturally expect Spiritualism to comply with and enforce as absolutely necessary to its exist-

ence and progress. On the contrary, we find the great majority of Spiritualists satisfied with a very low phase of thought, and of manifestations and proof of Spiritualism, all of which tends to degrade and to destroy whatever real power Spiritualism possesses. It therefore fails to appeal to and to attract as it ought the most powerful and progressive minds of the world, except in the few well-known cases.

But aside from this, Spiritualism shows no deep, all-pervading sympathy for humanity, such as every true religion ought to manifest. Its benevolent work is not of such a character as to call for the profound respect of the world. It has a spirit of generosity, no doubt, but it is not made manifest. The world would be compelled to give Spiritualism a more respectable examination if there was a greater spirit of philanthropy and of generosity to be found in it. It even fails to support its own most needed institutions and papers with what might be termed respectful support. It lacks in the spirit of generosity and noble self-sacrifice on the part of its vast army of adherents, and yet without this latter the missionary spirit is useless. While the adherents of Spiritualism claim to have irrefutable proofs of the truthfulness of doctrines of the utmost concern to humanity, yet they come to the support of these doctrines in a way as to often make their position absurd. Individualism crops out everywhere to such an extent as to render organized effort weak just where it ought to be strong.

But besides all this there is a field which would seem to belong more especially to Spiritualism than to any other "ism," and that is the field of self-culture or self-development; yet what has Spiritualism done in this direction?

Onset, Mass.

To the Editor of the Banner of Light:

Being desirous that your readers should know we are not spiritually dead at Onset, we send you a report of some manifestations we are getting at a circle held at the residence of Mrs. S. D. Francis, situated in a beautiful grove of pines and oaks, a short distance from the Bay, whose pure waters ebb and flow to and from the Atlantic every twenty-four hours; where the red man once roamed in all his glory, but now, alas! all that is left is a memento in a handsome wigwag, built by the Wigwag Association, in honor of the Indians who control so many of our mediums.

It is with these beautiful surroundings that a circle convenes three times a week, composed of five persons—one lady and four gentlemen—who are all more or less mediumistic and staunch Spiritualists.

The circle is arranged as follows: A table one and a half feet in width, and two and a half in length, with a shelf underneath. On the table is placed an autoharp, on which I play a few selections. Then Mrs. Francis, who is a good singer, with the assistance of myself and autoharp, render a few selections, such as the following:

"Come, beautiful spirit, come close to our side,
The angels are with us, we know they are here,"
and that soul-stirring song, "Our Day of Jubilee," poetry by Mrs. E. Van Horn of Milwaukee, and music by F. Glass of Onset.

"Our day of Jubilee has come,
The angel world draws near,
The light of reason now holds sway,
And banished is all fear."

We have learned by experience that good appropriate music has much to do with attracting a good class of spirits. Then does it not behoove us to have the best, and not use music and words which express sentiments we have long since discarded?

The circle being seated, all placing their hands flat on the table, the light is blown out. We sit sometimes only a few seconds before we feel the table moving under our hands, approaching each one as a salute. The next move the table would be lifted up, and its two legs would encircle itself around the neck of one of the sitters in token of love. Then again it would be lifted on to our lap, and up to our faces, as if to kiss us. Then it would be raised to the ceiling, striking it several times. It would then go to the floor, and turn itself face to the floor, and in that position rise again with its legs uppermost, and strike the ceiling. Then it would be lifted up two or three feet from the floor, and in that position would oscillate to and fro, in mid air, in a variety of ways too numerous to mention.

One of the circle had a brother who passed over a few months since, who manifests great power whenever he puts in an appearance. A gentleman weighing one hundred and sixty pounds was asked to sit on the table. He did so, but was thrown off immediately. At another sitting, when it was raining, he got a briar pipe from his brother's house, and dropped it on the table partially filled with water, proving that the water came from the clouds, as there was no pipe in the house.

At another sitting the table approached me with unusual vigor, and began to rise up and down, beating several measures in common time, as if beating a drum. I had a son who passed over a short time ago, who was a drummer in the army. I inquired if it was my son. The response came immediately by beating several measures with his knuckles. During this time the sitters were touched frequently by spirit-hands so forcibly as to be heard and felt by all. Then a pack of cards was taken from a shelf, and put on the table, which was repeated three nights.

Three of the circle are clairvoyant and are enabled to see and describe forms standing by their side, and feel their touches on hands and faces.

Last Sunday eve, March 7th, some friends came to witness the manifestations, and as two of our regular sitters were absent, we all placed our hands on the table and in a few minutes it began to move with more vigor than at our previous circles. In our midst was a traveling gentleman and a locomotive engineer. It was truly refreshing to see how the different spirits would move that table to attract attention. The gentleman alluded to was not sitting in the circle at the time, but at a distance in a corner of the room. All at once the table was raised about six feet from the floor, passing over the heads of the circle and put on his head, then returned to the circle. The table was kept constantly moving, answering questions, orally and mentally, and going through different evolutions. We were compelled to acknowledge it was most convincing proof of the identity of our spirit friends we had yet witnessed, showing what may be produced, where harmony and a combination of mediumistic power can be utilized.

No doubt many will say they have witnessed such manifestations before. So have we, but not so demonstrative. Suppose we have. Does it not strengthen our knowledge? We were prompted to write this account for the benefit of the thousands who know nothing of such manifestations, who are yet grovelling in darkness and superstition. We would advise all who wish to be convinced to hold circles in their own homes, as they may be so doing develop good mediumistic powers.

In conclusion we would ask the seeker after truth what more evidence could any sane reasonable person require of the presence of their departed ones than that which can be witnessed at this circle? We feel their touches, see their manifestation of great power, and hear their rappings; what more can be necessary to prove their identity? The object of this circle is not to make money, but to see and hear what our loved ones who have passed from our gaze can do under the most favorable conditions.

Last night (Monday) our drummer-boy, who passed on a few months since, made his presence known by beating the tattoo so naturally we could almost see the fingers.

Onset, Mass. T. GLASS.

CONSUMPTION CURED.

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

Banner of Light.

BOSTON, SATURDAY, MARCH 20, 1897.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 1/2 P. M. Speaker for March, Mrs. J. H. Lewis, President; J. H. Hatch, Jr., Secretary, 74 Sydney street, Boston, Mass.

First Spiritualist Temple meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children, J. E. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 4 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President.

First Spiritualist Temple, Exeter and Newbury Streets—Spiritualist Society, Sundays at 10 A. M. and 7 1/2 P. M. seances for full-form materialization, etc. At 1 1/2 P. M., lecture through the mediumship of A. E. Tisdale. Wednesday evenings, at 7 1/2 P. M., sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 14 Tremont street, at 10 A. M. All are welcome. Mrs. J. E. Soper, Superintendent.

Bathhouse Hall, 694 Washington Street, corner of Kneeland—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sundays at 11 1/2 and 7 1/2 P. M. at 1 o'clock. Mrs. M. Adeline Wilkinson, President.

Appleton Hall, 95 Appleton Street—Palme Memorial Building, side entrance—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday and Sunday at 2 1/2 and 7 1/2 P. M.

Wells Hall, 750 Washington Street—Meetings Sundays at 11 A. M., 4 and 7 1/2 P. M. Mrs. Chapman, Conductor.

Elysian Hall, 820 Washington Street—Meetings Sundays, 11 1/2 A. M., 2 1/2 and 7 1/2 P. M. Wednesdays, 3 P. M., Fridays, 8 and 7 1/2 P. M. Mrs. A. Gilliland, Conductor.

Harmon Hall, 616 Washington Street—Meetings at 11 1/2 and 7 1/2 Sundays. Dr. W. H. Amerige, Conductor.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 8 P. M.—at 21 Tremont street, Mrs. Mattie E. A. Albee, 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 Place, and at No. 1 Park Square, the third Thursday, at 7 30 P. M. C. C. Shaw, President, 28 Bedford street; Wm. H. Lamb, Clerk, Boston, P. O. Box 2281.

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

Atkinson Hall, corner Dover and Washington Streets—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6 1/2 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Harmony Hall, 724 Washington Street—The Band of Harmony meets Sunday, 11 A. M., 2 1/2 and 7 1/2 P. M., Tuesdays 2 1/2 P. M., Thursdays, 2 1/2 P. M. Mrs. E. E. Parnell, President.

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

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

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

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

The Home Bazaar—Spiritualist meetings will be held every Sunday and Thursday evening at 7 1/2 o'clock. Dr. E. M. Saunders, President, 215 State street, Boston.

Good Temple Hall, 10 Johnson Avenue, Charlestown—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Brighton—The Occult Phenomena Society holds meetings every Sunday at 7 1/2 P. M., at Mora Parlor, Room 10, 25 Washington street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Chelsea—Spiritual meetings every Sunday evening at 7 1/2 at 208 Broadway. Charles H. Heaver, Chairman.

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

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

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

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

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL—J. B. Hatch Jr., Sec'y, writes: Sunday morning, March 14, notwithstanding the storm, a large audience gathered to listen to the lecture to be given by Mr. Moses Hull.

The meeting opened with a service of song, led by Mr. Hull, at the close of which he read a poem: then took up the lecture of last Sunday morning. [For want of space the synopsis of Mr. Hull's lecture must be carried over to next week.] When Mr. Hull closed he received great applause.

In the evening a good-sized audience was in attendance, and Moses Hull gave another very interesting lecture. Those that were there in the evening were doubly paid for coming, as they were favored with beautiful songs by the Wallentin Sisters. Miss Clara Wallentin rendered a very beautiful solo. Remember the Sisters only sing in the evening.

Moses Hull will be with this Society but two more Sundays. Don't fail to hear him.

This Society will celebrate the Forty-Ninth Anniversary of Modern Spiritualism Sunday, March 28, in Odd Fellows Hall. See notice in another column.

Did you know that you could buy a BANNER OF LIGHT at this hall? Well, it is always for sale here. You could do no better act on Anniversary Day than subscribe for the BANNER OF LIGHT.

Remember that the Helping Hand Society is an auxiliary to this Society, and that it celebrates the Anniversary on Wednesday evening, March 31.

The Helping Hand Society, a correspondent writes, met in Gould Hall, 3 Boylston Place, Wednesday, March 10, with Carrie L. Hatch, President, in the chair.

In the evening the minstrel entertainment was produced, which was a decided success. Each one took his or her part admirably, equal to regular professionals.

Next Wednesday a reception will be tendered to Mr. Moses Hull, the speaker of Berkeley Hall Society, and all his friends are invited to be present. The many friends of Mrs. Eldredge (our Secretary) will be glad to learn she is much improved, and will be with us again very soon.

Wednesday, March 31, we celebrate the Anniversary of Modern Spiritualism. See notice in another column.

BANNER OF LIGHT always for sale here.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes—met as usual at 241 Tremont St., March 12. Meeting called to order by the Pres., Mrs. Mattie Albee.

In the evening Miss Amanda Bailey sang several selections, with Mrs. Gerie Hanson as accompanist. Miss Maude Beckwith read a very fine selection, after which the evening was given over to Mrs. Kenyon, who gave many convincing proofs of spirit-return. We extend thanks to Mrs. Kenyon for her kindness in giving this society a benefit. Everybody was satisfied with her tests.

Friday, March 26, we celebrate the anniversary of Modern Spiritualism. See notice in other column.

COMMERCIAL HALL—Mrs. Wilkinson, President.—A correspondent writes: Sunday morning session opened with singing and invocation, followed by a number of wonderful manifestations given by the guides of Mr. Foster.

Sunday afternoon Prof. Ferguson presided at the organ, Mr. J. Bartlett leading the singing. Mr. Fred Watson gave a very fine address on "Inspiration." The subject was a grand one, and the speaker held his audience in rapt attention. Mr. J. E. Bartlett gave several excellent tests, followed by good mediums, who gave tests and readings; all recognized. Mr. Mansergh recited a beautiful original poem entitled "A Dream," much enjoyed by the audience.

Evening service opened with singing by Mr.

Bartlett and Prof. Tyler and wife, followed by readings and tests by Mrs. Forrester, Mr. J. Bartlett, Mrs. Florence White of Brooklyn, N. Y. (Mrs. Soper made a few good remarks), Mrs. M. Butler, Mrs. M. Knowles, Mrs. Baker and Mrs. Wilkinson.

Mrs. Wilkinson, we are happy to say, has recovered from her recent severe illness, and we hope she may long be spared to go on with the grand and noble work she is doing for humanity.

BANNER OF LIGHT for sale.

HOLLIS HALL SPIRITUAL SOCIETY—Elizabeth B. Coombs, President; Mrs. Chapman, Conductor.—A correspondent writes: Morning circle well attended. Hereafter morning developing circle will be entirely under the management of Mrs. Ratzel, who is a fine developing medium, great spirit-power being felt by all present. Dr. Bader assisting with his fine magnetic forces. Professor Newton, Mr. Hardy, Mrs. Fish and Mrs. Weston gave some fine tests.

At 2:30, song service by our quartet, which is fine: duet by Profs. Abbott and Pierce, after which Mrs. Ratzel, Dr. Saunders, Mrs. Fish and J. E. Bartlett and Mr. Hardy gave tests; Mr. Pierce closed with a beautiful song by Mrs. Rockwell and himself.

7:30, meeting opened by quartet singing several fine selections; then followed congregational singing; Mr. Quint gave an address; Mr. Jackson, tests; Miss Odlin, recitations; after some singing by Messrs. Bartlett and Pierce, Mr. Bartlett, Mrs. Fish, Mrs. Ratzel and other mediums gave remarkable tests. It is a fact that these meetings are becoming very popular with the intelligent truth-seekers.

BANNER OF LIGHT free to all speakers.

EAGLE HALL—A correspondent writes: Sunday, March 14, the morning healing and developing circle was well attended. Many fine tests were given. During the day the following mediums kindly assisted: Mr. H. B. Hersey, Mrs. J. W. Kenyon, Dr. Hall, Mr. W. E. Clark, Mr. Kuesee, W. H. Amerige, Mrs. Woods, Mrs. Fox, Mrs. G. M. Hughes, Mrs. Moody, Mrs. Odium recited a poem.

Mr. and Mrs. Tyler rendered very fine music: Mr. A. P. Gutierrez, Mr. Newhall, remarks, tests and readings all recognized. Very fine music and singing at each service.

Next Sunday we shall try and have some fine talent. We know what the public wish, and shall try and please them.

BANNER OF LIGHT for sale at these meetings.

THE LADIES' LYCEUM UNION—Abbie F. Thompson, Sec'y, writes—met as usual in Arlington Hall, Wednesday afternoon and evening, March 10. Business meeting called at 5 o'clock, President Mrs. M. A. Brown in the chair. The evening entertainment was by the children, and the following program executed: Piano solo, Ethel Brunabest; song, Little Alice Levett; reading, Iona May Stilling; dance, Sadie Faulkner; reading, Clara Western; song, Little Eddie; song, Lillian Brennap; song, Isabella Pike; duet, Little Eddie and Bert; song, Mr. Duffy; Little Eddie closing the evening entertainment with one of his popular songs. Dancing was indulged in for a short time.

Next Wednesday is whist night; all are welcome. Supper, 6:30.

BANNER OF LIGHT on sale afternoon and evening.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—C. M. Manning, Sec'y, writes—met at Park Sq. Hall, afternoon and evening, March 11. Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

Evening meeting opened at 8 o'clock with piano solo by Prof. Peak, Prof. Perkins, singing with songs, and Mr. Webster gave a poem dedicated to L. L. Whitlock. The rest of the evening was devoted to readings by Mrs. Kenyon of Waverley, and much appreciated by all.

Thursday, March 18, is the Veterans' night, and March 25 will be the usual monthly dance.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—F. W. Peak, writes: Sunday evening, March 14, meeting opened with song service by Mr. Jones, assisted by Miss Ella Rodgers, pianist; invocation and opening remarks by the conductor, Mrs. E. J. Peak. Mr. Charles Quimby, for the first time, under full control of Black Hawk, gave several fine tests, followed by Mrs. Peak occupying the balance of the evening; the inclement weather prevented the medium engaged, Mr. Rollins of Salem, from being present.

Next Sunday night, Mrs. Maggie Butler of the Lyceum, and Mrs. J. W. Kenyon of Waverley, will be present to assist; and Mrs. Witham will be present the Sunday following. Mediums welcome.

ELYSIAN HALL—Mrs. Gilliland, Conductor, writes: Sunday, very good attendance, in spite of the weather. We are growing in number. Those present who gave proof of spirit-power during the day were Mrs. Knowles, Mrs. Hughes, Mr. Morse, Mr. Wright, Mrs. McKenzie, Mrs. Tracy, Mrs. Weston, Mrs. Gilliland, Dr. Saunders, Mrs. Millan, Mr. Hersey. Prof. Rimbach was with us with his correct, little Ethel Green gave a recitation: Mrs. Millan and Mrs. Carlton, duets, and Mrs. Carlton, solo; so in spite of weather, we had an enjoyable day. We hope our friends will always find us with spiritual food ready.

We celebrate the Forty-Ninth Anniversary on the 30th inst., at 8 P. M. Hope all our friends will be present to assist us.

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets—A correspondent writes: Sunday, March 14, at 10:30 A. M. and 7:30 P. M., Mr. P. L. O. A. Keeler gave seances for physical manifestations, which were remarkably pronounced.

At 2:30 P. M., A. E. Tisdale's guides discoursed upon "God vs. Gods: Spiritualism vs. Materialism," to a large audience.

Next Sunday, March 21, Mr. Keeler will be present, when, with the usual manifestations, full form materialization is expected, with the medium outside the cabinet, and at 2:30 P. M. Mr. Tisdale will occupy the platform.

HIAWATHA HALL—A correspondent writes: Sunday, March 14, notwithstanding the storm, the three sessions were well attended. Dr. E. M. Saunders, Dr. Blackden, E. H. Tuttle, Dr. N. P. Smith, Mrs. E. R. Brown, Mrs. M. Knowles, Mrs. M. Fields, Mrs. Woodbury, Mrs. M. E. Saunders took part with great acceptance in remarks, tests and readings. Mr. and Mrs. Tyler rendered several sweet songs. Piano solos by Dr. H. C. Grimes.

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

HARMONY HALL, BAND OF HARMONY MEETINGS—A correspondent writes: Meetings were very successful and well attended, regardless of the snow storm. Mrs. J. Woods, Mrs. Gutierrez, Mrs. F. Stratton, Mrs. Parnell, Mr. Quimby, Mr. Hardy and Mr. Marston assisted in giving tests. "Miss Grace Wilde" furnished the music, and received many compliments. Those that are fond of music we hope will come and listen to some of her selections. Mrs. K. E. Parnell, President.

BANNER OF LIGHT for sale Sundays and Thursdays.

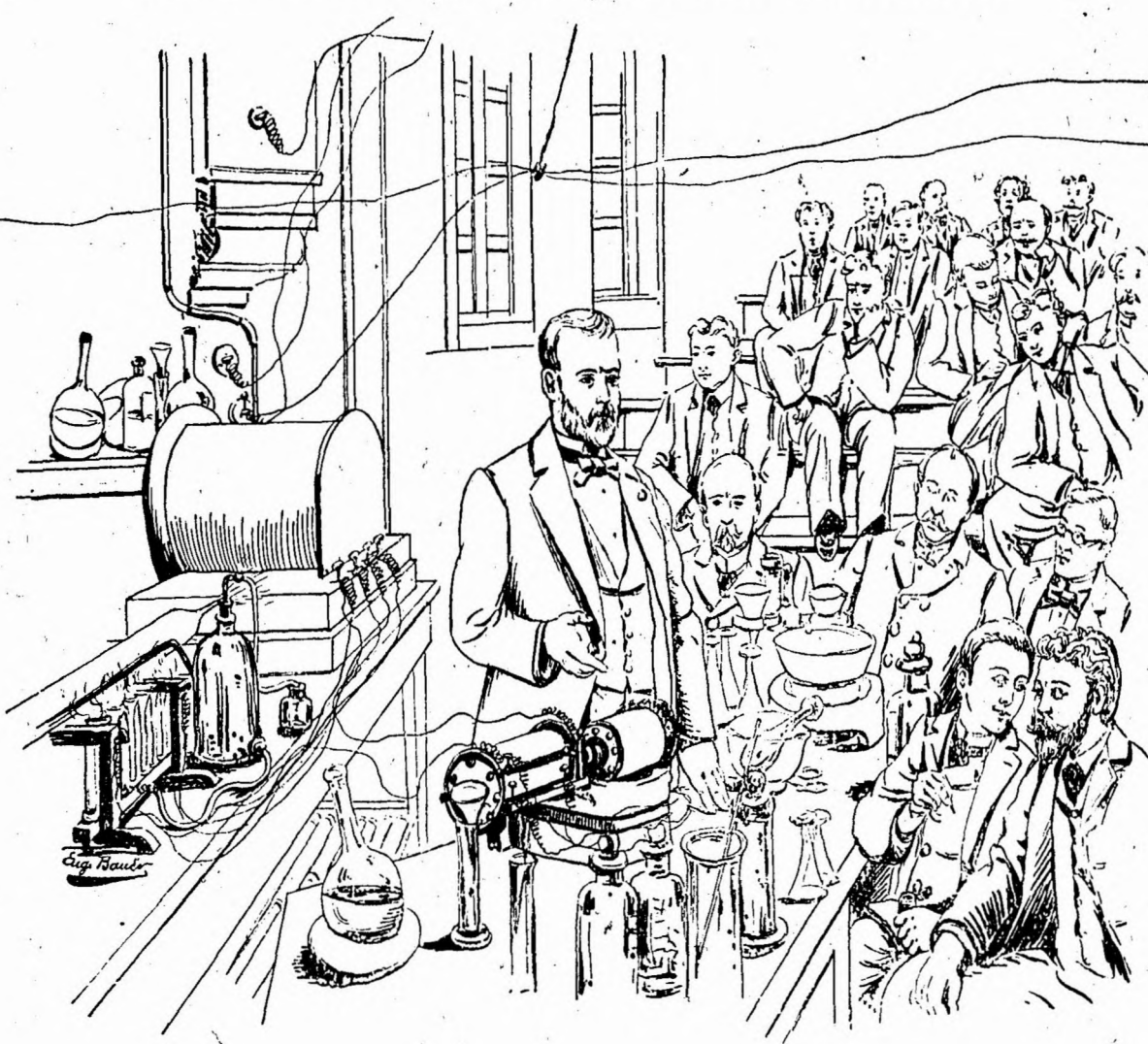
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Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases by its timely use, and

it seems a necessary and humane duty, therefore, to bring such facts to the attention of all invalids, that they may be benefited thereby.

He considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure to all afflicted.

Chemistry and science are daily astonishing the world with new wonders. It is no longer safe to say that anything may not be achieved. The researches and experiments of this great chemist, patiently carried on for years, have culminated in results as beneficial to humanity as can be claimed for any modern genius or philosopher.

The Doctor has proved the dreaded consumption to be a curable disease beyond a doubt,

in any climate, and has on file in his American and European laboratories thousands of "heart-felt letters of gratitude" from those benefited and cured in all parts of the world.

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Please tell the Doctor you saw his philanthropic offer in the BANNER OF LIGHT, and greatly oblige.

RHODE ISLAND.

PROVIDENCE—Joseph Cooper, Sec'y, writes: The Providence Spiritualistic Association held its meetings in Columbia Hall, on Sunday, March 14, afternoon and evening. Mr. Oscar Edgerly of Newburyport was with us again. Afternoon questions from the audience were handled by the controls of Mr. Edgerly in the most plain and matter-of-fact manner, both to the surprise, astonishment and satisfaction of all present. The evening subject, "Spiritualism," was handled in a most masterly manner. Edgerly is an able exponent.

At the close of the evening service the Association held a business meeting, at which the following officers were elected: Treasurer, Bro. Isaac Potter; Second Vice-President, H. D. Beddon; Sec'y, Joseph Cooper, and Bro. Simmons as members of the Board of Directors.

Next Sunday, March 21, the well-known speaker and psychometric reader, Mrs. Ida P. A. Whitlock, will be with us afternoon and evening.

PROVIDENCE—Mrs. F. A. Parmelee, Sec'y, writes: The Progressive Aid Society connected with the Providence Spiritual Association met on Wednesday, March 10, at the home of Mr. and Mrs. B. F. Prouty, 39 Providence street. A company of forty-two persons partook of the bountiful supper prepared by the hostess. Fifty-five persons assembled in the evening to enjoy the exercises, which were presided over by our President, Mrs. Goff. After singing the eccentric guide of our brother speaker, Mr. Oscar Edgerly of Newburyport, Mass., "John McCarthy," gave a very pleasing and instructive address, which was listened to with great interest, and called forth frequent applause.

Mrs. Ida P. A. Whitlock also made remarks on "The Spread of the Spiritual Philosophy" in her usual earnest, pleasant manner.

Mrs. Wm. Peyser gave tests, which were well received, and pronounced very correct. Little Ethel Schofield gave a recitation, "Flo's Letter."

Mrs. May S. Pepper gave many of her very convincing tests to many strangers who were present.

Adjourned at a late hour, with pleasant memories of the enjoyable evening spent.

PROVIDENCE—A correspondent writes: The People's Progressive Spiritualist Association, holding its meetings in B. T. Hall, 728 Westminster street, had a very largely-attended meeting on Sunday evening, March 14, having for the twelfth time this season Mrs. Fannie E. Bruce Treworgy, whose popularity increases with every appearance. She has drawn out that class of people that are rarely ever found at a spiritual meeting.

Our society is moving on most harmoniously, and the true spirit of Spiritualism and spirituality seems to pervade at every meeting.

Our society extends a cordial invitation to our many Boston friends, who have been so kind in the past, to take part and assist us to make our Anniversary on the 31st one to be long remembered.

PROVIDENCE—E. H. Dunham writes: Last Sunday at the Church of the Spirit, in Champlin Hall, the goodly number who did attend the services were amply repaid in listening to the excellent discourses by the pastor, Mrs. H. L. P. Russeque.

Her morning subject, "Ancient Miracles in the Light of Modern Spiritualism," was handled in a masterly manner, both interesting and instructive.

The evening subject was a question from the audience: "Is Heaven a Place or a Condition; and, if Either, Does Hell Obtain a Relative Position Thereto?"

The Gains of a Century.

The nation has grown since Washington's day. For instance, in 1790, the first full year of his administration, there were seventy-five post-offices in the United States. Now there are more than seventy thousand, and the revenue of the Post-Office Department is two thousand times as great as it was then. Scores of unfamiliar facts like these, together with many curious anecdotes of "old times," are brought out in an article on the "Early Days of the American Post Office" which Postmaster General Wilson contributes to the Washington Birthday Special Number of *The World* of this month. Of course the usual editorial "flourish" are found in the same number, and many attractive stories, poems and sketches, by Louise Chandler Moulton, Sophie Swett, Hayden Carruth, Charles F. Lummis and others. Especially appropriate to the season is a charming engraving, "When George Washington was Young," by Frank T. Merrill; and the colored cover, designed by the well-known Boston artist, Sears Gallagher, shows the Father of his Country arrayed in Continental buff and blue.

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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, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2 1/2 and 7 1/2 P. M. Young People's Meeting, 7 1/2 P. M.

Philadelphia Spiritualists' Society meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2 1/2 and 7 1/2 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 at 11 A. M., 2 1/2 and 7 1/2 P. M. Mrs. Mary C. Lyman, speaker. Harmonical 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 Harmony, Thursday, 7 1/2 P. M., Orpheus Hall, Schiller Theatre.

WASHINGTON, D. C. First Society, Masonic Hall, corner of 9th and F streets, N. W. Every Sunday, 11 1/2 A. M., 7 1/2 P. M. Lyceum 10 A. M. M. C. Edison, Pres.

MILWAUKEE, WIS. Spiritual Unity Society meets at Ethical Auditorium, 526 Jefferson street, every Sunday at 7 1/2 P. M., and Thursday at 8 P. M. J. O. Bigler, President.

A Card.

Owing to numerous letters of inquiry where I am to be March 28th, also 31st, I will here state: Being engaged last Anniversary day for Berkeley Hall, shall be there Sunday, March 28th, Veteran Union's celebration 31st.

MAY S. PEPPER.

Famous Winter Resorts of the Southwest. INCLUDING Hot Springs, Arkansas (the Carlsbad of America), Austin, San Antonio (the Alamo City and Home of Old Missions), Galveston, Corpus Christi, Aransas Pass, Rockport, the big commercial cities of Dallas, Ft. Worth, and Houston, Mexico, the Egypt of the New World, and Southern California, are reached direct via THE IRON MOUNTAIN ROUTE in elegant Pullman Buffet Sleeping Cars, Pullman Tourist Sleepers, Observation, Vestibule, Reclining Chair Cars (seats free of extra charge), and elegant Day Coaches. No snow blockades or high altitudes encountered in this trip over the True Southern Route. Tourist Tickets on sale at greatly reduced rates, and illustrated, descriptive pamphlets, time and map-folders furnished free on application at City Ticket Office, Iron Mountain Route, St. Louis, Mo. Mar. 26.

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