VOL. 81.

Banner of Light Publishing Co., Bosworth 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.

The Spiritual Rostrum.

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

Discourse delivered through the Mediumship o 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 BAN-NER 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 reembodiment and sages of the far Orient, but also by the 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 suggested in his treatise on Oriental Religions, rated from the crudities attaching to transmithat endeavors have been made to put down that if you read the theory of transmigration gration or metempsychosis, which suggest the in certain quarters any earnest and bonest in- backward you would get much nearer to the vestigation of the subject by the very impolite spiritual conception of the early enlightened time embodied in an animal form, and the and uncomplimentary statement that if per | Orientals than if you read it in the ordinary | doctrine itself be allowed to stand out in its sons do not agree with certain other persons way, according to the fashion of most Chris- native clearness, the inference will of necessity they cannot be of sound mind.

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 first a man and afterward became a monkey, 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 reembodiment 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 men.

In the light of evolution the doctrine of transmigration may be turned right side up, for when the supposed doctrine is completely reversed it barmonizes 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 east 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 typal 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 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

ties who had once inhabited a human form. I from his wonderful capacity for unlimited self-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 transmigrations 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 unenlightened, and this not only by the seers 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 creation"? of the noblest and most eminent men in the Unitarian ministry of the present century, of the human spirit be once and forever sepatian missionaries. If that theory is read thus, be, that instead of retrogression all is pro-We hope that this audience will please re- then progression, not retrogression, is indi- gress; instead of anything being lost, there is member that mental soundness is never to be cated; for supposing you were at one time a everything to gain through a process repulsive monkey and are now a man, as certain Darwinians would have you believe, it is certain you have progressed greatly. But if you were 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 | ing the real man, not having true individu-

> 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 ele-identity, individuality and personality. Identity mentary essences in spirit-life, have no eternal relates to your inmost consciousness only. If existence. As entities they are not endowed with immortality, but are sparks, as it were, thrown off from the divine life, which is eter-

Everything below man may be an emanation from that which forever constitutes man spirit ually 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 intelli- ried should be married again at the expiration gently studied nature, all such having discovered a very wide and clear line of demarkation | tions are correct, and the physical body conperpetually existing between animals and

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 | tabernacle, you have become another man or | change the condition of the organs of the brain, 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 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 and through matter, producing an immense species that displays almost human intelligence. Animals progress to such a remarkable extent only through close contract 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 be | San Francisco we were called to officiate at the | frame you build will be an expression of the | tions in earth-life. of lower animals would not afford any neces ing on earth; an unique career is before him, and | funeral of a very aged man, one who had lived | genius you have unfolded. sary discipline or experience for spiritual enti- he displays unique possibilities, all resulting over four score years in the form that lay in

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 s called in Genesis the seventh day, or time of Sabbatic 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 Ithis 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, given to the enlightened, and another to the 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

> If the doctrine of the successive embodiments probability of man becoming at some future 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 beality, and never possessing identity, cannot in But perhaps the monkey has always been a 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 your identity were pertinent to your physical body, your identity would be ever changing, and not only would such identity be changed in the 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 marof seven years, for if physiological computastitutes 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 another woman; you have in that case no inform which is always altering.

But if, on the other hand, the real identity is matter; if identity is in the soul and not in the organic structure, then successive emchange of individuality (when rightly understood) than do the physiological changes, which | inward quality. abilities, possesses only limited and stationary all psychologists declare do not imply loss or change of individuality.

> If you can but think of yourselves as spiritual if you can realize that the spiritual being is 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, life is like a crude instrument for rendering for an inferior discipline, your "sin" is visited 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



MRS. L. A. COPFIN-NILES.

PET'S DREAM.

Written for the Banner of Light.

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 knowa:

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 quieting 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.

the coffin, and as we then insisted that the real We have been studying hereditary influences. donning another garment after drepping 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 you are desperately in love with your own more lose your identity or your spiritual indi- opinions. viduality 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 ment are no less one than the spirit and body same relations to each other.

sophy of life, or solve the problem of our ex terial bodies are tools. Our earthly life is a life of experience and discipline. The bodies 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 | glorious experience in earthly life. Therefore, 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 be- and while it is also true that ante natal condinevolence 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 event of another embodiment, but it would the base of your brain was full, but you might ception. change every time the molecules composing 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 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 and as a result change a person's mode of life; dividuality to retain, you have no identity to | but if you go to work at the centre of activity, keep or lose if identity rests in the physical and change dispositions and modes of thought, the outward organism will change in consequence. You are not churlish because you do wholly spiritual; if individuality is conserved not look good-natured, nor good-natured bein the realm of mind, if individuality is impal- cause your features are cast in a certain mold, pable and invisible and is not in the realm of | but a certain expression plays upon your lips, and your appearance indicates good-nature because of the quality of your thought or the bodiments do not imply any more loss or state of your mind. Every cast of features and every expression of countenance portrays some

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 entities, if you can perceive that spiritual life | not expect the first picture an artist paints is not a residuum or remainder, not something | will be his masterpiece, or the first song of a left over when the material body is cast aside; singer to be the finest that vocalist will ever render. First attempts are /always weak. As not the mere ghost or shadow, as many people | you do not confound the prospective achieveimagine it to be, (if one is shadow or only ments of the artist with his first efforts, as you ters the realm of causation, and clears up the do not confound the future possibilities of the apparently contradictory statements that the singer with the poor rendition of a first song, so you should not confound the latent intelli- that every man must bear his own burden. It gence of the spirit of man with the mere out- reconciles these by explaining that if you, as ward physique or personnel, which is but the parents, are only capable of attracting a spirit external shape. This outward expression of 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

Some persons may exclaim, "Mere sophistry! operating with impartial justice in every case,

individual had never been confined exclusive- and they are answerable for all the differences ly to that body, for that body had never been to which you refer; we can trace everything the real man-he had merely worn it as he back to our ancestors, and upon the ancestral wore his coat-he was no more changed in theory we can demolish your reëmbodiment reality by casting aside that form than by 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

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 mateis the organist. The performer and his instru- rial conditions-so far as you can externally judge-to hereditary influence. But we deof man are one, for they sustain practically the nounce that false theory of the law of nature which teaches that God has favorites, for we can We can never thoroughly understand the phi-see nothing in it better than a relic of Calvinsm. Original sin and imputed suffering alistence, until we have reached a point in our [ways crop out in popular objections to the realization of spirit where we can exclaim, theory of the successive embodiments of the "We are not matter; we are spirit." Our ma 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 you are wearing to-night, whether you realize 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 while it is perfectly true that when a true spiritual marriage occurs on earth its result will be the production of superior offspring; tions 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 con-

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 reembodiment 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 the conformation of the skull varies with the 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 ensins of parents are visited on children, and who is as yet undeveloped, one only prepared 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 condi-

There is a perfect law of spiritual being

and neither astrology nor heredity can do anything more than illustrate external consequences and deal with effects, leaving the realm of first cause entirely unexplored.

In the light of reembodiment there is placed before you a moral law which commends itself immediately as being in perfect harmony with divine justice. No really honorable man ever desires to be favored above another, and if those bright and glorious angels who are now in heavenly places should be appealed to for the highest celestial teachings that can be given to earth, if those bright and glorious souls who have undergone all earthly discipline and are now rulers over spiritual kingdoms could be directly interrogated by any of you, they would with united voices answer that every one had made equal effort before they could be equally crowned.

We ask in the name of justice, we ask you as moralists, as philosophers, as lovers of right, why should some human spirits be sentenced to be born on earth in forms scarcely above the ape and be compelled to climb all the long road from bushman to angel, and some others (because their parents and not themselves deserve the credit) be born so high up in the circle of human intelligence as to have but a very short road to traverse to reach the kingdom of heaven? Why this partiality? Why should not every spirit begin at the same starting point? Every oak has to begin as an acorn; every acorn has to begin as a seed. No oak ever began as a sapling. Every bird has to begin in a tiny germ of life; none commence as fledglings. Only if every human spirit must begin at the lowest point of inexperience with regard to outward life, and work its own way up to the highest pinnacle of attainment, is divine justice demonstrated?

The philosophy of repeated embodiments will yet be taught in your halls of learning; submitted to professors of the Darwinian and other evolutionary schools, it will be found by them to be in perfect harmony with all revelations and disclosures of modern science; but it will illustrate the spiritual side of life, which external research cannot discover.

The law of involution must be understood to render evolution comprehensible. The bright est intellects in the world will, ere long, discover that in spiritual truth alone there resides a philosophy worthy of the acceptance of greater savants than have yet appeared in universities. If any believe that some people ought always to walk on thorns and others on roses, that some attain celestial heights on the merit of negative goodness only, while others have to climb the steep ascent of trial, temptation and danger, then we must answer them that the God they worship cannot be other than an impersonation of injustice, and therefore does not answer the needs of the human soul.

We all know that "GIVE US JUSTICE" is the watchword of the world to-day; we know that Nihilistic and other fearful outrages have been the direct outcome of injustice; we know that all the trouble between the serfs and the Czar of Russia has sprung from wrong done to the peasantry by the Crown through many centuries. The troubles in Germany and other European countries are all traceable to the same source. The conflicts here and in England between labor and capital are entirely an outgrowth of the working people feeling that they are unjustly treated. The solution of all problems in harmony with perfect justice to all is the only solution that can cause wars to vanish from the earth, and make arbitration possible, or introduce any abiding pacific measures in any government; for apart from a demonstration of justice in all departments of government, business and social life, there can be no peace between ruler and subject, or between laborer and capitalist. In the disturbed relations between England and Ireland. justice must be the arbiter, for justice alone can quell the protracted feud. Knowing all this, and vastly more in a similar line, we cannot believe in the existence of a universe peopled by persons demanding justice whose immutable laws are founded upon partiality which is diametrically opposed to justice.

'God is no respecter of persons." When once that vital truth is insisted upon everywhere, when it is illustrated in every temple of religion and commerce alike, throughout the length and breadth of every civilized land, and then reaches out to every uncivilized land that it may grow civilized, then will all the nightmares of superstition be ended, then will the gross darkness of Calvinism and Materialism disappear before the glorious splendor of a revelation of truth which will prove to all mankind that God is equally good to all his children, and that we are all living in a universe where we, none of us, can have anything we do not work for, but where work is permitted to all, so that all have equal opportunities to compete for the prize of endless happiness and at length obtain it. It is not negative but positive virtue which is truly admirable.

For ourselves, we tell you plainly that if some one says to us, "I do not care for liquor; I never drink any; I think a drunkard a miserable sinner, and I would be ashamed to be seen in the company of such a person," we reply, "You may not be any better than the drunkard, because you may be quite as selfish:" when a man like John B. Gough overcomes drunkenness, having stamped upon the very head of the serpent and crushed it; when such a man stands up before an immense audience to preach temperance, and his life harmonizes with his teachings, we gladly offer praises to the hero of the temperance cause in unison with the voice of all temperance workers in America and England. Such a man is indeed superior to the drunkard. He is superior because he has triumphed; not because he never knew a temptation and therefore never yielded to what he never came in conflict with, but because he has fought the battle and won the crown of victory over the lower senses. So with every passion and lust; so with every temptation to which humanity is heir; so with all the trials which beset your path; you are never above them until they are met and overcome by you. When "God's jewels" are numbered up, only victorious souls will shine triumphant like

If any one shall say, "My parents never caused me to undergo a bitter discipline in life; I was born to the velvet, to purple and fine linen; I was never tempted by evil, but am equal with many a one who has undergone all the discipline of temptation and risen from the very dregs of earthly degradation, as the fair, white lily springs upward from the mire and mud of the river's bed"-if the spirit who speaks thus were transported to higher life and allowed to realize in angel existence that he had not undergone the discipline others had required, he would soon be anxious to cast aside his unearned crown and robe and palm, sonal expression is completely fulfilled.

stars in the celestial firmament.

and descend even into the lowest darkness, if so be he might learn the lessons he had not yet had an oppositunity to learn.

This world is not a hell. Life's circumstances are not the result of chance; discipling is not for naught; your trials are not laid upon you by a blind destiny, but every spirit born on earth comes here to fulfill a predetermined mission. We could give no consolation to sufferers; we could not tell the mourning and the sad ones that their temptations and trials are of divine appointment and that they will surely work out their eternal welfare, if we did not know that earthly discipline was accorded for good to all.

Believe it or believe it not, ridicule it if you will, laugh at it and sneer at it in your newspapers if you like, but we shall continue to positively assert that reëmbodiment is a fact, for we number among us those who have lived on earth many times, and who can recall their varied earthly experiences as readily as you remember coming into this hall to-day.

No matter what may be asserted, knowledge and memory cannot be denied out of any one. No one can give up knowledge he has once really gained. As it is our plain and positive duty to speak truthfully, we tell you we can recall different earthly existences-several of them; and we know as an absolute fact in human experience that successive embodiments of the spirit actually occur. If some of you do not know this, we do not say you need to realize it; if you do not remember your past, we do not suppose you need to remember it at present; in your present state of existence you probably do not require that particular knowledge or recollection.

Memory is fitful; you remember one day what you forget another; and should you say, because you do not remember having lived before, therefore you did not live before, according to the same logic, you never spoke a word you do not recollect to night; you never performed a deed you do not remember at this instant; you never had a thought pass through your mind you cannot now recall. But every one knows that recollection is fitful; that you seemingly forget and remember again; for every experience is engraven upon the inner tablets of the mind, though during external waking hours you have never perfect access to your own interior record chambers: memory is often an unreliable witness; you all pronounce it "treacherous" on some occasions.

When you reach the angelic state of being your memory will be ample to confirm to you the record of all your experiences. Remember, we do not undertake to say that every spirit who is competent to give wise instruction through a medium remembers several existences on earth; we affirm nothing of the kind, though we do declare that the spirit who has chosen to deliver this discourse absolutely remembers and knows, and on every occasion. when questioned on the matter, feels bound in truth and honor to bear testimony to the fact. when the statement of that fact is demanded by an intelligent and truth-loving audience.

If you shall inquire of the intelligence who has addressed you, "Have you, then, no relations whom you loved on earth? Have you no mother, no brother, sister or friend once dear to you?" We answer that all tender ties, all loving friendships, in so far as they are of the soul, are eternal. If my once mother does not stand to me in the relation of a physical mothto some extent; if we loved one another truly. outward relations of mother and child, in spirit-life we are united in soul, as the love binding us together is immortal. If at some and you are in spirit life, then you act as a guardian spirit, ministering continually to the one on earth; thus the spiritual bond is ever kept unbroken. If you are both embodied on earth at the same time, and during your waking hours are not conscious of each other, then every night in your deepest sleep, when your body is in full repose, your spirits are together and acknowledge one another's presence.

When you pass beyond dream-land, and enter the state of profound slumber, you hold sweet communion with immortals. Your ever wakeful mind is never for a moment unconscious, no matter how silent your body may be: you are often refreshed and strengthened in dreams you scarce remember, by means of visions and experiences which are altogether spiritual in character. The mystery of sleep when fully explained will expel all the dark mists which to day seem to enshroud you. If you are now expressing on earth, and so is another who in a previous state of existence at the time of transition. was one with you in spirit, your eyelids will scarcely close, your heads scarcely rest upon your pillows before you and that other may be consciously together in the spiritual state. Your communion in the night hours will re fresh you for the duties of to-morrow; you will awake invigorated and strengthened, perhaps not remembering your experience, yet acknowledging that you enjoyed a singularly refreshing sleep, and realizing, perhaps, that something unusually charming came to you, and swept all the sorrow from your mind. Such is the result of spiritual communion. In the realm of spirit in which you now dwell, in the spiritual life in which you consciously move during the sleep of your body, all questions can be fully answered concerning those relationships of spirit which remain unchanged forever despite all mortal shadows which serve temporarily to eclipse them from mortal perception.

He who on earth was known to the public as Allan Kardec has not shifted his position since passing over, though with added light and everenlarging experience he pursues untiringly that knowledge which on earth was dearer to him than all worldly possessions. One incarnation rarely follows another within the space of more than a century, and often many centuries elapse between embodiments; and as the life in the spirit spheres is real and substantial to all who participate in it, we wish it distinctly understood that during the intervals between embodiments there is precisely such a life in the spirit-world as you have been accustomed to believe in, if you have credited the average bulk of spiritual communications.

An embodiment does not end when the mortal frame is laid away, but only when its full purpose has been accomplished; therefore, in the spiritual spheres, you will all continue on its inner side your present personal expressions until such have reached their consumma-

The physical body being only the outermost rind, so to speak, of the spiritual body, no embodiment is really at an end till the full measure of experience pertaining to a given per-

Banner Correspondence.

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

New York.

BROOKLYN .- J. A. Robinson writes: "The meeting on Saturday evening of 'The Advance Conference, at Single Tax Hall, Bedford Avenue, Brooklyn, was a decided success.

The hall was filled with an enthusiastic audience, who listened with marked attention to the address of Mr. Sprague, who, in behalf of the National Association, advocated and in eloquent words urged quick action in regard to forming the State Association as the only true and business-like way of gaining a standing and strength so needed by us Spiritualists in order that our Cause shall have that healthy growth which the great truth we preach demands, and the protection for our mediums and preachers to which they are entitled.

Mr. Whitney, the President, was elected a delegate to the State Convention, and action taken to furnish means to defray the necessary expenses of the trip. A number of the people present made remarks in regard to the subjects of organization and unity, and also in regard to the building of the Spiritual Temple in Brooklyn. Mr. Morey of Harlem, and Mr. Dorn of Newark, N. J. were present. After some good tests by Mr. Hayward the meeting was brought to a close by President Whitney.

BROOKLYN.-Charles A. Mattell writes: The Mediums' Progressive Meetings, Arling ton Hall, corner Gates and Nostrand Aves., are not only progressing onward and upward, but inward and outward: Inward to the spiritual development of the mediums and friends who attend the meetings, and outward to the friends of the investigators, who are becoming conscious of the truths of Spiritualism.

In the past, meetings have been held only in the afternoon, but the interest and demand requires an extra session.

So Sunday, March 7th, we instituted an evening sesson, with an attendance larger than was anticipated. Mr. and Mrs. F. E. Farnham. formerly of Boston, Mass, have entered zeal ously into the work with Mrs. E. A. Cutting, and will leave nothing undone to spread the light. Our platform through the day was rep-resented by E. W. Sprague, of Johnstown, N. ., who spoke very effectively for organization, after which he gave several convincing tests the recipients being perfect strangers and skeptics. Mrs. E. C. Farnham, E. A. Cutting, Mr. T. H. Wright and Mr. F. McIrney, gave tests, all of which were recognized.
In the evening, Prof. T. F. Lund rendered

several selections on the zither, and Mr. J. C. Metcalf gave a short lecture, all of which were highly appreciated. A collection was taken up for the benefit of F. Fox Jencken.

All mediums visiting Brooklyn or vicinity will find a cordial welcome, and an atmosphere that will prove conducive to the advancement of mediums partially developed.

NEW YORK.-I. R. Sanford writes: "The meeting of the Spiritual Temple Society this afternoon at Adelphi Hall was one of the most truly spiritual of any we have yet had.

We had expected a treat in the form of a lecture on 'The Possibilities of Man,' by Frank E. Mason, but just before the moment for opening a dispatch announced that he could not possibly be with us. The hall was filled, and after reading the message, so that those who came to hear him might withdraw if they chose, we resolved the meeting into a confer-

Mrs. Kate Knox presented a beautiful inspirational poem, and various people spoke feelingly and eloquently. During the meeting a very unusual manifestation of spirit power occurred. A gentleman of patriarchal appearance sat in the back row of seats, and during er only; if there is a spiritual bond between an interim, he was thrown into a fit of exus, and we recognize that bond even on earth | treme nervous trembling, when he arose in his seat and attempted to speak. He was then, t the amazement of the congregation, taken out perhaps in distant ages when we sustained the of his seat, conveyed whirling and dancing, as though suspended by a rope under his arms. and his feet barely touching the floor, through the aisle to the platform, against which he wa time one of your dear ones is on earth learning | hand and assisted him to the platform, where, a needed lesson, gaining a needed discipline, after considerable facial contortion, the vocal organs were brought under control, and an Oriental spirit addressed the people briefly with words of wisdom.

I shall watch with great interest the prog ress of this medium's development, as I believe the levitating manifestations which were so remarkably developed with D. D. Home may he equaled through this medium. I am satisfied that to-day he was carried bodily to the platform, but was not raised clear from the loor. He is a man of intelligence, and has been subject to spirit influences all his life, but not until recent years has he come to an understanding of it.

I have seen many instances, in incipient mediumship, of subjects being put through dances and contortions, but so palpable an effort to pick up and carry bodily a medium I never before witnessed.

Pennsylvania.

NEW CASTLE.-Mrs. Emma Vogan writes: 'I wish to give your readers the benefit of an experience which thoroughly convinced me of the strength and power of a spirit to manifest

On the night of Jan. 14, being somewhat troubled with palpitation of the heart, I was quite weak, but about eleven o'clock I lay back on my pillows with a feeling of peacefulness and tranquillity. I was in that state about half an hour, when I saw a large cloud at the back of the bed. It seemed to rise, sail over, and condense as it settled down beside me. Then a hand smoothed my face, pushed back my hair, and a voice whispered, 'I will watch

over you, as a mother should.'
Having no idea that it really was my mother. and feeling convinced that she was living and well, and at that time residing in a town twenty miles away, I said: 'Who is it?' and I repeat ed the names of several of my spirit-friends, but alternately the voice responded 'No.' But being convinced that some guardian would ake care of me, I closed my eyes, and slept till morning. During the forenoon I received a notice of my mother's transition, which had taken place at the very hour her spirit had come to me. The cause of her death was hear

disease. During earth-life she had been very antagonistic to the truth of spirit-return, was thoroughly Orthodox, nevertheless each night, just as I compose myself for slumber, a hand is passed over my face and head, sometimes with a pressure that almost startles me.

Since the organization of our Psychic Re search Society, Mrs. Demorest, a test medium of Pittsburgh, was with us. She said to me Your mother is here, and wishes me to tell you that there were many things she did not believe until she came over, but now she has to.' She then described her, told the time and cause of her death.

This is conclusive evidence that it is not necessary to believe in order to be saved."

Rhode Island.

PROVIDENCE.-E. H. Dunbam writes: "A recent article by Mrs. Mattie Hull in one of the spiritual papers (which one I do not remember) calls attention to the conditions which are drawing our best public speakers from the spiritual rostrum.

By the intelligent, thoughtful class of Spiritualists I believe, that article will be endorsed as a plain statement of facts that are indisputable. The demand for tests in connection with the Sunday lectures, in order that large audiences may be gathered, and correspondingly large receipts realized, has resulted in degrading our Sunday services, which ought to be for education and instruction in the Philosophy of Spiritualism, and its application to our everyday life-to the level of a dime show, where

ment they get out of it; while intelligent out-siders who are not familiar with the methods of mediumship, retire in disgust from their first visit, and come not again.

That has been the experience in this city, and realizing that the time was ripe for reform in this direction a new movement has been inaugurated and a new society formed, which purposes to present the philosophy of Spiritualism on Sundays, and its phenomena

Church of the Spirit' is the name of the new society, and Mrs. H. L. P. Russegue has been engaged as its permanent pastor. Champlin Hall, Weybosset street, lias been engaged, and services will be held at 10:45 A. M. and 7:30 P. M. every Sunday.

The first service was held March 7, Mrs. Russegue giving two powerful discourses upon the subjects, 'The Bible: What Is It?' and 'Re-

formers and their Fate.' On Sunday, March 14, her morning discourse was 'Ancient and Modern Miracles.' In the evening, subjects taken from the audience."

Massachusetts.

BROCKTON - A. T. Sweetser, Sec'y, writes: 'The People's Progressive Spiritual Association held a very enjoyable double service on Sunday, March 7. Edgar W. Emerson was the speaker at the afternoon and evening meetings. He drew his usual large audiences, and his tests were readily recognized. Mr. Emerson is quite a favorite in Brockton, and the Association has already booked him for the first Sunday in February, 1898.

Our Association is but a little over a year old, but is constantly growing, both in membership and attendance at the meetings. We hold a healing and developing circle each Sunday afternoon, the average attendance being sev

Unitarianism and Spiritualism.

The criticism on the Christian Register, the organ of Unitarianism, relative to its position on Spiritualism and its philosophy, in a late issue of THE BANNER, recalls an incident of a most touching character in the experience of the late Samuel J. May, an eminent Unitarian minister, whose life-record is radiant with piety, philanthropy and humanitarianism. This incident was the translation of his brother Edward, two years the older. It came through an accident, but the young mind of Samue could not fathom the great mystery. In his autobiography Rev. Mr. May details all the circumstances in a most touching manner. I will not transcribe the entire narrative, only such portions as are a crucial settlement of the nature of death and the after-being. After the details of the accident, ending in death, the autobiography proceeds as follows:

"But the dear, beautiful boy was dead. The agony of my parents, the crying of my elder brother and sisters, assured me that something dreadful had happened; and there my beloved Edward was, eyes shut, body cold, giving no replies to the tender things that were said to him, taking no notice of all that was being done to him or about him. I gave myself up to a passion of grief, not knowing what it was -but that some awful change had come over him. Then they put grave-clothes upon him and laid him upon a mattrass in the best chamber, straightened out his limbs, and folded his beautiful hands upon his breast and covered him only with the clean white sheet.

I saw it all, for they could not keep me away and when father and mother, and the kind as sisting friends, had darkened the room, and were about to withdraw. I besought them to let me lie down with Edward. My importunity was so earnest and passionate that my parents were almost afraid, and quite too ten der to withstand it. When left alone with him, or rather it, I well remember how I kissed the cold cheek and lips, pulled open his eyelids, begged him to speak to me, and cried myself to sleep because he would not."

He remained with the corpse most of the time until the funeral, the details of which are intensely interesting. Returning to the house, sadly melancholy at his great loss, at night he retired to the room occupied by himself and Edward, but there was a vacant place, a void which nothing could fill, save what was subsequently revealed as narrated in the autobiography, which is thus set forth:

"When night came I was put to bed in the room where I had so often laid and slept with Edward. Sleep soon came to relieve my young spirit, wearied with grief and strange excitement. And I dreampt-dreampt of Edward. All that had been told me was proved true by what I saw and felt./ The ceiling of the room opened over where/I was lying, a bright, glorious light burst to, and from the midst of it came down my/lost brother, attended by a troop of little angels. They left him. He laid by me as he used to do, his head on my arm or my head on his. He told me how happy he was, what a beautiful place heaven was, how kind God and Christ were to him, and how all the angels loved one another. There he laid until morning, when the ceiling above opened again, and the troop of angels came to bear him back to heaven. He kissed me, sent mes-sages of love to father, mother, brother and sisters, and gladly rejoined the celestial company.

The visitation occurred several successive nights, thereby mitigating the anguish coming of the loss of the dear brother. Rev. Mr. May as a sequel to this manifestation further says:

"I believe it had the greatest influence in awakening and fixing in my soul the full faith have in the continuance of life after death. Indeed, it sometimes seems to me that I do not more fully believe in the life that now is than in the life that is to come, and, moreover, that the future existence commences immediately after the close of the present.

The Unitarianism of the long ago was more catholic to truth than the modern. Hence Rev. Mr. May was not fettered by dogmas, creeds or ecclesiasticisms. His deductions from his experience were the basic ideas of Spiritualism. WILLIAM FOSTER, JR.

March Magazines.

SCRIBNER'S MAGAZINE.—The opening paper is by Richard Harding Davis, on "The Banderium of Hungary," and is one of the brightest exhibitions of his pictorial ability. Lewis Morris Iddings, in his paper on "Travels by Land," has an article full of pertinent hints on how to make the most of the advantages afforded by American and European railroads and hotels. There are also many papers of interest, poems and stories by prominent writers. The departments are well cared for, and close very readable number. Charles Scribner's Sons, New York.

THE ATLANTIC MONTHLY.-Holding fast to its literary traditions, the current issue contains besides fiction, travels, reviews and reminiscences, five articles on subjects of the greatest importance and timeliness, prominent among which are John Fiske's comprehensive discussion of the "Arbitration Treaty," Wood-row Wilson's review of "Mr. Cleveland's Political Career," and an estimate of him as President, and Mr. Francis C. Lowell's article on "Legislative Shortcomings." Houghton, Mifflin & Co., 11 East 17th street, New York.

NEW ENGLAND MAGAZINE. - Among the many interesting articles in the current issue the most prominent are "New England in Kansas," by William H. Carruth (illustrated); Manchester, N. H.," by J. W. Fellows (illustrated); "The Cumberland Mountains, and the Struggle for Freedom," by Rev. William E. Barton, D. D. (illustrated), and "The First New England Magazine, and its Editor," by George Willis Cooke (illustrated). There are also stothe curiosity-seekers congregate for the amuse ries, sketches and poems from well-known

writers, which with the "Editor's Table" make a very interesting number. Warren F. Kellogg publisher, 5 Park Square, Boston, Mass.

RECEIVED: Kindergarten News, Milton Bradley & Co., Springfield, Mass. The Hypnotto Magazine, the Psychic Publishing Co., Chicago, Ill. The Phrenological Journal, Fowler & Wells Co. 27 East 21st street, New York, N. Y. The Independent Pulpit, J. D. Shaw, editor and proprietor, Waco. Texas. The Metaphysical Magazine, The Metaphysical Publishing Co., 503 Fifth Avenue, New York.

Something to Consider.

You are weak, slok, out of health. You have tried local doctors. Did you ever stop to think that it is the great specialist in your disease who can oure you the physician who treats and cures thousands of cases like yours? Dr. Greene, 34 Temple Place, Boston, Mass., is the most successful of all specialists and has the lefting practice in the world. the largest practice in the world. You can consult him free. Write to him without delay and he will exhim free. Write to bim without delay and us with him free. Write to bim without delay and us with plain by letter your case fully. This will cost you nothing and doubtless lead to your cure.

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most interested to inform us.

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MRS. J. W. STILL, Morris, N. Y.
MRS. NELLIE M. SMITH, 12 Sumner street, Boston, Mass.
MRS. NELLIE M. SMITH, 12 Sumner street, Boston, Mass.
HUBSON TUTLE, Bellin Heights, O. (telegraph via Ceylon.)*
O. M. A. TWINGHER, 148 Navishad Avenue, Jamestown, N. Y.
D. J. G. STREET, 181 Tremont street, Boston, Mass.
MRS. DEN B. THE STREAM STREET, N. W. Woodstook, Vt.*
MRS. MRS. J. W. STILL, MORTIS, N. Y.
MRS. C. A. SPRAGUE, 416 Newland Avenue, Jamestown, N. Y.
DR. J. C. STREET, 181 Tremont street, Providence, R. L.*
MARY E. THOMPSON, Onset, Mass.
MRS. D. W. STRIAGHT, 14 Warren Ave, E. Providence, R. L.*
MARY E. THOMPSON, Onset, Mass.
MRS. L. W

* Will also attend funerals.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department au outline of their method of conducting their Lyceums, as applied to the younger Groups?

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,

With satin sandaled reet,
Or wearily run bare-footed
Add wo the busy street;
Whether they kneel at eventide
Beside a mother's knee,
Or tonely sleep in orphaus' homes,
Still tenderly pray we,
"God bless the little children,
Western that Wherever they may be."

God bless the little children, For yet we do not see 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

with admirable good nature watson bore and 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

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

"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 de-pended to drive her cow to the pasture, was lying helpless with his bruises. 'Never mind, good woman,' said the boy; 'I will drive the

"But his kindness did not stop there. Money was needed to get articles from the anothecary. 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 has worn 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

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

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 Bastile, 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 motherheart 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

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 star-lit heaven of peace, where it can hide from all save the allseeing eye. It is not, therefore, a thing to mourn over when suddenly the revelation comes that child or friend has been leading a life quite apart; that each has known its own bitterness, has drunk alone of its own cup. The one thing to do is to keep the source of life sweet and pure and clean, so that no unclean thought 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

GOD BLESS THE LITTLE CHILDREN. 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 earefully 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 biest focuses them then shining onward as object focuses them, then shining onward, as reflected from unstained souls they return to the Source and Giver of all light.—The Chris-

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 sunshiny 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 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.

seems that there must be a kind of luxury of

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

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 aferwards 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 runfinally, after many rebuffs, succeeded in running into the hospital and finding the bed where the lady lay. With great delight he hailed her, and after satisfying himself that she was safe he trotted back to Sutton about four-teen miles distant. — The Central Union.

The Most Beautiful Hand.

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 these denied her, but another who sat

mear gave her a gill. And they told, lifting up what was the dispute, and they told, lifting up. near gave her a gift. And then she asked them 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's group 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

A plano 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 subject. Little Maud Armstrong and Ansil Haynes recited; 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.

The Children's Progressive Lyceum,

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 ments, speaking upon the subject given to the order 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 Sillilings; recitation, Clara Weston; song, Bessie Bradley; recitation, Mabel Emmons; piano duet, Mr. Milligan and Lottle Western; mons; piano duet, Mr. Milligan and Lottle Western; song, Lillan 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.

Abbie 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 Rosle Hastle, Annie Tyler, Harry Hasseltine, Alice Hastle, Vern Blake, Mamie Chapman. Georgie Leland; singing, Bessle Rich, Sarah Sentre, Alice Hastle. Mrs. Fifield.

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 8. Pepper of Providence. Our Guardian being unable to be present.

dence. 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.

best of evidence. When eminent judges hand

down a decision, it is only after the most thorough researches and investigation. Three dis-

tinguished Judges have recently brought in a

decision which affects the whole people of the

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 Ner-

vura 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."

Judge Edwin C. White. The decision of the court is the highest and



The learned Judge Edwin C. White, Hyde 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 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

"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 permission to print this unqualified testimonial."

The distinguished Judge, J. M. Fisher, Cabot, t., 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 em-ployed the usual met ods of physicians, and she improved some, but was left very feeble, so that she could hardly get around 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

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

There was a dispute among three maidens as to which had the most beautiful hand. One tions by Georgie Leland, Vern Blake, Mamie Chapman, Clara Leland; singing, Bessie Rich, Sarah Sentre, Alice Hastie. 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. Revolution. 7. Elegant. 8. Impatient. 9. Matrimony. 10. Melodrama. 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 ANNIE 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 apon 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 Alyn improvised some spirited rhymes at the

In the afternoon Mrs. C. Fannie Allyn spoke for nearly two hours upon various topics selected by the audience, closing with some hymes, 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 Lilian 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. Concannon is holding séances for materialization, which are well patronized, many affirming that genuine forms appear. Mrs. Concannon is holding developing séances, 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. Concannon 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 stereopticon 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.

LATER.

The dedication of the Auditorium was the special feature of the meeting Sunday, March 7. The rostrum was beautifully decorated with evergreens, palmetto leaves, orange blossoms and roses, all the product of this genial climate, where in February and March straw-

berries are picked, and roses bloom.

The flags of all nations were hung across the top of the stage, spreading out like a fan from the center flag, the flag of the United States. Mr. Morrow and his choir rendered the songs with fine effect.

The lecture, by W. F. Peck, was especiall y

adapted for the opening. He dwelt strongly up-on the importance of establishing a Spiritualist ings more about dis gase."

In the afternoon Geo. P. Colby spoke upon the object of the Camp, the good it was intend-ed to do, and the fulfillment of the predictions made by his guides. The Camp had come to

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. Concannon 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 Seneca (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 cot-

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

zation 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 manifesta-tions: Mr. and Mrs. Dr. H. H. Brigham of Fitchburg, Mass.; Mrs. O. L. Davis, Cleveland, O.; Miss Peare 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. P. H. Stiller, Tidioteck, Pa. C. F. 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 success 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 arisen 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 ual papers.

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 proosed 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 yust sot down, der gourt's mint ish

camp-meeting in the far south.

Mrs. C. Fannie Allyn closed the morning service by a few words of congratulation and ments 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 T. A. BLAND. last month.

Passed to Spirit-Life.

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

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 services were very impressive. Mrs. Wicks sang several solos to harp accompaniment by Mr. Chase; a fine poem, written for the occasion, was read by Miss Florence Nichols; also another poem of rare beauty, written by Mr. Fred L. Hildreth, entitled, "What Answer, Old Comrade?" was feelingly read by Mrs. Hildreth. The remainder of the service consisted of selections from ancient and modern Scriptures. Invocation and address were given by the writer.

Mr. Wiggin will be greatly missed by a large circle of friends. He was a man of sterling worth. He was firm in every purpose grand, but with a heart as tender as that of a child. None will miss his outward presence more than that true friend, Mrs. Wilden, who has ministered to his every want during his long illuess.

GEO.A. Fuller, M. D. 42 Alvarado Arenue, Worcester, Mass., March 12, 1897.

From Stowe, Vt., Feb. 20, 1897, WM. B. PARISH, aged 70 ears 11 months and 7 days.

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 advocated their claims without fear or favor. As a representant of 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 edicient 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 re-

and relatives to regret his earthly loss, but in spirit to re-joice with him in his eternal gain. Mrs. E. L. PAUL. From her home on Commercial street, Gloucester, Mass.

March 6, MRS. JERUSHA P. DAVIS, widow of the late Henry P. Davis, aged 90 years.

Mrs. Davis was a woman of marked characteristics, hav 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.

fort to her for many years.

Mrs. Davis leaves a sister, Mrs. Ann Colby, now living in Stoneham, 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 LEGAY, aged 76 years and 9 months.

One of the earliest and most earnest advocates of Spirit Union, 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 5, 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 Hewlit of Dearborn; Dr. Hugh Rutherford 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 MICH.; Dr. Hugh
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. OHAMPION, G. M.,
MAY F. ATRES. G. H. P.,

Probabilities.

MAY F. ATRES, G. H. P., CHAS. M. SCHOOLEY, G.C., Resolutions.

Grand Ledge, Mich., Camp.

The Grand Ledge Spiritualists' Camp will open its session for 187 Thursday, July 22. The first formal exercises, Sunday, July 25, to Sunday, August 22, inclusive, with the following program of speakers: Dr. J. C. Bakdorf, Mrs. Marian Carpenter, Anna L. Robinson, Mrs. Martha R. Boot, Dr. A. B. Spinney, Moses Hull, Dr. F. Schermerhorn, Hon. L. V. Moulton, Mrs. A. E. Sheets and others. Full programs will be issued about May 1. All inquiries addressed to J. P. Russell, Secretary, Box 805, Grand Ledge, Mich.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, tocated at 9 Besworth Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual. Progressive, Reformatory and Miscellaneous Books at Wholesale and Hetali.
TERMS OASH.—Urders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C.O.D. Orders for Books, to be sent by Hall, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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

No attention is paid to anonymous communications.

Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
canceled articles. canceled arricles.

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



BOSTON, SATURDAY, MARCH 20, 1897. ISSUED EVERY THURSDAY MORNING FOR THE WERK ENDING AT DATE.

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

Publication office and Bookstore, No. 9 Resworth Street, corner Province Street, (Lower Floor.)

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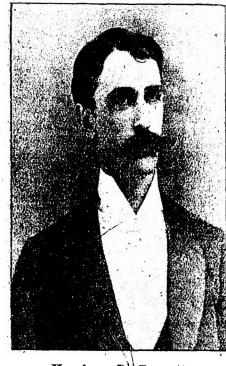
Banner of Light Publishing Company. Fred. G. Tuttle.....Treasurer.

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 DA Barrett.

The Management of the THE BANNER OF LIGHT PUBLISHING COMPANY take great pleasure in announcing to their patrons that they have secured the services of MR. HAR-RISON D. BARRETT for the position of Editorin-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 clear ness 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 natureof 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 fold by being thus illumined by reason. There | form?

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 he 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 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 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 the feat with favorable conditions of season. So, too, was the courageous enterprise of An dree, the Swedish scientist, grounded on wellascertained 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 simi lar ocean current. He is convinced that at times this wind blows steadily enough to fully | thing has been accomplished by the discoverer 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 would have made Nansen's success so great a scientific achievement. Yet it will be a glory 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 pears to have been made by Prof. Lodge of the whom are engaged in pursuing thoughts and British Association. The huge machine emfancies 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 shafts two parallel steel discs, three feet in expressed a sincere satisfaction at finding that | diameter, the whole being capable of spinning some one else, or several others, was engaged like a top at high speed. in doing the very same thing he had intended to do himself. He said he felt as 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 establish. The scientists are gradually workcontrary, these are strengthened a thousand- without seeking relief in expression in any ing their way out of matter through ether into pleased to learn that she is now located at 336

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 repres sion 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 League, the feeling being prevalent that it is 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 amend ment 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 aptly 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 war fare, 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 neaceful 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 demonstrated the practicability of performing 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. Sometoward 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 "debreadth and variety of observation which veloped" and "fixed" in the ordinary way. From it is printed a "positive" on sensitized paper, which has been treated with a solution wholly unique to have reached the Pole, and 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 buts in motion the ether of space in its neighborhood has for some time been a question among material scientists, to which a determinate answer apployed 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

Light from an electric arc lamp is divided into two equal portions, each of which traverses the space between the discs, one righthandedly 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 for many years been an instrument for comthe realm of spirit.

Theodore Tilton.

The death of Mrs. Henry Ward Beecher revives 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. Chaflin, gave with 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 0n.

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 said on the occasion of receiving Dr. Hall:

"If those who oppose us think that they are going to wain 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 fellowmembers 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

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

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 draw ing 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

Friends of Miss Lottie Fowler, who has municating with the spirit-world, will be 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 twentyfour essays, grouped under the above title, the substance of these papers being the essence of many lectures recently delivered in different cities of America, for which there has been, and still is, a loud and continuous call. The volume will extend to about four hundred pages, and will be clearly printed on good paper, and substantially bound in cloth. The price will be one dollar per copy, but for the next six weeks, i. e., until May 1, 1897, the offer is made to send the book, immediately it has issued rom the press, to any one who sends seventyfive cents with full name and post office address to Banner of Light.

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

What is Psychology? Relations of Psychology and Physiology. Views of Plato, Aristotle and Swedenborg. Have we Two Minds? Subjective and Objective Consciousness.

Telepathy and Thought Transference. Moral and Educational Uses of Psychology. Hypnotism and Ideal Suggestion. Concentration of Thought—How Developed. The Strongest Proofs of Immortality. Dreams and Visions.

Seership or Prophecy. Normal and Super-normal Mediumship.

Intellect. Emotion. lmagination.

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. Wiegel, Mrs. Searles, 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 Cincin-

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 amost continuous rapping on the headboard of his bed. The arisen spirit demonstrated his immortality.

mmortality. \(\) 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, 23 and 30. She has some open dates for the conserved (18, 26, 26) they wighly be for the conserved (18, 26, 26). 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, 2t her rooms, 81/2 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 even-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 Lyceums), the Wallenthin Sisters (Swedish singers), Miss Maud Beckwith, Master Willie Sheldon, E. W. Hatch (elocutionists), 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. F. Camp-

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.

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

Committee of Arrangements.

The First Spiritualist Ladies' Aid Society

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

The following list of talent have promised to be with us: Speakers, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Mrs. J. W. Kenyon. Elecutionists, Mrs. M. A. Brown, Mrs. Weston, Miss Maude Beckwith, Miss Victoria Moore Master Willie Sheldon, Edward N. Hatch, Miss Etta Willis. Music, Miss Amanda Bailey, Mr. George Cleveland, Mrs. 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. CABRIE L. HATCH, Sec'y.

First Spiritual Temple,

Newbury and Exeter streets, "Spiritual Frawill celebrate the Forty-Ninth Anniternity," ternity," 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 convenient for the tertainment 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 81, 1897.

The following Societies and Meetings have been invited, and most of them will be repre-

10:30, 2:30, 7:80, sharp.

Boston Spiritual Temple, Boston; Ladies' Spiritualistic Industrial Society, Bos

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

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

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

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

The Massachusetts State Association of Spiritualists

Peterson, President; Fitchburg Society, Dr. C. L. Fox, President;

Will celebrate the Forty-Ninth Anniversary of Modern Spiritualism in Berkeley Hall, Boston, Monday, March 29, 1897, holding three ses sions, morning, afternoon and evening. Ad-

sions, 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. Kelty, Mrs. J. M. Kelty, Charles Wesley Sullivan, Moses Hull, Mrs. Mattie Hull, Alice Waterhouse, Mrs. N. J. Willis, Charlie Hatch, Willie Sheldon, Miss Maud Beckwith, Miss Lizzie Harlow, Miss Willis, Edward W. Hatch, Little Maud Armstrong, Dr. J. R. Root, A. E. Tisdale, Louis Bennett, Little Eddie. Fred Watson, the celebrated pianist, will have charge Watson, the celebrated pianist, will have charge of the music. Others will be added to the

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 dur-

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

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 scien

tific 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; Mr. J. H. Altemus, Washington, D. C., Test Medium; Hon. L. V. Monlton, 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 gelebrated 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. 97 Edinburgh street, Rochester, N. Y.
G. W. Kates, R. D. Jones, J. W. Moore, W.
W. Mosler, Dr. F. L. H. Willis, A. K. Sisson, E.
C. Galusha, N. J. Tubbs, N. H. Eddy, J. L.
Hall, A. S. Clackner, H. W. Annis, J. C. 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. of Rochester, N. Y.

Waltham Society, Waltham, Mrs. M. L. Sanger. President; Cambridge Spiritual Society, Cambridge, M. A.

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 Wareseter Association of Spiritualists

The Worcester Association of Spiritualists,

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

Speakers for morning and afternoon: J. Clegg. Wright, Ohio; Dr. G. A. Fuller, Worcester; Moses Hull, Mattie Hull, Stoneham; Mrs. Sarah A. Byrnes, Boston; Mrs. M. S. Townsend Wood, C. Fannie Allyn, Stoneham; Dr. E. A. Smith, Vermont; Prof. J. W. Kenyon, Waver-ley; Mrs. Carrie F. Loring, Braintree. Test mediums, Mrs. May S. Pepper, Edgar

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

Evening—A grand concert by one hundred children of Progressive Lyceum No. 1, assisted by professional talent, under the management 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, 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, 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 meet ings at the 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 3.

The New York Spiritual Temple holds its meetings at Adelphi Hall, 52d street, near 7th avenue, on every Sunday—afternoon meetings at 3, for facts and phenomena H. C. Underhill, Sec'y.

The Spiritual and Ethical Society holds meetings at Adelphi Hall, Broadway and 52d street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham. Meetings in Fonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Foundation and Parks Procedures and Parks Parks Procedures and Parks Pa

dent; Titus 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 ser-

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. Moorey 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 Tenth 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, 1188 Bedford Avenue Good speakers and mediums always in attendance. Seas free. All welcome. Herbert L. Whitney Chairman; Mrs. Frances M. Holmes, Sec'y.

The Woman's Progressive Union holds meeting every Sunday afternoon and evening, at 3 and 80'clock Social meetings every Friday evening at 80'clock, at the hall, \$27 Franklin Avenue, Small's Farlors, 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, 1188 Bedford Avenue. A. H. Dailey, President. Mrs. F. M. Holmes pre-Mediums' Progressive Meetings.—Sundays, 8 P. M. Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-tead holds a Spiritual Class every Wednesday evening at

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

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 fo lowed by a recital given by Miss Helen Davidge, entitled "The Gift" of Tritemius 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 Spirit. ualists 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 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. Bickford, Mrs. Lizzie D. Butler spoke on timely subjects. Many tests and spirit messages were given by Mrs. Butler, Mrs. Lefavour, Matson, Herrick, Mr. Thomas, Estes, Neate, Warren and others. Magnetic treatment administered to many by Drs. Furbush, Plarce Rounseville, Sheppard, Murray bush, 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. Kelty, 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. Pettingill, 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. R. Hall on the 14th 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 cele-

brated test medium.

Mr. Stiles prefaced his lecture with a Time 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 subsciptions 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 Next Sunday Mrs. Pepper will occupy the 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 apswered very satisfactorily.

HAVERHILL.-"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 dis-courses by experiments with the philosophical telephone, graphophone and other physical ap-

Prof. Lockwood presents a line of thought unlike any speaker we have ever been privileded 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

Bringeport.-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 fol-lowed 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

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 seance, in which number of the course was followed by a seance wa

merous 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 slate writing medium, particularly in Philadelphia, Pittsburg and Allegheny. The residence was crowded, and Mr. Baxter availed himself of the opportune 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 everling. The Pittsburg Church is favored in having him Sandays 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 band.

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, "In-asmuch 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 re-ceived, 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.

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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 their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

ledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and inucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials 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 Osnaburgh 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 filled 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 see the Heme having media allieng suband also the Home, having made a liberal subscription to the Home fund.

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.

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 conclu. sions of material science can be made. He is a pronounced evolutionist withal, which enables him to dispose of the old beliefs peremptorily.

Few books can be called the peer of these in closeness of statement and clearness of reasoning. In the practical 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 atmo-

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



Jan. 16.

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MEDICATED AIR. Positive cure for Catarrh, Asthma, Throat, and all diseases connected with the Air Passages.

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for question blank.
MEDICATED AIR CO., Richmond, Ind. FAMILY MEDICINE.

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MRS. ANNA LEWIS, The Remarkable Healer,

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Mrs. Dr. E. W. Parker.

CLAIRVOYANT, Physician and Trance Medium, can be consulted on Health and Business from 10 A. M. to 9 P. M. daily. Rheumatism and Catarrh a specialty. Remedies purely vegetable. 121 West Concord street, Boston, Mass. March 20.

Pierre L. O. A. Keeler, 144 West Canton St., near Tremont st., Boston. INDEPENDENT Slate Writing daily. Public Scance for Wonderful Manifestations in the Light every Thursday evening.

2v*
Mar. 20.

Dr. C. W. Hidden,

OF Newburyport, Mass, the successful physician and heater, may be consulted at his Boston office, Hotel Plaza, Columbus Avenue, every Thursday and Friday, from 9 to 5.

Warch 13. Emma F. Odiorne,

A STRO-PSYCHIC Readings by mall, \$1.00. Send date of birth, sex, lock of hair. 1998 Washington street, Suite 9, Boston. Mar. 20. Maine's Mysterious Healer

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ualism, Theosophy, Christian Science, Occultism, Astrology and Free Thought, BOUGHT AND SOLD. H. F. TOWER, Bookseller, 312 West 59th street, New York City.

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THE NEWEST OF NEW WOMEN. A Boston Incident. By W. J. COLVILLE, author of "Onesimus Templeton," "Dashed Against the Rock," "With One Accord," Etc., Etc.

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SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office, by mail or left at our Counting-Boom 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, eventially progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 5, 1897.

Spirit Invocation. Oh! Spirit of Love, again we come into our Circle-Room and prepare to reciprocate 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 bost. 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 will 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

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 opersponded to outwardly, and it seems so with my to spirit communion. I passed away through paralysis, and it affected me so that my earthman 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 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 will 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 I wish to send this out as a public communication, hoping it will reach some one that I knew

tive, 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 don't take long for the earth ones of the spiritfriends 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 do n't understand, and so much she cannot see through, that I wondered if I could ated here and have sent messages of love, and | not send this letter and have it brought to her, I saw many times it brought so much happiness to those in earth-life, even if it is not repaper, and I thought when auntie saw it is would send it to mamma; and I want to say friends, because I was not directly a stranger | that I found sister Emma on the spirit-side. are all with me this morning, and I want life career at the last was one of suffering, yet | mother and father to know that even if they the spirits have worked around me and seemed | cannot always confe in contact with me. I to take the suffering away from me, and I am | want them to feel I am at home with them. so pleased this morning because the good chair- | 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 times look over the messages to see if they can 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! 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 bye 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 saved a good deal of bother, but as I have not seems I am going through the same sensation been able to communicate with those I wish to, as I did in the earth-life, but I am glad now. I am separated from the body, and I want such progression. every one to know that it was nobody's fault in earth-life, and if anyone sees this letter that but my own, because I went out in a boat and observed for developing specific forms of medi-

and if they will give me an opportunity I will and they wondered why I did not swim in, but try to influence my wife, for I find her sensi. 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 n't 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 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 Kenniston; Emeline Reynolds; Ada Ford; eth Williamson; Horace Mann; Lilly Bond; C. H. John-

Son.

Feb. 19.—Charles C. Hayes; William Grimes; Emma Annle Prince; Amos Green; John Quigirt; Isaac Clayton.

Feb. 28.—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; Eilen Fuller; Katherine Leonold. March 12.—Rhoana Parker; Thera M. Kingsley; Charles Ayer; Greenleaf Kelley; Charlie LeStoddard; Dorothy Lit.lefield.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ours - [By Albert Sherman, Hyde Park, Mass.] Does the mediumship of a mortal reach a limit, or can one by observing proper conditions continually in-crease 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 ca pabilities, 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

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

The particular conditions necessary to be 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 it was only a little ways from the shore, ing 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.] Has the spirit-world a definite location in space? A .- It seems to many that unless this ques-

tion be answered in the decided affirmative, all reality must be denied to spiritual exist ence, 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 differ-

ent 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

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 unclothed 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

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 it-self 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 o 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 criticise 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 Christian, 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 fetich-worshipers. 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 Will Spiritualism ever become an conditions. 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 reights 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 vhich 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

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 has a missionary spirit, but it is almost wholly lacking 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 use-less. 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 as a memento is a handsome wigwam, built by the Wigwam 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 gentlemenwho are all more or less mediumistic and

stanch 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 epeated 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 the 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? 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. all who wish to be convinced to hold circles in their own homes, as they may by 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.

T. GLASS. Onset. Mass.

CONSUMPTION CURED.

An old physician, retired from practice, had placed 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 Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful surative powers in thousands of cases, and desiring

A Letter from Mrs. Loe F. Prior.

To the Editor of the Banner of Light:

· I would like to send you a few notes from the "sunny southland," especially from the "Crescent City." I am here for a few days to assist in the Mass Convention at this place has come to stay:

"THE SPIRITUALISTS PERFORM A FLORAL BAPTISM, AND ARRANGE FOR MASS MEETINGS.

"Last evening, for the first time in a number of years, the simple and beautiful baptism of Spiritualism was administered, and three young girls became members of the association and the faith.

'For several months Mrs. Dr. Hilligoss of Anderson, Ind., has been in the city, preach-ing to the members of the local branch of the order, and last evening she performed the rites after an eloquent address. For half an hour or more she spoke upon forms, ceremonies and baptisms, and blended many beautiful thoughts into her eloquent talk. She pointed out the necessity for careful home training with the young, and called upon mothers to have a care with their children, that they might see the right way, and believe in the growing belief of Spiritualism. She urged those just entering the belief to use their influence in teaching others not to enter a church, which deprives one of being happy, but to enter the ranks of the free thinkers.

"The three young maidens were seated on the platform, each robed in white, and when she had completed her address, one after anoth er the applicants were brought forth, and bap tized in the name of Spiritualism, and she added 'may the spirit guidance protect the young applicants throughout their entire life.' Then wreaths of white flowers were placed upon their heads, and the ceremony ended. The young ladies were Misses Mabel Kline, May Kline and Lydia Seldner.

"Mrs Prior, a missionary from California, followed with a talk. She said, during the course of her remarks, that old theology had been relegated to the past, because theological teachers knew that Spiritualism is a fact and a truth, and came into the world to stay. The teaching of the church has a tendency to push Spiritualism back, simply because they cannot understand.

"Mrs. Loé Prior has come to the city to be present at the mass meetings which will be held next week. On Friday and Saturday nights mass meetings will be held at the hall, while on next Sunday night there will be a mass meeting held at Washington Artillery Hall. "Prof. Barrett, President of the National

Association, will arrive in the city within the next day or two, and will preside at the mass meetings.

There is a very nicely organized society in this city. Mr. William Kline, the worthy President, is the right man in the right place, full of business and push. He takes hold of the business part of the work as if he meant to make a weeker of it which he surely will for make a success of it, which he surely will, for he is ably assisted by his good wife (whose guest I am) and daughter; they do all they can without any thought of self-aggrandize-

Mrs. G. N. Hilligoss is their speaker at the present time, and is winning many to our beautiful religion by her pure, high, moral teachings. May she live long and reach thou-sands, bringing them into the fold.

We hope much from the work the National Spiritualists' Association is doing in the South this year, not only from the meetings in this city, but in other places we find a great field, but not all rock, for there is much fertile soil here, and with the President of the National Spiritualists' Association, H. D. Barrett, working as he does, without regard to his strength or pocket-book, we should have grand results. He has charge of the Mass Convention here, and after its close goes to Georgia, where he will take part in several meetings there. I hope to send you good reports from that point. Now, run up the flag for the South.

Yours ever for the truth, Loe F. Prior. 537 Canal street, New Orleans, La., March 5, S. E. 49.

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light: On Wednesday evening, March 3d, the Union

held a public meeting at Gould Hall, No. 3 Boylston Place, Pres. C. C. Shaw, presiding. The record of the previous meeting was read and accepted. Singing by the assembly, with Mrs. M. F. Lovering piano accompanist. Remarks by Mrs. Waterhouse and Mr. E. L. Allen, chairman of the Berkeley Hall meetings. The clerk made announcement of a bequest of \$1,000, by the will of Hiram Thomas, of Scho-harie, N. Y., who has recently passed to a higher life. Miss Amanda Bailey rendered a vocal selection, "Cast thy Bread upon the Waters."

The principal addresses of the evening were by Prof. W. M. Lockwood and Dr. Henry F. Campbell, and were listened to with deep attention. Both of these gentlemen take great interest in the work of the Union, the former coming specially from New Bedford to attend this meeting, and Dr. Campbell proved himself a liberal donor at the time of the purchase of the Home at Waverley, Mass., which property he formerly owned. Mr. Lockwood made a detailed statement of a beautiful materialization the activity of the province of the control of the alization—the spirit form being that of the daughter of Mrs. A. E. Barnes of 603 Tremont street, for many years a popular President of the Ladies' Aid Society.

Mrs. Kate R. Stiles thanked the inspired brothers for their brave and true words, and that we should give heed thereto; she announced the presence of Walt Whitman, the poet, and Dr. H. B. Storer. Dr. T. A. Bland expressed his pleasure at

being present to hear the able addresses of Prof. Lockwood and Dr. Campbell, and closed with a brief allusion to the need of proper med-

For collection and memberships, \$6.09 were received. The decease of Mrs. Sue B. Fales, a member, was announced.

We hold two public meetings a month. See advertisement in list of regular meetings. The next meeting will be held with the Ladies' Industrial Society, Thursday, 18th inst., at No. 7 Park Square. Supper at 6 o'clock; meeting at 7:30 p. m. The Anniversary celebration will take place on Wednesday, March 31, at Horticultural Hall. See announcement in detail in

this paper. Donations for the Home fund are solicited, and will be acknowledged by our Treasurer, Moses T. Dole, 71 Perkins street, Charlestown, Mass., in the BANNER OF LIGHT.

Memberships are requested, \$1.00 for annual, and \$25.00 for life. WM. H. BANKS, Clerk, P. O. Box 2,681, Boston. and \$25.00 for life.

Lecture on Mental Science.

W. J. Colville of New York Speaks at Evangelist Hall.

The attractive philosophy of looking upon the bright side of things was set forth in Evangelist Hall last evening by W. J. Colville of New York, who had for his audience a considerable number of persons interested in mental science. Mr. Colville based his remarks upon the principle that every person can discover the truth of being for himself, and knowing it, can influence his own life and the lives of others toward a higher and happier life. Optimism, the speaker said, is the only true and healthy philosophy. The underlying cause of most of the wickedness in the world is the fact that people are made to believe that they are bad, and so they act it. The truth is that if man

was inherently bad, there could be no sense of

sin and wrong—"that little spark of celestial fire called conscience."

This principle, Mr. Colville continued, is found in the religions of the Brahmins, Confucians, Buddhists and other Oriental sects, and it also appears in the Philasetteent in the and it also appears in the Bible, although it is not very generally recognized. Mental science has for its fundamental principle the saying. "All is good, therefore there can be no evil." Sunday evening services, which were grandly beautiful. The following clipping from last Monday's paper, the New Orleans Picayune, which is one of the leading papers of this city, with a report of the meeting, we think is very good. Coming as it does from the secular press, it shows that our Spiritualism is coming the pressure of the front, and which is coming the pressure of the meeting, we think is very good. Coming as it does from the secular press, it shows that our Spiritualism is coming the pressure of the meeting we have compared to the front, and which pressure the passage in the Bible which speaks of God noting the created world as perfect. We can only account for the trouble and discord in the world by comparing the present man with an inexperienced workman. Not until those mental qualities of men, which phreshas come to the comparing the present man with an inexperienced workman. Not until those mental qualities of men, which phreshas come to the comparing the present man with an inexperienced workman. Not until those mental qualities of men, which phreshas come to the comparing the present man with an inexperienced workman. Not until those mental principle the saying, which is based upon the passage in the Bible which speaks of God noting the created world as perfect. We can only account for the trouble and discord in the world by comparing the present man with an inexperienced workman. Not until those mental qualities of men, which phreshas come to the comparing the present man with an inexperienced workman. Not until those mental qualities of men, which phreshas come to the comparing the present man with an inexperienced workman. site qualities of benevolence, truth, ideality, etc., are more developed, will this world be better. And that is the aim of mental science. -Springfield Union, March 9.

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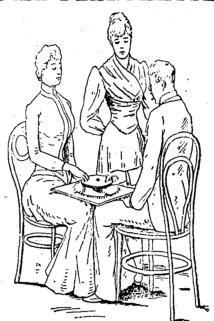
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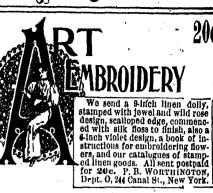
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Rew Pork Advertisements.



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Oct 3.

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HOP SUPPOSITORIES cure Lucorrhea, Backache, troubles. No stomach drugzing. 10c. postage or sliver for sample. W. S. S. MEDICINE, Buffalo, N. Y. 26w Jan. 18.



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BY GEORGE M. RAMSEY, M.D.,

Author of "Cosmology."

IN TWO PARTS. I. METAPHYSICAL PHENOMENA.

II. PHYSICAL PHENOMENA.

CONTENTS. PART I.—METAPHYSICAL PHENOMENA.
Chap. 1. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Objective and Subjective Phenomena; 7. "Who by Searching Can Find God;" 8. Hyperbole Metaphysical; 9. "To the Unknown God, whom ye Ignorantly. Workhip"; 10. "The Father is Greater than I"; 11. True and Spurious Gods; 12. "I am the Resurrection and the Life"; 13. An Imaginary God and Some of His Exploits 14. "He is Free, whom the Truth hath made free"; 15. All Animates Originate from Eggs! 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Deity; 19. Sense and Nonsense Intermixed; 20. Plurality and Tri-Unity of God; 21. Vagarles; 22. Misapprehension; 23. What is Sin? 24. Suns. Planets and Satellites of the Universe; 25. Beginning without Ending; 26. Design or Accident, Which? 27. Chance versus Law; 28. Summary. PART I.-METAPHYSICAL PHENOMENA.

PART II.-PHYSICAL PHENOMENA. Chap. 29. Nobulæ: 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man. APPENDIX.—Problems; Physical and Metaphysical Phenomena; 31.

nomena, ad infinitum.

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

The list of topics under each of the two general heads into which the subject is divided by the author, forms a recital of the profoundest interest and the most comprehensive variety.

cital of the profoundest interest and the most comprehensive variety.

The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomer a will almost make him a scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author throughout is epigrammatic—compact with clear thought and distinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Being compact with thought itself, it will not fail to compel thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits.

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The volume gives a remarkable experience of spirit-power through the wonderful mediumship of the little girl. Nora Ray, who is abducted in her childhood by those who wish to obtain her property; but through her mediu mistic powers she is enabled to discover the plot, and returns to her antive land and secures the valuable plantation by the ald of friends, who received advice from her while in the trance state.

ald of friends, who received advice from her while in the trance state.

While on the passage out she goes off into unconsciousness, tells of shipwrecked sailors adrift in a boat, and by her uncerting guidance they are saved. Each page of the book sparkles with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts.

PROCTOR BROTHERS, Publishers, Gioncester, Mass. May be obtained at the BANNER OF LIGHT office. Sent to any address upon the receipt of 25 cents, with 5 cents to pay postage.

Banner of Bight.

BOSTON, SATURDAY, MARCH 20, 1897.

MEETINGS IN BOSTON.

Beston Spiritual Tempte meets in Berkeley Hall every Sunday at 10% A. M. and 7% P. M. Speaker for March, Mose Hull. J. H. Lowis, President, J. H. Hatch. Jr., Secretary, 74 Sydney attreet, Station E., Boston, Mass.

Beston Spiritual Lyccum meets in Berkeley Hall every braday at 1 P. M. All are welcome. Bend the children. J. B. Hatch. Jr., Conductor; A. Clarence Armstrong, Clerk, 11 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 6 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Watch, President; A. Augusta Eldridge, Secretary.

First Spiritual Temple, Exeter and Newbury Shreets.—Spiritual Fraternity Society. Bundays at 10% and 7½ P. M., seances for full-form materialization, etc. At 3½ P. M., lecture through the mediumship of A. E. Tisdale. Wednesday evenings, at 7½, sociable, conference and phenomens. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Proggrasive Lyccum—Spiritual Sunday

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

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2½ and 7½; Taesdays at 1 o'clock. Mrs. M. Adeline Wilkinson, Presi

Appleton Hall, 9¼ Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Bootley, Minnie M. Soule. Pastor, will hold services every the services and 1½ P. M.

Mellis Hall, 789 Washington Street.—Meetings Bandays, at 11 a. m., 11/2 and 71/2 e. m. Mrs. Chapman, C.n.

Elysian Hall, 880 Washington Street.—Meetings Sandays, 11½ A.M., 2½ and 7½ P.M.; Wednesdays, 3 P.M.; Pridays, 3 and 7½ P.M. Mrs. A. R. Gilliland, Conductor. Eagle Hall, 616 Washington Street.—Meetings at 11, 2% and 7% Sundays. Dr. W. H. Amerige, Conductor.
The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6P. M.—at Mi Tremont street. Mrs. Mattle E. A. Alibe, 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. 7 Fark Square, the third Thursday, at 7:30 P. M. C. C. Shaw, President. 29 Bedford street; Wm. H. Banks, Clerk, Boston, P. O. Box 2,881.

The Spiritualistic Industrial Society meets at 7 Park Square every Thursday afternoon and evening; supper at 61, Mrs. M. A. Brown President; Miss C. M. Manning, Secretary.

Arlington Hall, corner Dover and Washington Arlington Hall, corner Dover and Washington Arguets...The Ladles' Lyceum Union meets every Wednes-tay afternoon and evening; supper at 6½ P. M. Mrs. M. A. Brown, President; Mrs. Abble Thompson, Secretary. Harmony Hail. 724 Washington Street.—The Band of Harmony Meetings. Sunday. 11 A. M., 2½ and 7½ P. M., Tuesdays 2½ P. M., Thursdays, 2½ P. M. Mrs. K. E. Parnell, President.

Hiawatha Hall, 241 Tremont Street (near Ellot street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Thursdays at 2½ P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 24 P.M. N. P. Smith, Chairman.

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

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

The Home Hostrum.—Spiritualist meetings will be held every Sunday and Thursday evening at 7½ o'clock. Dr. E. M. Sanders, President, 21 Solev street, Charlestown. Good Templars Hall—I Johnson Arenue, Charlestown.

Bith.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Brighton.—The Occult Phenomena Society holds meetings every Sunday at 7½ p. M., at Mora Parlors. Room 10, 365 Washington street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

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

The Ladles' Spiritual Industrial Society meets the second and fourth Fridays, at 631 Massachusetts Ave.,

the second and fourth Fridays, at 631 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nich-

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 Sundny only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings.

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

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 Wallenthin Sisters. Miss Clara Wallenthin 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

Remember that the Helping Hand Society is an auxiliary to this Society, and that it cele-brates 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 I.. 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 Berke

ley Hall Society, and all his friends are invited to be present. The many friends of Mrs. El-dredge (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 SO-CIETY-Carrie L. Hatch, Sec'y, writes-met as usual at 241 Tremont St., March 12., Meeting

called to order by the Pres., Mrs. Mattie Allbe. In the evening Miss Amanda Bailey sang several selections, with Mrs. Gertie 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 anniver-sary 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 rept attention. Mr. J. E. Bartlett gave gav. 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 au

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

and Mrs. Wilkinson.

Mrs. Wilkinson, we are happy to say, has recovered from her recent severe lilness, 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 demanagement of Mrs. Ratzel, who is a fine developing medium, great spirit power being felt by all present, Dr. Badger 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

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-seek-

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. Kenvon, Dr. Hall, Mr. W. E. Clark, Mr. Kineske, W. H. Americe, Mrs. Woods, Mrs. Fox, Mrs. G. M. Hughes, Mrs. Moody, Mrs. Odlum recited a poem.

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

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 Brunahest; song, Little Alice Levett; reading, Iona May Stilling; dance, Sadie Faulkner; reading, Clara Western; song, Little Eddie; song, Lillian Brennan; 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

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

Banner of Light on sale afternoon and

THE LADIES' SPIRITUALISTIC INDUSTRIAL Society-C. M. Manning, Seo'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 8.0 clook with a piano solo by Prof. Peak, Prof. Perkins favor, ing us with songs, and Mr. Webster gave a poem dedicated to L. L. Whitlock. The rest of the averaging was devoted to readings by Mrs. BOSTON SPIRITUAL TEMPLE, BERKELEY the evening was devoted to readings by Mrs. Kenyon of Waverley, and much appreciated by

> 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 Edgerly of Newburyport was with us again, with song service by Mr. Jones, assisted by Afternoon questions from the audience were Miss Ella Rodgers, pianist; invocation, and handled opening remarks by the conductor, Mrs. E. J. most pl. Peak. Mr. Charles Quimby for the first time the surunder full control of Black-Hawk, gave several all presence tests, followed by Mrs. Peak occupying alignments. the balance of the evening; the inclement maste 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 Waverly, 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. McKen-zie, Mrs. Tracy, Mrs. Weston, Mrs. Gilliland, Dr. Saunders, Mrs. Millan, Mr. Hersey, Prof. Rimbach was with us with his cornet: 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 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 séances for physical manifestations, which were remarkably

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. A. 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" furin giving tests. "Miss Grace Wilde" fur-nished 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

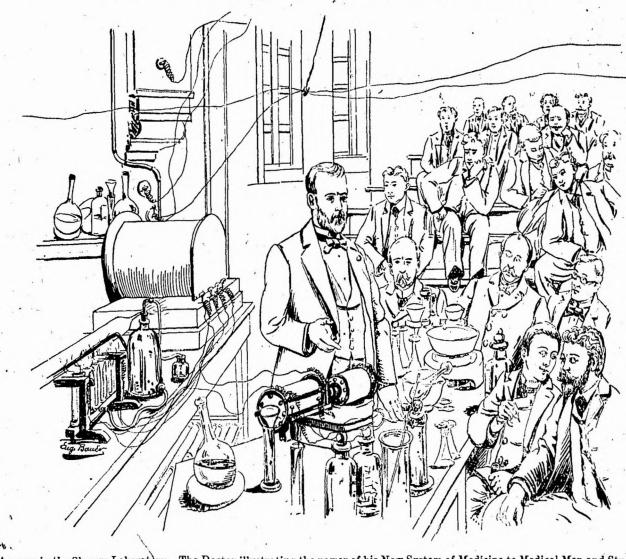
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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind coilc, and is the best remedy for Diarrhosa. Twenty-five cents a bottle.

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Consumption Can Be Cured.

Convincing Free Offer of an Eminent New York City Chemist and Scientist.



(A scene in the Slocum Laboratory. The Doctor illustrating the power of his New System of Medicine to Medical Men and Students.)

offer of the honored and distinguished chemist, T. A. Slocum of New York City.

The fact has been established that he has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, stubborn coughs, catarrhal affections, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, he will send THREE FREE BOTTLES (all different) of his newly discovered remedies to any afflicted reader of the BANNER OF LIGHT who will write for them.

Nothing could be fairer than the generous | it seems a necessary and humane duty, there- | in any climate, and has on file in his American fore, 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 as can be claimed for any modern genius or tion.

and European laboratories thousands of "heartfelt letters of gratitude" from those benefited and cured in all parts of the world.

Catarrhal affections and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. No one threatened with any disease should hesitate a day. Simply write to T. A. Slocum, M. C., 98 Pine street, New York, giving express and post-office address, and the free medicine will be promptly sent. Every sufferer should culminated in results as beneficial to humanity take advantage of this most liberal proposi-

> Please tell the Doctor you saw his philanthropic offer in the BANNER OF LIGHT, and

RHODE ISLAND. The Gains of a Century.

PROVIDENCE: - Joseph Cooper, Secly, writes: The Providence Spiritualistic Association held its meetings in Columbia Hall on Sunday, March 14, afternoon and evening Mr. Oscar 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 presented in the moning adbiect, "Spirituening subject, "Spiritu-handled in a most Edgerly is an able ex-

At the closed 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. Bedson, 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

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 instruc-tive 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. Lit-tle Ethel Schofield gave a recitation, "Flo's Letter."
Mrs. May S. Pepper gave many of her very convincing tests to many strangers who were

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 spirit uality 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. Russegue.

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

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 annedotes of "old times," are brought in an article on the "Early Days of the Imerican Post Office" which Post-ma Wilson contributes to the

him folks Birthday Special Number of The course the usual editures" are found in the same number, re 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 solored cover, designed by the well-known Boston artist, Sears Gallagher, shows the Father of his Country arrayed in Continuous 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 21/4 and 7½ P. M. Young People's Meeting, 1½ P. M. Philadelphia Spiritualists' Seciety meets at the northeast corner of 5th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance lyf South Paulina street. Services every Sunday 11 A.M., 2% and 7% P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesder.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A.M. Speaker, Mrs. Cors L. V. Richmond Band of Harmonv. Thursday, 7% F. M., Orpheus Hall, Schiller Theatre.

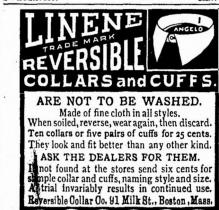
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Lyceum 19 A.M. M. C. Edson, Prés. Spiritual Unity Society meets at Ethical Auditorium, \$53
Jefferson street, every Sunday at 7% P. M., and !Thursday
at 8 P. M. J. O. Bigler, President.

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.

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