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Written for the Banner of Light. SPIRIT COMFORTERS.

Sweet spirit comforters, draw near;
Let thy presence hover o'er us here;
Guard and guide us evermore,
Bright spirits from the other shore.

May thy presence ever cheer us,
May we feel thee ever near us;
May we walk, hand in hand,
With thee, dear spirit-band.

May we seek to know thee nearer,
May thy spirits pure be dearer;
May it be all sweetest peace,
When our earthly lives shall cease.

PHOEBE W. BENNETT.



Standing Ground for Trust.

(Abstract of sermon by M. J. Savage, taken from "Messiah Pulpit," New York.)

My text is the one hundred and forty-fifth Psalm, the ninth verse: "The Lord is good to all, and his tender mercies are over all his works."

How many of you believe that?

It is said that Prince Alphonso of Castile, considering one day with some friends the intricacies and difficulties of the Ptolemaic theory of the universe—that being at the time the generally accepted one—declared that, if he had been present at the creation of the world, he could easily have suggested a good many improvements, which were undoubtedly true. But his objections have been answered by the discovery of the Copernican theory, which has shown that the difficulties of the Ptolemaic were only imaginary. The witty Colonel Ingersoll is reported to have said some years ago, when some one asked him—he was criticizing the order of the world—whether he could suggest any improvements if he had his way, that he could at least suggest one—he would have good health catching instead of disease.

It seems to me, however, that he overlooked what I regard as undeniably true—that not only good health, but good of every kind, is catching. Good health is contagious; and the man who walks down the street smiling and cheerful and happy carries inspiration and power with him as he goes. And good of every kind is catching; and it is not only contagious, but it is so much more widespread and so much more effectual than the opposite that the evil is destined by and by to be outgrown in the race and left entirely behind.

The world, as we know it, is only in process. It is not to be judged as a finished and final product. Would you go into an apple orchard, and, biting into an apple in late June—an apple that is to be ripe only in the last of September—would you judge it as a bad apple because it was bitter? You would expect it to be bitter while it was in the process of growth. If you wish to judge anything, wait until it is finished, wait until you can see the outcome, what it is for.

And so I say of this world. In the light of the science of evolution it is to day only in process; and unless you can foresee the outcome so as to be quite sure as to whether it is to be bad, as an honest man and a clear-headed one, you must at least suspend judgment, and wait.

I do not wish to doubt or to blink any of the great facts of suffering or evil. They exist, open to every eye and appealing to every heart, whichever way we turn; and I do not wonder that people are perpetually brought to a standstill as they face some new illustration of the world's wrong or pain, and wonder as to the government of the universe.

And another thing let me say: You have no right to ask of me that in forty minutes I should answer all the objections you can bring against human life or the universe as it looks to you. You have no right to expect that I should explain all these difficulties. I can only attempt—what? This—to discover, if I may, standing ground for trust. If I can find a place where we may stand on something like solid ground, and rationally believe in the goodness of God, that is enough to answer the practical ends of living.

I do not expect to answer many questions. Millions have been asked, only a very few have been answered. Mystery faces us on every hand. If some one of you will explain to me a grass-blade a finger-length high, I will explain for you all the rest of the universe. We face infinite mystery on every hand. And it is fortunate for us we do; for, if we could read the riddle of this universe, we should be reading our death-warrants. There would be nothing else left for us to do. Hope of anything like immortality would be absurd—not only absurd, but a curse—if we knew everything, and nothing more was left for us to investigate.

So, I say, I am not going to attempt to answer all your questions. I am merely going to see if I can find standing ground for reasonable trust.

Now what are the chief objections that are brought against this world?

I think I can classify them for the purpose of the morning under three or four main heads.

In the first place is the fact of pain, suffering; next is what we call moral evil; then comes the unsatisfactoriness of human life—the fact that we never succeed in getting all we want, in doing all we want, in becoming all we want, that all human life, even at the best, is fragmentary; and, finally, the last and supposed overwhelming evil of death.

I wish to refer briefly to these four, and to the evils that are classified under them.

In the first place, then, let us look for a moment at this great problem of pain. Is it possible, if a good God is in the universe, or rules the universe, that He should permit so much suffering?

Now, as a preliminary step to such brief con-

sideration of this great theme as I shall have time this morning, I wish you to eliminate from the problem two things. In the first place, let us get rid of the exaggeration that I believe is in the minds of most people in regard to the suffering of the world.

Do not for a moment suppose that I would take any position or suggest any thought that would harden any man's heart or make him less tender toward the sufferings of the world; but, if we are going to bring an indictment against the government of the universe, let us do the best we can to have it a true indictment, not an exaggerated one.

And so I wish to suggest to you that I believe with my whole soul that there is not anything like the amount of suffering in this world that thousands and thousands of sensitive people have come to believe there is.

One of the characteristics of this modern world is almost a morbid sensitiveness to suffering. In the first place, look upon the beasts of the field, the animals of the forests, and the fishes of the sea. Take the whole lower life of the world, and in spite of the stories of pursuit and slaying and blood that we imagine, as we study it, it is almost entirely a scene of limitless joy, delight in being.

If I had time this morning to give to detail, I could show you, I think, in the case of the pursuit of one animal by another, and the violent death that follows, that there is almost no pain in it at all. Livingstone tells us that once, in Africa, he was pursued and struck down by a lion; and the minute the lion's paw was upon him he was, as it were, hypnotized—no suffering, no pain—simply looking up at the ferocious monster and wondering what was going to happen next.

Scientific men will tell you that in the lower life of the world there is not the nervous susceptibility to pain that there is on the part of its highly and sensitively developed men and women.

And take the barbarous races, the wild Indians of the plains. It would be a horrible thing for one of us to go and be compelled to live as they do, or as the wild men of Central Africa live. But it is not a horrible thing from their point of view; they are having a very good time indeed, and we simply exaggerate unnecessarily the problem of pain when we suppose them to be feeling about it as we should if we were now thrust down to their place. They have come to this low level, not by being hurled down to it from above, but by climbing up to it from underneath.

If a man is living on five thousand dollars a year, and you reduce it to four thousand, he is the poorest man in the city. If he is living on five hundred, and you increase his income to six hundred a year, he is rich.

All this shows us, then, that these barbarous people who have climbed up from a lower level to a higher do not go through the suffering we should if we were to take their places. They are on the up grade; we should be on the down grade.

Let me suggest, merely as another point for you to consider, that in your own cases—those of you who think you have the hardest time in the world—you have not been one-half as miserable as you like to believe. There gets to be a sort of satisfaction in being the most miserable person in the world, if you cannot be distinguished in any other way. And you find people looking over their lives, and complaining, forgetting to look at the bright days, the sunny days, until their whole heaven is one mass of cloud. And it is false. I have had my share of suffering. I do not believe that there are many of you here in church who have had much more—there may be some; but I know, if I should take the dark and sad days of my life and put them in one place, and the bright days and put them in another, the darkness would be no more than as a spot on the sun.

We easily forget a week of bright, sunny weather; but we are very likely to grumble if it rains, and we are caught without an umbrella. Let us not exaggerate, then, the amount of the world's suffering.

And there is another class of suffering that I wish you to leave out of the account, because you have no right to bring it against God as an impeachment of his government of the universe; and that is the needless suffering, the suffering that we passionately, purposefully, willfully inflict on each other. And how large a part is this! How much of the world's suffering is made up in this way!

Leave out of account, then, the imagined sufferings of the world and the needless sufferings of the world, and then you have left simply the necessary pain, that pain which we can reasonably regard as a part of the divine order and plan. Now, what about that?

In the first place, if you stop and think of it one moment, you will see that it is an absurdity, an impossibility, to imagine the existence of a being who can feel the sensation of pleasure who cannot also equally feel the sensation of pain. Sensitiveness must be sensitiveness in both directions. There can be no possibility of pleasure, then, without the possibility of pain.

Then, in the next place, suppose that the world—that is, the whole human race—had been perfectly, blissfully happy from the first moment of the world's creation until now. It never would have known it. If the world were all one color, it would be as though it were no color; we should be practically blind. The only way we can see things is by definition, separation, distinction—separating things from each other. If they were all alike, it would be as though we could not see at all.

So, if we had never known anything of pain, we never should know we were happy. Happiness would be absolutely without meaning. That is a scientific truth for you to keep hold of. If you can, when you are discussing the difficulties of this problem of pain.

In the third place consider another point. If you could conceive as living here on this planet a race of creatures, no matter what their grade, from the lowest up to man, which was incapable of feeling pain, you would be dealing with a race that would not continue in existence for six months.

Suppose fire did not hurt; suppose a blow did not hurt; a stroke of an axe did not hurt; falling off a precipice did not hurt; suppose nothing hurt. Why, we should be broken to pieces and ground to powder inside of six months, the whole of us. Pain is simply God's danger signal set up, telling us to keep away from that which threatens us with harm—that is all.

So the necessary pain of the universe, that which we have any right to bring as an indictment against the government of this universe, is clearly to be demonstrated, is only and always beneficent. There is nothing in human life that is more clearly a token of the fact that "God is good to all, and his tender mercies are over all his works," than is just this existence of pain, which we so frequently and so foolishly bring as an indictment against the government of this world.

Let us come now for a moment to consider the next of these great indictments, the existence of moral evil. And here, friends, I am

going to take a position that may surprise you a little. I ask you to look over the world, and see if I am not correct about it. We have been taught by the theologians in which we were trained—I have—to think of the world as bad, totally depraved and vile. We have been taught that God likes to have miserable, sinful, sinful worms in the dust, and talk about what poor, miserable, sinful worms we are. We go into the churches, and declare, in the words of the Prayer Book, that "we have done that things we ought not to have done, and have not done the things we ought to have done, and there is no health in us"—when, if a single one of our neighbors looked us in the face and made that statement we would not speak to him afterward. You don't believe a word of it!

We have been taught to look upon human nature as something vile. One of the grandest points in the new gospel which is being preached in this regenerate nineteenth century is the precise opposite of that; man is not vile. There is infinitely more good in this city of New York than there is evil. If the evil in this city were in the majority, there would be no city. It is as absolutely certain as the multiplication table.

For what do we mean, by evil? Evil is that which hurts, which injures, which tears to pieces, which disintegrates. Evil is that which separates between man and man. The simple fact, then, that there is such a thing as society, that people exist together in a state of friendliness and cooperation and mutual help, proves that the disintegrating forces are in the minority.

Our newspapers—I have said this in an after dinner speech at a club a year ago; but you were not all there, so I will say it again—our newspapers, without intending it, are responsible for a great deal of the pessimism of this present time.

Consider a moment. A man committed a burglary last night; the cashier of a bank defrauded yesterday; in some back alley a man struck his wife or perhaps one of his children; and what is the result? The whole thing, illustrated in all its nauseous details, is spread before us on our breakfast table; and people read it and look up, and say, "Whom can we trust?" as if they expected the next man they met to be a burglar or a defrauder or to be abusing his wife or children.

As a matter of fact, friends, the percentage of the people in New York who are doing any of these things is practically infinitesimal. Note the significance of this statement—*behaving one's self is not news!* The newspapers are looking after sensation. Thousands of people yesterday behaved themselves; but nobody thought of reporting it. The great majority of people yesterday went about their business, patiently doing their work. Men with thousands of dollars that they might have stolen, and they never took a penny; men who needed it; men who could not pay their debts; men whose wives needed clothing, whose children wanted bread—they had opportunities to steal; and they never took one cent. Men and women thrown together in all sorts of relations, tempted in every conceivable way; and yet, out of the three and a half millions of Greater New York, hardly enough persons to be worth speaking of committed a crime yesterday.

That is the clear, cold, simple fact of the statistics. Men are not half so bad, then, as we give them credit for being. I have been over this world a good deal in my time. I think I know what is taking place in it from the top to the bottom of society; and the older I get the greater, the grander is my trust in men and women, the greater grows my wonder, not that they sometimes go astray, but that they do not go astray more frequently than they do. I have a great loving belief in the essential goodness of men and women; and it is justified by fact.

Remember, then, that we have not got such a tremendous problem on our hands as we sometimes imagine, in the pessimism of the time and in the light of the old theology. When we come to deal with this problem of evil, we must turn it around. The old philosophy dealt with the origin of evil: we start, in the light of the evolution of the universe, with the origin of goodness.

Consider first a world alive with animals and birds, struggling, fighting, killing—all these things here, but no moral evil yet. Why? Because there is no conscience, no intelligence that perceives the distinction between good and evil. When the conscience is born at last, it is out of an immoral universe that comes a moral race of beings; it is good that is born, not evil; it is the distinction between right and wrong. And from that far off day to this men and women have been climbing up out of the animal and toward the angel, have been sloughing off the characteristics of the tiger, the bear, the snake, all the evil of the outgrown life, and climbing up into tenderness and goodness and pity and human help—all that is divine.

The problem, then, is not as to how evil came into the world or how to account for it. Remember that this experience with what we call evil is absolutely necessary to the culture and development of a woman to graduate from this school of earth if it were not for this contest with the lower in our natures and the struggle against the seductiveness of the evil outside of us and around us.

It is out of this fight with the evil of the world, as we call it, that the sweetest and noblest and best things are born.

The next great count against the universe is that life is so unsatisfactory. Wordsworth draws a very beautiful but sentimental picture of the child born with all heaven around it in its infancy, and as he grows the world grows very commonplace as he gets into middle life, under the hard sky, and his feet tramp the dusty ways of the world. But I tell you, friends, it is only as you lose your higher faculty of vision, your own finer ideals, that you listen to the stories that tell you of only the harder and worse side of things.

The man who sees no more poetry in the world is not the one who has discovered the real secret of life; he is the one who has lost it, and so says nothing is there. The man who loses the ideal and beauty out of his married life is not the man who has sinned the world, and found it hollow; he is the man whose own capacity for finding sweet things has become blunted or weakened. They are all there.

And this fact that we cannot find complete satisfaction in this world; that we are all Alexanders, crying for more worlds to conquer; that no one can get rich enough, no one can get famous enough, no one can get good enough, or attain anything he wants to completely—this fact, instead of being an indictment against life, is one of its grandest qualities and characteristics.

Suppose this world could feed us and bestow upon us all we desired: would it not prove that there was nothing in us fitting us for anything finer and greater beyond this world? If a man puts a plant into a flower-pot, and

stands it on a shelf in his hot-house, and then the plant develops so that it breaks the pot that encloses it, and it demands that even the roof be lifted so it can get outdoors, he has discovered that his plant was adapted for something larger and grander than his little hot-house, however beautiful and fine it may have been.

So, when you find a creature—call him commonplace, if you will—a man who finds this world not big enough to satisfy him, who demands more room, who asks to be set free, who wants to know more than this earth can teach him, who wants to become greater than the possibility of being here, is not the inference, whether you expect it or not, that you are dealing with a sort of nature that may have in it the necessity of demanding a higher and larger place for its perfect unfolding? That, at any rate, is the way I read a suggestion like this.

Now let us come to the great fact of death. Is that an adequate impeachment of the wisdom or goodness of God?

And here let me say, as I did of pain and of evil, that there are any number of things that we associate with death, that are not necessarily being there at all; they are no part of the great fact of passing out of this world into what I believe to be another.

Consider in the first place that a large part of the horror that we associate with the word "death" is born of the superstitious religion, the hideous theology, that we have inherited from our barbarous ancestors. They are no part of the fact of dying at all. They are the imagined terrors that men fear may follow after death, those things which in Hamlet's famous soliloquy gave him "pause."

Then we associate with death the pains of disease. But this is what we suffer all our lives long, and which comes—nine-tenths of it—from the breaking of laws that we have no need to break. We associate this needless pain with dying. Besides, I have found hundreds of persons who have been accustomed to attach to this one experience all sorts of imaginary horrors. They talked as though they were going to be buried, and they shrank from the thought of a grave. The graves should be no terrors for any one.

You remember, when Socrates's disciples asked him what they should do with him after he drank the hemlock, he said humorously: "You may do whatever you please with me, if you can catch me." He did not expect to be there; he did not expect to be buried.

The dread in the minds of many people is as if they were going to be buried. But these are imaginary horrors we associate with death. Let us leave them one side. Death stripped of these unreal terrors is merely a passage, at the best, from this world to another and grander world.

Now let us look at death with this thought simply in mind. What are the alternatives to dying? If God would confer upon me the gift of immortality, and not give it to my friends, do you suppose I would take it? It seems to me it would be simply horrible to live here year after year, century after century, with those I had learned to love and care for somewhere else. I can imagine that I might even frantically knock at the door, and beg if I might be let through to see if I could find some of those who had gone before.

Suppose God should confer an earthly immortality on everybody: what would happen? Why, it would not take a great while for the world to be packed full. There would be just as many people here as the earth could possibly maintain. Then what? No more childhood! That alone would be enough to make me want to die, and wish that I might go to some place where they had some children. All grown-up people, looking in each other's faces for thousands of years! I fancy we should be tired to death of it, or wish we might be "tired to death." We should learn all that the world had to teach us after a while, we should explore every continent and every sea; and the world would become to us like an open book. Should we not long to see if there was anything else in the universe? It seems to me that at night we should look at those radiant spheres that swing and sing above us, and long with the longing of heartache and tears to launch off into space, to get free of this cramped and crowded earth, and find out if there were not something else, something grander, something better.

Why, friends, death, when we have stripped it of the things that do not belong to it as a part of God's ordaining, is simply the divine gate-opener to let us out, to help us escape from the prison house of one little planet, and give us the freedom, the citizenship, of the universe. Death is not something to be apologized for. I believe it to be one of the divinest, noblest, sweetest, grandest gifts of the Father to his children.

There is only one thing left about death that ever troubles me in the slightest degree; and that is the temporary separation from those I love. I have no fear of it: I do not expect to suffer any. In ninety-nine cases in a hundred death is only sleep; and the person passing through the experience knows no more of it than you can tell me the exact moment when you lost consciousness last night. We look on, and see the muscular and nervous movements, and imagine suffering of which the person himself is not at all conscious.

I believe, then, that death is one of the very best of God's gifts to men. Surely, friends, if I believe that it is only an experience through which we pass out into a larger and grander life, then it does not need to be apologized for. And if there is anybody that challenges me to prove that death is a good, I will turn, and say that it is a good, and that he has no right to impeach it until he can prove to me, what nobody can prove, that it is the end.

I believe, then, that, rightly considered, neither pain nor moral evil, nor dissatisfaction with life, nor even death itself, has anything to say against the magnificent assertion of the old Hebrew singer—"The Lord is good to all, and his tender mercies are over all his works."

I must ask you now, as hurriedly as possible, to think of one thing more. I have studied it for years. Recognizing the difficulties connected with the present world, I have been trying to think out a better one, and I cannot do it. Will some of you help me? What kinds of worlds can we imagine? We might imagine a world in which there was no feeling at all—but of course we should not be there—so we pass that by.

We might imagine a world in which the inhabitants should be automatons, bits of curious mechanism. God might make us as a Frenchman makes a mechanical toy—wind us up, so that we should go accurately. But all growth, all study, all achievement, all advance, all doing anything, or becoming anything, would have to be left out. Would you be willing to exchange the present world for that? I would not.

We might imagine that God could create a world in which all the people would be per-

fectly wise and perfectly good, so that they should never make a mistake, and never do wrong. But that, on the face of it, is an absurdity, an impossibility.

We fool ourselves sometimes in discussing these great questions, by thinking that God can do everything that we happen to imagine simply because he is almighty. Do you never stop to think that there are limits to almighty power? Almighty power could not have two and two make five. Almighty power could not make two mountains without a valley between them.

There are some things that are impossible because they are absurd.

Now consider a moment. What do we mean by knowledge? The only meaning it has or can have, we being constituted as we are, is this: the summed-up results of human experience in the intellectual realm. So God himself cannot create knowledge except through the process of experience by which it is arrived at.

God cannot make people, then, perfectly wise in a minute. It is a contradiction in terms. Can he make them perfectly good in a minute? What do we mean by goodness, by morality, by virtue? We mean the summed-up results of human experience, striving against, and putting evil under our feet. Morality, virtue, goodness, have no meaning apart from this struggle of ours in conquering evil.

So this theory of the universe is an impossibility and an absurdity.

What next? We can imagine that life might be a scene of perpetually repeated miracles—that every little child from the time it began to walk would be watched over by an angel; that if it stubbed its toe, the angel should snatch it, and hold it up on its feet. And then you might think of moral falls guarded against in the same way. Every time a person was going to do wrong an angel should interpose and prevent it.

We could imagine a world like that; but think of it! Anything like the natural development of anybody would be impossible. There would be no knowing anything in a world like that. You would never know what was going to happen next. Intellectually, men and women would be only babies in a nursery, watched over so that it would be impossible for them to experience, and so learn anything. Anything like moral development would be out of the question in a world where people were shielded and guarded like that. It would be a madhouse; men and women would be grown-up children or imbeciles.

Now the only other kind of world I can think of is that which we are living in—where men and women begin by making mistakes, then correcting their mistakes and leaving them behind; where people start morally feeble, and learn the distinction between right and wrong by trying them, and learn that right is best by trying it. So they become tender-hearted and true. They learn that it is best to keep God's laws; and in such keeping is the happiness and welfare of the world. Thus the sad song of pain and ignorance and evil that has been chanted by a wandering and sinning world so long shall at last sink low, and become only a memory.

I believe, friends, that, if we look the problem squarely in the face, and try to deal with the facts as they are, we shall conclude that this is the best kind of a world of which we are capable of dreaming. If it is simply a world in which we are at school, learning how to live; if we are doing the only thing which Browning says is worth doing—that is, cultivating and developing a soul; if the end and aim of this life is learning to be men and women, so that, when death comes, we are only graduating into a fitness for another higher field of experience, of life, of labor, of hope, of joy—then I cannot conceive a better school than the one we are really in.

Let us learn, friends, that the best thing we can do is not to increase the sum of animal or human pain, not to add to the amount of injury and wrong, but see to it that we do what we can in living nobly and truly. Then we shall find that the darkness of the problem shall grow lighter, and that cheer and hope shall lead on and animate the hearts of the world.

Father, we believe that we stand here in the midst of the turmoil, with the sounds of pain in our ears and the sights of evil saddening our hearts, and still may trust in God, believing that this mighty maze is not without a place, believing that there is a heart that loves, a hand that guides, and an intelligence that points out the way to that final victory which shall make the process through which we are passing here grandly worth while. Amen.

Astronomy the Science of Life and Death.

Astronomy is the science of life and death, of worlds and souls. Nothing is so beneficent as death understood; the history of the planet's progress shows that death has been, at every single step, the condition of growth and of advancing life. The lower types of organic life must die and disintegrate before we can have the higher stages. Thus, all along, it is life, new life, larger life, grander life, born out of decay and death. Do we not also see how, instead of being a terror and a calamity, it is really the last, highest, best, sweetest, crowning gift of God? There is only a separation, and that for a little while. When the world learns how to obey the natural laws of this, our human life, and knows the fact of continued existence, death will then be recognized as a benignant spirit, the messenger of the Excellent Creative Power, a friend, not feared, but welcomed as opening to us the golden gate of a life of greatness and splendor.

We, humble travelers from the celestial worlds to the lands of heaven, look at death as the finest, greatest and noblest kind of birth from the most wise, most just and most loving Eternal Ordainer, and we shall all, when we know how to detach ourselves from certain ways of looking at death, from certain selfish views, be able to see the divineness of it. Birth and life, work and enjoyment, death and resurrection—such is the immanent law in the terrestrial life, as well as in the universal and eternal creation; for inferior lives and superior existences form a single unity. Death comes and touches us, and then we realize that we are citizens of heaven.—WILFRID MARSAN, Director of the Westmount Astronomical Observatory, in Toronto World of March 10.

I am not an artist. I don't paint myself—though perhaps if I were a middle-aged single lady I should—yet I have a passion for pictures. I could draw on wood at a very tender age. When a mere child I drew a cartload of raw turnips over a wooden bridge. The people of the village noticed me, I drew their attention.—Artemus Ward.

THE SONG OF THE SOUL VICTORIOUS.

INSPIRATIONAL POEM BY W. J. COLVILLE.

I stand in the Great Forever,
I live in the ocean of Truth,
I bask in the golden sunshine
Of endless love and youth.

God is within and around me,
All good is forever mine;
To all who seek it is given,
It comes by a law divine.

In the deathless glory of spirit,
That knows no destruction or fall,
From the heights immortal of heaven
To the plains of earth I call.

Who is this "I" that is speaking?
This being so wondrous in might?
'Tis a ray of the primitive essence,
A spark of the infinite light.

Presumptuous add vain they may call me;
What matters it all to me?
Side by side we are marching onward,
And in time we will all agree.

I stand in the Great Forever,
All things to me are divine;
I eat of celestial manna,
I drink of celestial wine.

In the gleam of the shining rainbow
Eternal Love I behold,
As I gaze on its radiant blending
Of crimson and blue and gold.

In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume;

In the glorious tint of the morning,
In the wonderful sheen of the night—
My spirit is lost in rapture,
My senses are lost in sight.

Come back, oh! my soul, in thy straying,
Let thy wandering pinions be furled;
Oh! speed through the heavenly ether
To this prosy and sense-bound world.

They say I am only mortal,
Like all things I am born to die;
In the mighty will of the spirit
I answer, "DEATH I DEFY!"

I feel a power uprising,
Like the power of an embryo god;
With a glorious will it surrounds me,
And lifts me up from the sod.

"I am born to die!" Ah, never—
This spirit is all! Me, never—
I stand in the Great Forever—
Oh! God, I am one with Thee!

As I think of this birthright immortal,
My being expands like a rose,
As an odoriferous cloud of incense
Around and about me there flows.

A glorious song of rejoicing
In my innermost spirit I hear;
It sounds like celestial voices,
In chorus divine and clear.

Oh! the glory and joy of living!
Oh! the grand inspirations I feel!
Like the halo of love they surround me
With new-born rapture and zeal.

I gaze through the dawn of the morning,
I dream 'neath the stars of night;
I bow my head to the blessing
Of this wonderful gift of light.

Oh! God, I am one forever,
With Thee by the glory of birth;
The powers celestial proclaim it
To the uttermost bounds of earth.

Ye pilgrims of varied probations,
Ye teachers and guardians of men,
To your heaven-born revelations
My spirit shall answer—"Amen!"

With you in the Great Forever,
With all children of God I stand,
This light flowing out like a river
Shall bless and redeem the land.

Oh! the glory and joy of living!
To know we are one with God—
'Tis an armor of might to the spirit!
'Tis a blossom that crowns the sod!

A Tribute to Mrs. Sue B. Fales.

BY GEORGE A. BACON.

It was with unwonted sorrow, coupled with merciful rejoicing, that we learned of the separation of the physical from the spiritual, in the case of Sister Sue B. Fales—dearest sorrow, especially at the loss of such a worthy, gifted and noble worker in God's spiritual vineyard.

Too few at best, the world can ill afford to be deprived of the usefulness of one of those whose lives are constantly as unselfishly devoted to the good of others; and how much less so when such are richly blessed with extraordinary powers of the spirit, as was our translated sister.

There is cause, however, for rejoicing, to know that her physical sufferings are triumphantly over. We have neither the philosophy nor the patience to look complacently upon great bodily anguish such as she endured, and endured, too, so long, without complaint or murmur.

Born at Temple, Me., sixty-two years ago, only the scantiest of school privileges were hers in early life, yet such were her natural powers of observation and appropriation that she left many who passed for good scholars far behind, while through the illuminations that were hers since childhood, she received an education which universities could not give.

Rare instances of her open vision could be related before she had entered her teens—instances where even the lives of others were saved by her efforts, under the guidance of "the white-robed lady with long, flowing hair."

Throughout her life the manifestations of her spiritual gifts were pronounced as they were unusual, at times seemingly taking all forms of expression. One especially was the translating of mystical writings, Indian and Egyptian hieroglyphics, etc., where to her vision became illuminated scrolls. Such was her fame in this direction, that these writings came to her for deciphering from almost all parts of the world.

She was a seeress of extraordinary power. Dr. Beals, the long-time President at Lake Pleasant Camp, and hence a good judge in such matters, used to say that Mrs. Fales was the best prophetic medium at the Camp. Here her modest cottage was for twenty years a sort of spiritual Mecca, or trysting place to many a pilgrim from far and near.

In our own case we have her letter, written two or three years before its fulfillment, wherein she predicted with particularity our own somewhat extended trip through Europe, which at that time seemed to us utterly impossible. The way, she said, would suddenly open, and go we would. It is almost unnecessary here to say that her prediction was literally fulfilled, as have several other of her personal prophecies to us since then been likewise verified.

Mentally she was always wide awake, keen and quick, witty and wise, with a sunny nature, which nothing could becloud, and a spirit of helpfulness which knew no end. With an intellect clear and vigorous, her inspirations were chiefly of a practical character, often abounding with unique and original illustrations. Her converse was a wholesome tonic.

During the last dozen years she has written numerous essays, sketches, stories and poems, all of which were characterized with much cleverness and merit. These generally appeared under cover of some nom de plume, as "Old Honesty," "Uncle Jed," "Eureka," etc., as the columns of THE BANNER, and other journals, bear witness. Her tribute to Gen. Butler, in which she related creditable facts to his memory known only to herself and a few interested ones, and which we had the pleasure of furnishing to the Washington press, was one of the noblest contributions called forth by his departure.

With most restricted means she was generous to a fault. Learning on one occasion that she had been confined to her room for some time, we sent her a contribution sufficient to enjoy a ride, which she was enjoined to take. Incidentally we afterward learned that a poor unfortunate woman, spiritually and well-nigh physically starving, called to see her, when the needed ministrations were freely given, together with our entire financial contribution.

No case of suffering, and they were almost numerous as the days, came to her in vain; no sorrowing heart but received the spiritual consolation it was hers to bestow. The blessings thus extended throughout a long life, the needed assistance so often rendered, the active response so kindly given, enrich the doer with imperishable wealth and honor our human nature.

Her love for children was surpassingly beautiful. It

amounted to a holy passion. One fact will indicate her great mother-heart: she became the adopted parent of five little homeless ones, whom she tenderly reared as if her own until they were grown up and able to care for themselves. They returned her love and devotion by the tenderest care during the last years of her life, when she was often wont to declare that the bread she cast upon the waters had been returned to her in full measure. Her whole life, in fact, was one of consecration to helpfulness and duty.

Upheld by attendant co-workers she came to us to-day with a characteristic blessing. After a needed rest she will take up her line of spiritual work again, and continue with added zeal and enlightenment her labor for humanity.

Au revoir, ma sœur.

Washington, D. C., March 16, 1897.

W. J. Colville on Henry Drummond.

The news having reached America during last week that the able writer and lecturer, Henry Drummond, had cast aside his mortal robes at Tunbridge Wells in England, public interest naturally centered in all that concerned that eminent teacher, who attracted so much earnest attention to his faithful work at Yale, at Chautauqua, in Boston, and wherever he lectured during his sojourn in America.

In compliance with this prevailing sentiment, W. J. Colville spoke on the writings of this great and good man to a large audience in Cheney Hall, Hartford, Ct., Friday evening, March 12.

After an opening hymn, the speaker read the thirteenth chapter of Paul's First Epistle to the Corinthians, and immediately supplemented it with excerpts from Drummond's latest and most scientific volume, "The Ascent of Man," which most beautifully sums up all the preparatory discussion of evolutionary processes by declaring that the highest, purest, deepest, most abiding type of Love, and this alone, reveals the object and constitutes the end of evolution. The lecture was based entirely on this idea, and contained a glowing tribute to the noble service rendered to advancing religious and philosophic thought by the devoted man who had so recently completed his earthly course.

However clearly we may be able to trace evolutionary processes (said the lecturer), we can never be satisfied unless we are assured that there is a noble end in view, a divine purpose fulfilling itself continually through all developments from lower to higher expressions of life.

How finely has Drummond told us that we should not look for God in gaps or interstices, as though divine action were limited to what we in our ignorance call the miraculous. The working out of a divine purpose in all, through all and by all, is the lesson taught by evolution, which ever sends forth its glorious message in the words man, thou art ever ascending.

Joe LeConte, Alfred Russel Wallace, and indeed all the greatest writers on scientific and religious evolution during the present century, have forcibly insisted that a mighty benignant spiritual purpose is constantly being fulfilled, and that love, perfect love, is indeed the fulfillment of universal law.

In "Natural Law in the Spiritual World" Drummond paved the way for his future greater writings; in that older book he started with somewhat ancient orthodox premises, but infused much truth into and shed much light upon many an obscure doctrine. In that work, which has been styled by its admirers "almost a revelation," the great doctrine of the universality and unalterability of law was proclaimed as clearly as in any later effort of the same mind, but gradually, step by step, in successive smaller books, the author led up to those wonderful courses of lectures which astounded and delighted the once highly conservative Chautauqua Assembly after Bostonians had applauded them in the Lowell Institute Course a few weeks earlier. Though "The Ascent of Man" is by far the most elaborate and scientific of Drummond's literary productions, his "Greatest Thing in the World" will probably remain the most popular, as it reaches the human heart so closely, and ministers so tenderly yet strongly to the deepest human necessities. "Pax Vobiscum," "The Program of Christianity," "Talks to Boys," and all the smaller books by this prolific author, are marvels of condensation; they all say much, but they suggest far more than is expressed in language.

If the chief value of a good book is to help the reader to solve life's problems for himself, and continually stimulate him to make his own career more noble, Drummond's writings may certainly be placed in the first rank of best books given to the present generation. Drummond as a speaker was quiet, but forcible and earnest. Tall, slender, and with no great elocutionary grace, this man was a born orator, for he spoke to the hearts and ennobled the intellect of his listeners. Though in early middle life (between forty and fifty years of age), he was called to the unseen realm, where lives are not counted short or long by reference to earthly time-pieces, we may rest assured that so faithful a spirit was not removed from earth with work unaccomplished, and as nothing short of the grossest materialism can afford to deny the inner phases of spiritual communion, we may all rejoice to feel not only that he did his work well, but that he is still loyally, actively and rejoicingly continuing it, with ever-increasing power and knowledge.

The "New England Supper"

Held in Adelphi Hall, New York, on Saturday evening, 13th inst., under the auspices of the Ladies' Aid Society, proved an unqualified success.

The guests of the evening were the officers and members of the Women's Progressive Union of Brooklyn, numbering about twenty-five, J. Clegg Wright and Mrs. May S. Pepper.

Six long tables were laid, seating one hundred and fifty, which rapidly filled up when supper was announced, an equal number succeeding those first served. Mrs. Henry J. Newton, as hostess, was seated at the head of the guest-table, with Mrs. E. F. Kurth, President of the Women's Progressive Union, at her right; the other officers and guests on either side, in the regular order of precedence, Mr. Wright being at the opposite end. This table was beautifully decorated with silver, cut glass, fruit and flowers in profusion, while the soft light of prettily-shaded candles in silver candelabra added a mellow lustre to the scene.

The members of the "Aid" and their assistants wore thin white muslin aprons and kerchiefs, folded à la Puritan over the shoulders, while dainty little caps were jauntily perched upon each head, producing an effect most picturesquely charming.

Shortly after eight o'clock the evening's exercises were commenced by Mr. B. J. Myers, with a comic song and dance, followed by Warren G. Richards with a character sketch, entitled "Courtship," each warmly received and responded to. Mrs. Stone then sang a ballad in her usual pleasing manner, and Mme. Janthe Vignier gave a Spanish recitation and dance in costume, looking the graceful Spanish woman to the life. Mrs. Lillie Watkins rendered a song, "Afterwards," delightfully, and was succeeded by Mr. Le Croix in an original recitation. The entertainment concluded with the presentation, by Mr. and Mrs. William Robyns, of "The Counsel for the Defense," an intensely dramatic story of New York life, in twenty-two minutes, that was beautifully portrayed and applauded to the echo.

Inspiriting strains from violin and piano now brought the dancers to the front, and they kept up the merry pastime until midnight, and Sunday put an end to festivities that will long be remembered in the spiritual circles of New York.

To each and all who contributed toward the happy results of the evening we offer our heartfelt thanks.

M. J. FITZ MAURICE, Secretary Ladies' Aid Society.

Vivisection.

To the Editor of the Banner of Light:

The Stoic philosophy is, to many of us, the most attractive of the ancient schools of philosophical thought. Its aims were so high, and the noble deeds of its followers were unsullied by the fear of future punishment. One of the best known Stoics was the Emperor Marcus Aurelius Antoninus. When we contemplate his character, we are impressed with its many perfections. Among all the corruptions of his day he lived a life of such asceticism and rigid morality, that it might serve as a most profitable example now, in the time of our boasted civilization, which is often spoken of as the outcome of the Christian religion. Antoninus's belief in the goodness of the Creator was so great that it led him to deny the existence of essential evil, for, he reasoned, if evil had an essence, it would necessarily be good. His care of and thought for man was great; but this regard for those whom he speaks of as "rational animals" did not make him insensible to the claims which the brutes have to our consideration and justice. In his "Meditations" we read, in a list of his indebtedness to others for example and advice (placed on a level with having learned from his grandfather to control his temper), that to a certain Diogenes he owed the knowledge that he should not breed quails for fighting. How much our modern philosophers and scientists might learn from this simple assertion.

In our country it is not customary to use quails for fighting, and in many States the law has interposed to prevent cock fights, and such kindred amusements (?); but what shall we say of that greatest of all evils—vivisection? Think of the animals, countless even in our own country, who are bred each year for purposes of vivisection. Does the scientist of to-day, who prides himself as much on

his philanthropy as his philosophy, really think that vivisection has benefited the human race, or ever can benefit it? If he believes this, why is it that we find the continental vivisectionists boldly stating that vivisection is no aid to the healing art, and ridiculing their brethren in England and America, who, by using this worn-out plea, strive to keep the general public in the dark as to the absolute inutility of their experiments. The Stoics taught their followers to despise pain, not to seek it, indeed, but when it came to them, to support it with calmness. Not so our present wise men, for they would have their disciples fear the least twinge so much that to escape it they would allow innumerable animals to be tortured to death every year. Then, when this so-called "sacrifice" has proved futile, when the unthinking person who has let the vivisectionist judge for him, "because he knows all about it," comes to suffering, who would be better fitted for it, the Stoic, who was prepared, and regarded it with contempt, or the one who has all his life looked on pain as such a "bogie" that its mere name must be kept from polite conversation?

ANNA SARGENT TURNER,
Sec'y New York State Anti Vivisection Society,
Saugerties, N. Y.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The summer camps are again becoming subjects of conversation, and already the early visitors to Lake Pleasant are preparing for their journey to that Mecca of the Spiritualists as soon as the snow has disappeared.

A friend asked me recently why I always in my notices about our camp spoke of it as popular or successful; whether it was simply to laud the place, or was it really popular and successful? and a few remarks on this subject might be timely. It is true that the management of Lake Pleasant wish to boom the Camp, but not at the expense of truth and veracity. Success is very easy to grasp, if one has only the will and perseverance, for "nothing succeeds like success," and during the last two years of general depression everywhere, dear old Lake Pleasant has been popular and a success.

In 1895, besides paying current expenses, the management paid out a debt of thirteen hundred dollars. Last season the Camp Meeting Association issued bonds to the amount of ten thousand dollars, but found it necessary to sell less than half of them to pay off all mortgages and debts, though eight thousand dollars' worth had been subscribed for, and to-day Lake Pleasant, the oldest and largest camp meeting grounds in New England, dedicated to the promulgation of Spiritualism, and to that alone, is owned by Spiritualists who are lot owners and annual campers there, with a credit which is, as President Dailey stated at the Directors' meeting, almost too good.

As for the truth of its popularity, why should it not be popular? This year, as in years past, we have engaged the best lecturers and mediums in the world to grace our platform; not mediums who are endowed with excellent medial powers only, but who also stand high for intellectual ability and morality. Music-lovers will be attracted by the band concerts, which will be given twice every week-day and three times Sundays, by an organization that stands among the highest in the State, the Fitchburg Band, the orchestra of which will furnish music for the dances to be given every afternoon and evening during the season. The band concerts are free to all campers and visitors to the grounds. Excellent boating and fishing privileges can be enjoyed by lovers of those sports, and the lovely drives to points of interest in the vicinity, such as Mt. Toby, Poet's Seat, Pine Waugman, Amherst, the prettiest college town in America, Old Deerfield and South Hadley, of Indian war fame, attract many on account of the lovely mountain and woodland scenery. Lake Pleasant is emphatically the resort for people of moderate means, as well as of the well-to-do.

Rooms can be hired at prices ranging from \$2.50 to \$5 per week, board from \$3.50 to \$5. Tents for the season, well-furnished, are let for \$15 and \$20, while the cottages rent at from \$30 to \$65.

All railroads furnish excursion rates to the camp, and all visitors are cordially welcomed and made to feel at home. In fact, Lake Pleasant owes much of its popularity to the freedom from exclusiveness which at the other fashionable summer resorts is generally so prevalent.

The management exercises much care in granting licenses to those wishing to conduct stores or entertainments, and our dances are noted all over the county for the culture and fine appearance of the hosts of young people who congregate in the Temple and Pavilion every evening and for the excellence of the management.

The National Spiritualists' Association and the State Association will each hold mass meetings at the Camp this season.

Any one desiring privileges or circulars can address,
605 Tremont street, Boston. ALBERT P. BLINN, Clerk.

Lecture Given by Moses Hull.

Sunday, March 14, Before the Boston Spiritual Society, Berkeley Hall.

I did not have time to discuss much last Sunday save the character of the prophets as presented by themselves, and I told you I would take up the character of their predictions to-day. So I will take for my text the twenty-second verse of the eighteenth chapter of Deuteronomy: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

I do not know but I am getting a little beyond what my friend said, who preached the sermon that called this out in making the statement. I wish he had spoken about God and his prophets and the devil and his prophets, instead of God's prophets and the devil's prophets.

I believe the only prophecy that ever had any great point in it that was fulfilled was only given by the devil.

God and the devil both started out as prophets. You will remember God said to Adam long before there was another ear in the world to listen to the prophecy: "Thou shalt not eat of the fruit of that tree: for in the day thou eatest thereof thou shalt surely die." That was a prophecy to him.

He afterward went to work and made a woman, but Adam did not tell her what God had said to him. He knew she was not very good to keep secrets; but the devil came along and told her what God had said, and then told her he would make a prophecy: "I say thou shalt not surely die, but in the day thou eatest thereof thine eyes shall be opened, knowing good and evil."

He told the truth in that prophecy. Adam and Eve ate of the fruit, and the Bible says Adam lived nine hundred and thirty years after that. That is longer than folks live after their sentence of death now.

Was the other part of the devil's prophecy true? God did not say they should never die if they did not eat. The sentence of death was imposed for eating. But the devil said: "Thine eyes shall be opened, knowing good and evil."

The woman was like all other women: she wanted knowledge; and when she saw it was good to make one wise she ate of it. Then God said: "Now they have eaten, and become one of us, to know good and evil." Lest they should partake also of the tree of life, and live forever, the Lord God drove Adam and Eve out of the Garden, and placed cherubim to guard the tree of life.

So the devil's prophecy was true in every particular. God was a little slow about thinking, the same as I am. If he had only had forethought enough to send those cherubim to guard that tree of knowledge we might all have been immortal, but we would have been immortal fools; so we have some knowledge, but we must die.

Mr. Hull pointed out in a most interesting—and we have no doubt to many members of his audience—startling manner, that the most of the prophecies quoted as proof of the Bible's infallibility were never fulfilled, and showed that the prophecies of our modern mediums are as wonderful, and often far more accurate.

"The spirit of prophecy," he said, "belongs to every age of the world, to every dispensation of the world, and sometimes they hit it, and sometimes they don't."

Phenomena the Foundation.

BY EDWIN WILDER.

I am surprised at many of the sayings of our speakers on the spiritual platform, and writers for the press, regarding the actual value of the phenomena produced by, or recognized as coming from, spirits exanimate.

I am astonished when serious, thoughtful and intelligent individuals affirm "that they have outgrown and got beyond phenomena." "That they have reached a higher, and more intellectual plane, and want only the mental and the spiritual phase." That the phenomenal is good only for "the curious and wonder seekers." "They want something more refining, more elevating."

On all such I have no slur to cast, or condemnation to offer. Let them seek for that which will feed and satisfy them to their fill; kindly remembering, and cheerfully granting the same rights and privileges to others who have not become surfeited with spirit expression or manifestation, which in its essence is but God expressed or made known, in part, to our human understanding and faculties.

Is not this world in which we live a cabinet, God's great séance-room, full of spirit-phenomena that no man can comprehend, no man can understand? Have our wise and learned men been able yet to discover spirit? To know spirit or life other than as it has been revealed or shown to them by phenomena?

To come nearer home, and in closer touch with the question, who have we among us, where is the man or woman that can explain clearly and fully the phenomena of the séance room, the cabinet, the platform?

Is there one single individual, who says they have outgrown spirit phenomena, that can to-day, after a lapse of forty-nine years, go upon the public platform and demonstrate and elucidate the how of the raps? The chemistry by which flowers, gauzy materials, the human hand and full form are produced? The independent slate-writing, and the playing correctly of music on various and difficult instruments without the touch of human hands? "Outgrown phenomena," and do not understand the most simple phase! "Want the higher and more intellectual," and have not yet mastered the first recognized demonstration? I would say come down from your supposed acquirements, and start anew: get at the science of the phenomena before you presume to apply the term of "wonder seekers" to students. Take the coming Forty-Ninth Anniversary, and turn the whole force of your platform to the explanation of the hows and ways by which the phenomena, the foundation of your faith, belief or knowledge, are produced! Come down from the clouds of your mental speculations and theories to matter of fact, to something you have seen, and in some degree sensed.

Talk about something you know about, and can, under proper conditions, demonstrate. The pulpit, the platform and the religious press have fed the people on theories and mental speculations for ages. The great world is now tired and weary of it, and asks for facts, for demonstrations, and shall the Spiritualists offer them only a stone in place of the bread of life? Theories most vague in place of self-evident truths? I confess that now, after being somewhat of an observer of the phenomena since 1850, I hang my faith on it: I am "curious enough" to want demonstrations, I can do my own speculating; I think I have learned that all life is spirit; that spirit or life cannot yet be discerned by the human sight, but its expression, its manifestation, is open to our inspection, to our study and comprehension, and to this study I would commend the attention of all persons who presume to act as teachers of spirit and its possibilities.

There is a multitude of variable phenomena, and what that is now recognized as the physical, so also is the mental phase, for which I have great admiration; but there is with that many uncertainties. We are obliged to place it in the mental balance, and try its weight and test its soundness. The speaker who speaks wholly entranced, or by inspiration, is phenomenal in that department, and has his or her "wonder" followers, and gives just as much a show, or exhibition, of that phase of mediumship as does any medium who gives physical manifestations, or so-called tests, from the platform.

"Outgrown phenomena?" Can the superstructure stand without the foundation? From whence come the new believers, the new converts to the sublime truth of the spiritual manifestations? Are they from the speculations and theories of the platform? Are they not ninety-nine out of every one hundred made seekers and believers because of the physical demonstrations they have witnessed and communications received? To me the demonstrable facts, the physical phenomena, are the fundamental, the essential; and when we have mastered them, then it will be time enough to press forward for the more subtle and occult phase.

I listened, not long since, to one of the inspirational speakers, and he, or his enunciations, were applauded most heartily. The address by some was called wonderful, subject, "What Was Before Man Made His Appearance on the Earth?"

Who for a certainty can answer this question? If man had not been created somewhere there could have been no human intellect present, either in or out of the form, to know and communicate the state or condition of things prior to man? No spirit exanimate could have touched and inspired the speaker's mentality, from individual knowledge, concerning that period in time! And the whole address was mental fabrication, pure fiction, with less of absolute truth for a foundation than Jules Verne introduces into his writings.

Tell me, are such mental efforts more to be desired than physical phenomena? Is it an evidence of greater spirituality and growth?

It seems to me the one great and principal thing needed among the mediums and believers is a spirit of unity, with an equal regard for all phases of honest mediumship. They are all for a purpose; they are all needed; they all speak to the attentive listener and thoughtful observer, telling him of the possibilities of spirit and of the opportunities of the larger life when removed from our bodily environments.

All of these gifts are from the Infinite and eternal, and are not to be despised, nor placed among "the little things upon the earth"; they are not man-made, and it will become any one to speak slightly of any of the manifestations. Let us see if we cannot grant an equal rank to each particular one, holding all in respect and above all, live and act in the bonds of friendship, rendering unto others that we would ask for ourselves. Let a unity of purpose be ours, recognizing a diversity of gifts.

Uingham, Mass.

A Business Adjunct.

A PROPOSITION FOR THE INAUGURATION OF A FINANCIAL COMMISSION TO THE NATIONAL SPIRITUALISTS' ASSOCIATION.

Resolutions Indorsed by the Michigan Mid-Winter Commission of Spiritualists.

The rapid stride of Modern Spiritualism in the field of psychic research has brought with it a demand for something that shall sustain the work without encroaching upon its spiritual field, in which its greatest fruiting is expected.

Spiritualism has grown from the inherent soil in the hearts of humanity, fanned by the zephyrs of the spirit-world, and ripened a manna the sweetest known to the human soul.

This has been done with meagre cultivation, and, until the last four years, without the systematic coöperation of its friends upon this side of the vale of life. Its cultivation and development are as boundless as the spirit realm, while its possibilities are only limited by the needs of humanity.

At its Annual Convention the National Association laid out a great work for 1897, but finds itself confronted with an empty treasury, no available resources and no systematic method of raising any. The needs are many, but with the exception of a strong spirituality and a store of boundless self-sacrifice on the part of the national officers, the Association is practically powerless to meet the requirements. The great work of carrying the blessed knowledge of immortality into the sterile fields of infidelity and materialism, now strewn with the tares of theology; the immunity from persecution without, and imposition from within; the protection of our magnetic healers, the care of our superannuated workers, the building of a home for the society and the preservation of its literature; ay, the very perpetuation of the beautiful doctrine of Spiritualism, seems now dependent upon sustaining our National organization in the wonderful work it has undertaken.

It was with a hope of meeting these requirements, so earnestly urged by Brother Barrett at our recent mid winter convention, that the writer introduced the following resolution, which was unanimously adopted:

Resolved, That the President of the National Association of Spiritualists be requested to immediately appoint a Commission of five members, subject to the confirmation of the National Association at its next annual meeting. This Commission shall take immediate steps to incorporate, and devise ways and means for the furtherance of the work of home missions. Said Commission shall have the care and responsibility, under the direction of the National Association in convention assembled, of securing and protecting all endowments and other funds for the furtherance of this branch of the work, make annual and detailed reports to the annual convention of said society, with such recommendation as in their judgment shall best conserve the interests of Spiritualism.

While the resolution within itself but faintly hints of the possibilities of such a Commission, it lays the necessary foundation for a business adjunct almost unlimited in its field of usefulness. It practically provides for a Commission to raise funds for the purpose of sustaining the National organization in its broader and more spiritual labor, while it constantly accumulates and perpetuates, through endowment and otherwise, a means for the furtherance of the great work of the association.

Among the several avenues open to such a Commission, when legally incorporated, is the application to endowment of the principle of perpetuating our labor for the cause of humanity after we have crossed to the higher life. While every one may not be able to leave an endowment for the furtherance of the cause of Spiritualism, few would decline the opportunity to make the Commission their beneficiary for a few hundred dollars, if they could be assured that such a fund would be judiciously used for the furtherance of the noble work, practically carrying forward their life-work after they had entered the great futurity.

While this is but one of many avenues open to such a commission, it is confidently urged that this application of the fundamental principle of Spiritualism would soon furnish an endowment that would place the National organization in position to carry out the great work outlined by the Convention, and form a bulwark that would insure the future of the Association.

With adequate stability, and a fund for the protection of our mediums, persecution will cease, and they will be accorded the recognition to which their positions entitle them; our healers will no longer be the subject of adverse legislation, our auxiliaries will take their position with other religious societies, and the unpopularity with which all reforms are at first surrounded will give way to that indorsement commanded by all stable institutions built upon a great moral principle. With the ban of betrayal removed, Spiritualism will take firm hold of the enlightened minds of the present age, demonstrative religion will take the place of mouldy theology, and an era of religious tolerance and material progress will have been inaugurated.

Lansing, Mich., Feb. 8, 1897.

D. A. REYNOLDS.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

THE LORD WILL PROVIDE.

"The Lord will provide," a blackbird sings,
Folding to rest his rapturous wings;
List to the song of the drowsy wind—
The Lord will provide, for he is kind."
"The Lord will provide," a farmer's stay,
When storms, like foemen, throng the way;
Though blight be wilder the crops this year,
The Lord will provide, good wife, no fear."
"The Lord will provide," a widow's moan,
Languishing for joys the past has known;
The weary needle forgets its woe
As "He will provide," she whispers low.
"The Lord will provide," a sore heart sighs,
"I in His boundless love confide."
A step came staggering to the door;
The Lord will provide forevermore.
"The Lord will provide," a father said;
"My darlings will not want for bread;
He who sees the wounded sparrow fall
Will surely provide for one and all."
"The Lord will provide," sang Baby Nell;
How sweetly the assurance fell;
On the spirit worn with grief and pain,
Till the fainting faith revived again.
"The Lord will provide," my mamma, dear,
And swift she kisses the healing tear.
From the grateful mother's pallid cheek:
"The Lord provides for the poor and weak."
"The Lord will provide," an orphan wails,
As every spring of love falls;
"The Lord will provide," the martyr cries,
And, lo! with a smiling face he dies.
—Cora C. Bass.

Honor.

Read before the Children's Progressive Lyceum No. 1, by Mr. C. B. Yeaton, Ass't Superintendent, Sunday, March 14, 1897.

Honor is the reputation of a good name. To honor is to reverence, to manifest the highest veneration for, in words and in actions, to entertain the most exalted thoughts of, to worship, to adore.

You will be honorable if you obey the promptings of your inner nature, or conscience, to do unto others as you would that they should do unto you, to overcome temptation, to shun evil, and to live an upright life.

An honorable person always keeps his word, is always truthful, virtuous and just in all his dealings.

Do not make money a god, and hold it so close that you cannot see beyond it, for if you stoop to wealth as an idol you will surely sacrifice your honor to obtain it.

It is honorable to live within your means, and to pay your debts; to sacrifice your own pleasures, when you can by so doing be helpful to others. The only way to obtain honor is to win it by the performance of good deeds.

One does not need to become famous to be honorable, for honor can be won in the humblest walks of life, for every one can live an honorable or conscientious life, whether rich or poor, old or young.

A most glorious motto, and the first that a child should learn, always remember and practice, is to honor your father and mother. You cannot realize their love and affection for you, neither can you appreciate what they sacrifice for your comfort, pleasure and happiness. The parent often goes without the necessities of life that you may not have to taste the bitterness of this world, but enjoy its sunshine, at least while you are young.

We to-day are largely responsible for the thoughts and deeds of future generations. So we should be careful to lead honorable lives; for we with our every thought and action, day by day, are molding the characters and dispositions of future generations; for we are encumbered with diseased brains and bodies, which is an inharmonious grouping of the elements of our composition, or the abnormal development of brain power in certain directions, which in some cases would be for our best good had they never been developed at all; those which give us tendencies to do wrong, and which it is our duty to overcome as soon as possible by developing the opposite desires.

Realizing that these tendencies to right or wrong-doing are instilled into our natures, and produce a powerful intelligence over our lives, it becomes our duty to live pure and honorable lives, so that future generations can look back to the lives of their ancestors and say that their parents improved the talents they received, that we might be better for their living before us. If children are no better than their parents, that era known as the millennium will never come.

It is the duty of every one to live an honorable life, because if every one does his duty in this respect the condition of humanity would soon improve. As Phillips Brooks says, "Be such a man, live such a life, that if every man was such as you, and every life like yours, the earth would be God's Paradise."

It is the duty of each and every one to try to do their part in making the world better, and the place to begin is with ourselves, for we cannot aid others to overcome their imperfections until we have overcome our own.

The time to begin is now, and the place is at home. For if we begin at home when we are young, it will be much easier for us when we go out alone in the world.

Friends, to stand openly before the world, and prove to others by the example of our own lives that Spiritualism has made us noble and true.

As it is honorable to be a Spiritualist, it is surely your duty to your children to teach to them the truths which you prize so highly, for you surely wish them to grow up honorable men and women. If so, send them to the Lyceum while they are young, for the plastic mind of the young is more easily impressed, and what knowledge is gained during the first ten years of existence has more to do with the forming of character than during the rest of life.

If the children are properly taught the truths of Spiritualism they will always have the ever-shining light of truth, a correct understanding of morals, and a power of knowledge to safely guide them through the darkness of this world, to guide them from the paths of ignorance to those of intelligence, and to make of them honorable men and women.

An Appeal to all Societies that Have no Lyceums.

There are to-day a great many Spiritualist societies that are not holding any services for the children. I ask you, mothers and fathers, who do you expect will carry along this great cause of joy and gladness in the years to come, when all the old veterans and workers in the Cause have passed off from the stage of action?

Our churches have large Sunday school classes, and they are all trying to instill into the minds of the children the dogmas and the creeds that are being preached at the present day. Why cannot Spiritualist fathers and mothers wake up and see the duty that they owe to their children, and place them in those surroundings where they will receive some of the blessed light from the spirit-world that we have all received? Let us all try to educate these little ones in the true principles of Spiritualism, so that when they go out into the world they may be better able to fight against the darkness and unbelief that the workers of the past have had to contend with. So, let us put forth every effort to draw

them into our halls, and, best of all, to keep them, and the angel-world will shed its light and love upon us.

Yours for the Cause,
CHARLES E. DANE.

Pave Your Way to Independence.

"Come, Charlie, I want you to drive a few nails in the shed for me," said Nettie to her brother the other day.

Charlie was splitting wood at the time, and her father, overhearing the request of his daughter, said:

"Why not drive them yourself?"

"Because I can't," she replied.

"Because you can't!" he responded. "Why, McCarthy says there's no such word in the book. Come here, and I'll show you how to drive the nail."

With hammer in one hand and nails in the other he went into the shed, drove a few into the door, and then gave the remainder to Nettie. She found it an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art.

She, having completed the work, the father said:

"Now, my girl, that lesson makes you independent. Some of these days I'll teach you how to drive a horse, sharpen a knife, and whittle, too, without cutting your fingers. Don't you let the doors creak on their hinges for want of an oiled feather; or the little children's shoes, or your own shoes, get hard in the winter time for want of a little grease."

"And as for you, boys," said his father, turning to Charlie and his little seven-year-old brother, "you ought to learn how to make a bed, sweep a room or sew on a button. A little cooking will not hurt you. Many a beefsteak and fresh fish have I cooked in my day, and my mother told me when I was a boy that I could beat any boy making a pot of coffee. There is no telling what your lot may be, or where you will be cast sometime during life. The most helpless people I have met with were those who could do only one kind of work. All you boys and girls should learn some one thing very well, and make that your dependence for a living, and add to it as much skill as you can; for it costs nothing to carry knowledge, and it enables you to pave your way to independence."

—Ez.

Lincoln's Humor.

The people who were ever threatening him [Abraham Lincoln] with "breakers ahead" reminded him of the schoolboy who never could pronounce the names of Shadrach, Meshach and Abed-nego. He had been repeatedly whipped for it without effect, when, coming upon it once more, he exclaimed excitedly to the classmate next to him: "Here come those tormented Hebrews again."

To a delegation of preachers from Chicago, who waited upon him to urge the issuance of the Emancipation Proclamation, the spokesman urged the claim with ecclesiastical dignity by saying, "The Lord sends this commission to you, President Lincoln." "Perhaps so, but isn't it strange that he should send his message by the way of Chicago?"

To another delegation, urging immediate action, he said: "If you call the tail of a sheep a leg, how many legs will the sheep have?" "Five," replied the spokesman. "No," said the bothered President, "it would have only four. Calling the tail a leg would not make it one."

When it was reported to him that cannonading was heard in the neighborhood of Knoxville, indicative that Burnside was attacked, he justified his delight by saying that he was "like Sally Ward, a neighbor in Illinois, who had many children, and when she heard a child crying in some remote part of the field she would cheerfully remark: 'Well, there! I am glad there is one of my children still alive somewhere.'"

Sometimes the inevitable story was not forthcoming, when a point could be better made without it, as when some one had bored him with a long theory which did not interest him, he sadly remarked: "That does not remind me of anything that I ever heard of before."—The New Unity.

A Riddle for Grandma.

"Grandma, papa has sent you a riddle to guess," cried two little girls, bounding up to the porch where their grandma sat knitting in the sunshine.

"A riddle, hey?" said she. "It can't be a very big one if you two can carry it. What is it, then?"

"He says, 'How can Maud and I be his sons when we are his daughters?'"

"Well, the answer to that riddle is that you cannot be his sons, and I'm glad of it. I think that little daughters are the sweetest things on earth."

"No," but grandma, he says that we are his sons," insisted Clara.

"Well, perhaps you can make as much noise as sons," said Maud.

"That's not the answer, grandma," said Maud. "Give it up?"

Grandma made a few more guesses, and then gave it up.

"He says that we are his s-u-n-s," cried Clara, gleefully, "because we make sunshine for him. See, grandma?"

"Yes, I see," said the old lady, smiling down at the two bright little faces; "he makes sons of his daughters by spelling them with a 'u.'"

The Children's Progressive Lyceum, No. 1.

Held a very interesting session in Red Men's Hall, Sunday, March 14. Notwithstanding the stormy weather about the usual number of children were present, and showed their interest in the exercises, answering Superintendent Soper's questions regarding the subjects for the day, which were for the older groups, "Honor," and "The Riddle for Grandma."

Sixty-five children participated in the march, and the following program was well carried out by those whose names are here appended: Clifford La Mont (three years old), recitation; Clara Weston, recitation; Iona Stillings, recitation; Mabel Emmos, recitation; Florence Robinson, recitation; Lottie Weston, recitation; Marie Gage, recitation; Eddie Hill, song; George Mulford, piano solo; Guardian, Mrs. Brown, reading.

The Boston Spiritual Lyceum.

Sunday afternoon, March 14, considering the severe storm prevailing there was a goodly number of children present at the session of this Lyceum in Berkeley Hall.

"The Development of Spiritualism and Its Demands upon Its Recipients" was the topic considered, and after the usual intermission for the Leaders to talk the subject over with the children in their groups, Conductor Hatch called upon them for their responses.

Emily Granville said: "One of the demands Spiritualism has made upon us was to lead good and pure lives."

Master Charlie Hatch read a carefully prepared essay, contending that brotherly cooperation and harmonious organization were the most important demands upon the recipients of Spiritualism at the present time.

Mr. J. R. Snow also read an excellent review of the subject, which received much commendation from the many others to respond.

The Assistant Conductor, Dr. J. R. Root, declared that the "Lyceum work was the most sacred demand

made upon the recipients of Spiritualism from the spirit side of life."

Following the Grand Mason, Ansel Wynne, and Edith Thompson gave recitations. Mr. F. H. Watson presented a piano solo, and A. C. Wade spoke upon "Opportunity," and told the children an interesting story illustrating the subject; Mrs. A. S. Waterhouse made general remarks.

On March 28 there will be no lesson considered, as the Lyceum joins with the Boston Spiritual Temple in celebrating the Forty-Ninth Anniversary in Odd Fellows Hall. Special music has been engaged, and no effort will be spared to give the public on Sunday afternoon one of the best programs ever presented at an anniversary celebration in Odd Fellows Hall.

The children of the Lyceum were invited to Dwight Hall on Tuesday evening, March 10, to have a "good time." That they did so, I think all will agree. There was an impromptu program arranged, consisting of songs and recitations. A collation of ice cream and cake, and then dancing was indulged in until the papers and mamma present began to talk of home. Mr. Palmer at the piano and Master Charlie Hatch with his violin furnished the music. X. Y. Z., Clerk.

ANSWER TO Puzzle in last BANNER—Assassin.

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

The Vaccination Fraud.

To the Editor of the Banner of Light:

Knowing your persistent opposition to the vaccination fraud, and your willingness to give all possible aid to its opponents, I venture to enclose a letter from Alfred Helsby of Chile, who is making valiant warfare for humanity's right in this matter, asking you to publish it in whole or in part, as requested by the writer. Any aid that can be rendered him by your numerous readers will be greatly appreciated by him, as well as myself.

Fraternally yours, E. M. RIPLEY.

VALPARAISO, CHILE, Sept. 12, 1896.
DR. RIPLEY, Unionville, Conn.:
Dear Sir: About two years ago you were kind enough to send me a few leaflets re the vaccination fraud. Since then I have changed my residence, migrated northward, and subsequently returned (permanently I hope). This will in part excuse my humiliating confession that your most interesting tracts have been recently sought for in vain.

I am ordering out a good supply of literature from London, and am meantime making good use of present material. It is my earnest hope to be instrumental in preventing the introduction of compulsory vaccination in this country, a prospective measure which is, of course, fondly hoped for and worked for by many an M. D. This wretched law has recently been introduced in Peru.

I may mention that the lecture I gave on the 9th inst. is to be printed (as are all lectures read at the "Sociedad Cientifica") in one of the principal papers of this city, together with the subsequent debate, which, in spite of the tenacious opposition of one of the doctors present, is to be thoroughly and systematically carried out during the ensuing meetings (fortnightly) of said scientific society. The learned doctor aforesaid went so far as to "most deeply regret that such a discussion had ever been brought to such a center, and begged that there should be no notice whatever taken in the Minutes of the Society of the lamentable fact."

Remembering your kindness of previous occasions, I have made bold to again address you, begging you will afford me all the aid in your power, re data (statistics or other) that may be useful to me in this crusade.

Perhaps it would be well to publish part of this letter in such a paper as the BANNER OF LIGHT, Boston, for example, making public this request, in order that as many friends of liberty as possible may be induced to correspond with me, and supply me with useful facts. All such facts as the horrible result of vaccination from apparently healthy calves will, of course, be especially useful; since the vaccinators here make much capital out of the fact that all the calves are killed and examined before distributing the filth.

Thanking you in anticipation, I am, dear sir, Yours sincerely, ALFRED HELSBY.

A Letter from F. A. Wiggin.

To the Editor of the Banner of Light:

It has been nearly six months since I left New England, and will be six weeks more before my eyes will be gladdened by a sight of the "Hub." I have spent three months in Indianapolis, Ind., one in Baltimore, one in Pittsburg, and am trying to fill a two months' engagement here at the Capitol. Through your correspondents, your readers have been informed of my work up to date. I have met with conditions and witnessed such results of my labors as to give great encouragement.

So far as I am able to judge, our mutual cause of progress is in a most flattering condition here in Washington. I began my work here the first Sunday in March, and am to be here through this and next month, when, with most agreeable anticipations, I am expecting to show up at Berkeley Hall in Boston.

Mr. A. J. Maxham, well known to all your readers, is engaged as vocalist, by the society here, during my engagement, and, as usual, is greatly pleasing the multitude, and to his efforts may be justly assigned a large increase in the size of our audiences.

Sunday evenings, Masonic Temple, where the society meets, is completely filled. There are many earnest workers here, and the BANNER OF LIGHT is the most widely read of all the Spiritualist papers sold in Washington.

I find Bro. F. B. Woodbury always busy attending to the duties of his office, as Sec'y of the N. S. A., proving himself to be "the right man in the right place." Bro. E. W. Gould is always found at his post, and working most earnestly for better organization. He is an earnest advocate of settling speakers for longer terms, and my experience convinces me that, in most instances, his idea is a good one.

The excitement incident to the Inauguration is a thing of the past. The weather here is very mild, and I find all the surroundings such as to make Washington a very agreeable place to be in. More anon.

F. A. WIGGIN.
434 K street, N. W., Washington, D. C.

J. C. F. Grumbine, and his Return to Chicago.

On the 29th of this month J. C. F. Grumbine leaves Brooklyn for Chicago, after a most successful engagement, the audiences being the largest in the history of the Society. While in the West he will lecture at Princeton, Mo., Geneseo, Ill., and Minneapolis, Minn. He cancelled his engagement at New Bedford, Mass., owing to hard times with the Society there, and hastens West on urgent calls. He will preside over the school in development in psychometry, clairvoyance, inspiration and psychopathy, which opens immediately on his return, at 7820 Hawthorne Avenue (Auburn Park), Chicago. Students in the West who wish to attend these classes, can reach the Temple by taking the West 7th Avenue electrical cars marked 7th street, and ride to 7th street, and Hawthorne Avenue is on the lake, one block north, or take the Rock Island suburban, and get off at Auburn Park, and go one block west and east to the lake. For terms write for the new circular, containing photographs, full information concerning teachings and methods. Enclose a stamped and addressed envelope.

Mr. Grumbine has filled his dates East for the spring months of March, April and May. He has October and November only open to Eastern engagements. December, January and February will go to Western societies, also September. The months of May, June and July are still open. Address J. C. F. Grumbine, Station P, Chicago.

For Over Fifty Years

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

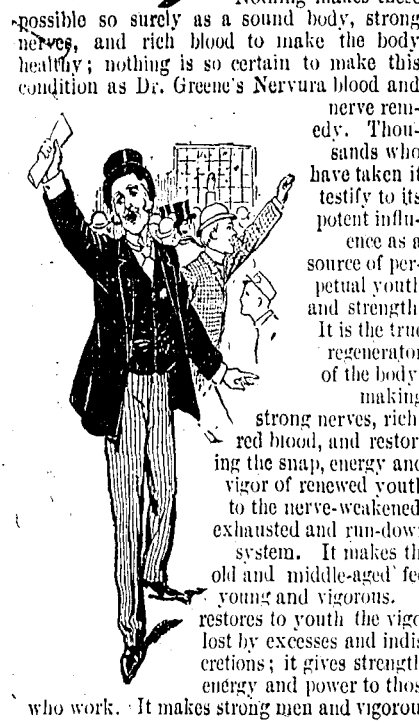
IT MAKES YOU WELL.

Dr. Greene's Nervura is Just What You Need for the Blood and Nerves.

Life is not Measured by Years, but by Strength and Vigor. Dr. Greene's Nervura, the Only Remedy which will Give You the Health, Strength and Vigor of Youth.

How many who ought to be in their prime, bear evidences in looks and feelings of old age? It ought never to be. Strength and vigor should be as perfect as in youth. If it is not so, something is wrong with you. You have weakened yourself in your mode of life or occupation. There is no sight so beautiful as vigorous maturity, and fresh age; nor one so sad as a prematurely decayed youth. If Springtime verdure, Summer bloom and Autumn ripeness, are the fitting types of the year, so are the freshness of youth and the strength, vigor and maturity of age the fitting incidents of a proper life.

Nothing makes these possible so surely as a sound body, strong nerves, and rich blood to make the body healthy; nothing is so certain to make this condition as Dr. Greene's Nervura blood and nerve remedy. Thousands who have taken it testify to its potent influence as a source of perpetual youth and strength. It is the true regenerator of the body, making strong nerves, rich red blood, and restoring the snap, energy and vigor of renewed youth to the nerve-weakened, exhausted and run-down system. It makes the old and middle-aged feel young and vigorous. It restores to youth the vigor lost by excesses and indiscretions; it gives strength, energy and power to those who work. It makes strong men and vigorous



women. Try it and get back your strength, energy and youthful vigor. Remember that Dr. Greene's Nervura blood and nerve remedy is a physician's prescription; endorsed and recommended by the ablest doctors everywhere. Dr. Greene's Cathartic Pills are the only perfect pills for biliousness and constipation.

Dr. Greene of 34 Temple Place, Boston, Mass., is the most successful physician in curing diseases, and can be consulted



Written for the Banner of Light.

Power in Spirit.

It is a sublime system that teaches man of the vastness of his power in the realm of spirit, and clothes him with the knowledge of the divine, unchanging law, which is apprehended not by the finite mind, and conceivable only when touched by infinite love and infinite wisdom.

As man moves in this sphere he becomes endowed with divine powers, and, as he reaches outward and upward, he receives the beautiful assurance that he lives, that life is eternal. He perceives a beautiful and sublime truth in nature's language: he perceives love in the ivy, and wisdom in the oak; love in the dew, and wisdom in the storm; he perceives power and utility, love and wisdom, beauty and grandeur, throughout nature, and perceives a life-giving source back of these, the outspoken words of nature, in an all-pervading, ethereal something he calls essence, intelligence, God, spirit or soul.

In God he perceives the material and the spiritual; in man, eternal life and unlimited possibilities. He perceives that "in God we live and move and have our being," and that life is not his, it is God's; that the love within his bosom is not his, it is God's; his wisdom, God's wisdom; and his power, God's power; and as he stands triumphant in achievement, exalted in perception, he perceives that God's love, God's wisdom and God's power are his.

LUELLA FOSSEE,
Pupil of "White Rose."

At St. Botolph Street.

To the Editor of the Banner of Light:

On Friday evening, March 12, a public reception was held, under the auspices of the "Faith and Hope Association," at 45 St. Botolph street, Boston—presided over by Mrs. Clara Kirby—Professor J. Jay Watson and Miss Annie A. Watson being the guests of the evening.

Remarks on musical instruction and instrumentation were delivered by Prof. Watson, and an excellent program was presented by himself and daughter—fully carrying out the remarks of Ole Bull on a previous occasion: "My friend, Prof. J. Jay Watson, is the finest violinist I have heard in America." The accompaniments were rendered in excellent style by Miss Watson and Miss Hunter.

"Lorin Ludlow" read an original poem entitled "Twilight Voices." A Professor (who will hereafter give his services to the Association as an instructor in short-hand practice, etc.) read "The One-Legged Goose." Mrs. T. A. Bland read with great effect "Jim and his Fiddle"; Mr. George Hunter, the noted baritone, sang two selections with good acceptance. The party then partook of refreshments, and separated with best wishes.

The details of the evening were well carried out under the direction of Mrs. Kirby, who is President of the Association.

Respectfully, JOHN W. DAY.

A Strong Endorsement.

In a letter to Dr. Bland, Rev. Dr. Dent of the People's Church, Washington, D. C., says: "Your address to the people of Massachusetts on medical legislation is a good document. The argument is strong, and well put. It will take some time to determine how far legislation may properly interfere with personal freedom in the general interest. Legislation in

Massachusetts gives you an opportunity to push the work of popular education, and you are doing it. Success to you."

Dr. Bland offers this address in pamphlet form at cost to those who will aid in this educational work by distributing it. Ten copies to any address for 7 cents; 25 for 12 cents; 50 for 30 cents, or 100 for 40 cents. It should be read by every voter in the State. Address T. A. Bland, 120 West Concord street, Boston.

Miss Gaule's Experience.

An Akron man said to a reporter yesterday: "In the accident that occurred at the corner of Mill and Main streets, in front of the Buchtel hotel, something remarkable happened. While Miss Maggie Gaule, of Baltimore, one of the best test mediums in this country, was coming down in the elevator in company with two others, one a gentleman friend, she suddenly threw her hand to her forehead as if having pain. The gentleman inquired what was the matter, and she made no reply. In coming down the outer steps Miss Gaule pointed out the object that startled her, finding Mr. Schultz lying in a heap, the blood gushing from a wound, the gentleman friend being the first at his side."—Akron, O., Republican.

Passed to Spirit-Life.

From his home in New Market, N. H., Tuesday, March 9, after many years of pain and suffering, HOLIS H. PRINHAM, aged 67 years 5 months and 11 days.

Mr. Prinham was a native and lifelong resident of New Market, and was one of its oldest merchants, having been in the boot and shoe business more than twenty-five years. He was upright and straightforward in all his dealings, and none can say that he ever defrauded them out of a penny or misrepresented anything in the slightest degree. He had hosts of friends, and was respected and esteemed by all who knew him, and will be deeply mourned in the community in which he has so long resided.

Mr. Prinham is survived by a widow and two sons—Frank H., editor and publisher of the New Market Advertiser, and Ernest P., who is engaged in the boot and shoe business in New Market—and one brother and two sisters, all of New Market.

The funeral, which was private, occurred at his late residence, Friday afternoon, and was attended by Miss Elizabeth Bower of Exeter, N. H., who spoke beautiful and comforting words to the bereaved ones. The stores were all closed during the services.

ALVIN G. DAVIS, of Brooklyn, N. Y., answered the call to "come up higher," and passed on to his reward March 3. He was a most earnest and consistent thinker upon all reformatory and religious themes, and found great help and comfort in the teachings of Modern Spiritualism. For years he was alive to the great life beyond, and looked upon death as but a stepping-stone to it. His brother, who shared his belief, passed on about a year before, and everything was done at the time in accordance with the most advanced spiritual thought.

Mr. Davis talked about his death, left full and explicit directions as to all the details, and especially stipulated that his body should be cremated. It is needless to say that his sons carried out to the letter his wishes.

John William Fletcher officiated at the funeral service, which was largely attended. He drew a strong and touching picture of life and its duties from the standpoint of the Spiritual Philosophy, and said, in closing: "You have lost the outward presence of a good neighbor and true friend. A respected father and much beloved husband has passed from your sight, and yet in a higher and better life he still lives to guard and guide you while you remain here, and to receive you with outstretched arms and words of welcome when you shall enter into the great hereafter."

From his home, Salem street, Wakefield, Mass., March 13, RALPH E. WOODWARD, aged 83 years and 9 days.

He leaves a wife, aged eighty years, alone in the old home, where they had lived for forty years. Both were Spiritualists, and she is cheerful and reconciled.

Mr. Woodward was born in the house in which he passed from the mortal and had lived there during the most of his life. He was an honest, worthy man, loved by all who knew him. Mr. Ripley, a good neighbor, read a poem, and the writer made brief remarks.

M. S. TOWNSEND WOOD.
From Melrose Highlands, Mass., March 14, Miss MARGARET A. C. HUTCHINSON, aged 60 years.

[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.]

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 14 Franklin Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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

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

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

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, MARCH 27, 1897.

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TWO DOLLARS PER YEAR.

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

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

Spirit and Law.

Men despair, and in their agony of pain declare that there is no spirit, no law, nothing but blind fate that is making cruel sport of them. Science itself contradicts it, though not consciously. It is the crowning glory of science that she demonstrates the universality of law, not less than its omnipotence, and thus of the reign of spirit, in all realms of life until she approaches that of man, and there she stops and refuses to go further. At that point of discovery she leaves us to ourselves, to make our way as best we can.

Then science suddenly becomes dumb. Lately so profuse in the distribution of knowledge, all at once she disappears with her burden into the dark and unknown. That is because she fails to discern law anywhere except in the realm of matter. She sees man alive as a body, but is unable to recognize spirit as all that animates his body and imparts life to it. So that it is made to appear as if law wrought its uniform effects everywhere but in man, and that he was even less under its sovereignty than all the rest of the great creation. A more inconclusive conclusion could hardly be reached; a more blind ending to an illuminated beginning could not be conceived.

All evolution in matter is of its animating spirit, and of that only. There is nothing in matter to evolve but the spirit that for the time dwells and works in it. Matter is nothing without spirit, and cannot remain as it is when spirit takes its final departure. It disintegrates, falls into decay, and assumes other forms, preparatory to its ascent into structures of varied degrees of life. We seem utterly unable to understand why this is so, yet the apparent contradiction and mystery are capable of a solution. It is because man is the one crowning piece and glory of creation in being conscious of the spirit and life which operates the law itself.

None other of all the living things or creatures in the kingdom of God's vast creation possesses this wonderful power of self-consciousness. And possessing it as he does, man turns and attempts to perform acts of creation himself. Knowing that evolution is the law of spirit, and not of matter, he undertakes the task of ruling spirit because he is spirit. Matter animated by spirit, and subject to its law, would not assume the discharge of any such function, for the sufficient reason that it has never attained consciousness; but man being in possession of it, he undertakes to thwart that which he himself is, and under the name of free will. It is because he is spirit that he differs from the denizens of all the lower kingdoms of life.

Here we have an explanation of what seems so contradictory and incredible. At the limit of consciousness the mystery is explained. Of the possession of this creating and forming faculty by man there can be no question. He assumes, and naturally, to take and to be a part of that evolution itself in the spirit that animates and occupies matter, and to have the power to guide it in its mysterious course. Thus it follows that because he is spirit, self-conscious and differing from all the rest of creation, he has the power of deflecting spirit in his chosen course, of obstructing and thwarting it, and of creating results of his own through its operation.

That is the very reason why so much around us is for the time artificial instead of natural, or spiritual. Man becomes a factor himself in the work of evolution, which is but the one

great work going forward in the universe. In a very large sense he is the guide of evolution, as he is likewise allowed to be; since in this way he advances the process of his own evolution to the very largest degree. His supreme expression is that of spirit, and he guides both his own life and that of the entire creation surrounding him. And thus the universal law of evolution operates with the greater and the surer force in his being. Thus we can get a glimpse of his sublime future, when he will be able to build worlds at will. At present he regards matter as the true expression of his being; hereafter he will know that manifestation is not reality, and that the end is not to be confounded with the means.

A Right Movement for the Time.

If it is in the spiritual field that Spiritualism is expected to do its work in the world, it is plain that that work can be advanced only through worldly agencies, operated by human agents. It has so far come up spontaneously from the soil of humanity; been fed by the airs whose currents set from the spirit-world, and yielded the heavenly manna that sustains the soul. The time is ripe for a new departure—practical, harmonious and productive. What has so far existed as it were without any sustaining organization, at its present progressed stage calls for cooperative endeavor. And in this our world of work the financial lever possesses the power to move all the rest of the invisible machinery.

It has been proposed to lay still deeper foundations for the work of Spiritualism by establishing a Commission for the purpose of raising and controlling funds to uphold the National organization in its broader and more strictly spiritual plans. At the same time such a Commission would be all the time accumulating, through endowment and otherwise, and perfecting and perpetuating a system that would advance the Association's work the most effectually. That a systematized method of working through material agencies is a present necessity, needs no more than a statement.

That can now be done on a firm financial basis which could not have been done before, and cannot apparently be accomplished except on such a basis. Take a single matter for an illustration: many and many an one could leave property of a larger or less amount to such a Commission, secure in the belief that it would be devoted to the furtherance of the noble cause of Spiritualism, and thus prolong their life-work after they were beyond all cares of earth themselves. It is a blessed thought to cherish, that we can be sure that our good deeds, our service to our fellow-beings, will continue to live after us.

Beside this, an adequate fund in the absolute control of a Commission legally organized would furnish a standing guarantee of the perpetuity and increasing serviceability of the Association. It would form a bulwark against assaults that are threatened on every hand. It would strengthen its purpose, advance its plans, furnish it a means of ready defense, and spiritually used would establish Spiritualism as a distinct and abiding power in the land, defying slander and challenging respect.

Management of Indian Affairs.

Indian affairs appear to have been under the immediate control of the Continental Congress. Under the early Articles of Confederation, also, Congress had direct control until 1786, when the Indian Department was by act divided into two districts; the northern included all Indians north of the Ohio and west of the Hudson, and the southern included all the Indian tribes south of the Ohio. A Superintendent was placed over each district, who in turn was placed under the order of the Secretary of War, and through him all correspondence relating to the Indians was to be made to Congress.

On the establishment of the Federal Union in 1789, the Indians remained under the jurisdiction of the Secretary of War, who for a long time afterward continued to conduct all Indian affairs. In 1832 Congress created the office of Commissioner of Indian Affairs, and in 1834 organized the Department of Indian Affairs. The Commissioner's duty was, under direction of the President and Secretary of War, to have the management of all Indian affairs, and of all matters arising out of Indian relations. The Department of Indian Affairs exists under the same organic act to-day. The country was divided geographically at first, with relation to Indians, into several divisions, and each division was placed under a superintendent, the several tribes in each being placed under its respective superintendent.

Law for the Birds.

A timely writer in the *Boston Transcript*, first quoting the assertion of that paper that public sentiment, to protect the birds, must be crystallized in legislation, and that in some States, notably in Massachusetts, this has already been done, observes that it is a shame that such laws are not enacted and rigidly enforced. Bills providing penalties for killing any of the song or insectivorous birds have been introduced into the Connecticut and New York legislatures, and similar bills ought to be enacted into laws in every State in the Union.

Yet the writer reminds the *Transcript* that as long ago as 1878 New Hampshire had a strict law forbidding the taking, killing or destroying any song bird or destroying its eggs. The penalty for killing was five dollars, or imprisonment not exceeding thirty days, or both, for each bird, and two dollars for each egg. These laws are still in force, with the single exception of that relating to the so-called English sparrow.

Mrs. Anna Lewis is meeting with marked success. A lady who had suffered almost constant pain, the result of a fall some four years ago, after one treatment was released from pain (the pain has not returned), and slept soundly, what she had been unable to do for about four years, and after three treatments her limb was noticeably lengthened, having been contracted, and become shorter as a result of the fall. From a handkerchief sent her from a distance (which she magnetized and returned) she has cured a lady of rheumatism, so that she is up and around, having been confined to her bed several weeks. Mrs. Lewis has calls from near and far. See her ad. on fifth page.

Barker B. Marshall (recently of Minneapolis, Minn.) passed to spirit-life from 12 Hill street, Roxbury, Mass., March 19, aged sixty-seven years. Funeral services were held at the Chapel, Forest Hills, Sunday, March 21, at 2 o'clock P. M., by Rev. Jas. De Normandie.

A Gifted and Good Man Passed On.

Henry Drummond, an author of books read with great profit and enjoyment by thoughtful people in many lands, lately passed to the higher life from his English home. Of his books, "The Greatest Thing is Love," and a larger volume, "The Ascent of Man," are most widely read. The first is an eloquent effort to spread the light of love, and thus drive away the depressing influence of fear from religion and life. The last—a great epoch-making work—is scientific, philosophical and spiritual.

It gives Darwin due credit for integrity and ability, yet holds his view of "natural election and the origin of species" as presenting but one side of the case, and therefore as imperfect. Darwin gives us nature as savage and destructive:

"Red in tooth and claw."

Drummond adds an altruistic element, loving and self-sacrificing, reaching through all things and all grades of life, from clod to man, moving all upward in ways which bring more light than gloom, more joy than fear, and reaching its most divine height in the self-sacrificing love of the human mother for her child, which he illustrates with charming eloquence and rare insight, and meets also the doubting with solid scientific statements.

This great book, full of divine wisdom, all Spiritualists should read. It will help the change, happily going on, which will carry the world beyond the grim conclusions of scientific materialism, and help us to the spiritual life and light which we need. While affiliating with the liberal class of Congregationalists he did not allow any creed to bind his thought, but was a free and reverent thinker, fitted by ability and ripe culture to be one of the world's great light-bringers and benefactors.

Untaxed Alcohol.

Free alcohol for medicines and the arts is one of the most interesting questions connected with our tariff and internal revenue system. If by making alcohol free of tax we should probably sacrifice eight million dollars from internal revenue taxes, we should gain four or five times as much from custom's duties, in consequence of the wide expansion of our domestic and export trade in chemicals and other products of which alcohol is largely a constituent. The tax on alcohol is now from one thousand to one thousand five hundred per cent. ad valorem. The abrogation of that tax would not only lower the cost of thousands of articles in common use, but increase their domestic consumption.

Not only so, but a large foreign demand for such articles would be created, and millions of dollars' worth of foreign goods would be imported, thus paying for the increased exports on which duties exceeding the loss in revenue from commercial alcohol could be collected. The diversified use of alcohol as a raw material for our manufacturers is comprehended by very few people. Alcohol is, in fact, the material most generally employed as a solvent for organic substances. There is hardly a large manufacturing industry in the country which does not use alcohol in greater or less quantities.

A Good Deed Well Done.

A devoted friend of the Cause, in Ballarat, Victoria, Australia, Mr. C. H. Petersen, writes a letter, in which he suggests a way of rendering valuable assistance to THE BANNER, and thus to the Cause it advocates. He says that after carefully reading THE BANNER, instead of laying it aside, and letting it take the usual chances of getting lost in the accumulation of waste papers, he first erases his name and address, then encloses it in the wrapper again, puts a stamp on it, and addresses it over again to the library of any of the Australian colonies, following them along in alphabetical order, sending with it a strong personal wish that some one may receive a benefit. And though it seems like a drop in a bucket, he nevertheless feels that it may be the means of greatly helping some one, and perhaps many. He therefore appeals to those readers of THE BANNER, whose eyes may fall upon this account of his disposition of the paper, to go and do likewise, and so feel blessed by the reward of knowing that they have done a good deed and unselfishly brought consolation and comfort to many a heart and into many a home. And he closes his appeal by wishing peace and a happy New Year to one and all.

Mrs. Martha Lyon, 144 Winsor street, Cambridge, Mass., calls our attention to the remarkable curative powers possessed by Mr. D. Evans Caswell of Melrose Highlands, Mass., who has performed extraordinary cures, or, at least, largely cures, in her own case and that of her mother. Mr. Caswell has not devoted himself to this work from any desire of creating an income of any kind, but solely for the sake of relieving his fellow-beings by the service that may be performed for them through him. His spirit-guide is Dr. Quimby, and the work mapped out for him has entirely changed the course of his life. He has built a chapel near his house at Melrose Highlands, that will accommodate not less than eighty persons at once; and in this little chapel, of which he has the entire charge, he teaches every Sunday the truths of Spiritualism, and heals both mental and physical diseases. A full account of Mr. Caswell's method was recently given in the *Boston Globe*, together with his portrait and a picture of his house and little chapel. A number of cases of cure wrought by him were also recited in connection with it. Mr. Caswell freely acknowledges the spiritual agency that works through him, without which he feels that he could not do the work he does.

We would call attention to the letter of Alfred Heleby, Valparaiso, Chile, on third page—written to Dr. Ripley of Unionville, Conn., requesting correspondence from "all friends of liberty," wishing them to supply him with useful facts to aid him in battling with the Vaccination Fraud in that country.

The séance given by Mrs. Jennie K. D. Conant at her rooms Sunday evening, March 21, for the benefit of the Children's Progressive Lyceum No. 1, was a grand success, netting \$9 for the Lyceum and 75 cents for advertising. Mrs. Conant has the grateful thanks of all the members and officers.

Rev. Marguerite St. Omer Briggs desires to announce to her friends through THE BANNER that her health is much better than it has been since last summer.

So many standing Anniversary notices oblige us to carry over all reports or letters that can be.

NEWSY NOTES AND PITHY POINTS.

Thou must be true thyself.
If thou the truth wouldst teach;
The soul must overflow if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Live truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble deed.

—H. Bonar.

Every hour is the same length, and yet there are some hours into which are crowded great results. There are moments which turn the destinies of nations.

Be not terrified by abuse, be not discouraged by epithets; if you are conscious that you are doing your duty, you have more support than you would have if all the world applauded you and your conscience condemned. — *Sedgwick Pantograph*.

There is wealth in contentment; power in patience, and joy in being grateful.

NEW FRENCH NICKELS.—The new nickel coins to be minted in France are to be pierced with a hole through which they may be strung like Chinese cash. The object is to prevent their being passed on the ignorant for coin of superior value.

Dr. Howley, Archbishop of Canterbury, who died in 1848, one day drove up to the door of the House of Lords in a coach and four, with liveried coachman and two footmen. A Quaker, who knew him, addressed him: "Friend Howley, what would the Apostle Paul have said if he had seen these four horses, and the purple liveries, and all the rest?" The archbishop, who was seldom flustered, replied with a benignant smile: "Doubtless the apostle would have remarked that things were very much changed for the better since his time." — *San Francisco Argonaut*.

Do not wait for extraordinary circumstances to do good actions; try to use ordinary situations. — *Richter*.

Oh! the trusting, sweet confiding
Of the child heart! Would that I
Thus might trust my heavenly Father,
He who hears my feeblest cry. — *Sol*.

Honest good humor is the oil and wine of a merry meeting, and there is no jovial companionship equal to that where the jokes are rather small and the laughter abundant. — *Washington Irving*.

"Hello!" exclaimed Tommy; "there goes one of them horseless carriages." "Where?" shouted Aunt Maria, rushing to the window. "Why, right 'cross the way, ainty; don't you see that it is drawn by mules?" — *Boston Transcript*.

It robs the world for a man of ability to remain in idleness.

When people complain of life, it is almost always because they have asked impossible things from it. — *Ruskin*.

We must believe our brother or sister tries to do the best unless there is good evidence to the contrary. If we can help a bit to give clearer vision, or remove an ugly obstacle, it should be gladly done, for if it be true that he who diggett a pit for others is contriving for his own downfall, it is no less true that he who aids a neighbor out of despondency bears his own burdens thereafter with a lighter heart. — *Jewish Messenger*.

A school inspector, having a few minutes to spare after examining the school, put a few questions to the lower form boys on the common objects of the schoolroom. "What is the use of the map?" he asked, pointing to one stretched across the corner of the room; and, half a dozen shrill voices answered: "Please, sir, it's to hide teacher's bicycle." — *Pearson's Weekly*.

The secret of success is to know how to deny yourself. If you once learn to get the whiphand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you're an educated man; and without this all other education is next to nothing. — *Miss Oliphant*.

Spiritualists of New York.

Arouse to the importance of having a large State Convention at Syracuse April 13, 14 and 15. Let the Spiritualists of the old Empire State show the world that they are alive, and realize the necessity of organization. Sacrifice something, if necessary, that your community may be represented.

If there are only one or two in a town, have a meeting of those from several towns, or a whole county, but be represented. Don't wait until too late, and then make excuses. If each one will do his or her duty, and not wait for some one else to move, it will be one of the grandest conventions ever held by our people. If there is no one in the vicinity able to bear the expense alone of attending the convention, a small contribution from each will make the burden light.

Beside the business sessions there will be mass meetings, in which able speakers and mediums will take part; there will also be excellent music.

One and third rates on the certificate plan have been secured on the railroads.

A fine hall has been secured for the occasion. Headquarters will be at "The Vanderbilt" Hotel, where special rates can be obtained, with excellent accommodations.

Where there is no Society, have credentials signed by those present and sent in soon.

Successful meetings have been held by E. W. Sprague, missionary, in several places.

Address FRANK WALKER, Hamburg, N. Y.

Lake Helen, Fla., Camp-Meeting.

To the Editor of the Banner of Light:
Sunday, the 14th, was another red-letter day in the records of the Spiritualists' meeting. Fair weather, interesting addresses, attentive audiences, good music.

Mr. Colby and Mr. Peck were both highly instructive. Mr. Colby answered questions, showing up the philosophy of Spiritualism in a clear manner. Mr. Peck described his "Path from Methodism to Spiritualism," and explained how revivalists mesmerized their audiences.

Dr. Arthur of Galveston, Texas, in place of Mrs. Conannon, who was ill, gave the public tests. He appeared to be quite successful.

Mrs. Tving was called home by the dangerous illness of her mother. She left the 13th, and will not return this season. Everybody expresses a desire that she may be here next winter.

Dr. J. M. Temple gave public tests one day last week. He made a good impression.

The Camp-Meeting will close Sunday, March 28.

A number of people will build cottages here the coming season.

H. A. BUDINGTON.

Mrs. W. S. Butler's business is increasing to a wonderful degree, and justly so, for she is truly a wonderful medical medium. Her diagnoses are marvelously correct—as I can testify to in the case of my brother, who is in Seney, Iowa. I was quite anxious regarding his illness, and took the last letter I had received from him to Mrs. Butler. She held the letter in her hand, and (as my brother afterward wrote me) told me word for word what the resident physician told him were his symptoms, but could not tell him the cause—but Mrs. Butler did. If she can tell so correctly at such a distance from the patient, what must she do when near by?

Mrs. J. S. SOPER.

Old and New Psychology.

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

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

What is Psychology?
Relations of Psychology and Physiology.
Views of Plato, Aristotle and Swedenborg.
Have we Two Minds?
Subjective and Objective Consciousness.
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.
Sensibility or Prophecy.
Normal and Super-normal Mediumship.
Will.
Intellect.
Emotion.
Imagination.
Instinct.
Intuition.
And many other topics of equal interest.
(Full syllabus later.)

The Boston Spiritual Temple

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

One of the best programs will be arranged, by introducing the following talent: Rev. Moses Hull, J. H. Lewis, Pres. B. S. T. Hon. H. D. Barrett, Pres. N. S. A. J. B. Hatch, Sr. (on Lyceum), the Wallentin Sisters (Swedish singers), Miss Maud Beckwith, Master Willie Sheldon, E. W. Hatch (elocutionists), Fred. H. Watson (pianist), C. W. Hatch (violinist), Little Maud Armstrong (reiter), 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 Hull, Dr. H. F. Campbell, Mrs. May S. Pepper, Winnie Ireland.

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

J. B. HATCH, JR., Chairman.

SIMEON SNOW.

CARRIE L. HATCH.

J. H. LEWIS.

Committee of Arrangements.

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

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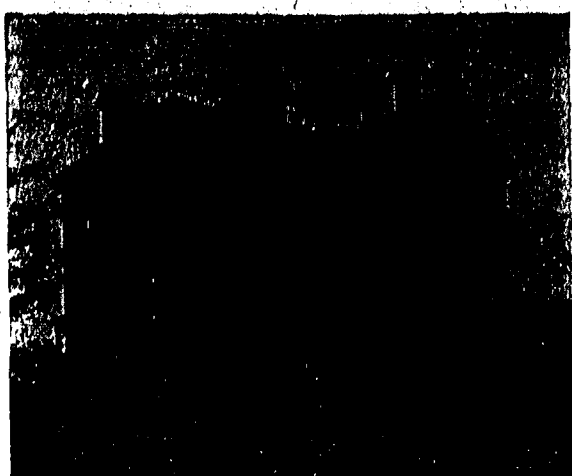
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VETERAN SPIRITUALISTS' HOME, WAVERLEY, MASS.

Veteran Spiritualists' Union. GRAND UNION ANNIVERSARY CELEBRATION IN HORTICULTURAL HALL, MARCH 31, 1897. 10:30, 2:30, 7:30, sharp.

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

Boston Spiritual Temple, Boston;
Ladies' Spiritualist Industrial Society, Boston;
Ladies' Aid Society, Boston;
Children's Progressive Lyceum No. 1, Boston;
The Boston Spiritual Lyceum, Boston;
America Hall Meeting, Eben Cobb, Chairman;
Hawatha Hall Meeting, E. H. Tuttle, Conductor;
Commercial Hall Meeting, Mrs. Adeline Wilkinson, President;
Elysian Hall Meeting, Mrs. A. R. Gilliland, Conductor;
Appleton Hall Meeting, Miss Minnie Soule, Pastor;
Ladies' Spiritualist Industrial Society, Cambridgeport, Mrs. M. M. Nichols, President;
Lynn Spiritual Association, J. M. Kelly, President;
The First Spiritual Society, Salem, William A. Peterson, President;
Walham Society, Walham, Mrs. M. L. Sanger, President;

Fitchburg Society, Dr. C. L. Fox, President;
Cambridge Spiritual Society, Cambridge, M. A. Sawyer, Secretary;
Chelsea Meeting, W. A. Powers, Conductor;
First Spiritual Society, Marlboro, Mrs. H. A. Spaulding, President;
First Spiritual Society, Lowell;
First Spiritualists' Ladies' Aid, Stoneham;
The Worcester Association of Spiritualists, Worcester;
The First Spiritual Society, Malden;
The People's Progressive Spiritual Association, Brockton;
The First Spiritual Society, Lawrence.

Speakers for morning and afternoon: J. Clegg Wright, Ohio; Harrison D. Barrett, Washington, D. C.; Dr. G. A. Fuller, Worcester; Moses Hull, Mattie Hull, Stoneham; Mrs. Sarah A. Byrnes, Boston; Mrs. M. S. Townsend Wood, C. Fannie Allen, Stoneham; Dr. E. A. Smith, Vermont; Prof. J. W. Kenyon, Waverley; Mrs. Carrie F. Loring, Braintree.

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

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

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

Admission morning and afternoon, 10 cents; evening 25 cents; reserved seats 50 cents. The proceeds will go for the Home fund.

F. D. EDWARDS, Committee.
N. P. SMITH,

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Spiritualists held services at 33 Summer street, Sunday, with large audiences, and the interest in the work still increasing.

At 2:30 Dr. C. L. Willis of Boston gave an invocation; Mrs. M. K. Hamill and Prof. Walker of Salem rendered fine musical selections; Wm. S. King, Dr. S. M. Furbush, W. H. Rounseville, Mrs. Dr. M. K. Dowland, Dr. E. F. Murray, Mrs. D. E. Matson, Dr. I. S. Pierce, Mrs. Lizzie D. Butler, spoke on many topics; many tests and spirit messages by Mrs. Lizzie D. Butler, Mrs. Alice M. Lafavour, Mrs. D. E. Matson, Mrs. T. Isabel Hancock, and others; magnetic treatments were given by Drs. Furbush, Rounseville, Murray, Pierce, Bickford, Williams, Sheppard, and C. L. Willis.

At 7:30 P. M. Lena and Eleise Burns rendered fine musical selections; Dr. C. L. Willis an able address, followed with many fine readings, tests and spirit messages.

Next Sunday the Forty-Ninth Anniversary of Modern Spiritualism will be celebrated in an appropriate manner, services at 10:30 A. M., 2 and 7 P. M. (Supper from 5 to 7). The services will be conducted under the auspices of our new society, which was named after our late brother and fellow-worker, Arthur Hodges, First Spiritual Society of Lynn.

The good work still continues at Mrs. Dr. M. K. Dowland's Tuesday and Friday evenings, which has only missed one evening in four years.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Sunday, March 21, Mr. Joseph D. Stiles was present, and as usual gave a large number of names of spirits present, readily recognized.

Next Sunday we shall celebrate the Forty-Ninth Anniversary with appropriate exercises, consisting of tests and addresses by local and visiting mediums. Annie E. Cunningham of Boston will be present. Music will be furnished by Thomas's Orchestra, singing by President Kelly and others. Supper will be served in the lower hall, and a pleasant social time is expected. A cordial invitation is extended to all mediums and friends to visit us on that day and help make the occasion a success.

Worcester.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Dr. George A. Fuller gave two exceptionally fine discourses Sunday, March 21, drawing out, as he always does, intelligent audiences. Appropriate exercises commemorative of the Forty-Ninth Anniversary of Modern Spiritualism, will be held in Continental Hall, corner of Foster and Main streets, at 2 and 7 P. M. Short addresses will be given by mediums and friends interested in the cause, in the afternoon; lecturers in the evening. A cordial invitation is extended to our many friends in surrounding towns, to meet with us on this occasion.

The Woman's Auxiliary will meet on Friday afternoon and evening, March 26, with Mrs. Della Barlow, No. 1 Hudson-street court.

De Loss Wood of Danielsonville will be our speaker for Sunday, April 4; Mrs. May S. Pepper for April 11.

BANNER OF LIGHT on sale at each session.

FALL RIVER.—John J. Connolly writes: It was a glorious day for Spiritualism here in Fall River on the 21st. Our temple was packed to the door, many being unable to gain admittance. We celebrated the Forty-Ninth Anniversary. Mr. T. Thompson, Mrs. Ida R. J. Apple and some sixty members of the New Bedford Lyceum were our guests, and words fail us in which to express our thanks to them for the hearty way in which each and every one took a hand in helping to make the occasion an entire success.

Miss Adie Sharpe, a local genius, is also deserving of thanks for her gratuitous services to the society in reading and singing several seances.

Next Sunday Prof. J. W. Kenyon, of Waverley, is to occupy our platform. Mr. Kenyon needs no laudation from us. All BANNER readers know him to be one of the foremost platform speakers in the country.

HAVERHILL.—Otto Henckel writes: Mrs. Matie E. Hull delivered two highly instructive lectures last Sunday.

Next Sunday afternoon the Children's Progressive Lyceum will lead the exercises in commemoration of the Forty-Ninth Anniversary of Modern Spiritualism, with an elaborate program. (Want of space makes it necessary to leave out the program.)

On Wednesday, March 31, the Union will celebrate Anniversary day right royally. A fine supper (and the Spiritualists are noted for getting up the best suppers in town) will be served from 6 to 8 P. M. An elaborate musical and literary program will be given from 8 to 9 P. M., the evening's entertainment to conclude with a social dance.

WALTHAM.—Mrs. M. L. Sanger, Pres., writes: March 21 our speaker was Mr. Charles Wood of Boston. His lecture was both able and instructive, and the reading of several horoscopes was very interesting.

Our circle of last week was well attended. Mrs. Hatch of Watertown, whose tests are always good, exceeded herself. The passing out of one elderly lady, which she said would take place very soon, was verified within forty-eight hours. She is always willing and truthful.

Wednesday, March 31, our circle will not be held, so that our friends may attend the Boston meetings.

LOWELL.—George H. Hand, Sec'y, writes: March 14 Mrs. Hattie Mason gave two interesting lectures, under control of our arisen brother, N. S. Greenleaf, followed by tests, readily recognized. Her singing, under influence, was greatly enjoyed. We shall have her again later on.

Sunday, 21, Edgar W. Emerson was with us, and gave us a treat both in lectures and tests, the latter being remarkable for accuracy in names and incidents.

Mr. Emerson will be with this Society next Sunday, which will be Anniversary Sunday with us.

BANNER OF LIGHT for sale.

FITCHBURG.—Dr. C. L. Fox, President, says: Mrs. Hattie C. Mason, of Boston, one of the veteran workers, occupied the platform March 21. Large audiences greeted her at both services. Mrs. Mason has acceptably filled many engagements for us in the past. Her controls always interest the audience with able lectures, inspirational singing and convincing tests.

Dr. J. Edward Bartlett, of Boston, occupies the platform next Sunday.

MILFORD.—F. W. Monroe, Pres., writes: Our speaker yesterday, Sunday, March 21, was Dr. J. Edward Bartlett, of Boston, who gave a short address on his own experiences, and was listened to by the audience with marked attention. His tests as usual were all recognized, and were of the highest order, and his singing excellent. The Doctor gives this society a benefit Sunday, April 18.

MAIDEN.—Mary E. Wellington writes: Mrs. Caird of Lynn was our medium Sunday evening. Automatic writing gave good satisfaction. She will write for us next Sunday evening. Mrs. Abby Burnham kindly assisted her by invocation and a few well-chosen remarks.

BRIGHTON.—D. H. Hall, Conductor, writes: Sunday evening, March 21, the meeting of the Occult Phenomena Society was well attended, there being a noted increase in the attendance at nearly every meeting.

Mrs. Greengrove M. Chapman's lectures are fully appreciated, as through them our phenomena are more thoroughly explained than they can be by tests or readings; but we en-

deavor to please all. Sunday evening, March 28, Mrs. Chapman's guides have promised us something new. We expect a large attendance.

SPRINGFIELD.—W. H. Bach writes: The Spiritualists composing the First Spiritualist Society and the First Spiritualist Ladies' Aid Society of Springfield are not dead, by any manner of means. The work this winter has been conducted by the ladies, but the reorganization of the First Spiritualist Society will give them a well merited rest. The different gatherings conducted by them have been well patronized during the present winter, and it has been one continuous round of social and religious meetings.

During the past week we held the second fair of the season. It was a success far beyond the expectations of the people. The Lyceum booth alone turned in a little over thirty-three dollars as its share of the evening's work, while the other tables were equally successful, and the chicken pie supper was "immense."

This month we have been holding a series of "revival" meetings, our good sister, Mrs. Tillie U. Reynolds, of Troy, N. Y., having been with us in addition to myself and our worthy President, Mrs. H. G. Holcomb. They have been revival meetings indeed, and although we held them every evening (part of the time) we had very fair attendances. Our Sunday audiences taxed the capacity of the hall on many occasions.

I have had a number of letters desiring to know my future intentions, but at present I can only say that I am engaged here for the season, which closes in May. I could fill a few week night engagements previous to the close of my engagement here, and would be pleased to hear from any society desiring my services for Sunday work after I am through here. I wish to make a season engagement for next fall and winter, as I am satisfied that more and better work can be accomplished that way than by the present plan of itinerancy. Address me at 14 Howard street, Springfield, Mass.

SPRINGFIELD.—Sara G. Haskins, Sec'y, says: The meeting of the Ladies' Aid Society, held in Foot's Block, corner Main and State streets, continues to grow in interest. The pastor, Wm. H. Bach, and Mrs. Tillie U. Reynolds of Troy, N. Y., have earnestly and faithfully labored to create greater interest in this glorious cause of Spiritualism, and great success has crowned their efforts. Meetings held in the morning of Sunday were lectures and tests by Mrs. Reynolds; Lyceum in the afternoon, and evening the lecture by Mr. Bach, followed by tests by Mrs. Reynolds. Our efficient President of Ladies' Aid, Mrs. Hortense G. Holcomb, last evening gave the invocation, and always gives some help, and ever makes one feel her spiritual idea of the higher thought. Mrs. Holcomb is also one of the Directors of the State Association.

The ladies' Chicken Pie Supper of last Thursday was, as usual, a great success. It had also in connection a sale of fancy and useful articles.

The Lyceum children, under the management of Mr. and Mrs. Bach, had a booth wholly gotten up by the children, and candy made by Mr. and Mrs. B. and the children for sale. A large sum was realized by them, as well as from the fair.

The Anniversary exercises will be held on the 31st at the "Red Men's Wigwag" on Main street, and the collection served in Ladies' Aid Parlors in Foot's Block. Owing to some delay in correspondences we cannot to day give a program. We shall have our own home talent, the pastor, Mr. Bach, Mrs. Holcomb; also Mrs. Reynolds (who has an engagement in Williamette for next Sunday) will return for Anniversary. Every effort will be made to make this a success as heretofore, and we mean it shall be.

SALEM.—"N. B. P." writes: Mrs. Nettie Holt Harding of East Somerville occupied the platform of the First Spiritualists' Society, Sunday, March 21, afternoon and evening. Mrs. Harding is a very fine medium, and one whom we all love and respect, and we honor her for the noble stand she has taken as regards genuine mediumship. She will not countenance fraud of any kind whatsoever; she wants the truth, and nothing but the truth. She delivered two very fine lectures during the day and evening; she also gave a great many tests, and they were all recognized. This is her last appearance with us this season, and we hope next season we shall have the pleasure of listening to her many times.

Sunday, March 28, we have set apart, and shall celebrate the Forty-Ninth Anniversary of Modern Spiritualism. There will be readings, singing and recitations by the scholars of the Progressive Lyceum. Miss Lizzie Harlow of Haysville will be the medium and speaker on that occasion. Miss Harlow is a fine medium and very eloquent speaker, and gave perfect satisfaction while she was with us last season.

BANNER OF LIGHT for sale and subscriptions taken: annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

WAKEFIELD.—James G. Hunt writes: Mrs. L. A. Prentiss, of Lynn, lectured and gave tests to great acceptance in Union Hall, on the evening of March 21, proving to many the continuity of life. Mrs. Charlotte A. Butterman spoke here on March 7, and not at Melrose, as per report of E. S. Wells.

Meeting every Sunday evening. Good mediums.

STONEHAM.—L. A. Jones, Pres., writes: On Feb. 18 the First Spiritualist Ladies' Aid was favored with a fine lecture and tests by the renowned speaker, Edgar Emerson, who was always a favorite with our Society, and we hope to secure his services again in the near future. On April 1 Rev. Moses Hull will occupy the platform. Don't fail to hear him.

A gentleman who had been forced to abandon his work, owing to being a victim of consumption, in writing of his experience, says:

"I am practically well to day, but when I commenced the Cannabis Sativa treatment I was not half the man I am now. I have never known a general tonic or constitution-builder equal to it, and I shall be glad if any word of mine can do good to any consumptive."

Through his discovery of Cannabis Sativa, Dr. Stevens has become undoubtedly a benefactor to the human race, many despairing consumptives having been restored to health by its use.

W. A. Noyes, 823 Powers Block, Rochester, N. Y., under whose direction Dr. Brailin treated himself, has been untrusting in his efforts to place this remedy in the hands of sufferers. A trial package of the medicine is sent free by him to all worthy people, the great good resulting therefrom being incalculable.

EVERY LADY SHOULD READ THIS. I will send free a positive cure for all female diseases peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE, with valuable advice. Mrs. L. HUNTER, South Bend, Ind. Mar. 27.

SPECIAL NOTICES.

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

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

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

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

Stooped Shoulders and Hollow Cheeks.
The habit of stooping can be prevented in the young and cured in older of many years by simply wearing a Kolcherbracker Brace. This brace is as simple as a corset, and as easy to wear and as handy to put on and off as ordinary suspenders, yet it is thoroughly adapted to compelling an erect posture, promoting deep respiration—preventing and curing round shoulders. It is made in all sizes, for men, women and children, and may be had of druggists, men's furnisheers, surgical appliances and retail dealers at the very moderate price of \$1 (with \$1.50). The Kolcherbracker Brace Co., Easton, Pa., will send descriptive circulars free, or a sample brace, upon receipt of price and chest measurement.

Wanted.

To the Editor of the Banner of Light:

Wanted, one thousand Spiritualists to become contributing members of the National Association on March 31, 1897. One dollar is the fee, and this money will go to educate the people of America in regard to the truths of Spiritualism. The demand for our tracts is increasing every day, and we have just placed an order for 20,000 of "What is Spiritualism?" If Spiritualism has blessed you, will you not aid the National Association in its missionary work?

All hail to the worthy successor of White, Colby, Day, the new editor of the BANNER OF LIGHT, the Lincoln of Spiritualism in America. Harrison D. Barrett.

Let all loyal Spiritualists hasten to aid the institution for which he has so faithfully labored, in which he now is so much interested. Do not forget the National Spiritualists' Association on Anniversary Day, and ASSIST IT FINANCIALLY.

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How's This?

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

F. J. CLENEY & CO., Props. Toledo, O. We, the undersigned, have known F. J. Cleney for the last 15 years, and believe him perfectly honorable in all his business transactions, and financially able to carry out any obligations made by him by his firm.

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

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free. Mar. 20.

"Life,"
and
"Rest."

Two Wonder Books.

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

There are many incidental and side-scenes, but the author is too earnest to allow his purpose to be deflected in the least by these. He demonstrates conclusively the truth of the existence of the human spirit after the event of death. He makes the fact as plain and impressive as any conclusions of material science can be made. He is a pronounced evolutionist without, 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 atmosphere.

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

DR. TEAGUE'S
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A SPIRIT REMEDY.
MEDICATED AIR.
Positive cure for Catarrh, Asthma, Croup, and all diseases connected with the Air Passages.
DR. TEAGUE, the noted Specialist, will send his treatment for \$2.00 to any one suffering from the above-named diseases, with a guarantee that it will convince the most skeptical of its power of healing power. Send for question blank.
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Is meeting with great success in treating diseases by the laying on of hands. This gifted healer has the most wonderful success in treating paralysis, deafness, pneumonia, rheumatism, nervous diseases of every name and nature, Charles' reasonable. Office, Hotel Dunbar, Suite 7, Junction of Washington and Dudley streets, Roxbury, Mass. Hours 10 to 4. 13w15 Jan. 16

Spiritualism Triumphant.

BIBLICAL Theology demolished, and the Christianity of Jesus restored, will be found in "PRIMITIVE CHRISTIANITY," just published, with authentic portraits of Jesus Christ, the Apostle John and John the Baptist, and the long lost lives of Jesus and the Apostles. This extraordinary work is sent by mail from the author DR. J. R. BUCHANAN, San Jose, California, for two dollars Mar. 21. 3w

Dr. C. W. Hidden,
Of Newburyport, Mass., the successful physician and healer, may be consulted at his Boston office, Hotel Plaza, Columbus Avenue, every Thursday and Friday, from 9 to 5. 13w15 March 21

Henry De Garis,
MAGNETIC Healer, gives Magnetic Massage treatments; fees, \$1.00. Accurate diagnosis free. 333 Tremont street, Room 8, Boston. 13w15 Mar. 27

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THE NEWEST OF NEW WOMEN. A Book by E. J. Colburn, W. J. Colburn, authors of "Greatest Completion," "Dashed Against the Rock," "With an Accord," etc., etc. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Veteran Spiritualists' Union Anniversary Celebration.

Horticultural Hall, Wednesday, March 31. Tickets are for sale as follows, viz: BANNER OF LIGHT Bookstore. Horticultural Hall, Janitor. Berkeley Hall, Hebron Libbey. Mrs. W. S. Butler, 178 Tremont street. Dr. N. P. Smith, 179 Tremont street. Mrs. Eben Cobb, America Hall. Kattie P. Russell, Park Square Hall. E. H. Tuttle, Hawatha Hall. Adeline Wilkinson, Commercial Hall. Mrs. A. R. Gilliland, Elysian Hall. Fred E. Crowell, Brockton, Marlboro. Mrs. Melina A. Westcott, Marlboro. Mrs. J. J. Akerman, Cambridgeport. Mrs. J. J. Pettigill, Malden. J. M. Kelly, Lynn. N. B. Perkins, Salem. Geo. H. Hand, Lowell. All persons selling tickets are requested to report at the hall Anniversary morning. F. D. EDWARDS.

The Norwich Spiritual Union

Will celebrate the Forty-Ninth Anniversary Sunday, March 28, at Grand Army Hall. Children's Progressive Lyceum 11:45 A. M. Appropriate exercises, Miss Eleanor Kloppenburg, Conductor. Prof. W. M. Lockwood, the eminent scientific lecturer, will give two discourses. Subject, 1:30 P. M., "What is Intemperance? Do You Know?" It is in this lecture Prof. Lockwood explains and demonstrates what is understood by potentiality and reciprocity. 7:30 P. M., Anniversary Address. "The Phenomenon of the Rap of the Telegraphic Key, which Unites the Business and Commercial World. In its Last Analysis Found to be the Same as the Spiritual Rap, that Unites Us to a World of Invisible Intelligences." Special program of music arranged.

Grand Mass Meeting

And Celebration of the Forty-Ninth Anniversary of Modern Spiritualism, Masonic Temple, Washington, D. C. Wednesday, April 7, at 3 and 7:30 o'clock. Harrison D. Barrett, Mrs. Cora L. V. Richmond, Dr. Geo. A. Fuller, Hon. L. V. Moulton, Rev. F. A. Wiggins, Mrs. Wheeler Brown, Mrs. Rachel Walcott, Mr. Frank Walker, Mr. Francis B. Woodbury, and a host of other talent will participate in the exercises.

Spiritual Church, Baltimore, Md.

Celebration of the Anniversary, Sunday evening, March 28; Rev. Rachel Walcott, Pastor. Mrs. Wheeler Brown, Francis B. Woodbury and other talent will participate in the services.

Mass Meeting

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

Special exercises will be held Sunday, March 28, at 10:30 A. M., 2:30 and 7:30 P. M.; Monday and Tuesday, March 29 and 30, at 7:30 P. M. The Mass Meetings will be held Monday and Tuesday, March 29 and 30, at 10:30 A. M. and 2:30 P. M. All Spiritualists of the State of New York are cordially invited to attend. Action will also be taken to promote the Great Jubilee of 1898, when will be celebrated the Semi-Centennial of Modern Spiritualism.

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

For further particulars address G. W. KATES, Chairman Committee, 97 Edinburgh street, Rochester, N. Y. G. W. Kates, R. D. Jones, J. W. Moore, W. W. Mosier, Dr. F. L. H. Willis, A. K. Sisson, E. C. Galshe, 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.

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The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

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. Altman, Washington, D. C., Test Medium; Hon. L. V. Moulton, Rev. W. H. Hicks, Mrs. A. E. Sheets, and others. E. W. SPRAGUE.

The Spiritualists of Cleveland Extended 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. THOMAS A. BLACK, Chairman.

Movements of Platform Lecturers.

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

Mr. J. C. F. Grumbine returns to Station P, Chicago, the last of March, after a very successful two months' engagement in Brooklyn. Owing to the New Bedford Society's inability to meet its contract, Mr. Grumbine has cancelled April. He has April and May (first three Sundays) and June open. He has but a few months open of the season of 1897-'98. He will give October and November, 1897, to Eastern societies; September, December, January, February, to Western societies. Address him, Station P, Chicago, at once.

Frank T. Ripley, the well-known speaker and test medium, can be engaged for the Sundays of March and April. Address all letters to 717 Huron street, Port Huron, Mich.

Mrs. A. E. Sheets is serving the Temple Society of Buffalo, N. Y., the present month. Her address till April will be 248 North Division street; after that, Grand Lodge, Mich., which at all times is her permanent address.

Mr. J. Frank Baxter is filling lecture engagements in Pittsburgh and Allegheny, Pa., on Sundays this month. In Pittsburgh, too, every Thursday evening and on Homestead, Pa., Wednesday evenings. He was announced for this week, ending with Saturday, March 27, to be one evening each in Oil City, Titusville, Homestead and Pittsburgh. If possible, before returning he was to be one evening in New Castle. Mr. Baxter returns to Massachusetts for Anniversary week, but will lecture in Columbus, O., on the Sundays of April and May.

Mrs. Julia E. Davis has open dates in April and May. Address 49 Dickinson street, Somerville, Mass. On Sunday next, March 28, W. J. Colville lectures in Warner Hall, Broad and Wallace streets, Philadelphia, at 3 P. M., on "Rest and Work in the Spiritual World," and at 7:45 P. M. on "The Book of Job—A Poem of the Soul's Development." He will give a Spiritualist lecture at Hammon, N. J., Monday, March 29, at 8 P. M.

Dr. C. W. Hidden of Newburyport, Mass., may be consulted at Hotel Plaza, Columbus Avenue, every Thursday and Friday until May 1, when he expects to close his Boston office for the season.

Mr. George Clark is holding circles every Sunday and Thursday evening, at 97 Washington street, Newark, N. J. During March he has been assisted by Mrs. E. Cutler.

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-room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Seance held Feb. 12, 1897.

Spirit Invocation.

Oh! Spirit of Love, again we draw near. Again we bring ourselves in supplication, and seek thy divine assistance. The spirit is only impressed by coming in contact with matter, and as we come in contact with material things to-day, oh! may the spirit be the supreme power that we can use, and feel that we can be assisted and helped, and brought to a consciousness of what we are. Open up the pathway to those that have passed from the scene of action to the spirit-world. Oh! give them strength this morning, whoever may be able to manifest in that way that will be agreeable and beneficial to all. Bless us while we are here in thy midst, holding the instrument, as it were, between the two worlds, and giving assistance, help and sympathy to those that are still in darkness. Assist the spirit to bring encouragement and love to those in earth-life. Hear us this morning, give us the truth, and thy name shall be now and forever. Amen.

INDIVIDUAL MESSAGES.

Seth Kenniston.

Good morning, Mr. Chairman. Well, my name is Seth Kenniston, and I want to return this morning because I feel an interest in the mortal world and those I left behind me. While in earth-life I was quite active, and was what the world would call a hustler, and I was interested in various works of life, and I was always more connected with matter than things that were spiritual, so for that reason I feel that when I passed out of the body and got to spirit-life I felt that I was nothing but a little child, for I had given so little time or consideration to the world beyond, yet I should like to say to the dear ones of earth-life, especially my companion and friends that were members of my household, that I found on the spirit side more than I expected.

I want to say to them that I did not find an angry God, nor did I find any one to find fault with me. I had to find more fault with myself, because I looked at my own record, and I felt a little bit sorry; and yet they have informed me that it was all right. I think it may have been so, but I thought, at the same time, I would like to give some of my experiences, because I know in earth-life our experience to each other was a good deal, and I know I was carried out of the body somewhat suddenly, with what the doctors called apoplexy, and I left some things that were not settled up, and have never been exactly settled, but I would like to say to them, although time has elapsed—because I have been out of the body quite a number of years—I see how things have gone, and hence, by that, I have felt as if I would like to encourage those whom I still hold an interest in.

Through trials and tribulations and trouble, the dear one who walked by my side for so many years has been trying to get consolation through the aid of mediums. She has been assisted somewhat, materially speaking, and I think mentally; but I thought if I could send her a public communication through this valuable paper I would like to do so, hence I take this way to show her that truly I am with her, that I understand her better to-day than I did while in the body. Say also to the boys, look out for mother; take good care of her; she has not got a great while to stay with you, and by-and-by, Maria, when you get through with the trials of life, and the work is completed, I shall be the first to welcome you on the spirit-side.

Say to her I have found the little girl who went so many years ago from our family, and I also found mother and father and Joseph, also many of my old friends and associates, too many to mention here. I feel like making these remarks, because I want her to know the spirit-world is more natural than the mortal one, and I wish her to take good care of herself, and not worry too much, and all will be well.

I think this will do, Mr. President, for I think she will see this, because she takes the paper occasionally, and I want her to reply to it, because it will give us strength and encouragement; and if she will open the pathway privately, I will try and assist all. So I will thank you very kindly for this privilege, and words cannot express my appreciation.

My home is in Albany, N. Y.

Ada Ford.

Good morning, Mr. Chairman. As I return this morning to earth-life it seems as if I were going through my last scenes as the spirit separated from the body. I was only a young person, as you might say, just got into womanhood, and I was called out of the body so suddenly that I can hardly realize that I have been separated from mother and father and my dear brothers that I loved so well; and when I oftentimes stand by your chair, mother, I see you don't seem to be reconciled to your loss. I wish I could make you feel me more, I am so desirous that you shall not only want to believe so, but I want you to know so. I wish you to realize that every time you take up my picture and look at it and cry—and there are so many things you can touch that will remind you of me—as you touch those familiar things you touch me, or I try to touch you.

Mother has not been very well of late, and I

have been worried over her condition, and I see that all that really ails the physical is the mental. I wish to relieve her somewhat, and I am in hopes that some one will see this communication, as my mother is interested in Spiritualism, and so is father, but they don't get much of an opportunity to investigate; but I have other friends and relatives who are interested in Spiritualism, and those whom I have tried to control to send loving messages to mother. I hope they will see this message, and, if mother doesn't get the paper, send it to her.

I have seen some changes going on since I passed on, although I have been out of the body only a little while, Mr. President, and I wish them to know that I am now active and will try to do all the good I can, and I am anxious for them to know that my death—I mean by that my being taken out of the body—they will see sometime where it was more for a purpose than they can now see. I think, Mr. Chairman, that this message will be received with thankfulness, and I will try and do better as I progress and get acquainted more with the different instruments that the spirit can control.

Say my name is Ada Ford, and my head feels badly because it felt badly before I went out of the body; my father's name is Wallace, and mother's is Ellie, and my home is in Putney, Vt., and I want all my school friends and companions to know that I am now finishing what I should have done in earth-life, and have many of my dear friends over here, and we are all waiting for the others to come. Good-bye; thank you very kindly.

Emmeline Reynolds.

Good-morning, Mr. President. I am so happy because the chairman on the spirit side said that I might send forth a few words of encouragement and consolation to the dear ones in earth-life, and I find that although I have been liberated from the body quite a little while I was a long time confined to the home, as my physical body did not give me strength to go around as much as I should have desired to; but I was glad the angel friends surrounded me, and I knew they assisted me, I knew that they helped me, and I knew also that in due season, when they felt it was best for me to go home, that they would come after me, for I had so many on the spirit side that I wanted to meet, and now while I have been separated from suffering and exhaustion of the physical, I find the spirit hale and hearty.

I found also that I was so much happier and better after I got away from the earth suffering that I feel now as if I want to return to assist them that assisted me; those that were so kind to me in my feeble hours, the dear companion and daughter, and many of the dear ones that clustered around me, and their tender hands ministered to me and their welcome voices that cheered me.

I want to say to all, God bless you. I am so glad I can now help you, and I wish you all to feel for a certainty that mother has not left you; and I say, Mr. President, although my dear loved ones have the consolation of knowing Spiritualism, and are mediumistic so as to sense the presence of the loved ones, yet there are many things in earth-life to contend with, many things to make them feel that they need encouragement and strength. I used to love to read that old BANNER of yours. Oh! to me it was my Bible; and I used to look over those messages, and I would enjoy them so much, and I wondered many times when I got to spirit-life if I would ever be able to send a message through your BANNER, and I have been here so many times and enjoyed the associations and listened to others. I can see now that the dear ones in earth-life often do the same things, watching and watching for some dear loved one to come, and so for that reason this morning I have had the privilege, and I wish to make the best of it.

To Ellen and my companion, and all those that are near and dear to me, both in the family, neighbors and friends, for there are so many that I would like to send greetings to, but as I had this privilege I must not abuse it, so just say that Emmeline Reynolds is here, and my home was in Breckton, Mass.; and I should like to say, also, that I find all those in spirit that I expected to, and I want Luke, that is my husband's name, to know that I am still looking after him.

Good-by, thank you very kindly. I hope the dear ones will be encouraged, for truly this has been a great privilege for me this morning to control this instrument.

Seth Williamson.

Good morning, Mr. Chairman. Well, I suppose that the mortals, as they reckon time, think that it has taken me a long time to report, but I found the after-life much as I expected, and yet I have made several reports through various instruments, and tried in many ways to make myself known to the earth ones, but there are so many that have joined me since I have come to spirit-life, and it seems now that there are so very few left that I will remember me, or in every case perhaps recall me as the individual, yet I have an interest in humanity, and I have two sons yet in earth-life that I would like to become more interested in the natural things of life and the spiritual things of life, for there are many times I could assist them and help them when all other sources fail. I was called here this morning by a thought I sometimes gather from the mortals as they observe and come in contact with the Message Department, for they seem to be waiting and watching for something as they call it to identify it by, and they seem to think if they get the name, why that is all right, but sometimes there is more in a name than anything else, and it is many times how you use it; so for that, Mr. Chairman, I shall be remembered in Keene, N. H.

Many years ago I was interested in farming work, and I think I shall be remembered up in that section more, and I wish them all success, and say, that if they will seek more diligently, and take more advice from the spirits, and depend more on their own impressions, they would get along much better. I have a purpose in sending this message, and if they will identify, or answer it, I will endeavor to give some more that will interest all.

My name is Seth Williamson, and put my home down as Keene, N. H.

Horace Mann.

Good-morning, Mr. Chairman. One thought brings another, and one person's experience oftentimes interests another. Hearing the former speaker speaking of Keene, N. H., why it brings me back to many pleasant memories, as years and years ago I was very familiar all through that section, and I thought that while the opening was made for me I would try and

take advantage of it, and I too feel that time has elapsed, and the old gentleman has been out of sight so long that perhaps a few only will remember him, but I want them to know that Grandpa Mann is still in existence, and when I was in earth-life I was not much of a church man, and I questioned sometimes as to the future existence of the soul, and many times wondered if death was not, after all, a sort of end to things, and by that I was counted an odd stick, and I presume a pretty bad kind of a fellow; but no matter, I had my friends and enemies. I left one record behind me, and that was, I paid my honest debts, for I did not believe in owing anybody, for I wanted each one to get what belonged to them, and I liked what belonged to me. Say that my wife is with me this morning, also my three boys and one girl; that all passed away one after the other, only a few years apart, and I see also that my son's family—George's family—are still in earth-life, but they are somewhat scattered, and I see that sometimes they are interested through the law of curiosity in Spiritualism. They like to go and have some medium tell them what they are going to do next, and now grandpa would like to tell them to handle their own power, inquire more deeply into natural laws, and they will get more benefit from it. There is a large family of us when we all get together, and we have got quite a strong band here this morning, but I too don't feel like sending too much, or taking up too much of your time until I see whether they will recognize it. I know they have not forgotten me, so for that, Mr. Chairman, just put me down as Horace Mann, also of Keene, N. H., but they will have to go back quite a number of years, I cannot say just how many, but I know over twenty years, to locate the individual that is, now addressing you, and I want to say God bless all, for I have learned that the thought comes so strongly when we hold love to all, and malice toward none, and it gives us the best ticket to admit us through the golden gate of knowledge.

Lily Bond.

Well, Mr. Chairman, the people used to say in earth-life that little children should be seen and not heard, but it is different in spirit, because the little children have got the same privilege as the big ones have, especially when we are trying to do good.

I was only a little child when I was taken to the spirit land, and I was taken away with diphtheria, and they would not let me see anybody that I loved, and I felt very badly about it, and my mamma felt also badly, and I have always wanted to tell her that it was all right. I could not have been any better anyway, for my grandma told me after I got to spirit-life that they wanted me in spirit, and I would be more happy there, and would have an opportunity to be educated, and I could go back to earth-life and talk to mamma and papa and my sisters and brothers that I loved, and I want them to know that I am all right now. Mamma do n't live in the place where I passed away, because she used to live near Boston, but now she is away down in Cape Cod, away down by Harwich, and I want my letter to go down there, for I think there are those down there that will remember it, and will tell her that I send her a valentine, for they tell me this is valentine time. I do not know what they mean, but they tell me that when I was brought to mamma in birth I was brought as a valentine; by that I mean I was born in February, and grandma tells me that this is another valentine, and she will laugh, and I want her to, for I do n't like to see her cry. Say I am growing, and have got to be a big girl now, and when she comes to spirit-life she won't know me, because I have grown so, but I will make her see me, and say my name is Lily Bond, and mamma's name is Mary, and papa's is Frank. That will do this morning, and I will come again sometime.

Messages to be Published.

Feb. 12.—Charles C. Hayes; William Grimes; Emma Anne Prince; Amos Green; John Quigley; Isaac Clayton. Feb. 26.—Josiah Beck; Isabelle French Galloway; Isaac B. Taylor; Jerry Brown; Mary E. French; Robert Reynolds; Mary Smith. March 5.—John G. Webster; Ellen E. Houston; Elva Weber; Minnie Gardner; Frank Fuller; Katherine Leopold. March 12.—Rhonda Parker; Thera M. Kingsley; Charles Ayer; Greenleaf Kelley; Charles LeStoddy; Dorothy Lill Letfield. March 19.—Dr. H. B. Storor; Mary E. Hilton; Capt. Robert Burns; Lily Moore; Charles Belknap; Freddie Holland.

Weak Men—Here is Hope for You.

You are fearfully depressed and discouraged by weakness, nervous debility, exhausted powers and vigorous condition. Do you not know that the great specialist, Dr. Greene, 34 Temple Place, Boston, Mass., is the most successful physician in the world in curing this class of diseases? His medicines are most healing, strengthening, invigorating. He can make you again a vigorous man. You can consult him by mail free. Write him without delay. It costs nothing to get his opinion and advice by letter, and writing to him will probably lead to your cure.

(From the New York Sun, Jan. 31, 1897.)

IT CANNOT BE.

(RE-INCARNATION.)

It cannot be that He who made This wondrous world for our delight, Designed that all its charms should fade And pass forever from our sight; That all shall wither and decay, And know on earth no life but this, With only one finite survey, Of all its beauty and its bliss.

It cannot be that all the years Of toil and care and grief we live, Shall find no recompense but tears, No sweet return that earth can give; That all that leads us to aspire And struggle onward to achieve, And every unattained desire, Were given only to deceive.

It cannot be that after all The mighty conquests of the mind, Our thoughts shall pass beyond recall And leave no record here behind; That all our dreams of love and fame, And hopes that time has swept away, All that exalted this mortal frame, Shall not return some other day.

It cannot be that all the ties Of kindred souls and loving hearts, Are broken when this body dies, And the immortal mind departs; That no serene light shall break At last upon our mortal eyes, To guide us on our footsteps make The pilgrimage to Paradise.

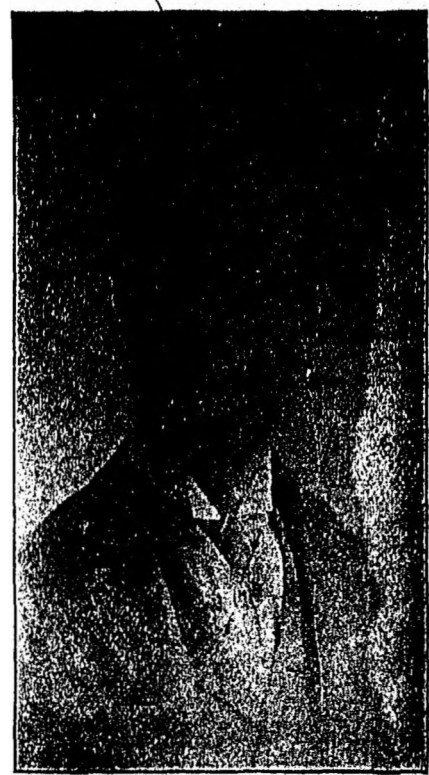
DAVID BANKS SICKLES.

March Magazines.

RECEIVED: Rays of Truth, published at 1065 Washington street, room 31, Oakland, Cal. The Lyceum Banner, published by the proprietor, J. J. Morse, at 26 Osnaburgh street, Euston Road, London, N. W. The Light of the East, published by the proprietor, 68 Shikdarbagan street, Calcutta. The Coming Day, edited by John Page Hopps, London, Eng. Cassell's Family Magazine, the Cassell Publishing Co., 31 East 17th street (Union Square), New York. The Quiver, the Cassell Publishing Co., 31 East 17th street (Union Square), New York. Will Carleton's Magazine Every Where, Brooklyn, N. Y. The Humanitarian, on sale at Brentano's, 31 Union Square, New York. McClure's Magazine, the S. S. McClure Co., 141-155 East 25th street, New York City. The Review of Reviews, the Review of Reviews Co., 13 Astor Place, New York.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By A. Zimmermann, Bay Ridge, Florida.] 1. Through what agency do the disembodied still communicate with, organize and control puerous matter?

2. To what extent does man participate, if at all, in the creative power of the Deity?

ANS. 1.—It may be truthfully stated that no one who has cast off the mortal shape is disembodied, therefore the question must change form to become answerable.

If people think of all who have "shuffled off the mortal coil" as actually disembodied, it cannot be easy to attach any form or definiteness to the thought of existence in the world of spirits, which, though by no means strictly invisible, is unseen by the ordinary physical vision of incarnate entities.

The real body of man is a psychical organism; this is the human form. The corresponding material shape is in no proper sense the body, but is a temporary sheath which, when cast aside, leaves the body itself intact. The seers of all ages have confirmed this teaching, and numberless clairvoyants of to-day are still confirming it. When we take this view of what constitutes a body, and remember also that everything has a psychical or inner as well as a physical or outer side, it may not appear difficult to comprehend the method of control exerted by unseen but fully organized intelligence over material objects.

The spiritual entity does not touch material things except mediately. There are no direct touches of spirit imprinted on what is commonly called matter, but matter has no reality as such from the spiritual standpoint, as it is but an expression of a force underlying and producing it.

Intelligence working through the psychical realm, which is the subjective side of everything, succeeds in controlling the material or objective side as a result of previous control over the interior form of the materialized object. Everything producible on the physical plane is but a materialization of force, and this is surely proved by the perpetual appearance and disappearance of shapes under the eyes of all observers. Spirit is the supreme directing intelligence, acting through the agency of mind, intellect, or rational consciousness, into and upon the psychical substance of all things.

Physical results ensue in due and necessary order; they can but register the amount of control exerted on the unseen side of things over the plastic material, which is in its abiding nature super-physical. Thought, intention, will, are necessary to start the activity of force in a given direction, and as atoms are only polarized centres of force, the commingling of atoms into shapes is a final consequence of the determined action of the intelligence willing a result.

A. 2.—In one sense we may truly declare that Deity is the only Creator; therefore man does not participate in absolute creative power. God is the only Creator, or original Producer; but man is a former, or reproducer. To express exactly what we mean in language which must be clear to all, we will define creation as the act of originating a type or setting in motion a law of the universe. The Supreme Intelligence, which must be eternal, cannot be supposed to have created or established universal order at any period of time; therefore Deity is philosophically regarded as first cause logically, not chronologically. Divine action, being changeless, cannot be any different now from what it always has been and will always continue to be.

Whatever terms may be employed by thinkers of differing schools, the basic idea common to all is that there is an immutable order which man cannot change; therefore man is not the author of the law, but must needs obey the law. Man, regarded as free to use the law according to the measure of his developed intelligence, is free to do whatever he pleases, but only in a lawful manner.

As man cannot establish or change the order of the universe, but must of necessity submit to its requirements, he can only be a former, a former and a former, but never a primary Creator, as primary creation would involve no dependence whatever on law or on any substance extraneous to himself. Man can make his own world, can do whatever he pleases with all the substance he can lay hold upon, but always and only in accordance with the provisions of changeless, eternal order.

When we teach that all wishes are fulfillable we are keeping strictly within the limits of the foregoing propositions, for we distinctly declare that though man is free to do as he pleases, he must always abide the consequences of his doings; therefore he is not free to change the law of the universe nor successfully to run counter to its requirements. Know the law and fulfill it, and all things are possible unto you. Nevertheless, God reigns undivided majesty.

Too Tired to Sleep.

Take Horsford's Acid Phosphate.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

Notes of Scientific Religion.

BY SILAS BOARDMAN.

Of all skeptics the pessimist is the cap-sheaf, because he does not believe in anything. When he once admits a belief in any one thing, that one thing is to him the summum bonum of the universe. Then he is a pessimist no longer, and not even a philosophical anarchist; for to him this sublime chaos of confusion and misery has reached a culmination, and order is established.

Now there is a system of things in the universe. Yet to the finite mind, ever seeking to penetrate the wonders and mysteries of infinitude, there must always be a degree of mystery. And with experience, science and scientific evidence from two spheres, the typical anarchist and pessimist will probably be an anarchist and pessimist still. There is much parade of learning, and the high status of this writer and that, each with some thousands of volumes of a library of history and science and philosophy to show that his authority is unimpeachable.

The prestige of learning is a great thing; almost equal to the immaculate affatus which surrounds the man with an unimpeachable bank account. But to me there are better things than these, among which are honesty and common sense.

In a certain journal,* of a certain date, by a certain writer, was this: "If he become more godlike at each step upward, in time he must become a veritable god." This was paralleled by a Second Adventist minister in this country thirty-nine years ago, in a sweeping argument against progression. He said: "If man should continue to progress he would eventually become equal with God; therefore the doctrine of progression is a fallacy." Now until the preacher who said this, or the writer who wrote that, will apologize to an insulted public for presuming to teach or preach in the interest of progressive thought, with such twaddle, until then, I say, it is no slander to place them in Josh Billings' category of people who know very much that "ain't so." Custom establishes language, and the popular idea of God is a being who is infinite in wisdom and power. Infinity in wisdom is just as extensive as infinity in space or time. To reach the end of space, however fast we go, we must travel incessantly throughout eternity; and when we reach the end of eternity we shall reach the end of space, not before. As diligent pupils we shall continually approach the wonderful goal of infinite attainment; but never, never, never reach it. We are human; the goal is divine. We are finite; God is infinite.

Some one asks: "How do you know?" This is a thought that does not require, nor does not admit of, much argument. It is self-evident. There are three axioms in those three words—space, eternity, God. We do not require argument to establish the extent of space, the duration of eternity, the infinitude of God. But people differ in their nomenclature. Many are tired of that word, God, because ignorance and superstition have appropriated it. The reason is not good; but a rose by any other name is just as sweet. Perfection will do; the culmination of all excellence tells us what God is.

I have not a word of argument for those would-be hair-splitters and modern idiots who dispute the fact of eternity, the reality of space, and the reign of an intelligent Power whose jurisdiction is not circumscribed by the jabbering tongues and wandering pens of people who are so happy in their emancipation from the shackles of orthodoxy that they have not been able to recover their equanimity and focus their mind's vision on the incontrovertible fact that Nature is an infinite government with an infinite Ruler on the throne. And I am not sure but these perpetual flings against the idea of a personal God are a waste of breath. What do you know about it? And, if God is infinite in wisdom and power, what matters to you the personality? Pantheism has a degree of plausibility.


If we are going to fit everything to a definite groove, and assume that we know it all, it may as well be pantheism as anything else. Accordingly the machinist is a part of his engine. You and the little brown jing that you made with your own skillful hands, are identical. Man is God manifest in the flesh. That man in the moon on the corner was in the queer business yesterday of making God drunk! God is in the atom. Isn't he in pretty small business? Friends, is it not about time for us to quit assuming absolute knowledge in matters of which we know absolutely nothing? Then, indeed, may we be ready to take lessons of demonstrative science in the leading questions of the age.

*Light of Truth, Wm. Emmette Coleman. †La Crosse Co., Wis.

Bubbles or Medals.

"Best sarsaparilla." When you think of it how contradictory that term is. For there can be only one best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is—? . . . There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do you need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair, except Ayer's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

New York Advertisements.

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HOLD Séances for full-form materializations and communications from spirit-friends, Sunday, Wednesday and Friday evenings, 8 o'clock; Saturday, 2 o'clock, at 31 West 34th street, New York. Can be engaged for Séances out of town. Sittings daily from 10 to 4. Oct. 24.

Mrs. E. L. Dearborn,
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 482 FULTON STREET, BROOKLYN, N. Y. At 242 W
 23d street, N. Y. City **Mondays, Wednesdays**
Fridays. Names, Tests and Spirit Communication
 Oct 3.

PROFESSOR ST. LEON, Scientific Astrologer, 270 Sixth Avenue, New York (between 17th and 18th streets), over dentist. Personal interviews, \$1.00. Nov. 21. †

MRS. M. C. MORRELL, Clairvoyant, Business Test and Pronetic Medium, 320 West 59th st., N. Y.

Feb. 20.

KARL ANDERSON, author of *The Astrology of the Old Testament*, *Astrological Tales for different Latitudes*, etc., will in future answer all questions regarding Astrological matters by letter. Address **KARL ANDERSON** Professor of Astrology, care C. A. Homan, 121 Halsey street, Brooklyn, N. Y., and enclose fees.

Oct. 17. If

Clairvoyant Examinations Free

FROM lock of hair by DR. E. F. BUTTERFIELD. See lock of hair, name and age. Address DR. BUTTERFIELD, Syracuse, N. Y. Dr. Butterfield is at Continental Hotel, 20th street and Broadway, N. Y., once in four weeks.

HOP SUPPOSITORIES cure Laceration, Backache, Nervousness, and all female troubles. No stomach drugging. 10c. postage or silver sample. W. S. S. MEDICINE, Buffalo, N. Y. 26w Jan.

WANTED—FRANK WALKER, Agent N. A., Hamburg, N. Y., wants the name and address of every Spiritualist in New York State. Reader, kindly so.

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BY GEORGE M. RAMSEY, M. D.,
Author of "Cosmology,"
IN TWO PARTS.

Banner of Light.

BOSTON, SATURDAY, MARCH 27, 1897.

MEETINGS IN BOSTON.

Berkley Spiritual Temple meets in Berkeley Hall, Sunday at 10 A. M. and 7 1/2 P. M. Speaker for March, Mrs. J. H. Lewis, President; J. B. Hatch, Jr., Secretary, 14 Broadway street, Boston, Mass.

Berkley Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 1/2 P. M. All are welcome. Send the children, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 14 Broadway street, Boston, Mass.

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

First Spiritual Temple, Exeter and Newbury Streets—Spiritualist Society, Sundays at 10 A. M. and 7 1/2 P. M. All are welcome. Send the children, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 14 Broadway street, Boston, Mass.

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

Washington Hall, 94 Washington Street—Corner of Washington and Washington Streets. Meetings Sunday at 10 A. M. and 7 1/2 P. M. All are welcome. Send the children, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 14 Broadway street, Boston, Mass.

Wells Hall, 789 Washington Street—Meetings Sunday at 10 A. M. and 7 1/2 P. M. All are welcome. Send the children, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 14 Broadway street, Boston, Mass.

Wells Hall, 789 Washington Street—Meetings Sunday at 10 A. M. and 7 1/2 P. M. All are welcome. Send the children, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 14 Broadway street, Boston, Mass.

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and many can testify to her wonderful power in unfolding and developing them to-day. Those taking part during the day were Mr. Ratzel, Mr. Hardy and Mrs. Fish. Half hour song by our quartet, which is worth coming to hear, after which Mr. Jackson, Mr. Quimby, Mr. Heath, Mrs. Ratzel, Mrs. Bell, Prof. Hilling, Mr. Babb, Mrs. Weston, gave fine tests. Mr. Pierce singing, some fine tests. Little Edie sang most sweetly "Rock of Ages," encored roundly.

A collection was then taken up to help bury Bro. Marsh, who passed on Saturday, the Society contributing \$6.28 toward this worthy charity. Mrs. Nason, and others, gave fine tests. Do not forget the Anniversary here Sunday, the 28th, when fine talent will help make this meeting a success. Mrs. Chapman, Conductor, Mrs. Rockwell, Musical Director, Mr. Pierce, song leader.

BANNER free to speakers.

COMMERCIAL HALL—Mrs. Wilkinson, President.—A correspondent writes: Sunday morning service began as usual, followed by a most satisfactory and wonderful séance for spirit-demonstrations. Every one was pleased, as the guides of Mr. Foster proved beyond a doubt that there is a life beyond this.

Afternoon service Prof. Ferguson conducted the music. Mrs. Nutter gave a short address, also a number of very fine tests. After a song Miss Sally Jones read a large number of articles satisfactorily. Another song, then Mr. Thompson made remarks; also recited a poem. Mrs. M. Knowles' readings and tests were also recognized.

Evening service began with the regular singing by Prof. Ferguson and Tyler. Miss Lucy Barnicot gave a short lecture and poem, followed by a cabinet séance, given through the guides of Mr. Foster. The large audience who gathered to see the manifestations were of a wonderful character. Prof. Tyler and wife discoursed sweet music during the evening. Mrs. Pierce White gave a number of very fine tests, all recognized.

BANNER OF LIGHT for sale.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes—met as usual at 241 Tremont street, Friday, March 19, the President, Mrs. Albee, in the chair.

Services opened with singing by Miss Amanda Bailey and Miss Ella Wakefield; recitation by Mrs. Litchfield. Mr. Charles Harding then spoke at length; he complimented the Society upon the good work it was doing, and said he felt proud to step upon our platform and voice the sentiments of the spirit friends. Mrs. Bates gave a recitation; Mrs. Shackley, some satisfactory tests; Mrs. Weston, a reading; Mrs. Wheeler made some interesting remarks; due to Miss Bailey and Miss Wakefield closed the entertainment.

We celebrate the Anniversary exercises next Friday, March 26. See other column.

This Society extends a vote of thanks to Mrs. Andrews, for clothes given for distribution.

HIAWATHA HALL—A correspondent writes: Sunday, March 21, the meetings throughout the day were well attended. Those taking part were Mrs. E. R. Brown, Mrs. Gutierrez, Mrs. M. Knowles, Mrs. A. Woodbury, Mrs. Fish, Mrs. D. Bell, Mrs. C. H. Clarke, Dr. E. H. Saunders, Mr. Marston, Mr. Cohen, E. H. Tuttle. The remarks were very pleasing, and the tests and readings very clear and correct. Mr. Tuttle answered mental questions in his usual pleasing way. Little Helen Gale sang several songs. Piano solos by H. C. Grimes.

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

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets—A correspondent writes: Sunday, March 21, at 10:30 A. M. and 7:30 P. M., the manifestations through the mediumship of P. L. O. A. Keeler were pronounced. At 2:30 P. M. Mr. A. E. Tisdale's guides spoke upon "The Origin, Character and Destiny of the Living Soul," to a large audience.

Next Sunday, March 28, Mr. Keeler will be present morning and evening, and at 2:30 P. M. Mr. Tisdale's guides will discourse upon "Spiritual Retrospection and Prophecy."

HARMONY HALL, BAND OF HARMONY MEETINGS—A correspondent writes: Meetings were well attended at each session. Mrs. J. Woods, Mrs. F. Stratton, Mrs. E. Shirley, Mrs. Parnell, Prof. J. Hilling, Dr. White, Mr. Quimby, Mr. Marston and Mr. Jackson kindly assisted with proof of spirit-power. Miss Grace Wilde of San Francisco, Cal., furnished the music; we hope those who are fond of music will come and listen to some of her selections. Mrs. K. E. Parnell, President.

BANNER OF LIGHT for sale Sundays and Thursdays.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—F. W. Peak writes: Sunday evening, March 21, meeting opened with song service by Mr. Jones, assisted by Miss Ella Rodgers, pianist. We were very much pleased with the presence of Mrs. Maggie Butler, who offered some very interesting and touching remarks: To be present in a small hall so well filled with spiritual investigators, carried her back to her younger days down in Maine, when she first began her spiritual work. She also gave some fine tests. The following mediums were also present: Mrs. Shackley, Mrs. F. Gough, Dr. Thayer, Mrs. Collier, Mrs. Jones and Topsy; all giving fine tests.

Next Sunday Dr. Thayer and Mrs. M. Witham will be present. All mediums welcome.

THE LADIES' LYCEUM UNION—Abbott F. Thompson, Sec'y, writes—met in Abbie F. Hall Wednesday afternoon and evening, March 17. Meeting called to order at 8 o'clock, Pres. Mrs. M. A. Brown in the chair. Supper was announced at 6:30. The evening was devoted to whist; we had one of the largest parties of the season.

Next Wednesday is Young People's Night. Don't fail to listen to the entertainment the committee has carefully prepared.

There will be no meeting of this Society March 31, as we join in the celebration at Horticultural Hall on that day.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—C. M. Manning, Sec'y, writes—met at Park Square Hall, Thursday, March 18, afternoon and evening. Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

The evening, being under the charge of the Veterans, there were many present. The speakers were as follows: Song by Mrs. Lovings; remarks by Mrs. Soper, Dr. Willis, Mrs. W. S. Butler, Mr. Tuttle, Mr. Edwards, Dr. Smith, Mrs. Browne, Dr. Lowe, Miss Barnicot and Dr. Gilmore. Mr. Grimes favored us with a piano solo during the evening.

Thursday, March 25, is the usual monthly dance.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT—Mrs. L. J. Akerman, President, writes: Our patriotic spiritual meetings are progressive. Sunday morning, March 21, circle was the best we have experienced as yet, filled with the spirit-power.

Afternoon—Evening session was well attended. We opened with a piano solo by Prof. Kenney, after which prayer was rendered by the President. The mediums who took part during the day were: Mrs. L. J. Akerman, Mr. D. S. Clark, Mr. Nichols; Mrs. May Saunders gave many recognized tests; Prof. Wheeler gave overture; singing by congregation and May Saunders.

EAGLE HALL—W. H. Amerige, Conductor, writes: Morning healing and developing circle was well attended.

During the day the following mediums kindly assisted: Mr. Hersey, Dr. Hall, Mr. W. E. Clark, Mrs. Weston, Mrs. Erwin, Mrs. Fox, Mrs. Putnam, Mrs. Julia E. Davis, Mrs. Wood,

Mrs. J. W. Kenyon, Mrs. Woodbury, Mrs. Peak, Miss Wheeler, Dr. Blackden. Very fine music and singing by Mrs. Moody, assisted by Prof. Rimback and Mrs. Nevins. Mrs. Maggie J. Butler and children from Lyceum. Poem by Miss Odium. Very fine tests were given; all recognized. Songs by Little Edie and the Lyceum children. Mrs. Moody, Prof. Rimback and Mrs. Nevins rendered very fine music and singing.

Sunday, March 28, Mrs. Julia E. Davis and other good mediums will be present. Mrs. Moody, assisted by Mrs. Nevins, will sing and play. Other fine talent will be mentioned in Globe ad. Saturday. I thank all mediums and children who took part.

BANNER OF LIGHT on sale at hall.

RHODE ISLAND.

CENTRAL FALLS—Edwin Bamford, Sec'y, writes: Sunday evening, March 21, Pawtucket Spiritual Association had for its speaker Dr. William A. Hale of Boston, Mass.

After singing by the audience Dr. Hale read one of Lizzie Doter's beautiful poems, entitled "Love," after which the doctor sang "We Shall Know as we are Known." He then gave us a short lecture, devoting most of the time to tests.

Dr. Hale has been with us once every month since our meetings opened in October, and we have been very much pleased with him.

Next Sunday, March 28, we shall have with us Mrs. A. J. Pettengill of Malden, Mass. Dr. Hale spoke in words of highest terms of Mrs. Pettengill, and we believe she is worthy of them.

P. S.—Mr. Editor, mediums in different parts of the country are writing to me, sending their communications to Pawtucket, R. I., while I am in Central Falls, R. I. This gives the postmaster trouble by forwarding them to me from Pawtucket to Central Falls, R. I. Will you please make this plain in your paper, to save trouble, as they take my address from your paper? My address is 81 Cleveland street, Central Falls, R. I.

PROVIDENCE—A correspondent writes: The People's Progressive-Spiritualist Association, holding meetings in B. T. Hall, No. 728 Westminster street, had the Hall crowded to the doors for the fourteenth consecutive time this season to hear Mrs. Fannie E. Bruce-Trewoy, one of the most phenomenal test mediums now before the American public. Mrs. Trewoy is making many converts to the Cause of Spiritualism.

We have decided to hold an extra service Sunday, March 23, at 2:30, also 7:45 P. M. On Wednesday, March 31, our Society is to celebrate the Forty-Ninth Anniversary of Modern Spiritualism at 2:30 and 7:45 P. M. Our hall will be beautifully decorated in old gold and white, and the following well-known talent will participate in the exercises of that day: Mrs. Fannie E. Bruce-Trewoy, Mr. F. H. Roscoe, Mrs. C. M. Whipple, Mrs. S. J. Sharples, Miss Ollie Hunter, Prof. De Christo-pher, with his famous Mandolin and Guitar Club, Miss May Rice, better known as "Little Sunday," Miss Essie Rice, Prof. A. S. Jewell, and last but not least, Prof. Chas. E. Walker and his daughter, Miss Abby Walker of Salem, Mass., and a host of other talent.

PROVIDENCE—Joseph Cooper, Sec'y, writes: The Providence Spiritualistic Association, which holds its meetings in Columbia Hall, Weybosset street, had for its speaker Mrs. Ida P. A. Whitlock, a most amiable lady and noble advocate of the truth. Subject for the afternoon, "The Law of Affinity"; evening, "The Cranks which Move the World"; both discourses were presented in a most pleasing and edifying manner.

On Sunday, March 23, a conference will be held afternoon and evening by good speakers and test mediums, and a general good time is anticipated. Supper will be provided in the hall, for the convenience of our visitors.

Speakers having open dates April 4 and 11 and remaining months of the present year, please send terms to 46 Zone street, Providence, R. I.

PROVIDENCE—E. H. Dunham writes: Church of the Spirit—Mrs. H. L. P. Russeque, Pastor—held its regular services in Champlin Hall last Sunday, with larger audiences and increasing interest in the discourses.

The morning subject was "Immortality—What does it mean, and what are the evidences of its truth?"

It has been decided to make these services free to all. A cordial invitation is extended to the liberal-minded and intelligent, who believe in the investigation of all claims to truth in the realm of spirit, to join this Society and aid in the work of proving all things and holding fast to the good; and as the services will be conducted with a view to intellectual and spiritual development, we hope for a generous response.

MEETINGS IN BROOKLYN.

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

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

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

Fraternity Hall, 363 Bedford Avenue, near Myrtle Avenue—Meets Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

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

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. Olmstead holds a Spiritual Circle every Wednesday evening at 8 o'clock.

BROOKLYN—W. F. Palmer, Sec'y, writes: A very beautiful service was held in Fraternity Hall this evening. Our soloist, Madame H. Von Gomez, was unavoidably absent, to our mutual disappointment, but is expected next Sunday. There was a beautiful and very harmonious song service, followed by invocation and announcements by President Barber. Our medium, Mrs. L. A. Olmstead, who has been ill for the past two Sundays, was present and entertained us with a short address and a number of tests, which were recognized as usual. Mrs. M. Hutchings who has been supplying Mrs. Olmstead's place during her sickness, was also present. She addressed the meeting and followed with tests.

Extensive arrangements are being made for our entertainment of the 29th, the Committee spring no pains to make it a grand success. Out-of-town people cannot enjoy a nicer evening than in giving us a call.

CONNECTICUT.

NORWICH—Mrs. J. A. Chapman, Sec'y, says: Prof. W. M. Lockwood, the widely-known physician of Chicago, addressed five audiences in Grand Army Hall, Sunday, March 21, afternoon and evening.

The work of this scholarly gentleman is of deep significance, every discourse leading the thinker out into newer and grander avenues of thought and investigation. Until a deeper and more comprehensive idea of the true meaning of the Spiritual Philosophy is awakened in their mentality, Prof. Lockwood, with his clear-out analysis of the forces of nature, scientifically demonstrated, does away with many old-time errors and dogmas. He affirms that action and reaction is the formula of nature, and principles of polarity unite in sublime correlation all expression of cosmic energy.

Next Sunday we celebrate the Forty-Ninth Anniversary, with Prof. Lockwood as speaker.

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J. L. PRESCOTT & CO., NEW YORK.

MEETINGS IN NEW YORK.

The First Association of Spiritualists holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, where the BANNER OF LIGHT can be had. Services Sunday at 11 A. M. and 8 P. M. Afternoon meetings for facts and phenomena at 3 P. M.

The New York Spiritual Temple holds its meetings at Adelphi Hall, 321 street, near 7th avenue, on every Sunday—afternoon meetings at 2, for facts and phenomena. H. C. Underhill, Sec'y.

The Spiritual and Ethical Society holds meetings at Adelphi Hall, Broadway and 22d street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettysburg Square, every Sunday evening at 8. Alfred Andrews, President; Anna Merritt, Secretary.

BERKELEY LYCEUM—M. J. Fitz-Maurice, Sec'y, writes: Sunday, March 21, those who were fortunate enough to hear J. Clegg Wright at the morning lecture were loud in their praise of the highly intellectual discourse to which they were treated by the powerful guides of that medium.

In the afternoon Mrs. May S. Pepper was again the special feature, and her tests were unusually remarkable, arousing great enthusiasm.

In the evening Mr. Wright held a large and attentive audience for nearly two hours, with a profound and scholarly dissertation upon "The Soul and its Relation to Matter."

Mrs. Newton presided during the day. The music of Mrs. Stone and Mr. Myers was exceptionally pleasing, and generously applauded.

Next Sunday night an attractive program has been prepared to commemorate the advent of Modern Spiritualism, consisting of addresses by well known people, and a fine array of musical talent.

PENNSYLVANIA.

PITTSBURGH—Duquesne writes as follows: Mr. J. Frank Baxter continues his work in Pittsburgh and vicinity with marked success. He is under the auspices of the First Spiritualist Church of the city, and lectures every Sunday forenoon and evening, also on Thursday evenings during the month in its hall on 6th street. The topics considered take wide range, but each one is treated in mastery and effective manner. The evening discourses are followed with his unique spirit delineations.

On Sunday, March 14, the subjects were, "The Spirituality of Spiritualism," and "The Development of the Spiritual Body, and its Emanation." On Thursday evening, March 18, the theme was "How Spiritualism Affects the Affairs of Men and Nations," and by the many regular attendants who heard it is pronounced one of the greatest and most powerful lectures delivered before the church.

Sunday afternoon, Mr. Baxter lectures in Allegheny P. A. and his subject Sunday, March 14, was "The Persistence and Permanency of Spiritualism."

On Wednesday evening, March 17, Mr. Baxter gave his marked experiences in Spiritualism, embodied under the title "Spiritualism a Reality," in Homestead, Pa.

Ages of the Fox Sisters.

To the Editor of the Banner of Light: Having observed that encyclopedias and writers differ somewhat in respect to the ages of the justly celebrated Fox Sisters, while administering to their physical needs for the last ten years of their lives, I did succeed in getting them correctly, although they were very cautious not to divulge their ages. A statement was made at Hydesville, April 11, 1848, by the mother, Mrs. Margaret Fox, and the neighbors who first witnessed the phenomena called Modern Spiritualism. This statement was so correct that the eldest sister, Mrs. Ann Leah Fox Underhill, embodied it all in her book entitled "The Missing Link," except that relating to their ages.

I am well aware that their age is of minor importance, compared with the facts and phenomena produced through their instrumentality, and the deductions therefrom. As Modern Spiritualism in its efforts to enlighten the people of earth is comparatively young, and is destined to attain a great age