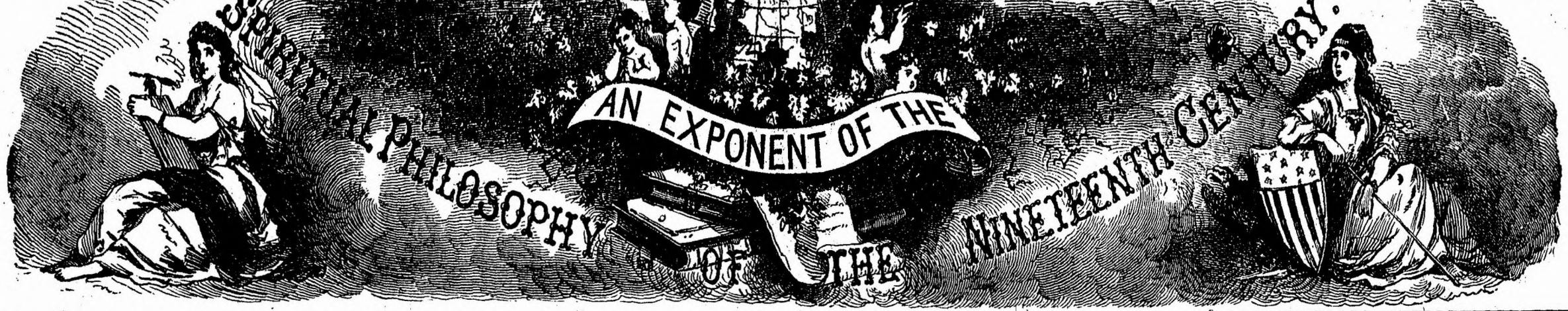


BANNER OF LIGHT.



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Written for the Banner of Light.
TWILIGHT HOUR.
BY LOUIS WILLIAMS.

O'er the mountain and the valley
Falls the ash-gray twilight shade,
In the distant clouds yet linger
Rainbow colors, daylight made.

Yes, it falls with weary plod
Upon life's most active scene,
Like the leaf upon the waters,
Where the clouds flit soft between.

And far down the dusty roadway
Now that wayward hour slips,
Till from every shrub and flower
Slow the falling night-dew drips.

Even down the blackened chimney
Now that wayward hour creeps;
Through the open door the odor
Of the fragrant bay-tree sweeps.

And the honeysuckle's perfume
Creeps in through the window-casing,
While through every crack and crevice
Are the moths and crickets chasing.

Till at last a brooding silence
Points us, with its index finger,
Toward the forms of the departed,
That about our threshold linger.

Coming in that twilight hour,
Softly stepping, love to glean,
From their heavenly home to greet us,
Throwing their sweet thoughts between.

Life is longing for thy fragrance,
Blessed span, when nightshades lower
All can breathe thy gentle message—
Golden, mellow "twilight hour."

Seattle, Wash.

The Spiritual Rostrum.

The New Year for Spiritual Truth.

Discourse delivered by
MRS. CORA L. V. RICHMOND,
At Chicago, Sunday, Jan. 24, 1897.

(Reported for the Banner of Light.)

INVOCATION.

Infinite Spirit, Mother of Love, Father of Wisdom, Giver of every perfect gift: unto thee we turn, praising thee for the abundance of thy blessings, and for those blessings that are shadowed in the sorrow and discipline of the experience of earth-life. No more than in the darkness of the night when the sun has passed from the earth do thy children perceive the glory of thy universe, for then the firmament of stars is there, the vast constellations unseen in the glamour of the day; no more do the nations feel the pulse-throbs of liberty than when a tyrant sits upon the throne, or when, usurping the lawful power of the people, Mammon holds away, for then the light of freedom burneth within the spirit and all seek her way; no more than when walking in the shadows of human sorrow, bereft of earthly hopes and ties, do thy children feel the grandeur, the beauty and tenderness of thy love, for it is then that beyond the night-time of sorrow, above the shadow of death, thy children turn unto the light that is from within and above; no more than when all things seem shadowed and clouded by portentous storms do the earth and heaven seem more glorious, for all the beauty that cometh from within, the light that shineth abundant and clear, then is made manifest. May every heart turn with that supreme knowledge of that light and life unto thee, unto thy law, unto thy perfect love, knowing that these abide forever. Amen.

DISCOURSE.

Spiritual changes for the new years do not come in periods of time. The spiritual outlook or indications are not for the year, nor perhaps a decade of years, but the result of continued growth.

Still there are manifestations which indicate cycles; there are also indications which declare distinct periods within those cycles. The last to be expressed on earth in the outward life of man is spiritual unfoldment.

These days are ripe with the cumulative harvests, these months and years bring within a few days that which required a century to accomplish; and the last half century has been freighted with such spiritual unfoldment and progress as no half century of time in the world's history has ever witnessed. It is because it is the last half century, and because it is the culmination of cycles and the approach of a great cycle, that there is this crowding into a half century that which formerly might have required many centuries to have accomplished. Culminations always come rapidly. The seed-time and the beginning of growth seem slow. The expectant husbandman finds the growing grain when it begins to ripen to come slowly to maturity, but when the harvest is ready it is oftentimes that he has but a day or an hour for the gathering. The swift wings of the storm are approaching, the thunder storm is brooding near, and the grain must be harvested. So in the ripening of the spiritual harvest, the growth oftentimes is of centuries; then there are swift-winged messengers who declare the approach, there is the announcement, and the world is made suddenly aware that it is the harvest-time of a new spiritual epoch.

Perhaps this could not be more truly felt than in the fact of the generalness, almost universality, of this spiritual impetus that is in the world to-day. No distinct people or class of people are individually or collectively chosen. Into the world has been thrust a spiritual impetus which has a distinctive name, and it has been known by that name for fifty years. Its ramifications are many, there are many stimuli given, but all seem to take part in a similar movement, which shows one universal impetus.

You could not better realize this than to pass from one religious denomination to another, attending their services. You would find the liberal clergymen of every denomination announcing the same truths, pleading for the same fraternity, aspiring for the same fulfillment, searching and scrutinizing corruption in high places, and endeavoring to up-build the religious fervor of the world; not upon tenets of faith, not upon lines of creed, but upon the great humanizing proposition—that humanizing proposition which has become the keynote of the clergyman who does not wish to preach doctrinal sermons, but wishes to say something that is, for all the human race; hence, between the Congregationalist, the Baptist, the Methodist, the Episcopalian and Unitarian, you could not tell, but for their accompanying service, to which denomination the clergyman belonged. There are clergymen, of course, who adhere to the strict line of church creed and doctrinal tenets, though these are growing fewer and fewer.

The spiritual impetus which is most universal to-day is that impetus toward humanitarian work. If clergymen and others cannot meet on the sectarian name or term, if they cannot meet on the various theological propositions, if they cannot meet on the technical ground or distinct line necessary for salvation, they may meet on the ground of doing good to others. This offers a fine field of philosophy for clergymen who do not wish to preach doctrinal sermons.

Then the introduction into this country of the various missionaries and teachers from the Orient, who are informing the public mind with reference to those religions which were supposed to be pagan, which have been denominated heathen; yet they bear the stamp of the highest and noblest humanity, the principles of true Christianity. This is a notable fact; and accompanying it all that wide liberality of thought which leads people to investigate and study that which they suppose to be new: the new old things of the world. The new old inspiration of past ages, which so closely resembles that which they have dreamed and thought of as to be almost their own thought.

Spiritualism has done this: it has broadened the lines of human investigation until the pathways are laid open to all inquiring people, who no longer fear to investigate. Whether they are interested or not, they certainly do not fear, as they formerly did, to tread in new paths of thought; there is no longer the terrible demon, Satan, lurking in the corner for them should they deviate one jot or tittle from the path of creed or ritual; they no longer fear insanity if they should pursue any subject of intellectual speculation or investigation not laid down in the usual régime of mental philosophy. In fact, people are going very far from the lines marked out in past days for mental and spiritual unfoldment. But this is not called Spiritualism, and a great many Spiritualists are disturbed by it, because in most instances the thought which is advocated has been declared by Spiritualism; oftentimes they are expressed, and have been first announced, by Spiritualists; so they, of course, feel that not sufficient credit is given to this one dominant thought that is in the world. Persistently the pulpit and the press have denied to Spiritualism any philosophy whatever. The mountebank, the impostor, the charlatan is largely advertised, Spiritualism never. But this is because it is the true light, because it bears the true and living stamp, because it can afford to be ignored, because it can outlive every transient illustration of its own power under another name. Whether theosophy shall live or pass, whether Christian Science shall endure by name or not, healing will remain, spiritual gifts will be abundant, and the powers of the spirit will go on and move the world.

Demonstration of the kind which has accompanied spiritual teaching will, perhaps, take on new forms.

As a name Spiritualism has arrived at this position where it is obliged to discriminate; it has arrived at this position where that which is not Spiritualism, but is palmed off under its name, must be distinctly disavowed. But the indiscriminate public may not care to know this, and people certainly do not unless they are interested in spiritual phenomena; but the phenomena without the philosophy must forever be valueless. This is why a cloud is thrown upon the mere physical manifestations unaccompanied by the philosophy: persons must always turn to the truth that is behind the form; form itself is of no value. This is just as true in the phenomenal manifestations of Spiritualism as in the mere form of prayer, as a mere service unaccompanied by any spiritual fervor.

The truth is that if the phenomena are to be valuable as a matter of investigation and research to scientific and philosophical minds, they must be placed under such conditions as will be just, not only to the scientific and philosophical minds, but to the mediums as well. It will be left to right-minded people in and outside of the spiritualistic ranks to discover the best method, aided, of course, by those intelligences that are ever ready to work for human welfare.

Many manifestations of a physical kind occur where people are not seeking for any; in haunted houses, in the disturbance of furniture and different articles in homes. These of course will continue, and will attract attention, notwithstanding the fact that many officers of the law, and so-called wise ones, would declare these manifestations to be impositions. It is also true that wherever there is a shrine, an altar, a church, a place of worship, and true worshipers, there are liable to be manifestations of a spiritual kind, and there they should be. They never should have been excluded from the chapel, the church, the sanctuary. It was this exclusion of the phenomenal phase of spiritual gifts that caused

decadence in the real influence of the church upon the human mind. To-day these are liable to be reinstated. But certain infidels and skeptics at times and places will, of course, attribute them to some sort of imposture, either on the part of the priest or laity.

The skeptic who does not investigate is not entitled to a hearing; his opinion is positively valueless unless he has investigated. Skepticism is not a crime, but skepticism accompanied by bigotry and assumption is a very grave fault, and exists more frequently than people are willing to admit. When a person comes up to you and says, "I am not a believer in Spiritualism," as if that was any of your concern—it is their business, not yours. You may answer as you choose; but our answer would be, "Well, that is your misfortune, not my fault; if you do not believe a thing of which you are so ready to announce your unbelief, it shows you are not in an attitude of investigation."

There are many persons so anxious when entering a spiritualistic assemblage to declare that they are not believers in Spiritualism. Why! one is almost tempted to say, What are you here for? The fact is, a great many persons feel it necessary, even in this enlightened age, to apologize for being where those are who accept the truth of spirit communion. Yet there is not an enlightened clergyman in the world, not a true believer in the Bible, not one who has any knowledge of the religion that is in the world, who does not adopt the fact of spirit communion. When they say they are not Spiritualists, it is simply to escape what they suppose to be the ostracism that accompanies an avowed belief in this subject. But even this is passing away.

Despite the association of mountebanks with Spiritualism and those who use a small amount of spiritual power to serve a large amount of selfishness, we have lived. To-day the spiritual truth that is uppermost should be declared. But the most amusing part is, that all these ethical teachers, these people of liberal religious thought, if approached on the subject of the philosophy of Spiritualism, say, "Yes, it is a most wonderful power, but we want something in phenomenal directions." Yet these are the very persons who declare the physical phenomena unworthy of exalted spiritual intelligences.

Such is the inconsistency of the human mind that if you approach intellectual people on their own ground they want something different; if you approach them on a different ground, that very difference they object to. These difficulties are but incident to human growth; and the attitude in the world to-day gives promise of great things in the future.

It is also encouraging that the people are passing through a stage of adversity. A great many persons think that they are better when they are prosperous. It is possible that they are in a more careless mood; it is possible that they may think they are happy, but the profoundest depths of their nature are only stirred through the waters of adversity. In times of great perils people turn to others and give them sympathy, and receive sympathy. The famine in Ireland, the present famine in India, has stirred the hearts of people with kindness and fraternal feeling. The Johnstown flood, the failure of crops in Dakota—all these things modify and open the minds of the people. When trouble comes to a community there is a oneness of sympathy, perhaps for the first time in their lives the people have a common basis of meeting. They cannot meet on equal heights of prosperity; the present condition of the world forbids it; but they can meet in the valley of tribulation; they can meet at the river of sorrow; all meet on a common level at the grave.

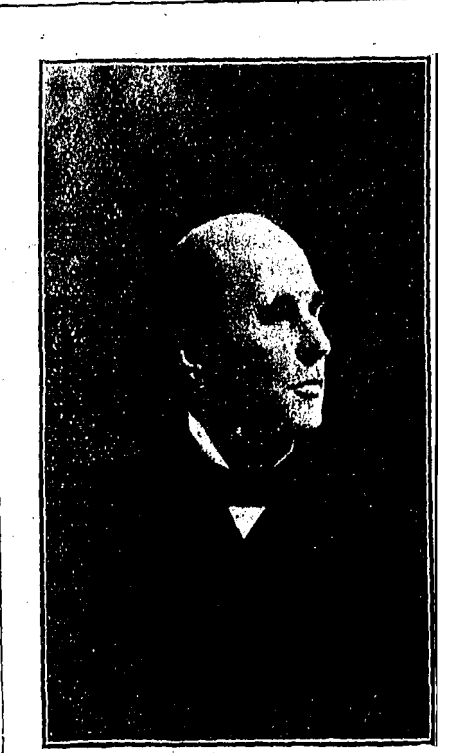
So at the present time a certain amount of adversity is necessarily incidental to spiritual growth. We have told you in private lessons—perhaps we have hinted to you in public—that this planet is a planet where souls learn the lesson of sorrow. The Messiahs of which you have any account learn the lesson of conquering sorrow. Christ crucified does not simply mean the literal Olivet, the literal Calvary, but the Olivet of human peace, the Calvary of crucifixion, through all of the senses in Isaiah, the man of sorrow acquainted with grief. Buddha leaves his father's pleasure-house, his palace of delight, to go out into the world and learn the meaning of sorrow. He passes through every monastery, through all the haunts of the recluse, until he came to that wonderful tree—ay! that wonderful state which made him understand the true meaning of sorrow.

So when you are passing through adversity, and the great throes of agony stir the nation, when that comes to pass, that is daily coming to pass in your midst, when this night people are starving and freezing at your doors, when you feel the encroachment of the tide of human want at your own threshold, when the greatest anxiety and care is heeded to prevent this from stealing away the actual comforts of your homes, when this comes, and then, perhaps, sickness and the angel of death, it is through that kind of tribulation that you are led to the light.

Is there no other way? Ay, but you have not found it yet. That is the way, the inevitable pathway of souls: You pass into, but you cannot pass out of it except by going through it, the victory is then.

It is because of this present prospective adversity, which despite the political glamour, despite fictitious promises, will more and more encroach upon the people, that we see spiritual advancement. It is because of this that we know that the tide spiritual will turn.

When Jesus said: "Seek ye first the kingdom of God and its righteousness, and all these



E. W. Sprague.

MR. E. W. SPRAGUE, of 416 Newland Avenue, Jamestown, N. Y., is a trance and inspirational speaker and platform test medium, who is well known in the Middle and Western States.

He was born in Erie county, N. Y., near Buffalo, Sept. 18, 1847. He had many strange mediumistic experiences in childhood as well as in later years, but knew nothing of Spiritualism until Sept. 3, 1881, when a circle was

things shall be added unto you," it was not that the things might be added that you were to seek the kingdom of God, the kingdom not of selfishness; the whole is at your feet when that is conquered. Not in the spirit of many Christian teachers calling themselves Christian Scientists, who say they demand that these things shall be theirs, but in the spirit of refusing to be governed by the things of earth. What is not yours when selfishness is conquered? The glory of the sunshine, the splendor of the skies, the pure airs of heaven, that which your hands can produce in toil, or if ever starvation be your lot, the triumph of the spirit over the sufferings of the body. It is hard, perhaps, in the present states of human existence, to contemplate this, yet in the highest state it is quite possible. This condition is the result of such spiritual growth as makes heroes, martyrs, saints, prophets and seers in the world. This is an age when there should be many prophets, when there should be many seers; the time is ripe for great heroism. The age of prophecy is here, and the people are ripe, and lives are making ready for this great outpouring of spiritual truth and baptism that has come upon the world. In a half century it has outwrought a new civilization, a new thought in the world.

Spiritual truth in the latter half of the nineteenth century has taken away the thralldom of theological bigotry on the one hand, and the sting of materialism on the other: Theological bigotry now melts into amity and the cordial relations of religious societies. Materialism fades away into the mild term of agnosticism. While that word means nothing, it is a great deal more harmless than the positive materialism of a quarter of a century ago. The light of spiritual truth has been searching both ways; men no longer dogmatically affirm, nor dogmatically deny; what the agnostic does not know, he is quite willing to admit may be known. You have passed the age when Herbert Spencer's "unknowable" is a finality; the broad speculation and philosophical thought, great as his mind is—we have given our view of it in a former discourse—it at the present moment has failed to influence the tide of modern thought. People do know about the other world, they do know about God, they do know about the soul; and this affirmative position contravenes all the negations that five philosopher can give.

The year will therefore bare life with an accumulating spiritual harvest; minds never before heard of in this direction will openly declare it. This and the spiritual truth of this portion of the nineteenth century will call out those who have gleaned many treasures from it, those who have, silently perhaps, drank from its fountains to slake their thirst, those who have fed at its abundant board, but have not acknowledged the hand that fed them.

Such is the impetus of human thought that many discoveries in science will be clearly ascribed to spiritual impressions. Not alone Edison the wizard—Edison confesses to the knowledge of spiritual impressions in discoveries—but many others will be moved in the same direction. Those wonderful inventions that are just at your door, that are waiting for you to be ready to receive them—these will burst upon you with the splendor of the new year.

All prophecy must, of course, be taken into consideration as belonging to a realm where spirits perceive; therefore, time is not to be considered altogether, but within the year the spiritual light will be more and more admitted, until at last it will be found that religion is not a thing of the past, is not a worship of past names or symbols, but a living reality, based upon spiritual knowledge and ministrations.

The one difficulty in the liberal movement known as the Liberal Congress of Religions is the lack of recognized inspiration. There can be no religious movement without inspiration.

formed in his own home. It was the first one he had ever attended, and was composed of thirteen persons (fated number), and yet it was a grand success. Immediately on the circle being formed, he was entranced by the spirit of a boy who passed to spirit life by drowning.

This new experience was indeed a revelation to Mr. Sprague. A new world was now open to him, and investigation soon began in earnest. His home was thrown open to honest seekers for truth. A circle, or meeting, was held nearly every evening for the following six years, during which time he developed several phases of mediumship, among which was the answering of sealed questions and making spirit-pictures; but his strongest phases are giving tests and messages while under the influence of Spirit E. V. Wilson, and in his lectures, which are inspired by different spirits.

Mr. Sprague was a delegate to the first convention of the National Spiritualists' Association at Chicago, in 1893, and has served that Association in the capacity of missionary ever since.

He has been very successful in organizing and chartering societies with that body. He is at present employed by the National Spiritualists' Association in the State of New York, and will visit all societies in that State in the interest of the State Convention, which will be held at Syracuse, N. Y., April 13, 14 and 15, 1897, for the purpose of organizing a State Association.

Mr. Sprague is an earnest and devoted worker in the cause of Spiritualism, and has been almost constantly giving this truth to the world ever since it was given him. He traveled over ten thousand miles and held two hundred and seven meetings last year.

Many men and women engaged in that work are inspired, but they lack recognition of the inspiration. The consciousness of inspiration and the knowledge of it accompanies every true religious movement that ever comes into the world, and there never has been an exception to this. Therefore, there is no Congress of Religions that can be a new religious movement. The new religious movement may be a part of it, may take part in it, may imbue it, may pervade it, may convert it, but it is not a new religious movement. The new religious movement of this age must be that movement which recognizes the open communion between the realm of spirit and the realm of human life; the oneness of spirit, whether in earth-life or separate from it, and the oneness of souls wherever they may be.

It is not in a boasting spirit if we state that the spiritual movement has now passed into another movement, and that the Church of the Soul represents that other movement. A number are called to this harvest of Spiritualism. So many as are simply content with what they call philosophy, but which is no philosophy at all unless it includes the soul, will not accept it; so many as simply require the phenomenal phases alone without the philosophy or inspiration will not accept it. But the truth is, that the Church of the Soul includes all similar lines of thought the world over, and this year there will be a noticeable change: many Spiritualists, many who are members of the different denominations in Christendom, and even many of our Hindoo friends, who have brought their religion and philosophy to your own doors that they may hold converse with you concerning them, will embrace this line of teaching. All this will transpire within the year.

"We perceive more than this. To those in this congregation there will be added many and distinct lines of spiritual unfoldment. You have, perhaps, many of you, who have been disciples of the teachings for many years, longed for—we hope none of you have coveted—gifts that others possess. You have thought the time long; you have thought that you had received instruction long enough to have within yourselves these illustrations of spiritual power. Human beings are prone to look for illustration of spirit power in external ways. It is this very fact that prevents the illustration they seek. Illustration is the fulfillment of aspirations which give to the mind and spirit verification of what the soul receives.

Thousands of these illustrations of spiritual truth have been in the world for years unrecognized; you have had them in your own lives unrecognized, because the perception was not ready to know when the illustration came. Now when you do perceive it you will find that your own lives are full of these illustrations of spirit power, you will find the potency of manifestations and indications in your own lives. We trust you will take opportunity, when these illustrations come to you, not to question and cavil, but to witness the results in your individual existence. The perception is the most important, the illustration must surely follow.

When this perception, which has all the time been growing within you, shall have taken full possession, then the power, transcendent and beautiful, will be yours.

For many of you in this congregation, who are here to night, and many who are not present, there will be distinct exemplifications of what we are saying.

Then we can predict also for that which is to ensue in the world, that light, strength and power of spiritual unfoldment, a greater unity, unanimity and harmony among those who perceive spiritual and similar lines of thought. Even though nations are in discord, though there should be warring and striving in worldly ways, this spiritual light will keep you from conflict, and bear you forward in the midst of the storm.

Doubt it not, that when the spirit of spiritual truth shall have come all these external indications will cease to disturb, and the light of harmony and peace will be yours.

Written for the Banner of Light.

L'ALLEGRO. (Rondel.)

Come, happy days of gleaming light,
Make me of care and bondage free,
Give sunshine to the shades of night,
Give to my life true liberty.

Why should we ever sorrow see?
Why think alone of base and blight?
Man sure was made for truth and right;
Make me of care and bondage free!

I feel the lord of life would be,
And live where skies are blue and bright,
Where souls rejoice in summer glee,
Where earth is heaven to our sight;
Come, happy days of gleaming light,
Make me of care and bondage free!

WILLIAM BRUNTON.

The Restoration of the Long Lost Spiritual Religion.

BY PROF. J. R. BUCHANAN.

After many inevitable delays "Primitive Christianity" is going to its subscribers and the public.

If accepted justly by able scholars and independent thinkers as a true revelation from the apostolic age it will mark the signal triumph of Modern-Spiritualism over all its foes, and the inevitable downfall of the most gigantic and calamitous imposture that has ever afflicted mankind, and gained a firm establishment in every government and every seat of learning. It is not a destruction, but a restoration in honor of the true Christianity that was crushed in blood in the first century—a pure and rational religion, of which Modern Spiritualism is a gradual renaissance.

It is a clear historical demonstration that the church, which has so long borne the name of Christian, is not a church founded by Jesus Christ, or based upon his teachings, but a *bastard church*, organized in Rome, neither by St. Peter nor St. Paul, nor sanctioned by any of the Apostles, but cunningly and gradually built up by Pagan power at Rome, in opposition to the Christian church of Jerusalem, after Jerusalem had been destroyed by Pagan priests, who crushed and absorbed the feeble remains of original Christianity, while assuming its name, and rejected the teaching of St. John, the beloved disciple, who tried in vain to introduce and establish Christianity in Rome.

The church thus established, which grew into the Papacy, took for its real basis the ancient Paganism, combining in one system all the creeds which had prevailed in ancient nations with Judaism and Christianity—an amalgamation of contradictory elements—to build up a huge ecclesiastical system, conquering all other systems and subjugating all nations, in close alliance with imperial despotism.

Wielding both the spiritual and the military sceptre, it established the greatest and most permanent power the world has ever seen, shed the greatest amount of blood, conquered more liberty, suppressed more science and literature, fostered more corruption and cruelty, and did more to establish the Dark Ages than all the powers of evil that could be found in the pages of universal history.

And yet this arrogant and cruel power claimed to be the representative of him who walked penitently in Galilee, teaching universal love and universal peace, prohibiting ecclesiastical power, condemning the rich and powerful, and steadfastly denying the supernatural rank the superstitious wished to give him.

Reason contradicted the assumptions of the church, but in vain—Spiritualism has been demolishing its theology, and liberty has been achieved in this country by throwing off the yoke of its Bible, which consigns to hell all who resist the power of tyrants; and now, protected by American liberty, we can investigate the claims of this terrible power.

Spiritualism and Psychometry have given us free access to the spirit-world, and there is nothing to prevent the free exploration of antiquity but the intolerance of the church.

It is possible now to bring forth the truth and verify the words of Jesus Christ that nothing could be permanently hidden. Using this liberty, which once would have cost my life, and still requires moral courage, I have brought forth the long suppressed religious history of the first and second centuries.

Every enlightened Spiritualist knows that the Apostles, who gave their lives for the redemption of humanity from ignorant superstition and wickedness, are as vitally active in the higher world, and as deeply interested in the elevation of humanity, as when they walked with Jesus in Galilee.

Knowing their character psychometrically, and seeking their acquaintance, I have found them eager to give the history of the mission and the teaching of Jesus, their own heroic battles, and the entire destruction of their religion by the Roman power after their deaths.

Ever since my first intercourse with the spirit-world, in 1841, I have been eager to see their influence realized on earth, and since I have undertaken to introduce the ethics of the higher world, my relation to them has been very close.

In the progress of Primitive Christianity, ancient and modern spirits have been my constant companions, watching over my labors and signaling their presence daily and nightly—on my couch and at my desk, rapping their approbation when a sentiment, even unwritten, pleased them.

The unsurpassed psychometer, Cornelia H. Buchanan, now a resident for six years in the better world, and familiar with the apostles before her ascent, has been my guardian angel, speaking for others and assuring me of the truth of all in which I was engaged. But until my undertaking, the apostles have been helpless spectators of triumphant falsehood, outrage and cruelty for eighteen centuries, for the power of the church would have inflicted death upon all who dared to convey their messages to humanity, or have prevented the publication, and there has been no spiritual heroism ready to reveal the terrible history in the face of ecclesiastical and political power.

The apostles have given me their record, which I have for years been patiently preparing for publication. They repudiate as fraudulent the Bible that was manufactured in their names at Rome a hundred years after they were dead, and they have patiently revised every page, pointing out the great amount of interpolation and daring forgeries which have changed the Christianity of Jesus Christ from love to malignity, from light to darkness, destroying every essential principle of Christianity, and substituting therefor theological mysticisms and doctrines which have no other foundation than the creeds of ancient Paganism, which correspond in every important particular to the creeds of the modern churches, whether Catholic or Protestant.

I was astonished, and I think the whole world will be astonished, by this revelation—not by the pure and simple religion of Jesus, for I knew his character, but by the complete identification in creeds, emblems, ceremonies and institutions of the modern church with the combined Paganism of Egypt, India, Persia, China, Scandinavia, and even Mexico and Peru.

The astounding result is that we have not in the world to day a single Christian church; for all the church creeds do contradict the religion of Jesus, and do affirm the old Pagan and Jewish beliefs which he came to set aside with rational spiritual religion. This palpable fact, which is to day so carefully concealed, was openly avowed by the Fathers of the church in the first four centuries. Their Christian religion, they said, was substantially the same as the old Paganism.

In this matter I speak not merely as the representative of the apostles, but as the exponent of religious history—history that theologians generally have suppressed, and will continue to suppress—when they cannot meet it effectively by denunciation, falsification, and their

most powerful agency, "the conspiracy of silence." They will carefully avoid the historic facts that I have presented, which prove beyond all doubt that their "word of God"—infallible Bible—is entirely destitute of authenticity.

As this is believed to be the last year of my labors on earth, I shall not be able to meet their sophistry, but there will be enough of history in my "Primitive Christianity" to demolish all their sophistry and rhetorical declamation. A single champion of the truth can drive them from the field—a fine opportunity for M. J. Savage and Lyman Abbott.

This world no longer belongs to the hierarchy—Reason speaks in every spiritual meeting, and the intelligent are getting very tired of the old creeds, while the honest clergy are trying to get away from the fabled God of an infinite hell to the loving religion of Jesus.

When this book is shown to any honest truth-seeker in the modern church he will see a new light and welcome the new Christianity, which is the ancient Christianity of Jesus restored. The manly clergyman will change his style of preaching, and the Spiritualist will be tempted to emulate the heroic and generous Spiritualists of Jerusalem, who first developed psychic science, to whom it was not cold science, but the inspiration of a heavenly life. San José, Cal., March 16.

Medical Freedom.

BY ALEXANDER WILDER.

To the Editor of the Banner of Light:

It has always delighted me that THE BANNER, as an Abolition in the Satanic host, has maintained its uniform straight course in regard to medical laws. I have witnessed so much defection elsewhere as to feel solitary in many circles, and wondering how untrue and inconsistent men can be. In early manhood I had made choice of the school and methods that defined safe medication as a cardinal principle, and medical freedom as always to be demanded and sustained. Now to behold those who subscribed to those ideas deliberately abandoning them, is saddening and even humiliating. Esau, coming in from hunting, and in his strait parting with his birthright for the pottage of his treacherous brother, was, in comparison with these men, supremely wise and true.

In the early years of the present century laws protecting the Old School practice of medicine, and making every other practice a misdemeanor or crime, existed in most of the States of the American Union. Indiana, Alabama, Tennessee, Kentucky and Delaware were the principal exceptions. The Legislature of Pennsylvania, at the instance of the Professor of the University, passed a bill of the same character, which was promptly vetoed by Gov. Shultz as unconstitutional, and opposed to public policy. In New York a new law more savage and brutal than the one preceding it was enacted every few years, till the climax of atrocity was attained in 1827. Then the moral sense in other States revolted. Prof. Waterhouse of the Harvard Medical School protested publicly that it was unconstitutional, and half a century behind the civilization of the age.

One man raised the standard of repeal. Honored ever and forever for this be the name of Dr. John Thomson. Year by year the Legislature was petitioned by thousands and tens of thousands to remove the arbitrary penalties from Herbal Practice. There was much shuffling, repeal at one session and new legislation at another, till it was found that Reform physicians held the balance of political power.

It will be remembered that fifteen thousand votes for the Liberty party in 1841, in New York, defeated Henry Clay for President. Already the support of Reform physicians in Connecticut had made Chauncey Cleveland Governor, and elected a Legislature that wiped out the medical laws from the statute books of the Nutmeg State.

An inkling of the same thing had been perceived in New York. That State generally has had the balance of power in Presidential elections. It was wavering in politics. Governors Marcy and Seward had been able adversaries of freedom in medical practice. There was talk of a People's Party for medicine, as there had been of a Liberty Party against slavery. There were strong and sagacious Democrats in the Legislature of 1844, and they were bold champions of medical freedom. I need not name Horatio Seymour, Sanford E. Church, Calvin T. Halburd, Thomas G. Alvord, Clark B. Cochrane and Elisha Litchfield, the speaker. The ordinance of freedom was enacted. I remember well the pen of the New York Tribune, then conducted by Horace Greeley, over this act of justice and righteousness.

Now the chain of medical oppression was broken in all the States, and the people of Jehovah were few. "And the fifth angel poured out his vial upon the Seat of the Beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sorrows—and repented not of their deeds."

The American Medical Association was organized in 1847 on purpose to undo all that had been done. Its code was framed on the one rule of proscription. Arrogating to itself, like the Roman Church, the distinction of sole medical orthodoxy, and having a dead man's grasp on the patronage of every public treasury, and the *entrée* of every fashionable circle, it pushed its course steadily forward to reverse the decision of the people of the States in favor of impartial freedom of medical practice. For years it seemed to accomplish little. The men who had circumvented it died, and those who came after them were less earnest, less sincere, less wary. The civil war came and engrossed attention; also giving them a new opportunity to put the foot on the neck of Reform physicians and Homeopaths.

The attempt to restore the former laws of the Dark Ages was renewed. At first the bills all read alike—simply providing Boards of Old-School doctors to determine who might have a Board of Roman Catholic Examiners to decide who might preach and teach. In part of the States the one-school legislation succeeded. With the Eclectics and Homeopaths this was found to be impossible. Then strategy followed, analogous to that of Philip of Macedon; when he could not conquer in battle, he set on foot a faction of citizens to further his purposes, and so became Master of Greece.

There are Homeopaths and Homeopaths, Eclectics and Eclectics. Some Homeopaths do not believe in the Organon of Hahnemann, and professed Eclectics have renounced the doctrines and methods of Beech, Morrow and Calvin Newton. I have known Eclectics and Thomsonians bleed and give mercury, and Homeopaths give drug doses on Allopathic principles, yet claiming the party name.

Is it a marvel that such men seek a kind of affiliation with the ancient medical church—that like the Israelites of Moses's time they

are sick of wandering in quest of a promised land, and ready to make other captains to lead them back to Egypt, her flesh pots, onions and cucumbers?

Progress is always circular and vertical, and the instinct of liberty, so active fifty years ago, has not descended from sire to son. As matters now tend, the minor schools are moving to the old, and so to their own extinction. There are many indications of a disposition to adopt again the lancet and blood-bowl, with the other diableries that made the art of medicine more destructive than the weapons of the soldier. And except the present trend be arrested and turned in the other direction, these will become again the fashion, as gynecological surgery is now.

We want an Archibald Douglas again to "bell the cat." Who and where is he? One of your writers proposes to appeal to the ballot-box. All right; I favor that. I never vote for President, Governor, Congressman or member of Legislature, however much I like him, if I distrust him on medical laws. If men of any belief would do this, and have equal organizations, this riff raff of unconstitutional and arbitrary medical legislation would soon be swept back into its native Gehenna.

"We know," said a Judge in Connecticut, "that it is unconstitutional; we enact it as a police power."

On such a principle as that there is no real constitutional liberty in existence. In contending for freedom in medicine, we are contending for freedom in every lawful form.

One hint to your readers: In 1887 I spoke earnestly on this matter in the Eclectic medical Society of the State of New York, and had the majority with me. The only argument offered against me was that the Eclectic medical profession wanted a law to protect them against clairvoyants and spiritual healers. I am aware that in New England these are allowed a certain latitude so long as nobody says "Doctor." But none the less, the swoop of this legislation, which is as yet only beginning, will come upon them with full force. Jails, confiscation of goods and outlawry are the tender mercies in store for them. Take heed now!

Don't esteem me a "calamity howler."—I have lived through the matters of which I write, and had the opportunity to know. It appears to me like the famous "Monsieur Tonsor" as having come again.

I know that the pretext of "science" is used. But science means little else than Orthodoxy. The learned among the medical men, whether "regular, irregular or defective," are almost all opposed to this bastard legislation. Only the half-educated, half-bred favor it, whatever their school.

It humbles and shames me that the descendants of the men who were thus persecuted are now in league with the persecutors—thus as children maligning or repudiating their own fathers. "If I build again the things which I destroyed," says Paul, "I make myself a transgressor."

A tame submitting to proscriptive legislation is equivalent to confessing that it is deserved. I used to feel provoked at the negroes in slavery for tamely submitting to it, as a "normal condition." So, if the *clémente* of THE BANNER are disposed to accept these laws because they are enacted, they confess judgment. I remember, however, that the sons of the men who hurled the tea overboard in Boston harbor, let their Court House be chained to keep fast a fugitive slave; and the cases are parallel.

Ho! Men of Massachusetts!

Are you, men of this generation, worthy of your sires, those sturdy patriots like John Hancock, Samuel Adams, Paul Revere, and those other sturdy patriots who cooperated with them to institute a government based on the natural, inherent rights of mankind? If so, you will emulate the men who faced the minions of tyranny at Concord and Lexington, now that a fraction of the people, assuming to be the guardians of the health of the people, Allopathic M. D.s, have encroached on the rights and liberties of the people through monopolistic restrictive medical legislation. The animus of these conspirators, and the subversive of some of our legislators who have become their tools, were exhibited recently by the Committee who choked the discussion when the friends of medical freedom sought a hearing, and that in Massachusetts! Would that Wendell Phillips could have been there to castigate these butchers of free discussion, in the interest of the *butchers of men*!

Move on the Legislature by petitions; roll them in by the cart load. Move the people to action by a wide circulation of the candid, truth-setting-forth address of the American Health Club. It will cost an expenditure of little time and little money. Let there be a general seconding of the efforts of Dr. Bland and his associates; a long pull, a strong pull, a pull together. Victory will be yours liberty vindicated, the rights of the people conserved. Overthrow the grasping medics in Massachusetts, and it will be felt throughout the country. The influence will be most wholesome, aidful to the friends of medical freedom in other States. In these closing days of the nineteenth century, there must be a revolution which shall hand it over to the twentieth, so that the work of reform can be more vigorously prosecuted, the stumbling blocks and hindrances being removed. Liberty was the watchword in '76, so let it be the inspiration of to-day.

WILLIAM FOSTER, JR.

Good and Bad Legislation.

Good legislation gives more liberty, not less; fewer laws, instead of more. It recognizes individual rights and privileges. It gives the individual the privilege of his natural right to choose, to determine, to purpose. If the individual takes license where there is liberty, the individual, not legislation, is responsible. It gives the individual the privilege of saying who shall preach to him, teach him, doctor him. All legislation which makes monopolies of professions should die.

Legislation which does not come from the people and for the people is not good. Whoever heard of a person outside the professions asking for special laws for the profession? These laws are, ostensibly, for the people; but not one of them was ever known to ask for such laws.

Good legislation keeps the money within the American family. It gives the home family an opportunity to provide for itself. It is for something, to build, to make more, give more privilege, give more liberty. It is positive and strikes for the welfare of the whole, and not for classes and professions.

Bad legislation is negative. It forbids, it circumscribes. It obstructs, degrades, enslaves, weakens. It ever looks after the errors of others. It always knows. It is somebody who is different from others, and immediately peti-

tions for a law to make them like others. It knows little of nature, and less of the soul of nature.

Bad legislation would make monopolies of every kind of business. Why doesn't the tailor ask for a law to protect his business? Surely, tailors sometimes misfit, even as "regulars," sometimes kill. One would be in the interest of comfort as much as the other would for health.

It is time that legislators represented the people more, and parties, professions, oligues and monopolies less.—Marion, N. Y., *Enterprise*.

Practical Suggestions for the Esoteric Student.

SECOND PAPER.

BY PAUL AYENEL.

Every effort to penetrate the arcanæ of knowledge must be tentatively sustained, if any practical advantage is desired.

A synoptical survey gives a general outline of the course to be pursued; it cannot define specific methods of operation or procedure. Those who have read the preceding papers realize how little can be acquired through the experience of others. In no department of education is this so literally true as in esoteric research. Personal experience is the only path that leads to knowledge here, and those who follow it must cultivate patience.

Tentative methods are always tedious methods—not necessarily irksome or unremunerative—but involving a critical, painstaking investigation. Every step must be thoroughly examined; every suggestion of the mind critically analyzed; every impression upon consciousness microscopically dissected.

If habits of prudence are formed in the beginning of esoteric research, no danger is to be apprehended. If, on the contrary, persons allow their judgment to be overruled by curiosity or impetuosity, much injury will result to the subtle psychic faculties.

In this article I shall endeavor to so define the nature of the faculties involved as to render each investigator intelligently self-protective.

The first lesson, which appeared in THE BANNER under date of Feb. 20, contains a plan of introspective study, which has been scrupulously followed by the writer during the entire period of his personal investigation. Failure to comply with the requirements of this initial process implies failure of the entire scheme, for the following reasons:

1. The psychic faculties are in a lethargic condition during physical life, and require a gentle cultivation to quicken their latent powers.
2. They are extremely sensitive, and require the most careful manipulation. This can only be provided by such a natural-stimulating process as that suggested.
3. They are ductile in character and resemble the filaments of a spider's web, but are far more delicate and far more elastic.
4. They are swayed by cerebral action, just as a spider's web is swayed by atmospheric action.
5. They are vitalized by the sub-conscious or superior intellect, and if the conscious or inferior intellect is not subjected, there is a confused psychic condition.
6. They reach out from the soul and attach themselves to congenial qualities in mind *per se*.
7. They are electric in their specific action upon consciousness, are constructed upon the principle of a telegraphic system, and transmit mental currents to the central magazine of intelligence for interpretation.
8. Mind is to the intellectual faculties exactly what atmosphere is to the spider's web, a field in which the vital functions operate. Mind is simply an atmospheric, intellectual environment, a vibratory basis upon which the various faculties of intellect act, a thought aura. It possesses distinctive qualities, the most ordinary of which are resonance, contraction, expansion, cohesion, traction, attraction, and color, form, movement, reflection. These are the fundamental or basic qualities of mind, and will reveal to the investigator the nature of the forces with which he has to deal.

9. Every psychic faculty is allied to, and interlarded with, an analogous physical faculty. These are complementary in their office and action, and maintain accord between the superior and inferior intellects.

10. The soul is the seat of the superior intellect. It is a reservoir of electric energy, is always in direct communion with occult sources of supply, and always the controlling agent in intellectual effort. It is located in the epigastric region, and is a potent factor in maintaining a normal physical state of being.

11. The brain is the seat of the inferior intellect. Between the soul and the brain there is the closest possible vital relation. So complete is this interdependence that a violent shock upon either will destroy reason—not the immortal reason which inheres in the soul, but its frail counterpart, which is a concomitant of the brain, and belongs solely to the corporeal existence.

12. It must be remembered that this cerebral reason is finite; its powers are limited by the specific molecular action of the brain, to which it belongs; it is a physical adjunct, and is automatic in every detail of its activity. This statement will probably be disputed on the ground that mind is mobile, and therefore not amenable to automatic regulation. I reply that mobility and immobility are always relative; they can never be fixed. It is only our conceptions that are circumscribed.

It is the error of mankind to ascribe to the laws of nature the limitations that exist in himself.

13. Last, and by far the most important truth in this category, is the fact that in ourselves live the specific forces that must educate our faculties.

Intellectual energies slumber in the soul whose purpose is to energize these ductile attributes of intellect. Aspiration, ambition, emulation, determination, and all other motives of the will which aid us in the achievement of life's objects, are such energies.

They are limitless in the scope of their far-reaching impulses; they are infinite in the actualizing impacts they convey to the thought-processes; they are infallible in their affiliative qualities, and they are always in correspondence with those universal reservoirs of power which provide growth for intellect.

These delineations may appear abstruse to minds unaccustomed to probe the verities of the occult, but they are essential features of every human intelligence, and must be understood before any practical progress can be made in esoteric research. When the real nature of mind is known, intelligent manipulation of its faculties is comparatively easy.

The simple illustration I have made, of a spider's web suspended in the atmosphere, is as pertinent as can be found. Apply it to the complex system of mental faculties, suspended in the etheric fluid which occupies space and vitalizes soul, and we find an exact analogy.

Realizing the two sets of forces, the interior and the exterior, which operate upon this network of filaments, we can form some tangible conception of the delicacy of our psychic mechanism, and the care that should be exercised in its development.

It is obvious that a shock would prove fatal to the purpose in view: that haste or over-tension would rupture the fragile attribute involved; that injudicious use of the etheric functions would exhaust their endurance, and that any impudent manœuvre on the part of the investigator would create confusion or convulsion in the spiritual economy.

My advice resolves itself into two primary rules: The first is to understand the construction of your own intelligence. The second is to so regulate your efforts to learn the esoteric laws of nature that the mechanism shall steadily acquire strength and scope. Be content to advance slowly. A slow growth is always most stable.

Once the field is safely opened to your perceptions, you can command opportunities and privileges that will compensate for the labor, however arduous.

Aspiration, integrity of motive and perseverance are the open seas to success.

His Answer.

When John Quincy Adams was eighty years old he met in the streets of Boston an old friend, who shook his trembling hand, and said:

"Good morning! And how is John Quincy Adams to-day?"

"Thank you," was the Ex-President's answer, "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon, but he himself is quite well, sir, quite well."

With that the venerable sixth President of the United States moved on, with the aid of his staff.—Lynn Item.

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J

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 out line of their method of conducting their Lyceums, as applied to the younger Groups?

IT MAY BE YOUR TURN NEXT.

Judge not too harshly, oh my friend,
Of him, your fellow-man,
But draw the veil of charity
About him if you can.
He once was called an honest man,
Before some trial vexed—
He stepped from out the narrow way—
It may be your turn next.
Fainting upon the great highway,
A suffering soul do lie;
Go staunch his wounds and quench his thirst,
Nor pass him idly by a swift excuse,
The thoughtless, vain pretext,
A fellow mortal bites the dust—
It may be your turn next.
You heard, one day, a single word
Against a person's name;
Oh! bear it not from door to door
To further hurt his fame.
If you're the man you claim to be,
Remember then the text,
To "speak no evil," true or false—
It may be your turn next.
The world is bad enough, we own,
And may need still more light;
Yet, with true love to all, may be
Help in the hour of need,
Let up the sinful and the weak,
The soul by care perplexed
Well knowing that to drink the gall
It may be your turn next.

A Visitor's Impressions.

Improving a long-sought opportunity, I passed a morning not soon to be forgotten in the hall of the Children's Progressive Lyceum No. 1, a Sunday ago, and cannot withhold a brief expression of the pleasure and profit received in the two hours of my stay. I am free to confess that my thoughts were about equally divided between surprise and delight at witnessing the fruits of the skilled efforts of the teachers and Superintendent in awakening the earnest interest of the children and calling out their latent capacities. The result seemed to me as surprising as the process was admirable.

The instruction received by the children they cooperate in getting themselves. Their moral natures are addressed on their natural side. The attractions for them which fine music, the display of many colored banners, the marching, the singing, and the platform recitations furnish, are so many stimulating forces that help to impart life to the regular lessons set them, and lend an animation to the exercises which makes of it all a living harmony. Indeed, I was more deeply impressed with the prevalent sense of harmony than with anything else. That is the one blessing we should seek above all others in our mutual undertakings.

The method pursued by the Superintendent of this Lyceum of fourscore or more children appeared to me as admirable as it was effective. It is precise and direct, yet sufficiently flexible to enlist the sympathies of children while strictly following its rules. In brief, it is human. Any one could see that the children felt themselves the chief part of the work, and evolved practically all that could be claimed to be achieved. The elder sharers in the happy task seemed to become children, too, and thus at once established the desired harmony.

This is no place for either criticism or praise; the Lyceum can well do without both. I will add nothing more than to bring my individual testimonial to this noble work of unfolding the spirit-natures of the young, and rendering them completely receptive and open to the sweet and holy influences that are at all times descending from the heavens.

I could not but silently leave a sincere blessing on the Children's Progressive Lyceum No. 1, as I took my departure, and feel that the day was sanctified and truly glorified by what I had been permitted to witness and enjoy.

The Children's Lyceum is the kindergarten for angelic teaching.

This is How they Rise.

A young woman recently found employment in a queensware store. She immediately began a course of study, in her leisure moments, upon glassware and china. Then she read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valuable employe in a large store.

In a millinery establishment the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons much greater. She was soon a favorite with the employers and customers.

The young woman who, to earn an honorable living, went into a lady's kitchen, and, instead of gossiping every evening, found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner; she knew what dishes were in season; she knew how to serve a meal in its proper courses; and more than that, she knew something about the food value of different dishes.

Of course, this sounds like an old-fashioned Sunday school book, but the fact remains that there is always "room at the top," and that no unusual amount of intelligence is needed to reach the top. A fair average of good sense and a proper amount of application will accomplish everything.—Womankind.

Only a Tramp.

How frequently these days do we hear the above expression, but how often do we stop to inquire what made him so? Picture to yourself a fair-haired, prattling boy beside his mother's knee looking up with confidence in those heavenly eyes which beam with ineffable love upon her darling boy. How often does the prayer ascend from that mother's heart that her boy may grow to manhood and have his name inscribed on the scroll of fame or find employment in some useful occupation, and that when old age comes upon her she will have his many love to support and protect her as she journeys onward, and that when that time comes she may be able to look up into his eyes and find there the same love which is now being so lavishly bestowed upon him by a mother who will always believe in him, no matter what may be said by others. Time passes, the boy nearly reaches that manhood which is so full of promise. The loving mother sickens and goes on her way to a brighter land, leaving her boy to battle alone with an unsympathizing world. For a time he holds his own, but little by little he loses his hold on that which he had, and the time comes when he is a wanderer, with "nowhere to lay his head." But in all his wanderings he ever looked into memory those heavenly eyes which looked into

his with such loving tenderness. He will never forget the last sigh she uttered when those eyes closed and the tired and bruised spirit took unto itself a spiritual body, robed in shining garments, waiting the time when "her boy" shall grow weary of wandering and lay down to rest, and she will be there with her heavenly eyes, only ten thousand times more beautiful and loving, to welcome him once again, take him by the hand to lead him on in the paths of progress and knowledge, all mindful of the stains on his garments, that spark of divinity which she saw in her "little boy" will soon shine with added lustre in the eyes of eternity. What a different meaning the story of life would have for him if he could be made to know that those heavenly eyes go with him, all bedimmed with tears, it may be, for it is said, and we faint would believe it, that angels sometimes weep. How quickly the blush of shame would come even to his cheek, and he would set about making amends for his past life. Let us cast the mantle of charity over the shortcomings of others. In time, we know not when, that spark of divinity which is implanted within the souls of all humanity will be touched, and they will start on the path of progress, and after awhile they see their way clearly. How about yourself—in the unseen are there some heavenly eyes watching you in your wanderings? Do nothing which will cause those eyes to fill with tears.—Dawning Light, March 14.

Strict Justice.

Two Arabs sat down to dinner; one had five loaves, the other three. A stranger passing by desired permission to eat with them, which they agreed to. The stranger dined, laid down eight pieces of money, and departed. The proprietor of the five loaves took up five pieces and left three for the other, who objected, and insisted on receiving half. The cause came before Ali, who gave the following judgment: "Let the owner of the five loaves have seven pieces of money, and the owner of the three loaves, one; for, if we divide the eight loaves by three, they make twenty-four parts, of which he who laid down the five loaves had fifteen, whilst he who laid down three had only nine. As all fared alike, and eight shares was each man's proportion, the stranger ate seven parts of the first man's property, and one belonging to the other; the money in justice must be divided accordingly."

If I were you I would make up my mind, once for all, never to talk about ailments. A headache or neuralgia or a cough is hard enough to bear in one's own case; there is no need of troubling other people about it. Among so many girls there are, no doubt, those who are always well, and there may be some who have to suffer a great deal of pain; but the pain must be kept in its place, which is in the background, not in the forefront of conversation.

Six things are requisite to make a home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by love and lighted by cheerfulness, and an honest purpose must be the ventilator, renewing the atmosphere, and lingering in fresh salubrity day by day, while over all as a protecting glory nothing will suffice except the blessing of God.—Wesleyan Methodist.

Children should have several hours of play every day in the open air, if possible. Vigorous and spontaneous action of this sort is better than gymnastics; and if girls were allowed by social custom to play as the boys do, they would cease to be subject to spinal deformities.

So live that when thy summons comes to join The innumerable caravan, which moves To the mysterious realm, where each shall take His chamber in the silent halls of death, Thou go not like the quarry slave at night, Scourged to his dungeon, but, sustained and soothed By an unfaltering trust, approach thy grave Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams.—Bryant, in "Thanatopsis."

The Boston Spiritual Lyceum.

Sunday afternoon, March 21, this Lyceum held a well-attended session in Berkeley Hall.

"Has Spiritualism Progressed Any in the Last Ten Years? If so, in What Way?" was the topic discussed. Emily Granville, Vera Foster, Ralph Ransom, Earl Keeler, George S. Lane, Albert P. Blum, and Edward W. Hatch, thought that Spiritualism had progressed numerically, intellectually and morally in the past ten years.

Mr. J. S. Mansergh said that to him Spiritualism was a truth—a fact, the same to day as it always was and always would be, and therefore incapable of progress; but he could see how our imperfect knowledge of it might be improved; how it might improve our ideas of morality, etc.; but Spiritualism as a truth would not be affected thereby. Several members of the school failed to grasp Mr. Mansergh's idea of distinction, and a lively debate followed, in which Conductor Hatch and Assistant-Conductor Root joined with others.

Conductor J. B. Hatch, Jr., in introducing Mr. Fred H. Watson to open the musical and literary exercises with a piano solo, asked the Lyceum to note the fact that our long-promised new piano had arrived, and those who had enjoyed Mr. Watson's playing heretofore would desire to hear him now.

After the Grand March, Little Maud Armstrong, Ansil Haynes, Addison and Johnnie Ombre, gave recitations; Dr. C. B. Harding was called upon, and made remarks; Mr. Moses Hull, the speaker at Berkeley Hall the previous month, told the children how rich they were, because we older folks must pass away and leave the whole world to them, and how they must strive to be worthy of this vast inheritance. Mr. Packard made remarks and read an article.

Conductor Hatch announced that he had received a letter from the Worcester Lyceum, stating that they had been burned out and lost all their property. A motion for a vote of sympathy was amended by Mr. Hull to include a collection for the afflicted Lyceum, and \$3.11 was taken up, a sum that we expect will receive substantial addition from the funds in the treasury at a special meeting of the Association next Sunday. Mr. Alonzo Darforth offered as his contribution several hundred of his Lyceum educator cards. Subject for April 4, "The Spiritualists' Easter." X. Y. Z., Clerk.

The Children's Progressive Lyceum, No. 1.

Met in Red Men's Hall, Sunday, March 21. Had a very interesting session, the older groups retiring to the ante-room to discuss the subject of the day, "Why We Should Not Fear to Die," while Superintendent Soper remained in the hall, and after the younger ones were instructed by their leaders, called for their ideas on "How to be Happy," and there were many cute answers from the little ones. Superintendent Soper told them some stories illustrating the subject. She is a true teacher, and the children listen to her with great attention. Very soon our "Band of Mercy" will have an entertainment to give us.

Mr. Yeaton gave us some very choice thoughts on the subject, "Why We Should Not Fear to Die." The Grand March was finely executed, with seventy-two scholars. The little ones gave us the following program: Recitations from Ruth Gilliland, Iona Stillings, Clara Weston, Naomi Emmons, Little Weston, Florence Robinson, Lena Wilson, Marie Gale, May Norman and Fred Foster; piano solo, Lillian Goldstein and Walter Hayes.

President Dr. Hale was with us, and addressed the Lyceum.

Guardian Mrs. M. A. Brown made remarks, and gave a reading. ANNIE F. THOMPSON, Sec'y.

The Haverhill Progressive Lyceum

Met as usual March 14. Notwithstanding the storm we had a large number present. After the usual opening exercises, and ten minutes' talk, and Grand March, we had a short entertainment by Leon Wood, Bessie Rich in recitations, and a music by Alice Hastie, Bessie Rich, Sarah Senter. H. E. JONES.

Banner Correspondence.

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

Georgia.

ATLANTA.—Mrs. Ella Royal Williams says: "The Spiritualists of Atlanta have just closed a series of mass meetings (March 12, 13 and 14), which was truly 'a shower of blessings' to many hungry souls."

Prof. H. D. Barrett, President of the National Spiritualists' Association, was present, and delivered several very excellent addresses, presenting Spiritualism in a way, to the people of Atlanta, that it had never been before. On Sunday evening the large hall could not hold the people, several hundred being turned away for lack of even standing-room.

Mrs. Loe F. Prior, missionary for the National Spiritualists' Association, has been working in Atlanta and several other places near by for several months, building up the Society and striving to place Spiritualism on a higher plane, in which she has succeeded most admirably. Her work, both in lectures and tests, was especially good on this occasion, causing many to think and question 'whence this power?'

Rev. G. S. Wall of the Unitarian Church, ably assisted in the meetings. He said: 'I have ceased to try to convince people. I give to them my experience of those things which I have seen or heard, and say, "You who have had similar experiences will believe and understand me, while you who have not, will not believe me." I am conscious of some power not commonly understood, but what it is, I leave my hearers to decide for themselves.'

Thus ended the first mass meeting ever held in Atlanta by the Spiritualists, but already the energetic President of the Society, Mr. R. E. Webster, and other members, are planning for another, to be held here next year. It is hard to find a place where the 'faithful few' do more for the Cause than do the Spiritualists in this city.

Mrs. Prior will remain with the Society here for several weeks, then she goes to Nashville, Tenn., to work there in behalf of the National Spiritualists' Association.

There seems to be a wave of Spiritualism sweeping over the South (even if we have had Sam Jones in our midst) at the present time, such as the Southern people have never felt before.

New York.

ROCHESTER.—"Field" writes: "G. W. Kates and wife continue to hold interesting meetings here, and attract audiences composed of both good size and quality. Their labors here have done much for the Cause, and we sincerely hope to retain them. Mrs. Kates lectured on 'Prophecy,' Sunday morning, March 21, and Mr. Kates upon 'Have Trodden the Wine Press Alone,' in the evening. The tests by Mrs. Kates are always forcible and accurate. Our Anniversary meeting promises to be the greatest spiritual event occurring in Rochester since the raps."

BROOKLYN.—J. A. Robinson writes: "I had the pleasure of attending the regular meeting, on Sunday afternoon, of the Mediums' Progressive Union at its quarters, Arlington Lodge Rooms, corner of Gates and Nostrand avenues. Mrs. E. A. Cutting presided. After a few terse remarks by her, the beautiful songs, 'Nearer, My God, to Thee,' and 'Let the Lower Lights be Burning,' were effectively rendered by the choir and congregation, accompanied by the grand organ."

Mrs. Farnum read an original inspirational poem, entitled, 'The Missing Friend.' Very fine tests were given by Mr. Ira M. Courlis, a young medium of this city, one test of special mention being the finding in the congregation of a gentleman who had brought two particular flowers for a spirit-friend; it was very affecting. Mrs. Shaw, an old worker in the Cause, also pleased many with her good tests for them.

Mr. Moorey of Harlem being present, was called upon for a few words, and responded in his usual self-reliant and easy way, with both words and tests, closing with some beautiful communications to investigators in verse."

NEW YORK.—B. V. Cushman writes: "The Spiritual and Ethical Society of New York will celebrate the Anniversary on Sunday, April 4, 2:30 p. m., at Adelphi Hall—our only meeting for that day. We have prepared a fine program. The musical part is exceptionally so, and we expect to do full justice to the day we celebrate."

Maryland.

BALTIMORE.—Maggie Waite writes: "It is with great pleasure I have read of the successor of Mr. Day. You certainly have done a very wise thing in selecting H. D. Barrett, for there is scarcely another who has such hosts of friends and so few enemies. Besides his own integrity and business abilities, he will add strength to the already famous BANNER."

Pennsylvania.

NEW CASTLE.—A correspondent writes: "A Spiritualist Society has recently been organized at New Castle, Pa. Mediums and lecturers passing through or having other engagements near by would greatly favor the Society by corresponding with the Secretary, C. M. Hunt, No. 111 Crawford Avenue."

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, to 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.
Seership or Prophecy.
Normal and Super-normal Mediumship.
Will.
Intellect.
Emotion.
Imagination.
Instinct.
Intuition.
And many other topics of equal interest. (Full syllabus later.)

Death, we may be assured, is not the end for these myriads of earth. Neither is it a bar to redemption or to any recovery of lost ground. It does not interfere, as an evil force, to prevent the fulfillment of unfulfilled lives, nor to deprive of further opportunity. The only satisfactory and comforting view is, that it places the emancipated soul amid better surroundings, and opens wider to it the gates of hope and progress—that it is the gateway to an immortal land where life shall be begun anew, where lost opportunities shall be restored, where upward paths shall be given to walk in, and where there shall be no defeat and no sorrow any more.—Universalist.

A Few Words to Those who Believe in the Restriction of Vivisection.

There are many humane and well meaning people, who, looking upon the absolute prohibition of Vivisection as too radical a measure, would restrict it within rigid limits. They would confine it within the bounds demanded by a strict regard for reason and humanity, preventing all cruel experiments and useless repetitions, and insisting upon a constant use of anesthetics. They would restrict it to cases where the objective point is some discovery for the alleviation of the physical ills of man, and place the power of dissection in the hands of humane, intelligent and well informed persons.

Now, if this could be done, many, if not all of those now favoring Prohibition would range themselves upon the side of Restriction, as being the more easily successful method of accomplishing the same result, viz.: the abolition of cruelty. There are, however, many and unanswerable reasons, from both a logical and a practical point of view, to prove that it is just this which can not be done.

In the first place, Restriction indicates License; and whatever is licensed by the law comes under the protection of the law, and gains from the start its moral support. Thus, from the beginning, we have the vivisector established under the sanction of the law, and consequently in a powerful and well protected position.

Now, it can readily be shown that, for many reasons, this position of the licensed vivisector would be one most favorable to him for the evasion of the restrictions of his license.

To adequately supervise all vivisectors in all their experiments, with due regard to anesthetics, the detection of "false" anesthetics, the examination of the condition of the subjects, etc., would require a watchfulness and completeness of inspection well-nigh infinite. Inside the laboratory the vivisector would have at command all the means for carrying out his private ends, regardless of restriction; outside the laboratory the public conscience would be lulled by the idea that protection for the animals really existed. "You cannot beat a gambler at his own game." To even devise a law which would adequately protect the animal, in all the manifold contingencies that might arise, would be well-nigh an impossibility; and were such a law devised, any legislature would favor simple prohibition rather than the establishment of a complicated and costly system of espionage, that if successful would practically amount to the same thing.

That the vivisector would take advantage of his power to thus evade restrictions, is evident, for the reason that his motives for experiment would be great. Anesthetics themselves are extremely unreliable, and cases where the nature of the experiment and the condition of the subject precludes their use altogether, are in a vast majority. The small residue of comparatively humane experiments would be to the vivisector of no appreciable value.

Dr. Houghton, one of the greatest authorities, has thus given his testimony to the Royal Commission: "I know the practice is to use the anesthesia very imperfectly, and when the controlling eye is gone, to drop the use of it altogether." A law that would not practically prohibit the vivisector, would never properly protect the animal.

From a practical point of view, also, the evidence against licensed Restriction is overwhelming. A compromise has always resulted unfavorably for Reform. The friends of humanity in England in 1875 agitated the question of vivisection, and the result was the Vivisection Act of 1876. Since that time, strenuous efforts have been made, largely through "The Victoria Street Society for the Protection of Animals from Vivisection," to afford some protection to animals by means of this Act; and yet Dr. Berdoe, in his "Twelve Years' Trial of the Vivisection Act," has conclusively shown that, under that Act, Vivisection flourished more than ever. The friends of the cause had good reason to fear that what was made acceptable to the "profession" was dangerous enough to their humane purpose—and so it has proved. Our English confères were forced to the conclusion that Vivisection cannot be carried on without the most flagrant cruelty and abuses. They have given compromise a thorough trial. So the first societies have changed their constitutions to fit the necessities of the case, while the new societies have organized, from the start, for total abolition.

To accept the Restriction law is to allow License; and, under this license, the American, like the British vivisector, would soon be beyond control. There is no reason to suppose the American "Inspector" would succeed, any better than his English brother, in maintaining Restriction. No method would be effectual in restraining the devotee to "scientific research" from forgetting, in the "ardor of his pursuit," the sufferings of his victims, or the law regarding them.

Let us not compromise with a practice which, as a whole, is infamous and leads to the degradation of the human mind. Let us protest against the sanction of the law to a practice in which it is impossible to separate the use from the most flagrant abuse, and where the benefits derived, if any, are overshadowed a thousand fold by the cost in suffering, and in deterioration of the moral qualities.

The prohibition of a practice which has borne such fruits, both physical and mental, as are clearly recognized as the children of vivisection, is the only consistent ground upon which true humanity can rest.

Lake Helen, Fla., Camp-Meeting.

To the Editor of the Banner of Light:

Sunday, the 21st, brought a numerous congregation. The speeches of Mr. Colby and Mr. Peck were listened to with close attention. Mr. Colby explained Spiritualism, showing the philosophy to be the foundation to all the great problems of life.

Mr. Peck's subject was "The Science of Immortality." He claimed that spirit was refined matter, and that man was immortal, because matter could not be destroyed.

The singing by Mr. Morrow's choir was exceptionally good. Mr. Tatum gave the tests. Sunday, the 28th, closed the meetings. Lectures by Mr. Peck and Mr. Colby.

It is expected that a bicycle path will be constructed to DeLand the coming year.

The weather has been warm for March. The thermometer ranges during the day from sixty-five to ninety. The nights are cool, requiring a blanket. The first rain for three weeks came Saturday, the 20th—a smart thunder shower. Strawberries are very cheap and plenty, two boxes for twenty five cents. This country of Volusia will supply many thousands baskets next winter if the oranges are permitted to ripen. There are more tourists in Florida than there were last winter. People are taking courage as they see the orange trees getting back to their former promise.

The Camp Meeting Association has a fine auditorium, good hotel and dancing pavilion. The water is pure, soft and plenty, the balmy air everything to be desired. Next winter there ought to be thousands here from the cold north. Invalids will find health in the pines.

DEDICATION OF BRIGHAM'S HALL.

In the upper story of Dr. Brigham's new apartment house is a hall, which will seat one hundred. The campers dedicated this new hall the 22d of March. Flowers and evergreens adorned it. Mr. Peck presided, and made the opening speech. He was followed by Seneca—Mrs. Concanon—Mr. Tatum, and others. Mr. Morrow's choir rendered the music. The proceeds, some \$14, were paid into the treasury of the Association. H. A. BUDINGTON.

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Dr. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

Twilight Sittings.

To the Editor of the Banner of Light:

If I am not mistaken, the name of Cadwell is associated with instructions which I once heard proclaimed from the rostrum; it was at the camp ground at Clinton, Iowa, in the summer of 1883.

The instructions were to the effect that by sitting in the evening time, and gazing intently in the twilight, holding the eye fixed as nearly as possible on one spot, and longing for the visible return of some friend from the unseen realms, by persisting in this course, sooner or later, that spirit friend will become visible to the eye. I remember sitting a few times to test the truth of this statement at the time. Nothing seemed to come of it. Last summer I commenced the same experiment with more persistence than before, and with far different result.

Almost at the very first of these sittings there appeared a vapory concentration of particles, moving with intense activity. The main centre of this mass of dancing, quivering matter (?) was in size not far from that of the sun as it appears in mid-heaven, but the outer edge extended far beyond this limit, and was gradually lost in the surrounding twilight. At times there clustered around it unnumbered dancing diamonds that glimmered and sparkled and flashed in bright golden color, their very brightness distinguishing them from the twilight itself. This appearance would linger, perhaps, three minutes, seemingly near the horizon; then slowly ascending and varying in color as it blended with the darker sky above, it was finally lost to view.

Once, about Tuesday, December 29, in these twilight sittings, I noticed a different phase of this light. Instead of the homogeneous, quivering nucleus, as before, it showed the rim of a circle, or, more strictly speaking, an oval, the longer diameter being vertical; in short, it so much resembled the outline of a human face that my heart fluttered anew with anticipation of some time in this way beholding the face of some dear angel friend! and oh, enchanting thought! this angel friend, perchance, my own sweet wife, come from her happy spirit home to reward my zeal, that would not let her go, and my almost crushed soul that could not give her up!

On Tuesday, January 5, in this twilight sitting, I looked, and beheld once more this outline of a human face, more distinctly than before. I could faintly discern the tracing of a maiden's hair, combed precisely as was my wife's when her first picture was taken at the age of fifteen. The shape of the face was also perfect in its resemblance to hers. I could not, however, declare it to be such with absolute confidence. However, before the sitting was over two other faces appeared, rather plainer than the first, the eyes, mouth, etc., though still rudimentary, yet almost sufficient for me to proclaim them real angel faces!

I am sure I will have the help on Tuesday nights of good friends who read your journal to me to carry this phase to a happy success, for will they not thus aid themselves also in the same line? Suppose all the Spiritualists of America and the civilized world would select Tuesday evenings, in the twilight hour, and call for the appearance of their friends quietly and persistently, for a series of weeks, or even months, if necessary, to success. Who can begin to forecast the happy result of this simple, easy, effectual plan of helping to bring the two worlds into swift and transcendently happy communion? THOS. H. B. COTTON.

Ventura, Cal.

April Magazines.

THE LADIES' HOME JOURNAL (Easter Number).—In the opening paper Clifford Howard contributes "A Moravian Easter," and tells the story of the simplest and most beautiful Easter service in America, as it is given in the quaint town of Bethlehem, Pa. Ex-President Harrison's timely article describes "The Social Life of the President." When Lafayette Rode into Philadelphia" is written by Jean Freyre Hallowell, granddaughter of one of the surviving witnesses. There are other noteworthy papers by prominent writers. There seems to be no field of woman's life, duties and interest not noted by this interesting journal. The departments are well cared for, and each number is a book of helpful hints and practical suggestions. The Curtis Publishing Co., Philadelphia.

RECEIVED: Miscellaneous Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. H.; Cassell's Family Magazine, The Cassell Publishing Company, 31 East Seventeenth street (Union Square), New York. The Quiver, The Cassell Publishing Company, 31 East Seventeenth street (Union Square), New York; The Magazine of Art, The Cassell Publishing Company, 31 East Seventeenth street (Union Square), New York.

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Mar. 2 1897

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

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

Banner of Light.

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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.

Salutatory.

With this issue we greet the readers and patrons of THE BANNER as its editor. We esteem it an honor to be called to the editorship of the oldest Spiritualist journal in the world, and enter upon our work realizing in full the grave responsibilities devolving upon us.

It will be our aim to maintain the high standard of excellence reared by our honored predecessors in the editorial chair, and to fill our columns with such rich intellectual viands as will make THE BANNER more attractive than ever, and open the way to broader and grander fields of thought.

The policy of THE BANNER will not be radically changed, but will be developed from week to week as we become acquainted with our readers, and cognizant of their needs. We shall endeavor to keep pace with the thought of the day, and shall touch upon the important reform issues of the times as occasion may require. We hold that Spiritualism includes all reforms, hence it is our duty to advocate such measures as will be of benefit to all citizens of the Republic. Political and personal controversies will be avoided, but frank, open discussion of principles, and an honest comparison of views along educational and scientific lines, will be welcomed.

As in the past, THE BANNER will continue to be the friend of all true and worthy mediums, and will defend all such to the best of its ability until proof is at hand that they are unworthy of such support and defense. It will then be useless for them to expect THE BANNER to aid them further. So long as honesty, sobriety and purity of thought are maintained by a medium, he will find a friend in the BANNER OF LIGHT.

It will be our purpose and earnest endeavor to advocate Spiritualism, pure and simple, without prefix or suffix, or embellishments of any kind.

To our many friends, wheresoever dispersed, we return our sincere thanks for the kindnesses received at their hands during the past four years as President and Missionary of the National Spiritualists' Association, and trust that our work in connection with THE BANNER will be such as to merit the continuance of their favors.

In earnestness of spirit and hearty good-will for all, we meet our readers to-day, and enter upon a work which, with their kindly cooperation, we hope will be the means of placing Spiritualism in its highest and best light before the world.

We have received pleasant calls from Dr. E. A. Smith, Brandon, Vt.; Mrs. May S. Pepper, of Providence, R. I.; Miss Lizzie Harlow, Haydenville; Moses Hull, Stoneham; Rev. A. J. Weaver, Old Orchard, Me.; Dr. T. A. Bland, John W. Day, Boston, and Dr. F. S. Bigelow, Skowhegan, Me., during the present week.

Anniversary.

April 11, THE BANNER will have attained the dignified age of forty years. We purpose celebrating its birthday by giving our readers a rare intellectual treat. We shall issue on April 17 a twelve page number in honor of the occasion, and fill its pages with the best thoughts from the best thinkers in our ranks. A fair share of space will be devoted to the reports of the celebration of the Forty-Ninth Anniversary of Modern Spiritualism from the leading Spiritualist societies in the United States.

Another portion will be given to historical articles, showing the progress of the reform movements during the past four decades.

We shall also give our readers some valuable information in regard to THE BANNER and the work it has accomplished. It is the oldest Spiritualist journal extant on the globe, and has a most interesting history.

These facts clearly show that the issue of April 17 will be especially valuable. Extra copies should be ordered by societies and by all Spiritualists for sale and general circulation amongst all thinking people.

All orders for extra copies must be sent in at once, in order that we may be able to determine the number of extra copies required for that special edition.

Earthly Immortality.

Rev. Leslie W. Sprague, pastor of the Church of the Unity, Boston, recently delivered an interesting sermon upon the subject of "Earthly Immortality." From the published extracts in the columns of the Boston Herald, this sermon must have been of deep interest to all who heard it. Immortality can be attained here on earth by all who desire to be remembered, especially by those who seek to be leaders in the world of literature, science, art, politics and religion. The reverend gentleman feels that there would be no "mute, inglorious Miltons" if all would seek to record their life deeds upon the pages of history.

Is such immortality as the Rev. Sprague describes the highest ideal to be placed before the world? What incentive to a higher morality is there in politics for a young man, when he is shown the corrupting use of money in elections, and the questionable practices of the ward boss? If a man can be made to feel that he can become immortal on earth through political leadership acquired by "ways that are dark and tricks that are vain," what motive will he have for trying to reform the body politic? Caesar, Borgia, Jeffries, Lord Bacon and other immortal(?) statesmen(?) are surely not the ideal characters our reverend friend would hold up as examples for his flock. An immortal fame won by a life of good deeds is commendable, and becomes a shining light in history, as well as a perpetual inspiration to the race. It is but right, therefore, that discrimination should be made by Rev. Mr. Sprague in regard to the kind of earthly immortality he meant to applaud and uphold.

There is an eternal law of consequences, fixed and inviolable, to which the attention of human beings should be called. It has been lost to sight for many years in a large majority of the churches, and it appears that this Unitarian clergyman does not know of its existence. All attempts to make the lives of men and women purer and better should be loyally supported by all philanthropists in all denominations. But it is nevertheless a mistake to lay undue stress upon the idea of fame, as being the highest and only real immortality for man. Such teaching would surely lead to selfish desires for place and power, and induce men to disregard the rights of others in their efforts to further their own interests. There is far too much of this in life to-day, and the race would be much happier if a religion of unselfish devotion to right and justice should be taught in every church and temple on earth.

An upright life, an honest purpose, a noble desire for others' weal, are surely higher ideals than that of having a name written upon the scroll of Fame, placed there by no merit of the person, but by virtue of the power of wealth, which purchased judicial honors, a place in the pulpit or the office of chief executive in state or nation.

Spiritualism teaches and demonstrates the value of purity of life and rectitude of conduct, showing at the same time the poverty of a soul in spirit-life, which, though loaded with earthly honors, destined for an earthly immortality, has no noble deeds, no works of love, no unselfish desires to offer at its entrance. It demonstrates the fact that such a soul must work out its own salvation through honest toil, earnest effort and even bitter suffering in the spiritual kingdom ere it is fitted for the true immortality of the soul-world. If this thought could be emphasized more, there would be less desire for all forms of earthly immortality, and more of an effort made by all to earn a higher position in the realms of the spirit. The doctrine of future rewards for deeds done in the body would be lost in the truer desire for the weal of others, and the unselfish efforts to honestly earn each one his own place.

The father of Rev. Mr. Sprague is one of the most talented speakers upon the Spiritualist rostrum, and his mother is also a noble worker for the cause of truth. Their son preaches an earthly immortality, seemingly for a few, while they demonstrate the fact that immortality is for all mankind, thereby comforting many of the sorrowing ones of earth, with whom they come in contact. It would be well for the son to take a few lessons in religion from his parents, in order that he may be able to prove to his followers some of the truths that his parents as Spiritualists clearly demonstrate in their every-day lives.

We call the attention of our readers to the splendid lecture by Mrs. Cora L. V. Richmond, published on the first page of this issue. It is full of thought, rich in suggestion, and brings many gems of truth plainly into view. One thought is especially fine—"That which is not Spiritualism, but is palmed off under its name, must be distinctly disavowed." These ringing words should find an abiding place in the minds of all true Spiritualists, for they are timely, and will do much for our Cause when adopted by every speaker and medium now before the public.

Look out for the Anniversary Number of THE BANNER April 17. Societies and news-dealers wishing extra numbers, send in orders.

An Oldtime Romance.

A romantic story is revived and expanded, which was originally told nearly two hundred years ago in Addison's Spectator. Two ladies of rank suddenly disappeared from their English homes and settled in the little town of Llanelgallen, in Wales. They dressed in masculine garments largely, were occasionally visited by distinguished people, and kept up a correspondence with most of the notable persons of the time. One of them passed away at the age of ninety—in June, 1820—and the other, refusing to be comforted, survived her only eighteen months. Friends heaped upon her every possible kindness, but she was seldom seen by any one except the domestic that came later with them into their voluntary retirement. The two ladies were devotedly attached to each other, and could not be separated by death.

Lady Eleanor Charlotte Butler and Honorable Sara Ponsonby were their names. They each were desirous of having a picture of the other painted, but neither felt willing to sit for her portrait. But when they were unaware a friend employed stratagem, and secured pictures of the two together. The faithful servant was named Mary Carryl, who died before them by twenty years, making the first change that had occurred in the little household. A handsome and interesting, though venerable man, named Sir Alured, was one among their visitors. One of the daughters of George III. fell desperately in love with him when both were young; and the king sent him off to India, where there was a state of war. The intent was plain, but at the age of eighty he came back, still handsome and fascinating, and was received by the new king, George IV., with distinguished favor.

He was made a field marshal; but nothing more is known of the princess and her affection. He had long known Lady Eleanor, and came to see her in her chosen seclusion every October. The visit was always an occasion of consequence to both ladies. The death of Lady Eleanor was a grievous blow to the old man. He came the year after, but was less gay than usual, and neglected to bestow the customary parting kiss on his solitary fair entertainer. He was promptly reminded of it by her, and at once corrected his absent-minded oversight. The two ladies had grown weary of the hollowness of the lives they had been leading, and broke away from it without even declaring their intention or leaving an explanation behind them. They became voluntary recluses because they were weary of the hollowness around them, and preferred a life with nature and their own thoughts. There are many such all about us who cannot carry out the wish uppermost in their thought.

The Right of Free Speech.

In renewing his subscription to THE BANNER, an esteemed correspondent takes occasion to state his reasons for delaying his remittance. He took an active part in a recent election, and advocated certain principles that he believed to be right, in consequence of which he was discharged by the corporation for which he had worked for many years. This is only one case out of many that have come to our notice, and shows the disposition of certain privileged parties to deny the right of free speech to their associates, especially to their employees.

So prevalent is this tendency in this nation, that all lovers of liberty should awaken to a full realization of the danger of the situation. Political coercion is tyranny, and its sole aim is to compel the majority to submit to the rule of the minority. This means a return to the days when Aristocracy with tyrant hand forced the yeomanry of the land to submit to its cruel mandates through the power of wealth. To suppress free speech in civil or political matters, is to pave the way for a further trespass upon the rights of the people in regard to freedom of thought and speech in religion. When political tyranny joins hands with church hierarchy, and the oligarchy of wealth, our nation will be in a sorry plight indeed. THE BANNER contends that every citizen of the United States is entitled to the right of free speech in both political and religious matters, and that he should be protected in that right. The Constitution guarantees him the right of suffrage, leaving him free to exercise that right as his conscience may prompt him.

What shall we say of the man who takes from him that right, or tries to do so? Does he not violate the Constitution of the United States in so doing? How long will it be before religious zealots will seek to compel men to vote as they dictate? The church will continue to demand larger and larger concessions from our legislators, until all its property is subjected to taxation, thereby preventing a dangerous union between ecclesiasticism and plutocracy. THE BANNER urges its readers to be on the alert, and to resent by voice, vote and pen all encroachments upon the rights of the people. As Spiritualists our motto should be, "Equal rights for all, and special privileges for none," in every walk in life.

The National Association.

The relation of THE BANNER OF LIGHT to the above-named Association has been anxiously questioned by friends of both institutions since the President of the National body is now the editor of THE BANNER. For the past three years THE BANNER has given the National Association its cordial support, feeling that it filled an important place in the work of Spiritualism, and was doing much to cement the Spiritualists of the land more closely together through cooperative and harmonious action. This policy will not be changed under the present editorial management.

The National Association will be advocated by THE BANNER so long as it performs the duties assigned to it at its organization, and does the work laid upon it by the angel-world, where it first originated. When it departs from this course, THE BANNER will not hesitate to criticize it in a fraternal spirit, nor fail to sound the alarm whenever any attempt at self-aggrandizement is made by its officers, or any ambitious person seeks to use it to foist his peculiar views upon the spiritualistic public. As a business institution, looking to the advancement of the interests both of Spiritualism and Spiritualists, it merits and will receive THE BANNER's hearty support. Any departure from this policy will be treated as we have indicated above.

The columns of THE BANNER will not be used exclusively in the interests of the National Association, nor any other Association. It will be our aim to deal fairly by all societies, and assist every movement that will advance the cause of Spiritualism. But so long as the National Association maintains its present dignified

standing, so long as it continues to do good work, it deserves and will have our aid; and we shall not hesitate to urge its claims upon our readers whenever anything of advantage to them is presented by it. This will apply to the Veteran Spiritualists' Union, and all other bodies organized in the interests of a truly progressive Spiritualism.

New York State Spiritualist Convention.

Encouraging reports reach us concerning this important gathering that will assemble in Syracuse April 13, 14 and 15. Delegates have already been elected from many different sections of the State, and it is probable that all localities, as well as societies, will make a special effort to be represented at that Convention, as they have been especially urged to do so. A strong State Association in the Empire State is much needed at the present hour, not only for the purpose of uniting the Spiritualists in one harmoniously working body, but also to give dignity and standing to Spiritualism as a movement. Through such an organization waste of vital and financial energy can be obviated, and unjust legislation prevented by reason of the influence of members.

THE BANNER congratulates the Spiritualists of New York upon the forward step they are taking in the direction of organization. Each one should feel an interest in this work, and aid its promoters in making it a success. All Spiritualist societies should be represented as requested, and communities where no societies exist can also send delegates to the Convention, provided ten or more Spiritualists select some one to represent them, and give him proper credentials. Those who are leading this movement have been fair and impartial in the matter of representation, and given no cause whatever for heart-burnings or recriminations on the part of any particular faction or clique. Mr. Walker and his assistants should have the hearty cooperation of all of the Spiritualists in New York, and we believe they will. The Buffalo Mass Convention held March 19, 20, 21, was a most successful, as well as enthusiastic meeting.

Through the earnest efforts of Mr. Frank Walker reduced rates upon the railroads, and hotel charges, have been secured for all who attend the Convention, either as delegates or visitors. Visitors from other States are cordially invited to attend the meeting. Full particulars in regard to the Convention, blank credentials for delegates, etc., can be obtained by writing Mr. Walker, at Hamburg, N. Y.

Growth and Duty.

The prejudicing of ignorant sectarians—bitter in proportion to the depth of their ignorance—is still strong against Spiritualism. The majority of Orthodox clergy will do all they can to break it down, and the more creed-bound a man is the more unscrupulous his treatment of heretics.

Of the clergy, orthodox and heterodox, really interested and getting glimpses of light, the number increases, but of these few dare speak out. It is the same old story—the experience of all past reforms—a few brave and true-hearted preachers have done noble service, and have felt the inspiring reality of the poet's words:

"For to side with truth is noble,
While we share her wretched crust,
Ere her cause brings fame and profit,
And 't is prosperous to be just."

But the majority have been "dumb dogs." Sectarianism forges padlocks which only true and illumined souls can break.

On the whole, our good Cause has better hearing than ever, and more than ever we need to learn that "none can hurt us so much as we can hurt ourselves." In all public meetings and private gatherings let the speakers and mediums be men and women known as true and able, for character gives weight to work.

A wandering adventurer, glib of tongue and skilled in tricks, can undo in a brief time the good work of true teachers, and drive away the inquirers attracted by able and devoted men and women.

It is time wasted to run after irresponsible pretenders, whose antecedents are dubious. Weight of character is gold, flippant speech is dross. Emerson wisely said: "It makes great difference with a word whether there is a man behind it or not."

The Expression of the Human Chin.

A writer in the St. Louis Clinique replies to a letter on physiognomy, that protruding chins characterize men and women of the get-there type; successful people usually carry their chins thrust forward, with compressed lips. A retreating chin shows lack of force, mentally, morally and physically; usually of the yielding sort, soon discouraged, small executive force, desires protection; but the development of other faculties often makes up for this defect. A small, well rounded chin, with mobile and red cushion of flesh, indicates a pleasure-loving owner. Dimpled chins belong to coquettes. People with dimples like to be petted and loved; like admiration and praise. Usually this chin is healthy, recuperative and long lived.

Broad chins signify nobleness and large dignity, unless vertically thin, when, if there be thin lips of the bloodless kind, you find cruelty. Square chins with little flesh denote firmness and executive ability. These make good haters. Drunkards usually have a circular line about their chins. Slovens have wrinkles about their chins. Long, thin chins are poetical, unstable and delicate in constitution. Generally short-lived. Medium chins, with a suggestive bifurcation in the middle, with small mounds of flesh on either side, characterize generosity, impulsiveness, cheery natures. The same-sized chins, with a dab of flesh just under the middle of the lower lip, indicate meanness, selfishness, brutality. But no one feature expresses the character. Often development of other faculties of mind or feature entirely governs. The totality of indications is to be taken before judging.

The Anniversary at Rochester.

The Anniversary exercises at Rochester, N. Y., are meeting with unexpected success, as indicated by the following telegram from Geo. W. Kates: "Anniversary meeting with great success. Large audiences, excellent lectures and tests. Local papers have published elaborate reports. We feel the good time for Spiritualism is at hand." We congratulate our Rochester friends, and request our readers to watch for our Anniversary number, April 17, in which they will find a good account of the celebration in that city.

Church Taxation.

The San Francisco Call says California's policy of taxing churches and educational institutions has repressed benefactions from the wealthy in a distinct degree, and turned them to institutions located beyond the State. Another result is said to be the burdening of the churches so far as to make them among the poorest in the country.

Benefactions to untaxed fine churches foster pious aristocracy and sectarian bigotry, and not that spirit of equality and fraternity so essential to "pure and undefiled religion." If churches are burdened, it is the result of their extravagance. Let them discourage gaudy pomp and encourage tasteful simplicity, so that plain people shall feel at home with them.

A case to illustrate: In a Western city a society sold their old church for \$90,000, the lot on a fine street having rapidly risen in value. A committee was chosen to find a new site, and reported that none could be found without going out a mile or more, into a fashionable part of the city, although, as others said, several good sites could have been found where they did not discover any. Then a part of the society wanted to limit the cost of the new site, when found, to \$60,000, leaving \$30,000 as a fund for religious education and charity. But a site on a fashionable street was found, the whole \$90,000 and more spent on lot and church; the building has stained glass windows and a "dim, religious light," about as helpful to piety as a revelation of a gloomy cellar. But the organ is fine, the trustees cry for help, and the people pay the tax which the church does not pay. Do they go there? Not unless they are well off.

Infallibility of the Bible.

At the First Spiritualist Church in Columbus, O., Rev. W. F. Peck discoursed on this topic on a very recent Sunday evening. He said all religions have their sacred revelations and so-called infallible statements of truth and standards of morals. The sacred literature of every religion is a product of slow growth and steady accretion. It is natural for man to desire a revelation from beyond the veil that hides the mysteries. But the orthodox theory of the Bible, the speaker held, is untenable and disproved by its own evidence. The spiritualistic theory of the Bible is a record of man's spiritual gropings and struggles.

As a compilation of spiritual communications and moral precepts in harmony with the plane of development of the teachers, and more or less of the age in which they were given, the Bible fits a rational theory, and meets all the requirements of the case. To reconcile the obvious contradictions contained in the Bible as we have it to-day, with the claim of infallibility, is a palpable impossibility. The very large majority of the clergy admit that there are many errors in the English version, but they seem to adhere to the inerrancy of the original. As none of the original writings are in existence, it is impossible to know anything about them except by tradition. The worst enemies of the Bible are they who make a fetish of it, and worship it—cover, fly-leaf and all.

Mrs. Abby Louise Pettengill.

It is with sincere regret that THE BANNER learns of the resignation of this estimable lady from the Board of Trustees of Cassadaga Camp. Mrs. Pettengill has been identified with that progressive camp for some years, and has done much to add to the natural beauty of the place. She purchased and renovated one of the hotels there, and made it a credit to Cassadaga. Her cottage is one of the most attractive upon the grounds, and an ornament to the camp. We feel that all lovers of Cassadaga will regret the retirement of Mrs. Pettengill from its management, and, with us, will wonder in what field she will labor in the future. She is a devoted Spiritualist, and cannot be spared from the ranks of our active workers. She is also a valued member of the Board of Trustees of the National Association, and one of its most earnest supporters.

Dr. J. M. Peebles.

We are in receipt of a marked copy of the Harbinger of Light, Melbourne, containing interesting accounts of the enthusiastic receptions given this venerable spiritual pilgrim upon his third visit to the metropolis of the southwestern continent. An interesting lecture before the Melbourne Spiritualist Society by Dr. Peebles is also published in full. Our brethren in Australia are full of zeal and enthusiasm for the Cause, and are doing all in their power to make the visit of Dr. Peebles pleasant and profitable to all. In a private note to the editor Dr. Peebles states that he will soon favor the readers of THE BANNER with a sketch of his work in this his third trip around the globe.

Thanks, Friends.

We are in receipt of a large number of congratulatory letters in reference to our connection with the BANNER OF LIGHT from friends true and tried in the service of Spiritualism, among whom we may mention W. H. Bach, Prof. W. F. Peck, O. W. Humphrey, Mrs. O. E. Hammond, Mrs. H. L. P. Russege, J. Wm. Fletcher, Theo. F. Price, Dr. F. S. Bigelow, H. H. Brown, Mrs. Maggie Waite, Alonzo Danforth, Giles B. Stebbins, Mrs. M. E. Williams, Florence Sampson, C. W. Hovey, F. A. Wiggin and Dr. W. L. Jack. We are grateful to our friends for their words of sympathy and good cheer, and return our sincere thanks for their kind wishes for THE BANNER and its editor.

Mass Meeting in Providence.

We learn that there is to be a grand mass meeting in Providence, R. I., Wednesday, April 21, under the auspices of the National Spiritualists' Association. Excellent talent for the platform, and in the way of music, has been secured. Particulars as to hall, names of speakers, mediums and musicians, will be given next week. Mrs. Ida P. A. Whitlock, State Agent for the National Spiritualists' Association, is the general manager of this meeting.

Dr. A. J. Davis gives notice on the next page that he can now take only ten patients each day, and is in his office only from 8 A. M. to 2 P. M.

Look out for the Anniversary Number of THE BANNER April 17. Societies and news-dealers wishing extra numbers, send in orders.

Let us try to make our lives like songs, brave, cheery, tender and true, that shall sing themselves into other lives, and so help to lighten burdens and cares.

NEWSY NOTES AND PITHY POINTS.

One swallow does not make a summer, that is clear.
But while the house is kind
One cheerful face and kind,
One temper always sweet,
One heart in love complete,
Makes summer all the year.

"The master of a learned profession at last becomes its slave. He who faithfully follows any calling wears at last a soul of that calling's shape."

To have friends we must make ourselves friendly, and thus can we hope to widen the circle of our usefulness.

"I am of the opinion that none of us should follow any one man, but rather all men; should seek that general impression, that wide reaching common sense, which knows little of ecstasy and little of despair."

Really, persons die prematurely more from starved hearts than from starved bodies. The spiritual material body must have food to sustain it, or premature dissolution takes place between it and the physical material body.

VOLCANIC ISLANDS.—Since the beginning of this century no fewer than fifty volcanic islands have risen out of the sea; nineteen disappeared, being submerged; the others remain, and ten are now inhabited.

It is when great truths have struck great men that great movements have started forth. Every truth of whatever size has breezes for mental sails whenever they are unfurled.—*Tilden.*

IN BOSTON.

"Wife from these books so old and worn,"
Said learned Mr. Brakespear,
"I'll keep but one—the rest may burn—
I think I'll save my Shakespeare."
"Now, husband dear," his wife replied,
"Since faith in William's shaken,
'T is said he never wrote those plays.
You should say, 'Save my Bacon.'"
—G. H. E. H., in *Remarques*.

APPEARANCE VS. CHARACTER.—Personal appearance at first attracts the greater attention, but personal character produces the most lasting impression. While dress and manners are to be duly cultivated, our chief concern should be to so feel and act that we may make the deepest, most vital and most beneficent effect upon all with whom we come in contact.—*Presbyterian.*

PREFERRED TO TAKE NO CHANCES.—Col. Southern (before the war) was on his deathbed. Wishing to confer a great honor on his colored servant, he sent for him to come to his bedside and said: "Sam, you have been a faithful servant to me, and I am going to leave orders that when you die you are to be buried beside me in the family vault." "Oh, Massa Colonel!" cried the old darky, his wool rising in horror and dismay, "for de lub of God do n't do dat! De debil might come in de dark an' tote off me instid of you!"—*Pittsburg Leader.*

Some ingenious person has recently been making a study of baldness, and the result is surprising. Of professional men in general, eleven per cent. are bald; but physicians hold the record with thirty per cent. Among musicians, it is found that stringed instruments check the falling out of the hair, while brass instruments invite it, a trombone producing absolute baldness in five years. If these facts are verified, an interesting opportunity for investigation into the causes that lie behind them will be afforded.—*Providence Journal.*

"What did you stop that clock in your room for, Jane?" "Because, mum, the plaguey thing has some sort of a fit every mornin', mum, jest when I want to sleep."—*Detroit Free Press.*

Oh! God, if such there be that guides
Through mazy ways the steps of all,
I pray thee give, it naught besides,
One love that shall not fail nor fall.
For then, although I know not thee,
Still while I draw uncertain breath,
I'll know my true friends number three,
Myself, my loved one, and the angel—death.
—O. R. Washburn.

"We are all day in the hands of that potter which is called pursuit."

The principle of liberty seems to be on trial. It comes as individuals can bear it without, like the stable calves let loose, breaking their necks. What is really needed is a new birth of freedom—a freedom that will enable a person to be just and good without restraint or compulsion.

There is a part of the being that only those at one with it can fully understand—a sense of incompleteness, an indescribable loneliness. Only friendship and love, in their purity and fullness, can fathom and satisfy this soul-dearth. No atom or entity can be complete alone. A soul-wholeness and a soul-oneness only can complete the being.—*Brown.*

A clergyman whose salary had not been paid for several months told the trustees that he must have his money, as his family was suffering for want of the necessities of life. "Money!" exclaimed one of the trustees noted for his stinginess, "do you preach for money? I thought you preached for the good of souls." The minister replied: "So I do, but I can't eat souls; and if I could it would take a thousand such as yours to make a meal."—*Ez.*

THREE THOUSAND LANGUAGES.—The seventy-two races inhabiting the world communicate with each other in three thousand and four different tongues and worship in one thousand religions.

Whatever trouble I am in,
No man could make me sore
By saying when he made a jest,
"I've heard that joke before."
—Ez.

The daily consumption of water in New York City is 235,000,000 gallons. The water supply of the city of Brooklyn approximates 82,000,000 gallons a day, and with an increase in the method of distribution by the use of larger pipes Brooklyn's water supply would be enlarged to 100,000,000 gallons a day. Brooklyn has 534 miles of water mains. The water supply of Paris averages 150,000,000 gallons a day, and of London 200,000,000, exclusive of a portion of the metropolitan district, locally supplied. London's supply costs \$9,000,000 a year.

THE EYE A PERFECT CAMERA.—The eye is a perfect photographer's camera. The retina is the dry plate upon which are focused all objects by means of the crystalline lens. The iris and pupil are the diaphragm. The eyelid is the drop-shutter. The draping of the optical dark room is the only black membrane in the entire body. This miniature camera is self-focusing, self-loading and self-developing, and takes millions of pictures every day, in colors, and enlarged to life size.—*William George Jordan, in March Ladies' Home Journal.*

Let young men make themselves ready for positions of trust, and they will be called to the positions at the right time. God's clock is never too slow.—*J. R. Miller.*

A FRENCHWOMAN'S TRIBUTE TO MATERNITY.—Mme. Virginie Demout looks back to her earliest childhood to find the first traces of the maternal instinct, the power in almost all of her important pictures. She cannot remember a time when she did not think of children—of her own children that were to be. The children who now exist influenced the life long before they were born. When she became a mother the little ones resembled strongly the children she had depicted in her paintings years before. She has lately written: "Maternity is the most beautiful, the healthiest glory of woman; it is a love-dream in palpable form, and comes smilingly to demand our tenderness and our kisses; it is the inexhaustible source whence feminine art draws its purest inspirations."—"A Painter of Motherhood," by Mrs. Lee Bacon, in the December Century.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society celebrated the Forty-Ninth Anniversary of Modern Spiritualism Sunday, at 33 Summer street, with appropriate exercises. There were large and appreciative audiences.

At 10:30, music by Misses Lena and Elsie Burns. Invocation by Mrs. D. E. Mason. Remarks by W. H. Kenyon, Capt. J. B. Bacon, Dr. E. A. Pierce, Frank Neate, and others. Test by Mrs. Matson. Mrs. F. Isabel Hancock and others. Magnetic treatment was administered to many by Mrs. Murray, Rounseville, Pierce, Warren Sheppard and others.

2:30, songs by the Georgia Jubilee Singers. Mrs. Willis then gave the Anniversary Address, which was a masterly production, showing the progress of Spiritualism for the last forty-nine years. Tests and messages by Mrs. M. E. Saunders, Mrs. Alice M. Lefavour. Remarks by Mrs. Matson. Supper was served to a large number.

At 7:30, Mrs. Willis spoke on What Good Spiritualism has Done for Humanity, and the Duty of Spiritualists. Mrs. Dr. M. K. Dowland spoke on Spiritual Knowledge and How to Gain that Knowledge. Mrs. Lizzie D. Butler and Annie J. Brennan gave many tests and messages. Mr. Murray, President, spoke on Spirit Return. The Jubilee Singers interspersed their songs during the day. Mrs. Saunders closed with tests one of the finest Anniversary celebrations that Lynn ever had.

The society is well organized and in good working condition, officers installed, and we are to have a charter from the State and join the National Spiritualists' Association. Jesse H. Blackford, 12 Webster street, is Secretary.

Next Sunday Dr. C. L. Willis and others.

Cadet Hall—Lynn Spiritualists' Association.—Mrs. A. A. Averill, Sec'y, writes: Appropriate Anniversary exercises were held on March 28. Large audiences were present throughout the day, supper being served in the lower hall to about one hundred and fifty. The afternoon exercises consisted of invocation by Mrs. M. C. Chase, remarks by Mrs. Lewis, automatic writing and tests by Mrs. Dr. Caird, tests by Miss Vina Goodwin; remarks by Mrs. Annie E. Cunningham and Dr. G. W. Fowler, the whole being interspersed with singing and instrumental music.

At the evening service invocation was offered by Mrs. Chase; readings by Mr. Stevens and Mrs. M. A. Stone, remarks by Mr. Milliken; short address by President J. M. Kelly; tests by Miss Goodwin; remarks and tests by Mrs. Cunningham; piano solo by Ethel Cross, and fine musical selections by W. H. Thomas Orchestra.

Sunday, April 4, Mrs. Kate R. Stiles of Boston will be with us.

SALEM.—"N. B. P." writes: The First Spiritualist Society celebrated the Forty-Ninth Anniversary of Modern Spiritualism Sunday, March 28. The hall was beautifully decorated with bunting, the red, white and blue, and flags of the Children's Progressive Lyceum, and the effect was truly inspiring. The audience were perfectly satisfied that those who had the interest of the Society at heart, and the progress of true Spiritualism, had done nobly.

The exercises consisted of a dialogue by Master Henry D. Gardiner, Miss Bessie Smith and Mrs. Harriet S. Gardiner; recitations by Miss Bessie Chase, Bertha Hayward, Bertha Beals, Helena Coates and Irvin Coates, and they all did finely, and received meritorious praise.

Miss Lizzie D. Harlow of Haverhill, Mass., that accomplished medium, officiated on this occasion, and delivered two beautiful discourses, which were appropriate to the occasion. Many were the remarks of commendation on every side. She created a very favorable impression on every one who listened to her.

Sunday, April 4, Miss Lizzie D. Harlow of Haverhill, Mass., will be with us again. **BANNER OF LIGHT** for sale and subscriptions taken: annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

WEST ROXBURY.—Mrs. J. S. Adams writes: has a wonderful healer in the person of Mr. Osborne S. Welsh, who is both magnetic and electric, and cures all kinds of disease by the laying on of hands.

His success in treating obstinate cases is very remarkable, and pains and aches disappear like magic under his touch. The writer has been raised from a hopeless condition to a degree of health never anticipated by friends or physicians, and heartily recommends him to all persons suffering from acute or nervous diseases.

He also imparts a fine mental vigor to the brain.

LOWELL.—George H. Hand, Sec'y, writes: The First Society held services commemorative of the Forty-Ninth Anniversary, with Edgar W. Emerson as speaker and medium.

Many of the friends brought flowers in memory, and these sweet tokens, together with the delightful music, seemed to bring a harmony which was conducive to enjoyment of the service by all.

Mr. Emerson was at his best, and surprised even those who knew him well, by his eloquence.

Blanche H. Brainerd next Sunday. **BANNER OF LIGHT** on sale at these meetings.

BRIGHTON.—D. H. Hall, Conductor, writes: Sunday evening, March 28, the meeting of the Occult Phenomena Society had a good attendance, and the meeting was the most successful one held yet.

Mrs. Chapman's guides, having promised us something new, fulfilled their promise in the development of a new phase in her work, which will make her work as a medium attractive and instructive to all. There were a number present from Boston and Cambridge. Next Sunday evening a number are expected from other places.

FALL RIVER.—John J. Connolly says: Prof. J. W. Kenyon, of Waverley, supplied his with spiritual food on the 28th. It will be many a day before those who had the privilege of feasting at his intellectual banquet will forget the taste of the spiritual viands which Mr. Kenyon placed before them.

Next Sunday, April 4, our hall will be closed, in order to give all who wish an opportunity to attend the Lyceum at New Bedford.

April 11, Mrs. C. Fannie Allyn will occupy our rostrum.

MALDEN.—Mary E. Wellington writes: We had a very fine evening and a good audience. Invocation; Mrs. Abby Burnham followed with a very interesting short address; Mr. John R. Snow read a paper on "Spiritualists' Easter," which was much enjoyed; Mrs. Caird of Lynn gave excellent tests, giving names and descriptions of spirits, and in many instances the names of the persons addressed. On request of the medium, the spirits responded to mental requests by raps on the table.

Mr. Oscar Ederly speaks April 1st.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY.—Mrs. M. A. Sawyer, Sec'y, writes: holds its next regular meeting Friday, April 9, in Cambridge Lower Hall, 631 Massachusetts Avenue. Lecture and tests by Mrs. Nettie Holt-Harding. Supper served at six o'clock. Public invited.

FITCHBURG.—Dr. C. L. Fox, President, says: This Society held special services Sunday, March 28, in commemoration of the Forty-Ninth Anniversary of Modern Spiritualism. Pythian Hall was finely decorated for the occasion with flowers and foliage.

for all present to support in a substantial way the Veteran Spiritualists' Union, also giving great praise to Maggie Butler and others for their valuable and untiring efforts to make the present house possible.

A large number of tests were given: all recognized, convincing many that their friends still live, and under proper conditions can and do return again.

C. Fannie Allyn of Stoneham, Mass., occupies the platform next Sunday.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, President, writes: Our patriotic spiritual meetings are progressing very fast. We had the largest number of the season in attendance at the morning circle.

Afternoon and evening sessions were well attended and very interesting; Mr. Hardy and Mrs. L. J. Ackerman read many articles; Mr. Nichols gave opening prayer; Mr. D. S. Clark and Fannie Stratton gave convincing tests and written messages; Mr. Ibell, Mrs. Fredericks, Mr. Fred Clark; song, Mrs. Leavitt; recitation, Katie Butler.

BANNER OF LIGHT for sale at door.

WALTHAM.—Mrs. M. L. Sanger, Pres., writes: March 28 our speaker was Mrs. Nettie Holt-Harding. The usual appreciative audience greeted her. Her lecture was the best she has ever given us, and the tests were all recognized. She was reengaged for May 30 before leaving the hall.

We are very proud of our Lyceum; the young ladies are doing their part in a most worthy manner.

Next Sunday we have with us Mrs. Prentiss of Lynn.

LAWRENCE SPIRITUAL SOCIETY.—John Henry Fennell, Pres., writes: Mrs. S. Hall of Roxbury gave us a circle, proceeds for the benefit of the Veteran Spiritualists' Home, five dollars. Speakers for April: 4th, Mrs. E. I. Webster, Lynn; 11th, Mrs. J. K. D. Conant, Boston; 18th, Mrs. S. C. Cunningham, Cambridge; 25th, Mrs. S. E. Humes, Providence.

Oliver Optic.

The announcement that Oliver Optic is dead is sad news to the boys and girls of this generation, and of the generation immediately preceding this, for his books were read by boys and girls who are forty years old now, and are now being read by their children; and but few of his great host of readers knew that he owned any other name than Oliver Optic; while but few of those who knew that Oliver Optic was a "nom de plume," had ever heard his real name. I had not until a few years ago, when a literary friend introduced me to him, and then I had no idea who Mr. Adams was, until my friend added, with a smile, "Oliver Optic."

I had already pressed the hand of Mr. Adams, and expressed my pleasure at making his acquaintance; but I grasped his hand again, and said: "I am still more delighted to meet Oliver Optic." He was a handsome man, a genial man, a heartsome man, and a brainy man, hence a most companionable man. I came to know him quite well, and to esteem him for his personal qualities. He was progressive in character rather more than in habit, as he had devoted himself so entirely to his work of writing books that he had not given much time to matters that lay outside his special line of thought. But he was most hospitable to new ideas, and especially to progressive religious and scientific ideas.

I had some brief but pleasant conversations with him on Spiritualism, and he frankly said: "I have not given the matter much attention, but it seems to me a most rational and delightful system of belief. Your experience interests me greatly, and I shall investigate the phenomena as soon as I have time and opportunity." He now has both the time and the opportunity. After reading one of my books he wrote me a most charming letter, in which he said: "Your views seem very rational, hence I read your book with a great deal of interest. I found it full of sound sense, and so plain that it can be readily understood by those who have not been to college. I hope it may have a wide reading and help many."

Oliver Optic's books are good books; they are not merely entertaining, but instructive. He will doubtless find his field of work as a teacher of boys and girls much larger on the spirit-side of life than it was on this. He was ripe, having lived half a decade beyond the proverbial limit of three score and ten years. I therefore congratulate him on his new birth.

T. A. BLAND.

Massachusetts State Association Anniversary Exercises.

Berkeley Hall was well filled Monday morning, March 29, with an audience that had gathered to join with the Massachusetts State Association of Spiritualists in the commemoration of the Forty-Ninth Anniversary of Modern Spiritualism.

The meeting was opened by the congregation singing "Nearer, My God, to Thee," after which Dr. C. L. Willis offered an invocation. President Geo. A. Fuller of Worcester, in a brief address, welcomed the Spiritualists of the State. (Address will appear in another issue.) Mr. A. P. Blinn of Boston, a rising young speaker, came next, and touched upon the growth of Spiritualism in the past forty-nine years. He was followed by Mr. Moses Hull, Mrs. Mattie Hull, Dr. E. A. Smith, Rev. A. J. Weaver.

In the afternoon and evening during the two sessions the speakers were: Dr. J. R. Root, Mrs. Sarah A. Byrnes, Hon. H. D. Barrett, Dr. Geo. A. Fuller, Mrs. Carrie F. Loring, J. B. Hatch, Sen., J. M. Kelly, Mrs. N. J. Willis, Miss Lizzie D. Harlow. The mediums were Mrs. May S. Pepper, Mrs. Nettie Holt-Harding. Elocutionists were Edward W. Hatch, Miss Maud Beckwith, Little Maud Armstrong. The musicians were Mr. Fred Watson, Master Charlie Hatch, Louis Bennett, Little Eddie, Mrs. A. C. Pettengill.

The hall was decorated with Old Glory, and the platform was decorated with potted plants and flowers.

Mr. Joseph D. Stiles, we understand, has been seriously injured, and was therefore obliged to cancel his engagement.

Celebration of the Forty-Ninth Anniversary in Washington, D. C.

To the Editor of the Banner of Light:

The First Society of Spiritualists of this city commemorated with appropriate exercises the Forty-Ninth Anniversary of Spiritualism Sunday afternoon, March 28, at Masonic Temple, and a most interesting occasion it proved to be. An audience which completely filled the large hall was present, many of whom evidently were non-attendants at the regular meetings, being drawn there by the unusual occasion.

Admirable and comprehensive addresses, inspirational and normal, covering the general field of Spiritualism, were made by Mrs. Anna M. Jaques, a long time medium and valuable worker, who spoke under the influence of her guides; Mr. Frank B. Woodbury, Sec'y of the National Spiritualist Association; Rev. F. A. Wiggin, who is speaking for the Society here during March and April, and Mr. George A. Bacon.

In addition to these, Mrs. Marie L. Wheeler-Brown gave an excellent musical improvisation on the piano, taking for her subject "The Day We Celebrate," which, needless to say, was rendered in a highly artistic manner; an original recitation by Dr. Mary Walker and the reading of a pertinent poem by the popular poet author, J. L. McCrory, all of which were interspersed with the beautiful songs and fine singing of A. J. Maxham.

The meeting was presided over by Mr. B. F. Wood. A more successful and profitable affair has rarely been held by this Society.

March 28, 1897. OCCASIONAL.

Movements of Platform Lecturers.

(Notice under this heading, to insure insertion the name of lecturer, must reach this office by Monday's mail.)

J. C. F. Grumble has October, November, December, January and February open for the season of 1897-98. All the other months are engaged. He prefers to give October to Eastern societies. Address him before May at Station P, Chicago. He returns to Brooklyn, N. Y., in September, 1897, and May, 1898.

Mary A. Charter, one of the oldest workers at the healing and business medium, may be found at her home, 1308 Washington street. She will arrange to go to your home and hold circles, on business, or to heal the sick, aided by her band of spiritualists.

G. W. Kates and wife will accept engagements for one night to a week in separate localities in the State of New York during the month of May. They desire to visit as many localities as possible. Will make terms very easy to meet. Mrs. Kates will make it a point to give tests at each meeting. Address 97 Edinburgh street, Rochester, N. Y.

Theodore F. Price of Philadelphia is occupying the platform of the Lincoln Hall Spiritualists, Grand Rapids, Mich., during March and April. He will fill an engagement during the month of May for the First Spiritualists' Society of Buffalo, N. Y. Until the end of April his address will be 178 W. Ionia street, Grand Rapids, Mich. He has yet some dates open for next season.

Frank T. Ripley, the well known speaker and test medium, can be engaged for camp meetings for the season of '97. Bro. Ripley has open time for June, July and August. Address all letters to Oxford, O., P. O. Box 331.

Alonzo Danforth, so long and favorably known in the ranks of Lyceum work, has assumed the rôle of healing the sick by laying on of hands; also will render appropriate readings at burial services of our arisen ones. Address 610 Tremont street, Boston.

F. A. Wiggin, now serving the First Spiritualist Society of Washington, D. C., will speak for the Berkeley Hall Society, Boston, during May. If any society within reasonable distance from Boston would like to engage Mr. Wiggin for week-evenings during May, please address him at once at 434 K street, N. W., Washington, D. C.

Allice Wilkins is stopping at 248 Shawmut avenue, and desires her friends to write to that address. Will be there for two weeks. Will be in Portsmouth for April and May.

Julia Steelman Mitchell, serving the Unity Society at Milwaukee for March and April, goes to Missouri for a course of lectures and tests in May. Will have three weeks of that month to engage in that State for one or more lectures or test sittings. Has June open for engagements. Address at all times, 109 Van Voast avenue, via Newport, Ky. For April address, 658 Milwaukee street, Milwaukee, Wis.

Mr. J. W. Kenyon lectured for the Pawtucket Society four Sundays in February and March. In Fall River, Sunday, March 28, he delivered two Anniversary addresses, giving great satisfaction. He has open dates. Societies address him, Waverley, Mass.

Mrs. J. W. Kenyon, the popular public test medium and sealed ballot and letter reader, has filled many engagements in Lynn, Fall River, Pawtucket and Boston. She will give tests in Salem the 11th of April. Societies desirous of her services address her at Waverley, Mass.

PENNSYLVANIA.

PITTSBURGH.—"Duquesne" writes: Mr. J. Frank Baxter ministered this month (March) to the Spiritualists of the sister cities, Pittsburgh and Allegheny, Pa.

A lecture Thursday evening, March 18, on "Spiritualism in the Affairs of Men and Nations," and that of Thursday evening, March 25—Mr. Baxter has lectured in Pittsburgh every Thursday evening, as well as twice each Sunday through the month—were valuable as history, and showed the stability of Modern Spiritualism. He was considering the question "Is Modern Spiritualism a Permanency?" After his review of its truth's persistence and final establishment, he gave a résumé of its practical accomplishments, exhibited its present status and portent.

On Sunday, March 21, a full house in the morning listened to the radical discourse given on "The Value of the Spiritualistic Platform; also Its Necessity and Catholicity." In the evening, every seat occupied, Mr. Baxter treated of Spiritualism, as to its facts and philosophy, showing it had a scientific basis and a practical bearing.

On this same Sunday afternoon he interested a large audience in Allegheny, relating many of his experiences in the development of his mediumship. To mediums and investigators of phenomena, to those forming "circles," and to new societies (and this is one), this address is quite valuable. These lectures were followed by an interesting séance through Mr. Baxter's mediumship.

On Sunday, March 28, Mr. Baxter concluded his engagement. His subjects were announced for the morning and evening in Pittsburgh, and as Allegheny celebrated the Forty-Ninth Anniversary in part that day with music, floral display and special exercises, Mr. Baxter gave the particular address, subject, "Modern Spiritualism in the Dawn of Victory."

Look out for the Anniversary Number of THE BANNER April 17. Societies and news-dealers wishing extra numbers, send in orders.

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. Wiggin, Mrs. Wheeler Brown, Mrs. Rachel Walcott, Mr. Frank Walker, Mr. Francis B. Woodbury, and a host of other talent will participate in the exercises.

Passed to Spirit-Life.

From Greenfield, Mass., Tuesday, March 9, Dr. FRANK D. BEALS, aged 46 years.

Dr. Beals was the son of the late Dr. Joseph Beals, and was associated with and continued the business of his father since the latter's death, a year ago, with his family, occupying the old home and caring for his mother. The tender and hearty sympathy of so many friends as out to this doubly-bereaved family, and we feel the greeting of father and son in spirit-life must be deeply saddened by the sorrow of their loved ones left in the earthly home.

FLORENCE SAMPTON.

SPECIAL NOTICES.

Fewer Hours in Office.—ANDREW JACKSON DAVIS, M. D., will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M. Owing to a very large office practice, it will be impossible to examine and treat new patients by mail. Letters from patients under treatment strictly confidential. First consultation, with directions for cure, \$2; every subsequent interview, in office or by letter, \$1. Medicine extra. His remedies are very few, and simple and effective, being exactly adapted to the individual condition. No professional visits at residence of patients.

N. B.—Tickets from 1 to 10 inclusive may be engaged by letter or telephone addressed to S. Webster & Co., 63 Warren Avenue, stating the hour you desire to arrive at the office. Number 8 is rarely reached before 12 m. Persons not present when number is called lose their place.

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

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

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

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NEW JERSEY.

NEWARK.—William Pope, Sec'y, writes: The First Church of Spiritual Progression will celebrate the Forty-Ninth Anniversary of Modern Spiritualism on April 4, afternoon and evening, at 724 Columbia street. Services conducted by H. C. Dorn, assisted by Mrs. Dr. Martin and Mrs. Riddle, and Mr. Geo. P. Clarke of Newark, and Mr. Hayward of Brooklyn.

Look out for the Anniversary Number of THE BANNER April 17. Societies and news-dealers wishing extra numbers, send in orders.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him. Wm. & Thos. Wholesale Druggists, Toledo, O. W. L. KINMAN & 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. 26.

"Life,"
and
"Rest."

Two Wonder Books.

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

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

SPRIT **Message Department.**

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought and action—should be forwarded to this office by mail or left at our Consulting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to this life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere to a higher state of existence, even though they 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 recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 19, 1897.

Spirit Invocation.

Oh! Divine Spirit, we await thee to give us instructions, as we see thy power and love even in life wherein there is trouble and tribulation, for it is out of the great clouds of darkness that we appreciate the light of contentment. It is through suffering we gain strength, and hence this morning as we open the doors again between the two worlds and draw them so close to each other, it is truly the gateway of heaven, because we are instrumental only in assisting those to return to give consolation and comfort to the earth ones.

We thank thee this morning that the light of progress is waving now clear and bright in our atmosphere, that humanity is beginning to realize there is much more to earth-life, in even the earth-sphere, than suffering. Then let us feel that there is justice in all things, that all things are for a purpose, and all things are right; and as we come in contact with those in earth-life and the light of the spirit, consciousness of the continuation of life touches their soul, truly do we say that Spiritualism has destroyed the darkest form that troubles the mortal soul, and that is called death. To-day the morning light is breaking, and the spirit returns in its own way to cheer, to comfort, and to bring consolation to the ones that are left behind.

Bless us as thou seest we need, and may thy light so shine that they will glorify God and the angels that bring the messages of love to those yet in earth-life, and we know thou shalt have the praise now and forevermore. Amen.

INDIVIDUAL MESSAGES.

Charles C. Hayes.

Good morning. Well, I am truly glad to have the privilege of coming in here this morning and reminding those whom I have left behind—both in my family and also many, many friends whom I felt I had in earth-life—that the wanderer can return. I have returned this morning to report all is well. Although some little time has elapsed since I was called from the earth-life, and truly I will say that I was glad when the call came—not that I was tired of the dear loved ones who ministered unto me while in my sickness, for that was the hardest part of it, to separate from those whom I loved, and my body was pretty well worn out previous to my leaving it; but I was glad when I felt my work was done, and I could hear the voice say "Come up higher."

I am pleased this morning for this privilege, for I have sought for it a long time, and I have watched the dear loved ones, who are also copious of the spirit hovering around them; yet I feel that sometimes if we can make ourselves more tangible through those who are strangers to us, we seem to get more real good from the message; and this morning—while I have oftentimes waited around this Circle-Room—when the good Chairman said: "Charles, you can report this morning," I felt almost too full for expression, I see so many changes, and I have noted their conditions since passing from the earth-life, and I feel that they need a comforter. My dear children need a father's protection still; they need the welcome voice, and it is so glorious to feel that we can lay aside the old worn-out mortal body and yet cling close to the loved ones. I was very much pleased at the reception I had in spirit, as there were many who had gone before me who were standing ready to welcome me, and especially that dear old mother, who was always so kind and so thoughtful, was ready with her arms wide open to receive her loved one. So, dear ones, we stand this morning, only waiting and watching for those in earth-life to become liberated, so that we, too, can greet you with open arms and joyful heart.

I should like also to send forth my encouraging words to all my old friends and associates, for I lived quite a long time in earth-life—in fact, I got in my threescore years and ten. I had a useful life, and it done my soul good after I separated from the body to see how much my fellowmen and associates appreciated the work that I had done, for truly I tried to do my duty to the best of my ability, and I know I was oftentimes helped by the spirit power, and if it had not been for them I should not have been able to do what I did do, and it is for that reason I wish to report this morning, that I am just as active in the spirit, and find just as many offices to fill, and just as much to do, only in spirit we can work with more freedom, and somewhat of a clear understanding of each other.

I was very much interested in the town affairs, and especially in the schools. I loved education, and I loved to see good systems and promptness, so that our children might be more liberally educated, that the coming age may be enlightened, and also my Orders, as I belonged to quite a number of them. I want to thank the fraternity at large for their kindness, and also I will try to still help them in the glorious work of lifting humanity. I would say to my own family, meet me in private, and I will try and assist all, but remember, father has not left you.

My name is Charles C. Hayes of Milton, N. H.; I think I will be remembered in that place and also in Great Falls, and many other places where I have friends well scattered around. Thank you very kindly.

William Grimes.

Good-morning. I, too, like the one that has

just preceded me, feel as if I should like to communicate with my dear ones in earth-life this morning, and I have been trying for a long time to come in contact with them. I find I do in many ways, and I have been very much pleased at the success I have made, yet they have asked me many times, why do not some of our friends come through your valuable paper, because there are so many of us over here? And it seemed to me that I should like to many times, but I would like to say to the dear ones of earth, especially to my dear children—as some of them are more interested in Spiritualism than others—but I wish to say to all, that while you are all of different dispositions; and you can all understand and comprehend things differently, you may differ in opinions and differ in your ideas of earth-life, but when we come to spirit we can comprehend these things, so we have more charity, and are apt to feel better about things than we do when in earth-life.

I should say, Mr. Chairman, it is hard work for me to control this morning, because my stomach still bothers me, as I suffered a great deal, especially the last six or seven weeks of my earth-life, and I was not ignorant of spirit-control, although I did not know as much about it as I would like to; but I did know that my dear companion who had gone on before oftentimes stood by my bedside, and also many times worked through the dear, darling daughter that she had left, who was so kind and good and patient with me in my sickness, and if ever a father was proud of a family it was I; and I want to say, that even now, while there are certain conditions that are not always agreeable to one another, yet I want to say to all, be true to yourself; each one of you must stand on your own responsibility, each one of you must do as far as you can the best you know how, and when you do that there is no reason for fault-finding.

I know, dear ones, that earth-life and trials and tribulations are sometimes hard to control, but remember justice is justice, and by-and-by things will change and you will know and understand all things better. I do not wish to send this communication to any one personally, nor am I speaking to any one personally, but to all, both my own family and those who are interested in me. I think my communication will be warmly received, for I have a great purpose in sending it, because I have done it to gratify or satisfy the wish of one who so long desired to hear from me through this valuable paper, so that others might see it, and even if they do not believe, it will set them to thinking.

I want to say, also, I was so pleased when I found that I had separated from the body and I was out of my aches and pains and my environments, and especially my helplessness; but I thank God and the good angels that all was done well.

My companion is with me this morning, and I have many others who would be more than pleased to report, but time will not permit it this morning; but you are very liable to hear from them. I wish them all success, and I desire them to follow their own impressions and carry out their own intuition, and I want to make a prophecy that may not sound very well just now; but I do it because I have said I have a purpose in coming here, and it is that before 1897 is closed there will be changes that those of my dear family will recognize the prophecy. I do not care to say what it is, because I do not wish to make any public statement that will hurt any one, but will say for each one to remember to rely on himself or herself, and not depend too much on the other, and in doing so you will find that your life and your circumstances will be better; and also, fear not the physical conditions of any one, because all things will work out for the best.

I will just say that my name is William Grimes, and you can locate me in Littleton, N. H. I will also be remembered in Boston, Springfield and many other places, where I have dear friends in whom I am interested. Say that my wife sends her love, and that we all join in protecting you.

Emma Annie Prince.

Good-morning, Mr. Chairman. I want to say that my name is Emma Annie Prince, but I lived a long ways from here, away off in Nebraska. They called the place Madison. I, too, am anxious to return to the dear ones in earth-life, because I oftentimes come around them and try to make my presence known, but it seems sometimes that I don't succeed as much as I want to; but I find it in spirit a good deal as I found it in mortal, that our ambition sometimes carries us further than our strength, and it seems so hard when we are in spirit-life to see our friends in earth-life suffer and not be able to make them know we are with them; and yet I want to say that I was conscious before I went out of the body that the spirits returned, because they helped me do much and they assisted me so much, that I want others to know that I can assist them, and I wish also to send glad tidings and great joy to the dear ones in earth-life. Say to them that although the clouds oftentimes surround them, and it seems that they cannot see any good coming out of it, yet say that there is good that will come from it.

I wish also to say I feel happy and pleased at what I found in spirit, as I found so many of my dear loved ones that had gone before. I wish I could make all, not only those that were near and dear to me by the ties of blood, but also those that don't understand things, know I would be still happier if they would only realize; because I find that I am a good deal as I was while in earth-life, anxious to do all I can, anxious to assist others, and I feel that coming through your paper this morning, I would be more liable to reach the many than I could if I only came in private.

I have noticed the changes that have passed on since I passed away, and I would like to say that I am satisfied, although the earth-ones may not see it in that light, but say that God doeth all things well. And I think, Mr. Chairman, if they will recognize my message and give me an opportunity, I will try, and do better, because it is hard work for me to control this medium this morning, and I find that I cannot say all that I would like to; but I think I will not be forgotten. My husband's name was E. F. Prince.

Amos Green.

Good morning, Mr. Chairman. I feel like many others, anxious to identify myself in spirit-return, but you speak of the heavy influence here this morning, and that it is hard work to keep in line of thought. It is because there are so many here that are trying to communicate, and yet there are only a few that can get control, and the over-anxiousness often

times of those that are disappointed is harder on the material atmosphere than it would be if we could individually take conditions as they come, but I only want to send a few words this morning, because I have longed for some time to let the Spiritualists of Lowell and the surrounding towns know that I have still an interest in their welfare, that I feel that my work was not completed when I left the body, and that I must yet do something more, for there is rest for the body, but not for the spirit, for any one that is at all progressive will always feel that they need to be doing something.

I want to encourage our workers in Lowell connected with our Spiritualistic Association, and say to them that I oftentimes look, and see your struggles, and how you are trying to spread the gospel of truth, and have the people understand it, and yet how little appreciation or how little sympathy and contributions you get. I feel that you may sometimes think that those that have labored with you in the past, that have cooperated with you in years gone by, for truly in spirit there are many of our co-workers, and when I speak of co-workers I don't mean mediums altogether, for there are many that have worked for the uplifting of the spiritual cause, that threw their doors open, and made homes for their mediums, and showed hospitality to those that tried to teach the great philosophy of Spiritualism. I should say to them in earth-life that when I got to the spirit-world it seemed I had gotten into such a familiar element it was hard work for me to draw the line between my spirit existence and my material existence, but I wish to say to all, those of my own, and also of my acquaintances, I am satisfied, and you may depend upon me that I will do all I can for the benefit of humanity at large, for that is what Spiritualism teaches, that is what it means.

It means to work together with love and unity, and there will be strength, and I do wish that some of our old Spiritualists would not make themselves at home, contented with the consolation that they know their friends are around them, and do nothing for the spreading of Spiritualism. Now, friends, I am not sending this message to find fault, nor yet to make trouble, but if you was on the spirit side and you could look on it from our standpoint, you would see things different, and I would say to the few that have put their shoulders to the wheel, patience, onward and upward, and by-and-by the material things and financial matters will be better, for the spirit friends are still with you. These are the earnest desires of my soul.

Amos Green, and you can put me down as in Lowell, Mass., although my home was in Chelmsford, Mass., but I shall be well known all up through that section, for I was there a long time. Now, Mr. President, you have received my message, and I thank you very kindly. I hope it will be received with the spirit of love, for I mean it to be sent forth in that way.

John Quigley.

Good-morning, Mr. Chairman. It seems to me this morning, as I return, it brings back the old memories of the past when I was informed that if I took control of the medium I must relate something of my personal experience that I could remember while I was in earth-life, so that some one could identify it, and it seems so sad when I recall the last experience I had in earth-life. It seems to me I was living in the summer of bliss, for I was planning for the most successful part of my life, building on that wonderful platform that is called matrimony. That alone we look forward to with the greatest of hopes; and as we view our future life from the standpoint where we stood, there were no clouds around, and it did not seem as though there was anything to mar our beautiful summer sky, and yet that great thunder-cloud of unexpected death took me like the twinkling of an eye and separated the body from the spirit; and it seemed to come so sudden, leaving the dear loved one that I was so much interested in, in such a dark, desolate condition; also my dear friends at home were so broken up that in one sense of the word they have never survived the shock.

I might say, Mr. Chairman, while I was in earth-life I was interested in law. I had just got started in business, and as I have already made the statement, everything looked like prosperity and success, and when I look back over that period, and am reminded of those things, my mind leaves me, for it seems impossible for me to retain or remember all that occurred, for I was separated from the body in such a quick and unexpected way that I could not realize that death had claimed me, but as time has elapsed I have to a certain extent overcome those feelings. I was conscious in earth-life that after you was out of the earth-life you could return, but I have been waited back oftentimes by the dear loved ones that still mourn me, who still seem at times unconscious of how close they have drawn me to them, so that I have taken this way to try and give them some encouragement that they would come a little nearer.

I want them to know I am satisfied, although it took me a long time to get there; and I want to say to the dear one that I loved so dearly, whom I would have called wife—but never did, as the time had not quite arrived for our marriage day—that I want her to know that after all it is all right. As I wished to make it a public statement, I have been advised to come here, as your paper goes to our place, and I am in hopes that some one will see it and show it to my many friends, and help me to open up an avenue to try and assist those whom I loved in earth-life. I would say, also, I have realized the changes that have come since I passed to the spirit-side, but I am now going to be more active, for I feel I can be. Mr. Chairman, my home was a long distance from here, as I lived in Louisville, Ky. I have got a very odd name, Mr. Chairman, and I don't believe you would get it by pronunciation, so I will spell it, and it is John Quigley, and my lady-love's name was Thessa Pfeiffer. You see they are odd names, and I want them down, because I wish them to recognize both of them.

Isaac Clayton.

Good-morning, Mr. Chairman. You can just put me down as Isaac Clayton, and my home, Paterson, N. J. Was interested in the silk manufacture, and I would like to come in contact with my friends there, as I find many times that it is hard for me to make them understand me, because, you know, there are so many in the earth-life that seem to think that after a man is dead, as they call it, he is no more conscious of what is going on around him than if he had never lived there.

I wish that I could make them understand different, because I think after all some

times is a good thing that they do. I think if the whole world could understand that those that are disembodied can see, hear and understand what the people are up to, those in earth-life would be more careful of what they said and what they did, and especially how they felt toward each other. But ignorance, after all, is bliss in some, and I am not going to tell them what I feel concerning those I left behind me after I was separated from the body. I am not going to speak of the personal conditions when I went.

I want Harriet to know that I have not been entirely ignorant of the place and conditions that she has been placed in, and I am almost sorry to say, but I think it is my duty; that George did not do different; but I do not wish to create any more hard feelings, only I do think that justice ought to be done, for I stand to day in the position of one of old that we have read so much about, that I have tasted death, and I have conquered the grave, and I have had the experience of one in the world, yet I would like to come back and warn my brethren of the wrath to come, for I want to say to all there is no God can charge you so severely, or hurt you so badly, as one's own conscience.

When we look on the records of life; when we seek that great book laid before us, where in our thoughts and our actions are engraved, we would like sometimes to change; but it is there, and cannot be rubbed out. That is why, dear ones, I return this morning; for truly, when I heard you at a medium's once, Mary, I thought you did not care to have the spirit friends return again to this world of wickedness, as you felt if you were in the spirit-life you would not want to return again; you would want to stay if you got away from it.

I feel much the same as I did, but I want to say to them, sometimes our affections are stronger than our power, for love is what concerns us and conquers, and it is the love and power to those I love of earth-life that I would like to sustain, that I would like to uphold, that I would like to see justice done to. Pardon me, Mr. Chairman, for I was of a strange nature, but you can say that the spirit must speak the truth. We cannot do as we did in earth-life; but, thank God, to-day we are free from any of these environments. We can now speak our mind—speak from the inspiration of the spirit.

Thanking you very kindly, Mr. Chairman, I hope even if this message is not identified through your paper—for they may not have the courage to address you or to answer it—it will be answered in the soul, and that is more than all put together. I feel I have done my duty, and I have done it manfully.

Messages to be Published.

Feb. 26—Joseph Beck; Isabelle French Galloway; Isaac B. Taylor; Jerry Brown; Mary E. French; Robert Reynolds; Harry Smith.
March 5—John G. Webster; Frank E. Houston; Eben Webster; Minnie Gardner; Ellen Fuller; Katherine Leopold.
March 12—Rhonda Parker; Thera M. Kingsley; Charles Ayer; Greenleaf Kelley; Charlie LeStoddard; Dorothy Littlefield.
March 19—Dr. H. B. Storer; Mary E. Hilton; Capt. Robert Burns; Lily Moore; Charles Belknap; Freddie Holland.
March 26—William H. Palmer; William Snipes; Justin M. Hungerford; Andrew Victory; Robert Rutherford; Loren French; N. W. Bonney.

THE MINISTER'S DAUGHTER.

BY JOHN G. WHITTIER.

In the minister's morning sermon,
He told of the primal fall,
And how henceforth the wrath of God
Resteth on each and all.

And how of his will and pleasure,
All souls, save a chosen few,
Were doomed to eternal torture,
And held in the way thereto.

Yet never, by faith's unreason,
A saintlier soul was tried,
And never the harsh old lesson
A tenderer heart belied.

And after the painful service
On that pleasant, bright first day,
He walked with his little daughter
Thru' the apple bloom of May.

Sweet in the fresh green meadow,
Sparrow and blackbird sung;
Above him their tinted petals
The blossoming orchard hung.

Around, on the wonderful glory,
The minister looked and smiled:
"How good is the Lord, who gives us
These gifts from his hand, my child."

"Behold in the bloom of apples,
And the violets in the sward,
A hint of the old lost beauty
Of the Garden of the Lord."

Then upspoke the little maiden,
Treading on snow and pink,
"Oh, father! these pretty blossoms
Are very wicked, I think."

"Had there been no Garden of Eden,
There had never been a fall,
And if never a tree had blossomed,
God would have loved us all."

"Hush, child!" the father answered,
"By His decree man fell;
His ways are in clouds and darkness,
But He doeth all things well."

"And whether, by His ordaining,
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,
"And I try to love Him, too;
But I wish He were kind and gentle,
Kind and loving as you."

The minister groined in spirit,
As the tremulous lips of pain,
And wide, wet eyes uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of his little one,
Had he erred in his lifelong teachings,
Had he wronged to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's mount of law,
But as Christ in the Syrian hills,
The vision of God he saw.

And as when, in the clefts of Horeb,
Of old was his presence known,
The dread, ineffable glory
Was infinite goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the message of hatred
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

These are your brothers—this family here.
Help them get out; help them keep out;
Labor to teach them what life is about;
Give them a hand unnumbered with doubt;
Feed them and clothe them, but pile them out.
—Will Carleton.

CONSUMPTION CURED.

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

First Association of Spiritualists of Philadelphia.

On Sunday, March 14, W. J. Colville commenced a second course of Sunday lectures under the auspices of the above Society in Warner Hall, Broad and Wallace streets. Although the day was very wet, a large audience gathered at 3 P. M., and a still larger one at 7:45 P. M., and never has more appreciation been displayed than at that occasion, when "Evolution" and "The Sign of the Prophet Jonah" were the topics of discourse.

The evening lecture, which was on the latter subject, has been called for in type, but it is impossible at present for W. J. Colville to prepare any lectures for the press or revise manuscripts of reports, owing to the unusual demand upon his time from various quarters; it must therefore suffice to say that the speaker declared that Bellamy (of England) as far back as in the forties had proved by a diligent comparison of Hebrew words, that "the hold of the barge" was a far more probable rendering than the conventional translation, "belly of the fish"; that the original said nothing about a "whale," and that though a beautiful poem, designed to teach great moral lessons, the book of Jonah, and the account of that prophet's three days' bitter experience, had been twisted out of all resemblance to its true intent by those literalists who forced into poetry a verbal exactitude entirely foreign to the poetic spirit. Jonah's sign is a perpetual one, for it means that whosoever hears the divine voice within, and runs counter to its direction, gets into certain trouble. Another lesson, and a most important one, is that the unfortunate "Jonahs" of to-day often bring disaster upon themselves because, instead of being desirous of proclaiming a gospel of forgiveness, they are angry even with God, as was Jonah, if they think the Almighty is not going to be vindictive with humanity.

To study the book of Jonah rationally, and imbibe its important teachings, would do us all good, and perhaps save us on the brink of some foolish escapade, which, though in the long run it will be overruled for our good, causes us while it lasts a great deal of self-inflicted misery.

On Sunday, March 21, W. J. Colville again delivered two lectures in the same hall, when the topics were 3 P. M., "Lessons from Etdorpha," and 7:45 P. M., "Joshua Commanding the Sun to Stand Still."

The Sunday evening lectures on "Curiosities of Biblical Literature," are attracting unusually large audiences, and awakening great interest in the Spiritual Philosophy, which the speaker invariably draws out of and connects with them. On Mondays, at 2:30 P. M., interesting lessons in Spiritual Science are given at 534 North Tenth street. Great preparations are being made for Anniversary exercises, to take place Sunday, April 3, all day.

Spiritual Work in Brooklyn.

On Tuesday, March 16, the School of Psychology, at 497 Franklin Avenue, was formally opened at 3 P. M. by W. J. Colville, who delivered a powerful lecture on "The New Psychology," and outlined the objects and scope of the work contemplated in the building then and there opened to the public as a centre for the diffusion of spiritual thought and activity. In the evening, from eight till eleven, a delightful reception was held and entertainment given. Prof. E. A. Whitelaw, who has his studio in the college over the lecture room, (which is on the ground floor and very commodious), gave some fine exhibitions of skill on violin, piano and mandolin. Prof. and Mrs. Bray rendered exquisite soprano and tenor solos. Miss Fanchaw gave very acceptable recitations. W. J. Colville recited "King Robert of Sicily," gave two vocal solos and a brief address, ending with a fine impromptu poem. Between the parts of the program refreshments were served in copious abundance, and the large number of interested guests became acquainted with each other, in addition to gaining an insight into the work of the institution.

Lectures by W. J. Colville are supplemented by private classes and by lectures on various subjects by many distinguished speakers. Among those who have thus early graced the platform of this New School of Psychology may be mentioned Prof. Merton (son of Dr. Sivartha, author of "The Book of Life," etc.), Mrs. Annie Lewis Johnson (a well-known teacher of Psycho-Athletics and a writer of many successful plays), and Rev. J. C. F. Grumbine, who delighted a large audience at the close of one of W. J. Colville's regular lectures, by responding to an urgent request to say something on Psychometry, a subject handled by him in a masterly manner.

Beautiful flowers are constantly being presented for the desk, and many valuable books have already been donated for the library. Miss H. M. Young is in constant attendance to receive visitors, furnish information, supply books, and take subscriptions for BANNER OF LIGHT and other valuable periodicals.

The regular lectures by W. J. Colville in Brooklyn, at this college, are given on Tuesdays, Thursdays and Saturdays at 3 P. M.; also on Tuesdays and Thursdays at 8 P. M.

Boston's Public Baths.

Boston will soon have the finest public baths since the days of ancient Rome. They are to be paid for and maintained at the expense of the city. The structure is to be forty-three by one hundred and ten feet. On the first floor will be separate waiting rooms for men and women. The space on the second floor will be taken up by separate bathrooms for men and women, and the top floor will be given up to the use of the manager, who, with his family, will reside in the bathhouse. The total number of bathrooms contemplated in the plans is fifty. Of these seventeen will be for the exclusive use of women, and it is estimated that the capacity of these baths will be about one hundred and fifty an hour.—Springfield Republican.

Passed to Spirit-Life.

From Searsmont, Me., March 11, Mrs. Annie Monse, aged 74 years.

She was an indefatigable worker in the cause of Spiritualism, was ever ready to give words of comfort and encouragement to those who sought for enlightenment and wisdom. She was one of the pioneers, consequently met with many rebuffs, but rose triumphantly above them all, and now that the spirit has been garnered in victory, as it has hers. "She has crossed the shining river, she has gained that radiant shore," where she was received by the band that had served her so faithfully during the forty-six years that she has dispensed the truths of Spiritualism. She will be missed at Temple Heights and Elm, Me., camps, where she has been engaged each season.

May the angel-world be near the dear companion she has left, and give him assistance and encouragement to wait patiently until he is called to join her.

Mrs. Wentworth of Knox, Me., officiated at the funeral, and paid a worthy tribute to her co-worker.

From her quiet home in Hampton Falls, N. H., March 6, 1897, SALLY CHAM SANBORN, aged 81 years.

She had been a subscriber and devoted reader of THE BANNER almost from its beginning, and was one of the most perfect illustrations of the truth and beauty of real Christian Spiritualism we have ever known. All those who saw and knew her could only say, "such a good and true being, and fruitage of Spiritualism, let us all believe and live it, the more the better, surely for us and the world here and hereafter. Are not such the real prophets and priests that best proclaim the immortal hope and goodness, the unending loveliness of the spiritual and eternal life?"

From Charlestown, Mass., March 17, Mrs. SARAH LOUISE ALKEN, aged 88 years.

Mrs. Alken was a Spiritualist all the time, everywhere, and preached the Spiritual Philosophy and practiced its precepts. She was a member of the Veteran Spiritualists' Union.

Services conducted by Bro. Chas. Abbott, assisted by Dr. Sanders of Charlestown and Mrs. L. L. Hand of Lowell.

Geo. H. Hand.

For Over Fifty Years

Mrs. WYNLEIGH'S SOOTHING SYRUP has been used for children's teething. It soothes the child, soothes the gums, eases the pain, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

The semi-monthly meeting of the Union was held at Park Square Hall, Thursday evening, March 18. President C. O. Shaw, Vice-presidents Eben Cobb and N. B. Perkins occupied the platform; the former presided.

A vocal selection by Mrs. M. F. Lovering was rendered. Mrs. J. S. Soper, of the editorial staff of the BANNER OF LIGHT, was the first speaker. She stated in part that she was in full sympathy with the work of the Union; felt deeply interested in the success of the Home, and would cheerfully assist in preparing and furnishing it. It is our duty to be as generous as possible in every reform for the good of humanity; hoped that those societies which could not wholly furnish a room would do so in part. She closed by saying that Spiritualists, although having the most beautiful religion in the world, are sadly deficient in several important lines of the work. There should be more earnest organized effort; there should always be good music, and children of Spiritualists should be sent to the Lyceum instead of the Sabbath school of some creedal society.

Vice-president Eben Cobb said he was fully in accord with the sentiments of the previous speaker, and felt highly pleased that the BANNER OF LIGHT, through its able representative here to-night in visiting us, and frequently other spiritualistic meetings, also in being the Conductor of a Lyceum in Boston, was thereby coming right in touch with the masses. Mr. Cobb strongly emphasized his commendation, and closed with fulsome praise for the BANNER OF LIGHT.

Dr. C. L. Willis said it was a gratifying sight to see that picture of the Home at Waverley, Mass., for it showed an organization for practical work, for intended protection to needy Spiritualists. It is an encouraging sign of a fraternal brotherhood, of a bond of sympathy. Let us all give our best support and our combined efforts, and make it as permanent as a monument. Let us call this Home such, and carry out there our best humanitarian thoughts.

Mrs. William S. Butler spoke of the concert and entertainment which will take place on Wednesday evening, March 31, at Horticultural Hall, in aid of the Home at Waverley. This concert, etc., is under her sole management, and will no doubt prove to be a great success.

Mr. H. C. Grimes rendered a piano solo. Mr. E. H. Tuttle was glad that the Veterans were doing so well in their ascent of the hill of progress, and announced his intention to give an entertainment on April 2, in aid of the Home, and appealed to each one to do his or her best to further the work; praised the BANNER OF LIGHT, and closed with a poem.

Mr. F. D. Edwards and Dr. N. P. Smith, Committee on the Anniversary Celebration, March 31, at Horticultural Hall, reported encouraging progress. The former said that the BANNER OF LIGHT is a strong friend of the Union, both in its business and editorial departments.

Dr. Smith took for his text, "Peace and Harmony," and said that the Veteran Spiritualists' Union Home should unite all its common, brotherly and liberal spirit; he expressed thanks to the many societies that had signed their interest in the anniversary celebration for the benefit of the Home, on Wednesday, the 31st.

Mrs. M. A. Brown, of the Ladies' Industrial Society, made an appeal for aid, and presented two quilts to the Home, one as the gift of Mrs. Kimball and Mrs. Chapin, and the other a gift from herself.

Dr. William Lowe, of Newburyport, and Mrs. Florence Rich White each made appeals for the Home fund, and the former contributed five dollars thereto.

Miss Lucy Barnicot and Dr. Gilmore each made brief addresses; the former took "Equality and Justice" for her subject.

President Shaw thanked the various donors for their gifts, and our interesting meeting was then brought to a close. The sum of \$8.80 was received from donations, collections, etc.

Our next public meeting will be the anniversary celebration, March 31, Wednesday, three sessions, at Horticultural Hall. See particulars in another part of this paper.

Wm. H. Banks, Clerk.
P. O. Box 2381, Boston.

The People vs. Allopathy.

There is a prospective war coming on in Rhode Island, on the part of sundry citizens who have been affected by the policy of the health officers, incident to a diphtheritic and scarlet fever scare which has prevailed two or three months past.

A sore throat in one of our families came to the knowledge of Dr. Swarts, the most officious member of the State Board of Health, who pronounced it diphtheria, put the house under quarantine, posting by the doorway a contagious disease card. The father called in three as astute, reliable doctors as belong to the profession, who declared the diagnosis of Dr. S. wrong, inasmuch as there was no disease whatever. Thereupon a member of the family went out the street, whereupon there was a complaint and warrant. When the case came to trial the respondent was discharged. The father has now brought suit against members of the Board, for an *ad damnum* of \$5,000. This will call into the case the physicians who declared no disease existed, and perhaps others, for the profession is radically divided as to the merits of the anti-toxin fad.

Another case has grown out of the action of the City Superintendent of Health, for interfering with a funeral, preventing, with the aid of the police, people not of the household going to the grave. It was denied there was a case of diphtheria in the family which jeopardized the public safety. The physician of the family declared there was no diphtheria; hence the father, believing the interference with the funeral an outrage, has brought suit. This case, too, promises to be a battle of the doctors. The germ, bacilli, goblin and hobgoblin theories will next month probably undergo judicial investigation.

There is also a family fight soon to come off. Dr. O'Keefe, one of our reputable physicians, has sued Drs. Swarts and Briggs of the Board of Health, for libels, for an *ad damnum* in each case of \$20,000.

It is to be hoped that the developments in these cases will tend to disclose the arrogance and despotism of Health Boards and officials, and teach the people that common sense and rational therapeutics list outside the Regular school of practice. WILLIAM POSTER, JR.

Bishop Had Played Himself.

That pretty little story about the senator from Tennessee paying for his luncheon with a poker chip and afterward putting the joke on the secretary of the treasury, is eclipsed by a new yarn that Mr. Carlisle is telling his friends in Washington. In Bishop Dudley's church, when the collection was taken up, one of the vestrymen inadvertently dropped into the plate a poker chip at a silver dollar. Overcome with mortification he hurried into the bishop's room after service, and said:

"Bishop, I do not know how in the world it happened, but do you know I dropped a poker chip into the plate? How it ever got into my pocket I cannot imagine. Here is a half dollar. I want to redeem it."

"Not at that price, Brother Blank," said the bishop, with a smile. "It's a blue chip; cost you just \$1.50."

Brother Blank looked at him in surprise. "But, bishop," he said, "how in the world do you know a blue chip is worth \$1.50?"

"Remember, Brother Blank, I am the Bishop of Kentucky."

The vestryman paid the \$1.50 and departed. —New York Press.

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others; Miss Odium and Dr. Clark recited very nice poems.

Nice music was rendered by Mr. Moody, assisted by Mrs. Nevers and Prof. Rimbach; the latter rendered very fine solos.

Sunday, April 4, Mrs. J. W. Kenyon and Mrs. Julia E. Davis and many other good mediums will be present; Mrs. Moody, assisted by Mrs. Nevers and Prof. Rimbach, will sing and play. Other fine talent will be mentioned in *Globe* advertisement Saturday and Sunday.

BANNER OF LIGHT for sale at hall.

COMMERCIAL HALL.—Mrs. Wilkinson, President.—A correspondent writes: Sunday morning a grand Sacred Concert was given by the Tyler Troubadours before a very appreciative audience, followed by developing, tests, and healing circle. These sacred concerts will be given every Sunday morning at 11 until further notice.

Indian Peace Council Tuesday, April 6, in the afternoon.

The Forty-Ninth Anniversary was duly celebrated afternoon and evening. A fine program of musical talent was presented, also a splendid floral display.

Afternoon Miss Jennie Rhind gave a short address, also some good tests. Rev. E. Andrus Titus was the principal speaker of the day, followed by several fine test mediums, who gave excellent satisfaction. The colored trio sang a number of bright and beautiful songs, which were highly enjoyable.

At the evening session Mrs. Emma Odiorne was the first speaker; her tests were very remarkable. Mrs. Annie Hanson Kibbel's tests were all good. After a Jubilee song by the quartet, Mr. E. Andrus Titus gave a short address; Miss Ruth Sprague sang a number of times in solo and chorus; Mrs. Knowles gave a number of readings, followed by Mr. Scarlet, Mrs. Nutter, Mrs. Baker, and Master Henry Preston in recitation. Mr. Scribner sang several solos, which were rendered finely.

BANNER OF LIGHT for sale.

HOLLIS HALL SPIRITUAL SOCIETY.—Elizabeth B. Coombs, President; Mrs. Chapman, Conductor.—A correspondent writes: These circles are growing since Mrs. Ratzel took the entire charge of them, and many can testify to her wonderful powers of developing. She is also a fine healer and test medium. Mrs. Fish and Dr. Badger assisting her. At 2:30 meeting opened with song service by Mr. Abbott and Mr. Pierce, after which Mrs. Fish, Mr. Ratzel, Mrs. Thompson, Mr. Bab, Mrs. Ratzel and others gave remarkably fine tests, which were all recognized.

The hall was very prettily trimmed with evergreens and flowers by Mr. Pierce for the Anniversary services. At 7:30 Anniversary services were opened by Prof. Rimbach, who led the song service with his cornet, and also gave us a fine cornet solo. Mr. Quint gave the opening address, after which "Little Eddie" took charge of the work, and gave a fine program as follows: Piano solo by Master Neiman; duet, Sadie Faulkner and Lilla Brennan; recitation, Marie Gale; songs, Lilla Brennan, Master Cox and Lilla Brennan; after which "Little Eddie" sang, and was roundly cheered, being called back three times. Remarks by Dr. Smith, followed by tests from Mr. and Mrs. Ratzel and other good mediums.

Next Sunday night the people are to be given quite a surprise.

BANNER OF LIGHT free to all speakers, and for sale at door.

AMERICA HALL.—A correspondent writes: Sunday morning, March 28, we had a large and very interesting circle. The speaking and tests were of a high order, and a most glorious spirit-power was with us.

The afternoon was devoted to Anniversary exercises. Among the good workers with us were the following: Rev. A. Titus, Mr. C. Elliot, Mr. A. P. McKenna, Mr. M. Reed, Mrs. I. B. Sears, Mrs. J. M. Hughes, Mrs. A. Forrester, Mrs. M. Thomson, Mrs. M. A. Chandler, with Mr. Jackson, Mr. and Mrs. W. Anderson, tests and beautiful music.

At the evening session Mr. Cobb's illustrated talk attracted a crowded house. The views were grand and the discourse highly instructive. The following mediums did noble work at the close of Mr. Cobb's talk. Mrs. A. Howe, Mrs. Nellie Thomas, Mr. and Mrs. Walter Anderson, Mrs. E. Shackley, Mrs. M. Chandler, Music by Mrs. L. Rockwell, Mr. A. Palmer, Mr. and Mrs. Walter Anderson, Mr. A. Heath.

BANNER OF LIGHT on sale at each session.

ELYSIAN HALL ASSOCIATES.—A correspondent writes: Morning circle opened at 11:30, and a very large and interesting circle formed. Many tests given and recognized.

Mediums present and assisting: Mr. and Mrs. Knowles, Morse, Turner, White, Wright, West, Neil.

2:45, interesting remarks by Mrs. Gilliland, Mr. Scarlet and Dr. White on "Spirit Truth and Our Anniversary Day." Songs by Miss Leo Hanson and Little Eddie, followed by remarks and tests by Dr. Saunders, Mrs. Hughes, Mr. Quimby.

7:45, Mrs. Thompson, opening address. Two beautiful recitations. Tests by Mrs. Golding, Mellen, Mr. Brooks and Mr. Hersey.

We will have a basket social and entertainment, a benefit to our Conductor, who has labored so hard through the winter to give us spiritual food, on Tuesday, April 6. Admission 15 cents. Come and help us. We are few but we are earnest.

We always have the BANNER OF LIGHT for sale at our door.

HARMONY HALL, BAND OF HARMONY MEETINGS.—A correspondent writes: We celebrated Anniversary Day by forming an association as a branch of the National Spiritualists' Association of America. Miss Grace Wilde furnished the music, and Mrs. A. P. Gutierrez expressed some beautiful thoughts with regard to organization of the various Spiritualist societies of the United States into one general association for the purpose of mutual aid and cooperation in benevolent, charitable, educational, musical, etc., pertaining to the philosophy and religion of Spiritualism.

Mrs. J. Woods, Mrs. Peak, Mrs. Woodbury, Mrs. G. Hughes, Mrs. Parnell, Mr. Cohen, Prof. Hilling, Mr. Quimby, Mr. Marston and Mr. Jackson kindly assisted with remarks and tests. Mrs. K. E. Parnell, President.

BANNER OF LIGHT for sale Thursdays and Sundays.

HAWTHORNE HALL.—A correspondent writes: Sunday, March 28, appropriate Anniversary services were held. Excellent remarks were given by Dr. E. M. Saunders, E. H. Tuttle, Dr. Blackett. Tests and readings were given in a clear and accurate manner by Mrs. E. K. Brown, Mrs. Hanson Kibbel, Mrs. M. K. Wiles, Mrs. A. Woodbury, Mrs. P. Fish, Mrs. C. Clarke, Dr. Saunders and Mr. Tuttle; mental questions were answered by Mr. Tuttle; piano solos by H. C. Grimes.

A musical and literary entertainment will be given in this hall Monday evening, April 12, the proceeds to go for the benefit of the Spiritualists' Home in Waverley. Tickets 25 cents. Come and help in a good cause.

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets.—A correspondent writes: Sunday, March 28, at 10:30 A. M. and 7:30 P. M., séances for physical and mental manifestations were given by P. L. O. A. Keeler; and at 2:30 P. M. a lecture through the mediumship of A. E. Tisdale. At each session the attendance was good. This closes Mr. Tisdale's present engagement at the Temple, which has been very satisfactory.

Next Sunday, April 4, at 10:30 A. M. and 7:30 P. M., Mr. Keeler will be present, and at 2:30 P. M. each Sunday during the month Mrs. N. J. Willis, trance medium, will speak.

Wednesday evening, April 1st, will close the

Anniversary meetings at the Temple, when there will be an entertainment by the young folks of the society, that will be appropriate for the occasion.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—F. W. P. writes: Sunday evening, March 28, services commenced with voluntary and singing by Fred W. Peak; invocation by Conductor Mrs. E. J. Peak, following with remarks under control of "Red Jacket." The following mediums responded and gave very satisfactory tests: Mr. Charles Quimby, Mrs. Mabel Witham, Mrs. F. S. Gough and Mrs. Peak. The hall was full, and the audience was very attentive.

Next Sunday there will be Anniversary services. Dr. Player and Mrs. W. S. Butler are expected, and others are welcome.

THE LADIES' AID SOCIETY, Carrie L. Hatch, Sec'y, writes, held Anniversary exercises Friday, March 26, a report of which will be seen in another issue of the BANNER OF LIGHT.

Next Friday Mrs. M. A. Brown will give readings for the benefit of the Society. April 9, Mr. Walker of Salem will give one of his lectures with stereopticon views. This will be entertaining and instructive, and we invite all to come.

Friday, April 10, Mrs. Jennie K. D. Conant will give our Society a benefit.

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

The evening was devoted to dancing, and there was a large attendance.

Thursday, April 1, a concert will be given for the benefit of the Society, with some very fine talent.

RHODE ISLAND.

PROVIDENCE.—F. H. Roscoe writes: The People's Progressive Spiritualist Association held two very largely attended meetings in B. T. Hall, 728 Westminster street, at 2:30 and 7:45, on Sunday, March 28. Mrs. Fannie E. Bruce Trengrove was the regular speaker and test medium. She is doing a good work for Spiritualism in this city. F. H. Roscoe, the President, read an original poem dedicated to the Forty-Ninth Anniversary of Spiritualism. Mrs. C. M. Whipple gave an excellent poem entitled "Grandma's Baby." Miss Bancroft and Miss Ollie Hunter rendered several charming vocal solos. Miss May Rice, better known as Little Sunday, the child equestrianist, rendered "The Fireman's Rescue," and "Poor Little Joe."

On Wednesday, March 31, our Society celebrated the Forty-Ninth Anniversary of Modern Spiritualism with a meeting at 10:30 and 2:30, and concluded with a musical and literary entertainment under the management of Mr. and Mrs. Roscoe, assisted by Prof. Charles Walker of Salem, Mass., and other excellent talent.

CENTRAL FALLS.—A correspondent writes: Sunday, March 28, the Pawtucket Spiritual Association held its meeting in Cole's Block, and had for its speaker Mrs. A. J. Pettigill of Malden, Mass. After singing by the audience, Mrs. Ida P. A. Whitlock of Providence, R. I., offered a beautiful invocation, after which Mr. Pettigill gave a lecture on "Is Spiritualism a Religion and What has it Done in the Past Forty-Nine Years?"

At the close of the meeting Mrs. I. P. A. Whitlock spoke for about twenty minutes in behalf of the grand mass meeting of Spiritualists, under the direction of the National Spiritualists' Association, which will be held in Columbia Hall, corner Weybosset and Richmond streets, Providence, R. I., Wednesday, April 21, and cordially invited all to attend.

Next Sunday, April 4, we shall have with us Mrs. Abby N. Burnham of Malden, Mass.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, which holds its meetings in Columbia Hall, held Anniversary services on Monday, March 28, afternoon and evening.

In the afternoon, Mrs. Ida P. A. Whitlock read a beautiful poem, "The Other World," and then addressed the audience; subject: "What Has Been Done in Forty-Nine Years?" A recitation, "The Robin's Song," was given by Miss Ethel Angel. After the afternoon service a large number of members and friends sat down to supper in a social manner.

In the evening a mediums' circle was held, and was very much appreciated: Mr. Humes, Mrs. Hanson, Mrs. Prouty, Mrs. S. E. Humes, Miss Edith Cooper, Mrs. D. Smith, Mrs. Goodrich and Mr. Sherman were present. Solos by Mr. Beaton, Mr. Gough, Mrs. D. Nichols, Miss Mary Eaton, Mrs. Reynolds and others; Miss J. Reynolds presided at the piano. Success attended our efforts.

Next Sunday Dr. Hale of Boston will be with us, and we predict for him a hearty welcome.

PROVIDENCE.—E. H. Dunham writes: The Forty-Ninth Anniversary of Modern Spiritualism was duly commemorated by the "Church of the Spirit," in Champlin Hall, last Sunday; with two very excellent discourses by the pastor, Mrs. H. L. P. Russeguet, upon "The Mission, Accomplishments and Destiny of Modern Spiritualism."

Many strangers attended the evening service, and expressed a determination to come again, and hear more. A piano solo by the organist, Prof. Kingsley, and a duet by the Misses Haney, members of the choir, largely enhanced the evening service, and made our first Anniversary Sunday one to be remembered with pleasure.

TEXAS.