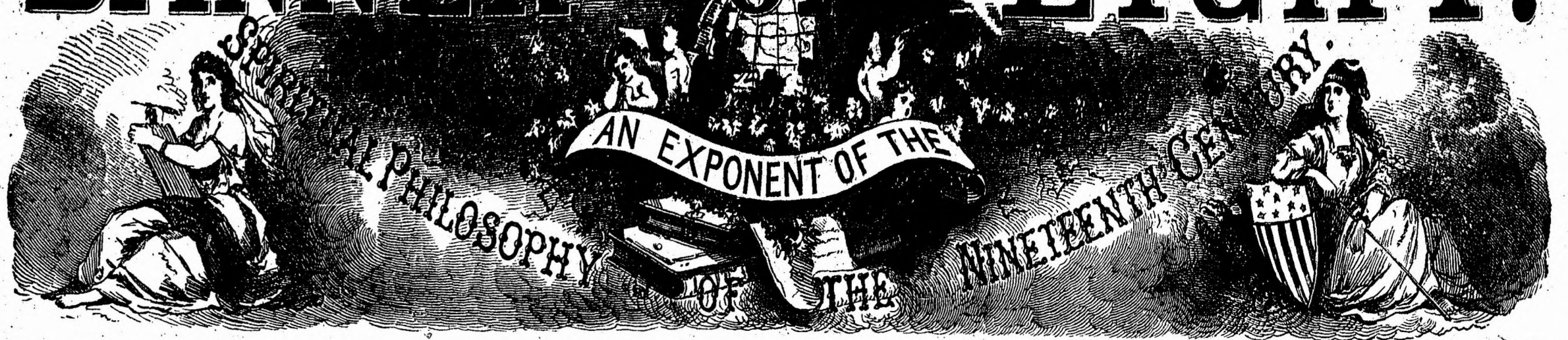


BANNER OF LIGHT.



VOL. 81.

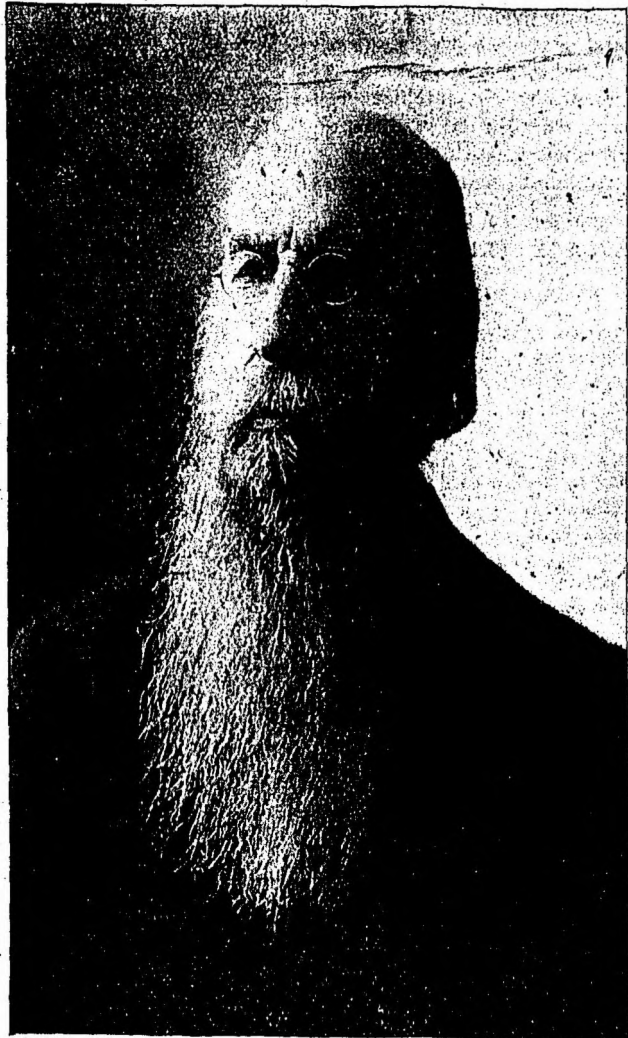
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NO. 7.

BANNER OF LIGHT'S 40th ANNIVERSARY.



JUDGE A. H. DAILEY.

ABRAHAM H. DAILEY was born in the town of Sheffield, Berkshire County, Mass., Oct. 21, 1831. He is of English, Irish and German extraction. His ancestors were in the French and Revolutionary Wars, and his father was a soldier in the war of 1812.

He received his education at the Sheffield Literary Institution at Suffield, Ct., and at Williston Seminary, East Hampton, Mass. He commenced reading law with the late Gov. Geo. N. Briggs at Pittsfield, and was admitted to practice at Lenox, Mass., in 1855. He commenced the practice of law at Great Barrington, but removed to Brooklyn, N. Y., in 1858, where he has ever since resided, and when not holding a judicial position he has continued to practice his profession, in the courts of the State of New York, and in the United States Courts. He is senior member of the firm of Dailey, Bell & Crane, which is one of the leading law firms in the city of Brooklyn.

In 1864 Mr. Dailey was elected Justice of one of the District Courts of Brooklyn, which office he resigned before the expiration of his term, to resume his law practice. In 1874 he was the Republican candidate for the office of District Attorney of Kings County, but was declared defeated by a small majority; but subsequent investigations showed that he was elected, and defrauded by repeaters and false canvassing. The result of the election was the enacting of laws for the registration of voters, which has since been adopted in nearly all the States of the Union. Mr. Dailey was one of the framers of those laws.

In 1877 he was elected Surrogate of Kings County, New York, which office he held for three years.

He has been twice married; his first wife died in 1878; he married his present wife in 1883. As she has been largely instrumental in converting him to Spiritualism, our readers will be interested in learning that Mrs. Dailey was born in Lorraine, France, and came with her parents to this country when twelve years of age. From early childhood she has been clairvoyant at times, and startling physical

manifestations have frequently occurred in her presence.

Before removing to Brooklyn, N. Y., Judge Dailey had called in the aid of a clairvoyant to prescribe for his infant daughter, after her case was pronounced hopeless by the attending physician. The clairvoyant was Mrs. Clark, now residing in Springfield, Mass., and he ascribes the recovery to her ministrations. While residing in Great Barrington he joined the Congregational church, and on his removal to Brooklyn he became a member of Plymouth Church, and was well acquainted with Henry Ward Beecher, and with his elder brother, Dr. Edward Beecher, and after his conversion to Spiritualism frequently discussed the subject with both of these divines; the latter of whom became quite pronounced as a Spiritualist before his decease.

It was through an effort to investigate and explode alleged spirit manifestations occurring in the presence of his wife before his marriage to her, that Judge Dailey became convinced of the fact that the spirits of the dead can and do return and manifest their presence to mortals. Being of a religious nature, and conscientious and fearless, he at once declared that he would continue his investigations, and if what he had witnessed was firmly established as true, he would openly declare his convictions regardless of consequences. This he has done, not only in private but in public, on the rostrum and by his writings.

At first he was vigorously assailed through the secular press, but he boldly answered his adversaries and critics, and his position at the bar, as a leading lawyer in Brooklyn and New York City, has always enabled him to command respectful attention when discussing spiritual subjects.

He was one of the founders of the Church of the New Spiritual Dispensation, and is a member and ex-President of the Medico-Legal Society of New York; is the compiler and publisher of the book entitled, "Life of Mollie Fancher, the Brooklyn Edgema," and is President of the New England Spiritualists' Camp Meeting Association.

aspiring and altruistic; the all-pervading law of evolution eventually reaches each one in its place, and establishing therein the vibratory relationship, sweeps it along on its journey toward perfection. Thus, those who become sufficiently developed and individualized are removed from the immediate influence of the earth's spheres, to those life planes where there are still greater facilities for growth in wisdom and a knowledge of unerring laws pertaining to their highest estate. If, however, men and women so advanced for any cause, from any attraction, choose this world as their continued field of labor, it is quite possible for them to still ally themselves to earth, and join in the work of redemption now going forward on this planet. We who have had an experience of the varied phases of the phenomena attending the relationships of spirits to mortals, have every reason for asserting not our belief only, but our knowledge, that these great ones are even now keeping watch and ward over us. And more than this, the doors are flung wide for the incoming of all who feel the thrill of continued loving interest in those whom they have left behind to walk the earth without their bodily presence. All sorts and conditions of men are hastening to affirm the truth of the law of continued existence. These, too, are of the "fruits of them that sleep."

The currents of awakening life are stirring the pulses of the age long sleepers. Even the "shepherd kings" were aroused from their slumbers, and brought within the aura of the active, human life of to-day.

All, all, are being called to join in the full filling of the prophecy concerning the establishing of the "new heaven and the new earth upon this plane of existence."

We are seeing the final splendor of dying races, and the birth-struggles of the incoming new powers, and through all there runs the cord of an Infinite purpose, binding all that has come and gone and returned again in an homogeneous whole. The hoary old planet, our earth itself, is passing out from under the influence of a long period of gestation, a rest of incomprehensible length, and is shaking herself as a giant rising from sleep. For eons she has journeyed on through her eternal orbit, bearing on her broad bosom the life which she hath engendered. Through the cycles, determined by the laws of evolution, have culminated the organic and the formative phenomena of life. The hour is near at hand for still another departure, a round of higher phenomena. Man, the highest expression of life possible in the natural series, must essay to prove his "heredity from God," through the development and use of his spiritual faculties and gifts. Whether we comfort our souls in the belief that God gave to this world His best beloved Son to "die that we might live"; or that Jesus, the Christ, willingly lived out an humble incarnation on this planet, to give to humanity "a new law" to teach His followers the "Way, the Truth, and the Life"; or, whether we utterly disregard all the evidences set forth in the New Testament, and assert with some earnest and sincere people, that there never existed such a personality, the fact remains, that eighteen and some odd hundreds of years ago there did dawn upon this world a new spiritual light. At that time, there did arise a new school of ethics; for to the stored up intellectuality and wisdom of the ancients, there was then added the underlying foundational doctrine of Love, God's love for His earthly creatures; and upon the souls of men was laid the binding injunction of man's love to his fellow men.

This was insisted upon as the final test of excellence of character, and of acceptance with the divine powers who rule all things. Through all the clamor of rival creeds, and the crass ignorance and bigotries of their representative sponsors; through wars and awful persecutions for the "truth's sake," there has lived and been handed down to us the promise of "peace on earth and good will to man."

Uttered first in the presence of a crude rabble, a few untutored minds, it has continued to swell in volume, until to-day it is reiterated in tones which sound round and round the world, quenching the warrior spirit, and kindling anew the hopes of the downtrodden and the helpless.

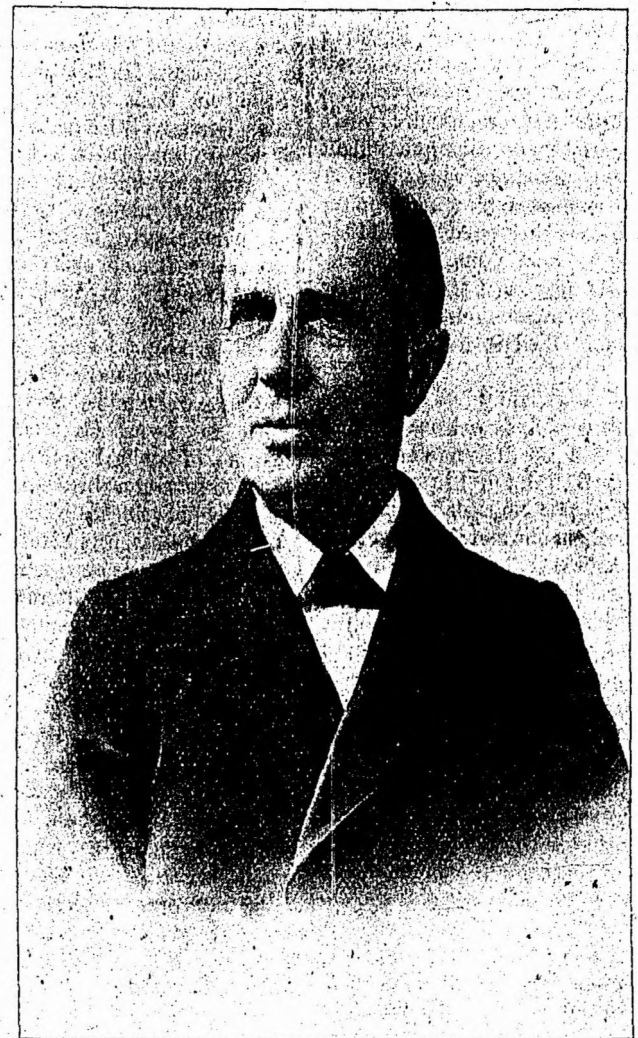
How beautifully the Master fulfilled his promise to his disciples, by "rebuilding" (materializing) the "temple" (his body), his enemies had destroyed, "in three days."

No wonder his poor followers could not believe it was really himself who walked and talked with them. How could they comprehend it? How can we who see our materialized friends and hold with them most comforting speech? How can we, any of us, begin to understand this marvelous mystery, its subtle chemistry, the astounding revelations of it?

It is this "full form materialization" that the whole Christian world is this day celebrating. Spiritualists, of all others, know the meaning of this extraordinary experience. They know that it was and is, in every case, the result of natural law, and that it is yet destined to work itself out on lines of knowledge and of use to man, that shall herald to the peoples of earth that long-promised, long-expected "millennial time," wherein we are told that "eye hath not seen nor ear heard" the glory, the peace, and the understanding that await the "Sons of God."

Dear friends, everywhere, to you thus send I greetings, wishing each soul a blessed resurrection of fresh hopes, and renewed love and peace and joy of the immortal spirit, which can never pass away.

"God bless us, every one."



DR. E. A. SMITH.

The following sketch of Dr. E. A. Smith was received from Hon. A. E. Stanley, of Leicester, Vt.:

"Reading, as I always do, with the deepest interest, sketches of the lives and characteristics of our public workers in the cause of Spiritualism, I feel persuaded that a short notice of the active life and earnest labors of our worthy brother, Dr. E. A. Smith, of Brandon, Vt., may not be unacceptable to the Spiritualist public.

Having known the Doctor intimately for forty years, my knowledge of the public and the private man enable me to speak understandingly of him. Convinced at an early day in his own person and otherwise of spirit-communion, and grasping at once the significance of the great fact, he henceforth gave to the Cause his unyielding and most loyal support, when to do so was to invite the scorn and persecution of former friends and supporters.

Holding nearest to his heart what he conceived to be a veritable truth, he unflinchingly held to it with the tenacity and heroism of a Garrison, refusing, with characteristic firmness, to subordinate his knowledge of a fact to another's ignorance of it. His unshakable convictions, coupled with his rare executive ability and business qualifications, make him one of the safest and most effective workers in our ranks.

He is at present, and has been for fourteen years past, President of Queen City Park Association, and President of the Vermont State Spiritualist Association for eight consecutive years, no other person in the Association having held the position more than two. He has also been connected with Lake Pleasant for twenty years as a Director, and one of the committee on speakers and transportation most of the time, and as one of its largest stockholders. The Doctor has long taken a deep interest in Masory, being a member of four different bodies, including the Commandery, and

has been President of the Western Masonic Union of Vermont.

Recognizing the fact that all institutions must have a sound financial basis, his business eye sweeps the entire field with the same watchfulness and care that his own extensive private interests are looked after. Aside from his practice of medicine, which has been very extensive, he has devoted a share of his great energies to agriculture, and the raising of Morgan horses, Ayrshire cattle and Spanish merino sheep.

He is one of the largest real estate owners in his county, and if the revenue from it during the depressing times has not been specially encouraging, he has the satisfaction of knowing that his extensive employment of laborers has contributed much to their comfort and relief.

As one looks upon the Doctor he sees a living illustration of the fact that it is brain power and not muscle that moves the world. Though small in stature, he seems to carry within him the concentrated force of half a dozen ordinary men, and his indomitable will, unlagging perseverance and safe judgment, have carried him to the high water mark of what may be called worldly success.

Personally, as those who are intimately acquainted with him know, the Doctor is the most genial and approachable of men, the two marked traits of his character, as sensed by the writer, being the steadfast constancy of his friendship once given, and readiness to forgive and forget an injury. It is seldom that these two qualities are found combined in a person who exhibits the business push and restless energy of Dr. Smith.

The Doctor met with an irreparable loss in the death or transition of his accomplished wife, Fannie Davis Smith, in October, 1893, and now to aid the cause that she so eloquently espoused during her earth-life, is his comfort and most cherished privilege.

A Lively Meeting--Grand Success. VISIT TO THE FOX HOME IN HYDESVILLE.

Just home from Rochester and the Fox Home at Hydesville! The Convention was a success beyond the most sanguine hopes of its friends. The city press treated us handsomely, giving one to two columns daily to the Convention, with pictures of the Fox homestead and the family, and a fair sketch of the sayings and doings of all participants, with no vicious flings or ridicule. Let us keep this in mind when selecting our reading matter in daily papers.

Mrs. Kates and Mrs. Atcheson of Buffalo did fine work as test mediums and awakened much interest. Mrs. Augusta Armstrong of Buffalo inspired many compliments, and Mrs. Parkhurst of Rochester spoke earnestly of her experiences, which were remarkable. Ex-Rabbi Weil of Bradford delivered a scholarly and impressive discourse, that evoked enthusiastic applause. Mrs. Osborne rendered that wonderful poem of Will Carleton, "The First Settler's Story," in an impressive manner, the only lack being voice to reach the audience. R. D. Jones made a vigorous speech in connection with a historic sketch of the "Rochester Knockings," and Prof. Lockwood arrived in time to make a ringing address, radical, scientific and aggressive, and very enthralling to his intellectual audience. He is a power for good, a strong brace to weak spines. Bro. Kates was highly appreciated, and congratulated for his enterprise and success in originating and con-

ducting this splendid meeting. The music was inspiring, and the flowers beautifully adapted to the situation.

Mr. Morrison from Ithaca appealed to Spiritualists to stand by their colors, advocate their convictions and testify to their experiences.

One shock saddened many who knew Brother Donovan of Buffalo, one of the most genial, efficient and faithful of the Temple Society, whose presence and painstaking devotion to every detail in the interest of the Church and for the comfort of the people was without a precedent; always at his post, modest, fraternal and cheerful, he was a pillar in the Society, beloved and honored by all. His sudden death leaves a void that cannot be filled in this world. May the angels comfort his desolate companion, and sustain his many friends who miss him so deeply.

Our visit to the Fox home was full of interest and social life. About fifty went from Rochester, and as many more gathered to share the memorial jubilation. I brought home a willow sprig to plant as a living witness of the place and day.

Inspiring speeches were made by Mr. Kates, Mrs. Parkhurst, Mrs. Kates and Prof. Lockwood, and all seemed glad to be sharers in this rare social and spiritual feast at the most memorable homestead in the world.

LYMAN C. HOWE.

These two things, contradictory as they may seem, must go together--manly dependence and manly independence, manly reliance and manly self-reliance.--Wordsworth.

Easter tide.

BY ANNA BISHOP SCOFIELD.

Of an evening lately we were quietly discussing things occult--as is the accustomed fashion of this family--when there suddenly appeared at the farther side of the room a group of seven Orientals, robed in the white flowing garments and head-dress peculiar to the Eastern world. Silent they stood, amazed by the recognition of the one who described them.

A moment after their coming there appeared by my side a great angel; "tall and divinely fair," she was, in reality, "a daughter of the gods." From her shoulders drooped plummy pinions--emblems only of buoyancy and swift-ness. Upon her beautiful face glowed the radiance of more than mortal love. Above her forehead there gleamed a brilliant star, and in her hand she bore a sceptre-like branch of the lilies of the "Annunciation."

Smiling she regarded me for a moment, then saying only, "Easter is coming," and the "shepherd kings are here," she and they vanished as they had come, leaving me wondering wherein might lie for me, for us all, a message, for inasmuch as I have never been specially impressed with the significance of external traditional symbolism, such a visitation was most surprising.

However, all things, great and small, have their meanings and their lessons, so we but interpret them aright; by the light of the spirit, that is. My musings resolved themselves in this which follows:

How swiftly pass the years. A little sunshine, and a little more stormy weather, and again the brown earth creates for us, through the action of her invisible forces, a very fairyland of tender, quivering foliage and budding blooms. For one time in the ceaseless round of the seasons, these have it all their own way, and although the delights they furnish forth may be, from common usage, largely unrecognized of man, they still hold their influence upon the multitudinous forms which go to make up the marvelous phenomena which we call life.

Though passing short the time since the Easter lilies--mystic tokens of life risen and renewed--with their fragrance filled the air, it hath sufficed to spread the last couches of our dear ones on a familiar hillside far away, and also in "God's Acre" near the busy haunts of men, while their freed spirits have passed on to join the "Choir Invisible." But we who know of the reality of the "Resurrection and the Life," weep not, nor mourn, for it is well with them; they too, we also know. How irresistibly our minds pass from the consideration of Nature's re-birth to that of the human spirit, as the result of the disintegration of the physical elements which hold it to the earth.

It matters not whether the soul of man be inert and stolid and self-indulgent, or alert,

A Half Century of Spiritualistic Literature.

BY MOSES HULL.

A wise man once said, "To the making of many books there is no end." If this was true in Judea, a land peopled by striking Egyptian brick makers—by those whose aspirations seldom carried them above their daily tasks; a land whose inhabitants several hundred years after their great strike and consequent flight did not contain one mechanic; whose inhabitants when they wanted a plow or a coulter sharpened had to go to their enemies, the Philistines, to get such work done, (See I. Sam. 13: 19-21,) how much more is it true, especially among those who have something new to deliver to the people in the last half of the outgoing century.

It seems to me that a slight reference to some of the past literature of Spiritualism should be one of the features in the first number of the fifth decade of the BANNER OF LIGHT. If I am rightly informed, in 1848 Spiritualism had but two books, and perhaps one monthly magazine. One of these books was that collection of Jewish and early Christian tracts known as The Bible, and the other was written through the mediumship of the boy, Andrew Jackson Davis. It was called "Nature's Divine Revelations." These Revelations thrilled the world as much as a clap of thunder out of a clear sky would have done. Until this book started the world to thinking, theology held it with an iron grasp; and science had not, at that time, made such progress as to enable even the average would-be scientist to comprehend the great truths which were for the first time revealed and demonstrated in this new revelation.

The Darwins, the Tyndalls, the Huxleys and the Wallaces had not yet entered upon their career. No revelation as yet given, not even those of Immanuel Swedenborg, seemed to be so far ahead of the people, or to set the world to thinking, as did those of the "Poughkeepsie Seer."

This book and its revelations were, in a certain sense, a kind of John the Baptist for Spiritualism. Dr. Davis is now between seventy and eighty years young, and as much of a seer, and as much inspired as he or any other person ever was, yet he nor any one else can ever again startle the world as much as it was started to thinking by this book.

I took my pencil, not to talk particularly about the one book above mentioned, but to say a few words about the early writers and some of the early literature of Spiritualism. The world has never known of any cult or religion starting as did the present spiritualistic movement, with the Misses Fox less than half a century since, to develop in more than double the time such a literature as Spiritualism has created.

Among the early writers on Spiritualism may be mentioned such noble men and women as William Fishbough, L. A. Cahagnet, Charles Partridge, R. T. Hallock, M. D., A. E. Newton, founder of the system of freedmen's schools, Prof. Hugh Pond, Prof. Samuel B. Brittan, R. P. Ambler, Rev. R. P. Wilson, Rev. Charles Hammond, Hon. Robert Dale Owen, Drs. A. B. and H. T. Child, Rev. T. L. Harris, P. B. Randolph, Hon. Joel Tiffany, Hon. Warren Chase, J. A. Gridley, John M. Spear, Jacob Harshman, Thomas Gales Foster, Selden J. Finney, William Denton, Hannah F. M. Brown, S. S. Jones, John C. Bundy, Luther Colby and others now on the latter side of life.

Among the writers still in the form, and who have "borne the burden and the heat of the day," and who are yet on this side of "death's narrow stream," are: Prof. J. S. Loveland, Hudson and Emma Rodd Tuttle, John W. Day, the late editor of the BANNER OF LIGHT, Mrs. Emma Harding Britten, Dr. J. M. Peebles, Dr. F. L. Willis, Rev. J. O. Barrett, Cora L. V. Richmond, Sidney Dean, J. R. Francis, B. F. Underwood, Sarah A. Underwood, C. P. and M. T. Longley, Thomas G. Newman, Willard J. Hull, Rev. W. H. Bach, Julia Schlesinger, Rabbi Weil, and last, though by no means least, Harrison D. Barrett, the present editor of the BANNER OF LIGHT. Having no memorandum before me, I could not do otherwise than to leave many worthy names, both of those who have gone before and of those who are here, out of this list.

Much of our literature comes from men and women who have had little other training for their work than that which they have received from the angels and from their own intuitive powers. In some instances, our books and newspaper articles would not compare in elegance of diction with Shakespeare or Bulwer Lytton, nor in profundity of logic with Chancellor Bacon, or with Daniel Webster's reply to Haine; but there are few of our books but that are the result of a Divine influx, which, however inelegantly stated, carries conviction to honest readers. Indeed it is doubted whether such a fund of useful information can be found elsewhere as is contained in the spiritualistic literature of the last half century.

It is to be regretted that many of the most profound books written in the early days of the spiritual movement have been allowed to go out of print. It is hoped that some one will ere long be moved to edit and bring at least a digest of some of them out.

Dr. Andrew Jackson Davis's books—I believe there are twenty seven volumes of them—are still in print, and should be in every liberal library in the world. It will do every old Spiritualist good to re-read all of them. William Fishbough's "Macrocosm and Microcosm" opened up a new world to thousands of its readers; and though its thoughts have

been distilled through many later volumes, the world needs that volume as originally written.

Thomas L. Harris's poems are among the best ever put into our language, especially his "Epic of the Starry Heavens," his "Epic of the Golden Age," "The Discursion between Prof. S. B. Brittan and Dr. Richmond," which I believe was first printed in the Spiritual Telegraph, and afterward, in 1884 I think, published in book form, is really one of the most able things ever produced on the subject. All Spiritualists know the ability of the late S. B. Brittan; and, with all deference to modern opposers of Spiritualism, there are none more honorable or more fair than Dr. Richmond. The opposers to day might any of them learn from Dr. Richmond's part of this book. One more debate should be referred to in this connection: It is the one held between that erudite lawyer, Joel Tiffany, and Rev. Isaac Errett. That book should be handed down to succeeding generations. Elder Errett was the most able minister in the Disciple Church. Even the great Alexander Campbell in his palmist days would hardly have excelled him. But Mr. Tiffany was too much for him. This is not the decision made after I became a Spiritualist. "This is one of the books I read when I was in the Church in order to post myself thoroughly against Spiritualism. It was then that I was compelled to acknowledge that Elder Errett came out, as Pat did in his fight with the bear, 'second best.'"

When the books not out of print are under consideration, I would recommend Prof. Brittan's "Man and His Relations," Epes Sargent's "Scientific Basis of Spiritualism," Thomas Gales Foster's "Unanswerable Logic" and all of Hudson Tuttle's books. Prof. J. S. Loveland's seven lectures on mediumship will show the naturalness of the spiritual phenomena more clearly, perhaps, than any other book ever written in this country.

I am happy to say in this connection that our literature is now finding its way more into the college libraries and into our public libraries than ever before. Through the beneficence of a well-known New England lawyer, some of my own books, especially my "Encyclopedia of Biblical Spiritualism," has been placed in several college libraries. In several instances I have heard good reports from it.

I cannot close this already too long paper without saying our newspapers are doing even more than our other literature to popularize Spiritualism. A weekly newspaper is a weekly reminder of our work. Many will pick up a paper and read a paragraph, who could not be induced to touch a volume. The reading of a single paragraph often leads to the reading of another and still another, until a great light has sprung up in a darkened mind.

Prominent among these papers is the grand old BANNER OF LIGHT, which under all conditions keeps its steady course, and every week of the four decades of its past existence has carried balm to wounded souls. Now that it has a younger man at the helm, it will, it is hoped, prove even more of a "city set upon a hill" than ever before.



The Spiritual Outlook for the Next Forty Years.

BY W. J. COLVILLE.

Having been most kindly requested by the editor of the BANNER OF LIGHT to furnish a short article on the above theme as my contribution to the birthday number, I gladly pen, under this caption, whatever words are given to me as I write, but as the nature of the theme necessarily defies historical or immediate verification, I must be content to send this little essay forth as one of the numberless productions of similar sort which are coming thick and fast in these eventful days through the lips and pens of sensitives who often speak and write far wiser than they know.

Having been a seer in some sense from very early childhood, I may truthfully say that prophecy to me has never seemed so startling or mysterious as it has to many others. My own strange, eventful life has been mapped out before my inner vision in the most convincing manner, and in ways so singular that nothing but actual experience, and the most positive verification of exact predictions, could have induced me to place reliance upon visions and voices which have come to me times without number without the least solicitation of expectation on my part, and greatly to my astonishment when the purport of their revelation was made known. Whatever may be the interpretation put by certain restrictive schools of thinkers upon the great problem of the human entity, and its present as well as future possibilities, for my part I am compelled in honor to conviction and experience to affirm that I accept in some degree every attempted explanation of psychic phenomena ever given to the world. By this I mean simply that though I have been convinced of the truth of pure and simple Spiritualism ever since I was a little child, and saw my spirit-mother as distinctly as I could see people in the flesh, I know also that the doctrines of the sub-self, of "submerged personality," and much else now being brought to the front by Psychological Research Societies, and other organizations, besides many literary individuals, are substantially correct as far as they go in an affirmative direction, but instead of disproving the thoroughly well-authenticated facts of Spiritualism they are simply destined to out the ground

from under Materialism and Agnosticism, and lead up to a clear and full acceptance of the truth of spirit communion, even though at present some people are inclined to believe that any other theory than that of direct communion with the "departed," put forward to account for any portion of psychic phenomena, tends to undermine the spiritualistic superstructure.

Such fears and beliefs are groundless, and simply go to prove that those who are thus afraid, or who are pleased to believe thus, have not investigated to any depth the actual status of the psychic problem at the present day. There cannot be any conflict between two aspects or two portions of any grandly inclusive truth, and the broad, deep, high, universal truth of Spiritualism includes immeasurably more than many an ardent Spiritualist supposes, while those who pride themselves as not being in any way committed to Spiritualism, though engaged in psychological research, are but on the veriest threshold of a gigantic field to whose exploration they have pledged themselves without the least knowledge of how far from their present materialism the facts they prove will carry them.

The next forty years will surely bring with them far greater and more momentous changes than even the past forty years—memorable though they have been—have done. The scientific researches of the present day have been carried forward nearly as far as it is possible to carry them without invading the psychic realm, and proving *nolens volens* the spiritual constitution of the entire universe, so far as man can explore the universe. We are living at this very moment at the turning point between two cycles or aeons, and this present world or age is consequently almost at an end. Materialism, rampant everywhere, has carried the prosecution of external studies nearly to the border-land of material existence, the next step inward must therefore reveal something of the spirit.

Philosophy to-day is almost entirely inductive. Plato has been almost totally discarded, while Aristotle has been everywhere upheld, even by Swedenborg and other illustrious seers, who have turned the thought of mankind through a process of inductive reasoning away from materialistic to truly spiritual conclusions. The physicist who brutally advocates and shamelessly defends the barbarity of vivisection is rapidly preparing the rope with which to strangle his own system; let him make but a few more outrageous blunders, and flaunt his hypocritical little more boldly in the face of growing humane sentiment, and in quick step he will have to give place to the truly scientific vivisector of the new school, who will be a seer, a clairvoyant, one who can gaze through the solid walls of flesh and witness life-processes in human beings as well as animals. Then goodbye to the animal torture chambers of the modern inquisition operated by the barbaric priesthood of sciolism misnamed science. Human life will also profit immensely by the new departure in physics, changing simple physics into psycho-physics, for in place of blundering and dangerous operations performed in the darkness of speculation upon tender organisms, the light of seership will reveal facts and methods in the domain of spiritual therapeutics capable of utterly demolishing the medical errors of many a century of the past.

In the field of religion the change in the next forty years will doubtless be most conspicuous of all. Churches and colleges are to-day hotbeds of materialism hiding behind a veneer of ecclesiastical conformity. The majority of people to-day believe nothing, for they doubt everything; and as the spirit of restless inquiry now extant cannot be satisfied with historical religion, there must either be a present-day spiritual revelation or a lapse into the dreariest doubt or the most blatant denial of all that cannot be demonstrated physically. The physical manifestations of Spiritualism have by no means done their work yet; there is as much need for alphabetical demonstrations of the continuity of individual existence beyond death as existed in 1848, or nine years later, in 1857, when the BANNER OF LIGHT first unfurled its flag as the champion spokesman of the great new spiritual revelation and reformation. But valuable, though a continuance of rudimentary demonstrations of spirit power and presence, will continue to be far into the next century, there is a growing demand—which will soon reach tremendous proportions—for a higher, more systematic and complete exposition of spiritual life and law than has hitherto been given; and here we are compelled to urge the solemn truth upon mankind that we cannot get what we are unworthy to receive. The mere passage of years, involving but the change of figures on our almanacs, cannot bring us to the Golden Age of knowledge; we must merit a higher revelation ere we can receive it.

Let us, then, inquire whether an optimistic outlook is justified by present indications, or the reverse. Despite the sensuality, the greed, the indifference, and all else unlovely that prevails, there is, deep down in the hearts of a multitude, an earnest, faithful longing for more and more of truth. It is that deep, silent, secret prayer that rises to the heavens which are all around us, breaks the crust of error, prejudice and doubt with which we are surrounded, and creates thereby the only conditions necessary for a mighty influx of spiritual light from states or spheres far beyond those for the most part ultimatum now on earth. The atmosphere of the planet is being purified by storms and swept clean of poisonous elements, even through the seemingly direful agency of cyclone, pestilence, and all the other calamitous visitations, which would never be protested against as they now are were they but rightly understood. Every storm, yea, and every scourge of disease, is due to action from above and from within, determinately casting out such humors in earth and air as would prove most prejudicial to the improvement of humankind were they permitted to remain unevicted, unchallenged, and therefore undestroyed. Every heresy, trial, every ebullition of indignation in church circles over the introduction of "new ideas" in theology, is but one sign out of many that old things are passing away as all things are being made new.

Turning now to the social and political phases of the situation, what see we there of promise for the next forty years? By 1897, when the BANNER OF LIGHT celebrates the eightieth anniversary of its birth, how will the state of America compare with her condition to-day, and how will the European nations stand as compared with their present armed-to-the-teeth attitude? Four distinct things are given me to jot down by way of prophecy. Ist. Within the next forty years a Cooperative Commonwealth will be the proper title to apply to the government of the United States,

and Europe will have been the scene of more than one sharp, short decisive battle. The power of the Turk will no more exist in Europe. Russia will have become renovated, and her empire will have greatly extended into Asia. Many of the European nations will have formed friendly alliances, and the state of the entire continent will be far more prosperous and peaceful than to day.

2d. In religious matters such vital changes will have taken place that scientific religion will be the only variety known to enlightened peoples. Much that is now doubted will be confirmed, as spiritual manifestations will have become so pronounced and frequent that to deny immortality would be ridiculous.

3d. In social life the greatest changes will have been brought about by an entirely new system of education, doing entirely away with the cramming system, and unfolding every indigent citizen, male and female alike, to do exactly what is best for that individual in the social economy.

4th. Aerial navigation will be as common as rapid railway transit now is, and, psychically speaking, telepathy will be carried to such pitch that the etheric waves of the earth's atmosphere will be used to convey messages from mind to mind as we now employ telegraph and the long distance telephone.

In one short article it would be folly to attempt any elaboration of so stupendous a theme as the one assigned; all that the writer can hope to have accomplished is to have jotted down a few directionary thoughts broadly suggestive of the trend of coming events, superintended as they all are to an extent few of us are inclined to admit, by wise intelligences whose most external work the outward manifestations of Spiritualism constitute.

Written for the Banner of Light. ANNIVERSARY TRIBUTE.

BY MRS. C. H. HORINE.

There's a pathway threading our worlds,
From mortal to fair spirit realm,
Emitting a radiance of glory;
'T is life, life immortal, no death
In truth ever shadowed its way.
Few with uplifted vision saw light,
Millions passed blindly by all reason and right,
Till, like a pall of darkness,
There reigned a human night;
And mid its cry of anguish
The angel-world bent low;
They robbed the popes and priestcraft
Of their almighty power,
By printing-press and telescope,
By truths that thundered far and wide,
And dawned a higher light.
The human soul they dared to still
With rights that were its own,
And Pilgrim Fathers crossed the deep
To find a freer home.
Their children rose a nation free,
Through Washington and Paine,
Through Jefferson and Lincoln,
Man dared to think again;
The raps at Hydesville could resound
Intelligent and true,
The longest-for light had come at last
The mystic to imbue.
The dead to us no more were dead,
Their lives immortal blending
In love with ours, in truth with ours,
In sorrow or in pleasure.
To cherish and to bless they came
From homes of radiant beauty.
Revised is heaven, no resurrection morn,
But dawn a new revelation,
Of soul's progression, grander light,
Latent ever with a power sublime,
Floating lightly through the ether vast,
With radiance of thought they pass,
Now beside the dying pillow,
Freeing some sick soul from earth,
Teaching it the laws immortal
In its grand and spiritual birth.
Now beside the sorrowing mothers,
When their darlings pass from sight,
Soothing their parting anguish
That cold faith had wrapped in night;
Or, perchance, to point the mother
Just across the border-land,
With the misty veil all lifted
Clairvoyant she may stand,
And behold her darlings gathered,
Strewing thought-flowers on her way,
Turning all her anguished sadness
Into one bright spiritual day.
Revised is heaven for all and not the few,
With retribution to unfold, and not eternal woe;
The final judgment self-adjudging,
And saving grace and throne and crown
Are found, in aspirations pure the grace,
In loving deeds a royal throne,
Blessings for kindness, rarer crowns
Than gold or jewels ere could form.
These are some truths that angel-world has taught us
Since raps at Hydesville to sweet childhood came.
Through vision, sound, and touch and sense,
Came knowledge of their presence near,
For dear, fair forms, that whisper low,
In radiant white move to our side;
And, smiling back our smiles, hold converse sweet,
And on the face of camera have left their impress clear.

A proof of immortality—so true, so rare,
From Nature's own vast laboratories.
They have drawn rich colors fair,
And fashioned on the canvas
Loved forms and faces dear;
And Heaven's own scenes of beauty
We had reflected there.
While perfume from those rarer flowers,
That bloom mid realms of fairer light,
Come floating in upon our souls;
And angel music, soft as air, awakes
Sweet, sacred aspirations pure.
Yes, Heaven so near its messages
Unseen a mortal hand our vision greets;
Familiar is the writing as of yore,
Tell us there is no future state,
Where all in one sweet union greet?
Better had soul not been create,
Better had life not burst its bonds.
To sun, or sky, or gods unknown
Has faith ever looked for life anew:
An anniversary Aryans kept
The natal day of Earth's fair sun,
While Hindoo's Krishna Christmas gave.
A Christmas long before the Christ,
A Krishna and Osiris, Mithras and Hercules,
Of nations fair resplendent, had anniversaries.
The Nazarene's fair light
In part the millions celebrate.
This century's half has added more to past
Than all the past contains,
Because the angel-world in touch
With human brain science unfolds;
Gives reason away, magnetic life transplants,
And universal law unveils,
To light the dawning day.
Oh, messengers of that diviner light,
Sweep back the clouds with thy resplendent glory!
Till anniversaries of thy truth, the universal story,
Till some fair morn, by faithful souls made free,
Resplendent in those realms of light,
We'll hold Our Anniversary.
Chicago, Ill.

For a Nerve Tonic

Use Horsford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic."

[From the Detroit Journal, March 22.]
Giles B. Stebbins' Address on Spiritualism at the Forty-Ninth Anniversary in Prismatic Hall, Detroit.

Yesterday afternoon and evening good audiences met at Prismatic Hall for the Forty-Ninth Anniversary of Modern Spiritualism.

G. B. Stebbins, a resident of Rochester, N. Y., in the pioneer days of this movement, opened by an address, of which some main points are given. He said he knew the good mother and the three daughters of the Fox family, and also the party of reliable persons who went to Hydesville to investigate soon after that memorable night, March 31, 1848, when to questions answers were first given by "spirit raps." Among the Rochester pioneers were Quakers, his intimate friends, and Methodists of best character. The tests and examinations of those years were thorough and critical. The strange manifestations surprised and troubled the Fox family, and for some time the prayer and hope of the parents was that they would cease. Of gain or fame they never dreamed. An interesting story was told of stances held in Rochester by persons whom Mr. Stebbins knew at which they were repeatedly directed, by raps and the alphabet, to hire Corinthian Hall, have five persons, who were named, on the platform, with the Fox girls and the mother, and a lecture given by Eliab W. Capron, and were assured that all would succeed, and that the raps would be heard all over the large hall. They made no move, the risk and uncertainty were too great, but the same message was persistently repeated until they obeyed it in its every detail. The Fox girls and the mother, and the five persons named, Mrs. Sarah D. Fish, the mother of Mrs. Stebbins one of them, were in their appointed places. Mr. Capron gave the lecture (the first ever given to a public audience), which he had carefully prepared. Five hundred persons heard the raps distinctly; the whole city was aroused; and the wave has swept across oceans and continents. Other like experiences were given.

"The central idea of Spiritualism," said Mr. Stebbins, "is the continued personal existence of man, not reincarnation, but the sublime truth of which Tennyson wrote:

"Eternal form shall still abide,
The eternal soul from all beside,
And I shall know him when we meet."

"It is facts are the proof positive of the soul's intuitive faith in immortality—a faith worldwide in every age, and under many names. The rap was the click of a key opening the door of a 'house not made with hands, eternal in the heavens,' the home of our ascended friends. Take out of the Bible the proofs there recorded of spirit presence and return, and the book would be dry and dead like a deserted bird's nest."

"Experiences old or new do not conflict, but confirm each other, whether they be on the banks of the Ganges, in Judea, or where the heart hunger of souls is fed among us to day. "Sought as merely curious wonders, spiritual facts are like 'sounding brass and tinkling cymbals.' Sought as signs of a coming natural and progressive religion, of man's inner life and divine relations, they show man to be a spirit, served here by a material body, and in the higher life by a spiritual body, prove mind independent of these decaying bodies, and hold him responsible for his thought and deed, be they good or ill, light or darkness."

"In closing, a strong warning was given against 'the glib ways and the false heart' of all, whether Orthodox preachers or professed psychics and spiritual teachers, who pretend to be what they are not, or to believe what they do not. The emphatic advice was: 'Never go near strolling pretenders, without credentials or fair antecedents.'"

Mrs. Cartwright and others spoke after the discourse.

Mrs. Marion Carpenter spoke earnestly in the evening, and gave interesting psychometric tests, and others took part. Over the platform was this motto: "God is a Spirit, and we worship in Spirit and in Truth."

The audience left slowly, with a feeling that the day had been valuable and the occasion memorable.

Milwaukee, Wis.

The several spiritual societies of Milwaukee celebrated the Anniversary of the founding of Modern Spiritualism last evening. The date was a little premature from the spiritualistic point of view, as they claim the new gospel came into the world March 31, 1848, through the mediumship of the Fox children, in what is known in history as the "Rochester rappings." At the Ethical Hall on Jefferson street, where the Unity Society celebrated, the rostrum was beautifully ornamented with palms and flowers, and the sides of the auditorium bore numerous legends of spiritualistic philosophy. The program opened with congregational singing, followed by an invocation to the impersonal God. A solo, beautifully sung by Miss Meta Laue, made clear the way for the lectures of the evening, Mrs. Steelman Mitchell, who selected for her subject the "Glad Tidings of Great Joy" which of course was contained in the "Rochester rappings," and the discovery that they were controlled by an intelligence that had its seat in the spiritual world.

Mrs. Mitchell says she spoke under an inspiration communicated to her from the world of spirits. Under this inspiration she argued, or rather asserted, that God was not a person, but spirit, and that the universe was an expression of His will, in which He was incarnated. To learn of God man must consult his internal self, and it was folly to search for Him in any other place. Religion was the child of science and philosophy; and when religion disagreed with these religion was at fault.

Mrs. Mitchell, referring to the attempts being made by science to communicate with the inhabitants on the planet Mars, called upon the wonderful inventions of the age to bear testimony to the foolishness of any one in declaring that such a thing were beyond the range of the possible. Men of science believed they could now photograph thought—telepathy was an admitted fact—and she was not prepared to deny the possibility of receiving a message from Mars on the sensitized plate of the photographer. All this progress was credited up to the influence of the spiritual world upon its natural counterpart. The longest stride forward had been made since the spiritual messages were rapped out to the Fox children back in 1848. That event had induced man to study the conditions of communication, and by this means to open the way by bringing themselves, consciously or unconsciously, in rapport with the world of spirit, which was responsible for all the progress the world had ever made. The birth of Modern Spiritualism at Rochester had sent a perfect thrill throughout the universe, and Spiritualism had grown and grown in strength until it had spread out all over the world.

There were, she said, twenty million Spiritualists in the United States. At first they had been scoffed at and ridiculed and persecuted; but to-day they were honored and respected, and no one could tell the magnitude of their influence. Skepticism declared that the medium was in the business for the purpose of making money by fraud and deception. There was fraud, and there was deception; and the only protection against it was to use your intelligence and your own spiritual power. She was a skeptic herself, but she was not prepared to deny that spirits could materialize; it was the vibrations of the atoms of the hand that made it visible to the eye, and she was not going to say that the vibrations of the spirit were not augmented over the vibrations of the natural hand that it became invisible, as the spokes of a wheel became invisible when its revolutions were so rapid that the eye failed to detect their existence.

The lecture was attentively listened to by an audience that filled the hall, and at its conclusion tests were given by means of photographs which were sent to the lecturer in sealed envelopes.—*Milwaukee Sentinel.*

A boy's will is the wind's will.—Longfellow.

For Over Fifty Years

Mrs. WENLOW'S SMOOTHING SYRUP has been used for children feeding. It soothes the child, softens the gums, allows all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The 49th Anniversary.

Boston Spiritual Temple.

The celebration of the Forty-Ninth Anniversary of Modern Spiritualism began in a blaze of glory, Sunday morning, March 28, in Odd Fellows' Hall, with an audience of nearly one thousand persons present. The platform was tastefully decorated with ferns and flowers, and adorned also by many leading Spiritualist speakers, mediums and workers. Vice-President Allen acted as chairman.

Mr. Fred Watson opened the exercises with a piano solo, and Mrs. Mattie Hull gave the invocation. The singing of the Schubert Quartet was an attractive feature of the morning. The Boston Spiritual Temple believes in music—good music, which may be the secret of the choice thoughts that are always presented from its platform, for good music is inspiring. The address of welcome was delivered by J. H. Lewis, President of the Berkeley Hall Society. He spoke of the origin of Spiritualism and the tremendous effect it had had on the country. When Spiritualism was revealed, the church feared it, but the common people blessed it. The church called the organization of spiritualists the work of the devil. The Spiritualists threw scorn and ridicule at Spiritualism, but it flourished because it represented the truth. "When," said Mr. Lewis, "I go to the spirit-world, I shall not look about for the Nazarene, but for those saints who signed the Declaration of Independence, and made it possible for Spiritualists to maintain their belief without fear of persecution."

Miss L. Alberta Felton followed with a mandolin solo.

The next speaker was Miss Lizzie Harlow, who said in her earnest way: "I believe that we have met here on this memorial day, not alone in commemoration of the tiny rap and its revelation of immortality, but also in commemoration of the practicalities of life; not only that man lives after the change called death, but that he is living here and now; is of some use, has some work, some capabilities and some revelations to make to the world now; not to wait until he is born into higher realms, or until some mysterious change sweeps over him, to prove that indeed man was born in the image of God, or rather, that God is man. The inspiration of the great law of truth abideth with every soul."

Harrison D. Barrett, now of Boston, was then called upon. "Co workers and friends," he said, "it seems to me that this occasion is fraught with great interest for us all, for we are brought face to face with the questions that Spiritualism is presenting to the world at this time, and has been presenting during the past forty-nine years of our history. There is no movement that has done so much to bless our race as has this movement of Modern Spiritualism. The world forty-nine years ago was facing two problems—materialism, with its pitiless edict of annihilation on the one side, and the dark, direful pictures of Orthodoxy on the other. Between these two man stood in despair, and when the rapsounded upon the walls of that little home at Hydesville, the cloud of darkness that had so long enveloped his mind began to roll away, and glancing in retrospect over those forty-nine years, we can see how the sun of promise has risen steadily in the sky, until to-day it has almost reached the zenith above our heads, shedding the illuminating light of knowledge over all the world, and bathing the souls of all men in its rays of effulgent glory."

Mr. Moses Hull gave the address of the morning, and was introduced as the master spirit of the Bible.

I am going to talk to you to-day of the new dispensation that Spiritualism has come to inaugurate. I will take for my text Paul's language: *That in the ages to come he might show the exceeding riches of his grace.* There are just two thoughts in that text I want to illustrate. One is, that the world is laid off in ages or dispensations, and the other is, that there are new truths to be revealed in every age. *God's wisdom,* says this same text, *is manifold.* It is folded up in a great many folds, and we open it and examine it one fold at a time. If this is the case, we expect new thoughts, new revelations, every day and every age of the world.

The Christians tell us of the Edenic dispensation, which they suppose commenced in the garden of Eden; they tell us of the antediluvian dispensation; they tell us of the patriarchal dispensation, which must have lasted till the coming out of the children of Israel from Egypt; then they tell us of the Jewish dispensation, which lasted till Christ; then of the Christian dispensation.

The Bible tells us of all these dispensations, and do you know that right in the same place we read of *ages or dispensations to come?* Dispensations that are to supersede Christianity, supersede everything that was before it. I am going to say that *Spiritualism* has come to introduce that dispensation. When Jesus was introducing his new dispensation he said, *No man putteth new wine into old bottles.* He undertakes it the bottles are going to be broken; and when you undertake to jug Spiritualism up and fasten it up in Christianity, you are going to lose that Christianity before you get through.

I want to say one thing more: every dispensation is opened with a Christ. I have been critically studying that question all winter, and I have found more than a hundred Christs. The Old Testament calls Samuel a Christ, Saul a Christ; David, Solomon, Hezekiah, Christs; and I don't know how many other Christs there were in that dispensation. The New Testament calls every believer a Christ in a half dozen places. That word Christ and Jesus you must separate to understand this Jesus was a man's name; Christ was an office, or rather a power bestowed upon an individual. So that expression, Christ, belongs to a great many individuals. Jesus was not born Christ in any other sense than people are to-day born mediums. He became a Christ at the baptism of John.

I ask you to turn to the third chapter of Matthew and read a description of that baptism. Mark the significance of the statement: "And the heavens were opened unto him." They were not opened to the multitude, but unto him. His spiritual insight was opened, and he saw the Holy Spirit descending like a dove, not in the form of a dove, but descending like a dove, and he heard a voice say: "This is my beloved Son, in whom I am well pleased."

The multitude did not hear that voice, but he, Jesus, heard it. He was developed right there as a medium, and right there he became a Christ, the author of that new dispensation.

The word Christ means "to christen" or "anoint," and God christened Jesus at the baptism of John.

You and I are Christs, as Jesus was, if we are christened exactly as Jesus was, and what does it do for us? But the anointing which you have received abides in you, and you have no need that any man teach you, for this same anointing teacheth you all things, and is true and is no lie; even as it hath taught you ye shall abide in him. Christ means mediumship. That Bible is a sensible book. The only trouble with it is, it has been in the hands of fools so long. The same Bible that says Jesus came the first time, says he is coming a second time to do a second work. In Jude it says: *Behold he cometh with ten thousand.* And the world has been thinking that by-and-by they will see Jesus coming, and ten thousand will come with him. It does not say so at all. The word *with* is taken from the two Greek letters, *en*, and should be translated *in*. Behold he cometh *in* ten thousand. I am going to say that in the world to-day are ten thousand mediums, doing the very same things that Jesus did when he was here; and I am going to say that the New Spiritual Dispensation opened on the 31st of March, 1848.

Mrs. May S. Pepper closed the exercises of the morning with some very convincing tests. Each test was clear cut, even in minutest detail, and promptly recognized by each one to whom it was given.

The afternoon session was under the auspices of the Boston Spiritual Lyceum. J. Browne Hatch, Jr., as Conductor of the Lyceum, occupied the Chair. After Lyceum singing, an invocation by J. R. Root, and the Grand Lyceum

March, J. B. Hatch, Sen., a veteran of the Lyceum, was called upon for a few remarks. He referred to the eminent Lyceum workers that were present, and said, with pride, that he stood the representative of three generations, who have been active in the cause of Spiritualism for the past thirty-three years, and was glad that his work had been with the children. Maude Armstrong, a tiny maid of three years, gave a long recitation with much expression, and without being prompted once. The wonderful Boy Soprano, "Little Eddie," sang, and was warmly greeted and encored. Another small representative of the Lyceum, Master Ansel Haynes, gave a recitation, also the Misses Alice and Winnie Ireland. The Wallenthin Sisters, with their rich sweet voices sang again, and H. D. Barrett, editor BANNER OF LIGHT, gave a brief address. Jos. D. Stiles was expected as test medium, but word was received of his severe illness, so the exercises were continued through the kindness of Mrs. Yonke, who gave a recitation, Rev. Andrew J. Weaver and Mr. Moses Hull.

Mr. Weaver said: I love Spiritualism so dearly, and I feel so strongly the importance of putting before the public in such a way that the world shall not be ashamed of it, that I feel my incompetency to do justice to a cause which is held down to us from the heavens above, and which I believe is to renovate, redeem and elevate humanity more than any cause or any movement that has ever come upon the earth. If I can ever, in an honorable way, with my pen, tongue or money, do anything that shall truly elevate Spiritualism, no man in this city or country is more willing to do it than I; but I had rather lose this right arm than to be the means in any way of presenting Spiritualism before the world which will lead any man or woman to feel that the Cause is held down, or in any way disgraced. Mr. Hull spoke briefly in conclusion, after which Mrs. May S. Pepper pronounced the benediction.

Vice-president Allen presided over the evening session. After a selection by the orchestra, Mr. Barrett, in lieu of an invocation, read a poem. The Wallenthin Sisters sang, and Miss Maud Beckwith, a member of the Lyceum, and an elocutionist, read Lizzie Doten's poem, "Is Life Worth Living?" A beautiful violin solo was played by Master Charlie Hatch, Master Willie Sheldon recited an anniversary poem, and Miss L. Alberta Felton rendered a mandolin solo. Mr. Edward W. Hatch read an original poem on Spiritualism, and after a piano solo by Mr. Geo. E. Shaller the evening address was delivered by Mr. Moses Hull. As usual, he founded his remarks upon a text: "He took me out of a horrible pit, and out of the miry clay, and hath set my feet upon a rock and put a new song in my mouth." "If Spiritualism has not done all that, I don't know anything that has. If you can think of any more horrible pit in all the universe than the hell that we believed in, and a good many of us lived in, when we were in Orthodoxy, I don't know where you will go to find it."

While the Wallenthin Sisters were singing a telegram was received from G. W. Kates, Rochester, N. Y., "Anniversary here excites great interest. Friends send greetings."

Mrs. May S. Pepper kindly consented to take the place of Mr. Jos. D. Stiles. She was cordially welcomed by the audience, and warmly applauded at the conclusion of her tests.

This closed the exercises of the day, which had been largely attended by wide awake, enthusiastic audiences.

Harrison D. Barrett will be the speaker for the Berkeley Hall Society during the month of April. Music will be furnished by the Wallenthin Sisters.

The Helping Hand Society, Boston.

Celebrated the Forty-Ninth Anniversary of Modern Spiritualism in Gould Hall, Wednesday evening, March 31. Supper was served at six o'clock to a large number of people.

In spite of the fact that Boston Spiritualists had been celebrating ever since Friday, the hall was filled, and the speakers had new and splendid thoughts to give to the people, whose desire for spiritual food it seemed impossible to satisfy.

"Mother" Waterhouse said it reminded her of camp-meeting time; she half fancied they were in the grove at Lake Pleasant, and that she could hear the birds singing in the trees.

Mr. Chas. W. Sullivan, one of the veteran Spiritualists, and little Winnie Ireland, a young representative of the Lyceum, each sang a solo; Mr. Palmer played a piano solo; Master Willie Sheldon, the young elocutionist, gave a catchy reading, entitled, "The Stage Struck Hero"; Miss Etta Willis and Miss Alice Ireland also gave recitations.

Dr. George Fuller of Worcester said: "Spiritualism is a religion that we can live every day of our lives; in fact, it is absolutely necessary that we should so live it; and when we do Spiritualism will be respected in every community throughout the length and breadth of the land. It is not respected in the community where you live, you largely are to blame."

I believe no man or woman can believe in the fundamental teachings of our Spiritual Philosophy and not be made better by the influence of its teachings. There are no back stairs in Modern Spiritualism. I look upon it as the religion that will ultimately reform and make better the whole world. The mountain is before us, but the steps for our feet are not yet hewn in its rough granite side, and no man can hew them for us. We must climb day by day, with aching and with bleeding feet, until we stand at last upon the summit, in that purer, freer atmosphere, where we can enjoy the love of God and the sympathy of the angels."

Mrs. Mattie Hull spoke of the many towns where no word of Spiritual Philosophy is ever heard from a public platform, and where the people would anxiously wait for the reports that would be faithfully recorded in due time in the spiritualistic papers. She said that during a few months to come her work and Mr. Hull's would be in the Middle and Western States, and asked, "in the words of the Methodist," for their prayers or best thoughts to help them in their work. "Let us remember that Spiritualism in Boston is just like Spiritualism in San Francisco or any other place, and whatever will help Spiritualism in one part of the world will help it in another: remember that there is no high, no low, as far as mediumship is concerned, and every medium in the world, and every worker, is the very best medium or worker for some place."

Mrs. Carrie Loring exhorted her hearers to place Spiritualism upon the high pinnacle where it belonged; to become responsible for their own acts, and not endeavor to lay them at the door of some controlling spirit. "We can have," she said, "what we ask for. We are not obliged to allow 'influences,' either mortal or immortal, to lead us away from righteousness and truth. I believe, friends, that this question is not understood as it should be, or we should have represented upon our platform, in the line of phenomena, something grander, more beautiful, more instructive."

Harrison D. Barrett hoped (with vigorous illustrations) that when another anniversary rolled around, the Spiritualists would have something new to offer as a result of the year that had passed.

Mrs. Kate R. Stiles, by special request, recited an original poem, treating the recital with an earnest plea for the home circle and less eagerness for public phenomena.

Mrs. Nettie Holt Harding paid a tribute to the spirit guides who had restored her health, and been her constant inspiration and help since eighteen years of age. She also favored the audience with one of her interesting songs.

Mrs. N. J. Willis added a word for the home circle, and begged them to remember that there were mediums in every home. "And let us not forget," she continued, "that the world is ours—ours to educate, ours to unfold and to uplift, and that the times demand of Spiritualists more effort, more earnestness than ever before."

Mrs. Hatch called upon Moses Hull at this point, but he said, very solemnly, that it was after ten o'clock, and would be a sin to keep the people any longer. It evidently is never too late to listen to Moses Hull, however, for

the audience would not be quieted by his modest excuse. In referring to the progress Spiritualism has made he said: "We have our enemies all on the run, and the converts are coming our way faster than we have prepared to take care of them."

The people were wide awake and enthusiastic at the close of his remarks, and all joined heartily in the song that closed the exercises of a most pleasant and profitable evening.

Rochester, N. Y.

The Greatest Anniversary Event that ever Occurred in the Natal City—Large Concourse of People—Great Outpouring of Spirit—The Daily Press Gives Extensive Reports.

Never in the history of Spiritualism in the city of Rochester has there been such a series of meetings as these just held in commemoration of the Forty-Ninth Anniversary. Large audiences assembled in Fitzhugh Hall, seating over two thousand persons, at night occupying nearly all the chairs on the main floor and many in the gallery.

Ministers, scientists, doctors, lawyers, statesmen, literati, merchants, mechanics, men and women of thought and brains assembled to hear what our speakers and mediums could tell them of the spirit world and spirit life. It was an intense desire made manifest to know of the vital issues relative to life's continuity. All sought for the truth, and at these meetings breathed the anticipation that "here it is to be found." And they were not much mistaken nor disappointed. Amongst the great crowd thirty students from a local theological seminary came one evening. Many future sermons were incubated and given vitality that night.

The story of it all is a long one, and we will cull from the extensive local press reports:

SUNDAY, MARCH 28.

More than usual interest was manifested in the proceedings. Large audiences, made up of a strong intermixture of the devout and the curious, assembled at each one of the sessions. As the visitor entered the hall he was confronted with the comforting assurance, printed in large letters over the door, "There Is No Death." Behind the speaker's platform was another announcement to the effect that "Immortality Is Proven." Palms and potted plants were arranged in profusion on each side of the rostrum, and in the centre there was a table upon which was a picture of the famous Fox sisters, surrounded with bouquets of flowers and poppies. In front of the table there was a pillow with the figures "1848" in red flowers on a background of green. Flags and bunting also added to the attractiveness of the room.

The meeting was opened by G. W. Kates, who pronounced the invocation to the spirits. He then invited all visiting mediums and local officers to take seats on the platform, and about twenty responded to the request. Excellent singing followed, rendered by a well-trained quartet.

"THE SPIRIT OF TRUTH."

The speaker of the morning was Mrs. Dr. S. Augusta Armstrong, who, besides being a Spiritualist, has a broad interest in the enfranchisement of women, being the President of the Buffalo Woman's Equality Club. Mrs. Armstrong's theme was "Spirit of Truth." She said among other things:

"Prayers innumerable are ascending to the throne of the Divine Essence of our being, that God's will may be done on earth as it is in heaven, but all such supplications can never bring the kingdom of heaven on earth. Frederick Douglass once said that he prayed long and earnestly for freedom, but it came not until he began to pray with his legs, and ran away from slavery. Just so it is with many Spiritualists and other Christians: that good time they hope and pray for can never come to them until they run away from the bondage to self, and make sacrifices of all earthly idols and self-righteous opinions. 'Except ye forsake all for my sake (Spiritualism), ye are not worthy to become my disciples.'"

"Let us have here at these meetings such complete and entire spiritual freedom, such perfect equality, that the lowliest soul of earth may come and be uplifted unto the light of perfect day. Where all are made welcome, there the good we so much desire will be accomplished. Let us look to the uplifting of earth-bound spirits, as well as the blinded and prejudiced souls of the world, for I believe that the work of spiritualizing disembodied minds must precede the same work on earth. At our meetings may the spirits feel a prayer ascending at each breath for universal redemption."

"This is an age of progress; but few stop to think that the road of progress leads past many stations. Most people tire on the way, and stop at the first station. If induced to journey on, few will consent to go further than the second. So it has ever been with all religions. When a Baptist became a Universalist, he insisted that he had found the last and only station, and that there were no more. Afterward he was induced to move on, when, lo! he found Spiritualism, and then he cried 'Eureka! now I am at the end.' So you will find thousands of modern Spiritualists clinging to their last station, while the train of progress goes plunging ever onward. They say, 'I began with the raps, and I have witnessed every phase of spiritual phenomena, and so I am a confirmed Spiritualist.' But if you saw a physician amputate an arm, would that make you a surgeon?"

"I believe that it is a grander thing to spiritualize one man or woman than to materialize a hundred spirits. Do not think that I deprecate the phenomena; far from it! for are we not celebrating the anniversary of those tiny raps?"

"There is a glory and beauty in every tiny rap, that tells us that the heavens are watching over us—but phenomena are not all, they lead to something. They are the pathway, but not the end of the journey. But to grow better spiritually and morally as we advance in our investigations is the glory of Spiritualism. The strongest word of our vocabulary, aside from the word 'love,' is the word 'do.' It is not what you believe that saves you, but what you do. Such a religion is not hard to understand, it is simply the salvation of love—a little more of the 'do' spirit in our lives. It is not begging you to come to it, but only asks you to help yourselves to become spiritual, and lead a life of blamelessness."

"Do not stop short of this point, for a little learning is a dangerous thing. Therefore, you should search to the height and depth of its philosophy. Man's true redemption opens when the soul, captive to visible, tangible and material things, resumes its sovereignty, and ascends to liberty with the departed. Truth does not impress itself upon reason by a formal creed, it speaks from the universe, and to comprehend it is to understand the universe. When we live naturally, and in the true order of our evolution, we are emphatically in the atmosphere of truth."

"Truth never changes. Men change their conceptions of truth. All changes and evolutions are in and belong to matter. Our ancient Spiritualism, so far as truth is concerned, is identical with Modern Spiritualism. Truth is entirely independent of all sects or creeds or isms, and cannot be superseded by any form of man's philosophy. Man must look for truth within himself. Every one must interpret these things for himself, and his interpretation will be a true reflex of himself, for man is as he thinks, and therefore the idea of truth governs all his actions; hence I would name our belief the 'Spirit of Truth.'"

"Truth is absolute for all eternity. Our spiritual faith is, in its entirety, a far greater truth than many of its advocates have any conception of, nor can until they cease to make an idol of their isms. So, friends, let us be born again into the light of the simple truth in God's sunshine. To have a correct faith is one thing, but to have a correct life is a higher life and a purer spirit are imperiously demanded in our age; and if we are truly spiritual we will go hand in hand with all forces of truth. We have not found the last station in the road of progress. We must grow, and growth is invariably gradual. 'Spiritual beauty must be cultivated. It shines forth in the countenance. The cherishing of evil passions disfigures the face, but a lovely character has a transforming power."

Love is the best sculptor, and no face can fail to be attractive that is animated by truth and love. Let us all hasten to attune our hearts so that we may catch the first harmonizing sound wave as it passes; and with the wave comes also the wave of thought. And who knows but what the processes of the mind leave a lasting trace on an environment as real and visible as the tangible thing we call matter? Some day when the spiritual eye looks upon a new-found universe it will see in a changeless form the real and substantial results of these mind and thought waves."

Mrs. Zaida Brown Kates, a noted test medium, followed with some accurate and impressive descriptions of spirits, locating them beside persons, giving many facts in connection therewith, and frequently obtaining names and their relations to the auditors.

At the meeting held at 2:30 o'clock the attendance was larger than that of the morning, and the interest was proportionately great. People are attracted to the meetings, some by their devotion to the doctrines taught there, others by idle curiosity only, and still others by a desire to know more of this strange sect of believers in spirit-communication. Whatever the motive, however, that impels the visitor to become a participant in these meetings, he is soon lost in his ever-increasing interest in all that takes place.

Instead of having an invocation at the opening of the session yesterday afternoon, G. W. Kates recited a poem, "Will it Pay?" which contained a whole prayer and sermon in itself. After the choir had sung an anthem Lyman C. Howe of Fredonia was introduced, who was to give an address under the control of the spirits. The subject chosen was, "Where Are We At?"

The address was clothed in the richest rhetoric, abounding in Choate-like sentences, and containing many extracts of poems composed improvisably, as it were, by the controlling spirits. He traced the history of Spiritualism from its inception, forty-nine years ago in the cottage of the Fox sisters in Hydesville, and said that that event was the awakening of human attention to a truth as old as God himself, that truth which has woven the texture and fabric that has ultimately in man. He spoke of the motto that was hung over the door to the effect that there is no death, and said that was not true in the sense that the body ceases to manifest the functions of life, but that it was true in that there is no loss of the individual consciousness of the mind. Immortality, continued the speaker, cannot be proven, even though the continuity of life can be demonstrated. Immortality is a condition that cannot die, and how can that be proven? The speaker concluded his address by saying that now, at the close of the nineteenth century, scientists, clergymen, Jews and Gentiles, are giving to Modern Spiritualism their most serious consideration. This said he, is where we are at as regards the present phase of the sect.

After a selection by the choir, Mrs. A. Atcheson of Buffalo gave a few tests, all being fully recognized.

At the evening's service the hall was comfortably filled with an audience that expressed its interest in the address and tests by frequent outbursts of applause. The invocation was pronounced by Lyman C. Howe of Fredonia, after which Prof. Oliver pleased his hearers with a cornet solo.

The address of the evening was delivered by Mrs. Zaida Brown Kates. She was under spirit-control, and spoke upon "The Beauty of Death." She said that men from all ages have been afraid of death more than anything else; that they are like children who have a morbid fear of darkness; that the physical mind and body stand before the evidence of death, and seem to be devoid of all joy.

At the close of the address G. W. Kates recited the poem entitled "Peter Maguire." It was rendered in an effective manner, and the audience showed its approval by hearty applause. The evening's meeting was closed with a few "tests" by Mrs. Atcheson and Mrs. Kates. These were similar to the ones given at the previous meetings.

MONDAY, MARCH 29.

The second day's meetings were as full of interest as those of the preceding day. There were several more visiting mediums present, and the tests that were made by those who claimed to be under the control of the spirits baffled the minds of three large audiences. In the morning a conference was held at Fitzhugh Hall, and at the afternoon and evening meetings several good addresses were delivered and tests made by the mediums.

Chairman G. W. Kates, in opening the morning's conference, spoke of the Convention that is to be held in Syracuse April 13, 14 and 15, and urged thorough organization. Several persons followed with interesting remarks.

At the afternoon meeting the invocation was pronounced by Rabbi Samuel Weil. The principal address was delivered by Mrs. S. Augusta Armstrong of Buffalo. She said that as this was the celebration of the coming of such wonderful things through children, she would take as a text to her remarks the well-known poem entitled "The Light on Dead Man's Bar." The poem is the story of a little girl who, in the absence of her father, stood during the whole night turning the wheels of the beacon-light at sea, thus saving the life of her sailor brother with two-score of his companions.

Mr. Lyman C. Howe said that he wished to second the thanks extended to the press, and urged the people to use their influence in favor of papers that are fair in their treatment of all questions and themes that present themselves for solution at the present time. He favored especially the Rochester papers, because, said he, they are more just and generous than those in any neighboring cities. Mrs. Armstrong recited a poem in the interests of woman suffrage, in whose cause she is an earnest worker. She was followed by G. W. Kates, who rendered a poem descriptive of Western life.

The afternoon meeting was closed with the usual tests, given by Mrs. Atcheson of Buffalo and Mrs. Z. B. Kates of this city. Several Atcheson took the floor first, and described several spirits of departed friends and relatives of persons in the audience. Mrs. Kates then gave some exhibitions of her power as a medium.

THE EVENING'S SESSION.

It seemed as if interest and enthusiasm were at their highest pitch this evening. The hall was well filled, and all was expectancy as the twenty or thirty mediums took their seats upon the platform. The invocation was pronounced by Mrs. S. Augusta Armstrong, after which a vocal duet was very well rendered by Miss Carrie Covert and G. E. Jones.

Rabbi Samuel Weil, who is a tall man, with a long, flowing gray beard, spoke with voice and gestures peculiar to his race, and held the interest of his hearers for over an hour. The subject of the address was, "Spiritualism, the Religion of the Future." He said, in part:

"The universe is made up of a plan, which we call the laws of nature, and the knowledge and observation of these laws are the source of all power that man has. A portion of this plan has been disclosed, the physical portion, by which man becomes a creator, using one law to counteract the other, and so achieve his purpose. Man's welfare consists in his obedience to these laws physical, mental and moral. Science is the conception of this plan of the universe."

"As science progresses, philosophy and religion seem to diminish. Men become agnostics, and say that we cannot know anything for a certainty, but there are no absolute mysteries, and man is destined to know all things, and become master of the planet he lives on. Nothing is to be hidden from him. Ignorance is a necessity, that man may become wise; and man must meet temptation in order that he may learn his power and conquer it. Therefore, man must ascend from the tree of knowledge of good and evil."

"The purpose of morality implies ethics; and in this there is chaos, because there is no basis for a science of morals outside of the church. Consider that the children are not taught morals in the schools, but in the churches; and as the churches all disagree, there can be no unity. Absolute morals must have a foundation in natural law. What is the highest good? Why are we here? What is man's destiny? If you do not know these, you can have no basis for morality. There is cosmos in the physical world, but chaos in the spirit-

ual world. When man comes to know the moral laws there will be absolute unity. All law is divine; there is no such thing as sacred or profane law, and if man transgress these, behold, your sins will find you out."

"A little discovery was made in 1848, not by scientific nor philosophic geniuses, in fact it was not a discovery at all, but it came as a revelation. People who were supposed to be under ground have been knocking at our doors, and saying that the time has come for us to know that there is no death, no more acceptance by faith, no more supposition, but knowledge and demonstration. It came as a thief in the night. Not indeed to the seats of the learned, but this greatest of all revelations came to the most lowly. But the people did not accept the doctrines of Spiritualism because of their winning agnosticism. But we ask you to take truth from whatever direction. Can any good come out of Spiritualism? Come and see."

"Religion, philosophy and science are all revolutionized in Spiritualism. It will inaugurate the kingdom of God, because it reveals a moral law, and is, therefore, the great religion of the future. It gives a superstructure to Darwinism, and unites all reforms. Spiritualism says that it must be so, for it is divine law. This is the great system, and there can be only one. There is no room for any more. I ask you not to go by what is fashionable or popular, but if there is any originality in you to believe a thing because of your conviction that it is right. In science, and philosophy, and religion it is always the minority that leads; and I seem to hear the voice of the Great Spirit saying to the few: 'Go ye therefore unto all lands, and preach the Gospel unto every creature, and, lo! I am with you always, even unto the end.'"

After the address "The First Settler's Story," a poem by Will Carleton, was rendered in a very effective manner by Mrs. H. F. Osborn of this city.

The exercises of the evening were concluded with several tests by Mrs. Atcheson and Mrs. Kates.

TUESDAY, MARCH 30.

Geo. W. Kates spoke briefly of the past accomplishments and present needs of Spiritualism in practical as well as scientific lines of work.

James T. Morrison, of Ithaca, was the next speaker, whose subject was "Spiritualism, the Religion of Reason." For the last eighteen years Mr. Morrison has been interested in the temperance cause, and in his address he gave that subject more or less prominence. He recited several poems whose authorship he ascribed to his daughter who had died at three months of age, and who is now twenty-five years old in the spirit world.

The last speaker of the morning was W. M. Lockwood of Chicago, who has been called the "Spiritual Scientist." His remarks proved very interesting to his hearers.

AFTERNOON MEETING.

The session of the afternoon partook of brief addresses, interspersed with songs, and tests by Mrs. Kates of this city. The attendance at the meeting showed the ever increasing interest that is being manifested by Spiritualists and the public at large. Several new speakers, including Prof. Lockwood of Chicago, and Frank Walker, of the State Association, were present.

A PIONEER OF THE RAPS.

The invocation was pronounced by Mrs. A. Atcheson, of Buffalo, after which the Chairman introduced R. D. Jones of this city, who spoke in a very interesting manner of "The History of the Raps." He began with an account of the hearing of the tiny raps in the house of the Fox family at Hydesville, and afterward in this city. He dwelt very graphically upon the meetings that were held in the old Corinthian Hall, when the mediums had to call upon Judge Moore for police protection from the mobs.

Mr. Jones paid a tribute to the Rochester press, and said that the papers were ever willing to give a fair and honest report of religious or sectarian meetings. In referring to the early mediums he said:

"Those friends, I firmly believe, who bore the brunt of battle and took the odium of ignorance and superstition, are here to-day. I cannot see them as some of the mediums here can, but I am sure that they are here. Veterans, you have done well at this Anniversary, and you have been permitted to hear the angels' voices. Let us rejoice therein. There are battles yet to be fought. There are those who are ignorant of these great truths. There is a work to do, and let us do it calmly, firmly and kindly. I tell you that the world is opening its eyes, and though there are disbelievers, the work still goes on. I know many noble-hearted men who believe the veritable fact of spirit communication as well as I do. Ere long they will open their eyes to the whole truth, and acknowledge it to the world."

Mrs. Mary Parkhurst, a local medium, then arose, and said that during the meetings she had seen the spirits of Isaac and Amy Post and others, and that every day she had observed a great scroll that was being let down from the ceiling. This scroll, she added, was perfectly white, and had names on only one side, but she was sure that it would not always be so, for the names that would be written there would be legion. She was followed by Mrs. S. A. Bugis, another "mother in Israel," as she was called. She was one of the oldest of the local workers, and her remarks elicited prolonged applause from her auditors.

G. W. Kates then gave an able address on the "Future of Spiritualism."

Prof. Lockwood of Chicago, was next introduced. He is one of the foremost thinkers in Spiritual Philosophy, and his remarks were listened to with the closest attention. He said that he always liked to stand before an audience of Spiritualists, because they are a people who dare to think. Continuing:

"Out of the invisible forces of nature we have the phenomena. Expressions of spiritual force are everywhere. The rappings heard at Hydesville were the result of an eternal principle of nature, the result of actions of consciousness through material productions. We do not believe in religion that is at a standstill. We like progressive mentality. To be a Spiritualist is to be a progressive thinker, and what we need is to be able to understand the formulae of correlations. The Rochester rappings were of the first intelligent expression of this kind of which we have historical record. It commenced an era of 'oldmood.'"

The last speaker of the afternoon was Frank Walker, who represented the National Association. He spoke for the State Association to be organized at a convention to be held in Syracuse, April 13, 14 and 15. He said that plans were being made whereby a ten days' jubilee of Spiritualism will be held in Rochester at this time next year. He said that they would then show what Spiritualism has done, and what it was capable of doing. This jubilee, he concluded, will be one of the grandest demonstrations of the Cause. Mr. Walker is one of the youngest adherents to the faith, and is looked to as a prominent exponent of the Cause.

After a solo by G. E. Jones, Mrs. Kates said that she had been asked to give some tests under the manifest influence of her controlling spirit "Fritz." She complied with the request, and then, in a broken German English accent, carried out her tests, which were similar to those given at previous meetings. She bore messages from mothers to children, and from husbands to wives, and the persons who were directly interested wept tears of sorrow and of joy.

THE FINAL MEETING.

Interest reached a climax this evening, when a large and enthusiastic audience gathered to hear the words and witness what the mediums had to offer. And no one was disappointed.

The program was opened with the invocation by Rabbi Samuel Weil, of Bradford, after which Mrs. Kates sang a solo with charming effect. The principal address of the evening was delivered by Lyman C. Howe, of Fredonia. Mr. Howe had been heard several times before during the Convention, and had established a reputation as a deep thinker and an interesting speaker, so that when he was introduced last night he was greeted with hearty applause. His theme was "ONE WORLD AT A TIME." A vocal solo was rendered by Prof. Diel, Mrs. Atcheson then

strong and Rabbi Weil. Mrs. Zaida Brown Kates then arose and gave some fine tests.

The hour was late, but the large audience remained spellbound and listened to an excellent address of twenty minutes' length by Prof. W. M. Lockwood. It was scholarly and effective. Resolutions of thanks were passed tendering thanks to the Rochester Press, the BANNER OF LIGHT and other spiritual papers, to the mediums and speakers, and to the Chairman of the meetings.

"This wonderful series of meetings," so said a local editor of a leading morning paper, "obtained large space in each of the dailies, and deserved it. Should the meetings continue ten days longer," he said, "you would be accorded the same space."

Dignified and able presentation of the Cause of Spiritualism is all that is needed to win public attention.

Mrs. Kates pronounced the benediction, and the greatest Anniversary celebration ever held in Rochester, and perhaps anywhere, was a historical record of the great progress made by Spiritualism.

Worcester, Mass.

The Worcester Association of Spiritualists commemorated with appropriate exercises the Forty-Ninth Anniversary of Modern Spiritualism in Continental Hall, Sunday, March 28. The stage was beautifully decorated with potted plants and palms, and several American flags were also shown.

The exercises were opened with a soulful invocation by Dr. Fuller. President Woodbury C. Smith prefaced his remarks by reading a poem entitled "The Watchers on the Tower." He commenced by saying that forty-nine years have passed since the rap at Hydesville announced the dawn of a new era—that the labors of our speakers and mediums had been felt in the world, and the thoughts expressed by them upon the platform had become a part of the literature of the age; that the sermons from the pulpit and the books from the press abound in thoughts that first found expression on the spiritual rostrum; that the work during these years had been done mostly by individual effort, with but little attempt at organization. He believed, however, that after nearly a half century of individual effort along progressive lines, the time had come when it was safe to carry on the work by an organized movement; at least the success that has attended the National and some of the State Associations seems to point in that direction; and he believed that the work in the future was to be more in the line of the spiritual—not to ignore the phenomena, but to use them to the highest and best purpose, and make them contribute to the knowledge of and the unfoldment of the spiritual powers of man; that the next half century will witness as great an unfoldment of the spiritual forces of the universe as we have seen during the last fifty years, in material advancement. President Smith closed his remarks by reading a poem entitled "Life's Labors."

An original poem was read by Miss Florence Nichols.

Mrs. J. E. Logan, an old-time Spiritualist, was called upon for remarks. Under spirit-control she voiced many beautiful thoughts, closing with one of Whittier's poems, "Eternal Goodness." Brother Seth Hale also voiced a few practical thoughts in his own characteristic way.

Mrs. D. M. Lowe was called upon, and spoke substantially as follows: She believed the Cause whose natal day we had met to commemorate was significant of a deeper meaning than the world at large were wont to believe; that but few of our own people, comparatively speaking, had begun to comprehend the vastness of meaning that underlies its philosophy and phenomena; that spirit return and spirit communion was known and believed in long before "Bethlehem's Star" shone over Judea's hills—in fact it was something that belonged to the eternities of the past—that the strides it had made in the last nearly half century were wonderful compared to those made by other and older religions. She believed the world was the better to-day for the advent of Modern Spiritualism; that its mission was not so much to tear down as to build up and to spiritualize; that it has done a vast deal toward liberalizing the religious element of our day, and that the day will yet dawn upon our fair earth when Spiritualism will occupy its own rightful place among the great institutions of the earth, that stand for righteousness and human advancement.

Dr. Fuller made the closing address, as follows:

We are convened for the purpose of celebrating the Forty-Ninth Anniversary of Modern Spiritualism. I use the term modern advisedly, because it has special reference to that distinct phase of Spiritualism which assumed shape about forty-nine years ago. In some form it has always been in the world. Throughout the ages the spirit-world has made repeated attacks upon this world. Dispensation has followed dispensation, but until the present era none has been given a name that denoted the source of its phenomena, philosophy and religious teaching; at no other time has the inspiration of the spirit-world been poured out over such a wide area, forcing on the part of the more intelligent a partial if not a complete recognition.

Spiritualism came at a time when most needed. Men were losing their faith in the older religions; science and philosophy were powerless to help those who were groping for light. Spiritualism came, and, more daring than all the other sciences, it lifted the veil and revealed the hitherto unknown.

Spiritualism means more than a revelation of life to come—it means a revelation of the life that now is. Therefore it calls out to us to come up higher, into the Eden of a more perfect day.

This should be the day of high and noble resolves. The future will not be satisfied with the Spiritualism of to-day, but will make larger demands of us. We must keep pace with the growing intelligence of the race. The banner of our Spiritualism should never be allowed to trail in the dust. It should mean the intellectual, moral and spiritual advancement of the whole race.

Then in the future we shall look within and not without for signs and wonders. The greatest wonder of all stands revealed as we note our own spiritual development. Let our lives be such that its future will be assured by the work it has wrought in us. The world certainly needs this great outpouring of spiritual truth. The hungry-hearted millions look upon this table, well spread with spiritual viands, with unbounded joy.

Tenderly it lays away the cherished idols of the past—the out-worn faiths that have done duty so long in the world—and in their places plants securely the principles of that religion which shall bless all humanity by inaugurating the era of love and justice; and its sun of reason, never setting, shall grow brighter and brighter as the years pass by.

The exercises throughout the day were interspersed with music by our sweet-voiced singer Mrs. E. H. Plaisted, Mrs. Hattie Smith presiding at the piano. Mr. Van Winkle also favored us with one or two solos.

Thus ends another grand Anniversary of Modern Spiritualism.

Mrs. D. M. Lowe, Cor. Sec'y.

Berkeley Lyceum, New York, Anniversary Exercises.

A large and attentive audience assembled in Berkeley Lyceum, March 28, to participate in services commemorating the Advent of Modern Spiritualism.

The stage was handsomely set with a woodland scene, while numbers of potted palms, interspersed with large bunches of variegated tulips and trailing vines of smilax, produced an effect most pleasing to the eye.

Mrs. Henry J. Newton commenced the exercises by giving a brief résumé of Spiritualism from its first demonstration through the Rochester knockings until to-day, when it is nearly half a century old, although as yet the veriest infant as compared with other religions.

Mrs. J. D. Parslow followed with a brilliant piano solo, and Miles M. Dawson delivered an

able address illustrative of the progress of Spiritualism throughout the world, especially among the scientific minds of the age.

Mrs. Stone being ill, her place on the program was filled by Mrs. Smith of Brooklyn, who gave an exquisite rendition of Adelaide Proctor's "Heavenly Message," the sound of music in the distance adding realistic touches to the sweet words, and elicited much applause. Mrs. Milton Rathbun then read an interesting paper upon the subject of the day, after which Mrs. Watkins and R. L. Myers rendered a duet, which received the recall of the afternoon. The Hon. A. H. Daley came next, and put his listeners in the best of good humor, judging from the frequent bursts of laughter.

Prof. Wright, of Ohio, was called upon to speak, and responded briefly. Mr. C. E. Hall sang a lullaby, and J. Clegg Wright, as the last speaker, was most eloquent and instructive. The program concluded with the singing by the audience of the new doxology. And thus ended one of the most successful anniversaries ever held by this Society.

Onset, Mass.

The Anniversary exercises were held in Fireman's Hall, and an excellent program was presented at the services, which occupied the afternoon and evening. The platform was banked by potted plants, many of them being in bloom. The seats were arranged about the cosy hall in such a manner as to give to all a feeling of harmony and good fellowship.

The afternoon exercises were opened with the singing of "Rap, Rap, Rap," by a quartet composed of W. W. Le Cain, A. E. Tatlow, J. Max Savery, Miss Daisy Thomas, with Mrs. W. W. Le Cain as organist. Dr. C. D. Fuller followed with an earnest invocation. Congregational singing was followed by Mrs. E. C. Wilder, who, on account of illness, declined to speak, and called upon Mrs. Lewis, an old-time Spiritualist, to address the gathering. Mrs. Lewis related her experiences incidental to entering the ranks as a worker in Spiritualism. She emphasized very forcibly the fact that there is a higher and more spiritual side to the Cause than the phenomena; that above all the philosophy, the intellectual plane must not be forgotten in the intense desire for phenomena; that the principles of Spiritualism must be applied to the daily life of the individual for the best and most permanent results to humanity through personal work.

Dr. C. D. Fuller gave some excellent and correct psychometric readings.

Mrs. Thomas read a couple of articles for a lady and gentleman, both of whom acknowledged the correctness of the readings after the meeting.

Then followed in rapid succession Mr. and Mrs. Read, of Brooklyn, with incidents relating to their embracing Spiritualism. Dr. John Weeks gave an exhibition of spirit-rapping by placing his cane on the platform, keeping hold of it the meanwhile, and receiving raps without its being moved. The benediction was given by Mrs. Thomas.

THE EVENING SESSION.

The quartet which furnished the excellent music of the afternoon officiated at this service, and opened with Mrs. C. Fannie Allen's "When the Mists have Cleared Away," Prof. A. E. Tatlow following with a most inspiring invocation, appropriate to the occasion and the song.

The address of the day was delivered by Dr. C. D. Fuller. He gave a short sketch of the Fox sisters, the event at Hydesville, following with a brief history of Spiritualism down to the present, instancing some of the more noticeable changes in the world of thought and endeavor as some of the few effects of the liberal thought generated by spreading broadcast the truth as seen through the eye of the Spiritualist. The speaker drew a most comforting and encouraging picture of the future, and closed with a fervent appeal to all to stand firm in the work and the invisible friends would stand by us. It was really a most vigorous, instructive and interesting address.

Miss Daisy Thomas's rendition of "The Black Sheep" was appreciated by the audience.

Prof. A. E. Tatlow gave some improvisations, closing with psychometric readings and readings by the sound of the footstep. He was very successful in all of his exercises.

Probably the most interesting event of the day was that of Miss Eola Worthing, who read "Spirit Rappings." Each verse commences with the words, "Rap, rap, rap." Dr. John Weeks kindly consented to take a seat upon the platform to see if the rap would come by placing his cane in an upright position, as he had done in the afternoon. To the first verse there was no response, but the power had gotten sufficient hold, so that as the reader commenced the second and following verses with the words, "Rap, rap, rap," repeated slowly, rap, rap, came the response distinctly and with telling effect. They were loud enough to be heard by the writer, who was seated in the farthest corner of the hall.

Dr. C. D. Fuller gave a few more correct readings: Prof. Tatlow, Mrs. Tatlow, Miss Flora Tatlow and W. W. Le Cain sang "Peace be with You till We Meet Again," and Mrs. S. M. Thomas closed the day's most pleasing and successful exercises by reading an original poem.

The thanks of the audience are due to those who so kindly offered their services to make the meeting a success, which it most assuredly was. Do not you think so, friends?

RUSS H. GILBERT.

Norwich, Conn.

The First Spiritual Union of Norwich, Conn., celebrated the Forty-Ninth Anniversary of the Advent of Modern Spiritualism, Sunday, March 28, at Grand Army Hall.

Prof. W. M. Lockwood, the distinguished Spiritualist physicist of Chicago, gave two grand scientific discourses before good audiences, assisted by the quartet who have served the Society during the season, and fine selections by Hayes's Orchestra.

The platform was prettily decorated with cut flowers and potted plants. At 1:30 p. m. Prof. Lockwood spoke on the subject, "What is Intemperance? Do You Know?" Prof. Lockwood presented an entirely new line of thought, affirming that intemperance was not confined alone to the use of alcohol, whiskey or tobacco, but was the expression of any human appetite that disturbs the economy of the vascular system; and in the argument presented, he affirms licentiousness, meaning the inharmonious relationship of conjugal association, to be the greatest factor of human misery, disease and crime. He described potentiality as being a term expressive of co-relations, and demonstrated by electrical apparatus that the wire of the circuit must be potential before the message can be transmitted, and showed this truth to be operative in every department of nature where affinity is implied. Hence, the human system becomes potential to the continued reactions of whiskey, alcohol, tobacco, or any other stimulant, and it becomes the vehicle for diseased or abnormal modes of chemical motion.

The regular Anniversary address was given in the evening. The exercises opened with selections by Hayes's Orchestra and singing by the quartet. Prof. Lockwood delivered an eloquent and philosophical address upon the subject announced, "The Phenomenon of the Rap of the Telegraphic Key, which Unites the Business and Commercial World, in its Last Analysis Found to be the same as the Spiritual Rap that Unites Us to a World of Invisible Intelligences."

Prof. Lockwood explained first the character of the electro telegraphic rap, suggesting that when consciousness was the operator it was known under the term of electro magnetic induction, and that when the raps at Hydesville took on the form of intelligence this phenomenon was also the result of conscious electro magnetic induction, and a close study of nature's co-relations would demonstrate that the mortal is always in close relationship with the immortal realities of life. This truth has always existed, but unknown to the popular mind, because it has not yet fully compre-

hended nature's order of structure and the co-relation of forces. Prof. Lockwood demonstrated many points in his discourse by scientific experiments.

The exercises closed with vocal music by the quartet and selections by the orchestra.

Mrs. J. A. CHAPMAN, Sec'y.

Woman's Progressive Union, Brooklyn, N. Y.

The Forty-Ninth Anniversary of Modern Spiritualism was celebrated by the Woman's Progressive Union of Brooklyn with more enthusiasm and concentrated interest than at any other time heretofore.

This was largely due to the cause of combining a memorial service with that of the Anniversary, in honor of all the dear friends and members who have passed on to the higher life during the past year.

Expecting a very large attendance the Society secured Walsh's Academy, a hall with very fine acoustic properties, and comfortable seating capacity of four hundred.

The hall was handsomely decorated with palms, potted plants, flowers of every kind and color, presenting a charming picture, whilst other decorations added still more to the beauty of the whole.

The centre of the platform was adorned with a large shield of red, white and blue, these being the colors of the Union. In the middle of the shield was a large, beautiful sunflower, the emblem of Spiritualism, bearing the inscription of Light. At one end of the design were the letters W. P. U. in gold; on the other end, also in gold, the numbers 1848, producing in all a most beautiful effect. This work of art was constructed by one of our honorary members, Mr. Henry Zwahlen, aided by his good wife, our esteemed financial secretary; also by another of our faithful workers, Mrs. Latham.

Another lovely design at one side of the platform was the picture of Henry Ward Beecher, encircled by a wreath of green leaves and dainty flowers.

Across the centre of the platform, drooping over the head of the speaker, Mr. Grumbine, was a snow-white dove, from which hung gracefully festoons of white satin ribbon, on which were inscribed in purple immortelles the letters "C. J. K." in memory of the President's son, who only recently passed on to the higher life.

Besides all this beautiful array of flowers, bunting and designs, each member of the Union, both ladies and gentlemen, wore a white rose and a daisy, as a *boutonnieres*, in honor of Mr. Grumbine's guides, who, we all know, are "White Rose" and "Daisy"; and as one by one, after the close of the meeting, passed up to the platform, extending to Mr. Grumbine the fraternal hand, wishing him adieu and God-speed, it was a most beautiful sight and one which will be remembered for a long time to come.

The exercises of the evening may also be counted as among the best we have ever had. The program varied in violin solos, duets, soprano and bass solos, the "Angel's Serenade," with violin obligato, being rendered in a most artistic manner.

Mr. Grumbine was at his best, giving not alone a soul-stirring address, but delighting the audience with his earnestness and truthfulness of his ministrations.

Judge A. H. Dailey made a short but very timely address on the meaning of the Forty-Ninth Anniversary of Modern Spiritualism, as many strangers were present, giving a detailed account of how Spiritualism had forced its way from the tiny rap at Hydesville to the gloriously propounded truth of to-day, bringing light, comfort and happiness to many sorrowing hearts. His remarks were listened to with marked attention, and brought forth a round of applause from the audience.

Mr. Ed Foreman gave many convincing as well as remarkable tests, bringing forth astonished looks on the faces of many new comers.

ELIZABETH F. KENTH.

The First Spiritualist Ladies' Aid Society of Springfield, Mass.

Celebrated the Forty-Ninth Anniversary of the Advent of Modern Spiritualism, in a manner befitting the day, Wednesday, March 31.

The speakers were Mrs. Tillie U. Reynolds, of Troy, Mrs. H. S. Holcomb and W. H. Bach, of Springfield, and recitations were given by Mrs. Carroll Marks, of New York City, and Master Lovell Smith, a member of our Lyceum.

The hall was elaborately decorated, and Mrs. Vesper, who had the decorations in charge, deserves great credit for the same. Bunting was displayed in pleasing combination, while a profusion of natural and artificial flowers gave color and life to the scene. Directly over the speaker's head was a large artificial sunflower.

Music, consisting of vocal and instrumental, was furnished by our own people. The Ladies' Aid Chorus, of ten people, furnished sweet spiritual music, and during the day rendered an opening "Welcome Song" at both sessions, followed later by "Morn of Freedom," and closing the afternoon session with a benediction song, "Ministering Angels." The other selections were, "Something Sweet to Think of," "Are we Forgotten when We're Gone?" and the evening closing song, "Twilight." This music was in pleasing contrast to the old Gospel hymns so often used.

Instrumental music was rendered by our pianist, Miss L. C. Magoon, as an overture at both sessions; mandolin and piano duet by Mrs. Bach and Miss Magoon, and autoharp and mandolin duet by Mrs. and Mr. Bach. In the evening the Otero Mandolin Club, consisting of three mandolins, guitar and autoharp, composed of members of the Spiritualist and Liberal societies, rendered the "Andalusia Waltz," "March Bohemia," "Waltz Gems" and "Spanish March."

The address of welcome was delivered by Mrs. H. G. Holcomb, and the Anniversary address by the writer, while Mrs. Reynolds gave two very interesting talks and tests at each session. All of the speakers received hearty applause, and the recitation by Mrs. Marks, entitled "Her Creed," was repeated by request of the audience; Master Lovell Smith quite excelled himself in the "Roll Call."

The Ladies' Aid Society served a bountiful supper, and after enjoying it we adjourned to the hall, where a facts meeting took place. Many interesting thoughts and facts were presented both by our own people and by our visitors, some of whom came from adjacent States.

All of the services were well attended, the local press gave us long and respectful notices, and everybody pronounced it a decided success. Perhaps we are a little conceited, but we think we had about as good an Anniversary celebration as took place.

W. H. BACH.

[Another report which covers the above has been received from Sara G. Haskins, Secretary.]

Portland, Me.

The First Spiritual Society observed Anniversary Day April 4, in the afternoon, with a social meeting. Rev. Mr. Weaver, Mrs. Smith and Mrs. King participating. At 7:30 the services were opened with an invocation by Rev. A. J. Weaver, followed by Mrs. A. W. Smith, who addressed the meeting on the general subject of "Spiritualism," after which Mr. Weaver gave a lecture on "Spiritualism, a Science and a Religion." A good audience was present, and listened with great attention to the speakers.

Some very handsome bouquets of flowers adorned the desk, and added much to the interest of the occasion.

H. C. BERRY.

The New York Spiritual and Ethical Society

Duly celebrated the Forty-Ninth Anniversary Sunday, April 4, in Adelphi Hall, Broadway and 52d street. Everything seemed to combine to make the day and its celebration a perfect one. Mrs. Brigham's addresses are always fine; the only fault to find is that on occasions like this they are necessarily brief. Mrs. Rose, in clear, out forcible language defined the ethics of Spiritualism. Mrs. Jennie Potter, in witty,

graceful manner defined the true uses of mediumship. Mr. Sanford briefly reviewed the history of Spiritualism. Mrs. M. L. Couse played a beautiful selection on the piano, accompanied with the violin by Mr. Bond. A charming feature of the program was the quartet, Messrs. Rath, Muller, Kettner and Tortiani. Mrs. L. A. Tuttle, to whose efforts we owe our Sunday music, sang, "The Worker" and "Spring" in a way to charm all, and then with Mrs. Couse, accompanied with music, a wonderfully fine recitation by Miss Helen Hibler. Last, but not far from least, Mrs. Grace Aloeschon Harvey sang for us twice, and helped greatly to make the day one long to be remembered.

Waverly, N. Y.

The Forty-Ninth Anniversary of Modern Spiritualism was celebrated on March 28 by the Progressive Spiritualist Association of Waverly, N. Y., holding an all-day meeting.

The morning session was devoted to conference, the afternoon and evening to lectures. We were highly favored in having the State Missionary of the National Spiritualists' Association, E. W. Sprague, with us. He so enthused his audience that they were loath to let him go, the general expression being, "he must come back again." He is certainly a builder, backed by fine forces, as evidenced by the interesting lectures on organization, and the fine poems given on subjects taken from the audience. To those societies who have not been ready to receive him, I must say, You have missed a feast of soul which is not easily obtained.

We are very grateful to the National Spiritualists' Association for making it possible for us to have him for one day. We are sure they have made no mistake in sending Bro. Sprague as missionary, for he is certainly the right man in the right place. Mrs. C. T. LYONS, Sec'y.

Denver, Col.

The Forty-Ninth Anniversary of Modern Spiritualism was celebrated yesterday afternoon in Unity church. The exercises were of a varied and interesting character, and the attendance was large. The platform was tastefully decorated with small American flags and banners, while large tropical plants lent an additional charm to the scene. The program included almost everything, from an organ prelude to a spiritual test. The exercises were conducted by W. C. Marshall. Over one thousand persons were present.

A number of prominent Spiritualists occupied seats on or near the platform. Miss F. Jeanette Hall performed the organ introduction, after which the congregation joined in singing "Home of the Soul." Prof. George W. Walrond made the invocation, and then delivered the opening address. He said:

"This is a day not only for universal rejoicing, but for universal thanksgiving. It carries us back in memory to 1848. We find a very striking contrast between the conditions that existed forty-nine years ago and those of to-day. We can look back to that time not only in memory, but in spirit, and contemplate the great work that has been accomplished since then. At that time, if we were assembled as to-day, to celebrate an event, we would have to be guarded by police or military."

We could not speak our honest convictions then. Things are different now, as the truth will make all of us free.

The changes that have occurred in the minds and intellects of the human race during the past forty-nine years are the result of the growth of a higher state of spiritual belief. To-day we feel courageous, not only because we have been emancipated by liberty, but because our minds have been freed from bondage. The term 'Modern Spiritualism' is a little inappropriate, for spiritual manifestations have occurred since the dawn of creation. The laws of God were the same then as they are now. To-day we celebrate a religion that has in its ranks millions upon millions of believers besides those who are diligently seeking the truth.

I have seen in my travels how anxious the people are to learn all about spiritual truth. Such was not the case forty-nine years ago. We have much to be thankful for, and the spirits of our forefathers are not silent to-day. It is a historical fact that Abraham Lincoln was guided in his actions by the advice of a Spiritualist. Modern Spiritualism is a great and noble religion, and I would ask all skeptics to give it due consideration."

The Rev. Myron W. Reed made a short address. He said: "I like to see a despised cause stand upon its feet in daylight and the bright sunshine. I saw the day when the best people did not think much of Spiritualism, but I am glad to see the day when it is so highly respected. I remember the day when abolitionists could not get a building in which to hold a meeting, they having to utilize the cross-roads. By coming here to-day I see a respectable assembly in a respectable church. I have lived to see the earth under one law, one love. I believe that the universal is all one house, but divided into many rooms. I recognize that David was right when he said we are all alike. We are growing more alike. I thank my spiritual friends for putting a new phase on death. The last funeral service I attended there was no crape on the door. I remember when men combined together to make death a horrible thing. Now we go hopefully to the cemetery, which is made beautiful by flowers and by eternal emblems of the resurrection."—Denver Republican.

TRANSFORMATION.

When Autumn came and Winter fell,
I said, so is my life to me,
The heart where Summer once did dwell
Has lost its leaf and melody;
But now the Spring returns in bliss,
The bird repeats its song of old,
And all my heart with love like this—
Escapes at once its winter cold!

WILLIAM BRUNTON.

Magnetic Healing.

Upon the stage of this world's theatre there are many prominent actors who play a variety of parts. The greatest are those whose aim in life is to do good. The Biblical paradoxical law of "he who loses his life for the Master the same shall save it," has proved itself true in history.

With this short preface I would like to introduce to the philosophical and scientific readers of this valuable paper a most remarkable man, whose modesty is in keeping with his truly marvelous powers of healing. For it is a law that true greatness never vaunts itself. Mr. James W. Witheil of Montreal, Canada, has proved himself a most efficient instrument in the hands of a great spirit healer, an ancient Egyptian called Claudius.

One of his cures, out of thousands on record, is the case of a military man of distinction, who is willing to verify it in every particular. Sciatica had rendered his life a burden; he had traveled to different watering places, including Meuseux Springs; had consulted many doctors, but all of no avail. When Mr. Witheil called on him the cure began with his treatment, and in two days not a trace of the malady was either found or felt. And the case may be cited of a lady in Vermont, who had a most complicated and severe malady, which baffled the skill of four doctors. Mr. Witheil was sent for; after the second treatment she began to recover, and by the end of the week could walk and eat.

Another marvelous gift shows itself in automatic writing in another medium Egyptian, which has been translated by another medium under control. Nothing is supernatural; everything is subject to natural law, in the spiritual as well as the physical world.

March 18, 1897. J. E. M. WHITNEY.

April Magazines.

THE ATLANTIC MONTHLY has as opening paper a discussion of the "Dominant Forces in Western Life," by Frederick J. Turner; "Mark Twain as an Interpreter of American Character," is written by Charles Miller Thompson; "Our Nominating System" is discussed by E. L. Godkin, editor of The Na-

tion; "Ocherful Yesterdays," are interesting reminiscences of the birth-time of literature in New England, by Thomas Wentworth Higginson. There are other papers by writers of note, also poems and studies, making this monthly up to its usual high standard. Houghton, Mifflin & Co., 4 Park street, Boston, Mass.

REKORVED.—Kindergarten News, Milton Bradley Co., Springfield, Mass. Your Thought Forces, and How to Use Them, April number of Occult Science Library, Ernest Loomis & Co., Publishers, corner Forty-Ninth street and Calumet Avenue, Chicago, Ill. McClure's Magazine, The B. S. McClure Co., 141-155 East Twenty-fifth street, New York City. The New England Magazine, Warren Kellogg, Publisher, 5 Park Square, Boston.

AN ACROSTIC.

1857 APRIL 11 1897

The Spring tides sweep with fuller flow,
Her warm life-pulses thrilled the earth,
Each germ hastened to glad re-birth;
From out their slumber-couch of snow
Opened the pale Arbutus' bloom;
Revealing in the sheltered wood
The thrushes pierced the solitude
In song bursts, as light pierces gloom;
Every expanding bud and leaf
Took impulse of new life divine,
Here frond of fern, there Columbine:
A promise fieldward of Autumn sheaf;
New messages of Love revealed,
New promises of Life on earth,
Infinite visions added birth—
Visions of realms by Death concealed;
Each heart love-hungering was fed;
Rich came the fountain of pure love
Soul-satisfying; from above
Assurances: "We are not dead."
Repeating now the theme sublime
Years but augment the seed then sown;
Old Earth still claims the life her own,
From sowing unto harvest-time.
The Spring repeats the sweet refrain;
Here are the robins carolling,
Every wood-bird warbling
Because of Love's triumphant reign;
Anew the song of Life is sung,
New messages from realms unseen,
New joy where sorrow erst hath been,
Ever now joy bells sweet are rung;
Revelations from the realm above
Of Love's best conquest good by day,
Foregleams on earth's shadow'd way,
Lovellight to hearts long void of Love;
Infinite promise of increase,
Great blessedness to all mankind,
Humanity in one to bind
The Day-Dawn of the reign of Peace.
Outina, through the instrumentality of Mrs. Cora L. V. Richmond.

The Veteran Spiritualists' Union

Met Wednesday evening, April 7, with the Helping Hand Society, at 3 Boylston Place, Mr. Cobb in the Chair. The evening exercises were opened by Mrs. Lovering's singing; Mrs. Waterhouse then made the opening remarks, after which Chairman Cobb called upon Mr. E. H. Tuttle, who spoke to the point on all untiring in the work, saying we could not all sail in little boats of our own spirituality in this life, closing his remarks with a poem. Mr. Cobb remarked that he did not usually improvise, but he would this time, and in rhyme asked Mrs. Lovering to favor them on the piano, that all might sing. Mrs. Kate R. Stiles was then called to the platform, and after pleasing remarks described a vision, that she had had while sitting there, of Dr. Storor and Brother Stiles standing near Mr. Cobb; also referred to the death of Mrs. Vaughan and her grandson of Malden. Mr. Oscar A. Edgerly gave way to the control of one who, when on the earth-plane, knew nothing of Spiritualism, but now came in the capacity of an emancipated man. Mrs. Soper read a poem, after which Mr. J. H. Lewis spoke of his experience in the old days with Mr. Stiles; also urged all to forget self, and unite together to bring the greatest good to the largest number. Mrs. Clark made interesting remarks, and gave a test to Mr. Cobb. Mr. Dole wanted to know how the Anniversary exercises (which had been the most successful held in twenty-five years) happened to be such a success—what method had been used? Mr. Edwards of the committee, elected to carry out the meeting, said it was the natural result of cause and effect; any meeting properly conducted could be successful. He had carried out an idea he had had for a long time, and run it on the plan that God helps those who help themselves. Mr. Smith, also of the committee, thought the angel world had a good deal to do with it, and by putting such speakers and mediums on the platform it could not help being a success. The audience sang "America," and closed a very pleasant and harmonious meeting.

At a regular meeting of the Spiritualists' Society of Rochester, N. Y., held April 4, 1897—A. K. Sisson, President, in the chair—on motion of A. S. Clackner, the following resolution was unanimously adopted: Resolved, That the thanks of this Society be, and hereby are, rendered to Mr. G. W. Kates and to Mrs. Kates for their well-directed and successful efforts in conducting the three days' celebration, in this city, of the Forty-Ninth Anniversary of Modern Spiritualism.

On motion, Mr. G. W. Kates was unanimously elected a delegate from the Rochester Society to attend the State Spiritualists' Convention at Syracuse, April 13.

SECRETARY.

Passed to Spirit-Life.

From 27 Carroll street, Worcester, Mass., March 27, Mrs. CILLISTA P. GOULDING, widow of Frederick Goulding, aged 72 years.

Mrs. Goulding for several years had been a constant

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for the Lyceum and Home Department.

ANNIVERSARY POEM.

Written for the Forty-Ninth Anniversary of Modern Spiritualism, March 31, 1897.

BY MRS. MARY L. PORTER.

Glad Anniversary Day, all hail! This day of all the year,
Crowned with richest blessings for heaven, this day drew near
Forty-nine years ago, when man in direst need, in superstitious ignorance and fear
Of death, which led him to know not where,
A far-off heaven, a far-off God,
Bowed down by creeds and forms, assailed by doubts
That lives he loved might end beneath the sod;
When rays of light divine pierced from the spirit-world,
The prison walls that man had built and warriors
Wise and strong, hurled
Weapons hewed by truth and love,
Till lo! The darkened earth was filled with radiant flood
Of spirit light, and the angel army triumphant, strong,
Sang "Peace on earth, good will to men" in glad-
dened song.
Hark to the angelic choristers who sing "In death is life and gain,"
And ye shall reap as ye have sown, is ever to refrain.
So sow the good, the pure, the true, that in thy harvest
Thou'lt reap the fruit of life's hard toll, midst angels
Of thy household, in love's thanksgiving;
That binds all, man to man, in chain of universal love,
And spirit blessing shall descend on earth, as comes
The pure, white dove
On gentle land, and there shall peace abide
'Twillt man and man, and Truth shall reign whate'er
betide!
And prove to sorrowing mortals that death is but the
gateway of life eternal,
Through which the soul, no longer cumbered by the
flesh external,
By effort and by growth shall rise from height to
height,
And claim all things and gain all things as royal
birthright,
Bidding man rise in his might of self, no worm of
earth,
To crawl and crouch in fear of God, like any other
serf,
No Christ as man's true Savior to bear the burden
of this world's dark sin,
But every man a savior and a god by right of that
which lies within
Each human soul, each human life's work to evolve
that good,
To stand erect in noble, purified selfhood,
To learn the law of life and all that's in that law in-
volved,
So man may heaven to earth reveal, and from his soul
find God evolved.
So, hail this Anniversary Day, that comes with glad-
ding Spring,
And, like the budding Spring, gives promise of great
fruitage that the harvest's yet to bring.
'T is resurrection day to millions of the kind,
'T is Easter morn to many gone and to many that
will follow in their time.
'T will be the Star of Bethlehem to follow toward that
goal
That leads to righteousness and joy, to knowledge
and to wisdom yet untold.
340 Warren street, Redbury, Mass.

Written for the Lyceum and Home Department.

Easter Lessons.

BY SYLVANUS LYON.

"Do thou the good thy thoughts oft meditate
And thou shalt find the good man's peace within;
And after death his wealth of glory win."
Heaven and earth, death and life, are not
more certain and positive than the rewards
that come to each one here. There is no act
of life, no deed or thought, which can pass un-
rewarded. The silent tear, the unuttered sigh,
seeking and longing, the soul's holy aspirations
for love and truth, all must and will bring
surely their just and proper returns.
The tiny floweret in the deep forest or by
the water brook, far off in nature's wilds, is
beautiful in God's sunlight, and the little dew-
drop is ever changing with the glory of the
cloud-tinted horizon.
And thus each soul's seeking for good or ill
will surely merit and receive its exact fulfill-
ment.
This is God's law of eternal justice and love,
forever waiting to bless all his created uni-
verse. It is the divine compensation which
gives growth and beauty, and rewards each
soul, and blesses all with growth and love.
Industry and patient care, toil and labor,
with wise economy, return peace and prosper-
ity; good habits, wise self-government, must
perfect the life and character of any one. Tem-
perance, chastity and virtue, with strict ad-
herence to right principles, give high and beau-
tiful traits, blessing man's nobler nature, and
making life's acts good and grand, while truth,
honesty and purity shall surely repay a thou-
sand fold blessing here, with promises of eter-
nal joy hereafter.
The pure in heart—those who sanctify the
body and adorn it as the soul's temple, strik-
ingly banishing all low, impure thoughts and vil-
lous; those that look upon woman to adore
and love her charms, these "shall not only see
God," but in their soul's pure affections now
dwell in his exalted glory. Noble, patriotic
souls filled with divine fervor, working for the
right, fighting for principle, how surely these
may count upon great rewards for victories
won. With such triumphs men grow mighty
in spirit, dare to act boldly, speak fearlessly,
and will conquer for heaven and humanity in
good works.
Higher up the ranks there are those who
earn, win and wear brighter trophies, greater
honors—heroic, noble souls, who hear the
heavenly voices calling them to dare and do,
to fearlessly sacrifice and to work for life's
higher aims and purposes. Stern duty calls
some to aid the downcast, to visit the prisoner
and to feel for other's sorrows, patiently be-
lieving, and trusting God's love will bless all
the heart's secret purposes.
Low worldlings delve and plod to amass
riches, and thus become mean and selfish,
"feeling for no one." But, thanks and praises,
there are yet some valiant souls striving in
anguish "only to bless mankind." And to
these—the truly noble, great and good—there
will surely come the spirit's sweet rewards;
"joys that the world knows not of." These
are the philanthropists, discoverers, inventors
—all true reformers and evangelists, all who
seek to aid man's nature, to improve life's har-
monies and make the hours brighter and hap-

pler for the poor and lowly. These noble souls
forget mean selfishness and life's ills, but have
real visions of God's love and glory.
And yet there are higher birthrights here for
man's spirit to grow into, still holier and more
sublime rewards for all those who earnestly
seek, strive and merit. These come to the
meek and lowly in spirit who not only love the
Savior, but live and act the Christlike. These
travel in sorrow of heart, feeling for those who
cannot make any returns, and die daily (in
spirit) to bless others. These give for the good,
and labor for others' blessings, oftentimes receiv-
ing curses. They know of divinely sympathy,
"bless their enemies, and love those who perse-
cute them," for righteousness's sake.

And these are they who are rejected of men,
crucified in spirit, and yet to them come the
highest, holiest rewards, if oftentimes with the
stripes and contumely of the mean and low,
with persecutions from enemies "the crown of
thorns" with which the cold, cruel world re-
wards its saviors.

But—if you receive, merit and use these gifts
aright—they will bring God's choice bless-
ing, joy unspeakable, the spirit's proud rejoic-
ings and "conquering the world, the flesh and
the devil," here and hereafter forever reign
with Christlike spirits in glory.

And thus through every period of life, in
every change of circumstances, a wise and lov-
ing Father is ever waiting to bless each soul's
secret purpose and impart joy and gladness to
all true, beautiful aspirations. But sorrow,
misery and spiritual death must surely come as
the reward of all evil doings.

And now at this Eastertide season, when na-
ture's glorious transformation changes come
with sunshine, flowers and new joys, telling of
the springtime—and all earth and heaven give
promise of a resurrection to new beauty and
loveliness—and now when churches and priests
proclaim a risen Christ, a loving Savior and all
the holy impulses call to worship and praise,
let the heavenly influences fill each soul with
gladness and joy, and express these feelings in
deeds of mercy and loving kindness to many,
and thus receive the sure rewards of the Easter
season.

Rejoice, and feel assured with thankfulness
and great rejoicings, for no life, no soul or
spirit or act can go unrewarded. The small-
est atom receives perfect growth in many
chances, and all nature lives—never dies—and
is continually resurrected into newer, bright-
er and higher forms of beauty. And all must
and will receive a just, full and perfect re-
ward, now and throughout eternity, for every
word or deed.

It was not the mere bodily death that Jesus
conquered (that death had no sting), but it
was this spiritual death, so that at last it
should be swallowed up—mark the word—not
in life but in victory. As the dead body shall
be raised to new forms of life, so also the de-
feated soul to victory, if only it has been fight-
ing on its Master's side, has made no covenant
with death nor itself bowed its forehead for
his seal. Blind from the prison-house, maimed
from the battle or dust from the tombs, brave,
beautiful souls shall surely yet rejoice at His
feet who giveth peace and joy and love and
crowns of glory.

Learn to be Brave in Times of Illness.

BY S. H.

Every young mother should learn the value
of simple remedies in case of sudden illness in
the night, or in case of accidents, especially if
she lives in the country far away from her
family physician. It is not every mother that
can learn the beautiful lesson of self-control,
not to appear frightened or nervous, when a
child comes suddenly to you with a cut or
wound. It is a grand lesson to learn, the one
of brave self-control, and be able to dress a
wound and to comfort the sufferer with words
of hope and cheer. To once see a frightened
mother in times of emergencies, is a sad sight,
because the poor child looks to her for courage
and help and it makes it all the harder for the
child. There are a few simple remedies that
are very effective, and every mother should
learn the excellence of them. One is powdered
borax. It is the best thing I know of for an
ulcerated sore throat, or tonsillitis, by using it
as a gargle with salt. Make a strong solution
of borax and salt water, and have your mouth
and tonsils often through the day, and it will
relieve the inflammation directly. If you have
an irritating cough, just take a pinch of borax
on your finger and lay it on your tongue, and
let it slowly dissolve. It will relieve the cough.
Do this several times before retiring at night.
I heard a physician say that he thought a
mother could keep off diphtheria by beginning
in time to use it in a family when there were
cases of it near and around them. It's a good
disinfectant, and prevents contagion. While
carbolic acid is fine to use, it is a deadly poison,
and if a child gets too much it will kill him, and
it will never hurt a child to get too much
borax.

Vaseline is a good medicine, and although so
simple it is remarkably healing in bronchial
and lung troubles, and witch hazel is good for
almost every ill that flesh is heir to. I would
advise young housekeepers to always have a
medicine chest convenient filled with simple
remedies to use without sending for a doctor—
have such as mustard, borax, vaseline, cam-
phor, witch hazel and all such near enough to
put your hand upon in a dark night. It is the
greatest comfort to a household to have an
efficient member in it, one who knows just
what to do and how to advise. It behooves us
all to learn the lesson of helping in times of
need.—The Presbyterian Journal, Louisville, Ky.

The Boston Spiritual Lyceum.

Sunday afternoon, April 4, this Lyceum met as
usual in Berkeley Hall.
"The Spiritualists' Easter" was the subject con-
sidered by the older Groups, and the history and
significance of Easter as a Christian festival was
touched upon by several. All seemed to agree that
to the Spiritualist March 31 marked the discovery, or
resurrection, of a knowledge of the future life of the
spirit, an event destined to have far more effect on
human thought than the alleged physical resurrec-
tion of a man God hundred years ago.
The Fountain Groups, in the absence of their Lead-
ers, were taken to the auto room by the Assistant
Conductor, Dr. Root, to learn something about "Love
of Country and Friends." The Conductor, J. B. Hatch,
Jr., spoke of the many Anniversary celebrations at
which this Lyceum had been represented and com-
plimented the children and Leaders on the fine show-
ing they made in Odd Fellows Hall the Sunday be-
fore. Mr. Fred H. Watson rendered a piano solo, and
following the Grand March Master Earle Leslie Keel-
er, Johnnie Ormsbee and Beulah Crowell gave recita-
tions.
Esther Frances Bacon, a vote of three years,
sang a song in a sweet baby way that was very pleas-
ing to all. Conductor Hatch announced that he was
ready to award the three sunflower badges offered by

Mr. W. H. Bach of Springfield, Mass., to the three
Lyceum scholars bringing in the most children to the
Lyceum before the 31st of March, and called up from
the fountain groups Master Ansel Haynes as the one
to bring in the most new members in these Groups.
For the Intermediate Groups, Master Clarence Dutton,
with a credit of five new scholars brought in, received
the pin and Miss Maud Beckwith, who has returned
to her home at Watertown, N. Y., was awarded the
third. Each one to receive these rewards has been a
faithful worker, and the hearty applause as each
name was called was proof that all were pleased with
this disposition of Mr. Hatch's generous gifts; and
the Lyceum wishes to publicly thank him for his
kindness.
Question for April 18, "Why do we observe the 18th
of April?" X. Y. Z., Clerk.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, April 4.
The subject under discussion was "Modern Spiritu-
alism." The manner in which some of the Groups
handled the subject gave proof positive that they had
devoted time to the subject, and no Superintendent
Soper asked the younger groups for their ideas they
were expressed willingly and cheerfully and to the
point. Superintendent Soper read the children a
story and remarked upon it.
It can well be said, at the end of this year's ses-
sion, that this Lyceum has had a teacher at the head
of it who has endeavored to teach the little ones the
truths of Spiritualism, and the children have profited
thereby.
Assistant-Superintendent Mr. Yenton voiced his
thought on the subject under discussion, after which
the Grand March was very finely executed, with sev-
enty-eight scholars in line.
The following entertainment was rendered by the
little ones: Recitation, Little Clifford Lamont, Jr.,
"Birdie's Breakfast"; recitation, Iona Stilling, Jr.,
May Dorman; recitations, Clara Weston, Frankie
Lamont; song, Grace Clara; recitations, Annie
Hazel, Mollie Camp; piano solo, Ethel Bryson; recita-
tion, Lottie Western; song, Florence Walsh; piano
solo, Ethel Benedict; song, Lottie Eddie.
Dr. Smith of the Veterans' Union was present and
addressed the Lyceum.
Mrs. Butler addressed the Lyceum in her usual
pleasing manner. This closed a very interesting ses-
sion of this Lyceum.
ABBIE F. THOMPSON, Sec'y.

The Children's Progressive Lyceum of Norwich, Conn.

Held services commemorative of the Forty-Ninth An-
niversary of Modern Spiritualism at its regular ses-
sion on Sunday, March 28. The platform was prettily
decorated with greens, flowers and potted plants, the
most prominent feature being a large wheel of ever-
green—the Wheel of Progression.
A special program had been prepared, which was
received with pleasure by the Lyceum and its friends,
and reflected much credit upon the efforts of the Con-
ductor, whose labors and interest in our behalf never
failer.
Several recitations were given by the members of
the youngest group, some pleasing musical selections,
both vocal and instrumental, were rendered by the
Conductor, the Musical Director and others of the
Lyceum. Eleven of the members completed the
Wheel of Progression by each reciting an appropriate
selection, and placing the right letter on the wheel,
until the word Progression formed itself on our view
in letters of gold, indicating our motto and our high
aspiration. Messages from the Speakers, Ida Seure,
by some of the older members, thus closing a very in-
teresting session.
MARY P. CLAPP, Sec'y.

Anniversary Celebration of Haverhill Progressive Lyceum.

We celebrated on the afternoon of Sunday, March
28. Our hall was handsomely decorated. Our school
was large, and each child seemed to feel that he had
something to do to make it a success. The program
was well rendered, and was as follows:
Opening chorus, choir; invocation, chorus; "Spirit-
ual Liberty"; Lyceum remarks, Assistant Conductor,
Dr. Robinson; Anniversary Lesson; Lyceum
Flag Salute; Address, Mrs. Mattie Hull; Grand
March, Lyceum; recitation, "There is no Death,"
Mabel Mulcahey; singing, "We Shall Know as We
are Known," Bessie Rich, Alice Hastie, Sarah Seure,
Mabel Mulcahey; recitation, "You Never Can Tell,"
Leon Wood; recitation, "When You Cross Over,"
Rosie Hastie; song, "In the Twilight," Leon Wood;
recitation, "Voyage of the Kate," Verne Blake; An-
niversary Ode and Chorus, Mrs. H. C. Webster; recita-
tion, "Messages from the Speakers," Ida Seure;
"Would You Know Baby's Siles?" Clara Lealand;
song, "Summer Land," Mabel Mulcahey; History of
the Lyceum, Mrs. H. E. Jones; remarks, President
W. W. Sprague; benediction; postlude, Mr. Williams.
H. E. JONES, Assistant Guardian.

A child being put to bed in a thunder storm
expressed great terror. "Do not be afraid,"
was the assuring reply, "God is up here with
you." The thunder continued its reverbera-
tions, and the lightning was very vivid. The
child came out to the staircase and called: "I
want you to come and stay up here with God,
and let me go down stairs."

ANSWER to Enigma in last BANNER—The
Puzzle Department.

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

VERMONT.

SOUTH BARRRE.—Miss Mattie Ward, Sec'y,
writes: We wish to let the world know that we
keep in touch with the modern movement.
Our Society celebrated the Forty-Ninth An-
niversary of our noble cause, Modern Spiritu-
alism. The program was as follows:

Opening the service with a solo, rendered by
Mrs. Young; prayer by Mr. Colburn; then a
short address by Mrs. Eliza Turner, who has
been a medium for years, and one of nature's
nobles; a lecture, and a poem read by
Miss Mary West, which was written for the oc-
casion and sent to us by Mrs. S. Woodside,
Heuvelton, N. Y., for which the Society tendered
her a vote of thanks; then a solo by Mrs.
Young.

The regular address of the day was delivered
by Mr. Colburn, which was filled with enthu-
siasm that showed the depth and meaning of
our beautiful philosophy, and all agreed in
ranking this among the best. Mr. Colburn has
been our speaker for the last six months, and
our meetings have been well attended. We all
regret very much his leaving us, as he has to go
to other fields of labor—every Sunday being
engaged until camp-meeting opens at the Park.
His first work will be in Heuvelton, N. Y. He
delivers the oration Memorial day at Hunting-
ton, Vt.

Our hall was most beautifully decorated with
potted plants and cut flowers, making the altar
look like a place of Paradise. Then as evening
drew near the ladies of the Society served a
most delicious repast, which all did justice to,
and said they had been fed both in body and in
mind.

In the evening the hall was given over to
the young people. Cook's orchestra furnish-
ing music, they "tripped the light fantastic,"
breaking up at a late hour—all going away glad
that the angels had returned to assure us there
is no death, but life is happiness forevermore.

Watsonian Entertainments.

To the Editor of the Banner of Light:
The earnest efforts of Prof. J. Jay Watson
have been ardently enjoyed by the attendants
at the Faith and Hope Association (No. 45 St.
Botolph street, Boston) on several occasions—and
will be further on Friday evenings, April
16, 23 and 30.

On these occasions there will be given musi-
cals, interspersed with short talks about musi-
c by Prof. Watson, assisted by his charming
daughter, Miss Annie A. Watson, and others.
On the 16th of April the topic considered will
be "How to Study Music"; 23d, "Musical Com-
posers and Performers"; 30th, "Musical En-
tertainments."

The Board of Directors take pleasure in an-
nouncing that Prof. Watson has accepted the
position of Director of the local School of Mus-
ic. The entertainments begin regularly at 8
o'clock. Tickets, 25 cents.

The talent characterizing these meetings
will render them of surpassing attractiveness.
NEMO.

Forty Years of Reform.

BY J. O. BARRETT.

The reforms of forty years are so numerous
it is impossible, in this limited treatise, to give
them the analytical review they deserve. I can
only put some of them in historic nomenclature,
and credit such in passing as factors in the
problem of civilization, demarking the age
in which we live.

From the standpoint of psychic law we dis-
cover that a powerful battle of the mental ele-
ments, shivering down like a bolt of lightning
from a long brooding cloud, not only jars the
earth, but the heavens whence it descends. It
is not too much to claim that within the epoch
of "Forty Years of Reform" America experi-
enced such a shock, electrifying the very ether
of the air, and causing all living things to re-
spond in new dress. Liberty gained in '76,
constitutionally compromised with slavery, en-
tailed upon us from barbarian times—here was
elected ground for inevitable revolution.

The contending armies were mobilizing forty
years ago. Abolitionism, born in Massachu-
setts, had grown to the youthful David who,
with the sling of justice in hand, challenged
the Goliath of slavery. It needed no prophet
to foretell a sanguinary conflict, whose mental
preparations dated back into the centuries,
whose physical grapple had to come in our day.
We all know the result. It took but four years
of battle on a thousand fields, four years of the
crucifixion of the manifest in the Union, to
sever the chain of anointed tyranny, and ex-
pand the nation into larger liberty. Who noted
the scene from afar? Who of the gazers on
waited with earnest expectancy? The op-
pressed and labor-burdened people! That vic-
tory of right over might, starting to monarchs
on their thrones, became the open sesame for
the descent of the gods to mortals. There can
be no other logical interpretation of the event,
for the reforms, following in different parts of
the globe, bear the coloring of American free-
dom and expansion. Did not the emancipa-
tion of the slaves in Brazil and the West India
Islands, and other parts of the continent, date
in the example of the United States?

What induced the Czar of Russia to emanci-
pate the serfs, and secure them land tending?
Ask the gods whose flaming swords guarded so
well the Edens of our country.

Is not Italy entitled to a place in our epoch?
Garibaldi lived awhile exiled in our then
"union of hearts and union of hands." This
was his school of patriotism. We cannot here
depicture his inspired dreams of freedom, his
reveries over his oppressed brothers. Suffice it
that he speedily returned to his native land,
sounded the tocsin of revolution to establish
a confederacy of Italian principalities as the
precedent of a European nationality. Not in
vain were the battles fought. The "Red Shirts"
won, and Italy has since risen to a first class
nation whose freer arts and music enchant
mankind.

Other reforms have incidentally materialized.
On the scroll of national honor, just achieved,
trace we the Australian Ballot, that secures to
the citizen the untrammelled right of a free
ballot, irrespective of property qualification.
This manhood suffrage, based upon the prin-
ciple, whether rich or poor, that "a man's a man
for a' that," is established in Hungary, and is
now in the throes of birth in Italy and England
and Germany, and other monarchies, and will
rapidly spread over all the continents and isles
as the heraldic of universal democracy.

New Zealand sets another bright example.
Under the government of that beautiful island
improvements are not taxed, and her public
offices are consolidated, whereby the expenses
of government are greatly abridged, develop-
ing a freer and more peaceable self-government,
with suffrage guaranteed without respect to
color, lines or sex.

In a remote corner of our mother-world
looms up in promise the long sought minority
as well as majority right of governmental rep-
resentation. Obscure Tasmania sets this ex-
ample. Other countries copying, as they sur-
ely will, democracy, not the mastery of votes,
will be the rule. Representation proportional
to the summary wills of the people on party
lines, gives the minority a voice in legislation,
and if more brainy than the majority it may
predominate in influence.

A working leaven among the nations—un-
popular as usual because an innovation—is a
peace-inspiring socialism, radically permeating
all policies, customs and industries for the at-
tainment of international reciprocity and co-
operation.

Meanwhile other agencies, equally potent,
largely primal to the political, have heard and
obeyed the divine order, "Come up hither."
In the religious realm the changes have been
so wide-sweeping all that is practically left of
old theology is the name, and that is fast fa-
ding out. New sects organizing, more spiritu-
ally advanced, are occupying the vantage
ground, such as the Salvationists, the Chris-
tian Scientists, the Theosophists. The Spiritu-
alists, too? Not as a distinct sect, because
too world-wide and adaptable to minds of every
possible education, and because it is the foun-
tain whence flows all the denominational rills
of progress. Note the schismatics in Methodism,
in Baptistism, in Presbyterianism, in Unitari-
anism, in Universalism, and even in Catholi-
cism, in all denominations, striking for liberty,
defying biblical and time-honored creeds and
dogmas. Reform is gestating here under an
influence that cannot be seen in church tribu-
nals, nor controlled by elected or self-elected
popes. That lineage of theology—vicariously at-
tained—has already broken in the door of eccle-
siasticism, never to be mended to swing again.
The hell peopled with devils, frying souls of
sinful mortals over brimstone fires to vindicate
divine justice, has undergone so many repairs
of late it is scarcely distinguishable from a ru-
dimental heaven. The churches, impelled to
action by a power they cannot understand, are
advancing stealthily but surely. Their bene-
volences these days will save them "yet so as
by fire."

In our category of "Forty Years of Reform"
is Prison Reform, with its more humanitarian
treatment of the unfortunate, with its inde-
terminate penalties and disciplines for better
character and citizenship.

Ours, too, is the medical advance from calomel
and blood-letting to the spirit of cure, to per-
sonal and public cleanliness, to healthful
diet and air and water, to the laying-on of
hands, with an angel's blessing that raises "the
dead in trespasses and sins." What a striking
improvement in the treating of the insane, of
imbeciles, of the deaf and dumb and blind!

Let us not lose sight of another great re-
form, fundamental to all other reforms, and
that is, what is already measurably attained
in respect to the right of childhood to a healthy
body and endowed purity of life, transmitted

in germ from nature's nobility in marriage.
This reform now commands the undivided at-
tention of the best minds in the world, having
in view schools of heredity to evolve society
out of its vulgarisms into reverence for the
sex relation.

This angelic education is traceable to wo-
man's participation in the affairs of govern-
ment and business, whereby she has better
comprehended the sublime necessity of such
child-structure. Asserting her prerogative of
independence as entitled to equality with man
in all natural and acquired privileges, she has
not only earned suffrage, but taken it as her
inborn right. Guided by her prophetic intu-
itions and love of justice and beauty of order,
she has exercised her freedom in political and
social regeneration. The mother of childhood
is guarding now the Tree of Life, whose leaves
are "for the healing of the nations."

There is a corresponding improvement in
our literature. Within the forty years it has
become specially scientific and solidly in-
structive for personal and national character-
building, spiritually treading through and
through with the pulses of angel hearts, in-
spiring for sentences that breathe and words
that sing.

Nor should we leave out of our summary, so
promising for the next forty years, the re-
forms in methods of travel and news carrying
and transportation of products of agricul-
ture, of horticulture, of floriculture, of for-
estry, of school tactics, of home life with its
arts of the beautiful and true, of more ana-
lytical researches in the domain of science,
ever applying the discoveries made to every-
day experiences.

In this brief sketch of "Forty Years of Re-
form" is implied what is primarily causative
thereto. The unfolding of life-impinged things
is not innate growth alone, but the growth of
the innate by virtue of being acted upon by
correlative forces that cause accretion to brain,
and thence to mind and soul. Do not all over-
ruling influences come from above? But for
the sun and rain from the heavens there is no
evolution of latent life. What is our world,
with all its mysterious machinery, but the
embodied correspondence of the spiritual,
thereby and therein transforming "raw mate-
rial" into the imagery of the heavenly? To
what agency, primarily, then, belongs the
credit of the reforms in our age? To the spiri-
tual gospel, voiced by angels in mediation,
with its scientific revelations, of the immor-
tal, with its sacred heart quickening the world
in universal resurrection.

Old and New Psychology.

W. J. Colville is now busily engaged in pre-
paring for speedy publication a very impor-
tant and intensely interesting series of twenty-
four essays, grouped under the above title, the
substance of these papers being the essence of
many lectures recently delivered in different
cities of America, for which there has been,
and still is, a loud and continuous call.
The volume will extend to about four hundred
pages, and will be clearly printed on good paper,
and substantially bound in cloth. The price
will be one dollar per copy, but for the next six
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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 ad-
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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.)

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stop them for a time and then have them re-
turn again. I mean a radical cure. I have made
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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.

[The Banner's Initial Editorial, April 11, 1857.]

To You.

We present our letters of introduction. We trust you will not meet us with the cold, mercantile phrase which so often puts the extinguisher upon the flame of hope glowing in the bosom of some aspiring youth. "Ah! we are exceedingly busy to-day—call in upon us when you are passing"; but with frank smile and cordial greeting bid us welcome to your homes and your firesides.

We confess to some small share of vanity respecting our personal appearance (thanks to the skill of our artists and compositors), and being fully aware of the necessity of confirming the favorable impressions created by a pleasing exterior, by more substantial action, our untiring efforts shall be devoted to the accomplishment of that end.

We trust you will meet us upon even ground, and if your eye happens to fall upon an article in which you have no particular interest, you will not forget that our duty as journalists renders it necessary for us to cater to a great variety of tastes. There are those, you know, who delight in the solid "roast beef and plum pudding," and others whose appetites are craving for the "wing of a sparrow," or like delicate morsel; and as we intend to spread a bountiful supply of all upon the table to which we invite you, we desire you to help yourself to what you like best, and do not quarrel with your neighbor if he helps himself from another dish. At a well regulated hotel you will sometimes find an attendant who seems to know intuitively the wants of each guest, and at our board, as you grow familiar with us, you can, without trouble, get your own attendant. Should you be fond of romance, poetry, history or sciences, they are ready at your bidding. Should your desires run in a different channel, and crave information as to the progress of the political world, the details of mercantile and mechanical business, or that noble employment, agriculture, not the less will your calls be obeyed. Select them for yourselves, giving us credit when we deserve it, and if we err, do not fail to remember that,

"To err is human, to forgive divine."

While carefully refraining from identifying ourselves with the many "isms" of the day, we prefer rather to roll onward with the car of Progress than to be crushed under its wheels, and shall, therefore, esteem it a duty we owe to ourselves and our readers to investigate calmly and candidly any new truth, or theory advanced as such, and as we find it, so shall we speak of it.

Respecting the phenomena of Spiritualism, which are at the present time attracting the attention of the learned and the unlearned, the rich and the poor, and which those only who have not investigated, reject as unworthy of notice; we shall pursue an even straight-forward course. We shall not accept the views of all its professed believers, too often wild and unconsidered, neither shall we, even at the risk of being called enthusiasts or fanatics, reject the evidences of our sight and hearing. No statement of facts, not admitting of clear proof, will be allowed admittance in our columns. We are aware that many of the communications purporting to have their origin in the spirit-life are merely mundane in their character, arising from the influence of one mind over another, and shall use especial vigilance that whatever we publish of this nature shall be free from such objections.

Very many we know are ready to cry out at the mere mention of spirit-communication, "Humbug," or some equally expressive word. To those we can use no better reply than is furnished by a late editorial in the *Saturday Evening Gazette*:

"If our readers have any hypothesis which accounts for these things aside from the spiritual, let them show it, and expose the humbug; but the phenomena are realities that cannot be winked out of sight—and it now may be said of them that they are 'not done in a corner.' Men believe them who are intellectually and morally as sound as those who do not, and those who deny them, should first examine before they condemn. In the mean time we say devoutly, heaven help the Truth—a prayer that all people, of all beliefs, will respond to."

Without detaining you further in speaking of ourselves, we now simply ask you to look at

what we have done, as an evidence of what we mean to do, contenting ourselves with quoting the lines of Joanna Baillie, as illustrative of the weekly literary feast we shall offer for your acceptance:

In the rough blast heaves the billow,
In the light wind waves the willow,
Everything of moving kind
Varies with the evening wind;
What have we to do with thee,
Dull, unjoyous Constancy?
Bombré tale, and satire witty,
Doleful glee and sprightly ditty,
Measured sighs and roundelay;
Welcome all, but do not stay;
What have we to do with thee,
Dull, unjoyous Constancy.

1857—1897.

April 11, 1857, the BANNER OF LIGHT was unfolded, and fastened to the masthead of the ship of human progress as a guide to all storm-tossed mariners upon the great sea of Life. Never once in all that time have its colors been hauled down, nor has it ever been lost to sight through the heavy clouds of doubt, difficulty, or distress that have enveloped the globe. In sunshine and in shadow, in joy and in woe, it has continued in its proud position at the mast of the ship, inviting all classes and conditions of men to enlist under its protecting folds in the great battle for Truth. As it has been tossed to and fro by the buffeting winds of forty winters, its white folds have shed radiant waves of light over the land that have caused the serried hosts of ignorance to slink away into the darkness of unexplored caverns to hide from these scintillant rays of Truth.

This soft white light was so attractive that many paused to gaze upon the beautiful BANNER, upon whose folds they read many enchanting stories—stories of life and seeming death, of duty and pleasure, of joy and pain, of love and sorrow, all of which had for the readers a peculiar fascination. But what transfixed their minds more than all things else was the expression, "There is no death, but all is life, for man is immortal." As those words were read by thousands of sorrowing ones of earth, a great song of immortal joy welled up from human hearts, blending with the symphonies of the angel hosts in one grand diapason of song, rejoicing over the demonstration of man's immortality. This truth it scattered freely over the earth, as are the snow-flakes when driven by the winter's storm.

For forty years it has been true to the call of the angels, and has inspired the thousands who rallied around it as the flag of truth to move on from victory unto victory, success unto success, by encouraging them to storm the fortresses of superstition and bigotry that religious prejudice had erected hundreds of years before. It urged higher ideals, and encouraged every effort to nobler living, to a broader freedom and purer thinking on the part of the masses. It gave freely the wonderful bread of life found on the tables of the angels, and caused many to slake their thirst from the crystal fountain of spirituality. When it found a sister or brother in need, bowed down by sorrow or stricken by disease, it did not hesitate to enfold him with the soft mantle of fraternity, and urged others to do likewise.

It has witnessed many of the most striking events in our nation's history. THE BANNER has always stood for freedom for black and white alike, hence has protested earnestly against every attempt to deprive man of his liberty. When the tocsin of war at last was sounded, THE BANNER was for the preservation of the Union. Its Assistant Editor, John W. Day, and one of its former Proprietors, William Berry, went to the front, and the latter laid down his life for his country's sake upon the bloody field of Antietam. No doubt the loyalty of THE BANNER induced many Spiritualist patriots to offer their lives for the defense of the nation.

With the return of peace, THE BANNER stood for the rights of all citizens, without regard to color, and urged the speedy readmission of the seceding States. It favored equal suffrage for both men and women, as well as the protection of the dusky millions in their newly-acquired citizenship. It taught patriotism in its every issue, and pleaded for a statesmanship that would, like a safe pilot, steer our Ship of State in safety between the Scylla of human selfishness and the Charybdis of religious intolerance. It asked legislators to be just to all who were striving to benefit mankind, either as spiritual teachers or healers of physical disease. It asked for full protection for those singularly gifted mortals who stood as sentinels upon the highways of life, interpreting the messages that came from the great Beyond, whom we call our mediums. It urged every man and woman to strive to develop his or her individuality, and sought to instill the idea into the minds of all that the dignity of human nature could only be maintained by independent thinking and true lives on earth, and that self-respect only would command the respect of others. It opposed all attempts to crystallize Spiritualism most vigorously, and protested against its interpretation by any one person being accepted as a finality, or the only definition possible.

When the Indians upon the great reservations of the West were deprived of their rights, THE BANNER proclaimed itself their friend, and has stood loyally by them through the changing scenes of the history of forty years. Since the late unpleasantness, whenever civil or foreign wars seemed imminent, THE BANNER has pleaded for honorable peace, and sought to impress humanitarian views upon the minds of its thousands of readers.

When the process of disintegration had been completed, and true cooperation among Spiritualists not only possible, but absolutely necessary, THE BANNER did not hesitate to enter its plea for union of effort and purpose on the part of all workers for the cause. It said "Organization without a creed, or attempt to limit Spiritualism, can now be compassed, therefore let us unite for self-protection, and proclaim to the world, from hilltop and in valley, our grand creedless religion." From the foregoing facts, our readers can see that THE BANNER has ever been abreast of the times, generally in advance of them, and we assure our readers that it intends to maintain its leadership in the future.

In Spiritualism it has stood for progress, and made that one word represent its attitude toward all movements designed to lift humanity upward. Spiritualism has always been a word most dear to the BANNER OF LIGHT. It needs no adjectives to qualify its meaning, nor resurrected terms from the dead philosophies of bygone ages, to reveal its true import to the race. Individuality, freedom, fellowship and character were all emphasized as essentials in daily life, and made the basis of its Spiritualism.

It is not necessary to enter into the details of the history of THE BANNER in its home. It was one of the victims of the great fire of Nov.

1872, but it arose from its ashes, Phoenix-like, the next month, and waved more vigorously than ever. It has had other vicissitudes, but has triumphed over them all, and stands to-day the oldest and most representative Spiritualist paper in the world.

It is now 1897, S. E. 50. The experiences of forty busy years are now behind us, by which we can guide our footsteps in the future. If the coming forty years do as much for humanity as the past four decades have done, what may we not expect the year 1937, S. E. 90, to present to our view? Let us watch the signs of the times, and do our part to make that far-off time show forth a truly free and purified humanity.

The Banner of Light.

With this issue THE BANNER enters upon the forty-first year of its existence. During the rapidly-changing scenes and stirring events of the past forty years it has tried to faithfully voice the inspirations of mortals and spirits for the comfort and enlightenment of the children of earth. How well it has performed its mission can only be told by those to whom it has ministered during that period. That it has been endeared to so many thousands is one index that its work has been well performed. It is now our duty to profit by what has gone before, that THE BANNER may do much better work in the four decades to come.

We have before us the first issue, dated, as will be seen in another column, "April 11th, 1857." Its title, "BANNER OF LIGHT, A Weekly Journal of Romance, Literature and General Intelligence," is significant. Its publishers were Luther Colby & Co., and its business office was 17 Washington street, Boston. Interesting romances by A. E. Porter, J. S. B. and Mary A. Lowell appear on the first, second and third pages, while the editorials, Dramatic and Musical Notes, select contributions, etc., appear on the fourth and fifth pages. We reproduce the salutatory editorial in full in another column. The sixth page is devoted exclusively to spirit messages through the mediumship of that noble woman, Mrs. J. H. Conant. Page seven recounts a remarkable test through the mediumship of J. V. Mansfield, and romances from the pens of John S. Adams and Emma Cara. The eighth page contains its first column "Pearls," in which are found many excellent suggestions for sensible people. Then follows a short romance by Richard Cranshaw, and the last column is devoted to agriculture. But three advertisements appear in the entire edition, and they are of T. H. Peabody, Healing Medium, Mrs. T. H. Peabody, Trance Medium, both of No. 1 Avon Place, Boston, and Mrs. J. H. Conant, National House, Haymarket Square, Boston. It surely is, as it claimed to be, "a journal of romance, literature and general intelligence."

The Original Contributions, as well as the editorials, are full of meat, and would greatly interest our readers if we had space to republish them in full.

About May 1, 1857, John S. Adams became connected with THE BANNER, editing what was termed "The Department of Spiritualism." Dr. Wm. R. Hayden and Cora Wilburn were also frequent contributors to its columns at this time. Mr. Adams retired from the associate editorship Aug. 27, 1857. Mr. Colby continued the work alone until the 14th of the following November, when the firm became Colby, Forster & Co. The editorial staff consisted of three persons—Luther Colby, editor-in-chief, Thomas Gales Forster and J. Rollin M. Squire, assistant editors.

April 3, 1858, William Berry became associated with THE BANNER firm, and the four earnest workers together sought to make the paper the leading Spiritualist journal in the world.

Thomas Gales Forster retired June 4, 1859, when the firm became Berry, Colby & Co. Mr. J. Rollin M. Squire continued to contribute to the columns of THE BANNER for some time after, although his editorial work had practically ceased with the retirement of Mr. Forster.

Prof. S. B. Brittan accepted a position upon THE BANNER staff Oct. 15, 1859, and was a regular contributor from that date until his transition to spirit-life. On the 2d of March, 1861, A. E. Newton became an associate editor of THE BANNER and William Berry the publisher. In 1859 a branch office was established in New York City, and the paper was issued in both cities for several years. In 1861 THE BANNER was moved to New York altogether, but returned to Boston after a sojourn of two weeks only in the metropolis.

On the 29th of June, 1861, Mr. Isaac B. Rich became associated with THE BANNER, since which date, as publisher and proprietor, business manager and president of the BANNER OF LIGHT Publishing Company, he has been a veritable tower of strength to THE BANNER, as well as to the cause of Spiritualism. On the 29th of March, 1862, THE BANNER firm became William White & Co., and was composed of the following gentlemen: William White, Isaac B. Rich, Luther Colby and Charles H. Crowell. A Western department was added to THE BANNER's excellent editorial work in 1865, and Dr. J. M. Peebles placed in charge of the same.

Lewis B. Wilson became assistant editor in 1867, and held that position for some years. In June, 1868, Charles H. Crowell retired from THE BANNER firm, and the work was carried on by Messrs. White, Colby & Rich. Mr. Fred G. Tuttle entered the employ of THE BANNER in August, 1872, and for nearly a quarter of a century has been constantly at his post. He is now the treasurer of the BANNER OF LIGHT Publishing Company.

In 1872 Warren Chase assumed the position of corresponding editor, and gave THE BANNER's readers many valuable thoughts from his Western home with the opening of Vol. XXXII. September, 1872, the name of the firm was changed to William White & Co., Editors and Proprietors.

On the 9th and 10th of November, 1872, occurred the great Boston fire. THE BANNER was one of its victims, and lost all of its accumulations for fifteen years. Its valuable files, its entire stock of books, new type, paintings, etc., went up in smoke. From Nov. 16 to Dec. 14, THE BANNER did not appear, and for a time it looked as if it would never wave its white folds over the land again. Thirty-six thousand dollars was the cash loss of the firm, and it was difficult to make a new start amidst the prevailing ruin. But the Spiritualists of the land wanted the BANNER OF LIGHT, and importuned the editors and publishers to start anew. They accompanied their appeals with substantial proofs of their good will, and No. 11 of Vol. XXXII. appeared Dec. 14, 1872, after exactly four weeks' delay. Since that date THE BANNER has appeared regularly every

week, carrying its messages of good cheer to every section of the globe. The enterprising proprietors succeeded through the expenditure of no little money and hard work in restoring its files in perfect order. These works now rest upon the book-shelves in the editorial sanctum, and constitute the most reliable history of Spiritualism for forty years that is in existence.

April 28, 1873, witnessed the sudden departure of William White, who entered spirit-life without a moment's warning while riding in a street-car. The firm then became Colby & Rich, which co-partnership continued for more than twenty years. On the 5th of August, 1875, Mrs. J. H. Conant, the eminent test medium, was called to spirit-life. She had faithfully discharged the duties of her important office for eighteen years. She was succeeded by Mrs. Sarah A. Danskin of Baltimore, Md., and Mrs. Jennie S. Rudd of Boston. These ladies were associates for a brief time, when both retired, to be finally succeeded by Miss M. T. Shelhamer, on Nov. 8, 1879, who filled the position most acceptably for fourteen years. She was succeeded by Mrs. B. F. Smith, who gave way to Mrs. Jennie K. D. Conant, the present Circle medium of THE BANNER.

John W. Day's name appears as assistant editor March 31, 1877. Mr. Day had been associated with THE BANNER almost from the very first, save for the years he spent in the field, doing valiant service for the preservation of the Union, but at this time he took an official position on THE BANNER staff. In 1879 Prof. S. B. Brittan was appointed editor-at-large, and rendered THE BANNER most excellent service. Mr. Charles C. Dudley became head clerk in THE BANNER office in 1866, and filled the position to the satisfaction of all until a short time before his entrance into spirit-life, April 11, 1889.

From April 11, 1857, to Oct. 6, 1894, Luther Colby was editor-in-chief of THE BANNER. The full value of his services to the cause of Spiritualism can never be estimated or made known to our readers. He did yeoman service, and labored conscientiously to make the BANNER OF LIGHT all that its name portends. With singleness of purpose and loyalty of heart, Luther Colby did his work. He entered spirit-life in October, 1894, and was succeeded by John W. Day, the able assistant editor. Mr. Day filled the position two years, but retired in January, 1897, and was succeeded, March 24, by the present incumbent, Mr. Harrison D. Barrett. Upon Mr. Day's accession to the editorship, Mr. H. W. Pitman became assistant editor. He was succeeded, after a few months, by Mrs. J. S. Soper, the present efficient incumbent.

After the transition of Mr. Colby, the Banner of Light Publishing Company was formed, with Isaac B. Rich as President; Fred G. Tuttle, Treasurer; John W. Day and John W. Drew, Directors. Its capital stock is \$25,000, and it is incorporated under the laws of the State of Maine.

Mr. S. H. Bradley entered THE BANNER's printing rooms in 1861, and since 1864 has held the important position of foreman. He has an able corps of compositors at his command, and everything moves with the regularity of clockwork in his department.

Miss S. T. Boyd has been the efficient book-keeper of the firm for some years, and has rendered faithful service in her office. Mr. W. H. Howes acts as stenographer and clerk.

Such has been THE BANNER's career since 1857. From a humble beginning it has grown steadily in the confidence and esteem of the people, until to-day it numbers its friends by the legion. It has tried to benefit the public, whose servant it has been, through a spiritual exposition of educational and scientific lines of thought during the past forty years. If it has succeeded in some degree it has served the purpose of its philanthropic and self-sacrificing editors and proprietors. It will continue its efforts to bless humanity by opening yet wider the door between the two worlds, that the light of immortality may shine into the minds of men. THE BANNER is not ashamed of its forty years of history. Guided by its past experience and assisted by the progressive thinkers in both worlds and on both continents, the BANNER OF LIGHT aims to keep pace with the advanced thought of the times, and to lead the masses into broad fields of education in science, literature, art, philosophy and religion.

An Outrage.

Wheatlands, Mich., is a small town, whose citizens are certainly very progressive in a reverse order. These good people evidently have not learned that the world moves, but, like Bro. Jasper, are yet claiming that the sun is the moving body. Be this as it may, they have certainly failed to move from the realms of bitter prejudice and sectarian injustice. They even go so far as to assume the right to assault a man in his own home, because he claims the privilege of worshipping God according to the dictates of his own conscience. They also think that he is a malefactor for so doing, and prosecute him in the name of law. Evidence counts for nothing with these church zealots, so the Justice of the Peace and the Judge of the County Court, before whom this heretofore was tried, agreed, and fined him heavily for doing what the Constitution of the United States distinctly asserts that he has a right to do, viz.: worship God as his conscience dictates.

A few months ago the Christians of Wheatlands became very much agitated over the fact that a certain young man in their midst had become a Spiritualist. They protested, but he said he had a right to believe as he pleased, and persisted in advocating the truth as he perceived it. He held circles for mental and physical manifestations in his home, and invited some of his intimate friends to attend the same. This was too much for the pious religionists in Wheatlands. This man must be silenced at all hazards; they must drive the evil from their midst. They sent for a professional exposé of mediums, one who claimed to have been a fraud of the vilest kind for twenty years in the field of mediumship, and he came with the high and noble purpose of "exposing" (?) the fraud in this quiet home.

Our young friend was not a medium, but was trying to ascertain the truth of mediumship. He had a fully developed medium in his home at the time the outrage we are describing was perpetrated. A séance was to be held on a certain evening. The exposé sought and obtained invitations for himself and two assistants. The evening came, and fourteen persons, including the three confederates, entered our young friend's parlor. No sooner had the séance opened than the conspirators began to make trouble. They were politely requested to maintain order, but soon renewed their attack, trying to break up the séance. Once again they

were asked to desist, but refused to accede to the request, whereupon the host told them they must leave the house.

They then tried to create a riot, whereupon he opened the door and ejected them, but without violence. They then had the young man arrested for assault and battery, and he was tried for this offense before a local Justice of the Peace. Eleven witnesses testified that there was no assault, and that their quondam host had acted as they advised and wished in the matter. The three conspirators testified that an assault had been committed, and the local Justice, with a packed jury at his back, declared the young man guilty, and sentenced him to pay a heavy fine. He appealed the case to a higher court, when the judgment of the Justice of the Peace was affirmed. Our young friend was poor, and the case had then cost him about one hundred dollars, and he felt that he could not take an appeal to the Supreme Court of the State at his own expense. He knew that he had been grossly outraged, and did not wish to tamely submit to it.

He asked the Spiritualists of Michigan at their midwinter convention to aid him to defend his rights as a citizen. A special fund of one hundred and thirty-five dollars was raised for the purpose, less than half of which was paid in cash. With this sum work was begun. A transcript of the case, with testimony given in full, was made at no little expense by the officers of the Michigan State Spiritualists' Association, and they found that an appeal to the highest judicial tribunal was the only honorable course to take under the circumstances. But the expense of pushing the case to a final issue will be at least two hundred dollars, and we are informed that less than thirty dollars are now in sight for this purpose, consequently nothing can be done until more money is placed at the command of the officers of the Michigan State Association, with which to make a final contest for religious freedom before the Supreme Court of the State.

It certainly is a most humiliating spectacle presented by this case. An honest citizen, doing harm to no one, is denied the right of maintaining order in his own home, and heavily fined for refusing to be mobbed by three subsidized ruffians, and permit them to do as they chose with his property. The question of the defense of a medium does not come into this case at all. It is merely a question as to whether a Spiritualist has any civil or religious rights orthodox Christians are bound to respect. Two inferior courts say no, and the question now is, shall we, as Spiritualists, permit this decision to stand as a finality? It establishes a precedent, and will prove a serious menace in future cases unless overthrown.

If this exposé and his hired assistants have carte blanche authority to ride over one Spiritualist rough-shod in his own home, will not other exposés be sustained in doing the same thing in other cases? Why should we hesitate one moment in this Wheatlands matter? It is a wonder to us that the thousands of Spiritualists in Michigan have not long since filled the treasury of the State Association with cash sufficient to push this case to the very end. It is a shame to them that they have not done so.

We have investigated this case personally, and are speaking advisedly in regard to the matter. Beside our own evidence, we now have the testimony of Hon. L. V. Moulton, who has the transcript of both trials, having made the case one of special moment, and given it his personal attention. The duty of the Spiritualists is very clear. If the Spiritualists of Michigan will not rally to the defense of the most sacred rights of one of their number, then the Spiritualists of the nation should do it. We are ready to do our part, and will be one of one hundred persons to put in two dollars each for the appeal and defense of this important case. All moneys should be sent to May F. Ayres, Secretary Michigan State Spiritualist Association, Lansing, Mich., with the distinct statement that it is designed for the Wheatlands case.

Notice to Our Contributors.

As Monday, April 19, is a legal holiday, THE BANNER rooms will be closed; hence it will be necessary for our contributors to have their MSS. in the office Saturday night. Reports of Sunday meetings must be on hand by 10 A. M. on Tuesday, April 20, otherwise they will not be used.

Interesting Anniversary reports from Cleveland, O., Philadelphia, Pa., Baltimore, Md., and San Francisco, Cal., and leading articles on the "Spiritual Impress of the Past Forty Years," from Prof. J. S. Loveland and Lyman C. Howe, have been crowded out this week. The reports of the Massachusetts State Association and the Boston Ladies' Aid Society have also been laid over. These several interesting articles will appear in our next issue, together with others of great moment to our readers. Want of space has also crowded out the eulogy of the founders of THE BANNER, Mrs. J. H. Conant, the first test medium for THE BANNER Message Department, and others connected with its early history. We shall remedy this next week by producing them all in due form, each in its proper place, and render credit to whom credit is due.

Intelligence has reached us of the transition of Capt. Samuel G. Cabell, Washington, D. C., Mrs. M. W. Leslie, Boston, Mass., Mrs. Julia Woodbury, Boston, Mass., Geo. A. Shufeldt, Chicago, Ill., and Mr. S. Beckwith, St. Louis, Mo., all of whom are well known as workers in the field of Spiritualism. Mrs. Leslie is the mother of Mrs. P. L. O. A. Keeler, and was an eminent medium for over twenty years in this city. Mrs. Woodbury is the mother of Francis B. Woodbury, Secretary of the National Spiritualists' Association. Capt. Cabell, Mr. Shufeldt and Mr. Beckwith were prominent in Spiritualist circles in their respective cities for many years. Obituary notices will appear later.

On the 6th inst. Mrs. E. V. Webb gave a birthday party to Dr. M. Cora Bland, which proved a very pleasant affair. Mrs. Bland acknowledged the compliment in a brief speech full of wit and eloquence, and her husband, Dr. T. A. Bland, paid a glowing tribute to her literary and scientific attainments. Prof. J. Jay Watson and his daughter gave their tributes in the form of most charming music. The floral offerings were numerous and elegant. The affair closed with a sumptuous banquet.

We will be much obliged to our friends everywhere if they will send us the names and full addresses of such Spiritualists in their immediate localities as are not regular subscribers to THE BANNER.

Anniversary Suggestions.

The Forty-Ninth Anniversary of Modern Spiritualism calls for some inquiry as to the failures of the past, a criticism upon our present condition, and perhaps a few suggestions, which may be of value looking to the future, as we endeavor to travel the path marked out for us by the, ascended ones, who have become apt students of the higher law.

The matter of organization has become a prominent feature in spiritualistic work, and the struggle for the maintenance of societies, from the smallest suburban bodies to the various State Associations and the National Spiritualist Association, brings into requisition the efforts of our brightest speakers and thinkers. The failure to receive a more generous support for these various organizations is undoubtedly due to the generally independent character and mentality of the most active workers in the field. This is a necessity of nature; for without a strong personality they would not be pioneers in the field of scientific investigation.

There must be an endeavor on the part of all who are spiritual to recognize that the angel forces are at the head of this movement, and that individuals laboring here to carry out the ideas and plans of those who were successful in throwing the gates of heaven wide open to mortals should not introduce too much of their own personality into their efforts or the organizations with which they are connected. Selfishness, love of personal power, individual ambition, to be gratified at the expense of the general welfare, a desire to label every act with the name of the performer and to insert a trademark into every deed of charity, does not indicate a high grade of true spirituality; much less does a feeling of antagonism to every effort which does not come through a special channel, either as a medium or a worker in the Cause in any capacity, indicate unfoldment of the highest type.

Let all true workers receive the approval and support of each and every other laborer in the vineyard, but let the praise be given and appropriated with that modesty that is born of meekness and a love of the Cause rather than the satisfaction of an inordinate ambition.

The opposite course is fatal, and we have already witnessed such practical lessons in that direction as to create fearful apprehensions of the future if there is not more harmonious and unselfish effort between societies and individuals who profess to be laboring to give the bread of life as it is handed down from the angels.

The "rule or ruin" policy can never come from any exalted sphere, and if we feel such a desire taking hold of us we may be certain that we are under the power of some elemental influence.

Nothing in the recent Anniversary exercises seems more worthy of merit and cultivation, as an organized effort, than the Veteran Spiritualists' Union, where so many of the early workers and some later ones have banded themselves together to preserve the remembrance of the pioneer efforts, under hardship and persecution, and to devise ways and means for the support and comfort of those who are unable to march in the ranks and follow on with the grand army of workers.

The purchase of a home for the weary pilgrims is a noble work, and should enlist the financial sympathy of every one who can possibly spare a dollar for such a charitable duty.

The concert given at Horticultural Hall in the evening, which was arranged and provided by Mrs. Butler, was an effort worthy of imitation by many others who are, or should be, deeply interested in the furnishing of the Home recently purchased. Some of the talent counted upon and advertised to be present upon that occasion, although members of the organization, seemed to feel a greater interest in some other direction, and failed to appear; their services may have been more necessary to make a success elsewhere; but the cause for which they labored could not be more assuredly have been grander than to provide a resting-place, a halting-ground between the two worlds, where the sensitive, worn-out spiritual mediums can be ministered unto after a life spent in ministering to others.

A Tribute from Giles B. Stebbins.

I am late. Many will seek space in your next BANNER, therefore I will be brief. In this half century of spiritual light and life the question for each one to answer is: How much have I learned of the spirit world within, and its relations to the spirit-world above? To have a wise and true to-morrow we must do good work to-day. The fact that there is to be to-morrow stimulates and inspires to growth in character. Without faith and knowledge of that fact life would be poor and barren. Spiritualism makes the Great To-morrow real, near and natural. In its light we ought to grow in grace. Have we? Each one can answer for himself or herself. For all, best wishes.

Detroit, Mich., April 9, 1897.

A Birthday Reception.

Mrs. M. A. Brown gave a birthday reception to her little niece, Gladys B. H. Hale, daughter of Dr. and Mrs. William A. Hale, on Thursday, April 8, from 2 to 5 p. m., at her residence, 1382 Washington street, Boston, the little hostess being just one year old. During the afternoon about seventy friends, in response to the unique invitations, called and paid their respects, wishing the charming, laughing little niece many happy returns of the day. She received many valuable presents, and five dollars in money. Among those who called were Master G. Edward Bruce, son of Mr. and Mrs. Geo. Bruce, and grandson of Mrs. Wm. S. Butler; little Velma Jenkins; the little Misses Weston; little Ruth Gilliland; Florence Walker; Florence Robinson; Baby Lou, the popular child artist; Louise Horner, also her little cousin, Miss Mildred A. Rich; Miss Hattie May Smith, and Master Elmer Hersey.

Lulu.

Movements of Platform Lecturers.

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

J. C. F. Grumbine has April, 1898, open for any responsible Eastern society. The fall months are all taken. Address J. C. F. Grumbine, 7829 Hawthorn avenue, Station P, Chicago.

John Moorey will be at Mrs. B. R. Plim's meetings, 630 Myrtle avenue, Brooklyn, N. Y., on the evening of April 18.

Mrs. Helen T. Brigham's Society is to hold a special service on Sunday, May 23, in the afternoon, for Grand Army Veterans.

DeLass Wood, Danielson, Ct., Box 199, will accept engagements to lecture. Can follow lecture, with practical demonstrations of magnetic or spirit healing.

Oscar A. Edgerly has, during the last six weeks, filled engagements at Bridgeport, Conn., Springfield, Mass., and Malden, Mass. For the last two Sundays, in April, is in Worcester, Mass. Mr. Edgerly has the last three Sundays of May at his disposal.

Mrs. A. E. Sheer's address the present month will be Grand Ledger, Mich., Box 833. She is making arrangements for the camp meeting which opens there July 25.

Mrs. Annie E. Cunningham would be pleased to make engagements for May, as a test medium; also the last Sunday in April. Societies wishing to correspond will address 247 Columbus avenue, Boston, Mass.

Celebration of the Forty-Ninth Anniversary of Spiritualism by the Veteran Spiritualists' Union, in Horticultural Hall, Boston, March 31.

At an early hour the hall was crowded with Spiritualists and their friends from nearly all parts of the country. The platform was profusely decorated with bunting and flowers.

A painting of Luther Colby was hung in front of the reading-desk, and was prettily decorated with smilax, roses and callalilies. Underneath the painting was a picture of the Veterans' Home in Waverley, which was also tastefully decorated. Many bouquets and cut flowers and potted plants adorned the platform, through the courtesy of Mrs. W. S. Butler and Jennie K. D. Conant.

The meeting was called to order by F. D. Edwards, Esq., Chairman of the Committee, who gave the following address of welcome:

"In the name of the Veteran Spiritualists' Union I welcome you all, this bright spring morning. On this, the natal day of our religion, what more fitting thing could we do than assemble in the name of sweet charity?"

Modern Spiritualism came to us forty-nine years ago to-day, and it came to stay. No religion in ancient or modern times has made such rapid strides. Of humble birth, in a little New York town, it has crossed valleys, leaped mountains and enfolded the world. It counts its votaries by millions. It has a literature of no small value. In fact, it is molding the literature of the world. It is itself a science, a philosophy, a religion.

We are met in the name of charity in the broad definition of love and good-will to all mankind. The nation, the state and the city are represented here to-day. Heart beats to heart in a harmonious effort to help the Veterans' Union to carry on its Home at Waverley. Let it no longer be said that Spiritualists neglect their own. We ask you to help us. We feel the inspiration of the workers who have gone to the spirit-world—Denton, Wheeler, Chase, Wright, Colby, Edson and Storor—who are bidding us go on. Let our good works throw around Waverley a halo of glory that shall shine with ever-increasing brilliancy down the centuries.

Christopher C. Shaw, President of the Veterans, assumed the chair, and, after a piano solo by Prof. William Milligan, introduced J. Clegg Wright of Ohio, as the first speaker, who said that this gathering represented the greatest cause known to humanity. The problems involved in our cause are greater than any before the world—whether a man lives after the death of the body has divided mankind, all through the past. Civilization has been stirred by Spiritualism. The religions of the past have disturbed the people with the fear of hell and misery. Spiritualism is the expression of that which is highest and best in humanity.

I am surrounded by the old and the young. There are those upon this platform who have seen the beginning of this work, who have made it possible for the Veterans to be. This Union is the home of liberty; these flowers show their beauty, and teach us that we should strive to cultivate the spiritual beauty of universal life."

Miss Helen St. Clair then entertained the audience with one of her beautiful songs, accompanied by Prof. Milligan upon the piano.

Dr. George A. Fuller, President of the State Association, was the next speaker, and said that when Spiritualism came the world was ripe for a change, and it came as an educator. Old theology was dying. Secularism cannot live in the same era with science. Certainty was demanded. Science said to Religion, "We must have demonstrable facts upon which to rest."

Dr. Fuller made a strong plea for a better education among those who are to be mediums between spirit and mortal. We need schools where mediumship may be studied and its laws investigated, in order that our mediums may be more popular and efficient.

The Black Swan Jubilee Singers gave one of their very interesting selections. Rev. Moses Hull was introduced by President Shaw as an "interpreter of Scripture," who said that he would endorse all that had been said in favor of education; he believed that the spirits could help all who were trying to educate themselves to do their work. He was heartily in sympathy with the Veterans in their efforts to establish a home, and he would admire them still more if they would establish a school where the science of mediumship may be taught. We want Spiritualism as a leaven in Harvard and other colleges. We have brighter and better ideas than our ancestors. Mediumship is a science, and should be so treated.

Mrs. Mattie E. Hull spoke of the Veterans on the other side of life, who were present and very much interested in our work. Spirit return is an established fact, but it is not all of our beautiful philosophy. Spiritualism has come to inaugurate a reform in religion, and he is doing the same work now in connection with the Veterans workers upon the other side.

All hail to the work of the Veterans' Union, and success to the workers, whether in spirit, or with us in the earth-life to-day.

Even Cobb referred to Phoebe Cousins, who is now sick in St. Louis, as having given her life to the uplifting of woman, and laid the foundation for a work that would benefit her sex in all coming time.

He said that the Veterans had already given over more than five thousand dollars that have gone all over the world to relieve just such cases, and he urged every one present to contribute their dollar, and become members.

George Cutler, of the Black Swan Troubadours, then gave a fine solo.

The following telegram was received and read by the President: "Hydesville, March 31: To the Veteran Spiritualists' Union: We are holding séances to-day in the historic cottage at Hydesville, and convey the spirits' greetings once more to the world. Signed G. W. Kates, Prof. Lockwood, Lyman C. Howe, Mrs. Armstrong, and fifty others."

Rev. Moses Hull, Dr. George A. Fuller and Prof. J. Clegg Wright were appointed a Committee to return a suitable reply.

Dr. Smith of Vermont spoke eloquently in favor of better medical legislation. We need to kill the old school of medicine, and prevent the enactment of laws to curtail our rights as American citizens. We should encourage the gifts of healing.

Mrs. Carrie F. Loring of East Braintree announced that the veteran medium and earnest worker, Mr. Joseph D. Stiles, had passed to the higher life.

Prof. J. W. Kenyon said that he was living in the Home at Waverley, and he was sure that it would be made a school as well, and sometime, perhaps, a college or university, where mediums could be educated. It would not be done by mortals, but by the spirits.

After a song by that old veteran, Father Locke, who is now over eighty years old, and a brief speech, in which he alluded to his acquaintance with Abraham Lincoln and Gen. Ulysses S. Grant, and their belief in Spiritualism, the forenoon session closed with tests by Mrs. May S. Tepper of Providence, R. I.

F. A. A. HEATH, Reporter.

The afternoon session was opened by Mr. Charles Sullivan singing, "What is this Night?" Then President Shaw introduced Harrison D. Barrett, President of the National Association, who said, not having had the privilege of attending the morning meeting, he did not know the trend of thought followed, but was assured they were all ready to take up a new thought. I greet you all for the National Association, which I have the honor to represent. I feel that from East to West every heart beats in unison with the Cause of Spiritualism. It was not only to celebrate the Anniversary of the tiny ray, but the time had come when we must know more, and the angel-world had heard the cry of the starving heart. We see in the revolution in part the work of the Veterans' Union. The Christian denominations in three hundred years had made many converts, but in forty-nine years we have comforted many hearts. It has made people think that there is something to emulate in the present brotherhood—a larger religion in the greatest good to the greatest number. I am proud to say that I am a member of the Veteran Spiritualists' Union. I am not so very old, but I have always had the feeling that I might sometime have to apply to the

county or go to such a home as that at Waverley. Friends, we have to thank the angel-world that they gave us the beautiful religion of Spiritualism this splendid audience represents, and I find it in other places; it is evident that the same thought is ripe in other neighborhoods; but, friends, there is a practical side of Spiritualism that we can present to the world in such a way that it will include all reform, and the angel world will help us, as we help to make this a better world through Spiritualism. We must abolish capital punishment in any form; we must change the laws that affect the rights of any citizen. We need just such gatherings as these; this gathering to-day is an index that we are alive. I am come among you now as a citizen, and I feel that my interests will be yours. I want to remember past workers and other spiritual reformers, those who have passed on, and are calling us to do and dare for the sake of right, to be just for the sake of justice, and make this a fit place for the angels of God.

Mrs. Sarah A. Byrnes was introduced, and said: Your worthy President has truly stated I am a veteran. It was in my early girlhood that I became a Spiritualist, when it cost something to be one. I spent two long years in my home before I came before the public; and I often think, when I see many coming, to the front—I did not court public life—what a sacrifice, as I think of the time when I was first made a conscious subject for the spiritual world. I did not do it for the Cause, for I did not know what the Cause was. If the Spiritualists of to-day are not what they ought to be, no one can be blamed for it but the Spiritualists themselves. When we ask the question, What can we do for Spiritualism? I think we ought to ask: What can we do for Spiritualists? I most assuredly fall into line with the thought that we should present Spiritualism with such culture and refinement that the worst critic could not find fault. It should be so that it can be accepted by the masses. You would be surprised to find how many are in sympathy with us, if it could be presented in a way that would not offend them. I believe in education, that we may present it in a highly-cultivated manner. I believe in the law of attraction. I have talked in this way for a long time, and I am glad I have lived to see the day that you have fallen into this line of thought. I owe something to those workers prior to my time, and I would not feel justified in speaking to-day if I did not pay tribute to them. I think that as a class Spiritualists are unmindful of their workers. I am glad they have now provided a home for their veterans. We must be careful that we place our students right, that we may have the highest phases of mediumship. I hail this natal day of Spiritualism. Let us be careful whom we put over our societies, whom we place in our work. Let us feel that we are workers not only for the mortal but the immortal.

Referring to President Barrett, she said: I take pride in this young man. I think he has been sent by the angel-world as the editor of the BANNER OF LIGHT.

Mrs. Byrnes spoke at length regarding what the Fiftieth Anniversary should be. "Answer me a Question" was then sung, and Mr. J. Clegg Wright was introduced, and under control gave one of his effective discourses.

Miss Helen St. Clair sang, and Mr. Edgar W. Emerson, of Manchester, N. H., gave tests to the satisfaction of those to whom they were given.

Mrs. Ida P. A. Whitlock, after interesting remarks on the object of the day's exercises, spoke of the coming convention at Providence, on Wednesday, April 21, and urged all to attend.

The other speakers who voiced words of congratulation and cheer on the success of this anniversary were Mrs. Carrie F. Loring, of Fannie Allen, E. H. Tuttle, and Miss Lizzie D. Harlow of Hydesville, Mrs. Mattie Hull read a letter from Mrs. M. Townsend Wood, one of the oldest Spiritualists and speakers for the Cause. The Black Swan Troubadours also sang. Representatives from more than thirty societies were present.

Charles W. Sullivan led the audience in singing "America," closing the day's exercises of the most successful Anniversary in twenty-five years.

Mrs. W. S. Butler had charge of the evening program, which was a lengthy and varied one, and was received with great enthusiasm by the large audience. Dr. Wm. A. Hale acted as Master of Ceremonies, and made the announcements. The following were the participants: Florence Walsh, Margaret Humphrey, Isabel Pike, Lottie Weston, Iona M. Stillings, Ruth Gilliland, Helen Higgins, Alice Leavitt, Lillie Brennan, Walter Hogan, E. J. Marks, Gertrude Walker, Marie Gale, Ethel Greene, Josie Gerish, Frankie Lamont, Ethel Bryson, Louise Horner, Mabel Waite, Mabel Patten, Ethel Bevenetti, Clifford Lamont, Alice Leavitt, Lillian Goldstein, Prof. Geo. Schaffer, Justin McNaughton, Mrs. Eva Hill, New York (song under control of spirit), Little Eddie, Sadie Falconer, Black Swan Troubadours (Mr. and Mrs. J. B. Tyler, soloists), Carrie Louise Marston, May and Grace Dorman, Geo. Mulford and Edward Neiman, (newsboys), Miss Amanda Bailey.

Mrs. Butler made a brief address, in which she stated that she had been in the spiritualistic field for twenty-five years, and in that time had labored hard and unselfishly for the Cause and for the poor.

Dr. Smith of Queen City Park testified to his personal knowledge of Mrs. Butler's good works, and expressed his desire to have the children from the Boston Lyceum visit his camp in Vermont next summer.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held very interesting and beneficial services at 33 Summer street, Sunday, April 11, with fine audiences in attendance. At 2:30 Mrs. M. K. Hamill rendered appropriate selections. Invocation by Mrs. D. E. Matson. Capt. J. Balcom, W. H. Rouseville, Dr. I. A. Pierce, Frank Neate, Dr. E. F. Murray, Dr. A. E. Warren, Mrs. Matson, spoke on timely topics. Tests and spirit messages by Mrs. Lizzie D. Butler, Mrs. E. C. Harriek, Mrs. Annie J. Brennan, Miss E. Isabel Harrook, Frank Neate, and others. Magnetic treatments to many by Drs. Murray, Pierce, Rouseville, Warren, Sheppard, and others.

At 7:30 services in memory of our late brother, Dr. Arthur Hodges. The floral pieces from the hothouse of Mr. Goodwin, and others, were very beautiful and appropriate. Regrets were read from Dr. W. A. Towne of Boston, Mrs. C. Fannie Allyn of Stoneham, and Mrs. May S. Tepper. Misses Lena and Elsie Burns sang the song dedicated to Mrs. Clara H. Banks, "Only a Certain What Will Be to be There?" and other appropriate songs. Dr. C. F. Faulkner sang several selections, also gave able remarks on "The Noble Work of Dr. Arthur Hodges for Spiritualism." Remarks were made by the President, Mrs. I. A. Prentiss, Mrs. Lizzie D. Butler, Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mrs. Annie J. Brennan, Dr. I. A. Pierce, and Dr. E. F. Murray. Quite a number joined the Society.

Next Sunday Mesdames Prentiss, Butler, Brennan, Matson, Lefavour, Harrook, Drs. Murray, Pierce, Warren, Bickford, Sheppard, Neate, and others.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: April 11, at 2:30, Miss Lizzie D. Harlow of Hydesville delivered a brilliant and eloquent address on "The Aims and Possibilities of Spiritualism," followed by a short talk by the able control of Oscar A. Edgerly, who was visiting us on that occasion. Miss Harlow devoted the time at the evening service to answering questions, and handled the various subjects presented in a manner very pleasing to the large audience. Singing by Mr. and Mrs. Kelly, closing with a test séance by W. H. Rollins of Salem, who gave very satisfactory tests and messages.

Mrs. Judge Pettigill of Malden will be with us next Sunday.

FITCHBURG.—Dr. C. L. Fox, President, says: Pythian Hall was crowded Sunday, April 11, at both services, to hear Mrs. Nettie Holt-

Harding of Somerville. Addresses were interesting, followed by many convincing tests. She is always sure of a large audience here.

Mrs. L. A. Prentiss of Lynn, Mass., occupies the platform next Sunday.

WALTHAM.—M. L. Sanger, Pres., writes: April 11 our speaker was Mrs. Sarah A. Byrnes, and very many testified at the close their appreciation of the sound sense and truth of her remarks.

Societies should keep her employed, and prove to her while she is with us that her efforts for our Cause do certainly advance its truth.

Wednesday p. m., our memorial service for Mrs. Johnson and Mrs. Wellington was well attended. The potted plants loaned by friends, with the sweet music rendered by Mrs. Harmande, Mrs. Merchant, with Mr. Clark's violin obligato, added much to the occasion. Mr. Charles W. Sullivan, an old time friend of Mrs. Wellington, also added his tribute of song.

The address of Mrs. Willis was of her usual high standard of excellence, and the remarks of our Past President, Mrs. Mary Pope, who has been for years the close friend of Mrs. Johnson, showed most clearly that Spiritualism had lost a true friend.

Three original poems were read, one from Miss Bertha Wellington, a granddaughter of Mrs. Wellington, that was very fine. Altogether it was a beautiful service, not a sad one, but showing that the good work done by the arisen ones was not forgotten.

Next Sunday we have Effie Webster of Lynn.

WORCESTER.—E. F. Whitten writes: Mr. De Loss Wood of Danielson, Ct., filled an engagement with the Worcester Association of Spiritualists, Sunday afternoon and evening, April 4.

Questions from the audience were solicited for the subject of the lecture, and in the main were handled with great care and deliberation, showing that the brother possesses the rare quality of caution. At times a touch of divine inspiration seemed to envelop the speaker, during which burning words of truth and wisdom were uttered as from the angel-world, sending conviction and peace home to many a listener's soul. The reading of the poem, "He and She," was finely rendered.

We prophesy for Mr. Wood a brilliant future as an inspirational speaker from the spiritualistic platform. He has a pleasing and magnetic presence, which wins the liking of the hearers at once.

SALEM.—"N. B. P." writes: Mrs. J. W. Kenyon, of Waverley, Mass., was speaker and medium for the First Spiritual Society April 11, 1897. She spoke of the Veteran Spiritualists' Home and of its needs, and wished that every one might contribute something, such as bedding, towels and napkins—any small articles, no matter what they might be, they would all be acceptable. She would like to have our society furnish a room, and I think steps will be taken for that purpose. We took up a collection for the home and realized the sum of \$5.23. Mrs. Kenyon gave some fine tests and excellent psychometric readings.

Sunday, April 18th, Mrs. Nettie Holt-Harding, of East Somerville, lecturer and test medium. She will fill vacancy caused by the death of Joseph D. Stiles.

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

HAVERHILL.—O. Henckler writes that Mrs. Ida P. A. Whitlock delivered very instructive lectures, Sunday, April 11, the subjects being: "Foreordination; Spiritually Defined." Evening, "Mediumship; Old and New," closing with very good readings. Dr. Willis, of Boston, was present, and, on invitation, occupied the platform, giving excellent readings, and answering many mental questions, which were all satisfactorily received.

Sunday, April 18, Mrs. C. Fannie Allyn.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. J. J. Ackerman, President, writes: Patriotic spiritual meetings, Sunday, April 11. Our morning circle is growing. Afternoon and evening meetings were well attended; mediums who took part during the day were: Mr. Thomas Nickols, Mr. Seale, Mr. H. L. Nickols; recitation by Katie Butler; Mr. D. S. Clark, Mrs. L. J. Ackerman, May E. Saunders, Mr. Twitchell, Mr. Hardy, all gave recognized tests.

BANNER OF LIGHT for sale at the door.

WAKEFIELD.—James G. Hunt writes: Sunday evening, April 11, Mary E. Thompson of Onset gave a fine original poem and a short lecture on "Astrology," after which tests to many, all recognized. Our meetings are increasing in number and interest.

Mrs. Charlotte Butterman, now of Malden, will be with us next Sunday, if able, being now sick with pneumonia, and thus being unable to be with us tonight.

Mrs. Thompson speaks and gives tests at Central Falls, R. I., April 25.

BRIGHTON.—D. H. Hall, Conductor, writes: Sunday evening, April 11, the Occult Phenomena Society held another popular meeting. There was quite an increase in the attendance, and every one present received conclusive proof of spirit return. Reading and songs by Mrs. D. H. Hall; remarks by D. H. Hall, Mrs. Greengrove M. Chapman gave a short address, followed by readings.

Sunday evening, April 18, special Easter service.

How I Made \$250 a Month.

I have been selling Dishwashers and Household Specialties for the past two years, but until I began selling the Mound City Dishwasher I only made a fair salary, and in the past three months I have made more money selling this washer, which has all the latest improvements, than I did in six months before, selling the other dishwashers. If you only take two orders a day you make \$100 a month, but it is easy to average five or more daily. The business is exceedingly pleasant, and the work is light. Ladies can do it as well as men. No experience is needed. Anybody can do it. Write to the Mound City Dishwasher Co., St. Louis, Mo., for particulars.

C. A. L.

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.

Apr. 3.

Dr. F. L. H. Willis may be addressed at 245 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.

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Send for our Free Catalogue of Spiritual Books.—It contains the finest assortment of spiritualistic works in the world.

NEW JERSEY.

NEWARK.—William Pope, Sec'y, writes:

The First Church of Spiritual Progression of Newark celebrated the Forty-Ninth Anniversary of Modern Spiritualism at its meeting-place, 724 Columbia street, on Sunday, April 4, both afternoon and evening.

The exercises were in charge of the President, Dr. H. C. Dorn; assisted by Mrs. Dr. Susan Martin of Newark, and Dr. Walter D. B. Hayward of Brooklyn. Dr. Hayward gave some valuable instructions in regard to the development of mediumship, also giving some very good tests. Mrs. Dr. Martin, under the control of Rev. John Wesley, spoke of the fact of himself and his mother communing with the spirits at the time of the introduction of Methodism, proving the fact that at that time Methodism and Spiritualism were very closely allied.

At the evening session a very large audience gathered, and a number brought potted plants for decorations and spirit delineations. The meeting opened with the reading of a poem by Mrs. H. C. Dorn, entitled "The Divine Idea," after which one of her guides gave a very interesting talk on the spreading of the truth of Spiritualism. Mrs. Martin followed with a short talk on the "Dawn of Modern Spiritualism." Dr. Hayward giving the history of the Fox family, and also a number of tests which were quite satisfactory. Then followed the greatest event of the day, for which every one was patiently waiting—the delineations as given by Dr. Dorn, the President, through the potted plants. The readings proved very convincing to the audience.

A collection was taken for F. Fox Jenckens.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Catarrh is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address P. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Apr. 17.

THE Shuman Corner Tie

Will be very much in evidence during Easter week. An inspection of the Messrs. Shuman's Washington St. window reveals the most delightful combinations of gentlemen's neckwear. Napoleon Blue, Nickle and Jacinthe shades are predominant in beautiful Cashmere, Amazon and Dresden Silks, fifty cents, seventy-five cents, and one dollar.

This week will begin also the renewal of their patriotic enterprise, anent "Patriot's Day," as each Neckwear customer will be given a unique Buff and Blue fastener, a novelty originated by

A. SHUMAN & COMPANY,

Shuman Corner
Washington and Summer Streets.

Apr. 17.

BILIOUSNESS

Can be prevented and cured by regulating the action of the liver and removing the accumulation of bile from the system. Price 25c. per box. Five boxes \$1.25.

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Apr. 17.

Rare Books

SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 5, 1897.

Spirit Invocation.

Oh, beautiful thought of life, who life is a continuity and one is brought to know there is no end, but progress, onward and upward, feeling and knowing there is no death—that what seems so is only transition; and as we lay the outer garment aside, and the spirit is liberated from the environments of physical ailment, and enters into the higher and better conditions, then we see the glorifying of God and the almighty workings of creation. As we open the channel to mingle more with immortal, to bring back evidence that there is no death, we wish to bring back the things of wisdom and knowledge, and not theory. We universally try to penetrate every soul and bring it to a consciousness of the responsibility that rests upon all individuals.

We seek assistance from the higher and more experienced influences this morning; we seek to be guided in the right path; we seek for still more light and knowledge, so that we may understand that reason may be our control, and that we may develop the faculties that nature has given us, so as to be able to know and see the abasement of these faculties. Oh, what a work lies yet before the human race! Oh, what darkness must yet be destroyed by the law of love and education! Oh, for a clearer understanding of the workings of the spirit through messages and through the press that is devoted to that work, that the world and the people may feel and know its worthiness, that it is not merely for the gratification of giving the spirit an opportunity to communicate with friends of earth, but it is intended to teach humanity the valuation of earth-life and the many environments therein. We feel this morning that there is much yet to be done, and we seek assistance both in mortal and immortal. Bless each one according to his or her needs, and we know time and eternity will work much. Amen.

INDIVIDUAL MESSAGES.

John G. Webster.

Good-morning. Well, I am very glad to have the privilege of meeting with you this morning, and more so when I was informed that I might try and use the medium to send forth a few remarks from the spirit, for years ago I was a familiar object in earth-sphere. I have been out of the body quite a long time, as the world calls it, I should think over twenty years, yet I have not been a stranger to the many changes and the many conditions and the many advancements that the world has gained, for I can look back to my own experience, when this light was born, and when progress was demonstrated, and the spirit could return and tangibly identify itself through matter.

I sought and I was convinced, but I was ridiculed, and many times I suppose they thought I was extremely foolish; but as I oftentimes remembered that it took the fools sometimes to convert the wise men of ways and means of life, I did not care. But I don't feel that I wish to return this morning merely to relate my past experiences, for time will not permit; but I have returned through this channel that was instrumental in bringing me first to a consciousness that the spirit did live after the dissolution of the body, and I used to say to my friends, that if I went to spirit-life, and I could return through the BANNER OF LIGHT, I should come.

Well, time has gone on, and I have made many friends, but I don't know whether I have made things as clear as I desire to, nor I don't know as I shall make it clear this morning; but I feel the spirit prompting me, and I have come to send forth my encouragement, and to say to all who are interested in me, both friends and relatives, it is well. And I am so pleased to see the progress that Spiritualism has made during the past twenty-five years. Oh! children of earth, you do not need now to fight for your faith, you don't need now to be ostracized if you believe, but can communicate with the dear loved ones in the home, by the fireside, on the street, in your business, or wherever you wish to have them come.

Give my love and best wishes to all humanity. Tell them it is onward and upward, and you will find that the spirit-world and your friends wait for you; for we will meet you with the merits of your own reward.

Say that I have my dear companion and so many of my dear ones over here—for most all are on the spirit-side, more than in mortal. You can put me down as John G. Webster, and you will locate my home in Lee Centre, N. Y.

Frank J. Houston.

Good-morning, Mr. Chairman. Well, perhaps it may sound funny to the earth ones, as they will hardly know what brought me back to earth-life now after being absent so long, but I would like to say, I have not been absent. I have those near and dear to me in the body, but most of my family have joined me in spirit-life. Mother and I are now together, and I want to say to the many friends who will remember me in days gone by—for I was only a young man when I passed out of the body—that I met my death through drowning, as I was connected with the seafaring life, for my father was a sea-captain, although I was not a captain; but I followed the water a good deal, and commenced very early in my boyhood, on account of father following the water so much; and it was an accident that caused my death; yet I do not wish to call back those dark scenes, because I can still remember the influence that I first felt after separating from the body, as I first

thought of mother, then in the body, and I wanted to tell her she was not left all alone; but sometimes it is hard to demonstrate all you desire after you leave the body; but time has elapsed, and many changes have come, and many of the old friends have moved and changed places; many of them have come to the spirit side, but I wish to say that I still remember many, and I wish to be remembered by them. Say I am trying to assist all and bring conditions so that I shall be able to assist those yet in earth-life.

I shall be remembered in Maine and New York, also in many of the foreign ports. I was on my way to Cuba when I lost my life, but I wish merely to say that Frank J. Houston of Bradley, Me., is here this morning, and I brought many of our old associates and friends of Spiritualism in years gone by with me this morning, too many to give hearing to; but say that all join in sending success and good wishes to all.

Eben Webber.

Good morning. I suppose that those that do not believe can come in just the same and just as well as those that do believe, for when I was in earth-life Spiritualism to me was a humbug, and I presume the most of those that will remember me will think it is just the same, because you know, my friends, that any one that do not believe in anything, why then of course it always looks foolish to them; but no matter about belief, we are all human, and we are all spirits, and we all have our shortcomings, and I presume we all have our merits, but I would like to reach some of my friends in Maine, for as the last spirit was talking I remembered his father well, and I remember the boy, and I thought that perhaps when I now had an opportunity it was perhaps well that I should identify myself; for I too have many friends along the coast of Maine, as I was connected with the hotel business, that caused me to be very much among the people, and I was in various places.

I shall be remembered, I think, in connection with the Evans House in Gardiner, and in the old Mansion House, Augusta, and the Penobscot Exchange in Bangor, as I was manager of the three hotels in the course of my earthly existence. I was called out a little suddenly, and hence I would like all to know I am no worse off, and I think I am a good deal better, but I would like to reach some of my family that to day are not in the best of health, and might say in the best of circumstances. I am trying in my feeble way to assist them, and if I could come closer to the surroundings of earth-life, and they could understand me better, I feel that I could assist them more.

You can put me down as Eben Webber. I think Gardiner will locate me best, although as I said I was known in many other places, but that is where I wish this message to go, and I hope some one will respond, as I would like to feel that some one recognized me.

Minnie Gardner.

Good-morning, Mr. Chairman. I don't think I can take you quite so far from home as the other spirits that have manifested this morning, for I am right at home in this city. I wish I could make myself still more known, for there are those I wish to assist, those I would like to say many things to that I have been unable to, because it is so hard, sometimes, to control the medium and give forth your own individual thoughts.

Although I am not a great while out of the body, for the spirit does not reckon time, yet I feel I have still an interest in the progression and advancement of life, for I was not ignorant of the spiritual philosophy, although I was just a young person, not much over twenty-four years. I have mother and the dear ones in spirit with me, but I have a father and a brother yet in earth-life that I wish to come in contact with, and especially the one whom I was personally interested in through the law of affection. I have much to look forward to, for my friends in earth-life are usually very kind in giving me an opportunity to communicate with them. They have asked why I do not come and communicate and make myself known through THE BANNER, and to gratify that wish the good Chairman said I might take the opportunity this morning, and I want to try and do what I can.

Oh! dear ones, there is so much to be said and done, it is hard work, sometimes, to do what we wish.

Just say, Mr. Chairman, that Minnie Gardner is here, and my home was in Boston, Mass. I have many friends who will take good courage, because by-and-by things will be made clearer. Thank you very kindly.

Ellen Fuller.

Good-morning. What a beautiful place this is, and what an immense work your circle room is doing and how many souls are made happy by your giving up a few minutes to each one to send glad tidings of immortal joy. I feel so happy this morning, and my soul is so full that it seems impossible for me to say all that I wish to. Truly time has elapsed since I was carried from the mortal sphere of life, when the old garment of clay was too frail to hold my ambitious spirit, too weak to hold the living spirit that had so desired to help others, and especially those whom I was so deeply in love with—the dear children of my soul, and the dear ones who were left to mourn the body, but thank God! they did not mourn the soul; for through my own organism I had proven to them that the spirit liveth, and that I should be able to manifest and minister unto them, and I have tried to complete my work in spirit. I have seen the dear children grow and prosper, and struggling with the environments and discontentment of earth life. I also have had the privilege of welcoming others on the spirit-side since I have been here, but I want to say to them this morning, fear not; the spirit of love and mother are still walking the earth-plane; many times in the silent hours of night the ministering angel hovers around you, and I wish them all to know that I have still kept my promise and interest.

They have heard from me many times, but I felt if I could send forth an open letter, and a communication through your valuable paper, it would go broadcast, and it would reach so many that I cannot reach otherwise. The dear companion of my soul also seems to need my assistance, and I wish them all to know that all is well. While the spirit is conscious of many things that go on in earth-life, we are not always conscious of every movement and every action, for I see so many changes, and I become bewildered when I want locations that I was once familiar with, for they have all been changed over, and especially when I go to my old home in California, for the body was left in San José.

When I am carried back to my old home in Michigan I can see advancement, especially in Cass County, for that is where my parents were so well known; and while I, too, was in earth-life I was interested there, and was an instrument for the spirits to manifest through. I was known to many through my mediumship, although a young person when I passed out. I am glad that things have gone on as they have, and that Spiritualism is still progressing with the spirit, and the spirit has a better opportunity to return to-day than it had in the years gone by.

I have not the language to express my feelings to-day, but say to all, I am with you still. My name is Ellen Fuller, and you can put me down as from California.

Katherine Lepoer.

Good morning. I am so glad to have the privilege of coming in this morning, but I will not need to take you so far away from here as the last spirit did, because I lived close to Boston, out in Waltham, and I, too, was only a young lady when I passed out, and I left so many youthful companions and so many whom I loved dearly, that I have been anxious to let them know I am so happy, and I can enjoy a great deal more in spirit than in earth-life. I have my music now, and I can study and draw those beautiful things that I loved so well in earth-life, that the physical did not give me an opportunity to. Oftentimes when we are in earth-life we are barred by circumstances; but I want them all to know, and especially a brother of mine, that I have been much happier since I went out of the body than I was before, and if they will seek privately I will try and give them still more. I know my people understand spirit-return, and I oftentimes can impress them, but I cannot give them the satisfaction that I wish to. I have made myself known through other instruments and have tried to make all know that truly I can come back. I will not send a long communication this morning, but I think if they see it in your paper it will please them; for my people take your paper, and I know they will appreciate the little effort I have made to gratify the wish that I can come through a different instrument, and I will try to demonstrate myself in many ways. My name is Katherine Lepoer, and my home in Waltham, Mass.

Messages to be Published.

March 12.—Rhonda Parker; Thera M. Kingsley; Charles Ayer; Greenleaf Kelley; Charlie LeStoddard; Dorothy Lilliefield.
March 18.—Dr. H. B. Storer; Mary E. Hilton; Capt. Robert Burns; Lily Moore; Charles Becknap; Freddie Holland.
March 26.—William H. Palmer; William Suipes; Justin W. Hungerford; Andrew Victory; Robert Rutherford; Loren French; N. W. Bonney.
April 2.—Clarence F. Clark; Charles H. Faulkner; Hannah Mitchell; Caroline Woods; Sarah Field; Capt. Clarence Elmer.
April 9.—Mrs. Harriet Gott; Zelotes Perrin; Rachel Farrington; Mrs. Charles Edmonds; Absalom Palmer; Albert Lovejoy.



Written Especially for this issue of the Banner of Light.

Spiritual Growth of Forty Years.

BY THE GUIDES OF MRS. CORA L. V. RICHMOND.

Never in the history of religious or other reform movements, with which the present civilization is familiar, has there been such a fruitful harvest for the sowing as that witnessed in the Spiritual Movement of the past forty-nine years, during forty of which the BANNER OF LIGHT has been one of the principal factors in that movement. Every week it has flung out its snowy folds bearing the one message of all time that answers the ever recurring question, "If a man die, shall he live again?" the answer being with glad acclaim: "There is no Death."

The growth still continues, and must continue as long as there is need of spiritual unfoldment in the human race; and it is most interesting to follow the progress of that advancement in the past four decades, and to judge by the present status what may be reasonably hoped for the future.

We must offer, however, as the first premise, that growth is not the most active when most manifest, and that periods when there seems to be least apparent growth are not, therefore, devoid of unfoldment. Nature illustrates this in her long intervals of preparation for and her sometimes very brief periods of actual growth.

The Spiritual Movement had been launched, and was already in the midst of its first effects on the public mind when THE BANNER entered the list of periodicals devoted to its advocacy. Of those nearly contemporaneous were the *New England Spiritualist*, the *Spiritual Telegraph*, the *Age of Progress*, *The Christian Spiritualist* and half-a-dozen smaller papers. The *Shekinah*, and one or two other monthlies, were also then called into existence.

There was at once summoned into the ranks of the advocates of Spiritualism some of the brightest minds of that period in every department of human thought and experience. Judge Edmonds, Prof. Hare, Prof. Mapes, Joel Tiffany, Prof. S. B. Brittan, A. E. Newton, Dr. Gray, Mr. Fishbough, Dr. Hallock—in fact, one might go on almost for a day giving the names of those who were among the first to recognize the truth of this great message from the realm beyond the change called death.

Opposition had already commenced its many-sided warfare; church, science and State combining in an unholy alliance to crush out the new revelation from the unseen world. Clergy there were like Dr. Brittan and Joel Tiffany, who saw in its presence the one hope of the world concerning the future life; scientists there were, like those mentioned above, who saw in its manifestations the one answer to the growing materialism of the day, and statesmen there were, like N. P. Tallmadge, and jurists like Judge Edmonds, who realized that in its

presentation of fact and philosophy this new light was the only effectual means of uniting the spiritual with the mundane existence in a true and rational theory of immortality.

The distinctive feature of the mediumship of that day was that the mediums finally chosen for the presentation of any particular phase of phenomena or manifestation were singularly perfect in the presentation of the phase or phases that were their especial gifts. Take the Fox Sisters, for instance; the "rappings" heard in their presence were of such a distinct nature that the most captious could not deny their occurrence, however they might differ as to their source; this continued to be the case with them until the very last. The same may be said of healers like Dr. J. K. Newton, and others, who wrought what would have been called "miracles" in the ancient days, and whose powers remained undiminished to the end of their earth existence. We might also mention the writing and trance mediums, the speakers and test mediums, who seemed each to be developed or chosen for the presentation of one of the many phases of mediumship. By this we do not mean to disparage the media nor the manifestations of to-day, but to illustrate the various changes, as will be seen a little later in this article. Probably there was never a more distinct phase of mediumship, and never a more perfect illustration of that phase, than that possessed by the late Mrs. Fannie Conant, whose messages were the inspiration of the Message Department and the Circle Room of THE BANNER for so many years. The messages bore the distinct stamp of personality of those from whom they purported to come, and this personality was made more palpable in the Circle-Room, where the messages were given and recorded for publication. No actress, even with months of preparation, could have presented the personality of any one of these communicating spirits as each one was presented through Mrs. Conant.

The reason is evident: The facts were then under challenge. The doctrines and teachings were afterward to be considered; but every manifestation, physical or mental, was presented as if that particular phase were the only phase, and that particular manifestation the only one in all the world. This was necessary to establish the fact of spirit communion. When a constituency for the movement was established the teaching and philosophy could go on. In fact it is but just to say that the phenomena and philosophy have kept pace with almost un-failing accuracy, and that neither has been allowed to supplant or crowd out the other.

The hostilities toward the movement, or that which it presents, have steadily changed; while the chronic materialist, like the late Horace Seaver, may have continually cried out for "proofs" from their fortress of unbelieving investigation, and while an occasional clergyman would start afresh the old cry of "Satanic origin" for the detection of his hearers, who listened with profound, unbelieving attention to what he might say, and secretly visited mediums and held circles in their own homes, and while an occasional self-styled scientist would start up the old jeer and the old explanation "od-force," "odilic-force," "back brain theory," "unconscious cerebration," "subcon-sciousness," etc., etc., there has been a steady and perceptible going forward.

There are four attitudes of clergy toward Spiritualism to-day: The attitude of those who are violently opposed to it in name—we will be charitable enough to think they know it only by name—and who take every opportunity to vilify the subject and its advocates; those who are opposed to it only in name and take every opportunity to borrow something from it; those who are not opposed in name or fact, but think it is for their interest to seem to be so, and who percolate their sermons with as much of the teaching of Spiritualism as they can without being called to account; and a smaller, but more brave and distinguished class, like J. Minot Savage, W. H. Thomas, Heber Newton, Rev. Mr. Haweis (of London), and a score or two of others who give to Spiritualism the name and the credit for the message it has brought to the world.

The attitude of scientists has also changed from the sneer on the one hand to fearless investigation on the other, the latter always followed by the open avowal of their conclusions. The scientific investigators of the last two decades (with a few notable exceptions) have entered by means of a subterfuge—not always known to be such. The Psychical Research and other similar societies have been formed for the investigation of facts in all particulars allied to those of modern spiritual phenomena; but these learned savants have chosen to claim this field of research as being wholly outside the range of what is known as Spiritualism. Far other was the attitude of the British Society for Psychic Research; but this was not composed of those who claimed in the technical sense to be scientists.

While it may be said that the physical and psychical phenomena of Spiritualism have not a distinct recognition in the scientific world—as possibly they never can have, being associated with and bearing the message of the larger realm of philosophy and religion—still there has been so decided a change wrought by the very presence of the phenomena of Spiritualism, that science is devising new methods and terms, new fields of inquiry and discovery that impinge so closely upon the realm of spirit that they will one day be surprised when the added doorway of "ether" or "vibration" is opened for them from the spirit-side of existence, and they, too, stand face to face with their beloved.

Literature and art we did not need to win. They were waiting for the unseen to become visible, for the ideal to become the real. Poems of recognition swept from the inspired pens of Shelley and Wordsworth, as if to foretell, with sweet song, that which is now the theme of many an unsung poem in thousands of lives; while Tennyson, Longfellow and the whole group of our mid-century poets sang the theme that was in the air without knowing, possibly, why or how they sang.

Mediumship, too, has changed. More diffusive are the gifts, more diversified the phenomena, to meet the changed need of investigator and believer. Certain phenomena are for the believer—his "daily bread," if we may use that term—and should not be witnessed without preparation by the very unbelieving skeptic. Other phenomena, not so startling, are better adapted to the inquirer; slate-writing, for instance, is not so overwhelming in its demands upon the intellect or belief as materialization; yet there is no more convincing phase, especially if the message be direct, and the source of it unquestionable. It must require a trained mind—and a very broad one, too, in a skeptic—to witness, with the slightest chance of acceptance, the materialized form

manifestation; and we shall hail with joy the time when this and similar phenomena shall be introduced with the care that should accompany everything so wonderful.

Nor must the Spiritualist forget that the world has been growing outside of the movement, or that especially so designated, and that Spiritualism has made possible the many forms of thought that impinge upon its realm: Christian Science, Mind Cure, Faith Cure, and the many names that are synonyms for spiritual healing, theosophy, and all that includes the interest in occult studies—the searching in remote ways and means for the one truth that is at their doors if they but knew. All this must be borne in mind.

THE BANNER OF LIGHT has seen many mushrooms and parasites come and go; has witnessed the contradictions and vainglorious of those who sought to set at naught this tidal wave of phenomena and spiritual truth from the realms of spirit; has seen Spiritualism fettered by the many limitations of those who have been its advocates, and seen it rise in its wonderful beauty of name and meaning, of spirit and manifestation, to carry forward the divine message to the world.

Those revered and honored names—William White and Luther Colby, and the faithful and efficient L. B. Wilson and C. C. Dudley, the wonderful medium, Fannie Conant, and other workers in the office of THE BANNER, together with that large and constantly-increasing number of arisen veteran workers in the Cause—bear witness from the spirit-state to the advancement that has been going on in the world in the last forty years, and they attest to the truth of that which we now inscribe, and enjoin upon those who are to bear forward this work to other higher (why not higher?) fruition. Keep pace with the truth; do not lag behind its most advanced advocates; recognize them whenever and wherever they appear—whether within or without the ranks of Spiritualists—recognize the truth wherever it appears. The highest thought is the best; the highest standard the only one.

While knowledge of spiritual truth of the hereafter, of the intercommunion between the two states of existence and all that these thoughts imply, must be the most potent factor in disenchanting the world, there is all the realm of human affairs, of immanent and pressing problems, that must not be passed idly by nor treated with superficial glance.

Sympathy with humanity in all the needs and aspirations of the hour; sympathy with every honest effort to solve the problems of life and to help the human race; sympathy with lives that are in sorrow, in ignorance, in degradation, and the hailing of every effort to uplift and set them free.

Forty years means the full prime of life; means that the larger part of a century is still ahead; means that all activities are ready to perform their work.

Reverence for the past work and the arisen workers.

All hail to the new work! God speed the new workers!

Rogers Park, Chicago, April 11, 1897.

The Spiritual Impress of the Present Era.

BY GEO. A. FULLER, M. D.

In that valuable contribution to the religious literature of the century, entitled "Our Liberal Movement in Theology," the author declares, "There are two ways of looking at any form of religious thought that appears in history. One is to see it as a fixed type of opinion; the other is to see it as a phase in the development of religious truth. One sees it in the distinct outline it has taken in creed and symbol, as set forth by its recognized interpreters; the other sees it as one stage of a movement that began long before there was any record of it, and will continue so long as men think at all seriously on religious things." Religion only assumes the fixed type when the spiritual is squeezed out of it. Creeds and dogmas at the very best are but the broken molds out of which the spirit has forever taken its departure. The beauty, if such there be, in these forms, has been derived from extraneous sources. Each religion has imparted some truth of great importance and value to mankind. These truths are not isolated, but instead bear an intimate relationship to one link or another in the great chain of spiritual thought and life that reaches through the centuries. The impress of these movements has always exerted a lifting power upon humanity. Each of these waves of spiritual influx has been adapted to the intellectual, moral and spiritual condition of the race, thus always limited by man's capacity to receive and appropriate. Yet in each revelation there has always been a hint or prophecy of a greater yet to come. The working out of the great laws of evolution is just as manifest here as in the material sciences. The advance that man has made in the past fifty years is almost inconceivable. Science has held aloft the torch of freedom and knowledge to illuminate the world. W. T. Harris says, "The spirit of science is contagious, and impels toward complete emancipation from the past." Humanity has been nothing but a slave cowering before the altar erected by superstition. Religion has been obliged to abandon one by one the dogmas it once tenaciously held. In robbing religion of many of its cherished idols science has never curtailed the sphere of its usefulness. But in the language of Herbert Spencer, "Religion ignores its immense debt to science, and science is scarcely at all conscious how much religion owes it. Yet it is demonstrable that every step by which religion has progressed from its first low conception to the comparatively high one it has now reached, science has helped it, or rather forced it to take; and that even now science is urging further steps in the same direction." Ultimately religion will stand before the world shorn of every shred of supernaturalism. Then, and only then, can it assume its rightful place as the custodian of man's spiritual experiences. The influences of these upon human life and conduct are not to be measured by the standards of science even; they are far more reaching and potent than anything we have thus far been called upon to deal with in the realm of physics. Only when we leave the outward, the form force has assumed, are we lifted above the realm of effects into that of causation. Already science, passing into this realm, impinges upon the domain of the spiritual. The high priests were forced to hypothesize the existence of ether to explain the material phenomena of the universe, and now Prof. A. E. Dolbear of Tufts College declares that ether does not answer any of the requirements of matter. We have often said that science leads

step by step through almost imperceptible gradations until it comes upon the spiritual.

What we have said relative to science is equally as true when we enter the realm of art—whether it be the department known as poetry, music, painting or sculpture. In each the ideal reigns supreme, dominating over all—shadowing forth

"The soul's sphere of infinite images."

What a unique position man occupies in the universe—the connecting link between the material and spiritual! Le Conte says, "The key-boards of this marvelous instrument are the nerve-terminals of the sense organs in touch with the material world, and the brain-cells in touch with the spirit-world." Therefore he is susceptible to impressions from two worlds. But those impressions are greatly modified by education and environment. The influence of old theology has not yet been completely banished from our midst; its impress still rests heavily upon society, although in more attenuated form it still lurks behind the literature of the hour, and far too often shows its head in our legislative halls in the enactment of those measures which abridge the liberties of the people. Nearly all our education has been tinged with sectarianism; even our text-books corrupted and disfigured in the interest of a dying religion. Yet in spite of all these obstacles placed in our way, humanity is moving steadily onward, leaving behind it the worn-out garments of old belief.

A new religion has gone forth into the world, commanding for itself recognition on the part of the more intelligent because of its inherent worth. For less than fifty years it has entered every department of human thought, and left a spiritual impress upon science, art, literature and religion such as the world never experienced before. It has given a new world to science to explore, to art a broader freedom, to literature a new impetus, and to religion a ground of certainty upon which it can stand. Likewise it has supplanted faith with knowledge, hate and fear with love, and charity with justice. With its advent immortality becomes an assured fact—for its phenomena as well as its philosophy have exerted a wide and lasting influence in the world. The hope that is planted within us, growing stronger through man's intellectual and spiritual advancement, is most surely a valid hope, a portent of that reality which Spiritualism reveals as the destiny of all humanity. This knowledge rests upon open and continued communion with the higher life. Therefore it is possible for all to possess it. In its light death becomes the silent warder by the gate that swings inward to reveal the glories of the celestial life. The impress of this revelation must tend toward uplifting even the lowliest of the earth. How quickly it generates newer and holier thoughts in the human breast! It kindles upon the altar of the soul the fires of never dying love, and ceements into one common fraternity all the nations of the earth.

Nothing can withstand the power of spirit. Onward it ever sweeps, breaking into fragments all that retards its progress. Institutions, orders, societies, if they militate against the interests of humanity, must go. The days of monopolies, trusts and combines are numbered. A Moses will yet be evolved who shall lead us into the promised land of a more perfect freedom.

The spiritual impress of the hour is most clearly demonstrated in the transformation it works in the individual. Here all the latent powers and possibilities of the soul are brought into full play. The trend is ever toward a higher education that shall not be unmindful of man's spiritual needs. The great educational reformer, Comenius, said many years ago: "He is happy who comes with healthy body into this world, much more he who goes with healthy spirit out of it." Toward this sublime event in most harmonious order should point all the experiences of life. The training of the mental, moral and spiritual faculties, the great aim and object of life, can only be completely accomplished in bodies attuned with nature and her laws.

All about us we see an impress deep and abiding of the spiritual thought of the hour. Its levelling influence is abroad in the world, and

"Out of the dark the circling sphere
Is rounding onward to the light;
We see not yet the full day here,
But we do see the paling night."

-42 Alvarado Avenue, Worcester, Mass.,
April 2, 1897.

Written for the Banner of Light:
EUCHARIST LILLIES.

I stood beneath the royal palms,
And watched the mellow moon distill
The witchery of her potent charms
Above the groves of Mandeville,
And all the silver lilies of even
Light the resplendent dome of Heaven.
Below, abreast of tropic shade,
Lapt in a languor of delight,
Its silhouette shadows softly laid
On the fond bosom of the Night—
When keen upon the deepening hush
Broke the sad piping of a thrush.
I listened to the plaintive strain:
It smote my soul's most vibrant chords;
And woke the passion of a pain—
A woe too deep for human words.
E'en as the bird grieved for its mate
My wrung heart moaned its bitter fate.

I stand beneath the palms again;
The night is regal as before;
A mellow haze enwraps the Pen,
And all the vale below Ben More
Lies listless at the day's successe,
Bathed in the wooing balms of Peace.

And Peace—the Angel—gently throws
Her mantle o'er my soul's deep gloom,
As, from the lily-bordered close,
She wafts a scent of rare perfume,
Till all the passion, the unrest,
Lie stilled within my throbbing breast.

Fair Lilies of the Eucharist—
Sweet symbol of abiding trust;
I know—since love and faith persist—
Beyond the crucial "dust to dust,"
Beyond the shadow and the blight,
She lives—in His eternal light.

WILL H. WAITT.

Angel—"That man from Chicago seems to be all right." St. Peter—"What have you observed about him?" Angel—"He has worn out two horns in three days."

CONSUMPTION CURED.

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

A SIMPLE CATARRH CURE.

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BOSTON, SATURDAY, APRIL 17, 1897.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for April, Harrison D. Barrett, Jr., 145 Devon Street, Boston, Mass.

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

On Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 5 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Edridge, Secretary.

First Spiritual Temple, Exeter and Newbury Streets—Spiritual Fraternity Society. Sundays at 10 A. M. and 7 P. M., sessions for full-time materialization, etc. At 7 P. M., lecture through the mediumship of Mrs. N. J. Willis. Wednesday evenings at 7 P. M., social conference and phenomena. Other meetings announced from the platform. A. R. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 114 Tremont Street, at 10 A. M. All are welcome. Mrs. J. B. Soper, Superintendent.

Bathhouse Hall, 694 Washington Street, corner of Kneeland—Society of Ethical and Spiritual Cultivators (Ethical Spiritualists). Meetings Sundays at 11 A. M. and 7 P. M. Tuesday evenings at 7 P. M. Wednesday evenings at 8 P. M. Mrs. Adeline Wilkinson, President.

Appleton Hall, 94 Appleton Street—Palm Memorial Building, side entrance—The Gospel of Spirit Return Society, Miss M. Soule, Pastor, will hold services every Sunday and Sunday at 11 A. M. and 7 P. M. Tuesday evenings at 7 P. M. Wednesday evenings at 8 P. M. Mrs. H. L. Tobin, Conductor.

Elysian Hall, 820 Washington Street—Meetings Sundays, 11 A. M., 2 P. M., and 7 P. M. Tuesdays, 3 P. M., 7 P. M., and 9 P. M. Wednesdays, 3 P. M., 7 P. M., and 9 P. M. Thursdays, 3 P. M., 7 P. M., and 9 P. M. Fridays, 3 P. M., 7 P. M., and 9 P. M. Saturdays, 3 P. M., 7 P. M., and 9 P. M. Mrs. H. L. Tobin, Conductor.

Eagle Hall, 616 Washington Street—Meetings at 11 A. M. and 7 P. M. Dr. W. H. Amerige, Conductor.

The First Spiritual Ladies' Aid Society meets every Friday afternoon and evening—supper at 5 P. M.—at Tremont Street, 29 Tremont Street, Dorchester. Mrs. C. L. Hatch, Sec'y, 145 Devon Street, Boston.

The Veterans Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 P. M. C. O. Shaw, President; 29 Tremont Street; Wm. H. Banks, Clerk, Boston, P. O. Box 2581.

The Spiritualistic Industrial Society meets at 7 Park Square every Thursday afternoon and evening; supper at 4 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

Arlington Hall, corner Dover and Washington Streets—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 4 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

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

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

Commercial Hall, 694 Washington Street, corner of Kneeland—Meetings every Thursday, 7 P. M. N. P. Smith, Chairman.

The Boston Psychic Conference, and Psychic Meetings—every Sunday evening at 7 P. M. at Tremont Street, 29 Tremont Street, Dorchester. L. L. Whitlock, President.

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

The Home Rostrom—Spiritualist meetings will be held every Sunday and Thursday evening at 7 P. M. Dr. E. M. Sanders, President; 29 Bedford Street, Dorchester.

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

Brighton—The Occult Phenomena Society holds meetings every Sunday at 7 P. M. at Mora Parlor, Room 10, 18 Washington Street, D. H. Hall and Mrs. G. M. Chapman, Conductors.

Chelsea—Spiritual meetings every Sunday evening at 7 P. M. at 208 Broadway. Charles H. Heaver, Chairman.

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

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

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

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

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.—J. B. Hatch, Jr., Sec'y, writes: Sunday morning, April 11, notwithstanding the unpleasant weather, this hall was filled with a good-sized audience to listen to the interesting lecture to be given by Hon. H. D. Barrett. Those present showed their appreciation by bestowing frequent applause. The meeting opened with singing by the congregation. Mr. Barrett being introduced, read a poem, after which Mr. Watson favored the audience with one of his best piano solos: Mr. Barrett said in part:

Co-workers and friends: I want to call attention to the mathematical and practical points that underlie Spiritualism. I believe that religion, to be of value to our race, must be eminently practical and demonstrable, and so appeal to the thoughts of men as to have a logical and reasonable basis in fact.

I think it was Arago who said many years ago, "Outside of the realm of mathematics, the word impossible should never be pronounced." If that be the case, it strikes me that we want a religion predicated upon the same exact rules that underlie mathematics, in order that we cannot pronounce the word "impossible" in regard to the truths underlying such a religion.

Take the ground rules of arithmetic, algebra or any branch of mathematics, certain combinations of numbers always give certain results. Some one has said that Spiritualism presents no mathematical considerations; but what are the phenomena of Spiritualism, if they be not the ground rules by means of which we can arrive at certain conclusions and demonstrate certain results through reasoning, through manifestations, or through a logical sequence of thought? These phenomena are now so well established as to need no defence from me, and no particular explanation.

Do you suppose for a single instant that we can rule out the unit one from this problem in any direction?

The Physical Scientists tell us that we must have the absolute atom from which to start on the evolutionary course, in order to produce the wonderful universe of which this world is a part.

If the atom in matter cannot be overthrown, is there any law in the universe with which you and I are acquainted that can destroy that which acts upon matter?

If matter itself cannot be destroyed, can we destroy that which is greater than matter? If two and two will produce four, and three and two five, can they be made more or less by any power in the universe? If we cannot make an atom less than one atom, if we cannot destroy it, can a human soul, that which causes matter to move in obedience to law, be made less than one?

As the boy said to the pastor, who told him God could do everything: "No, He can't, sir. God can't make the clock strike less than one," so the great clock of infinitude, whose pendulum swings throughout all immensity of space, cannot strike less than one in intelligence, and that unit of infinity is one to-day, to-morrow and forever; consequently, the human soul must exist because the Infinite exists that ushers it into being. In other words, it cannot destroy a part of itself.

What are the relationships between the phenomena of Spiritualism and mathematical problems in the different departments of science? The phenomena of Spiritualism are demonstrations of the fact that there is an intelligent force surviving the change called death.

The limited space given us this week makes it impossible for the writer to do anything like justice to the lecture, which was filled with beautiful metaphors and illustrations. Spiritualism, in all its practical utility and graceful beauty, was presented, first by the light of indisputable mathematical facts, and then in the garb of a veritable fairy tale it appealed to one's artistic nature, and to one's highest and purest aspirations.

In closing he made an earnest plea for liberty, justice, equality, fraternity, sympathy and love.

In the evening another large audience was in attendance. The exercises were opened by the Wallentins Sisters. Mr. Barrett read a poem entitled "Dream Fancies," after which Miss Sophia Wallentin rendered a fine contralto solo. Mr. Barrett then took for his subject "The Evolution of Religion," and in his

masterly way delivered a very fine address, much to the satisfaction of the audience, who showed their appreciation by a round of applause at its close, continuing till they brought him forward twice to bow his thanks. We regret that space will not permit us to publish a full report of the lecture. Remember that Mr. Barrett speaks for this Society but two more Sundays. Every one should hear this speaker. He is one of the best that has spoken for this Society this season.

Mr. F. A. Wiggin will be the speaker and medium during the month of May. Bear in mind that you will have to come early to get good seats during Mr. Wiggin's engagement.

If you want to know what is going on among the Spiritualist societies, you must read the BANNER OF LIGHT.

If you are looking for good reading, you can find it in the BANNER OF LIGHT. Remember that it is for sale at this hall, at Gould Hall and the Ladies' Aid Parlor. The writer will be pleased to take your subscription at any of the above halls.

The Helping Hand Society—Mrs. A. A. Edridge, Sec'y, writes—held its usual business meeting Wednesday, April 7, Mrs. C. L. Hatch, President, in the chair. The Veteran Spiritualists' Union met in the evening.

Wednesday, April 14, we have an Easter supper. Wednesday, April 21, will be whist night. Wednesday, April 28, this Society tenders a reception to Hon. Harrison D. Barrett, present speaker of Berkeley Hall Society. We hope to see every member and friends present on those evenings.

COMMERCIAL HALL—Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, April 11, service opened as usual. Mr. Hill made some good remarks, followed by several other speakers. Mrs. West and Mr. Bartlett gave excellent tests. The Colored Troubadours contributed the music during the morning. Miss Sears and Dr. Badger conducted the circle.

Afternoon, Prof. Ferguson, Scribner, and Miss Ruth Sprague, soloists. Mr. W. Rollins gave the opening address, also tests. A solo by Miss Sprague. The following mediums took part: Dr. Goodrich (of Maine), Mr. J. Bartlett, Mr. Hardy, Mrs. M. Knowles, Mrs. Nutter, Mrs. Taylor (of Portland, Me.). The tests and readings were all very good, and fully recognized.

A large and enthusiastic audience filled the hall at the evening service. Walker's Magical Mirror was presented, which was very interesting, as well as instructive. The Jubilee Singers discoursed sweet music during the evening. Mrs. Knowles, Mrs. T. E. Downing, Mrs. Butler, Mr. Bartlett, Mrs. Nutter, Mrs. Odorine and Mrs. Baker took part. The readings, tests and messages were all very good; also all recognized.

BANNER OF LIGHT for sale.

EAGLE HALL—W. H. Amerige, Conductor, writes: We had a very large circle Sunday morning. The speaking and tests were of a very high order, and were appreciated. The circles and meetings are increasing every Sunday.

Throughout the day the following able mediums very kindly took part, and gave excellent tests, remarks and readings: Mr. J. W. Kenyon of Waverley, Dr. Clark, Mrs. Knowles, Mrs. Woods, Mr. Hersey, Dr. Hall, Mr. Kranski, Dr. Newton, Mrs. Rich, Mrs. Putnam, Mrs. Moody, Dr. Blackden, Mrs. Erwin, Miss Odum (poem), Mr. Quimby, Mr. Martin, Mrs. C. H. Clark, Mrs. Kibbie; very nice songs by Little Eddie; also very interesting remarks and tests by Mrs. Maggie S. Butler and many other fine mediums. The music and singing were finely rendered by Mrs. Moody, assisted by others.

Next Sunday, April 18, Mrs. J. W. Kenyon, Mrs. Julia E. Davis and other good mediums. Mrs. Moody, music director, assisted by Mrs. Neviers and others, will play and sing.

ELYSIAN HALL ASSOCIATES—A correspondent writes: Three very successful and interesting test séances were held Sunday, April 11; many new faces seen with us. Mr. Scariet's address was well received. His work is deep, and very instructive. Mrs. Gilliland's talk of "Each One's Individual Responsibility," struck a responsive thought with all. Tests given throughout the day were all recognized. Those who assisted, 11 A. M., Mesdames Melton, West, Golding, Gilliland, Messrs. Morse, Neal, Jackson, Adams, Brooks, 2:45 Dr. Saunders, Messrs. Farnum, Jackson, Mrs. Millan, Mrs. Gilliland, 7:45, Messrs. Scariet, Farnum, Brooks, Jackson, Thayer, Mesdames Hughes and West. All went away more than satisfied.

The brightening of the hall by the new paint is remarked by all, and our Conductor is really in earnest with the work, and good results must follow.

We always have the BANNER OF LIGHT for sale.

AMERICA HALL—A correspondent writes: Sunday morning, April 11, our circle was fully attended, many mediums and speakers being present. A number of direct tests were given, fine remarks, and some for the first time came under spirit control.

There was a glorious session in the afternoon. Excellent talent was with us, among whom were: Eben Cobb, Mr. C. Elliot, Mrs. A. P. McKenna, Mrs. Mabel Witham, Mrs. M. A. Chandler, Mrs. G. Hughes, Mrs. Bishop, Mr. F. A. Heath, Mr. and Mrs. Tyler rendered some of their soul stirring music. Mr. and Mrs. Tyler will be present next Sunday afternoon.

In the evening Eben Cobb gave another of his illustrated spirit-talks to an overflowing house; a fine test séance followed, through the mediumship of Mrs. Howe, Mrs. Forrester, Mrs. Cunningham, Mrs. Robertson, Dr. Huot, Mrs. Witham, Mrs. Thomas, Mrs. Reed, Music by Mrs. Rockwell, Mr. Huxley, Mrs. Brown.

BANNER OF LIGHT for sale each session.

THE LADIES' LYCEUM UNION—Abbie F. Thompson, Sec'y, writes—met in Arlington Hall, Wednesday afternoon and evening, April 7. Business meeting called at 4:30, President Mrs. M. A. Brown in the chair.

After the usual routine of business, supper was announced. It was Old Ladies' Night, and we had our usual antiquarian supper, after which Mr. Walker prepared the hall for his entertainment. It was a very rainy night; notwithstanding we had a fairly good audience. The entertainment was one of the highest, and should be brought before every society in Boston.

Next Wednesday is Children's Night. They have a very large program. "Little Eddie" is chairman.

April 21 will be Whist Night. All are welcome. Supper at 6:30.

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets—A correspondent writes: Sunday, April 11, at 10:30 A. M. and 7:30 P. M., the exercises were instructive and interesting, through the mediumship of P. L. O. A. Keeler. At 2:30 P. M., the lecture, through the mediumship of Mrs. N. J. Willis, was appreciated by all present, both from the thought expressed and the individuality of the inspiring intelligence, who was once one of Boston's most noted public men.

Next Sunday, April 18, Mr. Keeler will be present morning and evening, and Mrs. Willis's guides will speak at 2:30 P. M.

HIAWATHA HALL—A correspondent writes: Sunday, April 11, the morning circle was replete with spirit power. E. F. Pierce gave many tests in song; Mrs. Woodbury and Mr. Tuttle gave fine tests.

2:30, invocation, remarks and inspirational poem by the Chairman. Mrs. M. Knowles, Mrs. R. P. Fish, Mrs. A. Woodbury, Dr. E. M. Sanders, Walter Rollins, T. Jackson, E. H. Tuttle, participated in remarks, tests and readings, which were well received. Mr. McLean answered mental questions. Invocation, remarks, tests and readings by Mrs. Hanson Kibbie, which were very good. Songs by Little Helen

Gale, Mrs. S. C. Cunningham, Mrs. R. P. Fish, Mrs. M. Knowles, E. H. Tuttle gave clear and correct tests and readings. Mr. Tuttle answered mental questions. Mrs. C. H. Clarke gave excellent remarks, and closed with a benediction. H. C. Grimes rendered musical selections throughout the day.

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

HOLLIS HALL SPIRITUAL SOCIETY—Elizabeth B. Coombs, President.—A correspondent writes: Sunday, April 11, morning circle opened with a full attendance. Tests by Mrs. Fish, Mr. Hardy and Mr. Badger.

At 2:30, meeting opened with song service, Miss Frankie Wheeler being Chairman for the day. After the usual invocation, the following mediums gave good tests: Mrs. Ratzel, Mrs. Fish, Miss Wheeler, Mr. Hillings, Mr. Hardy, Mrs. Nason and Mr. Rollins. The latter has kindly promised to be with us the entire evening next Sunday, April 18.

At 7:30, usual song service by Prof. Pierce; Mrs. Goodrich, pianist; Mr. Quint gave the opening address, after which Mrs. Fish gave tests: Baby Clifford Lamont, a fine recitation; Mrs. Woodbury, tests; Master Frank Lamont, recitation; Mr. Gaten, tests; Miss Annie Ratzel, recitation; "Little Eddie," song; Mrs. Ratzel then finished reading the articles placed on the table. She is a grand medium, and never makes any mistakes. Messrs. Abbott and Pierce, in fine duets, closed one of the most interesting of meetings.

Next Sunday there will be extra talent, it being Easter, and extra mediums, that every one may receive spirit tests.

BANNER OF LIGHT always free to speakers.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes—met as usual at 241 Tremont Street, Friday, April 9, with Mrs. Albe, President, in the chair. Owing to illness, Mr. Walker was unable to be with us and give his entertainment. We had a social circle in the evening, and all present seemed to enjoy themselves.

Next Friday Mrs. Jennie K. D. Conant will give the Society a benefit, and we invite all to be present.

Friday, April 23, Mr. C. J. Walker will give the postponed entertainment.

BANNER OF LIGHT for sale this hall.

HARMONY HALL, BAND OF HARMONY MEETINGS—A correspondent writes: Morning circle opened with harmonica solos by Mrs. K. E. Parnell. Remarks by Chairman. Tests and readings by Mrs. J. Wood, Mrs. M. Hubbard, Mrs. F. Stratton.

Afternoon, music by Miss Grace Wilde and Prof. Peak. Remarks and tests by Prof. Hillings, Mrs. S. E. Rich, Mr. Cohen and Mr. Quinn by Evening. Mrs. Parnell, tests and readings, assisted by Mr. Cohen; Miss Grace Wilde, music director.

Prof. Peak will assist us next Sunday.

BANNER OF LIGHT for sale Thursdays and Sundays.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—C. M. Manning, Sec'y, writes—met at Park Square Hall afternoon and evening, April 8. Business meeting called at 5:30 by the Vice-President, Mrs. Russell.

Evening meeting called at 8 o'clock by the Vice-President, followed by piano solos by Mr. Grimes; readings by Mrs. Webster, Miss Clark, Prof. Tuttle; song by the Black Swan Jubilee Singers, Mr. and Mrs. Tyler; recitation by Mabel Merchant; closing with remarks by Mr. Heath at 9:30.

Thursday, April 15, will be the Veterans' night.

MEETINGS IN BROOKLYN.

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

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

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

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

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

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

The Fraternity of Divine Communion holds meetings at 497 Franklin Avenue, every Sunday at 7 P. M.

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

THE FRATERNITY OF DIVINE COMMUNION services attracted—Dr. John C. Wyman, Chairman, writes—an increased attendance Sunday evening, April 11, at 497 Franklin Avenue, Brooklyn, N. Y.

Mrs. Cutting read a beautiful poem, and made brief remarks. Dr. Wyman gave an address upon "The Ministry and Guardianship of Angels." Bro. Ira Moore Courlis was especially successful in the recognition of the tests and spirit messages given by him, and while under spirit-control he played very finely upon the piano.

The meetings of this Fraternity have been commenced with the intention and expectation of interesting the large and constantly increasing class of liberal religionists and church attendants who know but little of Modern Spiritualism, by proving to them that the Spiritual Philosophy and psychic phenomena are in harmony with the original spiritualistic gospel taught by Jesus and his apostles, and demonstrated by their spiritual gifts and manifestations.

Already many communicants of various churches have given us cordial greetings, and wish us "God speed" in the work entered upon. They feel free to come and bring their Christian friends, because these services are worshipful and prayerful in intent and purpose. There are plain indications that much good will be done thereby in this city.

BROOKLYN—W. F. Palmer, Sec'y, writes: A large and intelligent audience attended our meeting April 11 at Fraternity Hall, 869 Bedford Avenue.

The meeting opened with the usual song service. The address of the evening was given by Mr. A. G. McDonald, an old-time Spiritualist of Brooklyn. He is a speaker of conviction, and his address was received with intense interest. His subject was a reply to the address delivered recently in Y. M. C. A. Hall, Brooklyn, as a so-called exposé of Spiritualism. Altogether the address was of great interest, and highly instructive, putting the theory of Spiritualism on its proper footing in the minds of his hearers. The evening's exercises concluded with spirit messages, tests and communications by our medium, Mrs. L. A. Olmstead.

An entertainment on the 26th of April is looked forward to with much anticipation.

A Wife Equal to a Gold Mine.

Will some of your readers give me a good recipe for making a cold? I am suffering self-inflicted flannels, and iron a little at every house, and have to use some starch every place, and want to know how to make a good cold starch. My husband was in debt, and I, being anxious to help him, thought I would sell self-heating flannels, and I am doing beautifully. A cent's worth of fuel will heat the iron for three hours, so you have a perfectly even heat. You can iron in half the time, and no danger of scorching the clothes, as with the old iron, and you can get the most beautiful gloss. I sell at nearly every house, as the iron saves so much fuel every body wants one. I make \$150 on each iron, and have sold less than a dozen day I worked. My brother is doing well, and I think any one can make lots of money anywhere selling irons. J. F. CASEY & CO., St. Louis, Mo., will start any one in the business, as they did me, if you will address them.

Mrs. A. RUSSELL.

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Written for the Banner of Light.

EASTER.

Oh! glorious light of Easter morning,
Reveal unto a sense bound world
A deeper meaning of thy dawning
Than ever was before unfurled.

Oh! Easter, gift of brighter sunshine,
Help all to see that they may rise
From dead self-love to spirit-kingdom,
Though fettered still by mortal guise;

With every fervent aspiration
That reaches for the Father Soul,
May meet a loving Christ hand blessing—
The gentle touch that maketh whole;

May meet along this upward pathway
The messengers from heaven sent,
And note, with happy recognition,
The faces oft with mem'ry blent;

May see a wondrous realm of beauty,
The inner eye alone may view,
And feel the thrilling force of spirit
Touch on spirit—firm and true.

Oh! glorious light of Easter morning,
E'en now the humblest heart may hold
A deeper meaning of thy dawning
Than lofty science can unfold.

Orange, Mass. S. D.

MEETINGS IN NEW YORK.

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

The New York Spiritual Temple holds its meetings at Adelphi Hall, 324 Street, near 7th Avenue, on every Sunday—afternoon meetings 3 P. M., for facts and phenomena. H. C. Underhill, Sec'y.

The Spiritual and Ethical Society holds meetings at Adelphi Hall, Broadway and 324 Street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

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

FIRST SPIRITUAL SOCIETY, BERKELEY LYCEUM, N. Y. CITY.—M. J. Fitz-Maurice, Sec'y, writes: J. Clegg Wright lectured Sunday morning, April 11, upon subjects furnished by the audience, which evolved spiritual truths of the very highest order, and afforded his attentive hearers a perfect feast of reason.

In the afternoon Mr. Wright gave a brief address, eliciting much applause, followed by Dr. Wm. Franks with tests and psychometric readings. Mrs. M. E. Williams also made a few remarks. Our sweet singer, Mrs. Stone, was again able to be with us, and her solos were fully appreciated during the day and evening, while Mr. Myers sang charmingly, as usual.

In the evening Mr. Wright spoke upon the "Origin of Palm Sunday," and under the control of a spirit called Rupert the Druid, illustrated his theme with details concerning the ancient religions, showing that palms antedate the Christian era as emblems of eternity and symbols of worship.

At a special meeting of this Society held last week, the offer of Dr. Fred L. H. Willis to represent us at the Syracuse Convention was unanimously accepted, with warmest thanks for his kind interest.

RHODE ISLAND.

PROVIDENCE—E. H. Dunham writes: The "Church of the Spirit," Mrs. H. L. Russegg, pastor, held its regular morning and evening service in Champlin Hall last Sunday.

On the second and fourth Sundays of each month the audience is given the privilege of presenting subjects for consideration, and the subject given at the morning service was "The Light of the Present on the Religions of the Past."

At the evening service two subjects were given: "Is the Destruction of Human Life by Cyclones, Floods and Earthquakes a Manifestation of Divine Love?" and "Hypnotic Power: to What Extent Can it be Used?" The controlling intelligence had so much to say that it was instructive upon the first of the two subjects that the latter was barely touched upon, and it was announced as the subject for next Sunday morning's discourse.

Intelligent readers of the BANNER OF LIGHT in Providence who do not identify themselves with Spiritualism (and we know there are many) are cordially invited to attend these services, with the assurance that they will be amply repaid in listening to the words of wisdom and instruction that fall from the lips of our inspired speaker.

PROVIDENCE—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, which holds its meetings in Columbia Hall, Weyboset Street, had for its speaker and test medium Mrs. Julia E. Davis of Somerville, Mass., on Sunday, April 11. Her remarks and tests, afternoon and evening, were excellent.

On Sunday, April 18, Mrs. May S. Pepper will be with us.

OHIO.

COLUMBUS—Buckeye writes: Mr. J. Frank Baxter is in Columbus, O., to serve the cause of Spiritualism through the months of April and May. It is his third extended visit to the city within the past few years. It has been typical April weather, and scarcely a day has been without its rains. Sunday, April 4, was dubious, and affected materially the forenoon session when Mr. Baxter inaugurated his work, a few over a hundred auditors only being present. As *proprios* to this herald Sunday of the fiftieth year of the "New Dispensation" the theme was "Modern Spiritualism in the Dawn of Victory."

The evening audience was a very large one, all the seats of the spacious I. O. O. F. Hall, in the heart of the city, being early occupied. The subject of the lecture was "Modern Spiritualism—A Paraphrase."

Mr. Baxter followed his discourse with an interesting forceful séance, carrying conviction to many. On Wednesday evening, April 7, he gave a lecture, suggestive and practical, on

"The Ethics of Character and Virtue," and, as desired, gave to close another exhibition of his mediumship. The music on these occasions has been most appropriate, the numbers being shared by both the choir and speaker.

Mr. Baxter has many friends, and has called out many strangers, and if interest, comment and numbers in attendance on these occasions can be taken for a criterion, they augur a successful and influential engagement.

The Massachusetts State Association of Spiritualists

Will hold its Quarterly Convention at Cadet Hall, Market Street, Lynn, Mass., Wednesday, April 28, 1897; morning at 10:45, afternoon at 2:30, evening at 7:30. Admission free. Collections taken at each session.

The following speakers will be present on that occasion: Harrison D. Barrett, Dr. Geo. A. Fuller, J. M. Kelly, Carrie F. Loring, Nettie Holt Harrington, Mrs. H. A. Baker, J. B. Hatch, Sr., and many others. Names will be added each week.

Meals will be furnished at the hall by the "Lynn Spiritualists' Association."

N. B. PERKINS, Committee of Arrangements.
J. BROWN HATCH, JR.,
J. M. KELTY,

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1832) meets at Warner Music Hall, Broad and Wall Streets, President, Capt. F. J. Koffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2 P. M. and 7 P. M. Young People's Meeting, 1 P. M.

Philadelphia Spiritualists' Society meets at the northeast corner of 6th and corner Garden Streets every Sunday at 2 P. M. and 7 P. M. Hon. Thomas N. Locke, Pres.

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Banner of Light.

BOSTON, SATURDAY, APRIL 17, 1897.



Forty Years of Hypnotism.

BY W. H. BAKER.

As the publishers of the BANNER OF LIGHT take a retrospective view of the forty years of its existence, there will probably be nothing that will show more progress than the phenomena known under the names of Electrical Biology, Animal Magnetism, Mesmerism, and its later, but no more appropriate name, of Hypnotism.

From the hands of the novice, and in many cases the traveling charlatan, to the hands of the medical fraternity and the scientific minds of the world, is a long jump; but such is the history of the past forty years of this science.

While Hypnotism under its different names can by no means be said to be a modern innovation, its adaptation to the uses that have brought it into general notice can be truly said to have been brought about within the time specified.

The fascination of Esculapius by Chiron is an old story which may or may not have had a logical foundation, yet it could not have been produced without something to act as an excitant to the mind of the originator of the story. These old accounts demonstrate that there was a more or less complete knowledge of the subject even back in mythological days.

The various methods and ideas followed each other down the ages, yet only the mystical and mysterious was noticed in connection with it until the advent of Mesmer. He also, although making a more practical use of the power, and bringing it into a more perfect system than had been attempted before, drew the lines of mystery so closely around it that it could not receive the attention from the educated people of that day that his discoveries merited.

The theories of Animal Magnetism brought forward by Puységur and DeLeuze next attracted the general attention. These, like their predecessors, met with rebuff at the hands of the educational leaders, as they followed the lines already mentioned.

Dr. Dodds claimed attention of the people, but he, like all his predecessors, attempted to unravel the secrets of the universe, and left its practical utility entirely out of the question, in his earlier experiments, and later followed the regular plan, making a fad of certain parts and losing the best part of his subject.

Not until Dr. Braid began his series of experiments (about 1842) did it receive the consideration it merited. Then the charlatanism of the past acted as a bar to the most thorough investigation of the subject, and the benefit it might have been to society has been delayed.

Within the past few years much has been done to bring this subject before the people in its best light. It has been divested of its mysterious aspects to a certain extent, and an attempt has been made to learn wherein it can be made useful to humanity.

Forty years ago Hypnotism was in the hands of the traveling "Herbal Doctor," under the name of Psychology. Traveling from one place to another, acting as a news carrier, and at odd times "psychologizing" the people with whom he stopped for the night, as far as I have been able to learn was the first public use of the power in its modern form.

In this it did not differ from other new sciences. With scarcely an exception they have been placed in the hands of the common people before they have been investigated by the scientific lights of the world. After they have been accepted by the masses through knowledge gained by actual demonstration, the scientists are ready to take up the task of "proving" the truth or falsity of it. We have had an illustration of this quite recently in the attempts of the so-called Psychic Research societies to demonstrate the truth or falsity of Spiritualism. They cannot understand why the Spiritualists are not enthusiastic in supporting them in their attempts to learn whether the phenomena given through media for the past forty-nine years actually take place or not. So the scientist of a few years ago began the investigation of this subject to learn if a thing that had been occurring in every community for years actually had an existence.

Yet there is another side to this question. If our leading scientists are slow to begin the investigation of such subjects, they do not stop their researches when once begun until they have decided upon something. But in many cases preconceptions dominate actuality, and the explanations are harder to accept than the version of the common people.

The above statement applies to the last forty years' experience in dealing with the subject of Hypnotism. Of all the theories set forth, few have been of sufficient clearness to attract the attention of the people whose interests will be most subserved by it. In fact, even to-day, with all the light that has been thrown upon the subject by the investigations of the French scientists, the greater proportion of our own medical fraternity are opposed to its use. Not that they will deny it in toto, but

that they pass it by with a sort of indifference, and do not, or will not, see its utility.

Forty years ago Hypnotism was a plaything in the hands of the traveling showman. To-day in many places it has taken a position in hospitals and domestic affairs that has been to the advantage of humanity. Where it was used as a plaything it showed its power for good. Where it was used to make people laugh it showed its power to aid in stilling throbbing heads and aching joints. Where it was used to show the power of deadening certain portions of the body, rendering them insensible to pain, and causing the spectator to shudder as a needle was drawn through the flesh, or causing the individual to eat, with much gusto, such delicacies as tallow candles, red peppers or raw potatoes, under the impression that he was enjoying a feast of good things, tended toward its use in local anesthesia, in which field its greatest utility might be said to be.

In the development of this marvelous power and the strides it has taken, too much credit cannot be given to that grand old Frenchman, Prof. Charcot. Heedless of the sneers and jeers of his colleagues, careless of public opinion, disregarding all that might have made him great, he undertook the solution of the problem of influence; and while he cannot be credited with a full solution of the problem, his work, extending over many years (I believe he began his scientific investigations early in the sixties), has been the means of calling the attention of the thinking portion of humanity to the schools at Paris and Nancy, France, and spreading a general idea of its use in neurasthenia and local anesthesia.

What a stride, from the hands of the traveling showman to the hospital! From making people laugh at the idiotic performances of subjects who imagine themselves transformed into monkeys, parrots, prima donnas or great musicians, and with faces as straight as a Paganini could have placed a chair under the chin, and with a broom for a bow bring forth most harmonious music—in their minds—from the mythical fiddle, to the hospital, where the aches and pains of humanity can be assuaged. This is part of the progress of forty years' experience with hypnotism.

The popular prejudice can last but a short time under present conditions. The utility is too great. Even to-day chairs of hypnotism are being provided for in our medical colleges, and hypnotic clinics are far from rare; yet in some cases ignorance and superstition will not permit it to be followed to a legitimate end, and thus learn its true utility. A notable example of this was manifested in the dental department of the University of Minnesota, where, after a few weeks' experiment, popular prejudice prevailed, and the hypnotists were dispensed with. But each of these attempts hastens the day when darkness will give way to light, and medieval ideas will no longer dominate the minds of nineteenth and twentieth century humanity.

As a means of amusement, there has been but apparently little improvement in the use of hypnotism during the past forty years. The same old experiments are gone over, and the people still laugh at the funny antics of the subjects. The greatest progress seems to be in making some of the more scientific experiments which the amusement-loving masses do not appreciate. I witnessed a very fine experiment in catalepsy at an entertainment given by Dr. G. W. Ames of this city last evening. It was a complete success, but was not appreciated by the audience half as much as was the scene wherein the participants supposed that they were fishing, and another in which they put on imaginary skates. The last two events elicited rounds of applause and roars of laughter; the first, simply quiet observation.

Yet this part of the performance did its part in the education of the audience in the higher uses that the power might be put to.

Local anesthesia has been the greatest boon to humanity that hypnotism has conferred. The application of drugs to produce unconsciousness is always attended with more or less danger to the patient, while hypnotic anesthesia is practically harmless in its effects. Experiments have proven that patients can even talk with the attendants while undergoing surgical operations, and still be entirely unconscious of pain. This knowledge has been gained during the time mentioned.

Another great point gained is that we have learned that it is not an especial "gift of God" to one or more individuals. On the contrary, it has been demonstrated that the power can be used by any one who has brains enough to make a study of it and learn how to manipulate the subtle forces of nature that are brought into play in hypnotic experiments. This once thoroughly established, understood by the people, and the mysterious part swept away, reason will take the place of superstition, and mongrel wonder-seekers will no longer use it as a plaything, but it will be relegated to its true place in the economy of nature. Hypnotic schools will be organized in our own country, as well as in France, and the greatest possible benefit will be derived from its legitimate use.

But while this is clearly indicated by the signs of the times, there is also an indication that a select class is trying to get control of the matter, and, under legislation, prevent its free use. The advocates of hypnotic treatment should prevent this at any cost. The same reasons that apply to other cases apply to this. Let us all unite in making all of nature's gifts to us free as the air we breathe. Let no man or set of men gain a control of these powers, but let us hold them firmly to them. Public opinion is changing, and if we do our work properly we will soon do away with these adverse laws and their enforcement.

Marked as the progress has been in the past forty years, the next decade will see as great improvement as has taken place during the four preceding. I expect to live to see the day when it shall be as much a part of medical practice as blue pills were to physicians of a generation or two ago. I expect to see it in general use in local anesthesia, so much so that it will become a part of the education of every physician. Dentistry will be relieved of its horrors, and operations will become much less terrifying, while insane patients will be relieved by the exercise of these powers inherent without recourse to drugs. Hope is dawning. Ignorance is doomed; education is being enthroned, and nothing indicates it so much as the inclination now manifested to delve into Nature's inner mysteries and learn the secrets of her subtle powers. All hail the rise of hypnotism.



MR. AND MRS. KATES AT FOX COTTAGE, HYDESVILLE.

Anniversary at Hydesville.

The First Public Services ever held there; An Excursion from Rochester.

Fifty-five Spiritualists of Rochester, N. Y., and vicinity, joined in an excursion to Hydesville, March 31, to visit the Fox cottage, where the first raps occurred. It was a fitting close to the "three days' remarkable series of Anniversary meetings.

The weather was the best that nature could possibly give on the last day of March. The sun shone with brightness and warmth. The Spiritualists had been specially favored by the weather-clerk during the entire mass meeting, and on this natal day of the rap the hosts of heaven seemed to be smiling through every twinkling atom floating in the sunlight.

At Hydesville we held the first public meeting of Spiritualists ever convened for that purpose in the cottage. An old settler remarked: "It looks like the days when the Fox girls got the raps here."

Among those in the company were the following: Lyman C. Howe of Fredonia, inspirational speaker; Prof. W. M. Lockwood of Chicago, scientific speaker; Mrs. S. Augusta Armstrong of Buffalo, a Woman Suffragist, as well as a Spiritualist medium; Mrs. A. Atleson of Buffalo, Vice-President of the First Spiritualistic Church of that city; Dr. Kates of Philadelphia, who started the movement for the Convention which was held in Rochester this week, and his wife, Mrs. Zaida B. Kates, who is a trance speaker; A. K. Sisson, President of the First Spiritualistic Church of Rochester, and Mrs. R. H. Joslyn, Vice President; Mrs. Simmons of Buffalo; Mrs. Van Buskirk of Buffalo; Mrs. Bingham of Rochester, inspirational speaker; Dr. Eddy, of Rochester; Mrs. Nugent, of Buffalo; E. C. Galusha, Mrs. Howe, Mrs. Dr. Parkhurst, Misses Ida Sisson and Nola Hawley, A. S. Clarkson, Mr. and Mrs. W. L. Christiance, all of Rochester; Mrs. Smiley and daughter Gena, of Andover, O.; Mrs. L. P. Fullam, Mrs. Dudley Palmer, Mr. G. E. Jones, Mrs. Wilson, Mrs. L. Farnsworth, Miss E. Shafer, Mrs. C. A. M. Simpson, Samuel Farnsworth, Mrs. Farnsworth, Mrs. J. L. Wilson, Mrs. A. J. Palmer, of Rochester; Mrs. E. J. Wilkinson, of Honeye Falls; John Coolidge, Mary Coolidge, Mrs. Burdick, of Phelps; and Mrs. James R. Sanford of Newark, a niece of the Fox Sisters.

As soon as the company had taken possession of the old house, William H. Hyde, the present owner, had a stove put up, and some school-house benches brought in. Soon all was warm and cozy, and a general air of sociability prevailed. A goodly number of curiosity seekers from Newark were present.

G. W. Kates arose as soon as all had arrived, and announced that there had been no cut and dried program arranged. He said that those present believed in the spirit world, and that they would hope to have something interesting to say as the spirit moved. "Nearer, My God, to Thee," was then sung in chorus, after which Lyman C. Howe of Fredonia was introduced. Bro. Howe was inspired to deliver a magnificent poem upon the events that transpired in the cottage, and the results since.

It was a magnificent poetical oration, and an Anniversary gem that should have been obtained in full. When will we learn to preserve all the good things bestowed upon us by the spirits?

Mr. Kates arose again and told what Spiritualists did not claim, did not do, did not think,

etc. He recounted some of the stories about the Fox sisters and the rappings of nearly a half century ago, and called upon George H. Pearson of Newark, who lived in the vicinity of the Foxes at the time, to enlighten those present with any information he might have. Mr. Pearson said that he was not present when the cellar was dug into to find the remains of a peddler who was said to have been murdered. But he had heard that a body had been buried there. He had himself heard rappings in the Fox house when one of the girls had been in the room where the noises were heard.

At this point in the proceedings the Chairman stated that there might be those who would like to see some material manifestations of the spirit. Accordingly four ladies and two gentlemen sat down to a table upon which their hands were placed. Then the song, "Let the Good Spirits Come In," was taken up, and soon Mrs. James R. Sanford of Newark, one of the ladies at the table, began to pound the table with her hands as if she was frantic. "Let me have a pencil! let me have a pencil!" she cried. The pencil was immediately forthcoming, and then she began to write on paper under the control of the spirit. All eyes were turned to the medium, and when the spirit had left her, these words were found:

"Good People: I am with you to-day. I will enlighten you all I can, for I am the spirit of one who that you all know. While on earth I prayed for development to be made that might prove the truths you must know that are true. Work for this cause, loved ones. I am with you all, my dear friends, in my spirit. A. L. UNDERHILL."

The signature is that of Anna Leah Fox, the eldest daughter of the Fox family.

Mrs. Sanford was again controlled to write as follows:

"My spirit cannot tell all I would like to say. Never was I so happy to think the cause that must be brought forth must come to light. Our dear ones on earth must know that their departed ones have not gone to a world of everlasting death. But a communication must be given to the living to let them know we are with each one to-day. And many are the things we would like to tell you all. Each person here has a loving spirit gone to the other world, and they all want to say something. So it is very hard to control a medium intellectually. However, we must say something that will let you know as a fact that we are all with you to celebrate this Anniversary of Spiritualism. I am a spirit, and one that you will all be glad to know that enjoys a spiritual belief in the other world. You know the spirit of."

HORACE GREELEY."

Mrs. Sanford, the medium obtaining these messages, is the daughter of David Fox of Newark, a brother of the famous Fox sisters. Her name is Leah Fox Sanford.

Here the exercises of the morning ended, and the Spiritualists became materialists by enjoying basket lunches, which were discussed with great relish.

In the afternoon brief exercises were held in the open air, but the air was so raw that they were ended very shortly. Short addresses were made by Prof. Lockwood and Mrs. Kates. Upon motion made by Mrs. Armstrong a vote of thanks was tendered to Mr. and Mrs. Hyde for their kindness and hospitality.

Mr. Hyde positively refuses to sell the cottage and grounds to the Spiritualists, or to anyone. He will preserve it as long as he can, and keep it open to the public. No repairs have been made since the Fox family lived in it, but a new roof will soon be placed upon it.

Several photographs of the party and of the speakers and mediums, in groups before the cottage, were taken.

The visit to Hydesville was the crowning result of our Anniversary, and is likely to be an annual event hereafter. G. W. K.

Spiritual Philosophy: Its Relation to Religion and Skepticism.

Synopsis of Lecture Given by J. J. Morse, of London, before the Preston Spiritualist Society.

The lecturer prefaced his address by saying that Spiritual Philosophy was a comprehensive term, including within itself what might be practically denominated the teachings of Modern Spiritualism in regard to the great questions affecting the progress of human life and the welfare of humanity.

Some people had a vague idea of Spiritualism. He denied that Spiritualists were ignorant people. They claimed for themselves that they were level-headed, clear in judgment and anxious to acquire truth, and sought in the knowledge they possessed as Spiritualists the outlines of anything else of a sound philosophy that should apply to all questions that affected human welfare. Spiritualism was not a matter of dogma; it was a matter of increasing and growing knowledge which they were to grasp in a substantial form. Spiritualism was a spiritually-created, constructed and guided movement. They were co-workers in a spiritual world, distributing to needy humanity the crumbs of comfort, and working for the regeneration of human society.

It was said that Spiritualists did not believe in God. That was another of the absurdities of the opponents of Spiritualism. Their opponents said they did not believe in their God. That was another question altogether. It was one of the worst offenses that could be brought against Spiritualism that they did not believe in Jesus Christ as God. Well, who did, to bring it down to the solid ground issue? No body; because if Jesus Christ were God, He could not be the incarnated Son of God. Therefore these people were on the horns of a logical dilemma. So long as Spiritualism did not adopt the Jewish or their opponents had the audacity to turn round and tell them that

they did not believe in God. Let their opponents fight out their beliefs themselves and decide what they were fighting against. He said emphatically that Spiritualists did believe in God, the all-powerful and all-wise; they believed in a God who was greater than the universe and greater than humanity—in a God who was absolute and omnipotent in every sense in which those terms could be used. Spiritualists did not believe in certain people's God, but they did believe in the existence of the Supreme Being, the Great Unknown, if they chose. There was a philosophy that strictly accorded with the questions that affected the welfare of the human life. When properly understood it would help them to solve the problems that now trouble the universe. They must be prepared to defend their cause against the attacks of the short-sighted, the ignorant and the bigoted.

Religion had changed wonderfully during the past twenty-five years. The devil was no longer outside the church door, waiting to catch the guilty sinner as he came out. Angels and harps of gold and all the old familiar things were hardly heard of now. The anger of God was scarcely ever spoken of. The better sort of preachers spoke of the goodness of God; some even went so far as to say that they would pursue those occupations which were dearest and best liked, and they would find opportunity for the development of their latent qualities. Some complained of this teaching, and roundly hinted that these liberal-minded divines were traitors trying to stir up the smoldering embers.

What was the application of the philosophy of Spiritualism to the religion of to-day? Spiritualism was benefiting religion by purifying and humanizing it, and it would bring back that light of spiritual truth, that affirmation and demonstration of the immortality of the soul, which was alone required to make the higher culture of the day responsive to the spiritual necessities of the age.

Proceeding, Mr. Morse dealt with Spiritualism in relation to skepticism, and contended that the philosophy of Spiritualism held out the hand to the skeptic. In conclusion, he observed that Modern Spiritualists were not ignorant and superstitious, but on the other

hand were reasonable, intelligent, progressive minds, who looked at the common problems of life in a true light, and they had a right to claim that freedom of thought and expression that every honest man cherished as an imperishable right.—Preston (Eng.) Herald.

Spiritual Teachings.

BY PHOEBE W. DENNIS.

Spiritualism teaches so many beautiful truths that it is hard to determine which should take precedence. But we think the fact that brings the most comfort and happiness to the dwellers on the earth-plane is the knowledge that there is no death, that all is life, now and forevermore; that when the mystic veil is lifted that separates the material world from the spiritual life, and the spirit that animated the earthly body passes through the skinning portals, it enters into a new life that is full and complete, a life full of grand possibilities and glorious fulfillments. The knowledge of this life-everlasting brings comfort and peace to grief-burdened ones, who have been called upon to part with those most near and dear to them.

Spiritualism also teaches that every man and woman is responsible for his or her own life; they each and all have, in a greater or less degree, the elements of a noble manhood, a grand womanhood, within them; and Spiritualism teaches them that they can and should cultivate and develop these grand and noble attributes, so that the material world which they inhabit should be purer and better for their presence there.

Spiritualism teaches each man that he is a brother to all mankind, and as a brother, he should stand shoulder to shoulder with them through trouble and sorrow and adversity. Spiritualism teaches every woman to reach out a sister's hand to all woman-kind whom she sees struggling in sorrow or suffering, or held fast in the mire of shame and degradation. Spiritualism teaches you all that there is no height which you may not attain, there is no aim so lofty you may not reach it. Spiritualism teaches each and all that a life has never been lived on the earth-plane so grand and true, so strong and full, so brave and pure, that you may not shape your lives in the same mold, and so live that you may be a source of infinite help and blessing to those around you.

Grand Mass Meeting.

Of Spiritualists, under the direction of the National Spiritualists' Association, will be held in Columbia Hall, corner Weybosset and Richmond streets, Providence, R. I., Wednesday, April 21, 1897.

The public is cordially invited. Good speakers and test mediums will be present. There will also be some very fine musical selections during the services. Services: 10:30 A. M., 2:30 and 7:30 P. M. Morning services free. Afternoon and evening services, admission ten cents. Dinner and supper will be provided for all who wish in the small hall by the Ladies' Progressive Aid.

Let us make this a rousing meeting in the cause of truth. Committee of Arrangements, Mrs. Sarah Humes, Ida P. A. Whitlock, May S. Pepper, Mary Goff, W. Grierson, B. F. Prouty.

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