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Original Essays.

The New Discovery, and Other Important Glances.

BY HENRY LACROIX.

THE scientific are all amazed and jubilant. The whole world is astir over what is called the ethereal light: its wonderful searching capacities in revealing and depicting the inner or hidden parts of bodies, etc. All academies and universities are now experimenting with the camera-and, to them, the new force that enables them to see the unseen. It is queer how grown-up children deport themselves at times. They get wild, just like boys coming out of school. "Much ado about nothing," or very little indeed. The very old discovery is hailed as something new and precious, and hugged as a godsend. Every scientist extols it loudly and raves over it as the greatest thing out. What a farce it is to see the would-be knowing ones, the teachers of humanity-who have big names and sporting titles, with any number of diplomas, ribbons and crosses to wear, to distinguish them from the common herd-(who are but ignoramuses and vilains)-suddenly wake up to an evidence which they before hooted and spurned-because it was, like the diamond, imbedded in mud-among the masses, who have notions of their own. Light, remember well, comes to the humble and not to the arrogant ones, who set themselves up on pedestals.

Ether is certainly everywhere and in everything, throughout infinite nature. It is, as I have often said before, the very quintessence of matter. But lo! who, among spirits and mortals, know about it? Ignorance and vanity very easily substitute one name or quality for another.

Ether is the supreme substance that pervades nature universal. It is so subtle or refined that no imperfect one can see it, follow its motions or understand its ends. Souls only are familiar with that substance; they alone | mysterious doors of the doctrine-which dis-

dates. Ether forms the organisms of souls, without any admixture with fluidic or concrete matter, which belong to spiritual and material spheres. The great 1 am, or Intelligence-the God-of which we are part and parcel-the parcel thereby being coëxistent and equal to the whole-we, otherwise, in our supreme state as souls (possessing all attributes and power) wield over ethereal, fluidic and concrete matter (which are the only kinds of matter in existence) an infinite and eternal control.

How many, even among our most advanced disciples, are ready or able to see and understand that simple but grand exposition of the Universal Economy? The spirit-world itself is not yet prepared to acquiesce in it or understand its import. But, for all that, it is well minority have undeniable rights, as well as the ponderous majority.

trated through by earthly conditions, knows as yet but little of the spiritual or fluidic sphere, notwithstanding the efforts that have been made by the invisibles for nearly half a century to enlighten the people. How many of our in the spirit-world and enact there a part, as on earth, mix with its inhabitants, and feel at home among them? I know it as a fact that there are but very few among them that pos sess that capacity. My long experience among the élite of them enables me to say so. And yet without that acumen of ability no comprehensive knowledge of the other world can be obtained. What do men know of their own world? I may add. Not very much, and yet blind ones endeavor to lead the blind, where prejudices hold a large sway, where personal interest predominates.

I am furnished (not by [chance) at this moment with a striking example or illustration in support of what I have just expressed. In the BANNER OF LIGHT, dated Feb. 22, in "Answers to Questions," Mr. Colville ends thus: "But the soul will certainly in eternity learn all it wishes to learn and express all it desires to manifest."

What a theological stamp those few words bear! Talleyrand said, "Give me ten lines of a man's writing and I will get him hanged." No fear of such a calamity happening in this case, as there are scarcely two lines to incriminate the one designated. Were those words directly inspired? is the question. If so, it shows that the inspirer was a man (or spirit) of the cloth, not yet emancipated. The idea of going into eternity! Is such a thing to be enan atom of logic? Eternity encompasses all time, "before and behind," as the Dutchman said, and the present as well. That solves that

Next: "The soul learn!"—the soul has nothing to learn! It knows all concerning the planetary system in which it abides, which it manages and directs, forms and transforms, through cycles of time. Countless souls so employed form, in fact, but one soul, as none of them can err or transgress any law within them, actuated as they are directly by clear

simply and purely - in whatever condition they may be-even in the body of the murderer, here on earth.

I know whereof I speak, and that is the rea son why I so affirm. My personal and practical experience for many years past does not extend, consciously, only to the fluidic, or spiritsphere, but also to the ethereal, or world of souls. I am not the only one on earth who has descended, and not "fallen" from the mighty world-where every one knows himself and what he has to do. Souls do not look upon other souls encased in coarse material or spiritual conditions as inferiors, far from it; but both have to obey the law of condition, which divides them momentarily or keeps them apart for awhile. Will not this simple or true explanation suffica?

And now I would add, furthermore, as an additional explanation, that man and spirits, knowing nothing practically of souls or soul life, are apt to confound spirit with soul, and

personality—exists in the soul; elsewhere it is

but a coarse reflex. We are going up hill in the spiritual doc trine, and very few are half way up yet in the way of knowledge and understanding. Those who know no distinction between spirit and soul—as has often been established in the BAN-NER OF LIGHT by its spirit-directors most adeptly—are but nominal members of our Fraternity or Philosophy. That objective and subjective view of our doctrine is most important, as it delimitates and teaches about two distinct spheres above or apart from our own. Where are the lecturers who take a bold and persistent stand on that question? Emma Hardinge Britten and Wheeler have nobly ascended the ladder of our metaphysics. S. J. Finney was also another; but the most earnestly persistent advocate of high practical notions-of that which serves as a latch key to open all the solves all seeming injustices in this worldthat of reincurnation or otherwise evolutionhas been Mrs. Richmond. The world owes her and her enlightened guides much indeed.

To regard things with an optimistic eye and mind is to see universality in its grand un erring sublimity; but we are bound to be, un avoidably, pessimists in practice, if we wish to keep in the gushing current called progress. We have to find fault, and endeavor to bring remedy. It is the duty of knowing ones to call out to others: beware! or go ahead! see this! see that! do! or do not do! etc., and some will always profit by the admonishment or encouragement. Nothing is lost, evil itself holding on to us still even after having shaken off the material vestment. Activity is the headlong means that we must employ to advance our Cause, not only in a material sense, but menthat the great and simple truth should be told, | tally as well. We must not wait for the spirits if but for the benefit of a few. The smallest to do for us. No! "Help yourself, and heaven will help you!" is a good axiom. How often I have seen so-called good mediums following Cramped humanity, surrounded and pene- the ways of routine, and each time I have endeavored to get them to go ahead by following another course, that would lead to better results. But good advice is rarely followed. One case I will cite as an example: I went once in New York to a lady medium who got writings professional mediums even are able to leave on a slate. I had a sitting, and obtained some their bodies consciously and roam intelligently communications in that way. But I felt dissatisfied, and said to the medium, "Why don't you use paper, instead of slate; it would be much easier to carry," etc. I caught hold of a glove box near by, put a piece of paper and short pencil within, closed the cover, and gave the box to the medium to hold. The consequence was, as I knew beforehand. I obtained thus a good communication, which I could keep handily in my pocket book. I then said to the medium: "You are not only a machine, to go they are in direct rapport with it. This is a by routine, Madam: use your intelligence, and extraordinary spiritual development, intuidark sphere indeed, comparatively, where help the spirits!" Another case, in spirit pho- tions are few. Impressions, however, are, with Haute, Ind.; I prevailed on her to use the holder only, instead of the camera-which was of useless expense-and fine clear photos, positives and negatives, came on the sensitized plates put within the holder, one after another. That result surprised the medium, but not me. But I would revert to the first point of this

article, and scan it more thoroughly. The cathode ray, or, more properly speaking, the aura, or magnetic light, which forms our spirit bodies, is that which clairvoyants use in cannot be an intuition. We intuitively know their investigations. Electricity, when becoming emerged in or used by humans, changes believe anything. That, however, is far from character; it gets heated, becomes more plas- saying that what we doubt may not be true. tic, and is fit to render much more valuable services than when in its cold, destructive, general state. It endures changes also, according degree of reliability to be placed upon either to the nature or development of the organism | remains to be determined. Here reason acts it penetrates and escapes from. A refined person's magnetism is different from that of a tertained one second by any one possessing | coarse personality. The eye sees and the ear hears-deeply and far away-what others cannot see or hear, in virtue of the vibrations of corresponding class of impressions, and render that light and force, which Mesmer reintro- us more susceptible to their influences than the Academy of France would not even toler- causes us to mistake the mood for an impresate-but was forced to admit much later-under a new label, hypnotism. Where is your consistency, sarants?

Wm. W. Wheeler, of Meriden, Conn., published in Banner of Light Feb. 22, are welcome indeed, and appreciated. Mechanical means used | lar and atmospheric influences. All these are intelligence. All souls are spotless, I affirm, to verify and test the "unseen," the "myste. physical, and affect the mind through the body. approaching good.

man when developed into activity. The brain, or intellect, backing directly : It such endeavors, reaches the portals of the potential, the summit, and gets easily at the details-after facing and understanding the parciple. A photograph cannot be compared to good oil painting; a loaf of bread made by machinery will not be as good as one made by hand, etc., etc. But it is well for science to become even tardily or in part converted to our dear old notions. The occult to them will be embraced as women kiss one another. No more than that, be assured. Loopholes they will find to push us into, or defraud us they will, and complacently incense themselves-just as theosophists and other excrescences of the day try hard to do by us.

Let us hold to our own, which is pure, clear and simple. Let us march on under the trusty old and waving BANNER. Let there be developing circles everywhere, so that the spirits may have more fit instruments to advince the Cause and reveal new ideas and facts. That

measure is of urgent necessity. As to the transferring of thought on prepared films, as the voice is held captive and fixed to be reproduced at will: This "new" discovery, which proves now to the savants that thought is material, is not new to us-far from it. So, The veritable individuality of man-and not then. that comes to the savat's second-hand from us. It must be humiliating to them. But, with all their films and appliances, will they be able to seize and render visible the colors, tints and hues of thought, such as a clairvoy ant can see? I do n't believe it. Man is a microcosm. He holds within himself all powers. I have seen my spirit addressing a large mul-

titude in the fluidic world while my carnal body laid awake and conscious in bed. I spoke to that multitude without opening my lips, and yet I could see that I was understood. In this case I realized that speech escaped from me in the form of many colored rays. One has to go through such experiences to understand them properly. I have related that incident in my latest work.*

Montreal, 1896.

*My Transcendental Experiences with Spirits: Banner of Light Publishing Co., Boston. Price Leanis.

Impressions.

BY E. J. BOWTELL.

N IMPRESSION, in the sense in which the word is used in our Spiritual Philosothe word is used in our opposite phy, is a thought projected upon the mind by another mind, which latter may or may not at the time inhabit a physical body. It is the result of mental telepathy. In order that we may arrive at a proper knowledge of ourselves, the most important of all knowledge, it is no cessary to distinguish impressions from intuitions on the one hand, and from moods or mental states resulting from our own conditions on

the other. By intuition we know without the process of sons, are the only reasons which the intuitional, male or female, can give. They are perfectly solid, and to the person using them, convincing reasons, or rather plain and uncontrovertible statements of the case. Intuition deals with that which is outside the sphere within which human reason operates, and with regard to which the logic of the schools is but as infantile babble. It embraces the sphere of self-evident truths. When we intuitively know anything, we know it absolutely. The fact that another person does not know it merely demonstrates that he has not our intuition in this particular case. He may attempt to prove or disprove it, and may succeed to his own sattended landscape.

Intuition, belonging to our divine nature, is in the abstract inerrant, but except in cases of tography-Mrs. Stewart, the medium of Terre | persons possessing any degree of sensitiveness, exceedingly numerous. Moods, or conditions of mind, are probably still more so, as they are common to all humanity. Intuition belongs to the Universal Spirit, which is immutable; impressions and moods to individual mentalities, which are incessantly changing. It is of the utmost importance that we should carefully discriminate between them.

If a thought present in a mind admits to that mind of a possibility of doubt concerning it. it some things, but can never intuitively guess or The next point is to separate impressions from what we have called moods, after which the within its legitimate sphere.

Impressions come from without. Moods grow up within ourselves, but take form and color from our environments. They attract a duced practically into our world, and which we otherwise should be. This sometimes sion; an error which may have serious consequences in leading us to many subsequent mistakes. The most powerful moods originate in The pointed and just observations of Mr. | our physical organisms. Then follow the magnetisms of our associates and those around us, both in and out of the body, solar, lunar, stel-

rious," cannot transcend the inner powers of | There are also ment d influences, such as memories, associations of ideas and the intellectual and moral characteristics of members of the same family and intimate friends. These exert their primary force upon the mind, and af fect the body only through its medium.

We frequently hear it said: " I regret that I did not heed my first impression," or, "I am glad that I acted on that thought." Yet expe rience proves that impressions are not by all persons and at all times to be relied upon as for the best. Before yielding to impressions, except in cases where we have intuitive knowledge of their wisdom, or in sudden emergencies requiring immediate action, we should consider, in the first place, the character of the impressing force, and in the second, the nature of our own minds and their prevailing moods at the time, by means of which the impressed thought may have received a coloring derived from our own self wills, or temporary conditions.

An impression, as has been already stated, comes from without, i. e., from another mind. It differs from a verbal suggestion only in the absence of vocal utterance. We sometimes hear a sudden exclamation: "A thought strikes me." Who projects the thought? Certainly not the speaker, who speaks, perhaps, more correctly than he knows. A ball may strike me, but it must have been thrown by some one external to myself. I may strike one hand upon the other from without, but neither hand can strike itself from within. The exclamation justly implies that the thought came from without. It was an impression. The depth of the impression depends upon the amount of force used in its projection, relatively to the degree of receptivity in the person impressed.

That this is true we find by constant experience. We often labor hard to solve some knotty point. We try to think our way out of some difficulty. The greater our efforts, the farther we are from the desired results. Thoughts will not come at our command. We sleep, and on awaking find the knot cut for us. The difficulty has vanished. Or we endeavor to write upon some subject, and find ourselves to use a common phrase, "not in the mood." Our endeavors have made us posbidden, and the difficulty now becomes for the hand to commit them to paper with corresponding rapidity. It is not because we have using no energy in thinking, but only permitting thoughts to come. We have dropped the positive frame of mind which excluded impressions and become receptive. That is all.

It is proper for us to examine, as best we can, the character of the sources from whence our impressions come, and also the modifications or changes which we unwittingly may communicate to them. Herein we perceive the immense value of spiritual philosophy. Around us are visible and invisible beings, incessantly projecting thoughts. The houses we inhabit, ratiocination. "I know because I know," "It the buildings we frequent, are store houses of is because it is," often said to be woman's rea- thoughts deposited, perhaps through many generations. Those who are cognizant of the protection of a wise and beneficent band of spirit-guardians have reason to be happy. They possess a treasure which is beyond all price. These should always obey their impressions without fear or doubt. They need have no apprehension of becoming slaves to a spirit, for wise spirits never enslave. They warn and counsel, when warning or counsel is needed, ever pointing to the path of real freedom. It is the unwise man who bows his neck to the yoke of his own tyrannical self will, and foolishly boasts of his fancied liberty.

Those who are without evidence of wise spirit protection should test their impressions. isfaction, but his success or lack of it cannot On both sides of life are influences unfriendly affect us. He is to us as one painfully endeav- as well as friendly. Even the best spiritually oring to climb a slippery precipice, while we guarded must take themselves into account, stand serenely at the top, gazing on the ex- and consider how far their own moods may affect the impressions. Pure water is colorless, yet it does not appear so to us if we gaze at it through colored glass.

Impressions which urge us to act contrary to our own wills are always worthy of respectful attention, and generally of implicit obedience. Our spirit bands watch over us as parents watch over dearly-loved children. If we keep in a safe path they are content to let us travel | those who were present. along in our ewn way. If we unconsciously approach danger they utter the warning cry. That cry not beeded, serious disaster may very probably follow.

A safe rule to observe is not to be too hasty in yielding to those impressions which correspond with our predominant inclinations. "My guide urges me to act thus," may be perfectly true. Only be sure that your guide, the one who seeks his own gratification in influencing pressions which may be affected by your present mental moods, physical condition or social environment may be open to doubt. A warning of impending danger coming with the swift rush of a thunderbolt to the healthy and the the surroundings pleasant, should not pass unsick and sorrowful, or entering the wretched ing of the chilly rain, should be met by the parent evil is but the shadow cast before of an



Mattie E. Hull.

The name accompanying this sketch is familiar to the readers of the BANNER OF LIGHT. The portrait preceding it will be recognized by Spiritualists from Maine to California. Mrs. Hull has had a somewhat remarkable experience as a medium. When twelve years of age she became subject to "spells," that the family physician considered were alarming, and said they were due to "nervous derangements," "rush of blood to the brain" and "other causes," which he never made clear to her parents. Accordingly she was treated for these disorders. The "spells" continued in spite of all these remedies, and the scientific (?) "regular" was discharged. The treatment he had given her had not in one instance been of any benefit.

After a while a botanical physician, who, by the way, was a Spiritualist, was solicited by itive, and therefore non-receptive. We aban- Mrs. Hull's father to call upon his daughter don our efforts. The mind relaxes its tight and diagnose her case. He perceived at once grip upon itself. Ideas rush into the brain un- that the blisters, blood-letting and obnoxious potations, administered by the other physician, had been useless and dangerous, and said as much to the parents, who were distressed rested and recovered our energy. We are over her condition; he assured them that the whole trouble was due to mediumship. This. was something of which they were totally ignorant, yet they harbored no prejudice against the new doctor's decision; they had long since come to the conclusion that medicine would not relieve her, and they were glad to follow any reasonable directions that might preserve their child. The so-called "quack doctor" informed Mrs. Hull's parents that he was a medium-a clairvoyant; that there was another medium in his family, his wife's niece, and he urged that his little patient should spend an evening at his residence, and they would hold a circle. Up to this time neither Mattie nor her parents knew anything about circles; in fact, they had never heard of one. An appointment was made, the little girl was there as per agreement, and during the evening she was entranced.

This condition lasted fully an hour, and seemed precisely like a deep, mesmeric sleep. She went the following week, and, in a few moments after taking her seat at the table, she was entranced. The doctor at whose house this occurred was also entranced. He addressed the child in a foreign language, she responded, and they kept up a conversation lasting thirty minutes. Afterwards, the doctor and the child-medium sang together in the same language in which they had previously spoken. When the entrancement left the child, she had no memory of what had occurred.

As the friends of the young medium became better acquainted with Spiritualism, and especially the workings of mediumship, they sought in many ways to test the power that seemed at times to have full possession of the brain. Sometimes she answered questions; at other times gave descriptions of persons and places at a distance, and occasionally gave poems and discourses on subjects suggested by

At the time these things occurred the family resided in Alstead, N. H., having removed there about a year previously from Hinsdale, N. H., the birth-place of the medium.

Although Mrs. Hull was controlled in those days easily and frequently, it did not interfere with her studies. It is said she never attended school one day less in consequence of her mediumship. Her parents took a great interest really leading you, is an intelligent and benev- in all she said and wrote when in the entranced olent spirit-friend, neither a flatterer, nor one condition. They knew the productions could not have originated with her. They did not unyou, nor your own undisciplined self-will. Im- derstand Spiritualism. They accepted its Phenomena, and availed themselves of every opportunity to learn all they could of its Philosophy.

Her health improved gradually from the time of her first entrancement. About three years happy, when the day is bright and sunny, and after the family removed to Orange, Mass.; there they became acquainted with a few exregarded. A dread of the approach of worse cellent families who were Spiritualists. Unills to come visiting the lonely couch of the doubtedly there are some there at the present time who will remember her as Martha abode of squalid poverty, accompanied perhaps | Browne, the medium. She made rapid progby the howling of the wintry blast or the plash- ress in this new field; was frequently solicited to give parlor lectures and attend public cirdivine spirit within us, which bids us at all cles; her health had become so much improved times, and under all circumstances, not to that her parents decided to send her away to abandon hope, and teaches us that every ap school. She was, for an extended time, a pupil at Mt. Cæsar Seminary, Swanzey, N. H. She had nothing to do with mediumship while there. During the interim between the school terms she was actively engaged in lecturing. She was chiefly employed by the Spiritualists of Baldwinville and East Templeton, Mass., although at times she, in company with her father, went to points in the western portion of the State. After leaving the Summary at Swanzey, she attended a select school in Orange, where she finished her school days; when in attendance there she lectured nearly every Sunday during the year in towns not far remote from Orange.

A few months after Mrs. Hull went to Orange, her father was approached by the Unitarian minister of Athol, Mass., who asked him if he was willing his little girl should "preach" in his church some Sunday evening. Arrangements were made, and the event caused a great amount of excitement; the minister went into the pulpit with the young girl; he read the hymns-in fact, took charge of the exercises. The affair was something more than "a nine days' wonder" among those who heard the discourse. The "girl preacher" was entranced during the rendering of her discourse; when the influence entirely left her she saw the people leaving the church; fearing the affair had been a failure, she said to the minister: "I thought I was going to speak. The good man put his hand upon her head, and "My dear child, you have talked over an

Probably the event above mentioned did more to shape Mrs. Hull's life career than anything that ever came into her experience. Reporters were present on that occasion; her father requested one of them to write out the discourse and forward it to his address. In a few days the paper was put into the hands of the little preacher. She carried it to her room and read every line of it slowly and thoughtfully. Much of it was beyond her comprehension; quotations were made that see had no remembrance of reading; it contained numerous passages from the Bible, not one of which was of interest to her. "Where did it come from?" was the question asked over and over again in the mind of the young girl. She knew she did not originate the discourse. She was entirely ignorant of psychology, and did not for one moment entertain the thought that possibly she was a subject of the power. She had never been fully convinced that the influence operating upon her came from the spirit-world. She was overwhelmed with surprise and emotion. With tears in her eyes she carried the manuscript to her mother and said "Mother, I know now that the spirits influence me. I will do as they advise me as long as I live." She was conver'ed to Spiritualism by reading her own discourse.

When Mrs. Hull left school she had no idea

of taking the lecture-field as a life-work. She had, in her childhood, been overtaken with an ambition for teaching, and labored diligently to prepare herself for that avocation; the higher powers designed otherwise, and from that time until the present she has been identified with Spiritualism. In connection with her platform work, she gave private sittings seven years, but concluded her legitimate sphere was the lecture field, and has devoted her time exclusively to that for many years.

Mrs. Hull's mediumship has loug taken the phases of poetry and music more than any other. As a speaker she is well known, having crossed the American continent several times, spoken in nearly every one of the Northern States, and in several south of "Mason and Dixon's line." She has universally won the esteem of the opponents of Spiritualism by the generous manner in which she has dealt with them. She has never been known, either in her conversation or addresses, to say unkind or harsh things, or when rudely attacked, to re-

Mrs. Hull has written hundreds of readable poems, many of which have been published. Her volume, "Wayside Jottings," has passed through two editions, and the demand for it is undiminished. Several years since about twenty of her songs were published on a card for use in congregational singing; over six thoudes were sold in one year. Afterwar fifty of her inspirational songs were published in pamphlet form. They have reached a sale of twenty thousand, and the demand is on the "The Songsters" are used in nearly every town where there is a Spiritualist So ciety, from Maine to California. She now has in preparation a book to be made up of her choicest songs set to music, etc.

At the present time Mrs. Hull is in better health than ever before; she is, if possible, more determined than at any previous time in her life in the use of the gift she believes the angels vouchsafed to her, in the advancement of the Cause she loves, and to which her life has been devoted. She will probably labor in the Eastern and Middle States for a few years, and in the year 1900 proposes to accompany her husband in his contemplated trip around the

"One World at a Time."

BY EMMA M. CHAPIN.

GROUND-SPARROW would teach her nestlings to fly. But one of them said: A "Mother, I know nothing of those untried realms above my head. My latent powers of which you speak I fear! My feet were given me for walking. One world at a time! I will remain on the ground, live safely in the nest, and scratch for my living. Why try to navigate the dangerous heights when the solid ground is sure to hold me up, and when my wings might fail me, should I spread them and and scratch for my living. Why try to naviwings might fail me, should I spread them and leave the stable earth. Let my ambitious and | the Reformation, and so on to the present peimaginative brothers and sisters risk their lives | riod. As a close to his remarks he expressed if they will; they may be glad to return to my humbler sphere again."

In vain the mother explained that two elements were his: that his wings were as much made for slight as his feet for walking; that all his faculties were to be developed by rising, and that joys yet untasted awaited him. Naught she could say of the pleasures of aerial flight, of the grand views gained by the lofty position, of the beauties and melodies of the upper air, could move her willful child-selfsatisfied in his ignorance and stupidity. He ignored all he was not acquainted with, and prided himself on preferring the known and proven possessions to those possible and only to be attained by patient effort.

The mother-bird knew that her silly child must work out his own destiny, and learn by sad experience that she had advised for his highest welfare and happiness, and held her peace.

So the little sparrow kept his wings folded, and little by little the muscles became atrophied, as the unused pinions, made to spread and beat the air in happy flight, trailed droop ingly upon the ground. But the proud bird jeered at the other nestlings, who learned to fly by falls and flounderings, and when at last the experience called death live in space and they succeeded, and could look down upon him from the tree-tops, he sneeringly said: "One world at a time. Feet are for the earth, and good enough for me. When my feet fail me, I guage which Paul used, are clothed upon. may fly too, perhaps."

Jack Frost came and powdered the grass with his rime. The snow began to fly, and the seeds were covered and the brook frozen. The birds, one by one, departed for the bright summer-land, where plentiful stores awaited them. The sparrows went too, all but the proud, foolish one, who had said, "One world at a time." Now he would go, too, and desperate efforts he made to spread his wings and rise in the air. But alas! the power was gone—they dropped again at once. Long and repeatedly he struggled, but all in vain, and he was compelled to sit on the ground and see his family soar away, and feel that he now deserved the sneers he had lavished on them. Geneseo, Ill.

Written for the Banner of Light. CONSOLATION.

What utter bitterness of heart and soul We suffer by the side of our dear dead; How can our love its tearful grief control Unless that light on this dark path is shed? Unless we feel our dead cannot be dead?

O, emptiness of earth, however wide, If this were all that we by grave can see; If thus our human effort, worth and pride, R solve themselves to dust and dust must be; Who could in life one beam of beauty see?

For while the eyes might recognize the good, The heart would hate to know that it must fade; Material things that have for ages stood-Thereby put noble spirits in the shade: Why do things live if lofty minds must fade?

Ah! now there dawns a ray of morning light; It cannot be that Nature is so blind As not to see with more than mortal sight The preclousness of heart and soul and mind! Why, no! she made, and cannot be so blind!

Therefore I trust the sense of love that lives-What time I stand beside a dear one's grave, My love so true, grand hope and helping gives, And says, " Now follow me and I will save, I lead beyond the confines of the grave!

So touched, my spirit is at peace with those Passed on, and holds them in their former grace; All as in June again I see the rose, So feel I now that I shall see their face, Tho' clothed in new and some diviner grace!

Whereat all sadness like a mist departs; Comfort is mine by nothing here gainsaid; Across dividing space my spirit darts, Like bird of passage safely southward led, And holy thoughts to me are softly said!

'T is said that as the seed comes to the sun. And finds its flower in Maytime's balmy air. So lives to love in blest progression run, And rich unfoldment find to greet them there, For after winter blows the springtide air!

Then bloom, fair flowers, once more in the spring, Green grass and herb, come on the hills again; Return, O birds, and songs of gladness sing, And sunshine follow fast the clouds and rain, For I have hope to see my loved again:

Not in the land of barren grief and woe, Tho' constantly they minister to dust, But where all souls to golden summer go-And live in grand eternity of trust, Redeemed from shadowed death and grief and dust:

[From the New York Sun.]

WILLIAM BRUNTON.

Bodies in the Future Life.

Rev. Minot J. Savage of Boston Has No Doubt 'T will Be So.

THE CLERGYMAN WHO IS TO ASSIST DR. COLL-YER, BELIEVES THAT SOULS OF THE DE-PARTED OCCUPY SPACE AS REALLY AS DO THE LIVING-EYES OF THE LATTER NOT SUFFICIENTLY ADAPTED TO PERCEIVE Тием.

The Rev. Minot J. Savage, who next fall will begin his services as assistant to the Rev. Dr. Collyer in New York City, gave utterance to some remarkably broad ideas in his Easter sermon. One of these was that souls after death occupy space as really as do bodies in the present life. He furthermore said that he believed the souls of those we call dead "possess bodies not as real as these, but unspeakably more real."

These statements have during the past week caused persons with spiritualistic tendencies, and Boston has not a few, to look upon the Unity pastor as a stronger believer than ever in their ideas. Mr. Savage's sermons are printed each week by the Unitarian Publishing House, and are given to the public about a week after they are preached. The Easter sermon came from the press on Friday, April 10, and contains Mr. Savage's remarks just as he delivered them, which, of course, gives to

the utterances a more official character. During the period that Mr. Savage has been pastor at the Church of the Unity he apparently has exemplified a statement which he made during the past winter. The occasion of the utterance referred to was when he preached the sermon at the installation of Hrs. Helen Van Anderson at the Church of the Higher Life, on St. Botolph street. He was speaking of creeds, and what he said was

this:
"I do not promise not to have an additional clause to my creed to morrow; if during the day my knowledge has been added to, I see no reason for not making use of such knowledge." Mr. Savage has on more than one occasion given utterance to ideas that have placed him among the leaders of advanced thinkers and liberal teachers. Some of these utterances have been of such a nature as to cause Spiritualists to claim him as a believer in their phi-

losophy, if not an advocate of it.
Whether Mr. Savage wished to give utterance to his views on the after-life in no uncertain sound in his Easter sermon, he, of course, took up the subsequent periods, touching upon himself in these words, as reprinted from the

Unity Pulpit: 'I will only outline a few simple ideas, for which I alone am responsible, such as appeal to me as being rational and in accord with all

the best science we know.
"I do not believe that death came into the world as the result of any invasion of evil from outside. I do not believe that death is the result of human sin. I do not believe that it is any token of God's anger. I do not believe it is an afterthought, something that God did not originally intend. I believe rather that it is a part of the divine, the universal order, that it is as natural as being born, and that it is as much an indication of the love of God as is being born.

Death is simply a natural phase of life; for, though I cannot stop to give my reasons, I be lieve there are reasons, adequate reasons, for believing that what we call death is not the end of individual existence. I believe we pass through it and out and up and on. What are we? Where do we go? We do not go into any underworld. We do not ascend into any heaven just above the dome of blue; for we know that this dome of blue is only an optical illusion. It was once believed to be a solid dome which might be a fitting foundation for a celestial court.

'Do we go out as disembodied thoughts? That I cannot believe. A disembodied thought is something to me utterly inconceivable.

I believe that those who have passed through occupy space as much as 1 do. Are they then material? Yes, in one sense they are. "I believe that the souls of those that we call dead are not unclothed, but, in the lan-

believe that they possess bodies not as real as these, but unspeakably more real, thrilling with an intensity of life of which at present we are perhaps utterly unable to conceive Is there anything unscientific about it? No. There is no scientific knowledge able to discredit a belief like this. It is perfectly ration-

"We know perfectly well that the greatest. the mightiest forces of what we call the material universe are both invisible and intangible We know that it is the very smallest, tiniest part of the real world that we can see with our present eyes. We know that it is only the smallest, timest part of the infinite vibrations of the universe that produce in us the sense of hearing. If we had ears more acute, even Mr. Huxley tells us, the silences of the opening flowers in the garden would seem to us as loud

as a thunderstorm. It is not that there are no vibrations, only that our ears are not adapted to take them up.

"So of the vibrations which produce the sense of sight, there is an infinity of them throughout the universe, only our eyes at present are not adapted to being affected by them. That is all. We are too commonly the fools of That is all. We are too commonly the fools of our eyes and ears.
"We assume that we can see and hear and

feel everything that really is; while every poorest scientific man on earth will tell you that there may be an infinity of life in every direction with which our present senses do not

bring us into any conscious contact.
"I believe, then, as the result of our thinking and our feeling and our loving and our hating that what may be called a psychical body is being built up in us, organized day by day. In the process of death we are released from this outward shell very much as the butterfly is released from its chrysalis. There has been going on through the whole length of life of the cocoon the organization of another, and to us invisible, form within. By-and-by it breaks open, and the life comes forth and enters upon another stage of its career. It is transformed, lifted, goes on to something finer and higher. I use this only as a crude illustration.

"I believe something akin to this is going on within us, and that death means the breaking open of the chrysalis and the escaping out into this larger life, and that we enter on that life and here is the tremendous moral power of a belief like this—just the kind of men and wo-men that we have made ourselves by our thoughts, our emotions, our actions here, only that there, as here, is infinite opportunity through suffering, if need be, through what-ever experience is necessary, for study, for growth, for ascent toward the highest."

Banner Correspondence.

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

Connecticut.

NORWICH.-Mrs. J. A. Chapman, Sec'y, writes: 'The Norwich Spiritual Union closed its annual lecture season Sunday, April 26, with two extremely interesting and instructive discourses by Prot. W. M. Lockwood of Chicago, Ill., who served the Society all

the Sundays of April, and gave four mid week even ing lectures at the home of the Secretary in the interest of the Society.

Every lecture in the entire course of twelve delivered by Mr. Lockwood has been of much value to those who were privileged to hear, and while he came to this place a perfect stranger, his gental manner, as well as his valuable discourses, have wan him many well as his valuable discourses, have won him many warm friends who regret his departure.
Sunday, April 19, in the afternoon, Prof. Lockwood

dealt with the various systems of cure and the healing arts. He maintained that the doctors, physicians and mechanics, including the physicists, have developed more scientific data for the welfare of civilization than all other classes of thinkers combined. He held that a principle of magnetic selection reciprocated by the patient was the real vitalizing energy in every instance of cure-no matter what might be the name under which it was given.

The evening discourse treated upon the principles

of thought transference. Prof. Lockwood affirms that Nature has only one method by which she transfers her energies, which is known to the scientific mentality as being molecular (or spiritual) in its character; that what is known as the X or cathode ray is in reality only a principle of molecular induc

tion.

The phenomena of human speech projected upon man's consciousness through any intermediate space, whether connected by atmosphere highly tensioned or the telephonic wire, is only another verification of the great truth of mental reciprocity between spheres invisible and that of the mortal; and however much the popular mentality shrugged its shoulders at the ideal of a spiritual intercourse between these two planes of thought, the scientific discoveries of every day only prove more and more the unity and sublimity of nature's formula of transference.
The closing 1-ctures, given Sunday, April 26, were

of special interest, and good audiences were present.
At both sessions Prof. Lockwood made an earnest appeal in behalf of the spiritual papers.

The theme for the afternoon discourse was 'The Evolution of Man's Conscious Ego.' Prof. Lockwood declares that in this world we only see the phenomena of nature's activities; the real energies, changes and combinations promoting existence of whatsoever kind, occur in a dimension of space beyond human

The chemist in the laboratory of investigation is obliged to admit a formative principle as the real entity evolved by a combination of spiritual energies. This principle applies as thoroughly to human evolution as to the flower or other expression of life; and through every stage of development, from embryone or filamental life to advanced maturity of years, we note the constant growth and development of man's conscious ego in the plasmatic body, sustained by those spiritual reactions which the world in its ig norance has called chemical.

The changes incident to that process we call death only liberate the entity we call the soul, or the con-scious ego, which continues its individualized activities in a realm of progression beyond human vision.
In introducing the evening theme, Prof. Lockwood spoke earnestly and feelingly of the work before him in the cause of progression, saying that he was apparently passing through a dense forest in which was

blaz-d a new route which will clear the way, making it easier for others to follow.

The theme discussed was 'The Affinity of Conscious Thought to Matter,' which Prof. Lockwood demonstrated to be of molecular character. This fact was illustrated by many novel and interesting experiments with the graphophone, evoking a new line of thought as to the real value and significance of this wonderful discovery. In these experiments, as in all others made by this learned gentleman during his course of lectures, he absolutely demonstrated the principles

and hypotheses under discussion. As he leaves Norwich for broader fields of labor, we feel assured that all who have the pleasure and privilege of listening to these grand lectures of Prof. Lockgrander philosophy and the dawn of a higher order of thought upon Nature's wonderful processes than have heretofore been known."

Maryland.

BALTIMORE.-Chesapeake writes: "The varied, interesting and condensed account of 'Spiritual Phenomena, Mental and Physical,' in your issue of April 25, must have been quite acceptable to your numerous readers, and I hope that the attractive brevity of such and similar articles as are on your first page may often be duplicated from time to time from various sources.

During the several engagements Mrs. Ida P. A Whitlock of Providence, R. I., has had with the Re-

Whitlock of Providence, R. I., has had with the Religio-Philosophical Society here, it was announced that she was a psychometrist.

Ilaving had some fair to good experience with others in different parts of our land, I concluded to see what she would 'get' from my handwriting, to which no name, but the word 'Psychometry,' had been signed, and the specimen placed in an envelope, which was then given to another party, who in turn handed it for me to Mrs. Whitlock after her lecture; around her had clustered quite a crowd of people at the time; thus all precautions to cover my identity proved satisthus all precautions to cover my identity proved satisfactory.

A request had been made in my writing to kindly have the delineation ready for delivery on following Sunday evening's lecture, when it would be called for. She had a bulky envelope marked 'Psychometry,' and in handing it to writer expressed surprise, as she faintly remembered a different person had given her elope, saying she hoped it would be all right The reading consisted of nineteen closely-written

pages; the phrenological character of myself being fully depicted in the combinations of and the strength and weakness of the various organs, and was in full accord with examinations had from professional phren-

ologists. Aside from this it is surprising to see how keenly we may be looked into; especially into the diagnosis of disease by this lady, and whilst we cheerfully admit the importance of the X-rays, we claim that Spiritualists are still ahead of them in sensing that which is far more subtle in tracing the causes beyond illuminated. ated matter, showing our traits, and why we are affected by this or that, our suitable places in the walks of life, etc.

Had the scottish bard in his day known anything of Psychometry, the chances are he never would have

'Oh! wad some power the giftle gie us, To see oursel's as ithers see us.'"

South Dakota.

KEYSTONE. - A correspondent writes that the powers of Mr. A. W. S. Rothermel of Brooklyn, N. Y., who once was well known in the East in company with Pierre L. O. A. Keeler, have created much interest in this region. Mr. Rothermel came to Keystone with certain parties who were much interested in mining operations, and who made use of his gifts for

followed his advice have proved his predictions true. He visits the ground alone, and determines the locality of the ore body by his own peculiar methods. Dr. Rothermel rays there is nothing in his method that does not conform to natural laws, or that is incomprehensible to those who observe the action of the forces of nature. Whether he possesses the power of sight through hundrade of leaf of solid rock or has more of nature. Whether he possesses the power of sight through hundreds of feet of solid rock, or has a more powerful means of application of the cathode rays than Roentgeu or Edison, or some other power unknown to ordinary mortals, is beyond our ken. That he is not a blind guesser is in evidence in the fact of his being in the employ of practical business men who judge him from his success in the past."

New York.

NEW YORK CITY.-Florence K. White writes: " desire to speak of a séance held at my parlors, 214 West Forty-third street, Sunday evening, April 26, by Mr. Chauncey Palmer, late of Boston,

There were assembled some twenty five or more very intelligent and refined ladies and gentlemen, who composed the circle. A black curtain drawn across one corner of the room formed the cabinet. Almost as soon as the curtain was drawn the musical instruments were played upon, and hands materialized, messages written, etc., all of which were duly recognized

messages written, etc., all of which were duly recognized.
We are truly glad Mr. Palmer is with us. and foresee a good work ahead of him here in New York. As for myself, the good work goes on, and I feel myself growing stronger all the time id my mediumship. Spiritualism is spreading in New York. Another hall has been opened in East Fifty-ninth street, under very favorable auspices, and, as good mediums are present, a large audience is always in attendance, and thus the augel-world is working."

CORNWALL.-Fritz Andrew writes: "I read with interest the variety of spiritual phenomena as reported by various correspondents, mostly in Massachusetts, and I write to say that while the 'Northern State' is no doubt foremost in the spiritual movement,

State' is no doubt foremost in the spiritual movement, that movement is in perpetual growth in the 'Empire State.' And what is more remarkable, the glad teachings find many followers without apostles.

During the last year in the small hamlet of Central Valley, N. Y., there were converted to Spiritualism, without any one's personal influence, about ten people. Central Valley, N. Y., is my former home. It is beautifully situated, and though it has but about five hundred luhabitants—many more in summer—I prefer it to the large city of New Yerk, fifty miles south, West Point is twelve miles east, so you will know where it is located. There is one church, a Methodist Episcopal, there, and it has about seventy or eighty members.

I mention this, in order that you may, with me, rejoice in behalf of ten conversions in one year, voluntary ones, and be able to compare that number with the conditions of the small place. The way it all came about was this: The place has been visited by death, oh! so many times during the last years. Mothers, fathers, daughters, mostly in the best of their years, some in their youth, have been taken to the other shore. It was an inner voice which persistently made itself heard in the soul of some of the people left on the earth plane in that little village, and called out to investigate the claims of Spiritualism,

and the voice was beeded. We have a veteran Spiritualist with us, Mrs. H. L. Leonard, who, however, while known to have been a Spiritualist, never a proached this subject to her fel-low citizens, except when requested. When that voice commanded some of the mourners to invest gate they remembered Mrs. Lechard, and without giving her oc-casion to know what they were about to do, they inquired of her, in the course of conversation, the name of a medium. Mrs. Leonard recommended a name of a medium. Mrs. Leonard recommended a Mrs. Dearborn of Brooklyn, and it is with a heart of gratitude that I give testimony to the honesty and excellent mediumship of that lady. She has given all who called on her the proof which converted them of the truth set forth by Spiritualism.

Some of these ten new followers of ours belong to the Methodist Episcopal church, and find Spiritualism in such harmony with the Carleton religion the

ism in such harmony with the Curistian religion, the Bible and their souls, that they will remain united with that church. Shall I say that these conversions took place simultaneously? At the time when one of the persons was led to Mrs. Dearborn for investigation by an 'inner voice,' another on 's' hand' began to write, while still others saw visions."

Illinois.

CHICAGO. - C. Catlin, Sec'y First Spiritualist Church, writes: "In the First Spiritualist Church the season now rapidly nearing its close has been one of the most active and consequently one of the most successful in the history of our body.

The large audiences that Sunday by Sunday assemble in Schiller Theatre demonstrate beyond a doubt the wisdom of the move we made two years ago in placing ourselves in the centre of the city, thus enabling our Philosophy to demand an equal hearing with all liberal thought.

has attracted a large increase of intelligent and life and activity.

To day, however. I write you of one of those happy social events which always rouse our people to the highest pitch of enthusiasm. viz: the celebrat on of the birthday of our beloved 'Water Lily,' (Mrs. Richards)

On Tuesday, April 21, one of the most brilliant receptions that has ever been given in Orpheus Hall, was attended by nearly two hundred people. All arrangements were so quietly carried out that when on Tuesday night they reached their culmination, it was, so far as detail was concerned, a complete surprise to the recipient.

The hall was prettily decorated with gold, white and blue. The ladies vied with each other in providing dainties.

The first half-hour of the evening was devoted to the reception proper. In which Mrs. Richmond was assisted by Mrs. Dr. DeWolf and Mrs. Dr. Bushnell. The suggestion had been made that each should bring at least one rose. This was eagerly caught up. and they brought not one but dozens, so that when the reception was over she stood, amidst a bank of roses These were utilized to decorate the already beautiful tables, making a brilliant as well as a sumptuous display. Dr. DeWolf, as toast master, called the merry crowd to order, and after a selection of song by Mr. Osborn, toasts were given and responded to by the following: Mrs. S. C. Gieselman, Dr. Bushnell, Your Humble Servant, Mrs. Ashton, Mr. E. A. Rice, Dr. J. E. DeWolf, during which in a very witty but near speech he presented as a buthday gift a choice chiffo niere made of Hungarian Ash, which was gracefully acknowledged by the guides—for Mrs. Richmond. The speech of the evening was of course by the in response to the toast. The Angels of the Church,' Quina gave a birthday poem.

Interspersed with these were selections of music upon piano and violin by Madame Brogouis and Miss Olive Whiting and a dramatic reading magnificently onve whiche and a dramatic reading magnificently rendered by Miss Alvena Throp, also a very pretty poem to 'Water Lily' (original), by Mrs. D. S. Wheeler. The singing of 'Auld Lang Syne' brought this delightful evening to a close."

Massachusetts.

NEW BEDFORD .- A correspondent writes: "Bro. T. F. Price of Philadelphia, Pa., occupied the rostrum at Pythian Hall last Sabbath and the week before. His lectures were very able and listened to with great interest. His tests were remarkable and clear.

I hope the friends in Boston and elsewhere in the old Bay State will give him and his amiable wife a welcome that shall convince them that the Spiritualists of Massachusetts are awake and alive in the

Cause of this glorious truth.

The Cause is prospering here, and there are many who but a few months ago were very strong skeptics, who are now very earnest investigators."

HAVERHILL. - A series of Resolutions of Respect were passed on the transition of Carrie M. Frost, one of the Group Leaders of the Haverbill Progressive Spiritual Lyceum. The following are the after an illness of two days, Ada, only daughter of Wallace Committee of Resolutions: Hattie C. Webber, Hattie E. Jones. Wm. H. A. Simmons. Our space will not permit the publication of the Resolutions in full.

WORCESTER .- H. W. Hildreth writes: "It was my privilege when Mrs. C. M. Sawyer was in Worcester to attend several of her séances for form materialization, and I am happy to say I was more than pleased. I have felt the response in answer to the query, in my own inner consciousness, whether it were indeed the loved ones that were there taking the forms for the time?

I have never been privileged to attend many such seances. I do know Mrs. Sawyer is not the form, as I have seen her securely (and it seemed almost cruout a full form appeared. I also know the different voices are independent, as she requested me to place a plaster over her mouth, and she sat thus while the voices of little Mand and Mr. Elan continued, the former a sweet little girl—as you see her stand just outside the capinet she seems to be ten years old or so, but her words of cheer and wisdom make one feel she must be older. 'Verily a little child shall

Mrs. Sawyer kindly gave to the Woman's Auxiliary a benefit séance, which netted us the sum of ten dollars and a half, for which we feel very grateful to her.

Let us be willing to be one of the least of these who can help on this closure with of redeeming mankind. can help on this glorious work of redeeming mankind from the thralidom of error, and bringing peace and joy to hearts that mourn."

Rhode Island.

PROVIDENCE .- A correspondent writes: "Mme, ers, from which the subjoined is extracted:

"He professes to locate an ore body where one expresses to locate an ore full fished gratification. When exercing that number, twenty entitle its, and to know whether a mine will prove a paying proposition or not. It is said that parties who have a first the Spiritualistic Society. She stopped age make a line. No poetry admitted under the above heading.

at Mr. Bradehaw's, St Linsey street. After she got through at the hall she formed a circle at Mr. B's. The guide at this circle predicted that a fire was to take place at her (Mme. Duffy's) home in Providence. The fire did take place the 10th of March, destroying considerable property. There are over twenty persons who are willing to attent to this prophecy as originally made—while its fulfillment is a matter of local histor." ocal histor,."

W. C. Dawson writes: "A reception was held at the residence of Mr. and Mrs. James Wilson, 126 Mowney street, Providence, to bid adieu to Mrs. S. J. Robinson, who is returning to her home. Newton Heath, Lyncashire, Eng., after a short visit to this country.
The following persons were present: Mr. and Mrs.
Parmelee. Mr. and Mrs. Lee, Mr. and Mrs. North. Mr.
and Mrs. Joseph Cooper. Misses Rose and Edith Cooper, Mrs. Piggott, Harry Fisher, Mrs. Stephenson, W.
C. Dawson.

O. Dawson.

Mr. Parmelee. Mr. North and Mrs. Piggott, under control, participated interestingly in the exercises, and wished our guest a pleasant voyage home; Miss Rose Cooper, Mrs. Cooper and others also took part. An enjoyable evening was spent by all."

Pennsylvania.

MYERSTOWN.-J. H. Bassler writes: "Rev. Moses Hull recently gave a series of four lectures in Lebanon, Pa., speaking on the Spiritualism of the Bible,

the impossibility of being a good Christian without being a Spiritualist, and Jesus the medium.

He had good-sized, cultured and attentive audiences composed largely of church-members, and each successive meeting was larger than the preceding.

Lebanon is known as a stronghold of the churches, and the papels are imprograted with the aprint and and the people are impregnated with the spirit and teachings of the Perusylvania Chautauqua, whose seat is among the Cornwall hills, nine miles distant; but they are not narrow-minded, and that there is a strong undercurrent of liberal thought is evinced by the fair treatment accorded to Mr. Hull by the daily press.

Bro. Hull was the guest of Mr. and Mrs. W. M. Derr, Esq. Mr. Derr is a leading lawyer of Lebanon, and an outspoken Spiritualist of long standing."

New Hampshire.

MANCHESTER .- A. Sawyer writes: "Mrs. S. E. Buck-Hall of Boston, on Sunday, April 12, spoke and gave tests in Red Men's Hall with great success for the Society of which Mr. David Thayer is President."

May Magazines.

ST. NICHOLAS for the current month is full of outof doors spirit appropriate to the season. There are three full-page pletures: "Spring," drawn by M. A. Cowles, "A May-Day Party in Central Park," by F. H. Lungren, "The Great Bicycle Race at Grasshopper-Town," by J. W. Tabor. In the way of verse there is "A May-Day Shower," by M. A. Thompson, Spring House Cleaning," by Margaret Johnson, "The Perverse Songster," W. O. McClelland, and "The Red Bird's Matins," by H. H. Bennett. John Bennet contributes a story of England in the Middle Ages, entitled, "His Father's Price," showing the pranks of a boy; John Burroughs, the poet and essayist, furnishes a study of "The Porcupine," based on his own personal experiences; Lieut. John M. Ellicott, U. S. N., takes the reader on "A Stroll in the Garden of England"; "The Green Satin Gown" is a story for girls, by Laura E. Richards; Oliver C. Farrington describes "Shooting Stars that Reach the Earth": Theodore Wores tells of "The Children of Chinatown in San Francisco"; Arthur Hoeber writes of "A Party by the Name of Smith," and H. A Ogden discusses "Some War Courtesies." One of the serials which has been followed with interest from month to month, "The Prize Cip," by J. T. Trowbridge, is concluded in this number. The "Letter Box" closes a very interesting number. The Century Co., Union Square, New York.

THE CENTURY -Among the important papers in the current number is a record of the ceremonies of the coronation of Alexander III., contributed by Miss Mary Grace Thornton, daughter of Sir Edward Thornton, from her journal, she being an eye witness to the ceremonies. The approaching coronation in Russia will be similar, so the reader will get a very good idea of the latter event. The first of Prof. Bryce's papers on South Africa deals with the external and geographical features of that country. Apropos of the Roentgen rays, a number of short papers are contributed under the title of "Photographing the Unseen," by T. C. Martin, R. W. Wood, Elihu Thon son, Silvanus Thompson, Jr., J. C. McLennan, Dr. William J. Morton and Thomas A Edison. Mrs. Humphry Ward's "Sir George Tressady" develops dramatic intensity. The departments are all well cared for. The Century Co., Union Square, New York.

NEW ENGLAND MAGAZINE for the current month opens with a well-written paper on "The Olympian Games," by William Sherman Bansemer; "New London, Connecticut" (illustrated), by Henry Robinson Palmer, is particularly apropos and interesting nowon the approaching two hundred and fiftieth birthday of that historic city; "The Western Reserve" (illustrated by Robert Shackleton), is another historic paper, giving the reader a pleasing reminiscence of the early home of William Dean Howells, and the birthplace of James A. Garfield, and other his:oric information; "Casco Bay" (Illustrated from photographs by George Lewis Stone and others), by Holman D. Waldron, gives one a very good description of that res rt of historic interest and home of islands. There are many other papers of interest, stories and poems, which, with the "Editor's Table," combine to make a particularly readable number. Warren F. Kellogg, Publisher, 5 Park Square, Boston, Mass.

RECEIVED: THE THEOSOPHIST (for April), published by the Proprietors at the Theosophical Society's Headquarters, Adyar, Madras. THE INDEPENDENT PULPIT (for April), J. D. Shaw, Waco, Texas. Bor-DERLAND (for April), London, 125 Fleet street, E.C.

Delays are dangerous. A dollar spent for Hood's Sarsaparilla now may prevent illness which will be expensive and hard to bear. Now is the time to take Hood's Sarsaparilla.

Hood's Pills cure all liver ills, relieve constipation and assist digestion. 25c.

Passed to Spirit-Life.

From Brockton, Mass., April 13, 1896, EMELINE, wife of Luke Reynolds, aged 75 years 11 months and 18 days.

Luke Reynolds, aged 75 years 11 months and 18 days.

For more than thirty years she was a firm believer in the beautiful truths of Spiritualism, and the BANNER OF LIGHT was her daily companion. She had been a sufferer from bronchial consumption, yet through all the years of slekness and suffering she never nurmured or complained, being fully convinced that she would meet all the loved ones gone before.

Rev. S. L. Beal, a former pastor of the Universalist church, offered words of comfort and consolation to the family and friends. A male quarter rendered several beautiful selections, one, "Gathering Home the Sheaves," being very appropriate to the deceased.

A bushand and daughter survive her, and they feel fully convinced that she is with them still, in spirit, watching over and protecting them as in earth-life.

ELLEN P. REYNOLDS.

From Putney, Vt., April 18, on her eighteenth birthday,

and Eila Ford. May they and her two brothers be sustained, strengthened

and comforted by the sweet truths of Spiritualism, realiz-ing there is no death, and may they travel on in earth's pli-grimage with sweet hope till at last they shall meet the loved one in the summer-land of song. E. H. TUTTLE. From 23 Orange street, Chelsea, Mass., Wednesday, April 15, BYRON I. HASKELL, aged 58 years.

Mr. Haskell was a magnetic healer, generous-hearted, and lived up to the teachines of Spiritualism. Mrs. Sarah A. Byrnes conducted the funeral services. Mrs. Judge Pettin-gill of Malden sang, and others participated. From Boston, Jan. 1, MISS MINNIE GARDNER, aged 26

years. A large circle of friends miss her in this life, for she had endeared herself to them by her sterling worth. Father, brother and sixter will mourn her departure, but not as those without hope, for they expect to meet her again in the glad reunion in spirit-life. Burial in Cedar Grove.

From Waltham, Mass., Feb. 10, MISS KATHARINE LE-PORR, daughter of Capt. Miles Lepoer, aged 24 years. Her remains were conveyed to her home in Pepperell, where funeral services were held in the church. Her casket was covered with flowers by the Village Improvement Society, of which she was a member, and other friends. The family circle know they will be reunited in the home of the spirit, and therefore sorrow not as those without

From West Groton, Mass., March 24, HENRY MICHELE

aged 36 years.

A faithful son, a good brother, has passed from earth to spirit-life. An invalid from childhood, while many would not try to work, as he grew to manhood he was the main stay of his parents. Faithful unto the end, he now receives the reward of well doing.

MARY L. FRENCH.

CONDUCTED BY MRS. J. S. SOPER.

SPHOIAL 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?

A NIGHT LESSON.

BY EDITH EDDY LYONS.

I lay within my darkened room, And felt the silence like a stream Flow o'er me through the welcome gloom, Till, slumb r-bound, I dreamed a dream.

I saw a child I knew of yore;
With dancing feet and happy cries,
She ran from out the open door
Where love looked forth from mother eyes,
And stretching eager, dimpled hand,
Among the garden flowers she sped,
On tipte examped each lovely band,
While thoughts of plunder filled her head.

In stately ranks the liles stood.

The sunshine bathed their white and gold;
But childish will enose present got d—
She clutched them in triumphant hold.
Then roses, rich as L. we's heart beat,
And airy sweet peas poised for flight,
Allured the little wandering feet,
And held the joyful, childish sight.

Ahi rapture keen, she held them alli And down she sat among the grass, With smiling lips and name to call. While summerst eped the moments pass. The little soul was full of biss: She clasped her treasures to her breast, She lavished on them kiss on kiss When the rugh her joy a dark the ught pressed.

The lovely flowers were dying—dead.
She stroked them soft with falling tears,
Theb to her mother's arms she find
And sobbed forth all her greef and fears,
The mother soothed the weary child,
And loosed the blossoms from her grasp.
"I'll care for them," the soft y smiled.
The trusting child slept in her clasp.

When morning brought the new day's light,
And fresh the child awoke, and strong,
Lot by her bed a gladsome sight
That made her neart break forth in song.
The flowers that drooped last night in pain,
Now stood in vessels five and rare;
The water clean had washed each stain;
Their sweetness filled the dewy sir.

Ah! heaven sent dream to hungry hear!!
When morning breaks shall I not find
Mv blossoms kept for me apart?
Shall I not wonder why I pined
When I behold them sweet and fair? A mother's comfort God doth give— He sets our dearest flowers there, And while we sleep, He makes them live. Ann Arbor, Mich.

The Work of Two Little Spirit-Girls.

BY LULU BUCKLER.

Mamie and Ada were two little girls whose mamma gave them everything they wanted,

and yet they were very naughty at times. Mamie had dark curls, brown eyes and rosy cheeks, and was eight years old, and Ada was her younger sister. Now Ada was just the opposite; she had golden hair, blue eyes, and was not quite six years old.

One day their mamma had gone down-stairs, and left them to play in their bright room, which was called the nursery.

Now these two little girls had all the beautiful dolls, toys, books and everything to play with; but on this particular day these little girls were very naughty.

They began to play with their dolls, but tion. Mamie wanted to be mamma and make Ada do as she said, and Ada wanted to be mamma. So they began to quarrel, and, would you

believe it, Mamie slapped her dear little si But when Ada began to cry, Mamie was sorry, and thought of what her mamma had said about the little spirit children, and she wondered what they would think.

While all this was going on, two little spiritgirls, Edna and Ethel, came in and saw it all.

Ethel said: "Edna, what is the matter with that little girl? Why is she crying? Just look what pretty toys they have. I would not cry and make myself look ugly, would you?"

But Edna said: "Let's go real close to the naughty one who slapped her little sister, and make her sorry, so she will make up."

So Edna went up close to Mamie and put her hands on her, and then Mamie thought of the spirit-children, and wondered if they were sorry she was naughty.

She said: "Ada, do n't cry; I won't slap you any more; we will begin all over again."

Now Ethel had been looking at Ada, and thought she would try what she could do to make her laugh; so she went up just as close as could be and put her arms around her, and presently little Ada smiled.

Then Ada said: "Ob, yes, Mamie, we will begin and play, and I'll be one mother and you can be another, and we will take our dollies

N. Y., owns a little white mare called Whitefoot. Every school-day morning Whitefoot
hauls Mr. Ellis's two little girls in a wagon to out and buy some toys."

They began to play again, and this time they laughed, talked, and had a merry time.

Ethel said: "Edna, I am glad I am a little spirit girl, because we can't be naughty with so many beautiful spirits to help us."

And Edna replied: "Yes; but we must be quick and learn all we can, so we can help them be good. Some of them do n't know how to be good, and you and I must learn all we can and visit them all the times we can."

These two little spirit girls went back to their home, but often came to see Mamie and Ada, and watched over them, helping them whenever they could. They also visit many other little girls, and help them, too.

Now, my little readers, you must all be good children, so when the spirit-children come to visit you they will not see you quarreling, but will see your little faces bright and happy. Baltimore, Md.

Cure for Croup.

This is the method:

Have ready and at hand a piece of old linen or knitted cotton goods -- woolen cannot be wrung "dry"-about six inches wide, and sufficiently long to wind twice around the neck; also a soft old "nubia" or plece of knitted woolen shawl, soft and clinging, and "all wool." Then a piece of flannel to prevent the underclothing from absorbing dampness.

When you hear the enemy, dip the strip of linen in cold water, the colder the better; wring it out thoroughly, and wind it closely around the bare neck of the patient. Over this wrap the old, soft knitted shawl several times around—then, if necessary, place the fiannel to protect the clothing. See that the child is well folded in blankets or crib covers. In ten or fifteen minutes its breathing will probably proclaim relief. In half an hour, unless there is no wheezing, renew the cold water cloth. In most instances two applications are sufficient. Strange as it may seem, the little one, however delicate, scarcely ever shrinks from the chilly remedy; never a second time, if at first; and

it has never harmed the frailest infant. A warm tea of gum arabic and liquorice may

be given, if the patient coughs and is wakeful; or, instead of this, onion syrup. This treatment is also effective in bronchitis.

We remember one fragile creature whose grandmother and two aunts were paralyzed before the sudden onslaught of croup. The mother was away. Would she return to find her baby dead or dying? We were sent tor, and the shrill, strident breathing set us to shivering. Trembling hands adjusted the cold water cloths and the soft wraps about the gasping child. It had been so sudden grandpa had not yet had time to dress and run for a doctor. In a few minutes relief came, then the child looked out of her white cloud half smil-

ing:
"Auntie, me want more told froat water on
my neck!"

In an hour the household was again serenely sleeping, and for many a day so thankful for a great deliverance!

Boston Spiritual Lyceum.

Sunday afternoon, April 26, this Lyceum held a session in Berkeley Hall that sent a thrill of pleasure to the heart of every officer and member; for if there is anything in this world that will awaken the slumbering sense of joy, it is the satisfaction of having one's earnest efforts crowned with success, and when twenty one individual answers were given to the question "What is True Prayer?" many of them being brief, original essays, showing evidence of deep thought and careful preparation, the success of this distinguishing teature of the Boston Spiritual Lyceum was

feature of the Boston Spiritual Lyceum was no longer in doubt: it became an assured fact. A few excerpts will exemplify: Eddie Hatch said, "He thought Spiritualists should teach their children to address their prayers to the spirit world, and not to some single, individual spirit or God." George S. Lang thought that it a sincerely expressed desire was good, an intelligent effort from a prestical point of view telligent effort from a practical point of view was better, and therefore a truer prayer. Miss Gertrude C. Laidlaw, we were sorry to learn, was detained at home on account of sickness; was detained at home on account of sickness; her excellent answer, however, was sent in, and read by Miss Maud Beckwith: "True prayer," she wrote, "is the thought of a sincere and sympathetic soul; what we most desire we put into words, and it goes forth as a messenger between earth and heaven."

Mrs. Alice Pool, in her carefully prepared answer, substantially agreed with Mr. Lang, "that true prayer was an intelligently directed effort to accomplish some good and worthy

ed effort to accomplish some good and worthy object," also showing "how vain it was to ask a being whom we endow with infinite wisdom to change his mighty purpose to meet the requirements of our finite desires."

The Clerk, in adding his mite, said that "True prayer was intelligent labor, because the earnest efforts of human hands and brains to make this world better were the only prayer

the changeless God, Nature, ever answered."
"Temptation" was the subject for the younger groups, and answers were given by Winnie Ireland, Carl Leo Root, Ralph Ransom and Ansil Haynes.

The Instructor, Dr. Root, after ably treating the subject for the older ones, interested the children and illustrated their lesson by telling them a pleasing story.

A piano solo by Mr. Fred. H. Watson opened the musical and literary exercises; Master Earl Keeler gave a recitation; Winnie Ireland captivated the audience with her sweet voice in song; Mrs. S. A. Frost rendered a piano solo; and Mr. Alonzo Danforth read a selec-

An always welcome visitor, Mrs. J. S. Soper, was called upon, and she responded by complimenting the Lyceum not only upon the success attained from an educational point of but the good order that prevailed throughout the session, and the attentive interest each one seemed to take in the numerous answers given. But Mrs. Soper's "tender 'is the welfare of the little ones, and to their delight she told a simple story such as children love.

President Lang was called upon, and with a few well chosen remarks he pointed out the adverse circumstances that surrounded this Lyceum at its inception, and how, with a slow but steady growth, it had gone forward until it was no longer an experimental venture, but an assured success.

The Clerk read a letter from Mr. F. B. Woodbury, Secretary National Spiritualists' Association, thanking the Lyceum for a donation forwarded and the loyalty to the National Spiritualists' Association they had shown. Subject for May 10, "Practical Spiritual-

and in connection with this the Clerk will give an object lesson with the magnets that no Spiritualist should miss. A. CLARENCE ARMSTRONG, Clerk.

Almost Human.

We take the following from the Massachusetts Ploughman:

Farmer William H. Ellis of Bloomingburg, the schoolhouse, a mile from home, and after leaving the children there the little mare turns round and trots back to her master's house without any driver. When the school closing hour approaches, Mr. Ellis hitches Whitefoot up, and starts her off alone for the schoolhouse, and in due time she comes back with the little girls. She is so careful and expert in passing vehicles on the road that she never has

a collision, or damages her harness. One Sunday night recently Mr. Ellis's hired man drove Whitefoot over to Middleton on his way to New York. Before embarking on the cars here, he tacked a piece of paper on the wagon seat containing this notice: "Do n't stop this mare. She belongs to William II. Ellis, Bloomingburg, and will go home all right," and then turning the mare's head homeward, he let her go. Sure enough, she covered the distance, a long nine miles, in safety, and at a pace that brought her home in about an hour.

Two Aphorisms Worth Remembering.

Idle gossip is like a pinch of lamp-black: there is apparently no limit to the blackening

It is sometimes discouraging to tell the truth only to discover that you are not believed. But time always reveals truth as well as falsehood.-Ladies' Home Journal, April.

A PROBLEM.

'I wonder," said Teddy, one sunny day,
As he gazed at the meadow, with thoughtful fr. wa,

Why the grass is so pretty and green and bright,
When it comes from the earth, so dirty and
brown!"

With a look of surprise in her great blue eyes,

"Why, do n't you know?" cried small Katrine.
"The sun is yellow, the sky is blue,
And that is the reason the grass is green."
—Esther W. Buxton, in May St. Nicholas.

A man who is not upright in heart cannot be upright in action.

Answer to charade in last Banner: Dis-CONTENT.

Original Riddles or Charades from young people of all ages will be gladly received. Ad-

dress this Department, BANNER of LIGHT.

It cures from head to foot.

Puritana



Puritana corrects, strengthens, and naturalizes the stomach by an original, common-sense process.

It causes the food to be promptly and properly digested in accordance with nature's laws, and creates new blood, new tissues, new nerve force, new vigor, and new life. These fresh forces expel impurities, humors, and degenerated elements from the body, whether they exist in the Stomach, Blood, Liver, Kidneys, Lungs, Nerves, Brain, or Skin.



Nature's Cure

It makes weak and weary men and women strong and healthy.

OFFICIAL.



The cures effected in this State by Dr. Dixi Crosby's prize formula Puritana are so astonishing and the results with which we personally have used this remarkable medical discovery are so entirely satisfactory that we deem it our duty to accord it our public indorsement and private recommendation.

Thomas Cogmie

Cashier Merrimac Co. Bank. A. W. Pork Bank Commissioner.

Of Bank Commissioner.

Of J. Backelder John F. Jones

Car's Raard of A priculture.

Treas. Loan and Trust Savings Bank.

Puritana cures case after case that has been given up as hopeless. 10 Ninety-two per cent. of all sickness is caused by a "Wrong Stomach."

Puritana makes the Kidneys Right,

Heart Right, Lungs Right, Blood Right, Nerves Right, Liver Right, Health Right,

Because it makes the Stomach Right.

If you are a sufferer get of your druggist this great disease-conquering discovery (the price is \$1 for the complete treatment, consisting of one bottle of Puritana one bottle of Puritana Pills, and one bottle of Puritana Tablets, all inclosed in one package), or write to the undersigned, and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H.

Just as day follows night, so Perfect Digestion follows the use of Puritana.

Tribute to H. B. Storer.

To the Editor of the Banner of Light:

T FEEL it more than a duty to add just a word to the many tributes to the noble life work of our translated brother, Dr. Storer, who on so many occasions faithfully served as a singularly efficient president over those immense gatherings at Onset Bay, where in years gone by it has been my high privilege to stand before the eager thousands who crowded the vast auditorium at that charming summer resort, where the philosophy of Spiritualism has year by year been presented by advocates of its sublime verities to audiences the most colossal which have perhaps ever assembled under the banner of liberal and progressive thought.

I write from the depths of earnest feeling and longtime experience when I declare that nowhere in the course of my double-hemisphered travels as a public speaker have I ever met a more gracious, genial, earnest, kindly presiding officer than in the person of our venerable and venerated Dr. H. B. Storer.

The pens of many who have known and loved him for many years will certainly chronicle his worthy deeds and bear ample testimony to his many public and private virtues; it therefore becomes me only to add my morsel of testimony to the universal tribute by urging upon all the Spiritualists of the land, especially those whose homes and interests are in and around Massachusetts, to do honor to the memory of a conscientious, indefatigable leader in their ranks a conscientious, indefatigable leader in their ranks by resisting with adamantine determination every tendency which exists to weaken the power of Onset Bay Grove as a radiant centre from which the truths of Spiritualism, both in philosophy and phenomena, are presented to the inquiring world.

One by one, in rapid procession, are the valiant heroes of the early days of the spiritual movement receiper from the terrestriel to the emperture trial.

passing from the terrestrial to the super-terrestrial state, and as they pass to the spheres unseen by mortal eye, they do but constitute an ever-enlarging company of earnest, tireless workers resolved to embrace every willingly profiered opportunity furnished them Dentist—"Will you have gas?" Ole St Tuttle—
"Wa'al, we don't know much about gas t' hum. I guess you'd better give me ker'sene."

The strict of through which to propagate the actual knowledge of immortality, of which they are now in indubitable possession.

I have already received what are to me strikingly

satisfactory communications from Dr. Storer since his transition, and I know that he is interested as ever in transition and I know that he is interested as ever in that great centre of usefulness where he worked so long and faithfully, though his interest in the welfare of humanity is positively boundless. There are many faithful workers at Onset, not the least active and reseful among them being my highly-esteemed and generous friend Mr. Howard of Foxboro, from whom I received the kindest invitation to revisit O set this summer.

I cannot doubt that the good work carried on so bravely by Dr. Storer through so many trying and eventual years, will still go forward with increasing power and usefulness, till even the brightest predictives. power and usefulness, till even the brightest predictions of our spirit-friends, as well as the most sanguine hopes of the many constant workers on the earthly side who have pledged themselves to leave no stone unturned for making Orset Bay a beacon-light to illumine the mental pathway of all who shall tread its pleasant shores are fulfilled.

We can only rejoice in spirit as one by one the faithful ploneers of the great new spiritual reformation complete their earthly circuit of onerous duty, and pass on to the next higher sphere of active service, which assuredly awaits them, and though on the faithly side we all sorely miss their noble words and deeds, and keenly feel that their vacant places are hard to fill, it surely becomes every one upon whom

hard to fill, it surely becomes every one upon whom their mantles of prophecy may in any measure fall, not only to refrain from sorrow at the outward loss, but resolve to do with heart and mind all that duty points out, and beyond the mere performance of what is clearly obligation, work from sheer love of truth to do with pure missionary zeal an added service to bring the truths we prize to the hearts and homes of all necessitous humanity.

W. J. COLVILLE.

STATE OF OHIO, CITY OF TOLEDO,
LUCAS COUNTY.

FRANK J. CHEKEY makes oath that he is the senior partner of the firm of F. J. CHEKEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHEKEY.

Sworn to before me, and subscribed in my presence, this \$\$th day of December, A. D. 1886.

BRAL Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Apr. 18.

PSYCHE,

The Developing Cabinet.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the deelred result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is strail inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligences, and is THOROUGHLY MAGNETIKED.

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

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

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

Banner of Bight.

BOSTOM, SATURDAY, MAY 9, 1896. 186UBD EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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"In things essential, UNITY; in things doubtful LIBERTY; in all things, CHARITY."

Two Dollars Per Year.

The management of the BANNER OF LIGHT have decided, on due deliberation, to reduce the subscription price of the paper to Two Dollars per year (former price \$2.50) -beginning with the issue for March 7, which is No. 1 of Vol. 79.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls letter, and a good argument. She declares the upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for THE BAN-NER make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

BANNER OF LIGHT PUBLISHING COMPANY.

A Slyer Way of Doing the Same Thing.

In the joint resolution introduced into the National House of Representatives by Congressman Willis, on the subject of a distinct and positive recognition of God in the Constitution of the United States, the attempt is simply made to do surreptitiously, or at least by way of compromise, what has hitherto been striven for openly and with declared intent. The preamble to this new resolution proceeds to recite that, whereas the proposed amendment, if adopted by constitutional majorities by Congress and the State legislatures, "would change our organic law from a purely secular to a theocratic government, which was not intended by the framers of the Constitution or any of the States ratifying," and whereas "no Unitarian, Jew or Deist, who nevertheless might be a patriotic and useful citizen, could conscientiously swear to support the Constitution containing the said amendment,' therefore it is resolved as follows: namely, that "we the people of the United States, in order to compass and perform certain things, 'trusting in Almighty God,' do ordain this Constitution," etc. In this seemingly quiet manner is God, after all, lugged, like ballast, into the instrument that is the charter of our civil liberty. Now, it is pertinent to ask if God is any more in the Constitution than he was before; or if he could be any less in it. Do these amendment people think that God gets into the Constitution or into our lives by our simply declaring it to be so? How came we to have a Constitution at all, if not by the ever-present help of God? Is not God in all things, active and passive, in what we do and in what we are? And can we have any more of him by our feeble declarations as of ownership and of possession? Does Nature find it necessary to perform the universal purpose in any other way than simply working out its various functions in submissive silence, which is the profoundest adoration? We are babblers and noisy meddlers and intruders when we bustle about with these intrusive and officious ostentations, as if we could help the Supreme and Universal Life in any other way than by faithfully discharging our duties, and thus removing all obstructions to its working in us

and through us. In order that our readers may be apprised

of the exact tenor of this Joint Resolution (II. Res. 157) we hereby print it entire:

JOINT RESOLUTION to amend the preamble to the Constitution of the United States.

Whereas. The Constitution of the United States contains no recognition of God or His Providence;

and
Whereas. There is now pending in Congress a joint
resolution proposing the following amendment: "We,
the people of the United States, devoutly acknowledging Almighty God as the source of all authority
in civil government, the Lord Jesus Christ as the
ruler of nations, and the revealed will of God as of
supreme authority in civil affairs, in order to form a
more perfect Union," and so torth; and
Whereas, The proposed amendment, if adopted by
constitutional majorities by Congress and the State

Constitutional majorities by Congress and the State Legislatures, would change our organic law from a purely secular to a theocratic government, which was not intended by the framers of the Constitution or of any of the States ratifying the same; and Wherens, No Unitarian, Jew, or Delst, who, nevertheless, might be a patriotic and useful citizen, could consider the large of the constitution con-

coscientiously swear to support the Constitution containing the said amendment; Therefore.

Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring there-

sembled (two-turds of each House concurring therein), That the following amended form of the preamble to the Constitution shall be submitted in due form to all the State Legislatures for ratification:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of libert to ourselves, and our posterity trusting in of liberty to ourselves and our posterity, trusting in Almighty God, do ordain and establish this Constitu-tion for the United States of America."

The Barber's Helmet.

Old Don Quixote furnishes a type, never to be worn out, of those who are willing to admit a transformation in theological and other ideas, but at the same time insist that it is of no importance, and go right on as if nothing had taken place. Tell them there has been a wonderful change in modern thought in regard to the origin and authority of religion, and they will not hesitate to assent: but, like Quixote in the case of the barber's basin and helmet, they will add that the change is of no importance. As the Christian Register says, the old dogmas are apparently badly damaged, and the facts seem to be all against them; but, then, they can be patched up so that they will be as good as new, and perhaps better. The Knight of de la Mancha admitted that the apparent helmet on the head of the man on the gray ass might perhaps be what Sancho Panza said it was, a barber's basin; but "to me," as recordreally is, its transformation is of no importance, for I will have it repaired in the first town surpassed or even equalled. In the meantime I will wear it as I can; for something is better than nothing, and it will be sufficient to defend me from stones." It is a pleasant satire on the present theological situation. Ecclesiastical pretensions have been knocked all to pieces by the progress of knowledge, and many a doctrine has been shown to be only an illusion, but the deluded and perverse ones continue to hold them while admitting the truth about them, and fondly believe they will yet be better than

Eternal Vigilance.

Elizabeth Burrill Curtis, the daughter of George William Curtis, writes a letter to the Boston Post on the question of woman suffrage, to the point urged by not a few opponents of that cause that we have already too large a number of voters, and that limited suffrage would show much better results. It is a strong right of a man or woman to self government to be so vital and sacred that tampering with it cannot be visited with too heavy penalties. We are not willing to pay the price of liberty, which is eternal vigilance, and hence the condition of affairs in our cities is what it is today. The fault is not with the ignorant masses but with the intelligent voters, the men who should be leaders, but who have willfully discrowned themselves, and who then cry out for a limited suffrage; in other words, for the benefits of a democratic government without its necessary duties. The principle of universal suffrage, says Miss Curtis, will not run alone. It carries duties with it which are imperative. To shirk them is filching benefits without rendering an equivalent. When we hear men say that their private interests will suffer if they perform their public duties, or hear women plead against the bestowal of the suffrage lest they lose certain legal privileges which place them on a par with children in their teens, we can realize how far the ideal still is from us, and we may look for the handwriting on the

Jury Trial versus Plutocracy.

In the course of his recent lecture at Hanover, N. H., Senator Dawes touched the subject of trial by jury, and referred to the Debs case, which was but the enforcement of law by injunction. He said it had always seemed to him that in such proceedings the courts are paying too little attention to the constitutional provision for the right of trial by jury. He declared it to be unsafe to depart from this vital safeguard of the Constitution. Such precedents are the more dangerous because made by upright judges, though the victims might deserve all the punishment they received. Power, wherever lodged, is liable to be abused, and that case proved no exception. Said Mr. Dawes, with much point and force, "The framers of the Constitution would count as idle gibberish all talk about attempting, under its provisions, to put a stop to 'dealings in futures' and regulating sleeping-car accommodations. There are instances altogether too frequent in our history of the abuse of power, and its perversion from its original purpose to uses entirely foreign to that for which it was created." The administration of justice in the case of Debs was directed by the spirit of plutocracy, which we are glad to see rebuked in this manner by one competent to do it.

Dr. C. E. Watkins.

We gladly call attention to the new advertisement of Dr. C. E. Watkins on page seven He has been before the public twenty years as a medium for independent slate-writing, and in all that time no spiritual paper was ever called upon to defend his mediumship. As a physician he is wonderfully successful. He is an educated physician, and is regularly registered to practice medicine.

Paderewski, the pianist, is the first foreign artist to come over and get loaded up with our favors, and make proper acknowledgments in a practical way, in the form of a return. Paderewski gives a ten thousand dollar prize fund to encourage composition by Americans. We note the occurrence with all the more pleasure because it expresses some sort of appreciation of our bounty.

The poem by William Brunton (second page), on "Consolation," is full of spiritual thought and solemn melody.

The Way to Make Religion Pay.

A shrewd Armenian merchant in Boston is industriously pointing out to the other merchants how very valuable missionaries are as drummers for trade. He writes an open letter to the local press on the subject. The missionaries of the different nations, he says, have done a great deal to open up markets for goods manufactured in their respective countries. Then he speaks of the treaty rights of the missionaries. He thinks our government ought to take a decided stand to protect our missionaries, and he enlarges and emphasizes and makes much of this part of his subject. The innocent charm of this shrewd Armenian merchant's utterances is when he appeals to our business houses and manufactories to follow the missionaries with their agents everywhere. We would, he says, be able to increase our trade gradually and steadily to a large extent. Boston being the centre of New England manufacturing interests, he says-let our capitalists. agents of mills, wool and cotton merchants, take an active interest in this matter. Why, he asks, should we buy our Turkish, Persian and Russian wool through English merchants? Then, to conclude, he adds that "large profits are made by foreign manufacturers." Comment is not called for. Proselyting should be made to pay as well as o her things. Business is business all the time.

Lockjaw-----Hydrophobia?

A boy in Lynn, fourteen years old, was taken to the bospital suffering with what the local physician called hydrophobia. He was bitten by a dog in two places, on the leg and on the foot. The wounds healed up, apparently all right. Some four weeks afterward he stepped on a nail that penetrated his foot deeply, causing a painful wound. That healed, too. Some two weeks later he began to suffer pains in his back, gradually growing more intense. The doctor pronounced the case one of hydropho- a superior officer, mutiny, sleeping on post, bia, but the hospital physicians decided that he was suffering from tetanus, caused by the wound in his foot, and that his symptoms were not those of hydrophobia. At last the little fellow died in the hospital, and a thorough investigation showed that he had been all the ed in the renowned book, "who know what it time suffering from lockjaw. Here, now, is embodied wisdom such as the doctors' plot people deny the possession of to clairvoyant where there is a smith, so that it shall not be physicians. A "regular" is evidently unable at times to so much as specify the disease that is fast carrying his suffering patient to the grave. This is an illustration of the peculiar qualifications required for the regular practice of certificate and diploma medicine.

To Dr. H. B. Storer, AND OTHER VETERAN WORKERS NOW "GONE

Mrs. Dr. Wyant, Pastor and Secretary of the

First Society of Spiritualists of Toledo, O. writes, on renewing subscription:

sample copy fell under my notice it was like an old friend returning to me, and I devoured the pages of the paper with eager and anxious eyes, finding so many familiar names of our tried and true workers in the vineyard of truth.

How many veterans—as recorded in your pages—have gone to their spirit homes; their earthly presence will be missed so much; yet we feel our loss is their gain, and that they will be with us still, helping in the good cause they espoused—the upbuilding of

humanity.

Dear friends of long ago, you are not gone; no; we

Portraits to Come.

We shall print next week, in our BANNER collection of Spiritualist Workers, a picture and sketch of the celebrated platform test medium, Edgar W. Emerson.

In the issue for the week after we shall give our readers a sketch and portrait of Prof. W. F. Peck, who so recently lectured successfully in Mr. Ayer's Spiritual Temple on Back Bay, Boston. The picture will have a melancholy interest to our readers, from the fact that the photograph from which the half-tone is made was one of the last pictures taken by Henry J. Newton-a day or two before his tragic death-Prof. Peck being then lecturing for the First Society of New York, and a guest at Mr. Newton's house.

Mrs. P. Madeline Ellis, of 943 Herkimer street, Brooklyn, N. Y., writes, under date of April 28:

"I have been treated by allopathic doctors for many years, but I recently purchased a copy of Dr. Bland's book, 'How to GET WELL AND HOW TO KEEP WELL' from the BANNER OF LIGHT office, and I am delighted with it. I have been under treatment for rheumatism with the remedies recommended in that book only two weeks, and I already feel like a new person. I feel it my duty to recommend this book to all my friends, and shall do so."

Be sure to read the contents of "THE BANNER Correspondence" department-second page-this week. Interesting accounts of séances, psychometric experiments, the achievements of the workers (with lecture abstracts), etc., will be found, as recorded by writers in many parts of the country.

STRAWS IN THE WIND," our New York letter by J. W. Fletcher, arrived, we are sorry to say, too late for this issue, but will appear in the next. The statement is made that Mrs. Concannon is still very ill (as noted in the latest Banner), but strong hopes are entertained of her recovery.

Señor de Ovies, psychologist and magnetic healer, concerning whose successful work in Cleveland, O., our correspondent, Thomas Lees, has written frequently of late, is temporarily in Boston, and made THE BANNER a pleasant call May 2.

Onset Camp-Meeting. - The twentieth annual meeting at this popular resort will be held from July 5th to August 30th. A fine program is announced for 1896. Further particulars will be given hereafter.

😥 J. S. Binkley, Tampa, Fla., writes in renewing subscription: "I have entered my twentieth year in this country, and THE BANNER has never failed in its weekly visits; I have ever found it truthful and just."

C. S. Crabtree-pioneer news stand, 241 Nicollet Avenue, Minneapolis, Minn.—will in future have THE BANNER for sale, and take subscriptions.

Read the interesting abstract of remarks by Prof. W. M. Lockwood, furnished by Mrs. J. A. Chapman in "Banner Correspondence,' second page.

Read the announcement made by C. P. Pratt, on our fifth page.

TIMELY TOPICS.

A National Flower.-The suggestion of Prof. Alexander Wilder, in last week's Bax-NEH, for the adoption of the White Pond Lily | His parents occupied the same house with me as the symbolic flower of the nation, strikes a responsive chord in the heart. It is a flower endeared to us by the dearest and hollest associations. The much-lauded Golden Rod has no similar expression or suggestiveness. It is as but a weed in comparison. The white pond lily of our inland ponds and streams is a flower whose relationships are to the last degree hal lowed and sweet and beautiful. It is of kin to the sacred Lotus of India, and to the sacred flowers of Egypt and other countries. It has a special meaning to Spiritualists, as it is frequently used by the guides of speakers as a potent symbol from Nature of the coming forth of a radiant good, by evolution, from the dark slime of untoward earthly conditions. By adopting it we should, as Prof. Wilder truly says, offer a recognition of fraternal relations with our elder brethren of the Orient, while declaring for the distinct individuality of our own people. It is the rose of the water in its flow and its sleep. No flower known so truly symbolizes what is holiest in thought and reverence. It is the emblem of purity in delicacy and strength. The Lotus has been happily termed the Madonna of Egypt. It is the flower of Isis. The Pond Lily of America is the di-vinity of rural scenes. Its classic name is Nymphæa, suggesting the sanctuary of the rosebud. Its blossom is a rich creamy white, and its fragrance is ideal. It is the flower of love and peace. There is no need to look any further for the national emblem. The White Pond Lily is the right one.

The Good of Capital Punishment? -According to a bill recently passed by the National House of Representatives, sixteen offences are to be struck from the list of those punishable by death! So extensive a list of capital crimes as exists in the United States is not to be found outside the limits of Russia or China. In China the death penalty is inflicted for only eleven offences. In Russia never except for treason. Under the military code of the United States twenty-five offences are capital. Among them are striking or disobeying causing a false alarm in camp, cowardice in presence of the enemy, disclosing a watchword relieving a fee with money or food, desertion, or persuading another to desert, and doing violence to any person bringing provisions into camp while in foreign parts. Under the naval code twenty two crimes are punishable by death, similar in purport to the foregoing. Ordinarily the death penalty for these offences is not inflicted except in war. Under the civil laws of the United States there are seventeen capital offences. In comparison with other countries, the United States has beyond question the bloodiest code in the world. Sixteen capital offences have just been struck from the list by one branch of Congress. We have more murders in proportion to population than other countries, and the administration of justice for such crimes is most uncertain.

Is This True?-If so, does it not demand a looking after not only by the United States Government, but by all good men and true on the American continent, that the wronged Indian may have some just treatment in his extremity? At present, ordinary people cannot discern the true state of the case regarding DEAR BANNER OF LIGHT: I have not had you upon my desk for some time. I felt as if I could not endure the round of life longer without you. When a sample copy felt under my rotate to the case regarding the red men, since the condemnatory arguments of both [white] sides come so danger-ously near each other:

"The Senate yesterday afternoon passed the Indian appropriation bill, after a long discussion. The debate on the Dawes commission amendment was pro-

"Mr. Jones spoke vehemently against the rule of crime and ourrage in the Indian country, and appealed to the Senate to put an end to it by this reformatory

"Mr. Bate, on the other hand, spoke of the 'bum mers, land-grabbers and thieves, seeking to rob the Indians, and who would be given further powers by

gone to your home not made with hands; heaven is yours, for the good deeds of earth-life have made you the home, and there is no strife to clear the pathway try. Five hundred white men, masquerading as Indian country. of truth as there was here. To the children of earth the battle was fraught with rial, but wisdom and love are now revealed by spiritual law.

Downwester to tride the pathway try, Five hundred white ineh, masderating as indicated the property and the government of indian self-government a failure. The money appropriated for these Indians was used in hiring lobbyists to send here and prevent legislation. Mr. Platt declared that he had never, during his senatorial service, known of the use of so much money on lobbles to defeat legis-lation. It was time Congress put an end to this foul blot and disgrace on our national honor. "After further debate, the presiding officer ruled

the e-life amendment out on the point of order made by Mr. Walthall, that it contemplated general legis-lation."—The Evening Star, Washington, D. C., April 24.

James Logan Gordon, on Sunday afternoon, May 3, spoke in a very favorable strain of Spiritualism: his auditors consisted of "The Parliament of Man" at the historic ground of Music Hall, Boston, where Theodore Parker, W. R. Alger, and that long-continued series of excellent meetings—the Music Hall course, conducted by Lewis B. Wilson and his Committee-have permeated the very walls with liberal thought. That BANNER readers may perceive how the fact struck the conservative Boston dailies, we subjoin the following abstract of his remarks, which (practically) appeared in both The Herald and The Globe of Monday:

"Spiritualism is nothing new. It is one of the signs of the times, and calls for reflection and consideration. There are thousands of intelligent people who are willing to be classed as Spiritualists, and they are not the kind of people to be hoodwinked. Spiritualism is not something to be joked about. Of all subjects, it should be approached with reverence and in a spirit of sincerity and spiritual sympathy. Spiritualism is not something to be greated. in a spirit of sincerity and spiritual sympathy. Spiritualism is nothing to be afraid of. The air is full of spirits, as an air-packed bottle is full of compressed air. One New England bill collector is worse than a billion of control of the spiritual spir

billion of spiritual visitors.

The subject of Spiritualism is not to be carelessly The subject of Spiritualism is not to be carelessly thrown aside because there are quark mediums and false Spiritualists and nonsensical performances which go under the name of 'Spiritualism.'

There are Christianis who do not fairly represent Christ or Christianity. There are women who are no bonor to their sex, and men who are a dishonor to the male sex, but we all believe, in spite of all, in religion, women and usen.

women and men."

Reception to Mr. Savage. - In the Church of the Unity parlors, on the evening of Monday, May 4, a well attended and successful reception was tendered to Rev. and Mrs. Minot J. Savage. The place of assembly was decorated with palms and laurels. Music was furnished by the Bohemian Club of Har-

Mr. and Mrs. Savage were assisted in receiving by their daughter, Mrs. Minot Osgood Simons; during nearly two hours the large com-pany exchanged greetings with the much-loved pany exchanged pastor and his family.

Twenty-one Years from Now. - We find it announced in the daily press of April 28, 1896, that the Theosophical Society in this country has passed its first great cycle-having reached its twenty-first year. When it is forty-two years old a great school for the revival of ancient mysteries will have been established, for which \$5,250 have already been subscribed Dr. Buck and President Hargrove are reported to have said that it was the expectation that at least half a million dollars would ultimately be obtained for the building and endowment

Theosophic Wedding. —In New York City, May 3, Claude Falls Wright and Mary Katherine Leoline Leonard, both active workers in the cause, were united in marriage at the rooms of the Theosophical Society. The services were conducted under the authority of the head officers of the Society; but, in order to legalize the union, Alderman Robinson performed a civil marriage. The Theosophical portion was carried out according to a ritual prepared from the ancient Egyptian rites in the great mysteries.

Tribute to the People's Poet.-The grave of the earthly tenement of the gallant and liberal-hearted John Boyle O'Reilly will be decorated on Memorial Day, May 30, by the Sarsfield Guards. "God keep his memory

Verifications of Spirit Mesoages. To the Editor of the Sanner of Light:

I recognize the communication from CHAS. A. WING, given in THE BANNER of April 4. nearly five years, and it was while on a visit to them he passed away. His father, OHAS, H. WING, passed on a short time before him, and his mother soon followed; now they are together again in spirit-life. How beautiful the thought that families are so soon reunited just over the river." He was well known among theatrical people, as he was engaged in that business, and made many friends. The persons alluded to are his wife and sister, they being the only remaining ones in the family. His illness was very severe, but not lengthy, and he passed away like one going to rest.

D. L. PALMER. Malden, Mass., April 7, 1896.

To the Editor of the Banner of Light:

The message in No. 4 of current volume of BANNER from CHAS. I. PARISH (not Panish) of Palmetto, Fla., is correct. I hope his folks at Palmetto will verify it. J. W. BINKLEY. Tampa, Fla., April 5, 1896.

To the Editor of the Banner of Light:

We have just received THE BANNER of April 11, with a message in it from our children, NETTIE and ELLIE. We are very much pleased with the communication, as it is the first we have ever received through the columns of the paper; it is true in every respect, except the age of our oldest girl in spirit-land-hers being nearly eighteen instead of seventeen. We however consider that a trifling error.

May God bless THE BANNER and its medium in their good work.

MR. AND MRS. EDWIN KIMBALL. Belchertown, Mass., April 24, 1896.

MAY FESTIVAL.

On Saturday afternoon and evening, May 9, the Eighth of the Annual Festivals which have become such a feature at Boston Music Hall, will be held under the auspices of Mrs. Wm. S. Butler and Mrs. Lilla Viles Wyman.

The successes of the past will be reënacted on the present occasion. Two hundred and fifty talented children will participate in the pleasing exercises.

A grand variety of group dances, beautifully arranged and correctly costumed, will be presented, among which may be enumerated the following: The FrenchClown, Swiss, Medley of Solo Dances, Charity Girls, Harvest, Lilliputian Policemen and Nurse-Maids, etc.; also the "Niela Ballet"—an original ballet, first time ever attempted by children—introducing twenty little girls.

Solo dances by well known and popular fa-vorites. Musical selections by Miss Louise Hor-ner, Boston's favorite soprano. A superb orchestra will be present; and beautiful calcium effects will combine with a host of novelties. Tickets, 50 and 75 cents, can be obtained

at 178 Tremont street, room 25, at John R. Heard's, 32 West street, and at the BANNER OF

NEWSY NOTES AND PITHY POINTS.

When you've got a thing to say, Say it! Don't take half a day. When your yarn's got little in it, Crowd the whole thing in a minute. L'fe is short—a fleeting vapor— Do n't you fill an eight page paper With a tale which, at a pinch Could be cornered in an inch! Boll her down until she simmers Polish her until sne glimmers. When you've got a thing to say. Say it! Do n't take half a day.

-Free Methodist.

Auntie-"What is Nellie's nove for?" Nellie (doubt-fully)-"To smell with." Auntie-"And what is Nellie's mouth for?" Nellie (cautiously)-"To eat with." Auntie-"And what are Nellie's ears for?" Nellie (confidently)-"Earrings."

In this vernal season of the year when the air is calm and pleasaut it were an lojury and sullenness against Nature not to go out and see her riches, and partake of her rejoicing with heaven and earth.—Mil-

Tourist (in the mountains)—"Shall I be safer here on foot or on your mule?" "On my mule, of course, for I shall be careful that nothing happens to it."— Fliegende Blätter.

> Little Willy was a freshman, Green as grass, and greener, too;
> Not a thing in all creation
> Ever had so green a hue.
> One day, while out exercising,
> Through a field he chanced to pass,
> And a brindled cow devoured him, Thinking he was only grass. Little Willy is in heaven;

Vacant are two places now, In his class there is no Willy, In the field there is no cow -Bowdoin (Mc.) Orient.

"Do you believe in hypnotism?" "Well, I can't say positively; but if there is nothing in it, I can't explain why a large number of marriages occur."—
Truth. England is now building twenty-nine warships and forty-one torpedo boats, and will soon begin the construction of eighteen more warships and twenty-eight

An exchange records that an electric railway which gives practically a sea voyage, without the discomforts of sea-sickness, is being built from Rottingdean to Brighton, two watering places in the south of England. At high tide the depth of water over the rails will be fifteen feet, and the cars will be about twenty-

four feet above the rails, having a main deck like a

At least one thing has been effected by Herr Ahlwardt's visit to this country, says the New York Times. It has revealed the existence here of an "Amerikanische Antisemitische Gedankenverknup-fung." It is well to know that our country is provided with a thing like this, as distributed along the seaboard it may act as an efficient coast defense.

The X rays, so says the *Boston Traveler*, have destroyed one valuable theological argument employed in the illustration of the quality of "faith." "Have you a brain?" asks the theologian. "Yes." "How do you know; have you ever seen it?" That used to be a poser, but now the interrogated one can refer the whole matter to cathode investigations.

There never was a man engaged in business who did not feel like doing more business and increasing his trade. There is one sure way of accomplishing that result. Judicious advertising will bring trade just as surely as day succeeds night. Successful business men can testify to this truth the world over.

We sing the song of progress, of the future that will when beneath a million cycling men the whirling wheels will hum: When the roads are all asphaltum and the horse you 'll only see, Exhibited in "Barnum's" as a curiosity.

And now it's an ex-legislator of Oklahoma who is about to be holst by his own petard. He is the author of the capital punishment law of that territory, and now he has been sentenced to be hanged.—The Boston Herald.

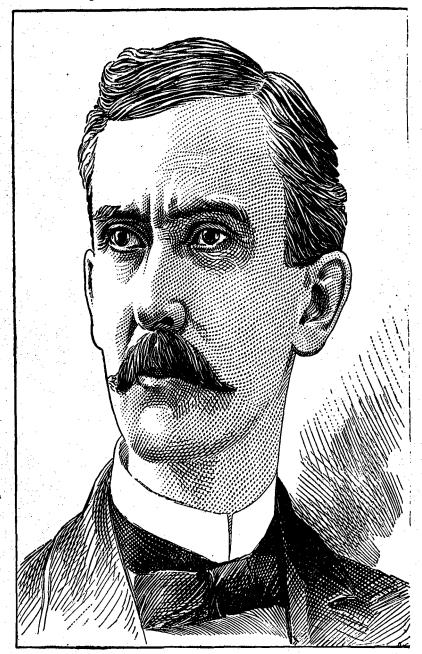
Tommy—"I think mamma is an awful gossip."
Ethel—"Oh! Tommy, how can you say such a thing?"
Tommy—"Well, she is; everything I do she immediately goes and tells papa. I hate gossips."

We take pleasure in directing the attention of our readers to the advertisement of the BANNER OF LIGHT, to be found on another page. It is the oldest paper in the world devoted to the Spiritual Philosophy, and stands without an equal. We could not by any possible means get along without THE BANNER.— The Dawning Light, San Antonio, Tex.

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, and scalp

MAJOR W. W. ROBBINS.

Framer of the Indiana Military Bill Made Well by Paine's Celery Compound.



Major Robbins of the 2nd Indiana State celery compound, and it gives me great pleasuards, aide on Gen. McKee's staff and president to state that I at once began to feel its guards, aide on Gen. McKee's staff and president of camp Gray, has been for two years one of the most influential members of the Indiana legislature and the author of the famous Indiana Military Law of 1889.

Major Robbins was a very sick man up to the time of taking Paine's celery compound.

In proof of what that remarkable remedy can do to make a sick person strong and well, Major Robbins' letter from Indianapolis best tells its own straightforward story.

"I was troubled with a torpid liver, constipation and the accompanying sallow complexion, while my entire nervous system was entirely deranged, and I was greatly reduced in flesh. While in this condition I was taken express how much I have been helped, for I down with a very severe attack of the grip, and was, for a long time, confined to the house and my bed.

I resorted to various medicines and tonics, and under their temporary influence made a genuine spring remedy — physicians know several attempts to resume my business of very well what that languor and that tired traveling about in the interests of A. Steffen, cigar manufacturer of this city; but relapse succeeded relapse, and I not only was obliged to abandon my business, but growing gradually worse, became apprehensive of the ultimate

had used your remedy with gratifying results, prevailed upon me to commence taking Paine's

beneficial effects.

"My appetite, which had failed me, returned. my constipation ceased, and very soon my liver became normal in its action. Following this my sleeplessness and headaches ceased, and I began to gain flesh. The insidious hold on me that the grip had hitherto had was relaxed, and I felt invigorated and strengthened, so I could resume my vocation, and feel free from the languid, enervated feeling that had so long possessed me.
"My friends were pleasantly surprised with

the change in my condition, and I was only too happy to recommend Paine's celery compound to such of my acquaintances as were suffering from any of the complaints which so complicated my case. Therefore, I again say now feel and look like a new man.

Physicians who rely on Paine's celery compound-as thousands of the most wide awake members of the profession are doing, especially now that nearly every one feels the need of feeling means. They know that debility to-day often results in nervous prostration tomorrow, unless the tired system is quickly invigorated.

That is why all over the country to-day sult.
"At this juncture my mother in law, who dused your remedy with gratifying results, evailed upon me to commence taking Paine's law, who evailed upon me to commence taking Paine's law, who evailed upon me to commence taking Paine's law, who evailed upon me to commence taking Paine's law, who are the country to do.

Paine's celery compound is being taken by the advice of skilled physicians. It is the one remedy that physicians can conscientiously call a genuine spring remedy. Try it.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held services as usual Sunday, at 33 Summer street, with fine audiences at each session.

At 2:30 o'clock Melissa K. H. Hamill rendered an propriate selections. Dr. S. M. Furbush spoke on "The Effect of Spiritual Power on Humanity." Dr. Furbush, W. H. Rounseville. Dr. W. H. Amerigo, Edward F. Murray, Mr. A. E. Warren, David Sheppard and others gave tests and spirit messages, and re-

lieved and cured many by magnetic trea ments.

At 7:30 P. M. the services opened with appropriate selections by Misses Lena and Elsie Burns; Mrs. Dowland, an invocation and able remarks on "Matter and Soul"; Mrs. Annie J. Brennan, many "Matter and Soul"; Mrs. Annie J. Brennan, many excellent tests and spirit messages; then spirits by raps answered a large number of questions through the mediumship of Mrs. Annie M. Lefavour and Edward F. Murray, in every case recognized.

Next Sunday, at 2:30, developing, healing and test circle; at 7:30, short addresses and spirit messages by Mrs. Lizzle D. Butler and others.

by Mrs. Lizzle D. Butler and others.

At Mrs. Dr. Dowland's meeting Tuesday there was a good audience. Mrs. Dr. Dowland gave an invocation and spoke on "The Desire for Spiritual Knowledge"; Mrs. D. E. Matson on "The Duty of Spiritualists and the Love they should have One for Another," also a number of messages; Mrs. C. B. Hare, excellent readings, tests and spirit-messages; Mrs. S. A. Currier and Mr. W. H. Rounseville, interesting remarks; Mr. Warren, a number of magnetic treatments under control; Mrs. Lizzle D. Butler, many spirit communications.

Friday afternoon she had an interesting meeting. Friday evening the services opened by Mrs. Annie M. Lefavour, with well chosen remarks, excellent spirit raps, names and messages and other manifestations; Mrs. C. B. Hare, remarks on "Higher Power,"

tions; Mrs. C. B. Hare, remarks on "Higher Power," many spirit names, messages and tests; Mrs. Lizzle D. Butler gave quite a number of readings, spirit names and communications. The audience was large—mostly young and intellectual seekers after spirit

Cadet Hall-Lynn Spiritualists' Association.-Mrs. A. A. Averill, Sec'y, writes: Sunday, May 3, we had with us Nettlie Holt-Harding of Somerville. In the afternoon Mrs. Harding delivered a short, but very interesting lecture on "Spiritualism in its Application to Natural Law," followed by a test seance, in which many remarkably accurate tests and messages were

At the evening service, after the reading of a poem by Mrs. Harding, and the singing of a solo by Miss Florence Oliver, the guides gave us another able discourse. The scance which followed was filled with proofs of spirit presence.

We consider Mrs. Harding one of the best test me-

diums we have.

Next Sunday the platform will be occupied by Mrs.

Effic I. Webster of Lynn, and Mrs. M. C. Chase of

Worcester .- Mrs. Celia C. Prentiss, Cor. Sec'y, writes: Miss Abby A. Judson lectured before the Worcester Association of Spiritualists April 26 Both lectures were excellent. The evening subject was "Our Duty to the Dying and the Dead." It contained many important suggestions which should be heeded. May 3 Mr. DeLoss Wood of Danielson, Ct., occupied our platform for the first time, making a most favorable impression.

the distribution of the first time, making a most favorable impression.

The Woman's Auxiliary meets Thursday, May 7, with Mrs. Harriet Hastings, 242 Chandler street, corner of Park Avenue. Business meeting at 3:30. Evening, a social and séance.

Reading.-E. S. Wells, Chairman, writes: G. A. R. Hall, Sunday evening, May 3, Mrs. Julia E. Davis lectured and gave tests to a large audience. She will be herè again on May 17.

Salem .- "N. B. P." writes: Mrs. Hannah A. Baker of Marblehead, Mass., spoke before the First Spiritualists' Society of what Spiritualism has done for humanity. In the evening she gave her experience as a medium for forty years, which was very interesting, and what she had to endure and what obstacles were thrown in her way. She stood firm and never yielded one point; but after twenty years had passed away she returned to those places where she remedy for Diarrhœa. Twenty-five cents a bottle.

had been treated in such a contemptible manuer, and found they had changed their minds, and were her best of friends, evidently proving that she had sown some good seed in her first visit.

Sunday, May 10 Miss Lizzle Harlow of Haydenville will be our medium and speaker. BANNER OF LIGHT for sale. Subscriptions taken.

Lowell. - Ed. S. Varney writes, under date of Monday, May 4: Yesterday afternoon and evening Miss Blanche Hazel Brainard, of this city, who, though but sixteen years of age, is, I think, destined to be a second Cora Richmond, occupied our rostrum at old Odd Fellows' Hall. In the afternoon she gave at old Odd Fellows' Hall. In the atternoon she gave a thoughtful discourse upon the wise, loving and liberal education of children. In the evening she spoke upon subjects taken from the audience. At each meeting Miss Brainard gave spirit delineations with rare accuracy and completeness. The young lady is not only a good speaker and test medium, but she possesses a great and gharming character which endears sesses a sweet and charming character which endears her to all who come in contact with her. She gives daily sittings at her residence, 81 Chapel street, this city. [The remainder of the communication will appear next week.

George H. Hand, Sec'y, forwards a letter which also pays high commendation to the young medium mentioned above.—ED]

Greenwich.-Juliette Yeaw writes: Mrs. Laura Cummings of Springfield lectured, April 26, for the Independent Liberal Church, subject: "Language of the Soul." The same date your correspon dent spoke in the Town Hall in Ware, Mass.

May 3 our Society had among its services a duet by Mr. H. W. Smith and Miss Mattle Clark, and a solo by Mr. Smith.

Our meetings close June 30-observed as usual as Children's Dav.

May 24 Dr. George A. Fuller will speak, and June 14 J. Frank Baxter.
The "Ladles' Aid" will hold meetings during sum-

Woburn .- Bonney writes: Monday evening, April 27, Mrs. I. E. Downing was with us. Her remarks were eloquent, and her tests very clear and accurate. E. H. Tuttle gave readings.

Mrs. J. E. Nutter will be with us May 11, Mrs. I. E. Downing May 18. We always welcome THE BANNER as a true friend.

Lawrence.-Dr. C. A. Stevens, President, writes: Dr. Charles H. Harding of Boston spoke for the First Spiritualist Society, Pemberton Hall, 263 Essex street, on Sunday, May 3. He gave two instructive lectures and many remarkable tests.

Mrs. A. J. Pettengill, test medium of Malden, will be with us Sunday, May 10.

Haverhill .- "E. P. H." writes that Sunday, May 3, Mrs. May S. Pepper lectured to the largest audiences of the season, giving excellent satisfaction. Mrs. Webber is to be the speaker Sunday, May 10. On the 31st instant the Children's Lyceum will hold special exercises, and the G. A. R. will attend, being

addressed by Mrs. Jennie Hagan-Jackson. Fall River .- Willand, Sec'y, writes: Sunday, May 3, reëngagement of Mrs. E. D. Butler of Lynn, who

proves a great favorite here. May 10, Charles A. Abbott, Prof. E. F. Pierce and Walter H. Rollins of Salem, Mass., in music, oratory, inspirational songs and tests; exercises at 2:15 and 6:45 P. M.

Malden.-"S. E. W.," Sec'y, writes: May 3 Mrs. E. C. Kimball was greeted by a large audience; her tests, clear and accurate, were readily recognized. Next Sunday we shall have with us William A. Hale, M. D., of Boston.

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

Dr. Geo. A. Fuller has, unexpectedly, May 17 unengaged. Also dates in June. Would like to hear from societies or individuals desiring to make engagements. Address 42 Alvarado Avenue, Worcester, Mass.

Marguerite 8'. Omar solicits engagements for camp-meetings the coming season as lecturer, psychometrist and platform test medium. Address 738 Richmond street. Oneinnati, O.

Dr. Theodore F. Price during May and June will answer calls for his services as lecturer and test medium in New England. He is also at liberty for campmeeting engagements in July. Address 15 Dwight street Research Mass.

street, Boston, Mass. Geo. W. Walrond's address will be in future 1227 North Garrison Avenue, St. Louis, Mo. He will also

attend funerals. Mrs. Alice Wilkins, writes a correspondent, has returned to Boston and can be found at 1064 Washington street. Will be at Lake Pleasant during the

Mrs. Julia E. Davis spoke and gave tests in Fall River, April 26; will be in Reading, May 3; Waitham, 10; West Duxbury, 31; Lowell, June 7 and 14. Address 49 Dickinson street, Somerville, for open dates. Mrs. A. A. Cate, 13 Fourth Avenue, Haverhill,

Mass., will answer calls to lecture. The Newburyport (Mass.) Daily News for May 1 announces that "Dr. C. W. Hidden has returned from his Scuthern lecturing trip, which was a very flattering success from every point of view, financially and otherwise."

Mrs. Abble N. Burnham speaks, May 17, in Salem, Mass.; May 30 before the Grand Army Post (Memorial Service) at Fall River. Address for engagements 350 Salem street, Malden, Mass.
Mrs. S. E. Hall, inspirational speaker and platform test medium, spoke in Manchester, N. H., May 3. Would like to make engagements for the Sundays of May and Lune also for compacting Work May and June, also for camp-meeting work.

G. W. Kates and wife, as lecturers and mediums, aired by Prof. J. W. Singer and son as musicians, have arranged their route for the summer. They start last of May, and will visit many of the campmetings, and some of the cities in Nebraska, Iowa, Missouri, Illinois, Michigan, Indiana, Ohlo and New York. They will be glad to have calls for next fall and winter. Address G. W. Kates, 2259 Stout street, Denver, Col.

Mrs. Jennie B. Hagan-Jackson visited THE BAN-NER office, April 29, and looked happy and energetic—as we were pleased to see. She reported that from mlsunderstanding she has the first and last Sunday of June open and will correspond for engagements; she will attend the camp meetings at Onset and Harwich, in the East, and Cassadaga Lake and (probably) Lake Brady in the West. The 10th and 17th of May—instead of the last three Sundays, as heretofore announced—she is to be in Stafford, Ct.; May 24 she will be in Worcester; Haverhill, May 31, in place of May 10, as before stated. June will find her at home in Grand Rapids, Mich.

A State Speaker for Massachusetts, Rhode Island and Connecticut. To the Editor of the Banner of Light:

The State Speaker By-Laws of Connecticut will admit the receiving of pledges from any society or societies, person or persons, of either one of the three States-Connecticut, Massachusetts, Rhode Island. The plan in brief is this:

All pledges are five dollars each per month for a period of eight months. The so pledgers furnish-place of meeting and ent-trainment of speaker, be-sides their five-dollar pledge. The State furnishes the speaker and traveling expenses. One pledge entitles to one meeting a month, two pledges to two meetings a month, and so on; but all piedges must be given for a term of eight months.

This enables local societies to secure the best talent in the field at the small cost of five dollars a meeting. I ask the Spiritualists of Connecticut, Rhode Island and Massachusetts to take hold of this work and send in their pledges now to Mrs. Chapman, so that all arrangements can be made to go to work the coming fall.

Write direct to Mrs. J. A. Chapman, Norwich, Ct., and ask for any information you may desire on the

This plan will enable any community that has a doz-u Spiritualists to maintain a Spiritualist ociety, and hold meetings once a month which is better, a thousand times, than no meeting at all!

Rengiand.

Remember the office for the State speaker plan is located in Norwich, Ct., and the officer in charge is Mrs. J. A. Chapman, to whom you should direct all correspondence.

Deloss Wood.

Lawrence, Mass.

To the Editor of the Banner of Light:

The First Society of Spiritualists, which holds its meetings in Wendham Hall, had for speaker and test medium Sunday, May 3, Mr. F. H. Roscoe of Providence, R. I.

At 2 P. M. the meeting opened with an invocation; by request Mr. Roscoe read "Outward Bound," from the "Poems of Progress," which was list ened to with close attention.

The subject of his lecture was "The Thoughts of the Hour." Mr. Roscoe held the audience for nearly one hour with his eloquence, and brought forth many new ideas in his remarks. The readings given at the close of the lecture were pronounced marvelous in their correctness.

At 7 P. M. the hall was again filled. One of the pleasing features of these meetings is the fine congregational singing, which was excellent at both services. gational sluging, which was excellent at both services.

Mr. Roscoe opened the evening meeting with an invocation and reading of the poem "Death Doomed." from Will Carleton's works. The subject of the lecture was "The Good that Mediums and Mediumship have Done and are Still Doing for the Uplifting of Humanity." At the conclusion of the lecture Mr. Roscoe again devoted nearly one hour to readings and tests—pronounced correct in every detail.

At the afternoon service there was a large delegation from Haverhill, and at both services there were a large number from Lowell. Mr. Roscoe is liked very

harge number from Lowell. Mr. Roscoe is liked very much in Lawrence, and has many friends here.

Mr. and Mrs. Roscoe while in Lawrence were the guests of Mr. and Mrs. Austin Stowell of 193 Broad-

On Sunday, May 9, we are to have Mrs. Ida E. Down-Our meetings are becoming a grand success.

Glenwood Ranges have received three gold medals from the Mass. Charitable Mechanics' Association, and they deserve them. If housekeepers want to save time, trouble, temper and patience, they will at once possess themselves of one, and henceforth use no

Lake Sunapee, N. fi.

To the Editor of the Banner of Light:

Those who have visited Lake Sunapee must have been impressed with its beauty, and with the grandeur

The mountains, and hills dotted with thrifty, fertile farms, make a grand setting for the fair lake. It is to this beautiful spot in the old Granite State-one so well calculated to awaken and develop our spiritual natures—that we invite the public the coming season.

The officers have spared no pains to make the campmeeting of 1896 rich with spiritual blessings, and no one can doubt its success as they read the following

one can doubt its success as they read the following names of the engaged speakers and mediums: Edgar W. Emerson, Mrs. S. B. Craddock, Mrs. R. S. Lullie, Mrs. E. I. Webster, Mrs. Carrie E. S. Twing, Mr. F. A. Wiggin, Mrs. S. C. Cunningham, Mrs. Ida P. A. Whitlock, Mrs. Marcia Strong, Dr. W. A. Hale.

The camp will open Aug. 2 and close Sept. 6. A fine quartet has been engaged. The Columbia Orchestra of Boston will dispense their sweet music through the entire meeting. Dances will be held in the Pavilion on Wednesday and Saturday evenings of each week.

The steamers Edmund Burke, Armenia White and The steamers Edmund Burke, Armenia White and Lady Woodsum, will make daily trips to and from the station. Various points of interest are touched, and the grand views one is enabled to obtain makes the ride one of great enjoyment to all lovers of the beautiful

for further information, address either of the fol-

For further into masses, and lowing committee:

THOMAS BURPEE, Sutton, N. H.
ED. GOVE, Riverdale, N. H.
DAVID THAYER, Manchester, N. H.

Secretaries of Cremation Societies will confer a favor by sending Constitution and By-Laws, and any cremation literature they please, to West Mansfield, O. JNO. F. LUKENS.

As the strength of a building depends upon the solidity of its foundation, so health depends upon the condition of the blood. To expel impurities and cause the vital fluid to become vigorous and life-giving. Aver's Sarsaparilla is the most powerful and effective medicine in use.

COLORADO.

Denver .- " Field " writes: G. W. Kates and wife have served us here for a year and a half, and their meetings have been highly successful.

meetings have been highly successful.

The attendance has been large, and by the more advanced thinkers.

The Children's Lyceum, organized and developed by Mr. Kates, has been a marvelous success. The large and enthusiastic attendance has been an augury of a permanence in this work which will be a lasting henefit to our Cause. The children are very talented. Excellent recitations have been given, and original thought has been generously offered.

Last Sunday Mr. Kates turaed the Lyceum over to the newly-elected officers, and with flags flying, they marched through several streets to their new home. The procession attracted much public attention.

Resolutions of thanks, and a parting poem, were tendered to Mr. Kates. The Lyceum is a great monument to the excellent work done here by Mr. Kates. The Mediums' Conference, conducted by him, has been an attractive feature here, and the results have been mentally useful and financially helpful.

The last Sunday night in April closed the public labors here of Mr. and Mrs. Kates. A large audience assembled. Music was furnished by Prof. J. W. Singer and son, Prof. Georgia, Prof. Buckingham, and Mrs. Dunn. Vocal solos by Misses Hovey, Allen and Dunn, and Mrs. Kates. Recitations by Miss Gove and Mr. Kates. Tests were given by Mrs. Kates. A parting poem was read by Mrs. Gandy.

We shall greatly miss these workers, but know their sphere of usefulness will be enlarged. We hope, however, for their early return.

A new society is being formed here, and a church building has been leased. The lecture work and social life of the Spiritualists will there find better facilities and the Viscour will have a how a social life. ities, and the Lyceum will have a home. May the good work now going forward have sustaining forces to make it perpetually useful to the cause of truth and

Denver.-Robert Ward writes: The Colorado State Society is holding its meetings every Sunday afternoon at 2:30 in Vandorne Hall to large audiences, with lectures and tests. The genial and good-natured John Ricker, the Treasurer, being the principal speaker and vocalist, is causing quite a sensation every Sunday afternoon.

oay atternoon.

Mrs. E. N. Musk is holding meetings every Sunday evening in Martine's Hall to large audience; so the Car of Progress is still rolling on.

Long may the good old Banner wave over us. I would not be without it for anything:

[An account of a materializing séance has been received from the above correspondent, and will be printed next week.]

The Second Summer,

Many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gall Borden Eagle Brand Condensed Milk do not so regard it.

CONNECTICUT.

Meriden .- Mrs. H. W. Hale, Sec'y, writes: The last two Sundays of April our Society had the great pleasure of listening to Joseph D. Stiles in his wonderful delineations and improvisations.

During the month of May we are to have Mr. F. A. Wiggin, who is a general favorite with us. Sunday, May 3, he commenced his month's work, and our half was filled; next four Sundays (weather permitting) we expect it will be over-crowded. This month will close our meetings for the season—to be resumed in October.

That that favorite pastime, fishing, is becoming more popular with the arrival of each season, is clearly demonstrated by the lucreased number of sportsmen who annually visit the great fishing regions of Northern and Eastern New Eugland.

of Northern and Eastern New Eugland.

It was a rare occurrence ten or a dozen years ago to learn of a party of city men making a pilgrimage to the wilds of Maine or New Hampshire for the sole purpose of spending a week at fishing, but to-day there is hardly a town or city of any size in New England but what has its fishing or hunting club, owning, in many cases, well provided camps or preserves at some one or another of the famous resorts. Perhaps one of the principal reasons for this pastime gaining so wide spread a nonularity is that the transportation com-This plan will enable any community that has a doz-n Spiritualist so maintain a Spiritualist society, and hold meetings once a month which is better, a thousand times, than no meeting at all!

Where you are paying fitteen or twenty dollars a meeting now, by this plan the very best talent can be had for five dollars.

Are you interested in Spiritualism? If you are, I ask you to thoroughly investigate this plan, and send to Mrs. Chapiman as many pledges as you possibly can and as soon as you can.

Do you know where there is a neighborhood where a society could be organized under such a plan? If you do, go for that place and canvass it, and seed that a society in every with which continues have placed within the reach of every enthusiast an opportunity for visiting our greatest fishing grounds by the benefit of reduced rate round-trip tickets, which, with frequent train service to all points, is, without doubt, a great stimulant to this sport. Every where you interest of all points, is, without doubt, a great stimulant to this pastine gaining so wide-spread a popularity is that the transportation companies have placed within the reach of every enthusiast an opportunity for visiting our greatest fishing grounds by the benefit of reduced rate round-trip tickets, which, with frequent train service to all points, is, without doubt, a great stimulant to this spatining so wide-spread a popularity is that the transportation companies have placed within the reach of every enthusiast an opportunity for visiting our greatest fishing grounds by the benefit of reduced rate round-trip tickets, which, with frequent train service to all points, is, without doubt, a great stimulant to this spatine gaining spread a popularity is that the transportation companies have placed within the reach of every enthusiast an opportunity for visiting our greatest fishing grounds by the benefit of reduced rate round-trip tickets, which, with frequent train service to all points, is, without doubt, a great stimulant to this spatine paranetes hav

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y.

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

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

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

Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in

If you like THE BANNER, speak a good word for it whenever you have a chance It will be appreciated.

An Easy Way to Make Money. A Good Dish Washer Free.

HAVE made \$1.630 in clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a Dish Washer. I don't canvass at all, people come or send for the washers, and every washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear \$5.000 this year. My sister and brother have started in the business, and are doing splendid. To any one sending me stamps to pay postage, I will mall complete directions for making and using the World's Fair Dish Washer, and you can certainly make money anywhere. MRS. WM. BAIRD, Box 186, East Liberty, Pa. May 9.

Clear Complexions.

PERSONS with Rough Skins, Pimples, Boils, and Eruptions on the Face and Body, may be restored to Health and Beauty by using DR. A. J. DAVIS'S ALTERATIVE COMPOUND. Price \$1.00 per bottle; als bottles for \$5.00. Prevared only by S. WEBSTER & CO., 65 Warren Avenue, Boston, Mass. For sale by HUDNUTS PHARMACY, 205 Broadway, New York City; BLANDING & BLANDING, Providence, R. I.; H. P. S. GOULD, 577 Congress street, Portland, Me., and FULLER & FULLER CO., Chicago, Ill.

May 9.

Madam Snow, Trance, Test and Business Medium,

NO. 142 West Concord street, Boston, Mass. Developing Circle Thursdays, at 2 P. M. Will go out to hold circles if desired. Family sittings a specialty. 2w* May 9. Mrs. Edith L. Carvill,

PSYCHOMETRIST. Gives Tests, Delineations of Spirit-Friends, Prophecies. Questions considered. Advice given on all practical matters. Terms, 31 and 2-cent stamp, Address Upper Main street, Lewiston, Maine. May 9. **PSYCHOMETRIC**

READINGS by Letter. C. P. PRATT, 120 Dartmouth street, Boston. 13w* May 9. PHILOSOPHY OF CREATION, Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit. World. By Thomas Paine, through the hand of H. G. WOOD medium.

Paper, 35 cents. Cloth, 60 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

tive, perfect, permanent Cures.

Cures of scrofula in severest forms, like goitre, swelled neck, running sores, hip disease, sores in the eyes.

Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc. Cures of Boils, Pimples and all other eruptions due to impure blood.

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able to work or walk for weeks. Cures of Catarrh by expelling the impurities which cause and sustain the disease. Cures of Nervousness by properly toning and feeding the nerves upon pure blood.

Cures of That Tired Feeling by restoring

strength. Send for book of cures by **Hoods**

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To C. I. Hood & Co., Proprietors, Lowell, Mass. Hood's Pills are the best after-dinner pills, aid digestion. 25c.

One of the health-giving elements of HIRES Rootbeer is sarsaparilla. It contains more sarsaparilla than many of the preparations called by that name. HIRES—the best by any test. Made only by The Charles E. Hires Co., Philadelphia. A 250. package makes 5 gallons. Sold everywhere.

orks on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism,

Astrology and Freethought. BOUGHT AND SOLD. H. F. TOWER, Bookselier, 312 West 59th street, New York City.

Materializing Seances.

MRS. C. M. SAWYER will hold Scances at the room of Mr. and Mrs. Chas. T. Wood, 178A Tremont street, (Room 15) every Friday evening at 8 o'clock.

Private parties can be accommodated on Sunday afternoon and evening by appointment.

May 9. EXTRAORDINARY REDUCTION IN TEACHINGS BY "WHITE ROSE."

BY "WHITE ROSE."

J. C. F. GRUMBINE offers a special reduction to those wishing development in Psychometry, Clairvoyance, Inspiration. Development is his specialty. Send a stamped and addressed envelope for terms, endorsements and booklet to Rev. J. C. F. Grumbine, Geneseo, Illinois. Clairvoyant Readings, Descriptions of Guides and Spirit Friends; Advice on Business and Health, \$2.00 for full reading.

May 9.

FLORIDA for Homeseckers and Investors, is described in a bandsome illustrated book mailing a two-cent stamp to J. H. FOSS, I Wabeno street, Roxbury, Mass.

READ THIS. We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fall, make the following liberal offer for a limited time:

To any person not now a subscriber to the BAN-NER, who will send us 50 cents, we will not only send the paper for three moutus, but also one

AFine Musical Tribute TO OUR ASCENDED WORK

LUTHER COLBY,

MRS. CLARA H. BANKS, DR. ARTHUR HODGES. This memorial sheet contains three new and choice

This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will it Be to Be There?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

value to all Spiritualists.

We will furnish free one copy of the Musical Tribute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides ending the paper for three months and a copy of the Music to each of the two new subscribers.

BIOGRAPHIC MEMORIAL

Colby,

FOUNDER OF THE

FROM THE PEN OF HIS CO-WORKER FOR MANY

JOHN W. DAY. This volume is replete with personal information, poetic tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Disensation. Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively:

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

MR. COLBY'S MEDIUMSHIP. "GONE HOME,"

TRIBUTES—Prose and Poetic.

In its Dedication the author gives the keynote of the

THE BANNER IS UNFURLED.

TO MR. ISAAC B. RICH, the carnest friend and faithful co-partner of Mr. Colby for many years;
TO THE PIONEERS OF MODERN SPIRITY
UALISM, a hardy race, now passing rapidly
to their well-merited "guerdon in the skies";
AND TO THE YOUTH OF THE NEW D SPENSATION, who are reaping in joy what
their forbears have sown in tears, and where
faces are now set toward the sunlight of worldwide victory;

THESE PAGES,

Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-cated. The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the Banker Of Lighty); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter streets. Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK-STORE, 9 Boswerth street, Boston.

SPIRIT Message Department

SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 27, 1896. Spirit Invocation.

Once more, oh! thou Great Spirit of Love, do we commi ourselves to thee this morning; oh! bring us closer to thy side-closer to the side of know edge, closer to thy divine power that quickens the spirit both in the body as dout; that we may feel thy presence, and that we are the children of humanity. As we come this morning and feel the sweet bond of sympathy and good-will, may we be drawn together many times by the friendly sentiments of mortal life; may we be stimulated to give our expression of experience with the voice of power.

We are with thee this morning, not only in memory of this morning but in memory of the past-memory that is sweet to think of; we draw near the date of realizationthe celebrating of the anniversary of the new-born Light of Truth among men, and the comfort that it brings to the wandering soul. We recognize the fact of d monstrated angel communion, not as a child of a few years, but as a light that has brought to the world in all the past satisfaction, that has brought to the world a power with which men can look beyond external things, and see the manifestation of spirit in all things and in all life; we recognize it

as the proof of the expression of spirit through matter. Then oh! thou Great Divine Power, bless us this morning in this memorial season. We oftentimes recognize those days that we feel are sweet to us; they are like the milestones we pass day after day and year after year; but we come this morning to commemorate the recognized advent of glad tidings of immortality to earth—that so-called death is not an end, but a door-that the mortal and immortal can blend and communicate together, and that we are able to send forth an influence with all that we do and with all that we see and with all that we think that may bear good works and glorify the Father which is in Heaven. Hear us this morning, bless us each one as thou seest we need, for truly it is our Easter morning-truly the Son has risen! the son of progress, the son of Truth, is now illuminating by his presence the mortal world. Amen.

INDIVIDUAL MESSAGES.

Thomas Dowling.

Good-morning, Mr. Chairman. It is a pleas ure for me to be permitted to voice a few sentiments through this instrument, by the kind permission of the officers of the circle.' I feel a stranger, as far as the mortal might express, and yet I feel acquainted, because in the earthlife I was not entirely ignorant of spirit communication. I had loved ones that passed on before I did that had demonstrated themselves in a wonderful manner to myself, and though in years gone by I had great faith in the Orthodox religion, when the hour came, and death had taken those that I loved from my arms, and the creed could not carry them any further than the grave, I was not contented-hence I sought for the dear loved ones to come, and they did, God bless them.

To-day there are many who will be gathered in our glorious State, and elsewhere in the coming week, to celebrate the Anniversary of Modern Spiritualism; for I myself always liked and used to enjoy these Anniversary meetings in many of your public places; and this morning I feel as if I would like to send forth my greetings and my blessing, and say: "It is well -it is well with my soul."

I feel that there is a strong congregation on the spirit-side that will also celebrate the Anniversary to day and to morrow, and the days that may follow, and when each one is called to his allotted place, and asked to give forth his sentiments, oh! may all be clothed in truth. may they be clothed in sincerity, may they be clothed in such power that they will take root, and bring forth a great harvest of light, justice and good will.

I want to send greetings to the various organizations, especially the Ladies' Aid of Boston-those women that work so hard for humanity-and would like, if it were possible, to stand in the body a few minutes, and speak my thought. The opportunity has been given here, and I want to send my thoughts broadcast, for truly, though I have died, as the world says, the angels have been good to me! I have found so many on the spirit-side, both of my own, and also co-workers.

May the angels bless you in your work, and the Cause at large, is the prayer and sincere desire of Thomas Dowling, of Malden, Mass.

Nancy L. Weymouth.

I would like to send greetings to the dear ones in earth-life. I have been gone not so very, very long-not over two or three years; I am given the privilege, which I appreciate very much, as I have wanted to speak here for a long time, because there are so many more we can reach when it comes through your valuable paper than when we merely speak to one person and through one organ.

I see those connected with me that I loved very dearly while in earth-life; perhaps sometimes we may not thoroughly understand each other-we sometimes love more than we let others know; there is one I want to reach, because he is not well-one I love, and I want to give him a good influence to sustain and uphold him through all changes and through all conditions. I would say, also, I have many that there are some conditions financially be but the work was done just the same. I thank better combination will they make than though

friends in various places, although I shall be fore you that you must be sharp and not too recognized best, I think, in Charlestown, Mass.; I am also known in Boston and in Maine; I tal tenement that I occupied a great many years-that tenement I suffered so much in; I was afflicted with a cancer that caused me a munion, or if father will hold himself passive, great deal of suffering, but it was through that trial that I learned to love the dear ones, both on earth and those that had gone before, more than when I was in health. It is when we are all to know that I am well. suffering, and are discouraged and cannot work, that the voice of some kind soul, either clothed with mortal or immortal, gives us courage. I would like to say to all that I feel happy, but would be more so if I could assist others more, as I learn that both in the mortal and in the spirit we only gain our own happiness by administering unto others.

I feel that what people get from your paper is appreciated a great deal; it is because you seem to work so much for others, and not for

If those I have sought for in earth-life or through my influence around them will only give me an opportunity, I will assist them both in their business and in their home conditions, for I see much need of reconstruction. I do not wish to call names, for the one I seek does not believe in public communication; I have impressed upon the friends that I should manitest myself here to give them more courage, and it will be understood if they are looking

Say that Nancy L. Weymouth of Charlestown, Mass., is here; my husband is with me. I will be remembered in Waterford, Me. I was around a great deal while in earth life. Say William is with me, and I have so many here that I could devote the space of a whole paperful to ourselves, but will be satisfied if only a crumb can be thrown out so we can do some good.

Nellie M. Miller.

Good morning, Mr. Chairman. I am nothing but a little girl, but they tell me I can come in and talk, if I tell you what I came to send, just as well as if I was a great big girl. My papa and mamma are in Lincoln, R. I., and I want to give them to understand their little girl is all right, and has so many nice things, and knows so many nice people that I am getting along very good. I want mamma to be happy: she is sometimes, for people tell her that they see me standing by her, and she sometimes feels that I am, and then at other times she don't hardly know if I am. There are so many times she wants to feel good, and so I want to send this letter so as to make her feel better; she has wondered if I could come through somebody that she did not know, for she would feel better.

Grandma is helping me here to day, and I have got so many to help me, and the little Indian girl said if I would do what I could she would help me. I want to send glad tidings of immortality to those in earth life; they can lay the bodies of their little boys and girls away, but that cannot take the love out of

I was only a little girl-a little over five years old—when I was taken to the spirit-life; I was awfully, awfully sick, and I was not sick very long either; but mamma felt so bad. As you send this letter, say that my name is Nellie M. Miller, and my papa's name is Frederick, and my mamma's name is Ella.

Eldridge Chency.

It is pleasant to see earth life again, and while we use the word earth-life as we come in close connection with mortal things, it is sometimes hard for one to draw a line between the mortal and immortal-especially when we feel interested in both sides of life. I am wafted here by the influence of those that I left behind me, and I still have an interest in the welfare of earthly things-also a feeling that I did not get all completed that I should like to have done on earth, for the physical was not as strong as the ambition: I am glad to be here this morning, and to voice a few sentiments to the dear ones that may be watching and waiting for some comfort.

Although the most of my friends are in spirit, I have still those by the tie of nature or relationship that I want to come in contact with, and especially the companion that I left behind me in earth life who is not in the best conditions; she sometimes feels as though she needed an arm to lean upon, and I want to help her all I can.

I, too, thank God, was not entirely ignorant of Spiritualism, for I thought that if my friends left the earth-sphere I should meet them again. I am only waiting and watching for others to come over to spirit life, so that they may know that the meeting over here is much more acceptable and a great deal more pleasant than the parting was. I want to say, also, that I am right at home in your city and in your neighborhood, and cannot express myself a great deal as I sense the material conditions which affect me sometimes while I am controlling this instrument, and it is hard for me to hold the control. I send greetings, and God bless you all, and I not only hope the angel-world will assist, but I know they will assist you and all those who will come under their influences. You can put me down as Eldridge Cheney, of Boston, Mass.

George Whitney.

I feel like coming in this morning through this instrument for a purpose, perhaps a purpose that I cannot give voice to. I would like to say, Mr. Chairman, that while I have been out of the body several years, there have been many changes come in that time. I am a long distance away from home, as far as miles are concerned. I do not come to convince my friends of Spiritualism, because I think, in fact I know, they are perfectly convinced regarding that theory, but there are conditions connected with the earth-life that I am more anxious about than others, and some relate to mother. I feel she is in a condition that needs our support and aid. While in earth-life we are not very apt to appreciate such things, but we find it different on the spirit-side.

Mother has not been well, neither has father, and, as both are getting along in years, they need consolation more now than ever. I can see, as I hover in their surroundings and their conditions, that there is a good deal not understood. There are a good many things that cause tears and aches. I want mother to know that George is still with her, and more especially this winter, as it has been a trying winter for her. She has had many things to bother | Hyde Park, where I shall be remembered by her, and not only herself, but the whole family. I do not desire to go into personal matters, but would like to say to father, be cautious, as I see

easy about, or it will be the worse for you. I also send greetings to both sisters and brothwould like to say: Friends, I have been well | ers. I have other friends also, but they somesatisfied with the change since I left the mor- | times think that because the body has been laid away I am unconscious of their doings, but I am not. I would like to come in close com-

> I will try and write through his hand. Merely say that George Whitney is here, and my home is in St. Augustine, Fla. I would like

Annie Thompson.

Good morning, Mr. President. I want to try and send out a few lines this morning to see if I can come in contact with my friends on earth. I cannot say, as have those who have preceded me, that they were conscious that after they went out of the body they could return-and that is what has caused the trouble at home: The friends are not conscious of the communication of spirit, and I want to say to them that they worry too much-respecially the one I want to reach; I hope some one will come in contact with this message that will in-

I want William to realize that I have not forgotten my earth-career, nor have I forgotten those that were connected with me; I am more anxious for the little girl. I have been out of the body quite a number of years-I should almost think about ten or twelve years, but it seems to me eternity; I have followed them around in earth-life, and they have held me so much to the earth-plane that I hardly know what time has elapsed. Mother has joined me since I have come over, and now I want to reach father, also my husband. I am anxious that they shall feel we are not lost. Oh, it is so hard to die out of the church when one is all enveloped in it; both father and mother were Christians, but I did not belong to any particular church. When I passed away very suddenly they felt terribly, because I went out not holding to a church communion. I want father to understand it is well! I have met my companion, and I got my reward, and it was so beautiful when mother came over.

Nellie is also with us, and I have got baby; I would like William and father to know that we have met each other, and we are all well, and want them to feel reconciled to the changes that come. You can put me down as from Meriden, Ct., and my husband's name is William Thompson, but my father is in Prince Edward's Island, and his name is Thomas Watson. I want this message to reach both; because since mother passed away I have got a sister Lizzie that oftentimes goes to what she calls "mediums," and she has told them some things, and I hope to reach them in this way so as to open their eyes to the truth. My name was Annie Thompson.

William Carroll.

I wish we could handle another's organism as well as we can our own; I think sometimes we could demonstrate more to our friends. We really do aid-when we stop to consider how inconvenient it is for us to get control of the material organism. I have been standing here this morning, and have listened to the various letters sent forth with the same idea in mind, and that is to reach some one the senders know. I oftentimes see how beautifully some can manifest, and with such ease, and then I see another come, and do the same thing unacknowledged. I am wafted back to physical life, and I am much affected, as I hear some mortals say, "that sounds like him," while it sounds differently to one than to another. I want to say here that I wish all could take in just for a moment the situation or condition that spirits contend with to send a little gleam of sunshine through so many dark corners-for truly the mortal brain seems like a house, and the mortal claims so much.

I would like to say here this morning for the benefit of all investigators, all believers and humanity at large, that if you will give the spirit an opportunity it will demonstrate itself.

We cannot always tell all we want at once, neither would it be best. I have two in earthlife that I have not only been very strongly attached to, but also feel that I have still an interest in, although they are not Spiritualists; they are not what you would call Spiritualists, neither was I, yet I was what you might call an investigator; for I reflected many times when I heard communications given, especially when I read them in various papers.

I return this morning to demonstrate a man's ideas through the instrument, the same as he would do if he was talking for himself; and I mean by that that many times injustice is done, and credit not given, either to the spirit, the controlling power, or to the medium, as

I want to say to Emeline, that if it does not sound like me I wish her to investigate, and weigh her own impressions, and I will demonstrate the rest-because it is our hasty conclu sions that sometimes make us critical. I merely say to her that all is well in spirit, and I want to see all well on earth-life. I will not go into any personal matters this morning, but will say that William Carroll is here. I am known, and also my home was in Watertown, N. Y. I would like to say one thing before I close-possibly it will afford more satisfaction—and that is I have not given up my political ideas, nor my temperance ideas, as I love to advocate temperance.

[Received Jan. 17.]

Dr. Freeman Hatch. Good-morning, Mr. Day. I have been requested by others-and also have a great desire on my own behalf—to utilize the channel this morning, as I realize that this instrument is bringing long lost ones to human love and remembrance; and while I remained on earth I always was willing to do what I could for humanity-to extend my assistance when opportunities were given me. I feel that I am not forgotten, neither in your city nor in the towns surrounding Boston.

I want to say that I am glad that the ship of Progress is still on the sea of life, and that the flag that is the highest is embroidered Ban-NER OF LIGHT; that flag is known over all seas, and in many countries. It is known more than many are conscious of. I want to say to those yet in the mortal form that I have still an interest in humanity, that I feel that there are many needs to be heeded, both in spirit and in body. I want to say that I am Dr. Freeman Hatch, and I was many years connected with magnetic healing in this city. My office was in the Quincy House, where Mr. Colby and I had many conversations. My home was in many. My work was not directed solely to Spiritualists, for I had those that I helped, that were not conscious of the truth and the light-

God and the angel world that it is not necessary for any one to really have faith to-day to be healed.

I want this morning to send greetings of love and oheer and good will to all humanity-for I am still a laborer in the field.

Henry F. Thompson.

Good-morning, Mr. Chairman. 1 was glad to hear the one that preceded me say one need not believe to get healed. I suppose one need not believe in philosophy and phenomena to get in here. They inform me that all are made welcome, and I feel very thankful this morning, for I spent a great many years on this earth plane, and I try, as far as I know how, to make life industrious, honest and peaceful. I had a great interest in the welfare of humanity. Religion to me was, as it is to many others, if a man did the best he knew how, I felt

he did not know about. I come this morning wanting to reach friends more than relationship, because the most of my relatives are on the spirit side with me-my companion and many others. I had an interest in the Odd Fellows organization, and others that strive to help humanity in brotherly fashion. I will be well remembered in Lawrence, Mass., also in Maine-but that was a long time

that God would not punish him for anything

ago that I lived down there; so I will be best known in Lawrence.

I want them to know that I am Henry F. Thompson, of Lawrence, Mass. I was a long time connected with the Pembroke Mill as a machinist and repairer. I feel that it will help others to seek for light and progress. Tell them I am doing well, and also have a special interest still in the city affairs. The citizens of Lawrence placed confidence enough in me at one time to make me Alderman, so I think I will be recognized as Ex Alderman Thompson.

Messages to be Published.

April 3.— Albert G. Towers; Louise L. Walker; Eddle White; Mary Morgan; Robert McKenny; the Guide, for Joseph Beats. Joseph Beats,
April 10.—Mark Farley; Elizabeth Donald; William S
Waite; Thomas Johnston; Martha Nickelson; Daniel D.
Webster. Webster.

April II.—Joseph Brown; Harriet Burbank; George A.
Finefrock; Mary Pren'ls; Alexander DeWitt; Mary Ann
Prescott; William H. Bellows.

April 24.—Richard R. Spofford; Emeline Moore; John A.
Goodrich; Ella Johnson Richardson; Judge John V. Eus-

tace; Mary Thomas.

May 1.—Mary Morgan; Charles Chase; Carrie Thompson; Mary Williamson; Jacob Morrill; Charles Wing.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques - [By Albert Terrence Fisher, Los Angeles, California.] 1. If two persons, man and woman, caring very much for each other, do not agree, is it because they are of difference cycles, and will a time come when they will agree? Does it make any difference if both are born in the same month, one near the first, the other the last?

2. Is it recessary that two persons should be equally unfolded before marrying? 3. Is it possible, through practice, for two harmonious persons to communicate by thought, and, it so, how long a time will it require before this result will be obtained?

4. If two inharmonious persons are obliged to live together, what would be the best mode to follow to ignore the other, or try to see only the good in the

5. What would you suggest as a "remedy" for a faulty memory?

Ans. 1.—We have always insisted that as true marriage is based on spiritual more than on material causes for two becoming one in their life relations, when the spiritual agreement is thought more of than any temperamental adaptability, marriages will be far happier than they now are, and the causes which lead up to separation and divorce will grow less and less, till ultimately they entirely disappear.

If two persons really care for each other, there is assuredly a spiritual relationship between them, but not necessarily a conjugal

We consider marriage a far more sacred relation than many people in the present day regard it, therefore do we urge upon all who are contemplating matrimony to be quite sure that they are well adapted before they permit the knot to be tied which makes them husband and

If two persons care very much for each other, but do not agree upon all points intellectually, this is no proof that they are not mutually adapted on a more interior plane than that of

There are three distinct planes on which agreements are clearly traceable, viz., the spiritual, the intellectual, and the temperamental. Spiritual agreement always expresses itself in profound mutual respect and lasting friendship, regardless of outward differences.

Intellectual adaptation draws people together on scientific and literary subjects, and lies at the root of many delightful as well as profitable mental associations.

Temperamental agreement shows itself in magnetic sympathy, which causes the personal presence of the one to be pleasant to the other.

When union is felt on these three planes at once, the union is ideally perfect; but when it is discerned only on one or both of the higher or interior planes, it is far more reliable as a basis of permanent union than though it existed ever so perfectly on the temperamental or magnetic plane only.

It certainly makes no difference when people were born, so long as they harmonize, but it is frequently discovered that those who are born at exactly opposite seasons of the year make the best contrasts, and as polar opposites which blend perfectly must be as unlike each other as possible, the more widely apart are the contracting parties in disposition and qualification, if they are both noble of their kind, the

they were very similar in tastes and attainments.

A. 2.—It is not absolutely necessary that two persons should be equally unfolded in any given line to live happily after marriage, but we cannot recommend any marriage where

one looks upon the other as an inferior. Reason and experience alike declare that if two are to live together as one, there must be a bond of perfect mutual fellowship between them which is hardly possible if one appears common and vulgar in the eyes of the other.

Though it is true that Mr. and Mrs. Browning and many other literary couples have lived happily together, it is not at all necessary that their unfoldment should be equal in the same direction.

A distinguished musician could live very happily with one who did not understand the theory of music, but we could not advise a union in such a case with one who had no love or appreciation for harmony as expressed in

We contend that husband and wife must look upon each other as equals, for, if they do not, tyranny on the one hand and slavery on the other seems imminent.

A. 3-It is quite possible for two harmonious persons to communicate by thought, as such a phenomenon is by no means rare between those who are mutually sensitive. There is no stated time that must elapse before such results can be obtained, as everything depends upon the stage of receptivity to psychic impressions that the parties in question have reached when they commence experimenting with mental telegraphy or telepathy.

The best results usually follow where two are deeply but quietly interested in some intellectual pursuit, and where they instinctively arrive at similar conclusions. Concentration facilitates, but excitement or anxiety always dissipates psychic force. Determined, persevering natures are always most success-

A. 4.—There can be no question as to which of the two methods proposed would be productive of the best results.

The first course suggested, that of ignoring each other, would intensify discord and result at length in perfect mutual contempt, while the latter harmonizes exactly with the very course pursued by all the greatest and wisest teachers of mankind everywhere.

But though we most earnestly advocate seeing the good in each other, instead of looking for defects, we do not wish any reader to suppose that we intend to teach that that is all we are ever capable of doing in cases where inharmony reigns at present.

Very often it happens that people are far too certain of invincible discord, whereas if they would but determine to look for actual points of contact in addition to positive virtues of a universal nature, they would find themselves capable of coming much nearer together in place of continually growing farther apart.

It is in most instances largely the result of morbid hypersensitiveness coupled with a certain measure of obstinacy, when two persons insist that they are hopelessly inharmonious. All human beings are capable of growth, and with our constant progress we can outgrow many disagreeable features of disposition and grow into much that is amiable.

When we cease to think of people on their ugliest side we may be surprised to find out that they are already in possession of much beauty that others have discerned all along, but to which we have been unfortunately blind.

We totally discourage the thought that two persons who are "obliged" to live together can ever be irreconcilably discordant.

A. 5.—There is no such thing as a faulty memory in the whole field of nature. Memory itself is always perfect. This is proved physically by geology, and mentally by psychometry. Nothing experienced ever fails to produce a

faithful record of itself. It is the recollective faculty, not memory, which needs to be disciplined and brought well under control. Recollection is good when we are thoroughly

self-possessed, and poor to the extent that we are not so. The best remedy for apparently defective

memory is to accustom one's self to doing only one thing at a time. A good line of poetry to remember and repeat as a keynote to the needful mental state to be encouraged is:

"One by one thy duties wait thee; Let thy whole strength go to each."

Trying to attend to or recall two or more things at once is usually fatal to a good control over the contents of memory's chambers. Never try to take anything in, but quietly allow it to soak into you.

Get interested in something, and it will penetrate far more deeply if you make no strainful effort to compel it to enter your intellect, and mental composure and interest are all that are necessary.

CONSUMPTION CURED. An old physician, retired from practice, had placed

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

Invalids the world over are given their bread in the form of toast. The lay world is generally quite ignorant of why this is done, and the average physician is also ignorant. It is because toasting bread until it also ignorant. It is because toasting bread until it becomes brown largely converts the starch into dextrine; and hence, so far as the brown portion is concerned, one of the processes of digestion is gone through before the bread is taken into the stomach.

Ladies and Gentlemen: The earth is that body in the solar system which most of my hearers now reside upon, and which some of you, I regret to say, modestly desire to own and control, forgetting that "the earth is the Lord's and the fullness thereof." Some men do not care who owns the world as long as they get the fullness.—Bill Nye.

Keep on Coughing

if you want to. If you want to cure that cough get Ayer's Cherry Pectoral. It cures coughs and colds.

THE EDITORIST.

The Z-tigelst strides upon his way, oblivious to fears, Down fate's great turnpike thoroughfare teat stretches through the years.

Beside this turnpike thoroughfare that stretches through the years,
Lived Charles Erastus Gontoseed with numerous com-

And Charles Erastus Gontoseed with terror stood sginst, The Z-ligeist traveled at a galt so reckless and so fast. So Charles Erastus Gontoseed stood in his onward To wrestle with the Zeitgeist and persuade him to hold back.

But Zeitgeist saw not Gontoseed; his look was far aw.iy, But left behind his trampled form mixed with the miry clay.

And then the Zeitgelst still strode on, oblivious to fears. Down fate's great turnpike thoroughfare that stretches through the years.

Beside this turnpike thoroughfare that stretches through the years
Lived William Henry Sclamahead with numerous com-

And his impulsive temperament chafed in a restive The Zeltgeist traveled at a gait so lumberly and slow. So William Henry Schlamahead, the boldest of his

Stole in behind the Zeitgeist to accelerate his pace. Stole in behind the Zeitgeist to accelerate his flight, And lunged against the Zeitgeist's back and pushed with all his might.

The Z-itgeist traveled on his way, wrapped in eternal prace.
And no one saw his rate of speed perceptibly increase. But Schlamahead he pushed so hard his nervous system broke. And he lay stretched a victim to an apoplectic stroke. And then the Zeitgeist still strode on, oblivious to fears. Down fate's great furnpike thoroughfare that stretches through the years.

And down this turnpike thoroughfare the sons of thunder throng; The Zeitgeist hears their strife of tongues, and still he strides along.

"Turn to the right," a loud one cries, "and quickly bend about,
For just ahead there stretch afar the bridgeless Bogs of Doubt."

But boldly through the bogs he strides; the mists that

wrap the place

Are melted at the coming of the smile upon his face. "Turn to the left," the voices shout, "the Moonshine Mounts are there Transfigured with a lunar grace and rainbow visions

"Turn to the left!" the Zeitgeist still keeps on his endless way,
The Moonshine Mountains have no grace to tempt his
feet to stray.

He glances at them with his eye, no more do they They lift and roll away as fog, and float away in mist. But still the Zeitgeist travels on, oblivious to fears. Down fate's great turnpike thoroughfare that stretches through the years.

The Zeitgeist times his marching over mountains and ravines
To the music of an orchestra that plays behind the

Though we hear not that high, far strain, we march, with all our peers,
To the music of the footfalls of the Zeitgeist through the years.

And the music of those footfalls, though we know not what it means, Is the music of the orchestra, that plays behind the

So with the Zeitgeist let us march, oblivious to fears, Down fate's great turnpike thorough fare that stretches through the years.

-Sam Walter Foss, in The Sun.

*The Spirit of the Age.

W. J. Colville's Work on the Pacific Coast.

On Saturday evening, April 11, W. J. Colville lectured before a large audience of the general public, in addition to the students of the Throop Polytechnic Institute, in Pasadena, California, on "Palmistry, or How Our Hands Reveal Our Souls."

Grand Army Hall was quite full by 8 o'clock, when the lecturer opened the exercises with an introductory reading from Cheiro's great book, "The Lauguage of the Hand."

The line followed by the speaker was both practical and metaphysical. The following are some of the leading points made and elaborated:

Palmistry is by no means a new study, but, like many other very ancient sciences (astrology in particular), it is being rapidly divested of its mediaval cloak, and represented to the world in rational agreement with all modern discoveries concerning the act-

ment with all modern discoveries concerning the act-ual relations between mind and body.

Among the greatest of old-world philosophers who attached great importance to the formation and con-dition of the hand. Aristotle stands preeminent; he is was who declared that the hand was the principal or-gan in the entire body, it being the active agent of the passive powers of the whole system.

Some of the greatest living scientists are bestowing much attention upon the long forgotien art of palmistry, and are getting ready to report to the world favorable accounts of their direct experience concerning the state of t

The hand may be looked upon in the first place as indicating the special tendencies of its owner, and

may well be considered as a faithful indicator of the life mission of its possessor.

But in the second place, it is necessary to insist that the hand changes greatly with all modifications of disposition, and, to some extent, with changes of

or disposition, and, to some extent, with changes of employment; therefore, we are not left to infer that an arbitrary, predictive science can be built upon the foundation of rational chiromancy.

Cheiro, who has made a profound study of this fascinating theme, says hands are deeply marked at birth, and thereby vigorously refutes the theory that hands only become seamed by work, when in reality the library antedots any possible meaning landoument.

Hard work covers the hands with a coarse layer of skin, thereby concealing the original lines.

Close observers declare that no two hands are ever found exactly alike, though there are seven distinct types of hand not difficult to classify.

These are denominated, first, the Elementary, which is the very condest type of hand imaginable; it gives no sign of aspiration, and denotes a thoroughly sensuous nature.

The second type is the *Square*, often called the useful hand, because it is so often found associated with what is commonly considered a practical and industrious temperament, in no way given to romance. The third, or Spatulate variety, is a nervous, active hand, and goes usually with a strong assertion of industrial

hand, and goes usually with a strong assertion of individuality.

The fourth type is the *Philosophic*, which is a knotty hand, and indicates far greater love of study and ablity to acquire knowledge than to accumulate extreme

The fifth type is the Contc, a variety common to those in whom artistic impulses are strongly marked; such persons are more emotional than rational, and are much more easily moved by appeals to affection than to intellect than to intellect

than to intellect

The sixth type, the Psychic, is the most beautiful of the seven, and is the truly mediumistic variety. It is sometimes called peculiarly unfortunate, because those who possess it are, as a rule, singular beings, little understood by the majority of those by whom they are surrounded, and as such highly sensitive natures have unusually keen susceptibilities, they are often pained by misapprehension and wounded by neglect.

The seventh type is the Mixed hand, and denotes versatility rather than especial talent in any given di-

rection.

After classifying the hands as above, the speaker launched out upon the subject of destiny, and maintained that though the hand reveals decided tendencies, and a careful study of its form and markings would lead to a discovery of what a certain individual was best adapted to do, palmistry, no more than phrenology or physiognomy, teaches blind fatality.

Heads, faces and hands change with mental changes, therefore the hand, like the head and face, is but an indicator of character and condition, and if reason.

indicator of character and condition, and if reasonably studied as such, the cheiromant may prove a valuable addition to any staff of teachers.

Several questions were answered after the lecture, and great interest was evinced by many of the young

For Scasickness

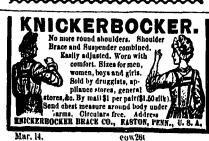
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NATIONAL Spiritualists' Association

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July 27.

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Dec. 14.

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Banner of Pight.

BOSTON, SATURDAY, MAY 9, 1896.

Quarterly Convention

Of Massachusetts State Association of Spiritualists, in Cate's Hall, Salem. Mass.

[Reported for the Banner of Light.]

Thursday, April 30, 1896, was a great day for the Massachusetts State Association of Spiritualists; on that date was held its Quarterly Convention, in Cate's Hall, Salem, Mass.

The weather was all that could be desired, and at 9 A. M. a delegation of one hundred and twenty-five

left Boston to participate in the exercises. During the day there were about seventy-five more delegates from Boston, making a total of about two

The morning session was called to order at 10.40 by the President, Dr. G. A. Fuller. After a vocal selection by Mrs. Marie Foster, this session was devoted to the routine of business. The reports of various

committees were heard.

The chairman of enumeration committee reported that since their appointment to this work they had obtained, out of a little more than four hundred cities and towns, reports from forty-four places, and signa-tures to the number of eleven thousand eight hun-dred and two. It was the opinion of the committee that when all returns were made there could be about thirty-five thou-and counted. This report of progress

ras unanimously accepted. Remarks pertaining to business were made during the morning by Mr. Cair, Mr. Dole, Mr. Waitt, Mr. Hull, Mr. Hatch, Sr., Mr. Fowler, Mr. Tuttle, Mr. and Mrs. J. B. Hatch, Jr., and Mrs. Loring of Fitchburg.

Mrs. J. B. Hatch. Jr., and Mrs. Loring of Fitchburg. This closed the morning session.

The afternoon meeting was called at two o'clock, and opened with congregational singing: invocation by Mrs. Mattie Hull; Mrs. Hortense G. Holcombe of Springfield, Mass., was the first speaker; she said we have met here for a purpose to day; I ask friends in the mortal and friends in the invisible, for what are we here to-day? We are not here to prove to the world the fact of Spiritualism; we have established that fact forty years ago. We are here to learn the best way, how to do the best work for Modern Spiritualism. The minds of this nineteenth century are ualism. The minds of this nineteenth century are asking for better work than has been done; we must espouse something better than the phenomena; we must present to the young minds an advanced thought must present to the young minds an advanced thought and a better understanding of our beautiful philosophy. Let us remember that Spiritualism covers every reform in our land and in any department of life which tends to make us grander and nobler. Music by the Salem Quartet—Miss Amanda Balley, Mrs. Hall, Mr. N. H. Gardner and Mr. C. L. Walker—was well received.

Mrs. Sarah A. Byrnes was the next speaker, and spoke as follows: I have been listening to the words.

spoke as follows: I have been listening to the words that have been spoken, and I am pleased. I am proud of Spiritualism; it has been a school from which I have learned to understand myself, and also my neighber; it has broadened me, and taught me to see the beauties of nature. To be a Spiritualist is a great thing; we must test along the line of life; we need not subscribe ourselves to any faith, but if we watched the evidences given to us carefully and well, we would be better Spiritualists. I shall do all I can for the advancement of a moral and progressive Spiritualism. I believe the effort of this Association is a good one, and I rejoice with you as an Association, and I feel those that follow after you will find you have sown good seed. The cause of Spiritualism is a grand and glorious one: Glorious because it has emancipated us from the thralldom of superstition and Ligotry, Duet by Mrs. Foster and Mrs. Crawford, which was

finely rendered. Mrs. Clara Field Corant said it is about forty years since the spirits ordained me to work for them. I have watched all the interests that have been presented to Spiritualism for its unfoldment, and I have studted to see how I individually could promote its interests. For almost fifty years we have been studying the AB C of Spiritualism. I watched, and have been surprised to see how many old workers in the Cause have opposed organization, but perhaps it has been because we had not our alphabet thoroughly learned, and could not put our letters together, and make perfect words. I believe the time has come when Spiritualists can come together and organize, united as a body, and pull together, joined together with links of love. I pray we Spiritualists should do something be-side talk. Let us have our gospel presented in a way that will command respect; let us urge all our mediums and lecturers to seek education; let us educate

the young, let us give them a religion that is free. upon Spiritualism as a Science, and related, for the

upon Spiritualism as a Science, and related, for the benefit of the Salem people, his experience and persecution at Philadelphia.

Mr. J. B. Hatch, Sen., spoke briefly, prefacing his remarks by reading extracts from a letter written by Moses Hull, and printed in the last issue of the BANNER OF LIGHT. He then said he had always been interested in organization, but found in the earlier describes a proper sense. days the workers opposed it, and so until within a lew years he had not been able to do much in that line. We need organization for the children; we must rescue them from the Sunday schools. So many of our Spiritualists send their children to theological Sunday schools, but if they would realize the necessity of or-ganization they would soon save the children. He

closed his remarks by reading a poem.
One feature of the atternoon which was very inter esting was the introducing by President Fuller of Dr. Allen, his daughter, Mrs. Beals, his grand daughter, Mrs. Webb, and his great-grandson, Master Webb, making four generations represented at this convention. Dr. Allen then addressed the audience. He said tion. Dr. After then addressed the audience. He said he was a Spiritualist, and was proud to be so called. He thought every Spiritualist had a work to do, and should attend to it at once, and should present our glorious truth at every opportunity. This was followed by a vocal duet by Miss Amanda Bailey and Mrs. Hall, of Salem.

Mr. Hull was the next to interest the audience, and said. "I was glad to listen to the report of the control of

said: "I was glad to listen to the report of the enu-meration committee this morning. I do not believe it is possible to get an accurate census of the Spiritualists of Massachusetts. I want to say that the Spiritualists have done more work for the Church proportionally than for ourselves. You may ask, How? In proportion as it weakens its doctrine it holds its peo ple. The work that Spiritualists have to do for the world in organizing means work continuous and work laborious. The broader we have our platform the better we can stand upon it. Let us look at the Salvation Army. Every one respects them. They have worked hard, but they have organized, and hold property in most every State in the Union, and we Spiritualists have done almost nothing in our forty-eight years. Spiritualism has come to exait us, and not to tell us where we can find material benefit. We must make a solid front; and to know where we stand we want to be able to tell how many local societies we have and to be able to tell how many people we represent, and then we can do more work. I wish every Spiritualist in the State would join this organization. I want you to open a department for the young. Encourage them in asking questions. Draw them out and give them something to do." The Salem Quartet then closed with a very fine vocal selection the session of the afternoon.

The evening meeting was called at 7:15, and the services opened with singing by the congregation; a duet by Mrs. Foster and Mrs. Crawford was finely rendered; a soulful invocation was given by Mrs. Sarah A. Byrnes; Dr. Fuller made a few brief remarks, after which he introduced Mrs. Ida P. A. Whitlock, who remarked as follows: I believe with Mr. Hull in regard to the children. I believe where a Spiritualist family exists there should begin the work of Spiritualism; we should talk Spiritualism to

whitlock, who remarked as Mr. Hull in regard to the children. I work of Spiritualist family exists there should begin to our children, and begin to instruct them in our home circles. My heart and soul go out to the children, and I hope Spiritualists will realize the importance of instructing the young mind.

A recitation by Miss Flossie Libby (a young lady of Salem) was well received. Mr. Moses T. Dole then said briefly: It is with great reluctance I step before you to speak to you this evening, but I have been requested to speak of the Veterans' Spiritualist Union that it is doing. We are now trying to raise a make a blind man know or apprehend, but you cannot make him comprehend. We can only comprehend spiritual things with our spirituality.

Mr. Hull said that he never read his discourse. I preach, he said, what you give me, and I strive to my audiences; I get from you what you want, and there is a continuous down into the ground down into the ground into t own faith; we also purpose to present publications in the form of tracts to be distributed to all classes of people, and bring our beautiful Philosophy before the

Pre ident Fuller called attention to the spiritual press, and urged the audience to subscribe to one spiritual paper at least. He asked how many of the people in the audience were Spiritualists? and most people in the audience were Spiritualists? and most every hand was eagerly raised. Then he said, How many of you subscribe for some spiritual paper? I am sorry to record that about one-third only could respond. President Fuller then said he thought if these people would only stop and think what they were losing by not taking advantage of the opportunity to gain knowledge through these papers, knowledge that could be gained in no other way, all would at once attend to this part of the duty they owe to Spiritualism; for we recognize this as a duty. If the Spiritualism; for we recognize this as a duty. itualists do not support the spiritual press, how can we look to outsiders to do it?

The next on the program was a violin solo by Master Charile L. C. Hatch, accompanied by Master Louis Bennett, this was well received, and was fively

rendered.

President Fuller then thanked all who had so kindly volunteered to aid us in this Convention—lecturers, mediums, musicians, collectors, committee and Salem

of encouragement for organization. I sincerely be-lieve we must unite our forces of love and harmony to advance our noble Cause. She spoke in relation to the children, and endorsed all that had been said upon the question.

Congratulations, through President Fuller, from the

National Spiritualists' Association to the Convention,

Mrs. 8. C. Cunningham was next presented. She said she was surprised there were not more people that bought the BANNER OF LIGHT, for to her it was a light, indeed. Some two or three years ago she was some two or three years ago she was some two or three years ago she was some two to the Old Ladies' Home in Boston. She visited there several times, and talked with the ladies. One day one of the ladies asked her if she would not like some papers to read, and to please her, she said "Yes." Among them was a Banner of Light. Well, she read it and after resulting the compunications she read it, and, after reading the communications, she thought she would like to see a medium, and from that time she had investigated Spiritualism and had developed as a medium. She then gave a demonstra-tion of her powers as a test medium, and all were

Little Willie Sheldon gave a recitation, which was so well rendered he was obliged to repeat; vocal selection, Miss Grace Warren, who has a very sweet, clear soprano volce; she was well received.

Mr. J. Frank Baxter was present with us, and was presented at this time. He said: I did not intend to speak; I came to mingle with you and to offer my congratulations; but as I look over this vast audience I am reminded that only a little while ago Mr. Talmage said Spiritualism was dead, dead, dead; he had preached a funeral servent over it. Spiritualism has been ed a funeral sermon over it. Spiritual m has been killed by the press time and time again; yet it still lives. Mr. Talmage said at one time Spiritualism is a hydra-headed monster; you must let it alone; the more you cut off its head, the more it springs up. And that is true. He spoke of ordination and the growth of Spiritualism. Miss Alice Thorner gave a humorous reading that was well received.

reading that was well received.

Mr. Moses Hull spoke upon ordination, organization and cooperative work. Mrs. Mattle E. Hull said briefly: Spiritualism is not unpopular; there is no other religion that has such a hold on the heart as Spiritualism; you have only to read the spiritual papers to find there is an eternal hunger for the food Spiritualism brings; from that you can understand the spiritualism orings; from that yel can understand the language of the spirit. She voiced beautiful sentiments in regard to children, and urged all Spiritualists to open the eyes of the little ones.

Mr. Wiggin, First Vice-President, then closed the evening session with a few well-chosen remarks. He said he hoped the time would come when we would have a provided the time would come when we would have a provided the time would come when we would

have our public buildings, and he hoped we would stand up like men and women and pay a tax for them. He spoke in relation to non taxation of church prop

He spoke in relation to bon taxation of church property, and against cut rates for any one class of people. He spoke at length of the spiritual press.

Collections were taken up, and many new members were added to our books; everything through the day proved to be a success, and verified our predictions that quarterly conventions would be a benefit to the Association

Association.
Thanks of the Association are extended to the Boston and Maine Railroad for courtesies granted and for reduced rates.

CARRIE L. HATCH, Sec'y.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Felows Building, 4 Berkeley street.—Sundays at 10½ A.M. and 1½ P.M. Speaker for May, Moses Hull. Wm. H. Banks, President; J. B. Hatch, Jr., Secretary, 14 Sydaey street,

Savin Hill.

The Helping Hand Society meets Wednesdays in Gould dall, 3 Boylston Place. Business meeting at 3: supper at 6; cocial in the evening. Mrs. C. P. Pratt, President.

Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1½ sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor, Albion 8. Waitt, Clerk.

tirst spiritual Temple, Exeter and Newbury treets.—Spiritual Fraternity Society Sundays, meetings (or children and investigators at 11 A. M. Lectures at 2½ and 1½ F. M. Speaker for May, Lyman C. Howe. Wednestay evenings, at 1½, sociable, conference and phenomens. Other meetings announced from the platform. A. H.

Voteran Spiritualists' Union will meet the first wednesday of each month at Gould Hall, No. 3 Boylston lace, at 7% P. M. Children's Progressive Lyceum meetsevery Sun-

tay morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

The Ladies' Lyccum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the evening. Mrs. M. A. Brown, President.

First Spiritualist Ladles' Aid Society, 241 Trenont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evenng. A public circle will be held on the last Friday of each nonth at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Oorchester), Secretary.

Eagle Hall, 616 Washington Street.-Sundays a 1 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E Intile. Conductor Elysian Hall, 820 Washington Street.-Meetings

are held every Sunday at 11 A. M., 2½ and 7½ P. M.; Tuestay at 2½ and 7½ P. M., Thursday at 7½, Friday at 2½, and saturday 7½ P. M. W. L. Lathrop, Con luctor. America Hall, 784 Washington Street.-Meetings

ine music. Eben Cobb. Conductor Harmony Hall, 724 Washington Street, one flight.—Sundaysat ll A. M., 2% and 7% P. M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street,) wednesdays and Saturdays, 8 P. M., Fridays, 8 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 24, and 75; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi-

dent.

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meetings sundays, at 11 A. M., 2% and 7% P. M., and Tuesday at 3 and 7% P. M. Dr. George E. Dillingham, President.

Hiawatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2% and 7% P. M., Thursdays 2% and 7% P. M., Conference meeting (seats free in the evening).

The More Keatann (2) Soley street Charlestown E.

The Home Kostrum (2) Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Phursday evenings, at 7% o'clock.

Ohelsea.—Spiritual meetings every Sunday evening at % at 206 Broadway. Mr. Geo. F. Slight, Chairman.

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

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

The reports of any service of Boston that fail to reach this office on Monday will not appear in THE BANNER of that week.

Boston Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr., Sec'y, writes: A good audience gathered in Berkeley Hall on the morning of May 3 to welcome back to "the Hub" that celebrated biblical leoturer, Mr. Moses Hull-who has just returned from a

very successful engagement in Philadelphia, Pa. The meeting opened with congregational singing, led by Mr. Hull; at the close of which Mrs. Foster and Mrs. Crawford rendered a duet, accompanied at the piano by Mr. Watson.

President Banks then presented Mrs. Mattie Hull, who read a poem. After another duet by Mrs. Foster and Mrs. Crawford, President Banks introduced Mr. Moses Hull, who was received with great applause—

showing him that he had many admirers in this city, and that they were present in force. Mr. Hull took his subject from 1 Cor. il: 14-15: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he

believe that it also comes from each one of us.

He also spoke of the flowers, and how many years it took to make them perfect; also how new ones were being perfected every day: I believe where there is life there is spirit; I believe that the spirit never dies; it is life itself. There is no past nor future to us—there is no to-morrow: time and duration are with us always.

morrow: time and duration are with us always.

How did Je us comprehend that he was to be killed?

there was something in spuit that reached out to him; he did not get it from the senses. Paul spoke about the spirit and animal man. As the outward man fades away the inward man is renewed day by day. Your spirit is in all parts of your body: as you ripen, and the hair turn gray, your spirit grows loose, just as a cliestnut ripens and grows: loose from its outside shell.

Mr. Hull closed his morning address by announcing

that he would continue the subject in the evening. A duet by Mrs. Foster and Mrs. Crawford, and a bene-

diction by Mr. Hull, closed the exercises.

In the evening the hall was well filled again, and after congressional singing, led by Dr. Bean, Mrs. Foster and Mrs. Clawford rendered a duet, and Mrs. Hull gave a poem; another duet, and Vice-President J. H. Lewis presented Mr. Hull, who was greeted with appliance.

mentions, indicass, consisted and sale in the surface and sale in the surface

Bible. This is one of the interesting points of Mr. Ituli's lectures, and his audiences are always looking for them. for them. Itemember, this is Mr. Hull's last month this ses-son, and also that this is the closing mouth of the ses-

son of meetings at this hall,
Come early, and bring your friends.
You can order the Banner of Light at the News
Stand for three, six or twelve months, and have it
mailed to you. Order this month, Do n't be we thout it during the summer, as it will contain all the camp-meeting news. The price has been reduced to \$2 per

First Spiritual Temple, Exeter and Newbury Streets.-A correspondent writes: Sunday, May 1, P. L. O. A. Keeler again delighted a large audience at 11 A. M. with his unique and startling phenomena in the light. However critical and incredulous investi-gators may be, they find no explanation for the facts by any other theory than the Spiritual Philosophy, He will be at the Temple—main audience-room—again next Sunday at 11 A. M., and all would be investipators have this rare opportunity now—which is soon At 2:45 р. м. Lyman C. Howe commenced a month's

At 2:35 P. M. Lyman C. Howe commenced a month of engagement, treating Spiritualism on its central lines, from which all its variations grow, and held that while Spiritualism, in all its relations, penetrated every question of human history—life and destiny, science, religion, national issues, economics, duty, responsibility, socialism and all its issues, parentage and childhood, crimes, and their causes and cures—yet its pivotal facts and special philosophy are the summum bonum which demand our first attention and careful cutivation until all doubt and uncertainty are eliminated and the whole world shall of necessity agent Spirity. tivation until all doubt and uncertainty are eliminated and the whole world shall of necessity accept Spiritualism as the only interpreter of life, death and immortality; the only solution to occult mysteries vaguely tabulated, and assumptively disposed of by metaphysical dreamers and dogmatic theorists who score our facts and despise the only philosophy that can explain them—the only methods that demonstrate the continuity of life, and reconcile experience and reason.

A few may fancy they know all about it and can A few may fancy they know all about it, and can learn no more of mediumship and its possibilities, and

that all the questions concerning the silent land and the relations it sustains to embodied humanity are solved and settled, and there is nothing more for them

solved and settled, and there is nothing more for them to learn about Spiritualism except its influence and decisions in political issues, social science, the relations of capital and labor, questions of war and peace, and other issues. Spiritualism demonstrates. It not only produces phenomena, but interprets them.

In the evening Mr. Howe spoke, under the power of his spiritual illuminators, to the question, "What Has Spiritualism Given the World that is New?" He said nearly all it has given was new to the people who received it. To scientific and religious skeptics it had been so remarkably new, and so profoundly original and out of line with the long-established habits of thought, theory and belief, that it has been rejected with a sneer as "impossible." It claimed, for instance, to correctly report facts then transpiring hunwith a sneer as "impossible." It claimed, for instance, to correctly report facts then transpiring hundreds of miles away, without visible telegraph, telephone or other mechanical devices, a thing clearly "impossible," because only the eye can see, and that but a few miles, and only the ear can hear, and the loudest thunder cannot be heard a hundred miles away.
[The pressure of the State Association report and

other matters upon our space this week, necessitates the condensation of the abstract furnished us.—Ed.] Has Spiritualism brought the world anything new? said the speaker in closing. Yes, everything. It has demonstrated that life continues after physical death. It has reduced faith to scientific certainty. It has proven that death is but a transient incident in the proven that death is but a transient incident in the progressive life of the soul. It has annihilated the Devil's dominious, and proven the hell of theology a failure and a phantom of bewildered imaginations. It has snatched the countless millions of "lost soils" "like brands from the burning" and proventions. souls" like brands from the burning," and proven them all saved in the progressive army that is ever rising toward the Divine, and growing in all the graces of heaven. It has given a new interpretation to childhood, and new methods for cultivating their

varying natures. It has endowed maternity with a new sanctity, and all life with new meanings; death with a divine mission, a friend instead of an enemy and lighted the dark ways of depravity with inspiring prophecies, and rosy blooms of love and peace, that breathe the incense of heaven into every wound, and tinge every cloud with a rosy splendor and perpetual

Denoticition.

Mr. Howe speaks next Sunday, at 2:45 p. m. and 7:30 p. m. All are invited.

The Wednesday evening meetings promise much for all who visit them—phenomena, questious and answers, thought exchanges, and a wholesome variety. All are welcome. The Helping Hand Society-Carrie L. Hatch,

Sec'y, writes-held its regular meeting at Gould Hall, 3 Boylston Place. Wednesday. April 29, the Vice-President, Mrs. F. J. Piper, presiding.

The evening session was devoted to an informal reception to our President, Mrs. C. P. Pratt, who has dered by Mrs. Carleton, while the many friends present wer given an opportunity to congratulate our President. Mrs. Webster, in behalf of the Helping Hand Soci-

ety, presented Mrs. Pratt with a beautiful bouquet of flowers. Mrs. Pratt responded with a few well-chosen remarks, said her thoughts had been with the Society during the winter, and she was pleased to return, and to find the organization in such a prosperous condition. Mrs. Carleton sang a beautiful selection. Mrs. Waterhouse then spoke briefly, and welcomed

Mrs. Waterhouse then spoke briefly, and welcomed our President, and hoped she would continue to enjoy good health. Mr. Libbey, Mr. Chas. W. Sullivan, Mr. J. B. Hatch, Jr., made brief congratulatory remarks. We were pleased to have with us for the first time since December Dr. U. K. Mayo, one of our members. He spoke briefly, and was glad to be with us once more. The doctor has just passed his eightieth birthday, and we are glad he has recovered his health. He looks as though he would stay with us many years. Miss Maude Beckwith, a talented young reader from Watertown, N. Y., read the "Voice of Progress" in a very creditable manner, and was well received. Mr. Chas. W. Sullivan then gave an exhibition of his Mr. Chas. W. Sullivan then gave an exhibition of his psychometric powers; he was very successful, and was appreciated by all. Mrs. Carleton closed the meeting with singing.

Miss Lucette Webster, and Mrs. F. J. Piper, Vice-

President, received, with Mrs. C. P. Pratt.
Wednesday, May 13, this Society will give a vaudeville entertainment. Rare talent is expected. Among them two celebrated negro minstrels from No Man's Opera, with Osiah Blossom and Parmelie Skinner of

One of the features of this entertainment will be the children. A good time is assured to all.

The First Spiritualist Ludies' Aid Society -Carrie L. Hatch, Sec'y, writes-met as usual. Meeting presided over by the President, Mrs. A. E. Barnes.

The exercises of the evening opened with a piano solo by Master Louie Bennett, after which Mrs. N. J. Willis addressed the audience as follows: It is difficult to express appropriate words that may benefit you as members of the Ladles' Aid. We realize the on-coming of a broader unfoldment of truth. Let us remember we are children of the earth-planet, and have therefore to conform to the conditions of earth. I would congratulate the Spiritualists to day because they have gained so much, and that you realize the divine power that breathes throughout the universe. I leave with you my earnest congratulations and God-speed to you in your work.

Mrs. Mason favored us with a song; Mrs. Lizzle Liucoln voiced a few remarks, said she was a charter member of this Society, and wished us good luck; Miss Etia Willis then read a fine selection, which was well trained. well received. A xylonhone solo was a feature of the evening, by

Master Charile Haich; Mrs. S. C. Cunningham gave tests, which were all recognized. Mrs. Mason voiced

tests, which were all recognized. Mrs. Mason voiced some choice remarks, and the session closed with congregational singing.

Next Friday Mr. Bedj. F. Loring will give this Society a benefit. Darkest Boston." This lecture, with stereopticon views, will be very instructive as well as interesting, and we hope all will take advantage of this opportunity to come to our hall.

Friday, May 15, this Society will tender to Miss Amanda Bailey, the sweet singer, a benefit. Miss Bailey has done much for the Spiritualists at large through her musical ability, and all societies should come and help in this testimonial to Miss Bailey's worth.

Friday, May 22, will be our Memorial Day. Notice will appear later.

Eagle Hall .- Hartwell writes: Sunday, May 3, the morning conference and circle was very harmonious, many being present, and the spirit power was strongly manifested.

At 2:30, plano solo by H. C. Grimes. Mrs. J. A. Wood, Mrs. Gutierez, Mrs. S.E. Rich, Mrs. J. E. Nutter, Mrs. A. Woodbury, Mr. and Mrs. O. F. Stiles, Mr. Cohen and E. H. Tuttle gave excellent remarks, tests At 7:30, plano solo by Mr. Grimes; invocation: re-

marks, poem, tests, and readings by C. L. Willis; inspirational poem, E. H. Tuttle; songs by little Helen Remarks and tests, Mrs. W. S. Butler; solo, H. Les-lle; tests and readings, Mrs. C. E. Cunningham; Mr. Tuttle answered mental questions, The concert tendered to E. H. Tuttle on Tuesday

The concert tendered to E. H. Tuitle on Tuesday evening, April 28 was one of great merit. The talent was exceptionally fine. Those taking part were: Mrs. Huntley Turner, of Ayer Mass., Miss Mabel Walte, Miss Amanda Balley, Mr. and Mrs. Tyler, Miss Markattoinette Cyr., Mr. Harold Leslie, Mrs. M. C. Weston, Miss Susie Bailey, Miss Leavitt, Harry Williams, the Gale Sisters and others. Mr. Milligan, accompaniet panist.

Allerton Hall.-The United Spiritualists of America, "B." writes, held meetings Sunday, May 3, morning, afternoon and evening, conducted by Mrs C. A. Smith. The sessions were well attended, and of an interesting character. The mediums and speakers taking part were Mr. Blackden, Mrs. C. A. Smith,

Mrs. E. C. Farnham, Mrs. Irwin, Prof. James Hilling, interesting ramarks and delineations that were well recognized; Mr. F. A. Heath also gave a large number of good tests; Mr. Coolbaugh made remarks, and Mr. H. B. Hersey gave some very good readings, that were well recognized; "Little Eddie" enlivened the exercises with songs; good music being interspersed by Mr. Jones, and others. BANNER OF LIGHT on sale.

The Ladies' Spiritualistic Industrial Soclety-8. Etta Appleton, Sec'y, writes-held its last meeting of this season at Dwight Hall, April 30,

meeting of this season at Dwight Hall, April 30.

The evening was principally occupied by the presentation of the Old Folks' Concert, and the participants were uniquely and comically attired in costumes of various styles. The chorus consisted of thirty volces, and many songs were executed and well enjoyed, under the leadership of Dr. W. A. Hale. Mrs. M. F. Lovering presided at the plano. The "Black Swan Jubilee Singers," Mr. and Mrs. Tyler. executed their part of the program to the admiration of all present. Mrs. M. A. Brown gave a reading, after which Mr. E. M. Darrand presented her with a very beautiful basket of flowers, the glit of the members beautiful basket of flowers, the gift of the members of the Society.

A duct was very finely rendered by Mrs. C. H. Ap-

pleton and Mrs. C. Bishop. There was also a male quartet, the gentlemen evidently doing their best to outdo the ladies, and were certainly successful in

outdo the ladics, and were certainly successful in keeping up with them.

A laughable duet was presented by Mr. and Mrs. Peak. The solo singers were Miss Amanda Bailey. of Salem, Miss Helen Higgins, Mr. E. M. Darrand, Mrs. C. H. Appleton and Mrs. Carrie Bishop.

This Society has not decided on a hall for another year, and notice of their next meeting place will be intered in The Raymer in Representer. given in THE BANNER in September.

Rathbone Hall .- A correspondent writes: Sunday morning, May 3, the circle opened with singing by Prof. Pierce, also invocation by the same; conference; test and developing conducted by Mrs. Wilkinson, assisted by several mediums. A number of

kinson, assisted by several mediums. A number of good tests given and recognized.

Alternoon session.—Singing, Mrs. N. Carieton; reading and invocation, the Chaplain; Dr. Mayo made seme very interesting remarks on the Spiritualism of the Bible; song. Mrs. Carleton; Mrs. Peak, Mrs. Knowles, Mrs. West, Mrs. Saunders, Mrs. Wilkinson and her good control, Miss Hanson, with several other mediums.

and her good control, Miss Hanson, with several other mediums, each in their own good way, readings and tests, all acknowledged.

Evening exercises opened with organ voluntary; singing, Mrs. Carleton; reading and invocation, the Chaplain; Mr. Osgood Stiles made the opening address, which was very interesting and appropriate, also gave sever al tests.

Our friends, Mr. and Mrs. Tyler, favored the audience with several of their choice songs. Mrs. Knowles gave a number of readings, all good and recognized. Mrs. Nutter's readings were, as always, excellent.

After a solo by Mr. Tyler, which was finely rendered, Mrs. M. J. Butler spoke with her usual eloquence on the proofs of spirit return.

BANNER OF LIGHT for sale.

PENNSYLVANIA.

Titusville .- A correspondent writes: The month just ended has been one of a round of continued successes for Spiritualism, through the efficient work of J. Frank Baxter of Boston, Mass.

The work has been reported through the spiritual press from week to week, but it remains to be said that Mr. Baxter's work of Sunday, April 26, crowned all previous dates. Excellent music by choir and Mr. Baxter, grand and well-delivered lectures, and a fine closing seance by Mr. Baxter, won for him praise on every hand.

It was the Anniversary of Odd Fellowship, and spe-

cial services took the Odd Fellows and friends to other quarters; but notwithstanding this. Rouse's Armory Hall, commodious as it is, was filled to repletion.

The ladies had made the stage 'to blossom as a rose.' and the flowers, light and furnishings made a very

pretty stage picture.

The last week of Mr. Baxter's stay has been crowd ed with invitations and parties in his honor, and on Saturday evening. April 25, he was tendered a public reception, restricted and made select though by invitation. Hundreds attended. Music and converse then an interesting review of experiences in Spirit ualism by Mr. Baxter, followed by a bounteous supply of ice cream and cake to each and all, made up the

order of the evening.

Mr. Baxter was the recipient of presents as tokens of esteem. The management of the lecture course assembled in a body for deliberation to secure Mr. Baxter for one of the only two months Mr. Baxter had previous to June, 1897, that gentleman naming Novem ber, 1896, as the month he would return.

On Friday evening, April 24, Mr. Baxter benefited the Society with a fine musical and elocutionary en-tertainment, assisted by lady soloists and a trio of instrumentalists. The city press noticed these affairs, and spoke in high terms of their conduct and matter, and paid Mr. Baxter worthy words of praise and

Mr. Baxter bade farewell at a late hour Sunday evening. April 26, to many of the friends who lingered, and took a midnight train via Buffalo, New York, for the East.

Allegheny .- A letter bearing the signatures of J. R. Weaver, President, and Jas. M. Peet, Sec'y, states: The First Society of Spiritualists of Allegheny recently engaged the services of Mrs. Abbie N. Burnham of Malden, Mass., who has just closed (April 28) a very successful engagement. Her able lectures and satisfactory tests have been highly appreciated. While we are sorry to part with her, as she goes to other fields of labor, we send with her our best wishes. At the close of her month's engagement we had the pleasure of ordeling her, as a reliable teacher and pleasure of ordaining her as a valuable teacher and speaker for our Cause. We hope to have her with us again.

Our Vice President, Mrs. E. J. Demorest, is appreciated here as a speaker and test medium. The BANNER OF LIGHT is read by many of our peo-ple. In future we hope to have it on sale at our door. It is an interesting and soul-satisfying paper, through whose columns many sad hearts are comforted, and minds enlightened.

A Positive Specific for Coughs.

The usands bless the day, and remember with grateful feelings, the first time they heard of Adamson's Botanic Cough Balsam. It does cure, and is a positive specific for Coughs, Bronchitts, Asthma, and all Throat and Lung troubles. Sold by all Druggists.

WISCONSIN.

Milwaukec .- A correspondent writes that Mrs. Helen Stuart-Richings, whose recent labors have awakened such an interest in spiritual inquiry, remains with the Unity Society until June 1, when she will take a mouth's vacation in the Tennessee moun-

Mrs. Richings has called forth excellent notices at the hands of the local press.

She has also accomplished much work by weekevening discourses at different points at convenient distances, and as one evidence of appreciation the

Maquoketa (Ia.) Record of April 29 says:

"Mrs. Stuart-Richings delivered three very interesting lectures at Stephens' Opera House last Wednesday, Thursday and Friday evenings, and we must say they were the most scientific and instructive that have been delivered in this city for some time. The first was on the subject of the 'Realm of the Unseen,' and was handled by a master mind. It was delivered comprehensively and was highly appreciated by those

Her second lecture on 'What Spiritualists Believe, and What They Know,' was delivered from a spiritualistic standpoint, and gave her hearers a true conception of that doctrine. She presented it in all the beauty of its philosophy, and held that no one could be a true Spiritualist without being spiritual. A Spiritus t she defined as one who sinply believed in spirit return, and had not reached that spiritual unfoldment where he could appreciate God's love and kindness to his children.

The third and last lecture of the course was on 'The Open Door' (Rev. iii.: 8). She tried to demonstrate to her hearers the necessity of obeying God's immutable laws. How God draws and leads the in-dividual out to a full growth of the soul by those laws, as he draws forth vegetation from the earth by the sunlight. Mrs. Stuart Richings is an indefatigable student, and when not engaged in lecturing she is

sculett, and when hot engaged in fecturing she is constantly delving into the depths of this wonderful science, Spiritualism.

Musical selections were rendered at the opening and closing of these lectures by Mrs. Gallagher and Mr. Bauman, and Mis- Cassin, planist. All of the selections are worthy of special praise, and great credit is due to both singers and planist for their untiring efforts."

Your Physical Condition

Needs attention at this time. If you are tired, weak strain on brain and body. The course of treatment for such a condition is plain and simple. The blood must first be purified to that the nervous system, and in fact all the organs, will be fed upon pure blood. Intelligent people without number have featified that the nervous system, and in fact all the organs, will be fed upon pure blood. Intelligent people without number have featified that the nervous system, and in fact all the organs, will be fed upon pure blood. Intelligent people without number have featified that the nervous system, and in fact all the organs, will be fed upon pure blood. Intelligent people without number have featified that and nervous, it is clear that your blood is impure, and the best blood purifier, nerve-tonic and strength-imparting medicine is Hood's Sarsaparilla. Nervousness, loss of sleep and general debility, all vanish when Hood's Sarsaparilla is persistently taken; in a word, health and happiness follow after taking Hood's Sarsaparilla.

The Kansas Farmer asks the question, "What calves make the best dairy cows?" and an exchange answers that helier calves are the best.

meetings in New York.

The Piret Seciety of Spiritualists holds its meetings in Carnegie Music Hall Suiding, between 66th and 87th streets, on Seventh Avenue, entrance on 87th street, where the Banner of Light can be had. Services Sundays, 184 A.M. and 74 F. M. Afternoon meetings for facts and phenomena at 24.

Adelphi Hall, 53d Street, between Broadway and 7th Ayenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 74 P. M. Mrs. Helen Temple Brigham, speaker.

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 P. M. Prominent speakers and mediums. H. F. Tower, Manager.

B East 50th Street, near 5th Avenue.—Spiritual meetings are held at this address every Sunday afternoon at 3 'clock, Prominent mediums always present. Psychometric readings from articles placed in sealed envelopes by the audience. S. Van Brocklin, Chairman.

Test Séances are held Sunday afternoons at \$0'clock, \$2 East \$6th street (near Hotel Netherland), New York City. Prominent mediums always present. Seymour Van Brocklin, Chairman. Meetings in Fonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at S. Alfred Andrews, President; Titus Merritt, Secretary.

Carnegie Hall .- "M. A. N." writes: The First Society of Spiritualists has been greatly favored during the past month by having as the speaker Willard J. Hull, one of the ablest lecturers in the field at the present time. Mr. Hull is a student, and his discourses require and command the closest atten-

May. Interest in the Cause of Spiritualism is constantly on the increase. This is evident not only by the good

tion. He will also be with us during the month of

on the increase. This is evident not only by the good attendance at our meetings, but also by the patronage bestowed upon our mediums.

The question which engages the attention of all thoughtful persons is: "Do the dear ones who leave our mortal sight still live, and do they retain an interest in us who are left behind?" The careful and earnest seeker after the truth does not fail to receive an affirmative answer to big question.

an affirmative answer to his question.

The afternoon meetings, therefore, come in for a goodly share of patronage, being largely devoted to phenomena, such as psychometric readings of various articles, also descriptions of spirits seen clairvoyantly: messages and names heard clairaudiently.

Mr. Huil's discourse Sunday morning was mainly directed to show the great transformation arising in

the world's thought and the better way offered by the advent of Spiritualism. It was a comparison of Creedism with Spiritualism, very much to the discomfiture of the former.

The evening address was upon "The Cause and

Drift of Monarchical Sentiment in the United States."
It was a masterly presentation of the causes at work It was a masterly presentation of the causes at work in the dethronement of the people's rights as guaranteed by universal suffrage and the gradual extinction of a republican form of government. The audience paid the closest attention to his utberances. On Sunday evening, May 10, Mrs. Stoddard Gray and son will give a scance in the Chapter Room, Carnegle Building, in place of the regular discourse.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amplion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1924 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 80'clock. Sunday evening at 50 clock.

The Advance Spiritual Conference mosts every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 p. m. Mrs. L. A. Olmstead. Medium. Other mediums regularly provided. The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Small's Parlors, 27 Franklin Avenue (near Greene).

Single Tax Hall, 1188 Bedford Avenue.—"Spread the Light" Society meets every Sunday at 3 and 8 P. M. Presthe Light" Society meets every Sunday at 3 and 8 P. M. Pre ident, Mrs. E. J. Bowtell; regular speaker, E. J. Bowtell. Woman's Progressive Union.-E. J. Bowtell writes: Mrs. Kate R. Stiles terminated a most successful engagement with the Union May 1. The meet-

tessal eligagement with the Union May 1. The meetings of the society will close for the season with the present month. A strawberry festival will be the feature of the last social, May 29.

Mrs. E. B. Ruggles has removed to 305 Quincy street, where she will be happy to receive all her friends who may visit Brooklyn. This will also be my own address until the beginning of June. I shall be glad to correspond with a view to envergence as be glad to correspond with a view to engagements as an inspirational speaker west of here for dates in

RHODE ISLAND.

Providence.-Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association met afternoon and evening, Sunday, May 3, at Columbia Hall, No. 248 Weybosset street. Miss Lizzie Harlow of Haydenville, Mass., was our speaker.

The afternoon services opened with piano solo by Miss Jenrie Reynolds; invocation by Miss Harlow, followed by a poem and lecture; the subject was, "The Truth Shall Make You Free"; an able discourse, and well received.

Evening.—During the services several solos were rendered by Miss Johnson; invocation by Miss Harlow, who followed with a poem; the subject for her lecture was taken from the andlence; the discourse was grand and instructive; Mrs. Sarah Humes fol-lowed with tests; all were recognized. Sunday, May 10, Mrs. Holcomb of Springfield, Mass.,

will speak here, followed by Mrs. Sarah Humes of Providence, with tests. The People's Progressive Spiritualist Association (writes a correspondent) had for its speaker and test medium on Sunday, May 3, William A. Hale, M. D., of Boston, Mass. Mr. Hale's subject for address was "Divine Revelations," which he ably treated. His tests were remarkable—being universally recognized. Miss Ollie Hinter, the child vocalist, rendered pleasing solos; Miss Ollie is a fine singer; Mrs. Eva R. Cooley led the congregational singing, and presided over the meeting, in the absence of our President, Mr. F. H. Roscoe, who was in Lawrence, Mass.,

filling an engagement with the Spiritual Society. Pawtucket .- Jennie E. Warburton writes that on May 3 Mattie Hull addressed the people; on the 10th, Mrs. Hattle C. Mason of Boston will speak.

SPECIAL LESSONS

For a Short Time Only. DEVELOPMENT OF FACES

O'N Photos, Paper, (on metal with same quite often,) wood, etc. On y a very few pupils accepted. Every pupil will be examined—this free of charge.

S. H. NELKE, 7 Lewis Park, Roxbury.

Take Norfelk House car, and get off at Highland avenue or Highland street.

Apr. 25. or Highland street. eow

MARRY THIS GIRL---SOMEBODY!

MAKKY IHIS GIKL---SUMEBUUY!

MR. EDITOR:

I stained a blue silk dress with lemon julce; what will restore the color? I am making lots of money selling the Climax Dish Washer. Have not made less than glo any day I worked. Every family wants a Dish Washer, and buy quickly when they see the dishes washed and dried perfectly in ONE MINUTE. I generally sell at every house. It is easy selling what every family wants to buy. I sell as many washers as my brother, and he is an old salesman. I will clear \$8.000 this year. By addressing J. H. Nolen, 60 W. Third Ave., Columbus, Ohio, any one can get particulars about the Dish Washer, and can do as well as I am doing. All you have to do is to send for sample Dish Washer. This Company does not ask any pay until you have them sold. Talk about hard times; you can soon pay off a Mortgage, when making glo a day, if you will ONLY WORK; and why won't people try, when they have such good opportunities?

Nov. 23.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. R. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2, and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Sectety of Spiritualists meets at Hooley'. Theatre, at Il A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

WASHINGTON, D. C. First Society, Metserott Hall, 13th Street, between E and F. - Every Sunday, 11% A.M., 7% P.M. M.C. Edson, Pres.

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ribical Auditorium, 568
Jefferson street, every Bunday at 714 P.M., and Thursday at 8 P.M. J. C. Bigler, President.