VOL. 81.

Banner of Light Publishing Co., Bosworth St., Boston, Mass.

BOSTON, SATURDAY, MAY 8, 1897.

82.00 Per Annum, Postage Free. 🔍

NO. 10.

THE BILLS WE'LL HAVE TO PAY.

No. you need n't tell me, stranger,
That the things that's out of place
Is accordin' to God's willin',
'Cause He is n't in the case.
And if you forget your colors,
And go "thrust a comrade through,"
Do n't you think that God will settle.
No; He'll "send the bill to you."

It's a note that won't pass payment; It's too easy, far: a way
Just to shift our human meanness
Unto shoulders where 't will stay. But it's just a shopworn notion, And it cannot help us through; If you injure friend or brother, God will send the bill to you.

The free will at the commencement-Back in Adam's time, you see,
Was n't given just for Ecen;
It's come down to you and me:
And if we should choose to use it, In the fashlon that some do. Then do n't talk of God's strange rulin', 'Cause the bills are ours when due.

And there's one odd thing about it, That seems odd to human trade. There's no bankrupt acts will carry In the laws that God has made, And the burdens that we've fitted To the backs of frie ds we knew Will be hoisted to our shoulders, When the bills of life come due. Ella C. Eckert, in Everywhere.

SEVERIA

An Occult Story.

PART L

I WAS, I AM, I EVER SHALL BE.

I was an old, very old man when the tardy messenger of death released me from the earth. For nearly a century my eyes have looked upon thy hills, O Sweden, dear land of my birth! In the strength and vigor of youth my arm was raised in thy defense; beneath the cold, glittering stars that shine over thee lie my kindred, my friends; one by one death called them, and I was left alone in my desolation. But my mortal eyes have looked for the last time upon thee, my Sweden, and the indifferent hands of strangers have laid all covered him from sight.

brings a feeling of sadness, uncertainty, dread, gone. that is born of its mystery. We lay our loved that death is but a new life that is thrown about us, and not a going out into the dark-

I fell asleep a lonely old man. I awoke surrounded by loving friends and neighbors, and with my wife Severia's soft cheek pressed tenderly repeating my name. I returned her caresses, half-bewildered, for so completely had the old man fallen from me in that last | the dream. sleep called death, that for a time I failed to recall my life of disappointment that had just closed.

It was in the cold 'regions of Sweden that we were born into the mortal life, both of noble families, my love and I. She was fair and bright, but her beauty and noble nature were often marred by selfishness and envy. Although in those happy days it grieved me, yet it could not turn me from her, for my love was of the eternal.

According to the custom of our rank and country, an engagement for our marriage was entered into by our parents when we were of a very tender age. At the proper time if was consummated, but the close relations of married life proved destructive to our happiness, and we dragged out twenty years of a miserable existence, when death released us from our bonds. She was taken, and I remained upon the earth, brooding in loneliness and silence over my wasted life, and looking forward with grim satisfaction to the oblivion of the grave. My scholarly tastes kept me from utter despondency, and I buried myself in my books until I, too, was called to lay aside the tattered old robe of mortality, and to take once more the shining garment that awaits the freed spirit.

Severia's blue eyes were suffused with a tender light that puzzled me, and I could but ask why she was so unlike herself, while she

ravished me with her gentle beauty. "Come with me, Alec," slie replied, gently,

"and your questioning will be answered." Wondering at her manner, I arose, and clasp ing my arm about her, went into the open air. As we walked I said, "Dear, you are fairer and sweeter than ever, and you were always the fairest and sweetest of all."

Smilingly she replied, "We shall see, Aleo." Everything about us was entirely familiar. The air was soft and bland as on a summer's day, and the birds were filling it with the music of their love-making; all nature was alive and joyous; a strange feeling of elation filled me; I stopped and gazed around, I thrust out my hands, and brought them violently together. "Surely I am awake," I murmured.

Turning to my wife, I questioned, "Have I been ill, Severia, and has the winter passed away and the summer returned while I lay unconscious? It seems to me that when I lay down last night there was a cold bleak snowstorm raging. The streams were frozen, the trees were leafless, the birds had long before left for sunnier lands, all nature was desolate. How is it, Severia?" I asked, perplexed.

Suddenly the truth flashed over me. "Dear,' I said, taking her tenderly in my arms, "we are dead. I buried you, my wife, long years ago. Your yellow hair was faded, your fair brow wrinkled with care, your blue eyes dimmed with weeping. I, too, was an old man out the mistakes of the earth-life, and left us only wan pair of threes in the store, and wan even then, prematurely old, indifferent to all conscious only of our first love of innocence. o' thim is a four.'"—Boston Transcript. dimmed with weeping. I, too, was an old man out the mistakes of the earth-life, and left us

of my race, listless and unmoved even by your death, Severia. Or was that a dream, and this the reality?" I cried. "Did our beautiful love die, Severia, or was it all a horrible nightmare, in which I lived a life time of disap pointment, remorse, loneliness?"

upon oursėlves."

As she spoke a slight shiver ran over her, and she leaned heavily against me, covering her lost. face with her hands. Instantly the familiar landscape vanished, and a blaze of light flooded the scene around us. We stood in a most gorgeous palace. Gold and silver, rich carpets women arrayed in all the splendor of an East ern court, stood about us.

Again I was a monarch. Again a beautiful covered with trappings of gold, and precious ing slaves waved jewelled fans through the perfumed air.

The stately, haughty woman who stood by my side was beautiful still, but she looked coldly upon me.

"Severia."

A low obeisance was my answer. "Severia, mý wife," I said tenderly.

With a slow, scornful smile she replied: haughtily:

"My Lord chooses to be facetious."

I was startled by her haughty voice; a deep, quivering sigh escaped my lips. The beautiful dream of blissful love was over, but it still haunted my brain. I was bewildered, grieved. disappointed, but I still could not say what was amiss.

Surely I am the King, not only of these people but of this haughty woman. What is it our past, to see for myself alone, without your that I have lost? What is it that I would rethat is left of the old man in thy bosom, and | call? Ah! I remember, I remember, it was a | allowed to come first. These long years that dream-a beautiful dream, but only a dream. have been passed by you in listless indiffer-However philosophical we may be, death I can almost grasp it, but it eludes me-it is ence and loneliness, I have spent in searching life insurance business at Hamburg and Buffalo.

Parnl ones in the grave, and who shall tell us of the world of ambition, greed and sensuality come to me. In these long years of repentance their welfare? Would that all could realize that pulsed and throbbed around me. I received messengers from various courts and made answer to numerous supplications; then, be worthy of your love, Alec. wearily folding my robes about me, I went out into the brilliant sunshine. The air was redolent with the persume of rare flowers. The scene was as gorgeous as the one I had just brought into close relations with a selfishness fondly to my own, and her clear, full voice left. Alas! I sighed, this life of voluptuous as repulsive as my own has been, that I may splendor, so empty, so empty l is the realitythe life of noble manhood and satisfied love and sorrow shall be my portion, that my

> Would the life of my dream be possible, I mused, if we were stripped of all this power, this splendor? Does there breathe so fair, so sweet a woman as the love of my dream?

> "Away with this magnificence!" I cried, it stifles me. Lift from me this burden of care and disappointment; take from me this life that craves so much and receives so little!"

> Gently a soft arm pressed my neck, tender kisses fell upon my face; a delicious languor in mid-air, holding fondly the caressing hand. Again I opened my eyes, to find Severia, my love, waiting tearfully by my side.

"Alec, dear, do you know?" she asked soft-

"Yes," I replied, "I remember, but I am bewildered; I cannot grasp it." "Alec."

The calling voice was that of a young girl. Again the snow-covered hills, the glittering, ice laden trees, the frozen streams of Sweden. I am skimming over the smooth, polished ice, with my love's bright face, rosy with the cold and exercise, turned fondly toward me, and the clear, sweet, full voice sounding in my against your true love, I brought discord and ears. Youth, health, love, hope and joy, are misery into your life, I laid waste your loving again my own. It was for a moment, then it heart, and left you desolate, robbed by my vanished, and I turned questioningly to my companion.

"These are but pictures of the past that I have been showing you, Alec," she said, gently. 'Nothing is lost; the smallest act, and even thought, is photographed upon this sensitive will, or, indeed, it often comes unbidden, an unwelcome guest. The days of our youth, in beautiful Sweden, were the happiest of all, but hidden beneath the pleasant exterior were the smouldering fires of pride, selfishness and intense self-love, fostered by our former estate, when we ruled over our people with an iron hand and often cruel hearts. We were indifferent to one another in those days of earthly pomp, for we were disguised, Alec. When the angel of life first called us to go to the earth, that our innocence might gain strength, that our spirits might learn through sympathy for our fellows the meaning and beauty of our being, we were not left to chance, but were watched over by those wiser than ourselves, whose duty it was to see that we were so placed that our highest development should eventually ensue.

"We were first born into the splendors of the Eastern court; kings were our fathers, queens gave us birth, and we lived the surfeited lives of royalty. We loved only our own magnificence, and we brought forth a great brood of vices. We died together by violence.

"As the material robings dropped from us we stood revealed: For one blissful moment our spirits met in rapturous recognition that left

"But innocence is not virtue. We had been tried, and found wanting in almost all that is essential to the grandeur, purity and delight of spirit-life, which is the real life. We went forth bright with hope and love; we returned dissatisfied, selfish, bruised and unsightly. I was "Alec, my love, we are indeed dead to the the most marred. My life had been one of enmortal life, but alive to this beautiful, this tire forgetfulness of all save my own desires. spirit life. The earth-life was no dream, it | Selfishness had eaten deep into my soul, and I also was real, but in it we seemingly lost more shrank with loathing from my own spirit. than we gained, but it was not without its With tender pity you held me to your heart, good results, as I will show you. Suffering is Alec, and together we mourned over our lost for a purpose, Alec, even though we bring it innocence, innocence that should have become virtue, but we had buried it so deep beneath selfish pleasure that we mourned it as

""We will return to the earth,' we said, and by a life of usefulness we will overcome these blemishes, and we will become what our Creator intended we should be, by effort, perand hangings, slaves in gaudy attire, men and | fect in spirit. Thereby shall we obtain unto perfect love, which is life, for all true life is

"Our return to the earth was, seemingly, haughty queen was my wife. Again princes left to our own wisdom, but, as before, we awaited my commands, and I, myself, was were guided by tender, wise spirits, who have never ceased their watchful care over us. We stones gleamed upon my raiment, while cring- | gave to it much anxious thought. We thought to choose where ease and indolence would be impossible.

"We sought to become the children of virtuous, self-denying parents, for while as returning spirits we have an individuality of our own, yet we are much affected by the influences that surround our birth into the mortal life.

"Beautiful Sweden, with its frozen streams and snow clad mountains, was chosen, but as before, we were guided to the homes of the mem personal experiences

"That life, with the pleasures of its youth, the misery and indifference of its maturity, and for you, Alec, the loneliness of its old age. is still fresh in your mind.

"Again I was the chief offender, and that I might have an opportunity to go over carefully sheltering love, my mistakes and needs, I was out these things, that I might be prepared to show them to you when you were allowed to and waiting I have done much, but not all, for I would fain be altogether beautiful, that I may

"So I ask you," she continued, brokenly, "to break for a time the cord that binds us, and let me go alone to the earth, that I may be learn to forget self in serving others. Poverty haughty pride may become a sweet and gracious dignity."

Her subdued and gentle manner, the sadness of her voice, the awakened memories that half eluded me, the memories of love and joy, sorrow and disappointment, that were still fresh in my mind, overcame me.

"You are indeed my lost love," I cried. "You are the love of my youthful dreams! You beautiful woman, that Severia was to have been, when as my honored and trusted wife, took possession of me; I seemed to be floating and the mother of our fair babes, the faults and follies of her youth should have been put away and forgotten.

"You are dearer than all the world, my love. my love! fairer, sweeter, more precious than I altogether beautiful, my love, my love!" I cried, passionately.

Sobbing, she clung about me, kissing my face, my hands, my hair. "Alec! Alec! you trusted me before. Your generous nature covered my shame, your love shielded me from blame. Then I was blind, now I can see. My sins were many," she faltered; "I sinned selfishness."

"Father," she prayed, "give me strength to overcome my weakness, help me to be strong, dear father." Her voice sank to a whisper: murmuring the words of prayer, entreaty and plate, memory, and can be vividly recalled at smoothing back the disheveled hair from her oblivion.

[To be concluded.]

The story is told of Henry Ward Beecher that, although he did not read "Uncle Tom's Cabin" when it appeared in serial form, he secured a copy of it when it came out as a book. and soon became so lost in it that he could not be induced to put it down. He carried it with him to the supper table that night, and answered his family only in monosyllables when he was addressed. When bed time arrived he was addressed. When bed time arrived Mrs. Beecher retired alone, and it was not until late in the morning that the great divine appeared, having devoured the entire story in the one night's reading. His only comment on finishing it was: "Well, if Harriet Beecher writes any more books like that she'll be the

A MATTER OF REGRET.-A lady friend at Malden tells the "Listener" this story: "Once I had occasion to buy a pair of boots in a strange city. I went into the first shoestore I came to. An Irish gentleman was behind the counter. 'Fwhat are your wishes, ma'am?' said he. 'A pair of boots, please.' 'Fwhat number?' 'Threes.' He gave me a queer look, went to the back of the store, and presently returned with an apologetic air, but no boots. 'I'm sorry,' said he, 'but we have

FRANK WALKER.

We take pleasure in introducing to our readers the General Manager of the International Jubilee at Rochester next year, and the President of the New York State Spiritualist Association, Mr. Frank Walker of Hamburg. N. Y., the subject of this sketch.

He was born in Athens, Bradford County, Pa., his parents removing soon after to Hamburg, Erie County, N. Y., where he has since resided except from the age of two to eleven years, when his people resided at Springfield, N. Y. Mr. Walker's education was obtained in the Hamburg Union School. He is a born Spiritualist, and the youngest of a family of seven children. His parents became Spiritualists at the time of the Hydesville rappings. His father, George Walker, was a man of rare mechanical ability, an inventor, an independent thinker, and before the advent of Modern Spiritualism had become quite an adept in Mesmerism. He wa also a magnetic healer, and and by philosophical reasoning became convinced of the truth of spirit communion,

which he afterward substantiated through positive demonstrations.

Frank's mother was mediumistic-a woman of fine intellect and happy temperament. Both of his parents were kind and genial, loved and respected by all who knew them, though outspoken and fearless in their belief. The subject of our sketch comes from excellent stock, his ancestors being early settlers in New England and Eastern Pennsylvania. His first occupation was that of millwright and mechanical draughtsman, at which he worked with his father. He also had charge of the construction of flouring mills, at which business he was very successful. He has been in other occupations since, and is now engaged in the real estate and

Though a believer in Spiritualism from infancy, it has been only since the death of his parents, in 1890, that he has taken an active interest therein, and in that work has been ably as sisted by his sister, Miss E. J. Walker.

In 1892 he assisted in the preliminary work of organizing the Spiritual, Educational and Protective Union at Lily Dale Camp, a Society that has had much influence, by its own action and through its members, in the organization and support of the National Spiritualist Association, and also in organizing the New York State Association.

In 1893, when the organization of the Union was completed, he was elected Corresponding Secretary. In '94 and '95 the offices of Secretary and Corresponding Secretary were made one, and he was elected to it. In 1896 he was elected President of the Union, and was one of the delegates from the Union to the Chicago Convention, and was there chosen by the New York State delegates to represent them on the Committees on Organization and Nomination of Officers. Since then he has headed the delegation from the Spiritual, Educational and Protective Union to every Convention of the National Spiritualist Association. He has twice been Chairman of the Committee on Credentials, and Chairman of the Committee on Nominations every year, and has been a member of the Finance Committee at every National Spiritualist Association Convention excepting the first.

Mr. Walker's work for the National Spiritualist Association, at Cassadaga Camp and elsewhere, has been of great value, where he raised large sums of money to sustain it.

In June, 1896, he was elected President of The Friends of Human Progress of North Collins, N. Y., known in former years as "Hemlock Hall Meetings." This is one of the oldest Societies, if not the oldest, in our ranks, having held successive annual meetings since 1855. He is its second President, the late George W. Taylor of Lawton Station having served in that capacity from the first until his decease.

The last Sunday in March, this year, he was elected President of the Hamburg Spiritualist Society, a local Association formed that day, which body has been granted the first charter from the New York State Association.

He has been a State Agent of the National Spiritualist Association for the last three years, can tell. Never shall you leave me, never go and acting in that capacity, and as State organizer of the Spiritual, Educational and Protectfrom me. You have no faults! You are now ive Union, he planned and conducted the arrangements for the New York State Convention of Spiritualists held at Syracuse, April 13, 14 and 15, 1897, where was organized a State Association. This movement is the outcome of the organization of the Spiritual, Educational and Protective Union, and one that Mr. Walker has urged the need of for the last three years. The State Convention Adopted his plan of organization with but slight change, and elected him first President of the new State Association.

> At the meeting of the new Board of Trustees of the National Spiritualist Association last October he was unanimously chosen as the proper person to plan and conduct the arrangements for the International Jubilee of Spiritualism to be held at Rochester in 1898, and was appointed General Manager of the same. His plans, and the subscriptions he has so far obtained, attest to the fact that the National Spiritualist, Association Board made no mistake in his appointment. His work in the Brooklyn, Buffalo and Syracuse mass meetings in raising funds by subscription was very successful, as they were also at the National Conventions at Washington.

Mr. Walker is an earnest advocate of the truth as he perceives it. He is a man of positive convictions, and always has a reason for the position he assumes. He believes in going to the love, she fell asleep on my breast. Tenderly root of things, hence is a true radical in his religious thought, but believes in building rather than destroying. When once convinced of its truth he is perfectly fearless in the advocacy of now closed eyes, and still holding her tenderly any cause, no matter how unpopular it may be. His life is as an open book, typical of what in my arms, I sank down beside her, and into good parental instruction and spiritualistic enlightenment will do for all mankind when properly applied.

A Dog's Life.

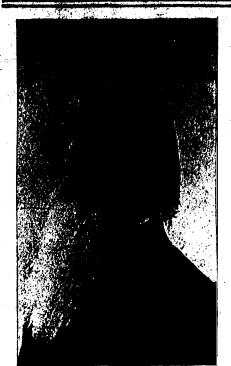
We are all familiar with the old proverb. 'Give a dog a bad name and hang him," but that was more applicable in former days than in the present age. Now, thanks to Pasteurism, the hydrophobia scare is so great that it is quite sufficient to say that an animal is a dog to have it put out of the way as quickly as possible. Our pets are not even allowed to travel with us, but we have to give them over to the tender(?) mercies of the men in the baggage

I heard a story not long ago of a woman who was traveling in an English compartment car. She had a rabbit with her, and the guard demanded that it should be put in the luggage van. She refused to allow this, and a man in the next compartment upheld her, on the ground that he had a turtle in his pocket, and was not required to part with it. The guard went in search of further information, and returned with this remarkable statement: "Cats is dogs and rabbits is dogs, but turtles is in-sects." And so, because our beloved "Towsers" are not insects they are taken from us; and when we unhappy owners are women, we are not permitted to travel in the baggage car with our pets, that we may see they are well-

treated. Yet, bad as this is, it is the least of our sorrows, for it is not often that we are obliged to carry our dogs away from home; but suppose some one else should? "There's

'Are we not in hourly dread that our dog friends, those whom we love and who trust us so implicitly, will be stolen and given into the hands of the merciless vivisector? Many people are making a business of stealing pet animals (usually dogs or cats) and selling them at the medical schools, where vivisection is carried on. If our animals die a natural death we cannot help it; and if they have been properly cared for during their lives we have nothing with which to reproach ourselves; but to think if they disappear suddenly, that they are being tortured; that their kidneys are being cut out or their eyes inoculated with some awful disease, or their skulls sawed open, or any of the dreadful things that vivisectors do are being done to them, is intolerable. In the mind of the noble Brutus it seemed better to "be a dog and bay the moon" than to be a degenerate Roman, but I cannot help fancying that were Brutus with us now even his high ideals would not make him wish to change places with one of the unfortunate canines who is liable at any moment to be seized as "material" by a medical student. Anna Sargent Turner, Sec'y New York State Anti-Vivisection Soci-

ety, Saugerties, N. Y.



Travels by Dr. Peebles.

A THIRD PILGRIMAGE AROUND THE WORLD.

Off and away on the bounding sea, by the steamer Australia Dec. 5, bound for New Zealand, Australia, Ceylon, India, Thibet, Persia, Egypt, Palestine; through Europe, to Rome, Paris to London!

What a relief to be upon the sea! No well meaning friends calling and occupying my time—no miserably written letters to study out—no diseases to diagnose—no medical prescriptions to fill—no compositors calling for copy, but the blue waters beneath, the oft-weeping skies above and strangers' faces all around me Our captain is king, and we are ship bound

Why, at your age, asked scores of my friends, do you venture on a third tour around the world? Because seeing is knowing. Because want to study the progress of races and nations, since my first trip around the world twenty-five years ago, and because I want to visit Thibet, Persia and other previously un-visited countries. You will better know other objects of this journey when reading my forth coming volume of foreign travels.

Fully am I aware that with my multiplied

years, nearing seventy-six, travels in hot and semi civilized countries, Asiatic and African, are attended with perils. But really I do not know the meaning of fear. No dread frowning future haunts me. The universe is infinite, and to all of life's allotments I am reconciled. Be they whatever they may, they are disciplinary. God and law reign, and ever in the end the right, the true and the good come uppermost, and justice is done.

"Whichever way the wind doth blow, Some heart is glad to have it so; Then blow it east or blow it west, The wind that blows-that wind is best.'

ON THE OCEAN WAY. The seas constitute a seasonable place to incite contemplation and the recalling of other days. Trusting to the recollection of a Latin sentence, committed to memory while attending my Alma Mater, Oxford, New York, and which, by the way, celebrated her hundredth anniversary last June, I venture a translation of the following: Homo sum humani nihil a me allenum puto. "I am a man, and deem nothing foreign to my feeling that relates to man." It is recorded in history that when this statement, so broad and beautiful, was voiced in a Roman Theatre some nineteen hundred years ago, the vast assemblage arose and with one accord cheered and recheered the noble sentiment. Well, though on my way through lands civilized, semi civilized and savage, I feel that no coast or remotest isle, peopled with human beings, white, black, yellow, brown as the Mysore Hindu, or red as our own Western Indians, is foreign to me. One blood fills and thrills all human veins. All, of whatever clime or color, are my brothers; I shall greet them with an open hand and a warm heart. But here we are nearing the

SANDWICH ISLANDS.

The scene is like a picture from fairy-land. While our steamer was landing, the supple natives, called Kanakas, entertained us by diving for coins. They are experts in the water, so deep, clear and blue. Seen from the harbor, the city, embosomed in tropical foliage, is deattractive. The lawns and gardens clothed in deepest green, shaded with cocoanut palms, ornamented with equatorial shrubbery, and dotted with roses and flowers of every hue, present a picture most beautiful. The city proper numbers seven thousand

The streets are narrow. The native women dress in Mother Hubbards, whether out shopping or receiving callers. They are coppercolored, and experts at horseback-riding; but saw none on bicycles.

In the years long gone many of them married white men. The population is decidedly mixed. The principal diet of these Kanakas is taro root, not very unlike a turnip. Of this they make a food called poi. This starchy-looking stuff is sold in buckets; they eat it with their fingers, in connection with raw fish and The Chinese, Japanese and Portuguese upon

these Islands are very numerous. And whatever the missionaries of Honolulu or the politicians of America may say to the contrary, the Sandwich Islanders—the vast majority of them -do not wish to be annexed to the United States. The missionaries, and especially the missionarie's sons, are rich, the natives are poor, and gradually dying off. "The fittest"—that is to say, the civilized wicked of these islands-"sur-The natives pray for the return and reign of their queen.

KATE FIELD, THE WRITER.

During my week's stay in Honolulu I met the President of the Republic, several of the officials, and Bishop Willis, who naturally belongs to the mouldy seventeenth century. The Englishmen who accompanied me to his residence greeted him as "My Lord Bishop." It seemed to me funny.

Accompanied by an admirer of this lady writer, I visited her grave. Exceedingly popular in Honolulu, Kate Field was writing an exhaustive history of these rainbow islands. While at her work, overworked, death called. Passing all too soon the dim portal of the tomb, the angels welcomed her on the other side. Her body was to be removed to America for cremation. It was my privilege to once meet her in Washington. Though abounding in spiritual vitality, she was delicate in physique, artistic in temperament, exquisite in taste, frank in expression, and heroic in feeling. ing. She ever made friends from the first meeting. Among her many good qualities was her stern sense of honor. The friendship of such women is above all price.

LEPERS AND LEPROSY.

Among the other objects of this projected tour I purposed visiting the most noted hospi tals, infirmaries, insane retreats and saultari-ums of the Asiatic and European countries. Accordingly, the most uncanny sight that I saw in the Sandwich Islands was the "receiving leper hospital." The physician in charge accompanied me, and kindly informed me in detail of the past and present treatment. As yet, no infallible cure has been discovered; and yet this result has been partially attained. Some have been cured: others were convalescent and others still, considered beyond hope, the doctor confessed that he was experimenting The sore, sickly, deformed and horrid specimens of humanity that I saw beggar all

It is the opinion of some of the Honolulu physicians that the origin of this disease upon the islands was syphilitic, intensified by the eating of so much poi. It was unknown on this group of islands when they were discovered by Capt. Cook. Father Damien, the good | bank failures, and depreciation of lands and Catholic priest who sacrified his life in ministering to these poor leper-stricken creatures, is having a monument erected in his honor. I

am deputized to bear the advice and the most emcaclous remedies for leprosy to leper hospi-tals of Ceylon and India. This will be a pleas-

THE GREAT VOLCANIC MOUNTAIN. The GREAT VOLCANIO MOUNTAIN.

Though standing in the past by the burning craters of Ætna and Vesuvius, and other of the world's noted volcances, Kilaues, in the island of Hawaii, is imcomparably the grandest of them all. It is really an overflowing lake of fire, embracing an area of about twenty acres. The Kanakas call this volcano the House of the Everlasting Fire. It struck me that this sea of fiery lava might be utilized at orthodox revivals; for fear has been for centure. orthodox revivals; for fear has been for centuries the most potent factor of the churches in snatching souls as brands from the burning. This fire belching volcano is situated about fourteen miles from the ocean, and about two hundred miles from Honolulu. Prof. Dana visited it in 1841. Other scientists have stood upon the verge of this boiling furnace of fire in wondering awe, but could not satisfactorily divine the causes. Who can say whether this volcano is caused by the earth's rotation, by the chemical combustion of minerals within the earth, or by some of the other theories con-

cocted by scientists?
On the 7th of March, 1891, these volcanic fires were suddenly extinguished for a month. Why? At this time volcanoes in Italy and South America were reported more active. Is the origin of this interior region of restless, leaping fire a few miles below the earth's surface, or seven or eight thousand miles below, according to the hypothesis that this eggshell earth is within a molten, rolling, heaving mass of fire? The question is an open one. There is a fine hotel a little distance from the crater of Kilaues, but quite too near for the timid. It is well kept.

THE SAMOA ISLANDS.

This group was formerly called the Navigator Islands. They are situated almost directly under the equator; and were built up originally by volcanic forces, aided in the work by the profusely abounding coral polyps. Creation is continually going on. Evolution is ever evolving. Only the Infinite Energy of the uni-verse, Causation, is fixed and unchanging.

The middle island of this little group is the most interesting, because here is situated Apia, the port of entry and the seat of Government.
There were several warships in the harbor.
We reached this island on Christmas Day. The weather was intensely hot. Although pineapples will grow in such warm countries as Singapore and the extreme southern part of California, Samoa seems to be their island home. They grow to a monstrous size. I saw one that weighed thirty pounds. Those green, stringy specimens dumped in New York are unfit to eat.

Through the kindness of our Consul I had an excellent opportunity of studying the characteristics of the native Samoans. Though dark-skinned they are certainly an affectionate peo-ple. They are also naturally confiding, trusting and hospitable. Foreigners have imposed upon them shamefully. Missionaries have grown purse-fat on their lean poverty. The only exception, I was informed, were the Roman Catholics.

These natives daily bathe, and then use cocoanut oil upon their bodies. Many of them bleach their black hair to a pinkish white with lime. Some said they did it for fashion's sake; others informed me that they employed the lime to kill the vermin that their heavy locks sheltered. The most of the men are tattooed. Every youth must be tattooed when he assumes the mulberry-bark toga virilis as a covering about his loins.

The English, American and Germans exercise an equal protectorate over these isles. While Americans are admired, the Germans are hated by these simple-minded, honest natives. Some of their chiefs are to this day imprisoned in Tonga, without so much as a show of a trial. Such treatment is a disgrace to Ger-

AUCKLAND, NEW ZEALAND. Our trustworthy steamer, with her crew, arrived in Auckland on New Year's day. Having in some way learned that I was to arrive

by the Australia, several Spiritualists whom I had met and lectured to on one of my previous visits to New Zealand were at the landing to welcome me. Their kindly faces, a little more wrinkled by a quarter of a century, called to One of the best psychometrists of the world (Mr. Cox), so pronounced by William Denton, resides in Auckland. It gave me great pleasure to meet him.

New Zealand is one of the most prosperous and progressive countries in the world. The government owns the railroads and the telegraphs. Great syndicates and labor crushing monopolies are unknown. Woman suffrage is as thoroughly established as in Wyoming of America. Saloons, filthy gin-shops and gam-blers' dens do not flourish well when women, wives and saintly mothers take the govern-mental reins in towns and cities. This is an absolute demonstration in New Zealand.

They have recently discovered some more very valuable gold fields in the mountains of northern New Zealand. There was considerable excitement over it in Auckland, and hundreds were flocking to the coveted deposits.

SYDNEY, AUSTRALIA.

Five days by steamer brought us from Auckland to Sydney, a thriving Australian city and competitor of Melbourne. The New South Wales colony, of which Sydney is the capital, is free trade; and Victoria, of which Melbourne is the capital, has a protective tariff. They lie side by side, and, passing from one into the other, baggage must be examined. There is a good degree of jealousy between the politicians of these two colonies. Sydney has one of the most beautiful har-

bors in the world. It is land locked and dotted

with evergreen isles.

The Spiritualists of Sydney, learning of my arrival, called upon me at my hotel, The Australia, noted for exorbitant prices. Here I met the crusading band of Theosophists. Not only did I hear their public lectures, but met the several times in private. They were called here the "American Judgites," and the way they criticised Col. Olcott and Mrs. Besant in private, and sneered at them in public, can only be expressed by the word, contemptible. They publicly stated that "theosophy was at a very low ebb in India, and that Col. Olcott's branches were mostly on paper. This I knew to be a misstatement, for I had seen the last official report. And then, their meanwhile a dirk to stab! God pity them!
Mrs. Tingley, Queen of the "Crusaders," and
authoritative Mahatma, was formerly a spiritmedium in New York, if I am correctly in-

The Spiritualists of Sydney are not sustaining public meetings at present, though they have a dozen or more spiritual séances every Sunday evening. There are also week-day evening searces held for investigators. The inharmonies among the Spiritualists of this city are unpleasant in the extreme. These jealousies, envies and slanderous babblers in the "household of faith" are infinitely more detrimental to the dissemination of Spiritualism than the maddest ravings of Orthodox preachers.

In all my forty-five years in Spiritualism I do not recall an instance where the tattlerthe liar—did not come to some bad end. Justice follows the unjust, and penalties are cer-

The Unitarian preacher in Sydney is an outhall. It gratified me to see so many old friends and acquaintances. Some of the old workers, such as Mr. Gale, had crossed the crystal river, death, but greeted me as of yore in spirit. We shall know each other over there, for true friendship is undying, and love, pure love, is immortal.

MELBOURNE, AUSTRALIA.

What changes since I first visited this city a quarter of a century since. It now purports to have a population of five hundred thousand,

tries, are curses.
Though somewhat English in architecture

the city presents a magnificent appearance, with its gardens, parks, lawns, library buildings, and a vast net-work of street care, flying along the streets and avenues fringed with cornamental shrubbery.

Upon reaching the city I was met by Bro.
W. H. Terry, known the world over as the editor of the Harbinger of Light. After a lunch I was met by a few friends, and very soon conducted to Mr. Terry's beautiful subturban residence. It is some seven miles from the city. His offices constitute the head centre of Australian Spiritualism. His Harbinger of Light is one of the very best journals published in the interests of Spiritualism. The Victorian Association of Spiritualists, of which Mr. Terry is President, meets in the which Mr. Terry is President, meets in the same building of his book store and medical dispensary.

Another most devoted medium, medical

practitioner and spiritualistic worker, is Mr. George Spriggs, Brunswick street, East Mel-bourne. The sturdy genuineness of his mediumship was never questioned in Cardiff, London, or since settling in Australia. He gives no sittings at present for materializa-tion; but he has the direct voice, and is daily entranced for diagnosing diseases. He is also the Conductor of the Children's Progressive

Though taking this tour largely for a change and a rest, I have worked incessantly with tongue and pen. After public receptions by the Victorian Association, which were decidedly flattering, I commenced lecturing-lect uring free-for the Spiritualist Association in Masonio Hall, which has thirteen hundred seats. Whenever the weather was fair the hall was packed, and many standing in the hallway entrance. During the nine weeks' stay I have also lectured for the Unitarians in their church, for the Swedenborgians, for the Vegetarians, in the Rev. Dr. Strong's oburch basement, and for the "Church of Our Father," three-fourths of which congregation are considered Spiritualists. Their pastor, the Rev. Mr. Trumbull, certainly is. He voluntarily left the English Church priesthood.

BORN TO FIGHT.

A peace man, member of two peace societies, I have been on the battle field nearly ever since I reached Melbourne. My public lectures, being fairly reported in the press-a marked change during the past twenty five years—the belligerency of the Orthodox theo-logians was aroused, and they commenced de logians was aroused, and they commenced de-nouncing Spiritualism, and personally battling me through the press. Need I tell you that I was in my element? In controversy my pen never fails me. My Scotch grit does not fal-ter with years. Emphatic language is at times commendable. Others took a hand in the daily press disquession of Spiritualism. The daily press discussion of Spiritualism. The battle has raged for weeks. One of the most conspicuous of the priesthood entering the arena was the Rev. Amos Brazier, of the English Church. He has made no reply to my last published letter in the daily Herald. That your readers may have something of an idea of this public press battle, I submit the follow ing paragraphs, culled here and there from my replies to the preachers and others who tried to write me down:

"If these theological critics would study the constitution of man, hypnotism, telepathy, psychology, and the finer psychic forces in and around us, they would not, as they now do, excite sorrow for their ignorance or pity for their impudence.

"1. O. D. C.' believes in 'spiritism,' but declares that it is of 'the devil.' How does he know? What does he know about the devil, anyhow? Does a semi-Omnipotent devil really exist? If so, who created him? Admitting his existence, his industry is certainly very commendable. And if he exists, why does not God, who is Omniscient and Al mighty, kill him at once? I see no practi cal use for him. People are seemingly going to damnation fast enough without any devil to tempt them. But I deny-deny the existence of the devil-and so this matter is

out of court. . . . "Another letter writer for The Herald, under the signature of 'L. B.,' declares that 'Spiritualists are illiterate and superstitious." One scarcely knows whether it is better to pass such infamous charges by with silent contempt or not. Suffice to say that Spiritualism is the only legitimate antidote for superstition, inasm th as it insists that shall study, reason, and exercise his highest judgment upon all subjects, social, political and religious. 'Illiterate!' The brightest, brainiest men of the world either have been or are to-day Spiritualists.

"I never saw Victor Hugo but once, and then in a spiritual scance in Paris, Mr. Hollis-Billings being the medium. He was an avow-ed Spiritualist, as was M. Theirs, President of the French Republic, as is Camille Flammarion, the astronomer, and as was M. Leon Favre, Consul General of France. And, by the way, M. Favre was a writing medium, as is Mr. Stead, editor of the Review of Reviews and Borderland. William Crookes, the scientist, W. F. Barrett, Professor in the Royal College of Science, Dublin, G. F. Fechner, Professor of Physics in the University of Leipsic, are (with a dozen other University Professors that I could name) Spiritualists. Thomas A. Edison, the American 'wizard' inventor, is a Spiritualist. Abraham Lincoln, William Lloyd Garrison and Theodore Parker were Spiritualists. The poet Longfellow was a Spiritualist, and on his last European tour he attended séances with the Guppys, in Naples, and at Baron Kirkup's residence in Florence. But enough! Hereafter I will notice no scribbling blackguard, nor any one that does not write under his or her

correct signature.
"The Rev. Mr. Brandt, making no distinction between soul and spirit, asks in substance, what 'knowledge I have that the spirits influencing mediums are the souls of the dead?' Come as a pupil, sir, and I will tell you—gladly tell you—what knowledge I have. But my knowledge would not be your knowledge even then; for I can no more know for you than I dead, because, while in the full exercise of my intuitions, reason and best judgment, I have seen them, heard them, and conversed with them—all of which, to me, constitutes positive knowledge. And now will Mr. Brandt, tell us what he knows about this personal devil, of whom he writes so glibly? Did he ever see seen the last official report. And then, their him? Ever hear him? Ever converse with talk of brotherhood—brotherhood, holding him? No dodging! Tell me what you know many hile a dirk to stahl. God nits them.

about the devil, and how you know it?
"This gentleman thinks it 'silly' that I should ask (admitting His Majesty's existence) why God does not kill the devil? Let us see. If a mad dog were rushing along Collins street, biting, poisoning the people, would it be thought silly to ask, 'Why not kill the dog at once?' And so, if there's a personal devil, 'converting millions to Spiritualism,' and tempting, winning and dragging millions more down into endless hell torments, I ask, in all honesty, Why does not God kill him, and so at once end his devilishness? Logically put, if God cannot kill the devil, he is not infinite in power; if he can kill him, and will not, then God is not infinitely good. Friend Brandt can pose on just which horn of this dilemma he

finds most comfortable.... "The theological doctrines of the churches have been, or are, 'the fall of man,' 'a personal devil,' 'three persons in one God,' the vicarious atonement,' and 'future endless torments in hell for the vast majority of mankind.' These are the doctrines of the evanspoken Spiritualist, as much so as the reverend Savage of New York. Many spirits at tend his services regularly. The Spiritualists of Sydney gave me a fine reception in a public ing atheists and scoffing infidels than all the Humes and Volneys, Paines, Voltaires and Ingersolls that ever lived. True, these sectarists are now revising their iron clad creeds. For this I give them credit. And when, in this thinking, reasoning, progressive age, they get them further modified, revised and re-revised, making the last article to read like a railroad

ticket, 'good for this day only.'...
"The Rev. Brazier's church dogma of atonement is grossly immoral; inasmuch as it opens and is just recovering from a terrible depression. Speculation was at the bottom of the bank failures, and depreciation of lands and colonial estates. Booms, in whatever countries, are curses.

They be consecuted and baptized, was, of course, and the ball, while the red bank of warders.

right to 'lie for the glory of God.' The Apoetle Peter pronounced Jesus 'a man approved of God.' He called himself 'the Son of Man,' ate, drank, slept, and grew like other Hebrew boys. Later, he 'learned obedience by the things he suffered.' I understand the theological twist of Jesus' two natures, human and divine. But if only the human, the finite nature of Jesus, died on the cross, then you have no infinite atonement; and if the divine died, then there was a dead God. Resting for a mo then there was a dead God. Resting for a moment on one or the other of the horns of this dilemma, you may sing the hymn:

'When Christ, the Mighty Maker, died For man the creature's sin.'

Think of it—the Mighty Maker dying on the cross—a dead God! Think of it, the created crucifying the Creator. Such abominable doctrines drive thinking men into Atheism.

"Spiritualism is a well-established fact. The greatest thinkers, the brainest men of the world to-day, are among its believers. It is unpopular conly in the 'homes of the feeble minded,' lunatic asylums, State penitentiaries and sectarian churches. Personally, I know several Episcopal clergymen who are firm Spiritualists, and another who is a writing medium, like Mr. Stead, editor of the Review of Reviews and Borderland. And what is 'Inoumbent' going to do about it? Spiritualism is of God, of Christ, of angels, of ministering spirits—and how puny the priestly voice against it!
"Cheerfully do I give credit to 'Incumbent

for daring to visit a medium. It was an exceptionable act of moral courage. Better, however, that he hold home scances. Possibly he may then develor personal mediumship, and so, with Paul, Peter and other trance me-diums of New Testament times, know-positively know for himself-of a future existence. Finally, and most affectionately, may God in his infinite mercy give my reverend brother Brazier the gift of grace to grow in grace and in the knowledge of Spiritualism...
"Not only is the vicarious atonement 'stu-

pid,' but it is unchristian, unreasonable, immoral in tendency, and in direct violation of Paul's teaching that 'Whatsoever a man soweth, that shall he'—mark well—'also reap.' But, according to the atonement doctrine, a man may sin and sow hell till death's final hour, and then, through faith in the 'atoning blood, triumphantly reap heaven—singing, as they enter the pearly gates:

'While the lamp holds out to burn, The vilest sinner may return.'

"I have not found fault, sir, with the Sermon on the Mount, nor with the ethical teachings of Jesus, the mediumistic man of Nazareth, but deliberately do find fault with and probut deliberately do find fault with and pro-nounce as pagan 'doctrines of devils,' the 'fall of man,' 'total depravity,' 'personal devils,' 'election and reprobation,' 'elect infants' (im-plying infant damnation), 'trinity,' 'vicarious atonement,' 'resurrection of the physical body' and 'endless torments in hell-fire'—all of which have been or are believed and preached as Chris-tionity. And these church doctrines for the last tianity. And these church doctrines for the last fifteen hundred years have caused the bitterest persecutions. They have incited and encouraged the most desperate bigotry. They have imprisoned scientists and reformers. They have cramped, crushed and maliciously murdered their innocent millions. They have crimsoned God's green earth in human blood. They were born in the hells, and the clergy uniting with demons cradled them. And any intelligent preacher ought to be ashamed, blushingly ashamed, to believe or preach such old Egyptoheathen, blood inciting, devil-pleasing dogmas."

I leave here on Saturday by the Arcadia for Ceylon-then India, Thibet, and so on westward, remembering the Nazarenean command: "As ye go, teach." On Tuesday evening the Victorian Association of Spiritualists gives me a public farewell, and on Thursday evening the Lyceum does the same. Only pleasant memo ries do I take with me from these Australian friends.

J. M. PEEBLES, M. D.

Written for the Banner of Light.

The Financial Question.

BY E. W. GOULD.

Allow me to congratulate the publishers of THE BANNER for the very instructive and enjoyable paper they issued on the 17th of April, the Anniversary Number, superior to any other in point of biography, of history and general interest, and ought to be classified as the banner copy. Among the great variety of valu able articles found in that number I had hoped to see some reference to a new reform movement for the purpose of giving new life and energy to the financial question now overshadowing all other obstacles for the advancement of Spiritualism. But a careful perusal of the paper fails to discover any marked effort in that direction. And yet the experience and the example illustrated in the long history of the BANNER OF LIGHT shows conclusively, as it does in that of every other successful paper, and in the experience of every man of business and successful organization, that only through the use and influence of money can success be

Failures in most new enterprises, in societies and in churches, are not uncommon, and until they are grounded upon a financial basis, and have a system of revenue that can be depended

upon, no permanent success can be looked for. As a sect, Spiritualists have now entered upon their fiftieth year, and judging from the experience, and wonderful results, as related in this Fortieth Anniversary Number of THE BANNER, and in many other ways, we are bound to conclude that much has been accomplished without money since the introduction of Modern Spiritualism. But is it probable that causes that have contributed to this here-tofore will continue? All was excitement, curiosity and enthusiasm then, until the churches arrayed themselves against the phenomena. Then those who did not accept the church theory charged fraud, insaffly and witchcraft. The few that developed mediumship had more than they could do for some years to respond to the numerous calls from those who had become satisfied of the truth of the new religion, and required but little maney.

As the result of Swedenborg's and Andrew
J. Davis's writings, and the Rochester Rap-

pings, following so closely upon each other, the scientific world, the Agnostic and the Materialist, were aroused to activity, and psychological societies, Christian Science, and many others sprang into existence, and the devotees of simple Spiritualism were challenged to the front to protect their faith, and advance the Cause so valuable to them.

The issue is now upon us, and the sooner it is met and provided for the easier it can be done. The question of finance is the important one, the one that confronts Spiritualists at every step at this time. Is its importance understood? Do our writers, our thinkers, our leading minds, comprehend the situation? Up to the present time we have been accommodated, as a rule, by resorting to public halls, schoolhouses, camp-grounds, etc.; and while these common places of resort are sufficiently attractive to draw crowds to witness phenomena and gratify idle curiosity, they are no longer sufficient to attract large numbers of educated, cultured people from the churches and the outside world, who would be glad to unite and identify themselves as Spiritualists if the usual provision was made for their accommodation. We often wonder at the absence of certain members of spiritual societies from their ac-

choir of singers, has attractions, oftentimes, that are not overcome by any logic or influence from their own rostrum.

Is any other argument necessary to show the reason why spiritual societies do not grow? why it is so difficult to support them?

It is presumed there are a thousand per cent, more Spiritualists in America than are numbered in organized societies to day. Every year improves the character and the intelligence of our audiences. We only need comfortable, attractive chapels or churches to insure full houses on every public occasion.

houses on every public occasion. It is not large sums of money that we need, but a system of assessments and collections, whereby those who are able and willing to con-tribute may feel assured that a judicious use is to be made of their money and they be encouraged to build up the scolety. This cannot, of course, be done without individual effort, or by strangers, or without money or credit. Who, then, is to step to the front and take the

subject when they come before the public?
And yet a careful perusal of the paper under review, The BANNER of the 17th ult., filled with everything interesting relating to Spiritualism past, present and prospective, and from the pens, too, of many of our best writers and thinkers, fails to discover any reference to this

lead in this matter if our writers, our thinkers,

our teachers, shrink from any reference to the

most important subject. How is this to be accounted for, Mr. Editor? It is certainly no idle dream. Our friends who are fighting upon the battlements, and in the reform ranks of the advance guard, are certainly aware of the danger we are in. The opposing forces are strengthening their breastworks, and threatening our lines at every available point.

Can we expect to maintain our advanced position and protect our followers if we sit qui-etly by and allow them to be gathered up and coaxed into our enemy's lines?

There are already thousands appealing to us

for assistance from the church, from the ranks of materialists and from scientists. It is only temporary relief they need. Shall we decline to open our doors and provide for the wants of those who are famishing for the bread of life? We need schools, or institutions of learning, where those who are desirous of qualifying

not, can be educated.

Belonging to such institutions should be a faculty competent to examine and determine upon the qualifications of all such as desire to become teachers of Spiritual Philosophy.

themselves as teachers, whether mediums or

And above that we need, more than all else, in every community where there are one hundred Spiritualists, a church or chapel devoted to spiritual purposes. With these the way would be open, and but little time would be necessary for the congregation to accumulate the social attractions and make a spiritual home for all whose sympathies incline them

The Lyceum, the choir and the auxiliary so-cieties would soon swell the numbers, so that there need be felt no apprehension of failure or loss of interest in our beautiful religion. Now, Mr. Editor, if I have not overdrawn this picture, please contrast our present condi-tion with what it would be twelve months

hence, provided a system of finance should be adopted commensurate with the occasion. With the business experience and the financial ability of many of our leading minds I will not presume to point out the modus operandi by which a prudent and an effectual system of

finance may be carried into effect.

My object is to call attention of those who are interested in this great work to the real situation, believing "that in the multitude of

counsellors there is wisdom. We are too much inclined to look to our spiritual papers for all social or moral reforms. But this is asking too much, and is shirking a responsibility that should be borne by all. In no other way can we arrive at the concensus of

opinion on any subject.
Our papers are obliging, and always ready to voice the sentiment of the community, but ought not to be required to make the sentiment in all cases.

This question of finance is one that all sincere Spiritualists should think and speak of upon all proper occasions.

Washington, D. C., April 20, 1897.

Lake Pleasant, Mass

To the Editor of the Banner of Light:

A gem among the mountains of Western Massachusetts-a mirror-like sheet of water. perhaps a mile in length, half a mile wide, set within a frame of chestnut, pine and maple the foliage of which droops down to kiss the ripples of its surface—such is our lake; and on its western shore, veritably a city in the woods, is the dear old camp ground, with its two or three hundred cottages, its tents, hotel, auditoriums, dancing pavilion, its band-stands, to be so well occupied by the Fitchburg Military Band this season, and last but not least, with its spacious and commodious Temple, a fitting tribute of the efforts of the Ladies' Improvement Society, which helped the Association with more than half the cost of its erection.
Oh! Lake Pleasant, only a camper and a resident can appreciate all your beauty and

attraction. We who have attended the meetings year after year, seeing no mosquitoes, troubled by no fogs or dampness, breathing the pure mountain air, imbibing the clear, sparkling mineral water from "Jacob's Well," enjoying the lovely moonlight evenings in the pavilion, or better still, out upon the star reflecting waters, the music from the orchestra softly wated to our ears, we can appreciate even the beauty of the Garden of Hesperides.

It is not alone a place of enjoyment for those who desire excitement, for when one tires of the concerts, dancing, boats, of the noise of the little ones in the swings in the grove, when one is not inclined to listen to the lectures he can stroll away, only a quarter of a mile, to the cascades or to the glen, and there be alone with only the handiwork of nature and his thoughts.

But as the physical is being benefited the mental is not neglected. The best lecturers in the country have been engaged, and from July 24 to Sept. 1 they will discourse on matters of popular interest to the people. We have just contracted an engagement with Hon. John R. Littlefield of New York, a leading orator and lawyer, and a life long friend of our martyred President, Abraham Lincoln. Mr. Littlefield was with President Lincoln at the White House during the whole term of his administration; and on Saturday, Aug. 28, he will lecture at Lake Pleasant, taking for his subject his reminiscences of the life and sayings of Abraham Lincoln.

Arrangements for excursion rates over the Fitchburg Railroad have been settled, and the \$3.75 round-trip ticket from Boston will go on sale June 1, good to Nov. 1; and the \$3.25 ticket will go on sale July 15, good till Sept. 15. No admission fee to the grounds will be charged for passengers of the Fitchburg Railroad, but at the west gate and at the electric railway station on the Highlands a fee of ten cents

will be charged.

The rates at the hotel will be the same as in former years, from \$7 to \$12 per week. Rooms can be hired at the cottages at from \$2.00 per week upward. Board at the boarding houses is \$3.50 and \$4.00 per week. The Home Comfort House is being thoroughly cleaned, and is already in condition for its summer guests. Those who have cottages and tents to let this season are requested to send in their names, with price and all particulars, as I have many calls for cottages. If the friends who so kindly distributed packages of circulars of Lake Pleasant last year, and the Secretaries of societies who are willing to take them to their societies for distribution, will kindly send me their names and addresses I will mail the circulars o them.

ABLERT P. BLINN, Clerk.

603 Tremont street, Boston.

For Seasickness

Use Horsford's Acid Phosphate.

Dr. J. FOURNESS-BRICE, of S. S. Teutonic, ays: "I have prescribed it in my practice land, O, U. S. A., a drunken, thieving liber-tine, shot and killed Mary Kelly, who, not having been converted and baptized, was, of course, sent to hell; while the red handed murderer, nished, with a fine organ and a cultivated great many cases prevent seasickness."

says: "I nave prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time it will in a great many cases prevent seasickness."

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for the Lyceum and Home Department. THREE O'CLOCK IN THE MORNING.

What do the robins whisper about From their homes in the elms and birches? I 've tried to study the riddle out, But still in my mind is many a doubt, In spite of deep researches.

While over the world is silence deep, In the twilight of early dawning, They begin to chirp and twitter and peep, As if they were talking in their sleep, At three o'clock in the morning.

Perhaps the little ones stir and complain That it's time to be up and doing; And the mother-bird sings a drowsy strain To coax them back to their dreams again, Though distant cocks are crowing.

Or do they tell secrets that should not be heard By mortals listening and prying? Perhaps we might learn from some whispered word The best way to bring up a little bird, Or the wonderful art of flying.

It may be they speak of an autumn day, When, with many a feathered roamer, Under the clouds so cold and gray, Over the hill they take their way, In search of the vanished summer.

It may be they gossip from nest to nest, Hidden and leaf-enfolded; For do we not often hear it confessed, When a long kept secret at last is guessed, That " a little bird has told it"?

Perhaps, but the question is wrapped in doubt; They give me no hint or warning; Listen, and tell me if you find out What do the robins talk about At three o'clock in the morning?

Written for the Lyceum and Home Department.

Fables After Æsop.

CLORINE'S FINE DRESS AND HAT; OR, DO FASHION AND PRIDE PAY?

BY SYLVANUS LYON.

Clorine was a sweet, innocent girl, beautiful with the glow of health and rich with happiness and content. Joyous hopes and bright influences were her gifts; adorned with no jewels, but she looked so sweet in her muslin gown and pretty straw sailor.

Alas! a promised visit with gaiety beguiled Clorine, and mamma made her a rich velvet dress, with fine cape and a gay plumed hat.

Pride brings arrogance and surely begets selfishness, and thus the soul loses its beauty and tender loves.

And oh! such harm and evil came of Clorine's finery, for if the young and foolish did admire it, it caused Louise and Mary a little jealousy, and poor Dora, the maid, to feel,
"Oh! I am only kitchen girl," and tired manmadid worry and toil too much to make them.
Somehow in a little time the dress and plumes grew shadow and glooms in Clorine's heart, and she loved again her sweet simplicity, for it gave more happiness.

True beauty and real charms are the soul's graces, and love and affection the best riches, whilst health, virtue and happiness are the

Written for the Lyceum and Home Department. Literature for Children.

There is nothing so important to the true formation of character as the reading of healthy literature. Good books are good companions. They put into the minds useful thoughts, and stimulate a worthy aspiration. Much that is called good reading is very pernicious, because not true, and therefore of the

Religious books for children abound; you see them in the hands of almost all children. Parents believe them to be the best books, because they are published by religious organizations. On looking them over, it will soon be seen that many are calculated to have a bad effect upon the mind of the child.

most objectionable character.

Literature is a stream into which has flowed all that has been thought, said and done. Good literature is as necessary to the growth of the soul as good air to the growth of the body, and it is just as bad to put weak thoughts into a child's mind as to shut it up in an unventilated room. We may sow weeds or flowers. ALONZO DANFORTH.

What to Teach Girls.

Give your girls a thorough education, not only in the schools, but in the home; in work, as well as in books.

Teach them to cook and prepare food for the household, and food that will not give them the dyspepsia, and ruin the health of those who

Teach them to wash, to iron, to darn stockings, to sew on buttons, and to cut and make their own dresses, and not have them so tight that they cannot draw a natural breath if it

were to save their souls. Teach them to spend within their income; to keep their accounts; to know where their money goes, and to have something to show for

Teach them to wear a calico dress that is paid for with more comfort than a silk one for which they are still owing the merchant.

Teach them how to purchase, and to see that the amount of the bill tallies with the purchase, and that the goods are what they bought, and what they are represented to be.

Teach them that good health and a bright face are better than any cosmetic, and if they want fair complexions, clear skins and rosy cheeks, they should avoid tea, coffee, cocoa, and similar drugs, and should dress loosely, and take out of door exercise.

Teach them good common sense, self-help and industry, which will make them independ-ent and useful.

Teach them that marrying a man without principle, conscience or religion, is like putting to sea without a compass, or chart or rudder. Teach them, if you can afford it, music, painting and other accomplishments, but insist on a certain amount of good daily reading. In reading good books there is education, development, and often solace and comfort for weary, lonely hours. The woman who does not read

will be likely to gad and gossip, and make mischief everywhere. Finally, teach them that matrimonial happiness depends, not on wealth, nor on appear ance, but on good health, good manners, good principles and personal character.—The Common People.

Useful Cheesecloth.

ly routed by this beneficent material. A little hot water and soap send it out of its fibres with celerity. It is used for dishtowels, scrubcloths, breadcloths, dusters, strainers, coffee-bags and even tea bags, when the tea ball is out of order or has not yet put in an appearance among the family silver.

For trimming windows, toilet stands, and in a bag form for holding soiled linen or aprons; while she works the delicate doily for her cutglass finger-bowl, or she may be polishing those very bits of glass to mirror brilliancy with a coarser quality, or rubbing silver, drying china, cleaning brasses, wiping floors, washing win dows, shining bronzes, dusting bric à brac, and

so on through the list.

Little bags with a thread run in to draw up and wind around the neck are a substitute for the tea-ball, and make a cleanly method of

making tea. Sash curtains no less than longer drapery prove how a small expenditure may be put to good and durable purpose.

Very fine and smooth cheesecloth, without the familiar black speck, can be painted in water color, large flowers conventionalized being easily accomplished by stretching the stuff over a frame without a back, and paint-

ing in air, so to speak.
Cabinet makers use it entirely to oil furni ture, providing three cloths in every set—one to rub on the oil, one to rub it off, and a third

For baby's face it is soft, and for towels and squares it is recommended especially. The capacity to hold water makes cheesecloth, or cotton material, less irritating to chafing skins than linen.—Philadelphia Times.

Salt This Down.

Salt will put out a fire in the chimney. Salt in the oven under baking tins will prevent their contents scorching on the bottom. Salt and vinegar will remove stains from dis-

colored teacups.

Salt and soda are excellent to apply to beestings and spider bites. Salt thrown on soot fallen on the carpet will

prevent a stain.

Salt put on freshly spilt ink on carpets or rust will assist in removing the stain.

Salt in whitewash makes it stick. Salt thrown on a low coal fire will revive it. Salt, if used in sweeping carpets, will keep

Written for the Lyceum and Home Department. A NEST.

BY ELIZABETH FISKE.

A nest of leaves and bits of stick and straw,

A tiny thing; I might have crushed it Where it lay. I might have mingled with the common clay

This little home without a flaw, I found one day. It did my fancy hit,

As something fair and grand, not known before, And full of hope and love, and peace and care. And all things beautiful-

'Oh, little nest!" I cried, "how sweet and dutiful Is home life, e'en the humblest, and therefore 'T is blest by God, who made it pure and fair." Orange, Mass.

The Children's Lyceum

.Connected with the First Spiritualist Ladies' Aid Society of Springfield, Mass., closed its sessions for this season with a rousing meeting on Sunday, April 25.

The subject for discussion was "What have we gained by our Lycoum?" and there were many good answers to the question. Among them were: "We have learned that the better we are here the better it will be for us in the other life." One little tot said she had "learned to be good and love everybody."
"That there is a future life, and communication is established between the two worlds." These and many other answers were given, and the children, while wanting to get out in the beautiful sunshine, still re-

wanting to get out in the brautin studentie, still regret that the sessions have ended for the present.

Our Lyceum has been an overwhelming success. The subjects have been presented by the children to a great extent, and each person giving a subject has written a paper on it and read it after the responses have been given. This has resulted in giving some new and original thought as well as making the children think nal thought, as well as making the children think about their lessons.
During the winter, in addition to the regular Thurs-

day evening social, at which the children have been made welcome, we have had a sleigh ride down to the home of John Baldwin (the Lake Pleasant hulled corn man), where an oyster supper was served to the children, a candy pull and other social features, while the children have been instrumental in aiding the finances of the Society by making a quilt which was sold for ten dollars, a number of trinkets that met with ready sale, and took charge of a booth at our second fair which netted the Society a trifle over thirty-three dollars. In this way the Lyceum has aided the work of the regular Society.

Christmas we gave an entertainment, with a Christmas tree, each member of the Society being remembered, and the receipts of the evening paid all expenses. I call attention to these matters for the benefit of those societies who say they cannot afford to

keep up a Lyceum.

Early in the season the subject was discussed: "How can we best make our Lyceum interesting?" Mr.
Lewis, a veteran worker of this city, suggested that a library would be of great advantage, and closed his suggestion with the announcement that he would do-nate one hundred dollars' worth of books. It was taken up, a committee was appointed to secure a book case, and purchased a good walnut case, which was paid for by the Lyceum. Donations were asked for, paid for by the Lyceum. Donations were asked for, and now we have in the neighborhood of two hundred volumes, some of them rare works, and all sultable for circulating library purposes. This library has been well patronized by the members.

We purchased song books, Myra Payne's "Book of Responsive Readings," book case, and other necessities and close the season with about ten dellars in

ties, and close the season with about ten dollars in our Treasury. Talking of song books, children like to sing rousing songs, and societies desiring a cheap song book, and one the children will like, can secure one that gives the best satisfaction of any I have ever seen by sending fifteen cents to A. Flanagan, Chicago, Ill., with a request that he send a sample copy of "Merry Melodies."

Hoping that all societies will feel that their Lyceums have been as beneficial and as successful as ours has been, I take my leave of this Lyceum, and trust its future Conductors will be able to do better work than we have done.

W. H. BACH, Conductor.

Children's Progressive Lyceum No. 1 Met as usual in Red Men's Hall Sunday morning,

April 25. There was a very full attendance. It being "Band of Mercy Day," the children had their leaflets and read a great many useful thoughts. Mrs. Soper. and read a great many useful thoughts. Mrs. Soper, the Superintendent, talked to the children, also read them a fine story. The children did not forget their answers to the subject under discussion, "What can we do to Make the World Better?" They were many and varied. Then Assistant Superintendent Yeaton read his thoughts, which were very instructive.

The grand march was entered into with a great deal of interest, seventy-six scholars in line, after which Lillian Goldstein rendered a piano solo; Ruth Gilliand, Clara and Lottle Weston, Anna Ratzel, Mollie

land, Clara and Lottle Weston, Anna Ratzel, Moille Camp, Mabel Emmons, recited finely; Gracié Scales saug; Mrs. Brewn, our Guardian, read a poem, also Superintendent Soper. Mrs. May S. Pepper was pres-ent, but being obliged to catch a train she could not address the children. Dr. Hale appounced the enter address the children. Dr. Hale addougled the entertainment to be held in Arlington Hall, for the benefit of this Lyceum, on May 5. With a few brief remarks he closed the session of the day.

ABBIE F. THOMPSON, Sec'y.

The Boston Spiritual Lyceum.

Sunday afternoon, April 25, found Berkeley Hall well filled with happy boys and girls at the usual session of this Lyceum. "Self-Control" was the topic The popularity of cheesecloth as a household article increases rather than diminishes. For use in the kitchen one progressive housekeeper declares that it has removed a life long burden—the always greasy dishcloth. Grease is quick—trol means the power to direct one's actions in all things." From No. 6, Charlie Hatch said: "Self control means the power to direct one's actions in all things." From No. 6, Charlie Hatch said: "Self control means the option of the hybrid was not only and from every group came one or more responses. From No. 3, Ralph Ransom and Emily Granville. No. 4, Eddle Ransom and J. R. Spow. Speaking from No. 5, Alice Ireland said: "Self control was not only as the option of the hybrid was not only an experiment was not only as the option of the hybrid was not only as the option of the hyb

Keeler, Raiph Bakeman, and President Geo. S. Lang sian responded from this group. Mr. Alonzo-Danforth, as leader of No. 7, read a very instructive exay on the subject. Edward W. Hatch started the discussion from No. 8 with a word of advice to mediums. Mr. F. H. Watson thought we should so control ourselves that our children would find us a worthy example to follow. Mr. Packard, Mr. Mansergh and Mr. J. H. Lewis also spoke very interestingly.

Conductor Hatch expressed his pleasure at the large number of answers given, and called upon the 'Assistant-Conductor, Dr. J. R. Root, to close the discussion. Kindness was the timely topic for the founcussion. Kindness was the timely topic for the fountain groups. Responses were given by Little Maud Armstrong. Carl Leo Root, Winnie Ireland, Johnnie and Addison Ormybee.

While the Guardian. Mrs. Carrie L. Hatch, pre-

pared the several groups for the grand march, Mr. Fred Watson rendered a piano solo, and the interest ing after-entertainment consisted of recitations by Little Maud Armstrong, Harry Gilmore Greene, Hat-tle White and Carrol and Clifford Lamont, from the tie White and Carrol and Clifford Lamont, from the Children's Progressive Lyceum No. 1. Master Philip White sang. Mr. Severance, of the Scituate Lyceum, made fremarks. Mr. E. B. Packard gave a choice reading, and Dr. Root told the little folks a true story about some kittens, that was listened to with close attention.

Subject, May 9. "Is Belief in a Deity One of the Teachings of the Spiritualistic Ductrine?"

X. Y. Z., Clerk.

Answer to Enigma in last Banner-Ben-jamin Franklin.

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

Address of H. D. Barrett

At Berkeley Hall, Boston, April 25, 1897.

There is always something to be said upon the great question of Spiritualism in its application to our every day lives. Some of our opponents have said that we have never had any of the "All Compelling Must" in our Spiritualism: that each speaker has contradicted the other; that there have been no positives, but plenty of negatives; and that we have not built anything for the moral upliftment of humanity in these years that Modern Spiritualism has been among men. Perchance there may be a modicum of truth in that statement, yet there is so much to be said on the other side, and so many roads leading out from the centre, around which we wish to focalize our thoughts this morning, that I hardly know which one to take first.

The iconoclasm that has been prevalent during the past forty nine years has been necessary. There must be a breaking down of old forms, the clearing away of the débris that has gathered through the lapse of ages, ere there can be that building of the spiritual temple which shall mark an epoch in man's progress and stand as a signboard along the way, point ing to better and greater things yet to come. Although iconoclasm has been widespread in our ranks, the time has come when a halt must be called, and the attempt is now being made to conserve all the good that the past has had and bring it into one system of truth. It is not the purpose to bind men's souls by the fetters of another creed, but to bring them to a common altar, and there feed them from the tables of the angels; if they are athirst, give them drink from the never-failing fountain of the pure waters of life that flow from the ce lestial gardens of God. So to day we can take courage, when we see that the breaking down period is about to be relegated to the regions of the past, and men are taking hold of the good things that lie all around us, bringing them into one harmonious whole for the pur

pose of making our humanity better. We are charged with being destroyers of even the good that the past has held; that we deny all the truth that the Bible contains; that we have no regard for anything sacred; and, as I said at the outset, have no All-Compelling Must to bring to bear upon each human life to make that life better in its round of duties. There may be a difference in regard to what constitute sacred things; I dare say there is a difference, yet I do not believe there is one within the sound of my voice this morning but what has enthroned within the depths treasure of thought, some holy memory, so saored that they would not barter it for the wealth of the whole world. I do not believe there is one who has not found some good thought in a book that he has read that makes

the book a sacred thing to him. Go with me to the pages of history, far down the ages of antiquity, and you will find there this same lesson revealed. Those who have followed the great teacher of China, Confucius, have found in his thought a sacred memento, a sacred teaching, that to them was an uplifting principle in their daily lives. The name of Confucius is dear to millions at the present time; and when his religious thought is coupled with the philosophical thought of Lao Tse, another great philosopher of the Ori ent, you find that millions of people will tell you that there is no greater name under heaven than that of Confucius, or Lao Tse. They taught rectitude of conduct, purity of thought, nobility of purpose in our every day lives. Live true lives; do good; speak truly; think purely; act nobly. All those teachings came forth from the oriental savants of the olden time, and we to day, I say it boldly, have not gone very much beyond the statements made by those philosophers of old. To be sure, Confucius said, in the sublimity of his thought, in the ecstasy of his inspiration, that we are encompassed round about by a great multitude of witnesses, and he thought that there was communion between that other life and this, yet that thought did not bear a very great part in his teaching; at the same time it was accepted by him. When he was unable to inculcate this principle into the thought of his time he said: "Be kind to one another; be just to your ancestors—care for them; do good unto them; preserve them; see that they are cared them; preserve them; see that they are can unto them, see that they are ministered unto by the children of their love." Ah! my friends, there is a sacred treasure of thought to you and to me—if you and I will study the teachings of Confucius in that respect.

Let us see what a vast difference there is between his thought and that of our own modern times. Our Christian friends, after their fathers and mothers have passed the age of active labor, take them in open wagons to the yawning portals of the almshouse, to be cared for by the charity of the community in which they live.

I say unto you, friends, that this teaching of Confucius is one of the sacred memories that we as Spiritualists owe to ourselves and to the religion of the angel world to conserve, preserve within our system, and make it a part of our daily lives forever. When this is done love will supplant hatred, and parents and children will be linked together by that indissoluble bond known as love supreme, and humanity will be made better by following the thought of the man who lived twenty five hun-

dred years ago. There is another teacher: you all know the story of his life. I refer to that great teacher, also of the Orient, the teacher in Hindoostan, Buddha. You know he was born in a palace. All that wealth could command was given to him, but he could not solve the question of human misery, which had been carefully kept from him until he had passed the age of manhood. You all know at last, in the dead of the night, he left his wife and child in the beautiful palace, and for the sake of humanity set forth as any beggar would. You all know his search was in vain until one time when he was seated under the Buddha tree and heard a voice saying: "Think purely, speak truly, act nobly. Let your daily life conform to the thought of righteousness, and all will be well. Take care of this life. Be true; be just; be

sincere; be honest. Ah! my friends, these are sacred words to me as a Spiritualist. I fail to find anything that goes very far beyond them. What has been the result of these teachings? Go with me to their country. You will find no lock upon the door to keep out maranders. What they have is free to the visitor who comes beneath their roof; and when you are traveling through their land, and seat yourself beneath

their trees, fruit, water and milk are brought to you, and then they retire, thinking they may disturb the sanctity of your meditations. There is something in the simple life of the Buddhist that puts to shame this wild rush for fame, for gain, for power, and appeals to us to live for the life of the spirit instead of the life of the senses. [Loud applause.] He also teaches a doctrine that has a moral effect far greater than any similar one of modern times, for no true Buddhist tastes the intoxicating beverage. Wouldn't we be a little better if we had some of the sacred teachings of Buddha in respect to wine and liquors in our own America? We, as Spiritualists, can take a useful lesson from the simple teachings of Buddha, teachings that by some are supposed to amenate from Satan himself. to emanate from Satan himself.

Coroaster taught that good and evil were two contending forces in life, each one struggling for the mastery, always striving by day or by night to gain a victory. In the final contest Ormudz conquered Ahriman, and evil was swallowed in the universal good, even as we would fain have the world believe that in the ultimate end good will triumph over evil, and men, through suffering and striving, will earn for themselves their places in the land beyond the sunshine.

We have no right to give anything but our best thought to the world. If we have gained possession of a new truth, that truth should be taught to the whole world, but it should be taught not alone by precept, but by example. "Let our deeds and acts confess the holy gospel we profess," and then all the good things the past had had, all the sanctified thoughts that have come down to us from ages agone, will be found within our Spiritualism, plus that which we have demonstrated, i. e., communion between the two worlds; also the allcompelling consequences that come to you and to me for the acts which we do.

I might call your attention to the teachings of the Old Testament, running through which we see a thread of gold, linking this world to the after life, telling us a story that we are glad to hear, that some few knew, that there was a spirit world, in which their loved ones would dwell after leaving the mortal form. I might cite to you the New Testament, whose teachings teem also with stories of spirit-manifestations that entrance the thought.

I am not here to mock at the honest Christian or skeptic, but I simply ask one and all to look into the teachings of the past and present time, to draw therefrom whatever of good it may contain. Whatever of truth there is in the Bible, we are willing to take and cling to as long as our consciences tell us it is truth, and we can prove it to be such through deduction, induction and scientific investigation. We have welcomed the higher criticism of the Bible because the true is being winnowed from the false, and we are made the richer because of that winnowing. Remove all spiritual evidence from the Bible and it becomes worthless chaff to all thinking people. We must not fall down and worship anything that he past has given us, but we must prove all things, and hold fast to that which is good. Consequently, if our ancestors blindly wor-shiped the book, our reason, the touchstone to knowledge, should be applied to every prob lem with which we are confronted, and every avenue of investigation held wide open and fearlessly traversed until we have gained the desired end, which is truth and knowledge.

We can turn our eyes upon these pages and gain knowledge therefrom; but let us see if we cannot find something that lies closely to our hearts at the present hour.

Go with me into almost any home, and you will find an empty place at the table; you will find little shoes laid away, into which the feet never more will be pressed, little dresses laid away by the loving hand of a mother whose heart was breaking, little toys that our loved ones played with in the days of our childhood, and then tell me, if you can, that we, as Spiritualists, have no sacred things within our hearts to link our souls to those who have gone before. Far more blessed to me is that little chest of drawers at home, in which I find the mementoes of my arisen sister, than any Bible or book that was ever written, even ten thousand years ago. I had rather have it, be cause it draws her more closely to me.

The sacred memories of a Spiritualist's heart ink the past with the present, the present with the future, and unite them in one eterof his or her soul some sacred memento, some nal now. Let us gather round the altars of our homes, and lay upon those altars these precious mementoes that come down to us from years that are no more, and I will warrant you that from the altar of every home a sweet incense will arise, and cause all arisen souls to sing one glad song of joy; "There is no death; ye weary mortals, come up higher, for all is life."

I will take my Spiritualism, with its iconoclasm, with all its errors, its misconceptions, its misapplications, instead of the cold annihi lation of the skeptic, who says that death ends all, or even the Christian, who says if it be God's will we will live in heaven, but if it also be his will, we will go down in the depth of fiery torment forever.

I want to ask you to see that our All Combelling-Must makes us worthy of a life beyond the cloud-drift. Is n't this very line of thought I have been following the impinging presence of the dear ones gone before, an All-Compelling-Must? is n't the thought of their knock ing at the door of our consciousness an All-Compelling-Must to us to be truthful, to be honest, to be just, to be sincere? Then let us open wide that door, and bid the angels come in. Is n't the thought that your fathers and mothers, your loved ones, all are looking down into your very souls, knowing your secret thoughts, your highest aspirations, an All Compelling-Must, to teach you to think pure thoughts, to tell the truth, and to do right for right's own sake? And we have an All compelling Must in the word Consequences. Consequence is sure to follow each and every deed we do. We alone must pay the penalty; there is no pathway of escape. Whatsoever we sow that shall we reap. Our thoughts are things, and they have been recorded through all the years of our lives, and if we must face our own thoughts, does it not behoove us to have these thoughts written in letters of living light, white, pure and clean, that we may face them fearlessly and meet the consequences with a light heart The All-Compelling Must of Spiritualism is greater far than the lake of fire and brimstone greater far than all the fear that has existed during the past years, greater because it brings us knowledge, and forces us to face the record

that our own hands have penned.

Spiritualism has an All-Compelling Must to carry the light of truth to every sorrowing son and daughter of the Infinite, and say to them, be free"; through this truth of Spiritualism all men can be made free, but we must first teach them how to receive this truth, that they may not mistake liberty for license, and branch into directions that will lead them contrary to the teachings of righteousness. We want to make this thought so clear to

every human being by and through our own actions that all men who run may read the lessons that Spiritualism has written through our own daily lives. In this direction we have a message to the world, and we owe it to ourselves to so preserve the thoughts that have come to us from the other side, that like golden sheaves of grain, we may carry them to the mills of truth, and have them ground into the finest, whitest flour of love and intellectual unfoldment.

Then let us unite in a holy crusade against every form of wrong, in favor of every form of right, against every evil thought, in favor of every pure thought, against every evil deed, in favor of every noble deed, and open wide the portals between this world and the next, that the angels may come in with their love and sympathy, to wipe away the tears of humanity, and enthrone the king of righteousness known as Love in the hearts of our humanity, to call all men higher through pure desires, noble deeds and sincere aspirations for truth.

There recently existed a human race in Madagascar tall in stature, with red beards, straight hair, features rather more like the European than the Mongolian type. This would seem to correspond with the North American Indian. Nott and Glidden, in Indigenous Races, describe a similar people in Oceanica. This would lindicate that the red man here was exotic.

Women and Car Straps.

We have all of us noticed the struggles of the feminine part of the community, when unable to get a seat in the street car, in her endeavors to keep her footing as the car sped rapidly alread, turned a corner, came suddenly to a stop, or started with an unexpected lurch. The swaying forward and back of the struggler, the jostling of neighbors, occasioning oftentimes laughter at the knock-about manner of the forced proceeding, but sometimes a more serious humor when sensitive parts of the feet have been traded purpose are transported. have been trodden upon, or hats and bonnets

dislodged—are all too well known.

Do you say there are straps by which women can steady themselves? There are, indeed, straps, and men are able to steady themselves by them. But have you noticed the height at which those straps are placed? If you have, you must have observed that no woman, unless of uncommon stature, can as easily maintain her equilibrium by means of the car-strap as the man. If she is of the average height, in holding on to the strap her arm is raised verti-cally, without allowing a bend at the elbow, and the sleeve of her jacket or dress is drawn away from her arm leaving it bare to an un-comfortable extent below the wrist, whilst to turn to the right or left to address a person is really embarrassing.

To women below the average height it is even much worse, and when we witness their discomfort under such trying circumstances we wish that the European custom was in force here whereby every passenger taken on the car is provided with a seat, a placard on the outside of the car announcing when it is full, or the number of vacant seats when not filled. Of course, it is much easier and less tiresome for a man to ride standing, as the strap is more nearly on a level with his arm extended horizontally.

We would suggest a remedy by lengthening the strap, and that it might be available by all could include several loops, letting the grasper take the choice. We think this could be accomplished without interfering with the present comfort of those fortunate ones who are able to be seated. —I. F. P. E., in Boston Ideas.

For Over Fifty Vears

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

May Magazines.

RECEIVED. - The Household, 110 Boylston street, Boston, Mass. The Theosophist, published by the proprietors at the Theosophical Society's headquarters, Advar, Madras. The Light of the East, published by the proprietor, 684 Shikdarbagan street, Calcutta. The House-keeper, Minneapolis, Minn. The Phrenological Journal, Fowler & Wells, 27 East 21st street, New York. The Mystical World, printed and published by H. A. Copley, Canning Town, London, E.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, Free and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer, which any one is free to accept. Address Prof. J. A. LAWRENCE, 88 Warren Street, New York.

Mar. 6.

A positive, quick and lasting cure for Constination, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Carmilant at Thusanda of testimonials from

Corpulency, etc. Thousands of testimonials from Corpinency, etc. Inclusing of testimonials from grateful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address EGYPTIAN DRUG CO. New York.



WORKS OF E. D. BABBITT, LL. D., M. D. THE PRINCIPLES OF LIGHT AND COLOR.

Superbly bound, with 200 engravings and plates, 578 pages oyal octavo. Price \$6.00.

"Certainly the greatest work of this age... Is God's own ystem... Will revolutionize Therapeutics."—Shirley W. system..... Will revocutionize Therapeutics."—Shirley W. Baker, LL. D., B. M.
"A masterly production."—Dr. Pascal, France.
"A great amount of research."—J. V. Herald.
"Dr. Babbitt stands forth as a new Columbus discovering a new world."—J. C. Underhill.

THE PHILOSOPHY OF CURE. Price 50 cents.
"A utracle of condensation worth ten times its price."—
Wm. M. Forster, D. M.
The BANNER of Light has the only cheap edition of

his work extant. MARRIAGE, SEXUAL DEVELOPMENT AND SOCIAL UPBUILDING.

Price 75 cents.
"Fascinating, though deep"; "masterly"; "a great work of world-wide interest." HEALTH AND POWER.

Cloth, 25 cents.
"Worth its weight in diamonds"; "a gem."
For sale by BANNER OF LIGHT PUBLISHING CO. MISS JUDSON'S BOOKS.

Why She Became a Spiritualist."
In cloth, 264 pages, \$1.06. From Night to Morn;

Or, An Appeal to the Baptist Church."
Pamphlet, 22 pages. One copy, 15 cents; two copies, 25 cents; ten copies, to one address, \$1.00.

The Bridge Between Two Worlds."

217 pages. In cloth, \$1.00; paper covers, 75 cents.

Each of the above contains a portrait of the author. Development of Mediumship by Terrestrial Magnetism." In cloth, 28 pages, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO. BOOK ON MEDIUMS; or, QUIDE FOR MEDIUMS AND

INVOCATORS. Containing the Special Instruction of the Spirits on the Theory of All Kinds of Manifestations; the Means of Communicating with the Invisible World; the Bevelopment of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritiam. By ALLAN KAR-DEO. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject.

Cloth, price 31 on

Cloth, price \$1.00. For sale by HANNER OF LIGHT PUBLISHING OO. DEAFNESS & HEAD NOISES CURED. beed to F. Hhorse Co., 858 B'way, H. L. the Book and Front F.

Oct.18

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bosworth Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual. Progressive, Reformatory and Miscellaneous Books at Whele-sale and Retail.
TERMS Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amoun' of each order Fractional parts of a dollar can be remitted in postage stamps.

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

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

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 **Fight**.

BOSTON, SATURDAY, MAY 8, 1897. (68UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street,

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston.

THE AM 'RICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company. faune B. Bich.....President.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

Fred. G. Tuttle......Treasurer. Harrison D. Barrett...... Editor.

TWO DOLLARS PER YEAR.

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

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

The Jubilee in Boston.

In a recent issue we urged the Spiritualists celebration in this city on the 31st of March, 1898-S. E. 50. To have a successful celebration, the work should be begun at once, as we have only eleven months in which to make the necessary arrangements. This Jubilee celebration should be made one of the most notable events of the nineteenth century, and will be such if all Spiritualists will but take hold with a will to make it so.

THE BANNER feels that this celebration should be held for the good of the Cause as a whole, not for the benefit of any one society, or for the glory of any one individual or clique. To that end, there must be concerted action, and no petty striving for place or preferment. If any particular local society should undertake to lead in this work, jealousies would be engendered, and the celebration would amount to nothing. The best efforts of all workers are needed to make the Jubilee what it should be.

In order to avoid local jealousies, heartburnings and factional differences, we suggest that the Massachusetts State Spiritualists' Association take the initiative in this matter. It is composed of members of all local societies, hence has no axes to grind, nor personal ambitions to gratify. THE BANNER would also advise that each society be given something to do, that all may feel an interest in the celebration, and that its success depends as much upon one as upon another. If the State Association takes the lead, the rights of no one will be usurped, nor will any society be

We further suggest that Music Hall would be the proper place for the Jubilee meeting, which should be not less than three days in duration. Committees should at once be appointed by the State Association to solicit funds to defray the expenses of such a great undertaking, incident upon hall rent, music, platform talent, etc. Appropriate decorations should also be provided for.

. We believe that the admission to all sessions should be free, and that pledges to the full amount of all expenses should be obtained before engaging in the work. By this means it will be a people's meeting, and large returns will result from collections and appeals for cash from the platform.

One full day should be devoted to the interests of the Veteran Spiritualists' Union, and a special program prepared for the occasion. The Union deserves well at the hands of all Spiritualists, and a special effort should be made on that occasion to fill its treasury for the sake of those earnest workers in whose behalf it is so zealously laboring. By making the Union a special feature, there would be an opportunity for all philanthropic Spiritualists to prove their devotion to the Cause on that

The best platform talent in our ranks, speakers and mediums alike, should be engaged for this Jubilee, who should generously donate their services.

We want the best of music and such other accessories as will make our celebration the event of the century to all true Spiritualists.

All local societies should be requested to close their meetings during this celebration. and unite heartily in the work of the Jubilee. Let the meeting be opened March 31, and closed Sunday night, April 3. Let us have an attractive program, and the people will rally

around us by thousands. We make the above suggestions in all kind- health.

ness of spirit, and without one particle of assumption on our part. If our plan is not adopted, then a better one will be, and we can work for it as well as for our own. THE BAN-NER has only the good of Spiritualism at heart, and earnestly hopes that the Boston Jubilee will be the means of placing our beloved Cause in its highest and best light before the world. A successful celebration in Boston means much for the International celebration in Rochester, in which every loyal American of course will feel a deep interest. Boston, however, should lead.

More Sunday Laws.

Connecticut has a new Sunday law, and presumably many of her citizens are now happy. The Hartford Times says that the new law is not so bad as the old one was, and seems to feel that this fact is a sign of progress. The new law imposes a series of fines, from one to fifty dollars, for engaging in certain pursuits between the hour of midnight Saturday and the same hour Sunday night. If this be a sign of progress we fail to see it.

THE BANNER holds that one day out of every seven should be devoted to rest and recreation, hence feels that the will of the majority, having decided upon Sunday as the day, should be heeded. But to fine a man for engaging in needful occupations through which he can add to his own happiness as well as to that of his friends, is not only unjust, but it is tyranny of the worst kind. There should be no day so holy or sacred as to keep one from doing an act of kindness to a suffering fellow being when necessity requires, nor should any one be subject to a fine for engaging in farm work, or any labor of necessity, on Sunday or any other

This is another attempt of the conservative church to limit man's freedom in religion, and an entering-wedge for the introduction of legislation that will force church attendance in the near future. If the new law is broader and more tolerant than the old, then the old one must have been a remnant of the inquisition, minus its physical tortures. We should take no steps backward, but should be ever on the alert to secure more liberal laws, and further privileges for the common people.

The tendency of the present age is to too much legislation. Every Legislature seems to feel it to be a bounden duty to revise the statutes of the State during the session, and to pass other laws that will protect (?) the people, the fish, game, and the Sundays that happen to come under the observation of the local Solons in solemn conclave assembled. This policy is entirely wrong, and will ultimately result in a whole train of evils to our race unless a radical change is made.

The people should be free to think for themselves, free to act as their consciences dictate so long as they grant the same privilege to their neighbors, and do not interfere with the rights of others, and free to be happy in their own way, under the moral restraints of reason, on all days in the week, Sunday not excepted. Spiritualism has a message for the whole world in educating the masses to a true understanding of liberty, and a full appreciation of the gospel of equal rights to all. Restrictive Sunday laws, class legislation, and sumptuary measures of all kinds must go, and a larger freedom in matters of right and justice granted unto all classes of progressive people.

An Interesting Discussion.

The 'Sunday Voice, Cleveland, Ohio, has opened its columns to a vigorous defense of Spiritualism and Spiritualists by Lyman C. Howe, in reply to the unjust attacks of Rev. Dr. Joblin of Cleveland. Rev. Joblin's strictures were unusually severe and required prompt attention. Mr. Howe has answered the clergyman in a manner that must be very satisfactory to all intelligent Spiritualists.

The Voice says that Dr. Joblin's attitude was purely orthodox, and his line of assault formed upon sound theological and Old Testament scriptural doctrines. The pious Doctor pitched with drastic severity into the personal character and moral qualities of the Spiritualists as a people. It goes on to say that it publishes Mr. Howe's article in the interests of fair play, and distinctly disclaims any favoritism in the controversy. Says The Voice: "This is a Christian country, and Cleveland is a Christian city. The church itself, when rationally considered, is good enough for any one who seeks after a knowledge of immortal

Immediately following this remarkable statement, we are told by The Voice that a great many minds of at least the average value are reaching out of the authorized direction for information, and that this discussion is, therefore, a profitable one!

What condescension on the part of The Voice this last sentence is, when we consider that every great reformer, teacher and thinker of modern times at least has been a heretic to the literal teachings of the church. "Minds of average value," for sooth, when such men as Wallace, Hare, Mapes, DuPrel, Aksakof, Victor Hugo, Varley and Flammarion come into

Spiritualism need not apologize for the mental status of its leaders, nor cringe before the bar of public opinion when discussing the question of morals. The absence of Spiritualists from jails, prisons and reformatories is good evidence that their morals will compare favorably, to say the least, with Dr. Joblin's friends and associates. A Spiritualist lady once asked permission to distribute some copies of the BANNER OF LIGHT among the prisoners in one of the largest penitentiaries in the United States. The prison officials refused, alleging as a reason for their action that there was not one Spiritualist among nearly two thousand prisoners, hence the papers would not be read. No doubt other prisons would show a similar

record. The Voice says that this discussion between Dr. Joblin and Mr. Howe has been remarkably interesting, concluding with the statement that Mr. Howe's last paper does not fall below the average quality of those that have preceded it on either side. A scholarly presentation of the principles of Spiritualism will always command a hearing on the part of the reading public, and will always be welcomed by a progressive secular press.

A private letter from Hon. L. V. Moulton informs us that his daughter, Miss May, who has been critically ill for some weeks, is now improving slowly, and will ultimately regain her health. This is good news to his many friends, and we congratulate our brother and his family upon the prospective recovery of their loved one. We understand that spirit

Proposed Legislation.

Another measure has been introduced into the Legislature of Illinois which will impose heavy penalties upon certain mediums claiming to be clast voyants and seers, and those who claim prophetic powers. A similar monstrosyears ago in that State, but was not even reported from the Committee. It is probable that the present bill will meet with the same fate, for the influence of the Spiritualists in Illinois is too great to be ignored.

If the measure merely dealt with the fortunenow abroad in the land, it would stand some show of becoming a law. The Banner would not hesitate to support such a law in any State because of the criminal practices of the classes named. But clairvoyance is too well established now to be dealt with in any such manner, for no body of law-makers can afford to ignore scientific facts. Whenever a proposed law attacks legitimate mediumship, whose claims are verified in fact, THE BANNER will not hesitate to sound the alarm, and call for a vigorous defense for the parties unjustly attacked. Mediumship true and tried is here to stay, but fortune-telling, fraud and charlatanry of all kinds MUST go.

Unconstitutional.

Under this caption our esteemed contemporary, The Progressive Thinker, states editorially \mid that the Supreme Court of Wisconsin has decided that the compulsory vaccination law is unconstitutional, on the ground that it may be objected to as a matter of conscience. To enforce such a law might interfere with religious liberty, hence the adverse decision.

We congratulate the people of Wisconsin apon this eminently just decision, and hope other States may profit by it. Less legislation in favor of a privileged few, and more attention to humanity's real needs, would be a very refreshing change in all States.

The Progressive Thinker further states that the Constitution of Illinois is similar to that of Wisconsin, and opines that a like decision would be rendered if a case of the same nature reached the Supreme Court of the Prairie State. Let us hope that all States may profit by the example of Wisconsin, and thereby go upon record as opposed to all forms of class legislation, especially of the kind that tampers with the people's health.

PILATE'S QUERY, by S. C. Clark, author of "A Look Upward," "To Bear Witness," etc., is a most impressively told story, resting on the well-known query of Pilate, "What is Truth?" The brief but expressive dedication reads simply, "With Malice toward none, with Charity, which is love in motion, for all." The story is a spiritual and occult one, and in its progress discusses, with the help of the three or four characters involved, Spiritualism, Christian Science, and the Wisdom Religion of the East, which is accounted the mother of all religions. The previous stories of Miss Clark will prepare those who are yet to read "Pilate's Query" for the enjoyment of the real treat in store for them.

A model young married man, taking his bride from the Back Bay of Boston, most naturally becomes interested in Spiritualism, the of the story. The little family, consisting of these two daughters and the widowed mother, furnishes the background for the action. Both the young wife and her mother are churchpeople after the straitest form. The married pair take up their residence in New York. where the husband is embarked in his profession. Attending church with her he is struck with the inconsistencies, and worse, of the words of the worship after the Episcopal form. By a mere accident, told with marked grace and skill, he is made acquainted with the teachings of Theosophy. Next he encounters he is led, always, however, described by character-drawing, rather than by mere narrative, to examine the claims of Christian Science. the truth. Eventually a young man is introduced, possessed of wonderful clairvoyant and magnetic powers, who takes the rather despe rate case of the invalid sister in Boston in hand. That occurs about the time when the separation of the young pair in New York voluntarily took place, he to go to Europe for a brief stay, and she to return home to her moth-

er and sister. The descriptions are both delicate in their outline and strong in their effect. How experience brought about great changes in belief and motive is well told in the development of the story. It is all but a close and thoughtful portrayal of the discovery of truth by those who were blinded by religious prejudices before. The manner of this discovery constitutes the main feature of the story. In its telling, the discussion of the three beliefs mentioned before is fully as instructive as it is interesting. "Pilate's Query" is to be commended on a great many grounds. It teaches the truth in the act of seeking to discover it; it impresses by the example of its fitly joined characters, which are all living ones; and it searches the heart with the pure and holy sentiments that radiate in every direction from its sweet and harmonious recital. Great good cannot but come from its perusal. The several characters are disposed of in a way to perfect the story.

This work is for sale by the BANNER OF LIGHT Publishing Co. See advertisement on seventh page.

One of our leading speakers sent in nine subscriptions to THE BANNER last week, as the result of one appeal to a single audience. This is a straw which shows what could be done by all speakers if they would but remember THE BANNER in connection with their work. We are grateful for all favors received, and try to reciprocate on all occasions. THE BANNER only asks equal consideration with its contemporaries on the part of all workers in Spiritualism, and will depend upon its merits to hold the affection of the people when they become interested in it. .

The many friends of James G. Clark, the gifted poet, will be pained to learn that he has suffered a relapse, and at last accounts was thought to be on the threshold of the spiritworld. He is one whom the Spiritualists of the world delight to honor and are proud to call their own. His pleasant home in Pasadena, California, will be the centre to which the loving thoughts of mortals and of spirits will be agency had much to do with her restoration to sent until he either enters the highway of health or exchanges worlds.

Providence, R. I., Mass Meeting,

APRIL 21, S. E. 50. April 21 was a red-letter day for the Spiritu-

alists of Rhode Island. Three sessions were held in Columbia Hall, Providence, and addresses given by many of the leading speakers ity was introduced into the Legislature of two | in New England. The attendance at all sessions was large, the hall being crowded to the doors in the evening. Mrs. Ida P. A. Whitlock, State Agent of the National Spiritualist Association for Rliode Island, officiated as Chairman of the meeting, and gave the address of welcome at the opening of the morntellers, pretenders, and brazen frauds, who are ing session. She was followed by Miss Jennie Reynolds with a piano solo, after which Miss Lizzie Harlow offered an invocation. Brief addresses upon topics of interest to Spiritualists and Liberalists were then given by Harrison D. Barrett, President of the National Spiritualist Association, Dr. C. W. Hidden of Newburyport, Mass., Mrs. Sarah E. Humes, President of the Providence Spiritualist Association, Dr. Lucy Barnicoat, Mrs. Hortense G. Holcombe of Springfield, and William Foster, Jr., of Providence. Miss May Blood gave a pleasing recitation, after which the Convention adjourned to 2:30 P. M.

The afternoon session was opened with an invocation, followed by a vocal solo by Miss Amanda Bailey of Salem. Mr. Barrett was the first speaker, and his theme was organiza-tion. He was followed by Eben Cobb of Boston, after which a song from "Little Eddie" and a piano solo by Miss Fannie P. Bryton were features of attraction to the audience. Dr. Geo. A. Fuller of Worcester, Mass., was then introduced, and spoke earnestly in favor of organization.

Mr. Oscar A. Edgerly, the trance speaker from Newburyport, Mass., gave an excellent address, and urged organization as one of the needs of the hour. Miss Flossie McDougal then rendered a vocal solo, after which J. B Hatch, Jr., of Boston made an enthusiastic and stirring address in behalf of the National Association. Each of the afternoon speakers was listened to attentively, and their words in behalf of a higher Spiritualism, closer union among Spiritualists, and greater zeal in behalf of the Cause, were warmly applauded.

The evening session opened at 7:45 with a piano solo by Miss Reynolds, followed with an nyocation by Mrs. H. G. Holcombe. Little Eddie favored the audience with one of his songs, after which Mr. Barrett spoke briefly, closing with a reference to the International Jubilee at Rochester, N. Y., in June 1898. Miss L. Fields rendered a vocal solo, after which Miss Lizzie Harlow of Haydenville, Mass., made a brief but logical address. Miss Bailey followed with two solos, after which Mrs Sarah A. Byrnes gave a timely address upon "The Issues of the Day as Related to Spiritualism." Mrs. N. J. Willis of Cambridgeport, in an earnest speech of ten minutes, set forth some of the truths of Spiritualism as she understood them.

The closing exercises were somewhat hurried owing to the fact that the delegation from Boston, including many of the speakers, was obliged to take the ten o'clock train, but interesting addresses were given briefly by Mrs. Wm. S. Butler and Mrs. J. S. Soper, both of whom had a good word to say for the children, and entered a plea for the proper training of the same. A vocal solo was then rendered by Miss May Eaton, followed by a piano solo by Miss Garside. Mrs. May S. Pepper followed with some excellent tests, after which the Convention adjourned.

This Convention reflects great credit upon its managers, and will, undoubtedly, lead to excellent results in more ways than one. The secular press gave fair and impartial reports of the proceedings, and the thinking people of the city were greatly interested in the thoughts of the several speakers. The National Spirit-ualists' Association is better known and its principles better understood in Rhode Island than ever before, and a small sum of money several stages of his interest being described will be returned to its treasury, which, together in a life-like manner. A sick sister of the with a number of contributing members, will young man's wife is almost the central figure encourage the National Spiritualists' Association of the story. The little family consisting of the officials to hold another meeting in Providence next year.

We must once more utter a word of cau tion in regard to the reports of Spiritualist meetings. We wish to deal fairly and impartially by all, but we must insist upon a truthful presentation of the facts. Where only twelve or fifteen people attend a gathering, we object to being made to say that "the hall was crowded to listen to the eloquent speaker, and the most remarkable tests that were given by the wonderfully-gifted mediums in attendance." We want to chronicle truthful events, the phenomena of Spiritualism. And finally | and write the history of this epoch in an honest, conscientious manner. Our correspondents will, therefore, kindly eliminate all superfluous adjectives and fawning flattery from But from first to last his quest is simply for their communications, and write us brief, crisp and newsy letters of solid fact. We welcome all such gladly, and will give as much space to them as we possibly can without trespassing upon other matter.

> An interesting article from the pen of our esteemed co worker, Mr. J. J. Morse, will appear in our next issue. His "Echoes from England" have always been gladly heard and eagerly read on this side of the Atlantic, and we are pleased to welcome their reappearance. Bro. Morse is a very busy man, but he finds time to make The Lyceum Banner the best journal for children we have ever seen. Since his return to England he has made several notable improvements, and his Banner is now full of good things for grown children, as well as for juveniles. Long may it/wave, and prosperous may it ever be.

> The Sunday Morning Press, Columbus, O., contains the program of the coming State Spiritualist Convention in full, together with a full column upon the general principles of Spiritualism, written in a fair and candid manner. It credits Bro. C. W. Taylor with being a man of business ability, despite the fact that he is a believer in Spiritualism. The secular press is treating Spiritualism and Spiritualists' with great courtesy and consideration since organization has been effected in our ranks. Success to the prospective Ohio State Associa-

We are in receipt of a copy of the St. Louis, Mo., Post Dispatch, containing a scholarly article from the pen of Prof. W. F. Peck, reviewing the Easter sermon by Rev. W. W. Boyd, D. D., on the proofs of the resurrection. Prof. Peck's logic will be very difficult for the reverend gentleman to controvert, while his facts cannot be dedged nor explained away. Such articles are educational in their tendency, and do a vast amount of good.

We shall present the first of a series of scholarly articles by Mr. Alfred E. Giles, of Hyde Park, Mass., in our next issue. Mr. Giles is well known as a writer of great ability upon the subject of Spiritualism, hence we feel certain that our readers have a rich treat in store for them in the perusal of the articles in question.

Dr. M. Cora Bland, 120 West Concord street, who has been seriously ill with pneumonia for the past two weeks, is now convalescing, and will soon be able to meet her patients and friends once more. This is good news to her many friends in this city and elsewhere.

May Festival.

On Saturday afternoon and evening, May 8, the ninth of the ANNUAL FESTIVALS, which have become such a feature each year at Boston Music Hall, will be held under the auspices of Mrs. Wm. S. Butler and Mrs. Lila Viles Wyman.

The successes of the past will be reenacted on this coming occasion. A grand variety of group dances, beautifully arranged and correctly costumed, will be presented, among which may be enumerated the following: The Normandy Wedding Dance, Military Dance, Floral Dance, Ribbon Dance, Firefly Dance and many solo dances, all new and special features. Over a hundred children will take part, also over a hundred young ladies and gentlemen, who have offered their services to assist Mrs. Butler in making the occasion one of the

Tickets can be procured at Mrs. Butler's office, 178 Tremont street, Heard's ticket-office, 32 West street, and at the BANNER OF LIGHT

We learn with great pleasure that the well-known and highly-popular German Spiritualist magazine, The Sphinx, which suspended publication about a year ago, is about to be reissued under a new management. It will be edited by L. Holbing, and will be published at No. 14 Leitergasse, Altenburg, Germany. We welcome the reappearance of The Sphinx, and wish it abundant success in its field of

We acknowledge the receipt of a copy of The Teacher, Darrowville, Ohio, edited and published by our esteemed co-worker, Moses Hull. It is issued in the interest of the summer school at Mantua, Ohio, and will prove a valuable assistant in that good work.

We extend our thanks to Mrs. S. M. Thomas, of Onset, Mass., for her gift of a magnificent basket of trailing arbutus, received on our birthday, April 26.

John W. Day, Alfred E. Giles, Levi P. Barrett, Mrs. Sara Humes and F. A. Wiggin were welcome callers at the editorial sanctum last week.

See Mrs. C. B. Bliss's advertisement in another column.

FRED L. HUGHES has appealed his assaultand battery case to the Supreme Court, and all donations in behalf of the Michigan State Spiritual Association appeal will be gratefully received by the Secretary for that purpose.

MAY F. AYRES, Sec'y,
129 River street, Lansing, Mich.

That Outrage. To the Editor of the Banner of Light:

I have but just read the account of sixteenth century justice in the Wheatlands trial. This is another proof that the liberty of conscience is yet in jeopardy at the hands of Christians. We often criticise radicals for attacking the Church and Christian teachings; but so long as they persist in such malicious persecutions for Christ's sake, there is need of radical work in the interest of freedom and justice. Religious intolerance is still strong in many parts of this "free country." The prejudices of ignorant bigots are carried into the courts, and justice is mocked, and innocent victims are robbed and imprisoned in the name of law and justice, at the dictation of Christian zealots.

Freemen, arouse! Why will ye hesitate? Rally to the rescue! Let us meet the foe and test the validity of such petty court decisions. It costs effort, sacrifice, money and hardships to meet and master the villainous machinations that are constantly intruding upon private rights and public justice, and let us not shrink from our part in it.

This decision, as it is presented in THE BAN-NER of April 17, is a menace to liberty that does not stop with one victim. Let this become a precedent, there is no limit to the prospective wrongs that may follow, and we are all in danger from it. Precedents become law, and soon master the statutes. We must meet it now. Come to the rescue, all ye that love justice and liberty. Do not wait. Send in your mite, be it a dime, a dollar, or five dollars or ten dollars, as you can afford. Every man who is free from debt, has a home and three thousand dollars, can afford to send five dollars at least. He cannot afford to withhold it. A wrong-an OUTRAGE-committed against one of us, is a sin against each one of us. Let us make common cause against this enemy of our cause. It is the same spirit of prejudice and spite that has made Christianity an offence to lovers of justice, and to day fosters crime, plots treason and poisons the minds of the young who are subject to their rulings. It has no part with the spiritual life and teachings of Jesus. It is ignorance, superstition and malice parading, pious cant and reveling in the spirit of the inquisition. Do not wait for others, but read the account in THE BANNER, and send on your donation to help defend our liberties with-out delay. There is not one in a hundred who reads this but can send twenty-five cents to one dollar without serious sacrifice. Here goes my dollar for the cause of liberty, justice and Spiritualism. LYMAN C. HOWE. Spiritualism.

The Members of the Veteran Spiritnalists' Union

Are hereby notified that the annual meeting of the corporation will be held on Monday, May 17, at 7:30 P.M., in the large reception room, Arcade Hall, 7 Park Square, Boston, for the election of officers for the ensuing year, and also to see if the Union will amend Sec. 5, Art. 3, of the By-Laws, as follows: By inserting after the word annual the words "or special"; by striking out the words "provided the amendments proposed have been inserted in the notice calling the meeting," and insert in place thereof the words 'provided the amendments proposed have been read at a meeting of the nion held not less than seven days before taking such action, or have been published in the BANNER OF LIGHT, the publication day of which paper containing such notice shall be at least seven days before voting thereon.

The section, when amended, will read as fol-"These By Laws may be altered or amended at any annual or special meeting of the Union, provided the amendments proposed have been read at a meeting of the Union held not less than seven days before taking such action, or have been published in the BANNER OF LIGHT, the publication day of which paper shall be at least seven days before voting thereon, and provided two thirds of the members present and voting are in favor of said proposed amendment.

Also to transact any other business that may

MRS. J. S. SOPER, Clerk.

The Philadelphia Spiritualist' So-

ciety.

Thomas M. Locke writes: During the month of April we have had the pleasure of listening to the lectures delivered through the organism of our brother E. A. Tisdale. His discourses were logical and instructive, and were listen-ed to with marked attention. He has our best wishes wherever he may go.

We have also had our sister, Miss Maggie Gaule of Baltimore, for the two last Sundays of the month on the platform with him. Her tests were so marked that large audiences gathered at each service to learn something of the life beyond and hear from their loved ones. So convincing were the tests that she gave the people during her stay with us that, in obe-dience to their request, we have secured her services for two months next year. Our peo-ple regret to part with her, but we look forward to her coming again in the autumn.

Reception to H. D. Barrett.

One of the largest Receptions that has been given any speaker of the Berkeley Hall Society this season was given to Hon. H. D. Barrett at Gould Hall, by the Helping Hand Society, on Wednesday evening, April 28, 1897. The meeting was opened with a musical selection by Louis Bennett and C. L. C. Hatch. Mrs. Waterhouse was the first speaker, and said in part: I extend a cordial welcome to Mr. Bar rett. To me it is a pleasure to know that we have Bro. Barrett on the BANNER OF LIGHT. I feel that he is cut out for this work, and I feel that we as Spiritualists should try and not put anything in his way to hinder him on his march onward. I feel that Bro. Colby is pleased to know that Bro. Barrett is in his place.

Vice-President Allen was the next speaker who welcomed Mr. Barrett in behalf of the Boston Spiritual Temple. He said: We are here to night to pay our respects to one who stands high as an exponent of Spiritualism, to one who is honored wherever known, the se-cret of whose popularity is his honesty and devotion to the Cause he represents. His work of the last month in this city has shown him to be scholarly, and well equipped for the work he has undertaken. We have had others with us who were eminently proficient in their line of thought. But this man comes to us with a heart overflowing for humanity, with a life so bright, morals so clean, that he commands our respect and admiration, and above all else sets us an example of what we all should be. My earnest wish is that he may so care for his earthly tenement that it may last a long time; much longer than I shall be among the visibles to greet him, but I shall still be interested in him from the other side of life, and can assure him of my earnest coöperation in all his good work, and hearty assistance whenever it can be ren-

Mr. Allen was followed by Master Ansel Haynes, who gave a recitation. Master Willie Beck, from Keith's Theatre, gave several very finely executed violin solos, being accompa-nied at the piano by Prof. Fred Watson. J. B. Hatch, Sr., was the next speaker, and said: I am glad that I can say that I am a

Boston boy, and I am pleased to welcome Mr.
Barrett to our midst. I give him welcome in
behalf of the Boston Spiritual Temple and the
Helping Hand Society. Two years ago I met
Mr. Barrett in this hall, and I wondered where he came from. The following October I attended the convention held at Washington, and met him there. I am proud that I was one of the delegates who helped elect him President of the National Spiritualists' Association, and am happy to know that he is now a citizen of Boston. We now claim him as our own, and we are going to hold him as long as he will stay. Now that Luther Colby has passed on, I am glad that the mantle has fallen upon the shoulders of Bro. Barrett.

President Lewis was the next speaker, and said that he was sorry that, owing to sickness, he had been obliged to miss the lectures that Bro. Barrett had been giving in Berkeley Hall during the past month. He thought that if we could have more of just such speakers it would be good for the cause of Spiritualism.

After another violin solo by Master Beck, Mrs. Nettie Holt Harding was called upon, and said: I am more than pleased to be here to at tend Mr. Barrett's reception, because Mr. Barrett seems a brother to me. He is held in esteem by his townspeople.

When Mr. Packard was called he made a few remarks, and welcomed Mr. Barrett in the name of the Boston Spiritual Lyceum, and then closed by reading a poem entitled, "As

it is to be."
Hon. H. D. Barrett was called upon as the guest of the evening, and was given a grand ovation. After the applause had ceased Mr.

The words that have been spoken this evening have sunk deeply into my heart. I feel that the standard, or the ideal rather, that you have set for me, is too high. I do not believe I can ever reach it. I am only trying to do a little. I know, from the warmth of the handclasp, the genial smiles that have come to your faces when I have come into your midst, that the welcoming words you have spoken Society to extend the meetings through the heart. come from the

them deeply, I assure you.
Yes, I have come to Boston to stay so long as my feeble hands shall find work to do, and so long as they do that work acceptably to you, to the spirit-world and to the friends outside of our beautiful city. I have come to be one with you, and this welcome into your midst, the kindly receptions that have been given, not only here but in Berkeley Hall, have indicated that we are one in purpose, one in thought, and that we shall be now and henceforth one in action in doing for this beloved

When I fail to keep the standard as I should, as you feel it should be, please call my attention to it; for there is one thing, my friends, I have learned although I am young, and that is, when I make a mistake to be man enough to confess the mistake and retrace my steps I can do that—perhaps not as soon, sometimes, as I ought, but, with your kindly sympathy, know that it will come.

The only way, as some one has said when discussing the resumption of specie payments, the only way to resume is to resume; and the only thing we can do to make our Spiritualism what it should be in this world is to live it, to do the work that Spiritualism has laid upon us in our daily lives, in this Association, in the Berkeley Hall Association, and in

Some one in the olden time, in fighting a great battle, had marked upon the banner two little words, Ich dien, which, when translated into the English language, mean "I serve." My friends, we are servants of the spirit-world; and when we go into battle let us feel that we are serving the cause of Truth; and as we serve that cause loyally and well we shall conquer in whatsoever battle we are called upon to engage, and will triumph, because we have truth on our side and the angel hosts as our leaders. I thought to day, as I came from the office, of Luther Colby, William Berry, Lewis B. Wilson, Charles H. Crowell, and I might go on and name others, but I must speak of one more-William White-who have gone on, who carried the burdens during their lives in fighting the battles of Spiritualism, my pathway is easy compared with what they had to contend with, and as they opened the way through the wilderness for us to follow, let us pay them their full meed of praise in helping to make our Spiritualism what it is to day in Boston and New England. The personal tributes, friends, let me speak

of briefly. I thank you for them. I am only one of the least of the workers, because I am one of the youngest; but whatsoever I have attained in this life of place or position, of honor or praise, or emoluments in any way, whatsoever of character I may possess, what soever of usefulness I may have, I want you to remember that I owe it to this man, my father, and the mother who gave me being. The work that he fain would have done as a young man, perhaps, I am feebly striving to do in my young manhood. I do not know what his ambitions were, but I know that his character and his life stand out in letters of living

Possibly one of the greatest honors that has ever been paid me is this reception you have given, and the greatest delight of all is that

HALL'S Vegetable Sicilian HAIR RENEWER.

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

he is here to listen to your words, and to feel that perhaps what he has done for me has not been done in vain. Father Hatch, and all the speakers who have addressed us to night, to you, one and all, my heartfelt thanks go forth, and I leave the thought of the evening with you, with a renewed pledge to make THE BAN NER all that I possibly can out of the loyalty of my heart and the sincerity of my soul, to help make Spiritualisma 'thing of beauty and a joy forever' to the whole world, and also to be one with you to serve the Cause in whatsoever way possible as a private citizen.

I want, especially, to extend my thanks to Mr. Fred Watson and the young violinist, Master Willie Beck, who have honored us with their presence this evening, and given us such a rare musical treat."

Mr. Fred Watson closed the meeting with some very fine piano solos.

Among the large audience there was one individual that enjoyed the exercises fully as much as did the guest of the evening. It was Mr. Barrett, Sr., father of H. D. Barrett, who at the close of the meeting joined with his son in receiving the friends. In return-ing to his home in Maine, Mr. Barrett, Sr., leaves many new made friends in Boston, who will be glad to welcome him again very soon.

Speakers and Mediums, Attention!!

Please take notice that the National Spiritualists' Association does not, has not, and will not, issue ordination papers to any person. It is against the rules of the N. S. A. to do so, as will be seen upon reading its Constitution and By-Laws. Send for one, and read for yourselves its requirements.

HARRISON D. BARRETT, Pres. F. B. WOODBURY, Sec'y.

MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: The Arthur Hodges First Spiritual Society held instructive services Sunday, May 2, at 33 Summer street, with good audiences for a stormy day.

At 2:30 Mrs. M. K. Hamill presided at the piano and led the singing. Capt. J. Balcom, W. H. Rounseville and Dr. I. A. Pierce spoke on timely subjects, and Mr. A. J. Sweetser of Sioux City, Iowa, on "Spiritualism and Spiritualists in the West"; tests and spirit-messages by Mrs. Alice M. Lefavour, Mrs. E. C. Herrick, Mrs. D. M. Tetrault, Miss F. Isabel Hancox Frank Neate and others; healing the sick by magnetic treatment, Dr. I. A. Pierce, Edward F. Murray, A. E. Warren, W. H. Rounseville and others.

At 7:30 appropriate selections by Misses Lena and Elsie Burns; Mrs. N. J. Willis of Boston gave an inspired invocation and a mas-terly address on "Restitution," subject given by the audience. She gave a complete history of what has been taught in the past and present by all religious bodies and Nature, in all its various forms and laws, which teaches there is no restitution but compensation. The lecture was listened to with closest attention, and received well-merited applause.

Next Sunday, services at 2:30 and 7:30 by many good mediums.

At Mrs. Dr. Dowland's meeting, Tuesday evening, April 28, Mrs. Dowland, Mrs. D. E. Matson and Mr. Frank Neate.

Friday evening, April 30, Mrs. L. A. Prentiss gave an invocation and many tests and messages, and Mrs. Alice M. Lefavour gave a phys ical séance and many tests.

Cadet Hall-Lynn Spiritualists' Association. -Mrs. A. A. Averill, Sec'y, writes: Sunday, May 2, Mr. J. M. Kelty, President of the Society, delivered two fine inspirational addresses. Mrs. Dr. Caird gave good satisfaction with automatic writings, and Mrs. Vina Goodwin gave many recognized tests; singing by Mrs. Kelty, and instrumental music by W. H.

Thomas and Mrs. Cross. Good talent will be engaged for next Sunday, as it is the intention of the members of this

ONSET. - A correspondent writes, May 2: Many of the local Spiritualists have been holding meetings for the past month in Fireman's Hall, under the leadership of Mrs. S. M. Thomas, a medium well known in southeastern Mas sachusetts for her good work individually, and also by her control "Topsy." The meetings have taken the form of developing circles, preceded by a short talk or lecture of about twen-

ty minutes' duration.
The attendance has increased steadily; that, together with the earnest cooperation of visit ing and local mediums, and the firm determination of the promoters to make the meetings a success, has placed them beyond the experimental stage, and upon a sure foundation. Among those who have taken a part, to the grateful appreciation of those present, are: Mrs. S. M. Thomas, Prof. A. E. Tatlow and wife, Mrs. C. E. Wilder, Miss Eola Worthing, C. D. Fuller. Mrs. W. W. LeCain presides at the organ, while a quartet, composed of the organist, Miss Daisy Thomas, W. W. LeCain and

Max Savery, furnish excellent music. The twenty minutes' talk or lecture mentioned as preceding the circle has been occupied so far by Mr. Russ H. Gilbert of Whitman, who has given three of a series of talks upon "Thought; its Relation to the Various Phases of Life, Seen and Unseen." The special subjects for each lecture were in the following order: "Fallibility of Spirits," "The Spiritual Aura, the Fortress of the Human Body,"
"Thoughts: Mortal and Spiritual, and How
they are Distinguished." The lectures are short, pointed, and contain food for thought along a line where it is much needed, to say the least.

The subject of the lecture Sunday evening, the 9th, will be "The Molding and Conception The BANNER of LIGHT is on sale at these

meetings; subscriptions taken. SALEM.-" N. B. P." writes: Dr. William A. Hale of Boston occupied the platform of the First Spiritualist Society May 2, afternoon and evening. Subject, afternoon, "Death, What Is It?" evening, "The Gods." He spoke very beautifully on both subjects, which were very interesting and instructive. Dr. Hale has a very clear and distinct voice, and is very eloquent when speaking. He sang two beautiful solos, which were rendered very finely, and were much appreciated. He gave quite a number of spirit delineations, and all were recognized.

Dr. Hale will occupy our platform next Sun-

day, May 9.
Sunday, May 30, Miss Amanda Bailey, our Musical Director, will have her Annual Concert and Benefit. In the afternoon she holds a meeting, and we hope that some of the fine mediums will offer their services gratuitously, and assist her in the way of getting some "wampum," which

she needs very much. In the evening she has her regular Annual Concert, and it is hoped that agreat many will volunteer their services on this occasion, for I know it will be appreciated very much by our good sister and veteran Spiritualist. This may be your last opportunity, so do not hesitate, but come forward, and do what you can for

one who is truly worthy of it. Subscriptions taken for BANNER OF LIGHT. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

HOPKINTON.-Mrs. F. H. Low, Sec'y, writes: Mr. Oscar Edgerly was with us Sunday afternoon and evening, May 2, and gave two lectures, such as we have not had the privilege of listening to for some time; also tests, that were highly appreciated. Mr. Edgerly is engaged here for Sunday, May 16, afternoon and

evening. FALL RIVER.-Henry Bradshaw, President, and Jos. D. Estes. Treasurer, write: Mrs. Abbie N. Burnham visited the Fall River Spiritualist Society May 2d, and though the inclement weather did not do much to improve the size cows come in fresh. Ever of the audience, those who did attend were and money can be made.

blessed with a remarkably pleasant meeting and discourse. Mrs. B. gave quite a number of recognized readings, and it is rare that such an opportunity is given Fall River people to hear so able a discourse.

WORCESTER.-Mrs. D. M. Lowe writes: Mrs. May S. Pepper of Providence occupied our platform Sunday, May 2. Mrs. Pepper seemed at her best. Her spirit delineations were remarkable, and her evening lecture especially full of practical truths, claiming that Spiritualism was the only natural religion, and is bound to be the belief and practice of the world at large some day.

Mrs. Sarah A. Byrnes will be our speaker for Sunday, May 9.

The Woman's Auxiliary will meet on Friday afternoon and evening, May 7, with Mrs. Maria Underwood, 48 Fountain street. BANNER OF LIGHT for sale at each session.

HAVERHILI.-O. Henckler writes that Dr. C. L. Willis lectured and gave spirit communications last Sunday, the messages being in nearly every instance recognized.

A gratifying interest is being manifested at the developing circle, which meets every Thursday evening, and satisfactory results are

anticipated.
Sunday, May 9, Mrs. May S. Pepper will be with us for the last time this season.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, Cambridgeport.-Mrs. L. J. Akerman, President, writes: Sunday, May 2, our morning circle was very fine, considering the weather. The afternoon and evening meetings were also very good. We had with us many good mediums, and we hope to have more next. Sunday. Spiritualism is growing. We are Bible Spiritualists, and hope to do much good in the future. BANNER OF LIGHT for sale.

FITCHBURG.-Dr. C. L. Fox, President, says: Mrs. A. J. Pettingill, of Malden, served our society, Sunday, April 25. Good audiences attended afternoon and evening. Her addresses were very interesting. Many tests were given and fully recognized, convincing many that our friends called dead still live, and can communicate with us under proper conditions. This was Mrs. Pettingill's first engagement with us, and we hope to secure the services of this earnest worker for the Cause again.

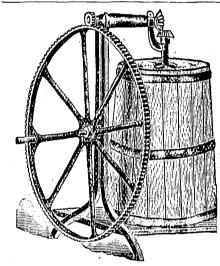
Mrs. C. Fannie Allyn, of Stoneham, speaks for us Sunday, May 9.

BRIGHTON.-D. H. Hall, Conductor, writes Our meeting Sunday evening, May 2, was one of the best that has been held by our society since its start. The stormy weather did not seem to make any difference in the attendance, the usual number being present. Mrs. Chapman's lectures, readings and mental questions that were answered were in every vay satisfactory.

Next Sunday evening, May 9, we are promised some phenomena that have not yet been presented, at 363 Washington street, Brighton,

CAMBRIDGE.—M. A. Sawyer, Sec'y, writes: The meeting of the Cambridge Spiritual In-dustrial Society was held in Cambridge Lower Hall, April 23. A lecture by Mrs. Stiles of Boston was listened to with deep interest.

The next regular meeting will be held Friday, May 14. A fine literary and musical entertainment may be expected, Supper served at six-o'clock. Public invited.



The Queen Butter Maker. THE SCIENTIFIC WONDER.

As will be seen by the illustration above, which is the latest model, the Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large tub shown is a screw popeller modeled exactly like the large screw propeller used on the large ocean steamer. The gearing of the machine allows 1,600 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old-fashioned dasher churn. This immense agita-tion causes the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view the butter must come gathered in a few minutes—it does come, forming a beautiful granulated butter like wheat kernels at the surface.

Experts in butter making in all parts of the country do not hesitate to say that they have tested the "Queen" over and over, and pronounce it a wonder; that it is thoroughly practical, does just what is claimed for it, and that the grain of the butter is finer, brought by this process, than that produced by any ordinary churn, and it is very easily cleaned.

Experienced canvassers state "they never saw anything sell like the Queen; they make easily from \$45 to \$100 a week without a bit of trouble." A widow lady. Mrs. Byers in Mistrouble." A widow lady, Mrs. Byers, in Mississippi, with three children to care for, who had never sold anything before, states "she made \$7.50 a day in addition to taking care of her family."

ROLD THIRTY-SIX.

The best time I made in making butter was in 58 seconds; temperature was 44, cream was ripe, thick and sour. A grandson of mine, six years of age, made butter in one minute and a quarter from one gallon of cream, temperature and quality of cream same as above named. I have sold 36.

Designach. Carthage, Mo. quality of cream same as above named. I have sold 36. J. E. Dreisbach, Carthage, Mo.

ONE MINUTE.

The "Queen" is a success. Mr. Paine says he would not take twenty dollars for it if he could not get another. The butter has come three times in one minute; usually in two minutes or two and a half. Once it was five minutes, which was the longest time. We churn over eleven pounds a week; churn three times a week. Mrs. S. C. Paine, Orwell, O.

MONEY TALKS.

You will please find enclosed draft of \$36.00, for which send me 12 of your Queen Butter Makers. Send them as gulck as possible. I have given the Queen Butter Maker a fair test, and it does all that is claimed for it.

H. D. Fellers, Jasper, Mo. SOLD SIX IN FIGHT HOURS.

I was out can vassing with the sample Queen Butter Maker you sent me, and I have sold six. I was only out about eight hours one day.

A. W. COLEMAN,
Wilmore, Cambria Co., Pa.

In Two Minutes Before One Hundred People.
The Queen Butter Maker is the fluest machine that I ever saw for making butter. I have made butter in two minutes before a hundred people or more, and they all say that it could not be beat. The machine talks for itself.

T. M. King, Williamsburg, Iowa.

The Queen Butter Maker is O. K., and I have no trouble in getting butter in one and three minutes, and have got butter in fifteen seconds, and the more you use it the better you can do with it, as it is different from any other churn or machine. You can make more butter and better butter in less time; it does all they claim. I sold seven machines in a day.

R. A. E. HANEY, Port Huron, Mich.

I traveled four days in my immediate neighborhood last week and have sold twelve "Queens." I have churned five times for different parties; the shortest time was three minutes, the longest time was seven minutes (milk, not cream). Did not have the temperature of the milk right. W. D. Latta, University Station, Orange Co., N. C.

Any of our readers who may be out of employment, and who may desire a nice clean business, with plenty of money in it, should write to The Queen Butter Maker Co., 109 E. Third St., Cincinnati, Ohio, as there will be an immense demand for the "Queen" this spring when the cows come in fresh. Every body will want one,

Cut this out and save it. It may not appear again. \$5,242,50 GIVEN AWAY 1,000 PRIZES.

Who can form the greatest number of words from the letters in ENTHUSIASTIC?

Do not use any letter more times than it appears in the word. Use no language except English, words spelled alike, but with different meaning, can be used but once. Use any dictionary. Pronouns, nouns, verbs, adverbs, prefixes, sumixes, adjectives, proper nouns allowed. Anything that is a legitimate word will be allowed. Work it out in this manner. E., Eat, Eats, Nat, Nut, Nuts, Net, Nets, Tat, Sat, Set, Hat, Huts, etc. Use these words in your list. Words must be spoken words—not made-up words.

The publishers of Woman's World and Jensest list. Words must be spoken words—not made-up words.

The publishers of Woman's World and Jensest list, i set of Century Dictionary. In Words with the Bicycle; the fourth, 1 Words have the following presents also lutely free to those making the largest lists:

Here are the 1,000 Prizes:

Here are the 1,000 Prizes: i Beautiful Rosewood Upright Wing Piano, \$700.00 1 Set Century Dictionary, 10 Vols., Half 1 Set Century Dictionary, 10 Vols., Half
Morocco.

1 Woreaster Bicycle, High Grade, '97 Model,
Ladies' or Gentlemen's.

1 Monarch Bicyale, High Grade, '97 Model,
Ladies' or Gentlemen's.

1 White Bicycle, High Grade, '97 Model,
Ladies' or Gentlemen's.

1 Racycle, High Grade, '97 Model, Ladies'
or Gentlemen's.

1 Set Standard Dictionary, 2 Vols.
1 Webster's Dictionary, latest edition.
100 Cash Prizes—\$5 each.
100 " \$1 "
100 " \$3 "
100 Dress Patterns, Organdies, 12 yds, each,
\$5 per pattern. 130.00

500.00

\$5 per pattern. 1,500.00 167 Kombi Cameras, value \$3 each. 501.00 125 Cash prizes of \$2 each. 250.00 1,000 Prizes. Value, \$5,242.50

Why we give the rewards,—It is done to attract attention to Woman's World and Jenness Miller Monthly, a beautiful, practical magazine for women and the home; edited by Mrs. B. A. Whitney, assisted by Dinah Sturgis, Sally Van Rensselaer, Helen Whitney Clark, and others; 36 pages; profusely illustrated with original matter by the ablest artists and writers in literature; three great serial stories always running.

MEN OF NATIONAL REPUTATION WILL AWARO THE PRIZES.

MARO THE PRIZES.

The reputation of men of sterling integrity and one of the oldest and best ladies' publications in the country is staked on the honesty of this proposition. The men who will decide who win the prizes are known to everybody throughout the world, whose ability, worth and integrity are unquestioned. The Board of Award is Rev. Joseph Sanderson, D.D., author, scholar and divine; Horatio Alger, Jr., an author whose name needs no comment, and John Habberton, equally celebrated.

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

Societies wishing the services of Mrs. F. H. Spalding as speaker and psychometrist, will please address her at 353 East Main street, Norwich, Conn. She will attend funerals.

Mr. Frank A. Parmelee would like engagements with societies to hold meetings for inspirational speaking, platform tests and psychometric readings. Address 15 Rounds Avenue, Providence, R. I.

Mrs. Florence White, platform medium, has just filled a successful engagement at Berkeley Hall, Boston, and three Sundays in New Bedford. Hay open dates for May and June. Address 284 Boylston street, Boston. Mr. J. Frank Baxter's services, under the auspices

of the Columbus, Ohlo, Church of Spiritualists, have been very successful through the past mouth, and he been very successful through the past month, and he will continue through the month of May. He will lecture in Greenwich, Mass., on Sunday, June 6, and in South Deerfield and Greenfield respectively Monday and Tuesday evenings, June 7 and 8. His June meetings for Plymouth, Mass., and Sturgis, Mich., may be announced later. Parties desiring engagements with him for 1898 address him 46 Tudor street, Chalce. Mass. Chelsea, Mass.

The address of G. W. Kates and wife is 97 Edinburgh street, Rochester, N. Y. They will take a much needed rest this summer, and during September and October will serve the Buffalo, N. Y., Temple. Part of the time will be devoted to Rochester, and a few engagements and with the contents. ments made with other societies. Mrs. S. E. Hall has open dates for the months of

May and June. Any society wishing her services can address her at 27 Albion street, Roxbury, Mass. W. S. Eldridge, M. D., a medium and speaker, is now ready for duty, after a long lilness. Speaks for the First Society of Spiritualists of Portland, Maine, Sunday, May 9. Will answer calls for funerals, societles or camp-meetings. Address 72 Brown street,

Portland, Me. On Sunday, May 2, W. J. Colville lectured in Warner Hall, Broad and Wallace streets, Philadelphia, to large and delighted audiences. On Sunday, May speaks again in same hall. 3'P. M., "To-Day's Decalogue," 7:45 p. M.. The Ideal Cooperative Commonwealth, When and How May we Expect it?" Class in Spiritual Science at 534 North 10th street, Monday, May 10, 2:30 P. M.

Edgar W. Emerson has engagements as follows: New York City, May 9, 16, 23, 30; Worcester, Mass., June 6, 13, 20, 27; Hillsboro Bridge, N. H., June 15, Sept. 5; Niautic, Conn., Aug. 1; Lake Pleasant, Aug. 8 to 15 (inclusive); Lowell, Mass., Sept. 19, 26

Resignation of Mr. W. H. Banks as Clerk of the Veteran Spiritualists'

Mr. W. H. Banks having removed to New York, has sent in his resignation as Clerk of the Veteran Spiritualists' Union, much to the regret of the members, and his many friends. The following resolution was passed at the meeting of the Directors of the Veteran Spiritualists' Union, Friday evening, April 30:

Resolved. That the Board of Directors of the Veteran Spiritualists' Union learn with regret of the departure from their midst of their co worker and brother, Wm. H. Banks. For six years, since the Union was organized, he has been its Clerk. Always at the post of duty, ever faithful, a man of conspicuous ability, he has endeared himself to us, his associates, with the strongest ties of friendship. By his departure Spiritualism in this vicinity has lost an able supporter, and the Union one of its most faithful workers and best friends.

MRS. J. S. SOPER, Clerk.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 1% and 1% P. M. Young People's Meeting, 1% P. M. Philadelphia Spiritualists' Society meets at the northeast corner of 5th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

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.

13 Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in 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 T countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

Works on Hpynotism, Animal Magnetism, Spirit-

ualism, Theosophy, Christian Science, Occultism, Astrology and Free Thought, BOUGHT AND SOLD. H. F. TOWER, Bookseller, \$12 West 59th street, New York City.

TO LET.

A Small Front Room in Banner of Light Building, No. 8% Bosworth Street, suitable for Medium's office.

Terms reasonable. Apply at Bookstore.

ONSET.

CEM of a House, furnished or unfurnished; stable. Bargain at quick sale. C. H. B., St. Paul Building, New York, 21 H.

Apr. 17.

they will get just and impartial treatment.

Every prize in the above schedule isstandard value and is ready for delivery as soon as the judges decide the winners.

HOW TO GET

A PRIZE

The person sending us the largest list of words made from the awarded the Beautiful Upright will be awarded the Beautiful Upright will be awarded the Beautiful Upright will be second largest list, i set of Century Dictionary, ill vols., with handsome Oak Stand. The third largest list, 1 Worcester Bleych: the fourth, 1 Monarch Bicycle; the fifth, 1 White Bicycle; the sixth, 1 Racycle; the seventh, Leef Standard Dictionary (2 vols.); the eighth of webster's Unabridged Dictionary, latest edit schad so on down till the 1,000 lergest lists are awarded the 1,000 prizes.

These prizes will be given free and without consid ration. To compete for a prize you must send 25 cents in silver or stamps, and for that 25 cents we will send Woman's World and Dennets Monthly three months. It is a most fascinating study to make up the list of words and a source of pride to have won in a context of this kind. This contest will close July 19. No one will be allowed to compete for a prize unless they have paid 25 cents for a three months' subscription. There are 1,000 prizes. They will be fairly and honestly awarded by the judges above named. These prizes are allexactly as represented and have an actual value of over five thousand dollars, and every prize WILL BE GIVEN AWAY. The names of the winners—and your name can be one of them if you try—will appear in the August number of our great paper.

If you will mention this paper, in answering this advertisement, and send 25 cents now for a Certificate of Free and you full printed regulations and instructions how to make its of words, and send you at once, free, as an extra present, Robert Louis Stevenson's great 100-page story. "Treasure Island," sand Woman's World And Jenneth of the piendings—it costs so little totry. In subscribing for our paper you know that you will get fair and honorable treatment.

WOMAN'S WORLD. Dept. No. 188. 22 and 24 No. William Street, N. Y. Chy. References—Any mercantile agency, any news-paper in the United States, or ask your New York friend to call and see us.

WE MAKE MANY OF THE LAME WALK, THE BLIND SEE,



IMPORTANT ANNOUNCEMENT

Old Subscribers.

Banner of Light

The management of the BANNER OF LIGHT PUBLISH-ING CO. take pleasure in announcing to all their subscribers who are now receiving the BANNER OF LIGHT that they have concluded arrangements with the Manufacturers of the celebrated

Waterman Ideal Fountain Pen,

Which will enable them to make the following liberal

To any old subscriber who will send us one new yearly subscription to the BANNER, and a year's renewal for him or herself, together with \$4.00 to pay the subscription of both we will send one of the WATERMAN IDEAL FOUNTAIN PENS, which retails at \$2.50.

The following are some of the DISTINCTIVE FRATURES of excellence of the WATERMAN IDEAL FOUN-TAIN PEN:

TAIN PEN:

A gold pen, the best that can be made.
A hard rubber holder of the best shape and the finest finish, containing an ink reservoir; and
A feed that conducts the ink from the reservoir to the pen point with absolute uniformity and certainty.
The best writing tool known, the common pen, has, as its distinctive feature, "the spilt" between the nibs, without which it will not write.
The special feature of the feeding device in the "Ideal" is its spilts, which draw the fink from the reservoir to the pen with the same reliability that the spilt of the pen draws the link to the paper, and both respond to the act of writing with automatic regularity.
The first pen mentioned in history was a spilt reed, used by the Egyptians more than five thousand years ago.
As the spilt is essential in pens, nothing will ever supersede it in a fountain pen feed.
The foregoing offer applies only to REGULAR SUBSORIBERS, who receive THE BANNER direct from our office not to those who purchase from Newsdealers.



H. E. GIFFORD, Onset, - - - Mass. DEALER IN

Real Estate. OFFICE AT

Headquarters Bookstore, Which is well stocked with BANNER publications and other Philosophical, Occult and Theosophical works and Souvenirs during camp meeting season.

Interest guaranteed on capital invested through this of-ice. Communications solicited. H. E. GIFFORD. May 8.

WE WANT INTELLIGENT WOMEN TO take charge of Branch office in Boston, and in all the more important Townsthroughout the East and Middle States. The business will deal especially with their own sex, and will be agreeable, profitable, and with satisfactory representatives. Permanent. For full information, address THE RELEVO CO., Apr. 17. lyis Masonic Temple, Chicago.

MRS. ANNA LEWIS.

The Remarkable Healer,

Is meeting with great success in treating diseases by the laying on of hands. This gifted healer has the most wonderful success in treating lamenes, deafness, paralysis, rheumatism, nervous diseases of every name and nature. Charges reasonable. Office, Hotel Dunbar, Suite 7, Junction of Washington and Dudley streets, Roxbury, Mass. Hours 10 to 4. Morphine and Opium

HABITS cured; positive antidote; safe and painless. Will treat at home if desired. References. For particulars, address ELMWOOD SANITARIUM, Elmwood, Ct. May 8.

Mental or Spiritual Scientist. MRS. L. M. RITTENHOUSE, 7 Park Square, Boston.

ONSET.

FURNISHED Cottage on Park street, near the Temple.
Price low. FRED L. CROCKER, Boston.
May 8. lwis*

UNEMPLOYED industrious Men and Women of good character can secure permanent, profitable and agreeable employment in a highly respectable business by communicating with SPRAGUE & Son, 59 Dearborn st., Ohlers of the communication of the commu cago.

DR. CARPENTER, Electric and Magnetic Treatments. 80 Berkeley street, Boston. Hours 1 to 8. May 8.

FLORIDA for Homeseekers and in vectors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabene street, Roxbury, Mass.

SPIRIT Message Bepartment.

SPECIAL NOTICE.

Questions propounded by inquirers—having practitial bearing upon human life in its departments of thought
are about be forwarded to this office by mail or left
are Quenting-Boom for answer. It should also be distinctly understood in this connection that the Messages pubtiem 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, eventtiem undane sphere in an undeveloped condition, eventtiem to the life beyond the characteristics. We ask the
reader to receive no doctrine put forth by spirits in these
columns that does not comport with his or her reason. All
express as much of Truth as they perceive—no more.

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.

SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 19, 1897. Spirit Invocation.

Oh! Spirit Divine, again do we approach thee for instruc tion and knowledge how to assist and elevate humanity We realize how weak the physical body is, and we know how strong the spirit can be when wisdom and knowledge are given. We seek the unfoldment of justice and divine love. We oftentimes labor, under darkness and superstition, while clothed with the physical and mortal life; we seek instruction that might give to us the power of oper. ating the human organism with perfect ease, so that thy divine power will be known and be understood. Bless us this morning. Bless each one as thou seest we need strength for the part that we have to perform or duties that we have been called upon to do, and we know thy name shall have the praise through eternity. Amen.

INDIVIDUAL MESSAGES.

Good morning, Mr. Chairman. Well, I am pleased this morning to have the privilege of controlling this physical organism and of sending forth a few of my thoughts to the children of earth. We find in spirit-life the sweet memories of the past are oftentimes retained, and I have just been thinking that a year ago now I was planning a little speech to be delivered at the anniversary at Berkeley Hall, and as the physical body was not able to retain the spirit to deliver it, it was kindly handled through the organism of others. I was interested all through the proceedings, and I have been very much interested in the outcome of the last years, although I can Fiew it from a better standpoint to-day than I could when in the physical body, because there were so worked and labored to celebrate that wonderful day of all days, the Anniversary of Modern

We seem to day, in spirit, just as much interested in these celebrations as ever before, and your good Chairman has given me the privilege this morning of sending forth a few words of encouragement through your valuable columns; for THE BANNER was always open and free in publishing anything that would come through my organism or others that was for the benefit of humanity, and the reason I return this morning is that I wish all that are interested in life's progress and the advancement of spirit manifestations and the upliftment of humanity at large to know that at this season of the year there seems to be more of the cooperative power, and if ever the Spiritualists need to cooperate and bind in harmony, it is now.

I wish to have them all know that I am still anxious to see the work progress, and that I still wish all our mediums and laborers to work in harmony, to cast aside those little petty and selfish feelings that are so natural to earthlife, and when we are so sensitive we sometimes feel hurt where no harm was intended.

1 wish to send a thought of encouragement to our Veteran Spiritualists' Union, and say to them, I am interested in the work that they have undertaken to develop and materialize, and will join with them heart and hand, as far as possible for me to, in making their work a success. I desire to thank them for the kindness and consideration that they have shown to the past memories of one that has gone on

I wish also to say to both the Berkeley Hall Society and Ladies' Aid, and every one that I was accustomed to meet with in those memorial days to celebrate and cooperate, and bring the people together for the benefit of all, that from our standpoint now in spirit-life we hope that all will be successful, all striving to do their own duty, each one trying to fill his and her own place, and as they do that they will find that one place is just as important to fill as the other, for the spiritual work is like unto a great building: the workers are the material; some are necessary to be the underpinnings and foundations, and hence they are not seen, but working silently; others are the cement to hold the outer walls together, while we find others that can be the ornaments, and that can dictate and ornament, hence the outer appearance may seem to be noticed more; but I speak this morning emblematically of each one in the work, showing in the great temple of life all things are needed, and all workers are needed, whether they be great or small, and we celebrate the Forty Ninth Anniversary of Modern Spiritualism, yet it is oftentimes asked, what has Spiritualism done? what has it accomplished? what has the harvest been?

I should say, from my own sense of knowl edge and experience, it has liberated thou sands; it has brought thousands to the consciousness that there is no death; it has saved many from insanity and destruction, and it has brought consolation, comfort and gladness to the hearts of those who could not be comforted; it has opened the gateways of heaven, that they can behold the friends; they hear them and talk with them, and what else has brought more comfort to the human family? not in a public hall now. I am not only address-

ing a few that might listen to the sound of the physical voice, but I am talking and taking up the time that others ought to occupy, who, said.

I wish to be remembered to all, and I want to say, especially as I have now given my member things probably better than she would. thoughts to my friends and co-workers, I so dearly connected with me through the bonds of love and sympathy in my last hours of earth life. I wish to say to the dear ones, for they will know whom I mean, that I have not left you. I am still present with you, seeking to assist you, seeking to advise you; and remember what I have so many, many times said: Be true to yourself; do not be too sensitive as to what others may say; stand for right and justice, and do not falter, neither love, and will assist her all we can. My name must you grow weak, for the time is not far distant when what seems darkness, disagreeableness, and perhaps envy, will all be cleared away, and all things will be made clear.

I do not come, here this morning to give a test, because I feel I have gotten through with that long ago. I merely want to send a few words of comfort, of consolation, to all the world at large, for truly earth-life is limited, and when we reach that realm we shall then be known as we are, seen as we are, and known better than in earth-life. These are my earn est and humble wishes. Dr. H. B. Storer.

Mary E. Hilton.

pose I am able to give forth such eloquence as can feel just as full, and we can feel for our friends just as much. I feel that I am interested also in earth life, and wish I could hold still closer communion with those I am interested in, for while I don't seem to sense that have gone to, what we do after we get over there, whether we merely sit down and sing songs, and seem to be resting in that great divine conception of glory, or whether the spirit | mortal joy, and the continuation of life. is conscious of the return to earth-life, and we can see the sorrow of the friends. I sense all these conditions, and no doubt it is both reason and logic that call forth these ideas, but I wish to say to them that in spirit rest is merely what is considered a mental rest, a soul rest. We find that we get rest by being in harmony, we get rest by doing things we love to do, we my father, and my dear old mother and Fred. get rest because we are with those we love; and those that had gone on before, I am able and what gives us the most happiness is when to return, and try to assist those that I wish we feel we can assist another, especially if we to, and I wish all the children and the friends can make those in earth-life feel our presence, and have it reciprocated, have it believed, and have no doubts in connection with it, that is for them. what makes our spirit home and our spirit-life happy.

I know, Mary-she is my daughter-when I see you linger around so many times, questioning and doubting, and almost discouraged as to knowing whether there is anything in earthlife, anyway I see how oftentimes your sensitive feelings are touched by those around you, because I realize you are not in harmony, you are in discord, that is what makes you unhappy, that is what is making you sick, and I wish many, many years that we planned and I could bring you more closely to a consciousness that mother is still with you, and so is well over it now, I sometimes and mamma of the fittest. Let the others go, if they will Charlie, and I have got the baby also with me, and he grows fast. I wish sometimes that I could make you see this, but those are conditions we cannot give you.

> I wish also to encourage my husband, that is still left in earth-life, although he is now pretty well rounded out in the body; to say to him, "Josiah, you will yet feel differently when you come to the spirit-life, and you will understand better, and you will know why God doeth such things." I wish to speak of that, for my husband is what is termed a Materialist; he don't seem to realize anything beyond the short existence of earth life. And I want all my friends and neighbors, although some time has elapsed since I passed away, to feel I am interested in all, and just say I passed out of the body with what the doctors conscious that God helped me.

My name is Mary E. Hilton, and my home you will locate in Concord, N. H., although I have got friends in Worcester, Mass., also in Connecticut; but I hope I shall be recognized, for it will make me happy, as I want to make others happy.

Capt. Robert Burns.

Good-morning, Mr. President. Well, this is somewhat strange, but I have been trying to open up a channel with the mortal world for quite a number of years, until, to some extent, I have succeeded, and in another way I have not, for I have not been successful in destroying all doubts in connection with spirit-return with those that are yet in earthlife, although I was not really a Spiritualist. In fact, I don't know as I was anything, but I have those that have become very much interested, especially a boy of mine, and I am anxious to prove the soul more tangible, if I possibly can. But I was not much of a speechmaker, and I don't know as I can make much of a letter for your paper, but I thought it would be all right to put a notice in your paper saying that Sallie is with me. She is my wife, and there are so many of the others that it would take a whole column to give the names of the family; but I want to say to those that are left, or remember me, that I still have my faculties, and that I am still conscious and remember a good deal of my pastlife, showing that truly we carry these faculhere this morning trying to control a brain that is very much foreign to my own, but will try and do what I can.

Just say that Captain Robert Burns, of Ellsworth, Maine, would like all those along the coast of Maine and other places that will remember me to know that I am still steering and piloting the boat, and I am not delivering goods now; but I am anxious to deliver some knowledge and anxious to help others, if I can, and we are still ploughing the mortal seas; for I see you many times in hurricanes, speaking of the mortal conditions of the dear ones in earth-life, and that is why I want to pilot them out and assist them into better harbors,

where they can go along better. And so with that, Mr. Chairman, if it don't sound very well. I want it to go, for I/am in hopes it will help them that it is intended for, and I will now say good-morning, because I don't feel as if there was much more I care But I am reminded, Mr. Chairman, that I am to say. Just let them know I have got to port, and all is well.

Lilly Moore.

Good-morning. The good chairman said I might come in a little while, because I was just perhaps, were not blessed with the privilege a little girl when I passed out of the body, but and knowledge that I had; but I feel this I have been in spirit life quite a long while morning as I have felt many times when one now, and I have got to be a big girl. I have a happens to address the people at large as to sister and a brother yet in earth-life, and I the importance and value of what is to be feel anxious that my sister especially will know that I have not left her, although I was only little when I went to spirit-life. I re-I want them to know that papa and mamma wish to turn my attention to those who were are here, too, in spirit-life with me, and the reason I want to come in this morning is because my sister is feeling badly lately, and she sometimes thinks she has not any friends in earth-life or in spirit, and I want to encourage

> I see sometimes she takes your paper and reads your letters, and mamma thought I had better speak than she, because she spoke to her before; and now we all join in sending our is Lilly Moore, and my home is in Boston, Mass. My papa and mamma have come to spirit-life since I came, but I have a brother and a sister in earth-life that I want to help.

Charles Belknap.

Well, Mr. Chairman, we find it beautiful this morning. The atmosphere seems pleasant, and truly it seems like getting home to have the opportunity of sending a few words to the loved ones, especially when we feel there is no thought of news, for that strange word death has made many feel that there was no return, and hence they seek not to know where we are. If we leave our home while in earth-life, Good-morning, Mr. President. I don't sup- and depart to another country, or another part of the globe, if they don't get news from us the one that has preceded me, but our hearts they are apt to search, trying to communicate with us, but when death is the cause of the separation they bury the old body, and then' lie back in silence, and seek no more, but I want to wake up an interest in that silence. for none of those that belonged to me had the those in earth life really believe that the spirit consciousness that the spirit could return, but returns, yet they sometimes wonder where we I feel like wakening up a feeling, and calling forth, as I should say, through your valuable paper, for truly it is like the white dove of peace, it brings on its flight glad tidings of im-

Say to my dear companion, Catherine, that death does not separate us; it has only taken us from the body; and I wish them to know that although I was suddenly called to spiritlife with no warning, no opportunity of settling anything, and it has been a sad shock to me, as it was to the earth ones, but thanks to to know that I am still interested, but if they will seek me in private I will try and do more

Mr. President, I shall just say that my name is Charles Belknap, and my home was in Chica go, Ill., where my friends, I hope, will see and understand this.

Freddie Holland.

Well, now, I want to send just a little bit of a message this morning, because if big people talk in here, little people can, too. I have both a papa and mamma yet in earth life. I went out of the body under very sudden circumstances, and although they have gotten pretty the spirit-world. I am studying and learning. benefit to both papa and mamma than if I had terest in my little brother, who was younger than I.

I want to say that in spirit-life we do not reckon by age, but we keep our sphere, and giveth and taketh away, and cross the shady we are in our places; but when we want to do river without a passport, will have learned his a good thing, when we wish to assist some one else, then we always use the privilege just the same as the great grown spirits; and so I want | ply self-neglect. to come in and just say to all, I am awful happy, and I want others to be so. I am so called dropsy; but through my suffering I was | pleased because mother has got my picture made so large. It looks just like me, and I being, physical or spiritual, in doing good; want mother to know it, for it will make her yet it is lawful for one to lay down his life to made so large. It looks just like me, and I happy. I know father feels me, for he is somewhat mediumistic and somewhat spiritualistic. but mother does n't believe anything in it, and that is why father wished I could come in; called accidents or the result of ignorant livand I want to say to her and papa that no one | ing, and in such instances death is an untimecame in to this medium and told her about this. I came here all by myself, and grandma and grandpa and Aunt Hannah, are in spiritlife with me, and there are a good many more, but I will not mention them; and that is the reason I want her to know that I do come sometimes and rap for them. My name is Freddie Holland, and my mother lives away down in Gardiner, Me., but I did not pass out of the body there, but she lives there now. Good-bye. Thank you very much, and I am awful happy.

Messages to be Published.

April 2.—Clarence F. Clark; Charles H. Faulkner; Hannah Mitchell; Caroline Woods; Sarah Fleld; Capt. Clarence Elmer.

April 9.—Mrs. Harriett Gott; Zelotes Perrin; Rachel Farrington; Mrs. Charles Edmonds; Absalom Palmer; Albert Loveloy.

April 16.—John Close; Dr. Edwin Scofield; Perry Boullard; Francis R. Reed; Phineas Field; Bessie Wells; Carrie L. Shepard.

April 23.—Phineas N. Spencer; Clara Brown; Patrick Hickett; Mary A. Mower; Emma McCann; Marian S. Rice.

April 30.—Capt. Charles K. Tucker; A. W. Busby; Lepha Drake; Delight J. Coggswell; Elizabeth Bicknell; Edmond W. Dean; John Lawrence Boardman.

Unity Spiritual Society, Milwaukee, Wisconsin.

Claude F. Ray, Assistant Secretary, writes: Last Sunday evening closed a successful twoties beyond the mortal body, and I know I am months' engagement with Mrs. Julia Steelman-Mitchell of Bellevue, Kentucky.

Her lectures have been of a deep spiritual character, and given in a pleasing manner. The tests that followed each lecture were good, being principally messages from spiritfriends from sealed photographs.

Mrs. Steelman-Mitchell was favored with large audiences of thinking people. We regret that her stay here was not a longer one, but she was obliged to depart to fill other engage-

As the members of the society desired to express in some way their appreciation of Mrs. Mitchell's services, a rising vote of thanks was given her, with our hearty good-will and sym-

We hope to have Mrs. Mitchell with us again at some future day. Our Society is to be honored with a visit from the Hon. L. V. Moulton, who will give us a course of scientific lectures during the month of May.

This Society has just received its charter from the National Spiritualists' Association, and we are glad to be numbered with the societies that are doing their part to sustain such a worthy organization, as we believe that the National Spiritualists' Association will accomplish a great work for our Cause in the future.

Written for the Banner of Light. Death.

BY SILAS BOARDMAN.

Ever since the advent of humanity in the beautiful Garden, wonderful man and mysterious life have been at loggerheads. At least such is the inference to be drawn from the records of the Orthodox world. The abstract view of nature has been pessimistic; man by nature utterly wicked; life a wilderness, a vale of tears; earth a desert drear, heaven the only home, and few there be that find it. Yet, with all the wretchedness that has been concen trated into the "fleeting span" of life the world has not succeeded in proving death, by way of contrast, to be an unmixed blessing. Death is a spectre, the last enemy. It has been left for the disciples of the happiest philosophy known in human history to eulogize this " messenger" as a veritable blessing; as a "consummation devoutly to be wished." As the writer takes exception to some of these eulogies a few words in explanation may be admissible. So much in favor is death with our liberal friends that hardly an issue of a Spiritualist paper fails to present some encomiums; and the consensus of thought seems to be that of all the blessings of life, death is the cap-

If Potamon, the Alexandrian philosopher of the third century, in the spirit of prophecy anticipated the sentiment which pervades the popular mind to-day concerning this shadow that separates the children of time from the denizens of eternity, then indeed he had some reason for the fear expressed in "Antiquity Unveiled," page 64: "We dare not as spirits give the masses of the present day absolute proofs of spirit-life, for should we do so they would not perform their mission here. Once in possession of the absolute proof of the afterlife you would find this people becoming a nation of suicides. First they must understand the true duties of mortal existence before they can safely receive the absolute proofs of spirit existence." Reflecting that the message, from which the above extract is taken, was given to the world within the last decade, it has a very plausible appearance, but the reasoning seems to me to be faulty. It is suggestive of keeping back a part of the truth because people are not ready for it. It comports with what a good Methodist said to me three years ago, that "the world is not ready for the truth." It has a parallel in Paul's message to the Corinthians: "I have hitherto fed you with milk, and not with meat, because ye were not able to bear it." To me the old apothegm sounds reasonable: "One extreme is as bad as another.' A modern genius refuses to divulge a chemical discovery, lest the great enemy death shall be entirely overcome, and the earth speedily be-come over-populated. There is good philoso-phy in those lines of Tennyson:

'A lie that is half a lie is ever the worst of lies; A lie that is all a lie can be met and fought outright A lie that is half a lie is a harder matter to fight."

He might also have said with equal propriety: A truth which is but half a truth of doubtful use ap-

'Tis like a law dividing space in two great hemispheres; You never can see this one, you fail in placing that, And presently you'll be asking whereabouts you are

It hustled poor old Joshua's unparalleled research When he stopped the sun in Gibeon, then left him in

the lurch And it will hustle anybody who will adopt ither Paul's or Potamon's philosophy. I never could relish the famous episode of Ananias and

Sapphira (it is probably fiction), but that is another instance of half a lie, half a truth. They

Ladies and gentlemen: A half a loaf may be better than no bread; but when we come to ethical philosophy, metaphysics and spiritual philosophy, I believe you will agree with me that we do not want a half a lie nor a half a truth. Even if nine-tenths of the world cannot learn the truth without being driven to suicide, I am in favor of the truth for the sake of the other tenth, and to insure the survival questioning and wondering why it was so, but go, and leave this little planet to people who I am not going to tell her this morning. I will try to make good use of it. Now, if death want to say I am getting along beautifully in amenities; if it is good and only good, then the spirit-world. I am studying and learning, why all this hue and cry against suicide and and I shall be able to carry myself with more murder? Why, when one gets tired of life, may he not step out with impunity? Possibly this is a question that should be left with the stayed in the mortal body. I have also an in- infinite Wisdom, while we assume only so far as we do know that life with all its concomithan I, and I have two sisters who are older tants is what we have and what we are, to be made the most and the best of according to our several abilities. And he who is rash enough to usurp the 'prerogative of that Wisdom who lesson too late, that as we sow we must reap. Death is a welcome visitor to one whose body is worn out in doing good. That does not im-

Of course in discharging the true duties of life we must deny ourselves many luxuries and many necessaries; yet it is very seldom that we are obligated to really hazard our own wellsave another. Would that be suicide? I not see how you can make anything else of it. After all, each must learn his own lesson. Nine-tenths of the deaths of the world may be ly visitor and an evil. The natural death of old age, or of the pure self-sacrifice of doing good, may comprise the other tenth, and the best that can be said of it is that it is a transfer from the temporal to the spiritual state. Of itself it cannot be a good only in its results, while it may be attended with suffering. It is natural for us to shrink from it, and the best philosophy of all ages, Spiritualism included, has not succeeded in overcoming that natural law by which all the living instinctively shrink from the approach of the spectral foe. We think that the spirit-life of one who is good and true here is ineffably beautiful and grand, and the thought is reasonable; but as a rule the best we can say of the transfer is that it was not of long continuance. And it seems whimsical, or like letting loose a freak of the imagination, to say that, as a general thing, death is anything better than a grim spectre, whom it is our cue to avoid as long as we can. With

each departure of a dear friend we are told that we should not mourn, as the friend is happy now, and straightway our tears flow the faster. Let us be patient with grief. We do not mourn because the friend is happy, but because he or she has left us. At the same time, perhaps the friend is with us more than

I will not assume that this talk was called for, but it has appeared to me that people have been idealizing and personifying and extelling death beyond due limits. The best that can justly be said of it is, only a thin veil between us and them. It has been likened to a bridge between the two worlds. But that idea does not seem to hold up well under the developments of spiritual science. With us the turbid stream under the bridge must be relegated to the domain of mythology. Let us be reasonably economical with our eulogies of death and make as little of it as we can, and we will be enabled to make the more of life and all its beautiful privileges.

Banner Correspondence.

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

New York.

SYRACUSE.-A correspondent says: "Those noble workers, Mr. and Mrs. E. W. Sprague, remained with us until the 19th of April. Through the untiring efforts of Mrs. M. H. Cowan and our worthy benefactor, Dr. E. F. Butterfield, a meeting was called in Empire Hall, at 3 P. M., on April 18.

The features of the afternoon and evening meetings were speaking by Mrs. M. H. Cowan and Mr. E. W. Sprague and tests by Mrs. C. A. Sprague. The principal object of this meeting was to organize a local society, the name of this society to be the First Society of Spiritualists of Syracuse. Dr. E. F. Butterfield was chosen President; Mrs. M. H. Cowan, Vice President: Miss Otyce, Secretary: Mr. H. E. De Voe, Treasurer. These four officers were also named as Trustees. Mr. E. B. Crofut, Mr. A. E. Underhill and Mr. C. E. Wheelock were added to the Board of Trustees, making seven trustees. Our society has over

thirty charter members. Mr. D. Peck, Miss Otyce and Miss A. M. Armstrong were named as a committee to draw up the preamble, constitution and by-laws for our society. Judging by the work accomplished, a more efficient committee could not have been found.

At our regular meeting, April 25, these articles were almost unanimously adopted, but one amendment being offered. Other features of this meeting were the address by Dr. E. F. Butterfield, remarks by Mrs. M. H. Cowan and the singing by the congregation of several

beautiful selections.
Mr. and Mrs. A. E. Underhill gave a general invitation to all to meet at their home, 127. White street, on Wednesday evenings after

ROCHESTER. - A correspondent writes: · Easter services were held by the First Spiritual Church Sunday, April 18.

At the morning service G. W. Kates lectured upon 'The Resurrection.' He argued that there was no evidence that Jesus was resurrected physically. If he appeared to his disci-ples, as recorded, he must have appeared in the materialized form, as spirits do now, or he must have come forth from the tomb as a man who had not died.

All the facts, if spiritual, are in accord with Modern Spiritualism, and sustain the spirit teaching and clairyoyant discovery that the spirit is resurrected, or rehabilitated, immediately after so called death. All forms and forces resurrect from decay and dispersion into new expression. There is no possible destruction. The spiritual philosophy is in harmony with nature, and the revelations of the low in proof of the continuity of life.

At the evening meeting the hall was packed by a large audience. Special music had been provided, and elegant floral offerings were dis-

played with fine effect.

Mrs. Kates was the speaker. Under spirit control she blessed a little child. The spirit said in part: 'It is our privilege to not christen a little child, but to dedicate her to the spirits, and breathe around her soul the Christprinciple that to night we celebrate, as having arisen so bright and beauteous. May the blessing of God and the spirit-world be poured upon this child with a grand power of inspiration. A little child may lead us to the blessedness of peace. This child is guarded by the presence of a spirit mother, who gave her life that this lit-tle one might live. She now brings it into the fold and will ever watch over and care for it. We consecrate to the spirit Bessie Johnson, and may the spirits' blessing ever guide her pathway in life. You came to earth at a great sacrifice, but as a pearl of great price thou art bestowed upon the mother as a beautiful image of herself.

The soul of a little child is the most beautiful thing earth can produce. Thou art a medium, and must do a work for the spirits. I send thee to thy seat with flowers in thy hand, and may shadows never mar thee, but may you ever be blessed on thy way through life.' The control then gave a splendid lecture

upon 'I have Arisen.

Michigan.

HORTON.-George H. Worth writes: "No words of mine can tell how much this small but enthusiastic society owes to Mrs. F. V. Jackson of Grand Rapids. In fact it is to her, and to our speaker, Mrs. Emily P. Beebe, that we owe our existence as a society. Mrs. Jackson was with us three weeks last fall, and she made so favorable an impression on the people that it was decided to have her again. She has been with us now three weeks, and no one can say too much in her praise. To any society in need of a good test medium I most cordially recommend her."

"Yes," said the corn-fed philosopher, "the rub still holds. Even the high-towering thea-

Scoff and Cough.

The man who scoffs at the friendly advice, to, "take something for that cough," will keep on coughing until he changes his mind or changes his earthly residence. A great many scoffers have been converted by the use of the standard cough remedy of the past half century,-Ayer's Cherry Pectoral. But some are scoffing and coughing yet. They wheeze with asthma, bark with bronchitis or groan with the grippe. Singular, is n't it, the number of stubborn people, who persist in gambling, with health and perhaps life as the stake, when they might be effectually cured of cough, cold or lung trouble, by a few doses of

Ayer's Cherry Pectoral.

More particulars about Pectoral in Ayer's Curebook, 100 pages. Sent free. J. C. Aver Co., Lowell, Mass.

For the Banner of Light. Proclamation of Purpose.

BY PROP. J. S. LOVELAND.

PRELIMINARY STATEMENTS.

Yesterday, March 21, I was seventy-nine years old, and as my eyes opened to the light this morning, on the commencement of my eightieth year, what I have been waiting for, some two years, flashed as clearly on my mental sight as did the golden sunshine on my outer vision.

Three years ago last November I was prostrated with La Grippe, and for ten months was unable to sit up all day. During that time it was revealed to me how the spiritual movement was planned in the higher circle of the spiritlife, and also the manner in which that circle was operating upon the people of this earth. It was also shown me that a "new departure" on the part of Spiritualists was indispensably necessary. As soon as able to write, I prepared several papers on that topic and published them in the Light of Truth. From letters to myself and advices from the manager of that paper, I learned that a profound impression was made on the earnest, thinking minds in our ranks in the direction of a more pronounced ethical culthe direction of a more pronounced ethical culture among us as a people.

But for nearly two years I have been waiting, most unwillingly, not being able to see what next was needed to be done to further the great purpose of the "Circle of the Higher Harmonies"; and with the exception of writing one small book on mediumship I have done only fugitive work. Utterly unexpected, on this bright morning, under the cloudless sky of California and the opening morning of my life's best work, I begin my eightieth year in penning this PROCLAMATION

of the purposes of Spiritualism.

In the realm of mind there is no chance work. no accidental happenings. Mind plans, and works to execute those plans. The higher life is emphatically a world of mind, hence of purpose or intention. Spiritualism is the projection of that intent into actualization on the plane of earthly existence; and therefore there should be as full and distinct proclamation of that purpose on the earth plane of being as on the higher; and until it is made, and Spiritualist men and women range themselves under the true banner, and align themselves in working harmony therewith, Spiritualism will present no potent front to the falsities and sufferings of deceived humanity.

THE PROCLAMATION.

Spiritualism demonstrates and affirms the brotherhood of humanity. No other religion has done this. Brotherhood means man's equality of rights and privileges, and hence denies all special advantages to any-according equal liberty to all. But as all present forms of government are so administered as to produce and foster inequality among men, there is no liberty for man except what he casually secures. Spiritualism, therefore, PROCLAIMS its purpose to be the RECONSTRUCTION of all governments. the Abolition of all forms of inequality and despotism, and the ESTABLISHMENT of a perfect Democracy. Democracy is now only a name, not a reality. There is nowhere on this earth "a government of the people, by the people and for the people." The nearest approach thereto is in Switzerland. Spiritualism purposes to inaugurate such a government, and to completely revolutionize the social customs of exclusiveness, jealousy, contention and unbrotherly hate so rampant at the present time. And it hereby issues its Proclamation of Purpose to inaugurate a new government—a new

These Pins are very neat for a scarf or necktle plnifor gentlemen's wear, or for ladies to use for the numerous purpose to inaugurate a new government—a new

Rolled plate, \$1.25; solid gold, \$1.75. social order-in short, a new life on earth for the human brotherhood.

EXPLANATORY.

This purpose is to be accomplished by the education of the people into a comprehension of the principles of brotherly kindness and justice, and the gradual transformation of laws and customs into harmony with the wisdom of love. It proposes the transformation of the spiritual movement from a jealous, wrangling, disjointed mass of selfish individualism into a united, altruistic propaganda for the education and uplifting of the oppressed and sorrowing multitudes of our suffering brethren. It proposes an end to the utterance and printing of shallow commonplaces and worn-out platitudes, and the substitution of "thoughts that breathe and words that burn." It recognizes that "these are the times which try men's souls," and it proposes that the death-grapple with the powers of despotism be now made and the victory won. Now or never is the time.

This Proclamation is not intended to specify particular forms of action to be entered upon. This will be done by the Brotherhood in due season. But it is intended as a tocsin of alarm, and whoever hath ears to hear is requested to forward his or her name to the writer, so that steps may be taken for unitary work. It is not looking to any outward organization, or to rival or supersede others, but steps only aided a superseder others, but here of love and violating to any outward organization, or to rival or supersede others, but see a love and violating to any outward organization, or to rival or supersede others, but see a love and violating to any outward organization, or to rival or supersede others, but see a love and violating to hear is re
PLANGRETTE, WITH Peltagraph wheels, success, so cents, securely packed in a box, and sent by mail postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postage arrangements between the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. one of love and wisdom-one which unites head and heart-the natural union of souls that think and feel alike. Hence it will be the leaven to transform all external associations into its own image. Its work will be to induce such perception of principle and such benevolence of feeling that society will be revolutionized of its own impulse instead of by any forcible imposition from without.

Address me at 566 Eleventh street, Oakland, Cal.

To Mrs. W. S. Butler and Children's Progressive Lyceum No. 1.

The Board of Directors of the Veteran Spirualists' Union desire to express their heartfelt thanks for the grand concert given in Horcultural Hall. March 31, in aid of the Waverley Home. Your noble efforts in behalf of the Home are appreciated by the officers and members of the Union, and our thanks are hereby cordially expressed.

MRS. J. S. SOPER, Clerk pro tem.

Boston, April 15, 1897.

Passed to Spirit-Life.

From her home in Chelsea, Mass. April 19, 1897, MRS. HANNAH N. Low, wife of the late John Low.

Another dear spirit has left the worn-out body which for eighty-five years had served it so well, to realize the beauties of immortal life. Many were the loving messages she received from the dear ones gone before. She freely gave to others of the beautiful truths that filled her life with good deeds and loving thoughts.

She was cared for by a loving son and daughter. Her last days were full of peace and rest, and she patiently waited the change. She had long been a dear friend, and by her request the writer conducted the funeral exercises.

Dr. A. H. RICHARDSON.

DR. A. H. RICHARDSON.

[Oblivary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

EVERY LADY SHOULD READ THIS.

WILL send free a positive cure for all female diseases
peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE, with valuable
advice. MRS. L. HUDNUT, South Bend, Ind.
Mar. 77. 28teow

For the Banner of Light. SPRING'S PROMISM.

From fleeting clouds descend the heavenly dews; And, emerald and opal, field and sea, Respond. The perfume of the woods exhales From earth, mingling with breath of violets. The air is filled with sound of instruments That pipe and play a hundred different notes. And I, alone, beneath the leafless trees,

With buds asleep in bare brown branches, till The sun wooes them to waken, hear hidden music. So attends my Soul, by this endrowed shadow Called myself. Some happy morning Death shall bring Sweet flowers. Then will my sleep be ended. Song And pean shall usher in the perfect spring.

SPIRIT EPES SARGENT.

\$100 Reward \$100.

by FLORAPLEXION. 'Sample bottle free by mail.

Every drop is worth its weightin gold when you need it. -Address Franklin Hart, 92 John St., NewYork.

Mai. b. 250 INDIGESTION, HEART-BURN,

FATFOLKSREDUCED
per month by a harmless treatment by practic
ing physician of 20 years' ex-

dentially. A 40-page pamphlet, "The Succeased Treatment of Obesity," sent for 4 cts. Address

O. W. F. SNYDER, M. D., 308 McVicker's Theater, CHICAGO, ILL.

BOSTON OFFICE,

120 West Concord Street, DR. M. CORA BLAND, Agent.

DRS. PEEBLES & BURROUGHS,

CPECIALISTS in all Chronic Diseases. Correct Diagno-bits Free, by enclosing name, age, sex, leading symptom, and stamp for reply. Remember to address, DRS-PEEBLES & BURROUGHS, Indianapolis, Ind.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by whirt-direction. Address No. 40 Union street, Lewiston, Me. DERSONAL MAGNETISM the key to health, wealth, happiness an t success. 130 page book, 10 cents. PROF. ANDERSON, B. L. 57, Masonic Temple, Chicago.

The Spiritualist Badge.



SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR IT

The Sunflower Jewelry

Has been produced for the purpose of supplying Spiritual-ists with a line of jewelry distinctively their own. The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

Badge Pin.

The Badge Pins have a safety pin fastening on the back to attach them to the clothing.

Rolled plate Badge Pin, \$1.25; Solid gold do., \$1.75. Scarf or Stick Pine

Lapel Button. These Lapel Buttons are separable. They are very desira-ole for gentlemen's wear. Rolled plate, \$1.25; solid gold, \$1.75.

Cuff Buttons.

These Cuff Buttons have lever backs that tip so they will to through the button-hole edgeways. They are very neat for either ladies' or gentlemen's wear. Rolled plate, per pair, \$2.25; solid gold, per pair, \$3.25.

Maltese Pendant. This is one of the neatest ornaments ever designed. Rolled plate, \$3.00; solid gold, \$5.00.

Maltese Watch Charm. This Charm is the same as the Péndant, excepting that it s a trific heavier.
Rolled plate, \$3.00; solid gold, \$5.00.

Sunflower Watch Charm. This is a very neat Charm for ladies' wear, or for gentle-uen who want something small and neat. Rolled plate. **\$3.00** solid gold. **\$8.25**. For sale by BANNER OF LIGHT PUBLISHING CO.

THE WRITING PLANCHETTE.

INE WHITING PLANURETE.

COLENOE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from decessed relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

to use it.
PLANGHETTE, with Pentagraph Wheels, 60 cents, securely

GARLAND'S VEGETABLE COUGH DROPS.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palajeble and beneficial in regulating and strengthening the system; and as a Blood Purifier is Truly unrivalled. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 332 Maple street, Englewood, Ill. Price, per box (one-fourth pound), 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

A Descriptive Sketch of PILATE'S QUERY.

A Story Revealing the Spiritualistic Philosophy. BY S. C. CLARK.

This is one of the strongest and most convincing books, setting forth the claims and the data of Spiritualism, ever written. The work is put in the form of a novel, and it portrays the soul-history of a young man and his wife, with whose marriage the story commences. The title of the book is taken from the New Testament, Pilate's famous question, "What is Truth?" The husband is a doubter and investigator in religious matters, while his wife is an orthodox believer in Episcopalianism; and this difference of opinion leads him to investigate in order to find out for himself "What is truth."

A chance meeting with a distinguished Theosophist confirms Reginald Speare's determination to answer Pilate's query for himself, instead of being content with the apartetic doubts that he had formerly held on all religious questions. The first question to engage his attention was whether death means annihilation or the beginning of another life.

life. He became a fervid convert to Spiritualism, and found to He became a fervid convert to Spiritualism, and found to his surprise that he himself possessed marked medial powers. He then succeeded in establishing spirit-communication with his mother, and received messages on both the physical and the mental plane. In the meantime the young wife, through the instrumentality in the first instance of the illness and cure by a medium of a very dear sister, also becomes converted to Spiritualism.

Price, cloth, \$1.25; paper, 50 cents.
For sale by BANNER OF LIGHT PUBLILHING CO.

MAN'S IMMENSITY

A Certain-Evidence of His Immortality. A Surprise to the World. By PROF. J. L. DITSON, Sci., (Brother of the late Oliver Ditson.) Oliver Ditson.)
Subjects treated: Man's Immensity; Immortality Demonstrated; Immortality Continued in Art; Art in Japan; The Moon in Collision with the Earth; The Order of the Universe; Culture and Refinement; The Borderland, etc. Cloth, pp. 221; price 75 cents; paper, 46 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

KAREZZA MARRIAGE

A bold, brave book teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Union Signal: Thousands of women have blessed Dr. Stockham for Tokology, thousands of men and women will bless her for Karesza.

Arena: Karesza is worth its weight in gold.

Sample pages free, Agents Wanted, Prepaid \$1.00 ALIGE B. STOCKHAM & SO., 277 MADISON ST., OHIGAN

26teow SOUL READING. OR PSYCHOMETRIC DELINEATION,

OR PSYCHOMETRIO DELINEATION,

DY MRS. A. B. SEVERANCE. Character readings clear
and accurate. Examinations and prescriptions for the
slok and afflicted. Nature's own remedles prescribed. Health
and vigor restored in every case where there is sufficient
vitality to build upon. Important instructions pertaining
to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice
and questions considered upon business, spiritual development, mental improvement, and future success.
Brief reading, \$1.00, and four 2-cent stamps; full readings,
\$2.00, and four 2-cent stamps. Address, 1300 Main street,
White Water, Walworth Oo., Wis. 28w May 1.

Inspirational Addresses

A ND Poems; Illustrated Lectures, and Demonstrations of Spiritual or Psychic Healing; Societies built up and organized by MBS. McCASLIN, Ph. D. For special terms, Camp-Meetings or others, address her at Institute of Practical Psychology, 176 Euclid Avenue, Cleveland, O. Mar. 20.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, San José, Cal. Apr. 3.

National Spiritualists' Association

INCORPORATED 1833. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D. O. All Spiritualists visiting Washington cordially invited to call. Contributing membership 81.00 a year.

Report of the Convention 1896, containing a handsome picture of the National Headquarters, the President's and Secretary's reports, which every Spiritualist in America should read, also report of all business transacted at that Convention, price 25 cents. All persons ordering this report before April 1st will be presented with a copy of the history of the National Association.

A few copies of the Conventions of '93, '94 and '95 still on hand. Can be purchased at 25 cents per copy.

FRANCIS BAILEY WOOD BURY, Sec'y.

The Humanitarian.

A Monthly Magazine, Edited by VICTORIA WOODHULL (Mrs. John Biddulph Martin).

(Mrs. John Biddulph Martin).

THE HUMANITARIAN is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, but aims at gettling the opinions of the best men and women on all subjects which affect the welfare of the race, and welcomes as follow workers all those who have the true interests of humanity at heart, without distinction of race or creed.

creed. Single numbers 10 cents.
Single numbers 10 cents.
Yearly subscription price, 6 shillings, or \$1.50.
Published by MESSRS. HUTCHINSON & CO.,
84 Paternoster Row, London, E. C.

PEAD "THE TWO WORLDS," edited by LE. W. WALUS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Postfree for 32 weeks for \$1.00; for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng.

DHILOSOPHICAL JOURNAL, devoted to Spritting Philosophy, Rational Religion and Psychical

Spiritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—16 pages—\$1.00 a year. THOMAS G. NEWMAN, Publisher, 2006 Market street, San Francisco, Cal. THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, Investigator Office, Palue Memorial, Boston.

WANTED, Local and traveling representatives, also addresses of Liberal Thinkers.

Apr. 24. OCCULT SCIENCE LIBRARY, Chicago, Ill.

NEW AND BEAUTIFUL SONGS,

With Music and Chorus.

BY C. P. LONGLEY.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER,

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER,

With What a Hundred Spirits, Good and Evil, Say of their Dwelling Places. By J. M. PEEBLES, M. D., Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus—Myth, Man, or God?" "Conflict between Spiritualism and Darwhism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc., etc. New Edition, Revised and Enlarged, and Price Reduced.

This large volume of 320 pages, 8vo—rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—ranks as the most interesting and will doubtless prove to be the most influential of all Dr. Peebles's publications.

Two new chapters have been added, one embodying an account of Dr. Peebles's seance in Jerusalem, and the other an account of his sevenal scances in Scotland with that distinguished medium, David Duguld, who, holding weekly seances quite regularly for nearly a quarter of a century, under the control of spirit artists and the ancient Persian Prince, Hafed, has imparted much knowledge and some wonderful disclosures concerning what transpired nincteen hundred vears aco, and what has since transpired in many

wonderful disclosures concerning what transpired nineteen hundred years ago, and what has since transpired in many portions of the spirit-world. This volume contains twenty-three chapters, and treats of The Nature of Life.
The Attributes of Force.
The Origin of the Soul.

The Origin of the Soul.

The Nature of Death.

The Lucidity of the Dying.

The Spiritual Body.

The Garments that Spirits Wear.

The Hells Crammed with Hypocrites.

Visits in the Spirit-World.

Sights Seen in Horror's Camp.

Velocity of Spirit Locomotion.

Other Planets and their People.

Experiences of Spirits High and Low.

John Jacob Astor's Deep Lamemt.

Stewart Exploring the Hells.

Quakers and Shakers in the Spirit-World.

Quakers and Shakers in the Spirit-World.

nakers and Shakers in the Spirit-World.
Indian Hunting-Grounds.
The Apostle John's Home.
Brahmans in Spirit-Life.
Clergymen's Sad Disappointments.
Fountains-of-Light City.
Fountains, Fields and Cities.
The Heaven of Little Children.

Immortality of the Unborn. The Soul's Glorious Destiny. The General Teachings of Spirits in all Lands. Large 8vo, cloth, gilt sides and back. Price \$1.00, post age 15 cents; paper covers, 50 cents, postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

WAS ADMAHAM LINCOLN A STIMITUALIST?

Or, Curious Revelations from the Life of a Trance Medium. By MRS. NETTIE COLBURN MAYNARD. Together with Portraits, Letters and Poems. Illustrated with Engravings, and Frontisplece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American-Hist tory, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABBAHAM-LINCOLN."

Cloth, 18me, illustrated, pp. 264, \$1.50; Paper 75 cents. 75 cents.

For sale by BANNER OF LIGHT PUBLISHING OO.

THE SPIRITUAL SONGSTER.

A choice and unique collection of Song and Melody for use in Spiritualists' Societies, Lyceums, Sunday and Anniversary Services, Public Meetings, Social Gatherings and Home Circles. Containing 176 Songs, with Music, and Soi fa Vocal score added. Including all the necessary Tunes for the popular Lyceum Manual. The whole collected and arranged from some of the mest sparkling goms of inspirational song in England and America. By H. A. KERSEY and S. MERSEY. ito, cloth. Single copies, \$1.25; 6 copies, \$6.50; 12

Crown 4to, cloth. Single copies, \$1.25; 6 copies, \$6.00; copies, \$12.00.
For sale by BAN ER OF LIGHT PUBLISHING CO. MOSES OR DARWIN? A Social Problem for all Friends of Truth and Progress. By Arnold CONTENTS.—I. Moses or Darwin? II. Evidence of Evo-

ution. III. Darwinism Proper: Variation and Natural 8e-lection in the Struggle for Existence. IV. An Epilogue to Opponents and Friends of the Doctrine of Evolution. 12mo, paper covers, pp \$23. Price 80 cents, For sale by BANNER-OF LIGHT PUBLISHING CO.

Mediums in Boston.

IMPORTANT!

SEND AGE, NAME, SEX, LEADING SYMPTOM. DR. C. E. WATKINS, A) er, Mass.

No. 55 Rutland Street. SEANCES Sunday, Thursday and Saturday afternoons, at 2:30, also Wednosday evenings at 8.

MR. ALBRO can be consulted free in regard to medium-istic gifts and development Fridays, 9 A. M. to 1 P. M. Feb. 20.

J. K. D. Conant,

Trance and Business Psychometrist. SITTINGS daily from 10 A.M. to 4 P.M., except Fridays. 8½ Bosworth st. Communicate Telephone 3698, Boston. Test Seances Fridays at 2:80.

May 1

Ella Z. Dalton, Astrologer, CHALDEAN and Egyptian Astrology. Life-Readings given from the cradie to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and upwards. 8½ Bosworth street, Boston.

May 8.

Mrs. A. Peabody-McKenna BUSINESS, Testand Developing Medium. Sittings daily.

Oircles Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 334 Tremont street, Suite I, Boston.

Florence Rich White,

204 BOYLSTON ST., Boston, Ciairroyant and Vitapathic Physician. Graduate of Manhattan College of Massage, New York City. Nervous Discusses and Paralysis a specialty. Office hours 10 to 12—1 to 6.

Osgood F. Stiles, DEVELOPMENT of Mediumship and Treatment of Obsession a specialty.

MRS. OSCOOD F. STILES,
Business sittings. Hours 9 to 5. 252 Columbus Avenue,
Hotel Glendon, Suite 5, Boston. lw*. May 8.

FOR LADIES ONLY.

MME MOAH, Palmist, Card and Impressional Reader; tells you everything. 600 Tremont street, Boston. Hours 11 to 5. P. S.—Send 12 cts., day, month and year of birth (either sex), and receive horoscope of your life. 1w* May 8.

MRS. THAXTER, Banner of Light Building, Boston, Mass.

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

Mrs. C. B. Bliss,

120 WEST CONCORD STREET, Boston. Sunday and Thursday evening, at 8; Wednesday and Sunday atternoons at 2:30. Psychic Phenomena Tuesday at 8 o'clock. May 8.

Marshall O. Wilcox. MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours; 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appoint-ment. Magnetized paper, \$1.00 a package. May 8

Mrs. Maggie J. Butler,
MEDICAL CLAIRVOYANT.

178A Tremont street, Boston, from 10 to 3. Dr. A. P. Webber,

291 COLUMBUS AVENUE, Boston. Massage and Magnetic. Will visit patients at their homes. Apr. 17.

Mrs. A. Forrester, TRANCE and Business Medium. Diagnoses disease. Hotel Avon, 21 Union Park street, corner of Washington, Boston; Suite 13; one flight. 10 to 5. 4w* May 8.

Emma F. Odiorne. A STRO-PSYCHIC Readings by mail, \$1.00. Send date of birth, sex, lock of hair. 1098 Washington street, Suite 9, Boston. lw* May 8.

Mrs. S. S. Martin. 662 TREMONT STREET, Boston. Sundays and Fridays, 8 P. M.; Sundays and Thursdays at 2:30.

Frederick Poole.

SEANCES Sundays, Tuesdays and Thursdays, at 8 P.M. and Wednesdays and Saturdays at 2:30 P.M. 443 Shawmut Avenue, Boston. 2w* May 8. Mrs. Fannie A. Dodd.

MAGNETIC HEALER and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston. May 8. Mrs. Hattie A. Young, DEVELOPING, Trance and Business Medium, 22 Winter street, Room 15, Boston. Prices 25 cts., 50 cts., and \$1.00.

Mrs. M. R. Coff. TUESDAY, 8 P. M., Thursday evening, Saturday and Sunday, 2:30 P. M. 76 East Newton street, Boston.

May 8.

4w*

Hattie S. Stansbury-Holl, 80 WEST CONCORD STREET, Boston. Tuesday at 8 P. M., Thursday and Sunday, 2:30 P. M. May 1.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Apr. 3.

Mrs. Dr. E. M. Whiting, MASSAGE. 684 Tremont street, Boston, Mass. 27. 13w*

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremontatreet, cor. Hanson, Boston, 5w* SENT FREE.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free on application.

Rules to be Observed when Forming Spiritual Circles.

THE PHANTOM FORM.

Experiences in Earth and Spirit-Life—Revelations by a Spirit. Through the Trance Mediumship of Mrs. Nettie Pease Fox.

This is one of the most deeply interesting Spiritualistic This is one of the most deeply interesting Spiritualistic works ever published. Giver in a narrative form by a lady whose earth-life was one of strange vicissitudes, startling events and wonderful mediumistic experiences. After many years in spirit-life she returns to earth, and through the fully entranced organism and power of another, gives her earth history, followed by revelations from spirit-life, interesting and instructive to those who would know the condition, opportunities, and employments of those who have crossedthe "narrow stream meandering these two worlds between." worlds between."

Cloth, pp. 169. Price 50 cents; postage paid to any part of the world.

THE MYSTERIES OF THE BORDER-LAND:

Or, The Conscious Side of Unconscious Life. Also the Second Part of the Volume, "The Golden Key: or, Mysteries Beyond the Veil." By MRS. NETTIE PEASE FOX.

These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative style, said by the spirit author to be founded on fact. They are as entertaining as any novel ever read, contain more of the phenomena and philosophy of Spiritualism than ever before written in the same space, and are written in such an attractive form that they cannot fall to please and deeply interest thousands outside the ranks of Spiritualism.

Price 75 cents, postage free.

For sale by BANNER OF LIGHT PUBLISHING CO.

"AS IT IS TO BE." BY CORA LINN DANIELS.

Edward Gordon Clark, formerly editor of The North American Review, says: "You have touched 'the basis of Life, here and hereafter, and have given existence a practical meaning, while you prophesy its ever-progressive enlargement. Such work is worthy the attention of the thinking world."

F. L. Burr, for a quarter of a century editor of the Hartford Daily Times, writes: "Your experiences on the border-land of two worlds are curious and fascinating. The life we are living here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment after the Gloraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unnoted ways."

12mo, pp. 260, with portrait, art initial letters, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cents: cloth, gilt, §1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

Rew Pork Zobertisements.



DUMONT C. DAKE, M.D., Continental Hotel, Broadway and 20th Street,

New York. CLAIRVOYANT Examinations, personally or by letter, Free. Send stamp for circular. Apr. 17. Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Scances for full-form materializations and com-munications from spirit-friends, Sunday, Wednesday and Friday evenings, 8 o'clock; Saturday, 2 o'clock, at 22; West 34th street, New York. Can be engaged for Scances out of town. Sittings daily from 10 to 4. Oct. 24.

Mrs. E. L. Dearborn,

PSYCHIST,

400 FULTON STREET, BROOKLYN, N.Y. At 242 West
400 Edd street, N.Y. City Mondays, Wednesdays and
Fridays. Names, Tests and Spirit Communications.
Oct 3.

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

MRS. M.C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 236 West 59th st., N.Y. 13w*

Clairvoyant Examinations Free PROM lock of hair by DR. E. F. BUTTERFIELD. Send lock of hair, name and age. Address DR. BUTTERFIELD, Syracuse, N. Y. Dr. Butterfield is at Continental Hotel, 20th street and Broadway, N. Y., once in four weeks, Next date, Thursday, April 8.

HOP SUPPOSITORIES cure Lucorrhœa, Backache, troubles. No stomach drugging. 10c. postage or silver for sample. W. S. S. MEDICINE, Buffalo, N. Y. 26w Jan. 18. PERMATENT MEDIAL DEVELOPMENT.

SEND a stamped and addressed envelope to J. C. R.

GRUMBINE, Station P, Chicago, Ill., for terms, reading, circulars, for development in Clairvoyance, Psychometry, Inspiration and Healing. Endorsed by hundreds of students. Reduced terms. The Inspirational Teachings and Experiments by correspondence are just what you need to insure success. Psychiscopes \$2.00. Mr. Grumbine is endorsed by the spiritualistic press and leading societies throughout the country. The only inspirational and scientific system of unfoldment extant. May 1.

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 PSYOHE, 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 desired 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 3x8x13 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligences, and is THOROUGHLY MAGNETIZED.

Price \$1.00. When sent by mail or express, 20 cents extra.

extra. For sale by BANNER OF LIGHT PUBLISHING CO. PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D.,

Author of "Cosmology." IN TWO PARTS.

I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA.

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

sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign or Accident, Which 7 21. Outside it is sign of Accident in the Accident in the Accident is sign of Accident in the Accident in the Accident is sign of Accident in the Ac Chap. 29. Nebulæ: 30. Air Presure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man. APPENDIX.—Problems; Physical and Metaphysical Phenomena. adv.—Problems; Physical and Metaphysical Phenomena. adv. infinitum.

nomena, ad infinitum.

This highly original treatise, by Dr. George M. Ramsey, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that falls to prove true. The two classes of phenomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evidence of truth, he maintains that honest research will eventually lead to 1 s discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

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

The reader of this book will insensibly become a student The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomera will almost make him a scientist. All the topics treated receive a handling that is distinctly terseyet popular. The style of the author throughout is epigrammatic—compact with clear thought and distinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Being compact with thought itself, it will not fail to compel thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits. Embellished with a steel plate portrait of the author. Cloth, 12mo, pp. 208. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

ZENIA, THE VESTAL;

Or. The Problem of Vibrations. By MARGARET B. PEEKE.

The author in her preface says: "The pith of this book is true occult law; giving the mystical insight into all human possibility; and to the awakened mind of the student will reveal the steps to be taken if he would enter the Temple of Truth and ablide in unchanging Peace. The law of vibratory force and of magnetic power has already obtained a place among the scientific minds of the day. In attempting to prove that the knowledge of these forces is the key to all power, I have but hinted at a secret belonging to the coming age." CONTENTS.—Fate; Flight; Alps; Prophecy; Destiny; Chamouni; Meetings; Insights; Hermitage; Instruction; Madeira; Vibrations; Power; Parting; Nature; Interlude; Anticipation; Memnon.
Handsome cloth covers, pp. 355. Price \$2.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE ESTY FAMILY. By Sara E. Hervey. The author says, "My highest object in presenting this book to the public is to encourage all honest and earnest desire in the young to carry out their loftiest ambitions, and to seek to rise above the mere commonplace drift of every-day life."

The Brooklyn Eagle says: "It is a good, sensible, well-told story, with the characters remarkably realistic. This book should be in all libraries."

The New York Sur Says: "A good book with much mark

should be in all libraries."

The New Fork Sun says: "A good book, with much merit. Not frivolous enough to suit the oidinary novel reader, but fitted to intelligent minds."

The Boston Globe: "This is a neat volume, published by the author. The story is principally told by conversations which add materially to the interest of the work."

Cloth, pp. 276. Price \$1.00, postage 7 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

LIFE AND HEALING.

A Segment of Spiritonomy. This system is a scientific and natural method of Mental and Spiritonic Healing. By HOLMES W. MERTON.

Its trend is distinctly in the direction of self-cure and self-maintenance against all kinds of disease. The author has endeavored to change the current of discussion from materialism to spiritonomy, and to invest the philosophical and intuitive generalities of metaphysics with the measurements of mentology and the organic sciences.

Price, paper cover, 25 cents; eloth, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Panner of Pight.

BOSTON, SATURDAY, MAY 8, 1897.

MEETINGS IN BOSTON.

Beston Spiritual Temple meets in Berkeley Hall every Sunday at 10 4.4. M. and 1% F.M. Speaker for May, F. A. Wiggin. J. H. Lewis, President. J. B. Hatch, Jr., Secretary, 14 Sydney street, Station R. Souton, Mass. Botta. Spiritual Lycam meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Donduster; A. Clarence Armstrong, Clerk, 17. eroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afterwoon and evening—business meeting at 4 o'clock, supper at 6 'clock—in Gould Hall, 8 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

First epiritual Temple, Exeter and Newbury Streets.—Spiritual Temple, Exeter and Newbury Breets.—Spiritual Fraternity Society. Sundays at 10% and 7% P. M., seances for full-form materialization, etc. At 1% P. M., seance for full-form materialization, etc. At 1% P. M., seance for full-form materialization, etc. on 'orence and phenomens. Other meetings announced from the plat'orm. A. H. Sherman, Sec'y.

Children's Progressive Lycenm—Spiritual Sunday.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 14 Tremont street, at 10% A.M. All are welcome. Mrs. J. S. Soper, Superintendent. Sathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2% and 7%; Tuesdays at 2 o'clock. Mrs. M. Adeline Wilkinson, President.

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule. Pastor, will hold services every Saturday and Sunday at 2% and 7% P. M.

Hollis Hall, 789 Washington Street.—Meetings Sundays, at 11 A. M., 1% and 7% T. M. Mrs. H. L. Toblu, Conductor.

Elysian Hall, 820 Washington Street.—Meetings Bundays, 11½ A. M., 2¾ and 7½ P. M.; Wednesdays, 3 P. M.; Fridays, 3 and 7½ P. M. Mrs. A. R. Gilliand, Conductor. Eagle Hall, 616 Washington Street.—Meetings at 11, 2% and 7% Sundays. Dr. W. H. Amerige, Conductor.

The First Spiritualist Ladies' Aid Society meets avery Friday afternoon and evening—supper at 8 P. M.—at 241 Tremont street. Mrs. Mattie E. A. Allibe, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 2 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 P. M. O. O. Shaw, President, 29 Bedford street; Mrs. J. S. Scare, Clerk. The Spiritualistic Industrial Society meets at 7 Park Square every Thursday afternoon and evening; sup-per at 6. Mrs. M. A. Brown, President; Miss C. M. Man-

per at 6. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

Arlington Hall, corner Dover and Washington

Streets.—The Ladies Lyceum Union meets every Wednesday afternoon and evening; supper at 6½ P. M. Mrs. M. A.

Brown, President; Mrs. Abbie Thompson, Secretary.

Hiswatha Hall, 241 Tremont Street (near Eliot street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Thursdays at 2½ P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader. The Boston Psychic Conference and Facts Meetings, every Sun tay evening, at the Woman's Jour-nal Parlors, 3 Park street. L. L. Whitlock, President.

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

The Home Rostrum.—Spiritualist meetings will be held every Sunday and Thursday evening at 7½ o'clock. Dr. E. M. Sanders, President, 21 Solev street, Charlestown. Good Templars Hall-I Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Brighton.—The Occult Phenomena Society holds meetings every Sunday at 7½ P. M., at Mora Parlors, Room 10, 28 Washington street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Chelsea.—Spiritual meetings every Sunday evening at 7% at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 578 Massachusetts Avenue Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M Mrs. L. J. Akerman, Conductor.

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

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

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

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL .- J. B. Hatch, Jr., Sec'y, writes: Though the rain was pouring in torrents at the hour for the morning lecture, Sunday, May 2, a good audience assembled to listen to the wellknown speaker and medium, Mr. F. A. Wiggin: Little Eddie" opened the exercises with a beautiful solo. after which Mr. Wiggin was introduced by Vice-president Allen.

He expressed his pleasure in returning to Boston, and spoke of the gratifying growth of every part of the country where he had traveled. "Years ago," he said, "people became religionists through the process of conversion, as it is generally understood; to-day people become religionists as a result of thinking, and, of course, the kind of a religionist a person becomes is largely dependent upon the character and nature of his thinking. So, as people think, they become students, and become better versed in this great philosophy of Spiritualism." He then read two very appro priate poems as an introduction to the morning lecture, [of which a synopsis, for want of

space, will be printed in next issue.)
After singing by "Little Eddie" Mr. Wiggin was blindfolded, and gave a number of messages by means of ballots placed upon the

The Chairman then introduced, as one of the most energetic workers in Spiritualism, Mr. Frank Walker of Hamburg, N. Y., Presi-dent of the New York State Association, and General Manager of the Rochester Jubilee to be held in 1898.

It gives me great pleasure, said Mr. Walker, to meet in this historic city of Boston with the Berkeley Hall Society, a society whose name is known by Spiritualists everywhere. I have been appointed by the Board of Trust-ees of our National Association to work up the matter of our Jubilee, to be held in Rochester in '98, and that is one of the reasons I am here. It is to be the event, if it can be made so, in Spiritualism. Of course the advent of Spiritualism was perhaps the event of all, but we want to make this a crowning of that occasion. We want to bring together there the greatest thinkers, speakers and writers in our ranks, and we want the people to come and listen to them. We hope that from old New England there will come such a host that the railroads will hardly be able to accommodate them. We want every one to take an interest in this movement, as it will be an opportunity for us to show to the world, as we have never been able to before, what we, as Spiritualists,

have done.

I thank you very heartily for your welcome this morning, and hope to be able to greet many of you at least in person.

In the evening there was another good sized audience, which was favored with several se-lections by "Little Eddie," the boy soprano, who was well received.

Mr. Wiggin gave a short talk, as is his custom in the evenings, devoting most of his time togiving messages, which are appreciated by the audience. He was followed, as in the morning, by Mr. Frank Walker of New York, who spoke of the coming Golden Jubilee that is to be held in Rochester, N. Y., in 1898. Mr. Walker is a welcome visitor in our midst. May his visits be frequent and long.

Mr. F. A. Wiggin will be the speaker and medium next Sunday and every Sunday during this month. "Little Eddie" will sing at both sessions on Sunday next.

Don't forget that you can subscribe for the BANNER OF LIGHT at this hall. It is also for sale in single copies. It contains some very fine reading matter, as well as reports of all the meetings.

The Helping Hand Society—Mrs. A. A. Eldridge, Sec'y, writes—met as usual Wednesday, April 28, in Gould Hall, 3 Boylston Place, with President Mrs. C. L. Hatch in the chair. Business meeting at 4 P. M.; supper at 6 P. M. Wednesday, May 12, an old fashioned New England supper will be served in the Banquet

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets.-A correspondent writes: Sunday, May 2, at 10:30 A. M., the manifesta tions at Mrs. M. K. Goff's séance for full form materialization were remarkably good. At 2:30 P. M. the lecture and spirit messages through the trance mediumship of Miss Blanche H. Brainard were very satisfactory, and at 7:30

P. M., the séance for physical and mental manifestations through the mediumship of P. L. O. A. Keeler was a success. Keeler was a success.

Next Sunday we expect to have Mrs. Maggie
Butler, Mrs. Florence White, Mrs. McKenna,

for spirit manifestations; at 2:30 P. M., lecture and spirit messages through the mediumship of Miss Brainard, and at 7:30 P. M., scame by Mr. Keeler, which will be his last at the Tem-ple this season, as he is soon to go to Washing-ton, D. C.

THE LADIES' LYCEUM UNION-Abble F. Thompson, Sec'y, writes-met as usual in Arlington Hall Wednesday afternoon and evening. April 28. Business meeting called at 5 o'clock, Mrs. M. A. Brown, President, in the chair. After the usual routine of business, supper was announced, and at 8 o'clock the people entered into the game of whist with as much interest as if it was the first of the season instead of nearly the close. We have had very profitable as well as interesting meetings all winter, and our numbers have steadily increas-

Next season we shall hold our meetings in Dwight Hall, Tremont street, where we can entertain our friends much better than in the hall in which we have been obliged to meet the past winter. Next Wednesday, May 5, is Dr. Hale's enter

tainment. He has some very fine talent. All are welcome. Tickets 15 cents, including dancing from 9:30 to 11.

ELYSIAN HALL ASSOCIATES—a correspondent writes-held three very interesting sessions Sunday, in spite of the very stormy weather. Mediums who assisted: Mrs. Mellen, Davidson, Golding, Mr. Norse, Neil, Smith, Turner.
The afternoon session—Remarks by Mrs. Gilliand on Our Lack of Faith. Prayer by Mrs. Mellen's guides, who controlled her first in one of our circles, followed by tests. Mrs. Da vidson gave two very accurate tests. It was her first time on the platform. Tests by Mrs. Hughes.

Evening session.—Remarks on Guiding Spirits and Lost Opportunities by Mrs. Gilliland, who also gave several accurate tests. Tests by Mrs. Hughes, Tracy, West, Mr. Hardy, Brooks. Closed with some beautiful thoughts by Mr. Scarlet. Every test as given by our mediums was clearly understood and recognized. Those who are looking for spiritual food will do well to visit us. We try to read for each one. We always have THE BANNER for sale.

COMMERCIAL HALL .- A correspondent says: Sunday morning service began with beautifully selected songs by Prof. Tyler's quartet. The conference, test and developing circle is growing in numbers as well as interest. Tests were given during the session by several mediums.

Afternoon session, Mrs. Nutter gave the opening address, also several fine tests and readings. The following mediums took part: Mrs. Forrester, Mr. Bartlett, Miss Lizzie Smith, Prof. Hilling, Mrs. Fox, Mrs. Brown, and Mr W. Hardy.

Evening session, Mr. Scarlet gave a short address, which was very interesting and instructive. Prof. Tyler and wife discoursed sweet music throughout the evening. Among those who took part were Mrs. Nickless, Mrs. Mabel Witham. Mrs. M. Butler, Mrs. Knowles, and Miss L. E. Smith. The evening meetings are increasing in numbers, as well as interest. BANNER OF LIGHT for sale.

EAGLE HALL .- W. H. Amerige, Conductor, writes: The speaking and tests were excellent, and were all fully recognized. Throughout the day the following able mediums took part, giving tests, speaking and readings: Mrs. Julia E. Davis, Mrs. Ida E. Downing, Mr. Hersey, Mr. C. W. Hall, Mr. W. E. Clark, Dr. Newton, Mrs. Putnam. Dr. Greenwood, Mrs. Moody, Mrs. Woods, Mrs. Guiterrez, Mrs. Fox, Mr. W. H. Americe and many others.

Sunday, May 9, we shall have with us H. D. Barrett (probably), Mrs. Julia E. Davis, Mrs. Peak, Mrs. Kibbie, Mrs. West, Mrs. Weston, Mrs. Fox, Mrs. Woods, Dr. Greenwood, Mrs. Guiterrez and many other fine mediums. Mrs. Moody, musical director, assisted by others, will play and sing. The best talent always

BANNER OF LIGHT for sale at door.

THE LADIES' SPIRITUALISTIC INDUSTRIAL | continued hereafter. at Park Square Hall Thursday, April 29, after noon and evening.

Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

Evening meeting called at 8 o'clock by the Vice President, Mrs. Russell, followed with remarks by the Hon. Mr. Barrett, and remarks and tests by Dr. Huot, Miss Webster, Mrs. Ackerman, Mr. Webster closing the meeting

with an original poem.

As the meetings will be continued through May, the next meeting, Thursday, May 6, will be the usual social night.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST. - F. W. Peak writes: Sunday, May 2, meeting opened with song service. Invocation by the Conductor, Mrs. E. J. Peak, at the close of which the same control gave a touching eulogy on the passing over of a young lady who has been among us several times, and whose death was spoken of Sunday evening, April 18, and she passed away the next day, and her spirit returned to-night and spoke to those present who were dear to her. Mr. C. Quimby, Mrs. Gough, Mrs. Abbott and Mrs. Peak devoted the evening to readings and test work. A very good audience, considering the inclement weather. F. W. Peak, organist Commencing next Sunday, May 9, meetings will be held in this hall Sunday afternoon and evening. Mediums are welcome.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Carrie L. Hatch, Sec'y, writes-met at 241 Tremont street, Friday, April 30, with Mrs. Allbe, President, in the chair.

The evening was devoted to a whist party,

which was a great success.

Next Friday Mr. Charles Walker of Salem will give his Magical Mirror entertainment, which will be very interesting to all. Friday, May 14, we will serve a salad supper,

price twenty cents.
Friday, May 21, we will hold our memorial service afternoon and evening. Notice of tal-

BANNER OF LIGHT for sale at this hall.

HIAWATHA HALL .- A correspondent writes: Sunday, May 2, the morning circle was good; many tests were given.

Afternoon: Piano solo, H. C. Grimes; invocation, remarks and inspirational poem by the Chairman; solo, by Mrs. D. H. Hall; clear and convincing tests and readings. Mrs. E. R. Brown, Mrs. A. Woodbury, E. H. Tuttle; interesting remarks by D. H. Hall of Brighton, which were received with applause; Mr. Mc-

Lean answered mental questions.

Evening: Remarks, by E. H. Tuttle; Mrs E. R. Brown, many fine tests. Mr. Tuttle gave tests and readings for an hour and a half, which were recognized in almost every in stance; also answered mental questions; pi-ano solos, H. C. Grimes. BANNER OF LIGHT for sale each session, also

Thursday afternoons.

HOLLIS HALL SPIRITUAL SOCIETY-Elizabeth B. Coombs, President .- A correspondent writes: Although Sunday, May 2, was so stormy, we had the most harmonious meetings we have ever held.

At 2:30 meeting opened with song service, after which Mr. Pierce, Miss Wheeler, Mr. Hardy and Mr. Badger gave some fine tests. At 7:30, usual opening, after which Dr. Black-den gave invocation and remarks. Mr. Hardy, Mrs. Woodbury, tests; Mr. W. K. B. Butler of Charlestown a fine piano selection; Mr. Joe Bartlett and Mr. Pierce rendered fine music, after which Mr. Bartlett gave some really wonderful tests; Mrs. Ratzel, tests; she is a beautiful and truthful medium. It is our intention to see that every one gets a test or reading here.

Mrs. Forrester, Mrs. Ratsel and other fine test mediums. Come early.

Boston.-A correspondent writes: Prof. J. Jay Watson and his daughter, Miss Aunie A. Watson, gave a musicale at the residence of Mr. B. O. Flower in Brookline, Wednesday evening, April 28. Professor Watson used the famous Cremona violin made by the Amati brothers in 1616, for many years the favorite instrument of the late Ole Bull, and played several solos of the once famous Norwegian. Miss Watson gave a Liszt piano fantasie, and Mrs. Hall and Mrs. Spears played and saug several their or several to the control of the control eral of their own compositions.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amplion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, Sololos. Good speakers and mediums: Mrs. M. Evans, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney Chairman; Mrs. Frances M. Holmes, Sec'y.

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

Fraternity Hall, 889 Bedford Avenue, near Myrthavenue—Meetings Stunday at 8 r. M. Sunday School at 2 r. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Satritual Bianensation

The Church of the New Spiritual Dispensation meets Sundays at 2 P. M. at Single Tax Rooms, 188 Bedford Avenue. A. H. Dalley, President. Mrs. F. M. Holmes pre-The Fraternity of Divine Communion holds meetings at 497 Franklin Avenue, every Sunday at 7% P.M.

Arlington Spirttoni Society holds meetings every Sunday, 3 F.M.. at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Good speakers and mediums always in attendance. Mrs. F. A. Farnham, President.

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

BROOKLYN.-W. F. Palmer, Sec'y, writes: In spite of the threatening weather a goodly audience met us at Fraternity Hall, Sunday evening, May 2, to listen to an address by Mr. George Deleree, and tests by our mediums, Mrs. L. A. Olmstead and Mrs. Walter Heyward of Brooklyn. Services opened with the usual song service by the audience. Invocation and announcements by President Barber. Mr. Deleree entertained us with a very interesting address entitled, "The Growth of Spiritualism," overflowing with originality and good cheer, and given with a style all his own.

Dr. J. Russell Faber is expected to address us Sunday evening. May 9.

us Sunday evening, May 9.
Our Fifth Musical and Literary Entertainment was held as usual at Fraternity Hall, Monday evening, April 26. A large and appreciative audience was on hand, ready for what

has come to be looked on as a treat.

The exercises began with an overture by Prof. Angus Wright, who was followed by Prof. Clarence Turton, who gave us a couple of vocal solos. Mrs. Palmer read a selection entitled "Jamie," which met with much ap-preciation. "The Quarrel Scene of Ingomar," two pupils of Miss Chambers, encore. Prof. Wright again improvised on the piano forte, followed by Mr. Emil Close, who entertained all by his character acts. Mr. Close was supplemented by Mr. C. Lowenthal, between whom honors were divided, as Mr. L. is a perfect in the contract of fect imitator, while his ventriloqual powers were the wonder of the children, and the admiration of the elders. Then followed recitations, beautifully rendered, by Misses Fetchel and Emma Sweet. Mr. Deleree entertained with sentimental songs, without which our concert would not be complete. The remain-der of the evening was of a social character, with dancing, under the direction of Mr. T. H.

Our next, and last of the season, will be held

THE FRATEBUITY OF DIVINE COMMUNION-Dr. John C. Wyman, Chairman, writes-owing to the large increase in attendance has secured the spacious and well-appointed Arlington Hall, corner Gates and Nostrand Avenues, Brooklyn, N. Y., where its regular services were held Sunday evening, May 2, and will be

Society-C. M. Manning, Sec'y, writes-met Bro. Ira Moore Courlis gave his usual excel-at Park Souare Hall Thursday, April 29, after lent tests and spirit messages, also inspirational poetry. Mrs. Monroe read a poem given by Spirit Lily. Mrs. F. M. Holmes was the speaker of the evening, her subject being "Spiritual Unfoldment." The organ recital by Prof. Wright was finely rendered, and Miss Boyle sang two choice solos in a superb manner. Rev. Frank E. Mason will address the Fraternity next Sunday evening, and other talent is expected.

MEETINGS IN NEW YORK.

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

The New York Spiritual Temple holds its meetings at Adelphi Hall, 520 street, near 7th avenue, on every Sunday—afternoon meetings at 3, for facts and phenomens. H. C. Underhill, Sec'y.

The Spiritual and Ethical Society holds meeting at Adelpni Hall, Broadway and 52d street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham. Meetings in Fonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Getty. Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

NEW YORK .- J. W. T. writes: On Wednesday evening, April 28, the usual Thought Exchange meeting was held in the parlors of Mrs. M. E. Williams, 232 West Forty-sixth street, and, as on the last occasion, a large and strikingly intellectual audience of ladies and gentlemen was present.

Mrs. Williams presided, and introduced Rev. Dr. William W. Hicks to the audience. He said: "If humanity is to be gained for the highest purposes, the reason of man must be satisfied and his intellect ennobled; nor can that be the religion under which man's highest state is to be realized, which is not prepared to enlist and consecrate every lawful use of his powers and faculties; to work in the lump until the whole is leavened. At the same time let it be granted that this is to be done, not by unaided human power, but by a revelation from above; and it is manifest that a very important part of the preparation for receiving such a gift would be the demonstration of the insufficiency of man himself to attain to this ennoblement of his powers. And this is the work which, in the designs of Providence, is being accomplished by the revela-

Mrs. Wallace followed the doctor, and remarked that she fully concurred in what the last speaker had said, but that she would go further and say that without the help of the procedure of the said of angels around us we would be practically dead as far as spiritual matters were concerned. She argued that all intelligence, all knowledge, as well as all life, came from the spirit-world and that from an intellectual standpoint we cannot say that we live until we are brought into communion with the world of spirits.

Mr. Emile La Croix made a short address devoted to a comparison of Christ with Gautama. He displayed considerable familiarity with Hindoo and Hebraic literature; his quo tations from the Rig Veda being followed with marked attention.

Mr. Albert Koberle of St. Louis, a recent convert to Spiritualism, told how and why he became a believer in spirit-return. At intervals a number of choice musical se-

lections were given.

From the fact that she was suffering from a evere cold, Mrs. Williams did not address her friends at any great length.
On next Wednesday evening Mr. Floyd Wil

son will read a paper on "Genius," a most in-teresting subject truly, and one that should enlist the best powers of Mr. Wilson. BERKELEY LYCEUM.-M. J. Fitz-Maurice,

Secretary, writes: Prof. W. M. Lockwood delivered the opening lecture before a most attentive audience, who seemed much impressed by his method of treating the subjects dis-

Enameline The Modern STOVE POLISH Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.

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

comed to our platform in the afternoon, and fairly surpassed himself in the number and accuracy of his tests. He was followed by Mrs. Wm. Robyns, who recited two charming poetical selections. Mrs. Stone and Mr. Myers rendered several solos of exceptional sweet-

At the evening session Prof. Lockwood illustrated his discourse with scientific apparatus, and caused considerable amusement by experimenting with a graphophone.

NEW YORK.

ROCHESTER.-Field writes; Mrs. G. W. Kates held a very successful meeting for ladies only, Thursday afternoon, April 29. The hall was filled with earnest women, eager to hear discussed some of the living issues of the day.

Mr. Kates opened the meeting by reciting "The Law of Life" in a most excellent manner. He then left the hall, saying, "The company was too good for him."

The control of Mrs. Kates for these lectures is the beautiful spirit called "Ritta," and she

has indeed a great message for women-she having had earth and spirit experiences to fit her for this special field of labor. Mrs. Kates gave some excellent tests.

gave some excellent tests.

The Ladies' Helping Hand Society, lately organized, is doing good work.

The First Spiritual Church has applied to the State for a legal charter, and hope to soon acquire property, and to see "The Fox Memorial Hall" being erected. They should have ample help to do this before the Jubilee. AUBURN.-Mrs. Mary S. Wheeler, Secretary, writes: We are now getting into the harness

Bro. E. W. Sprague, the State Missionary, came among us, and organized a society of twenty members. We have rent-d Pythian Hall, and are holding regular meetings on Sunday evenings, with Mrs. Sarah L. Walters as our speaker. We try to present the truth to those who meet with us as it is given by our

and polishing up our armor ready for the con-

spirit-friends to us. our officers are: President, Mrs. S. Comstock Ellis; Vice President, Mrs. Sarah L. Walters; Secretary, Mrs. Mary S. Wheeler; Treasurer, Mrs. Mary E. Dickerson; Trustees, Mr. Birch Ellis, Thomas Grant, Wm. F. Wheeler. But alas! before our Society was quite a week old our brother and Trustee, Mr. Thomas Grant, without a moment's warning, was translated from the physical body to the spiritual. How glad we are that we know he itual. How glad we are that we know he may still meet with us and be one of our number to help on the work, and no doubt can do more to spread the truth than when he was here in the flesh. His wife feels as if stricken down at one blow. But she is one who knows of the beauties and comforts of true Spiritual ism, and we trust that she will soon know and realize that he is by her side, trying to assist her to bear her burden as he always did when in earth-life.

SYRACUSE. - A correspondent writes: The First Society of Spiritualists of Syracuse, N.Y., held its regular Sunday afternoon meeting, on May 2, in Empire Hall. Opening remarks by Mrs. M. H. Cowan, followed by a song by March Female Quartet of Syracuse. Mrs. M. H. Cowan recited "The Dream of the Mystic," by Father Ryan. March Quartet followed with a song. Dr. E. F. Butterfield was the speaker of the afternoon, and in a scholarly manner spoke of Immortality and Our Duties as Spiritualists. Mrs. M. H. Cowan then called upon us to support our society by right living and generous giving. March Quartet then sang another selection.

BANNER OF LIGHT on sale at our Sunday meetings.

COLORADO.

DENVER .- Sara L. Hard, Sec'y First Spiritual Church, writes: I have tried my best to get up a communication for the paper of our Anniversary, and other work, but time has been crowded with society cares and duties.

First, we would extend welcome to the new administration, late as it may be, and extend further to our esteemed brother, H. D. Barrett, and his staff of co-workers, our sincere wishes of success, and assurance of our hearti est cooperation to the fullest limit of our abil

The field is so wide, the laborers though many are inadequate to the demand. We need unity of purpose and action; unity for humanity, realizing that the good of the individual is promoted only as the welfare of the whole, and the "whole" composed of individuals, de-mands the welfare of every individual. This comprehension of human brotherhood is all there is to life, is all there is to make heaven, and the lack of it is all that makes the misery that constitutes the hell we have read of, and must believe in, as we believe that consequence

follows cause.

The year's lease of the Church of the First Spiritual Society expired with April, and the society has voted a vacation; but already the little ones are saying: "What! no Sunday-school next Sunday?" and the mothers: "What shall we do? We have begun to feel at home here. We cannot go back into the Methodist Church."

There are other Spiritualist meetings in halls, and good, reliable, philosophical and phenomenal speakers; but the regular religious presentation of the truth we hold does meet a want, whether it is recognized more than once or twice a year or not. It is well, however, for people to feel a want; in fact, it is necessary before they will rise to meet it.

Dr. G. C. B. Ewell, the pastor, has conducted

meetings for three years in Denver continuously, and in the few absences—one summer in Colorado Springs, one month in Texas, and the present month in Leadville—has been arduously employed in organized work for Spirit ualism in Sunday meetings, with scarcely an exception of two or three services in each Sunday of inspirational lectures and exacting test work, and often the entire week devoted to mass meetings or camp work.

This consecutive work is the need of the hour in our New Dispensation, or Modern Dispensation; and though, like the infant in his early attempts to balance his form, many apparent failures result, they are but temporary, and every attempt strengthens, or should strengthen toward success. All that is needed is courage and fidelity to ourselves and the Cause. The Ladies' Auxiliary continues its weekly

work, and the church will no doubt resume meetings in a month, or less, even; but per haps not continuously, as last summer, as we find rest and relaxation necessary to continue life and vigor. The Lyceums-two in number-as independ-

ent organizations, are doing splendid work for the workers, the Cause and posterity. Good mediums and lecturers are connected with them, sustaining a conference also, all agencies of great good. Dr. Ewell is in Aspen, and expected at Glenwood Springs the early part of May.

Mrs. M. A. Gridley is still with us, doing honor to Spiritualism in her honest, unobtrusive daily presentation to individuals and

by his method of treating the subjects discussed.

Edgar W. Emerson was again warmly well when occasion demands.

RHODE ISLAND.

PROVIDENCE. - Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, which holds meetings in Columbia Hall, corner of Richmond and Weybosset streets, had for the speaker and test medium on Sunday. May 2, our old friend and brother, Dr. C. H. Harding of Boston. Subject for the afternoon, "General Principles," and in the evening "Has-Christianity Accomplished Anything?" Many convincing tests were given after each lecture. Our speakers for May are as follows: Sunday, the 9th, Mrs. Ida P. A. Whitlock; 16th, Dr. Geo. A. Fuller and Mrs. S. E. Humes; 23d, Mr. H. D. Barrett, President of the National Spiritualists' Association, and editor of the BANNER OF LIGHT; 30th, Mrs. Ida P. A. Whitlock, Our brother, John W. North, who resides at 1168 Chalkstone Avenue, was presented with twins on Monday, April 26. Mother and babies are doing well.

PROVIDENCE .- E. H. Dunham writes: At the regular services of the Church of the Spirit in Champlin Hall last Sunday, two excellentdiscourses were given by the pastor, Mrs. H. L. Russegue.

In the morning, "What has Spiritualism Done for the Literature of Poetry and Fiction?" was ably discussed, and many illustra-tions given in support of the arguments pre-

sented. In the evening, "What is the Influence upon the Material World of our Spirits?" was the theme, prefaced by the reading of Longfellow's poem, "Haunted Houses."

The Saturday night receptions of Mrs. Russegue at the home of Mr. and Mrs. Whittemore, No. 60 Chapin Avenue, have created such an interest that they will be continued during the present month. All are cordially

PIMPLY

Pimples, blotches, blackheads, red, rough; oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTI-CURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purestand sweetest for toilet, bath, and nursery.

BLOOD HUMORS Permanently Cured by CUTICURA REMEDIES.

85,242.50 Given Away.

der to secure subscribers

In order to secure subscribers the publishers of Woman's World and Jenness Miller Monthly. 22 24 26 North William street, New York City. propose to distribute 1,000 prizes, aggregating \$5242.50.

Who can form the greatest number of words from the letters in ENTHUSIASTIC?

The publishers of Woman's World and Jenness Miller Monthly will give the 1000 presents absolutely free to those making the largest lists. The prizes include a beautiful rosewood Wing plano, sets of the Century, Standard and Webster dictionaries, Worcester, White and Monarch pleycles of the '97 model, 425. ter, White and Monarch bicycles of the '97 model, 425-cash prizes, Kombi cameras, and 400 dress patterns,

Organdles and Grenadines.

To compete for these premiums it is necessary to send 25 cents for a three months' subscription to Wo-

send 25 ceuts for a three months' subscription to Woman's World and Jenness Miller Monthly. The subscription price is \$1 00 a year.
Word building is recognized as one of the best of self-educators, is thoroughly enjoyable, and enables one to obtain a large vocabulary, and we offer you an opportunity of winning one of the 1,000 handsome prizes for your efforts.

Every contestant will receive Woman's World and Jenness Miller Monthly for three months. It is a handsome magazine of 36 pages, profusely illustrated; filled with original matter by the best writers of literature, and presminently a publication devoted to the interests of women and the home.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 Bouth Paulina street. Services every Sunday II A.M., 2% and 7% P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday 2.P.M.

First Society of Spiritualists meets at Hooley's Theatre, at Il A.M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 7% r. M., Orpheus Hall, Schil-ler Theatre.

The First Spiritual Temple Society meets at 7829 Hawthorn Avenue (Auburn Park), every Sunday evening at 745 o'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Excleston and in the city, as well as strangers, are cordially welcomed.

First Society, Masonic Hall, corner of 9th and F Streets N W.—Every Sunday, 11% A.M., 7% P. M.; Lyceum 10 A.M. M.O. Edson, Pres.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street, Corner Province Street, Borton, Mass.,

BANNER OF LIGHT PUBLISHING COMPANY. IBAAC B. RICH.......PRESIDENT.
FRED. G. TUTTLE..... TREASURER.
HARRISON D. BARRETT, EDITOR.

THE BANNER is a first-class Family Newspaper of Hight (OR MORE) PAGES, containing upward of Forty (CLUMNS OF INTERSETING AND INSTRUCTIVE READING, embracing A Literary Department; Reports of Spiritual Lectures; Original Essays—Spiritual, Philosophical and Scientific; Editorial Department, which treats upon, printing and secular events; Spirit Message Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year 83.00
Six Menths 1.00
Three Months 50

Specimen copies sent free.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time

Banner of Light Publishing Company Also publishes and keeps for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Hooks, embracing works on Occultism, Theosophy, Astrology, Psychology, Hygiene, etc. Descriptive Catalogue sent free on application.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, presided a marked copy of the paper containing it is forwarded to thus edice.