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A Discourse by Dr. Bland.

On Sunday evening, March 14, Prof. T. A. Bland, M. D., delivered an interesting discourse before the "Faith and Hope Society" of Bos- companion, friend and counsellor; and the ton, on the subject of "Poverty and Riches." He quoted, as a basis for his discourse, the following texts: "It is easier for a camel to go through a needle's eye than for a rich man to still increasing, but will continue to increase enter into the kingdom of heaven"; "What shall it profit a man if he gain the whole world and lose his own soul?" To put myself in line ing the alphabet is an heir to all the priceless with other preachers I must base my sermon on atext, and among all the sayings of sages I find none more suitable than the above quotations from the peor, rich man of Nazareth. He would have defined poverty as that condition in which one is destitute of those qualities of mind which distinguish man from the other children of earth, reason and moral conscious- | riched it beyond computation. ness, destitution of soul-wealth. That is real poverty; poverty for which there is no remedy in this or the next world, except through the evolution of the germs of divinity involved in every human being. Dives was poor, because destitute of that sentiment of human sympathy, the possession of which would have made handed down through the ages, even to our it a pleasure to him to have ministered to the day, and, in their beautiful Emersonian set bodily wants of his neighbor Lazarus. The ting, shine with undimmed lustre. priest and the Levite, who passed by on the other side, to avoid being asked for help by the traveler who had fallen among thieves, were poor men, being destitute of that sympathy for their fellows which makes the world akin. Alexander of Macedon was poor when he stood at the zenith of earthly power, and had the kings of the whole world under tribute to him. The proof of his poverty is found in the fact subjugate, and in the fact that he sought hapbe used as a type of poverty. As poor as Creesus would express a truth, while "rich as Crœsus" is a collossal falsehood. But it is no mouths of the people and the newspapers today; the lie that we repeat when we say, "As would be hard to find a poorer man than either of those multi-millionaires; or a woman more poverty-stricken than Mrs. Bradley Martin. Their real poverty is properly estimated by their apparent wealth. Even Ingersoll* has lucid intervals, during which he gets glimpses of this truth. In one of his lectures he says: "The man who has a superfluity of this world's goods, and refuses to feed a hungry man, or clothe a naked one, is as mean as the man who owns a lumber yard, and refuses to throw a board to a drowning man." This is in line with the declaration of Jesus, that "It is easier for a camel to go through a needle's eye, than for a rich man to get into the kingdom of heaven." Man is a spiritual being, and the kingdom of heaven is a spiritual state. Earthly riches are related solely to the earthly or physis simply a temporary instrument, by which a and comfort of the body. Food, clothing and shelter are primary necesprovide these things in ample supply. But to give his whole time and all his powers of mind and body to the accumulation of food and clothing and the building of houses, is to lose his soul; i. e., lose sight of his soul's interests. The man who does this starves his soul, of killing it with kindness. Such a man is miserably poor, though his check be good for millions of dollars. (He could buy ten thousand of the most luxurious dinners, but he can eat only one at a time, and he eats that at the risk an hundred rooms, but he can occupy only one | philosophy: room at a time. He can order his tailor to make him, five thousand suits of clothes, but he can only wear one suit at a time with comfort. He can refrain from such foolish extravagance as this, and keep his money in his safe, or deposit it in a bank; but while it lies in the safe, or in the bank, it is doing him no good; and a burglar may open his safe and steal its contents, or the bank cashier may skip to Canada with his money, or use it to gamble in grain or stocks and lose it. The fear | Professor of Philosophy in the Heidelberg Uni of burglars and of dishonest bankers haunts him day and night, making his superfluous wealth a curse. He is a poor, miserable crea | not speak or write against the established reture, an object of pity and contempt, rather | ligion.

happy, Rothschild replied: "I work harder | world then, Louis Le Grand, invited him to than any clerk in my bank, and all I get is my board and clothes, and I sleep with a pistol under my pillow."

Having described briefly the rich poor class of men. I will proceed to consider THE POOR RICH-those who are poor in physical wealth, but rich in spiritual; poor in things that minister to the body, but rich in those that nurture the soul; poor in wealth that perishes with the using, but rich in that which increases with the using; the men whose riches are of such a character that the more generously they give of them to those in need, the richer they grow; the men who have the sort of riches that can be increased only by dividing them with other men; the kind that the more you give to others, the more you have for your own use; the kind which you cannot keep except by giving them to others who need them. Cadmus was a slave, yet he enriched his lordly owner's soul by his words of wisdom far more than he did his earthly estate by physical toil; enriched it until it overflowed with gratitude to his poor rich bondman, and caused him to break the fetters that bound his body to him, and beg him to remain as his mental wealth this poor slave bequeathed to humanity in that far-away country and time has enriched the whole world, and is not only to the last recorded page of time. Every child who gets the key to knowledge through learn-

wealth that Cadmus left to the world. Plato was once a slave, sold for a price by the tyrant Dyonisius; but his friend Euclid, who bought him, gave him his freedom. But while a slave Plato was perhaps the richest man on the planet, and the treasures of thought which he gave to the world have en-

Socrates was a pensioner upon his friends, who, gladly and through love supplied the wants of his body, while receiving without pay the priceless gems of philosophic truth that daily fell from his lips-gems which, thanks to Plato and Xenophon, were preserved and Almost twenty centuries ago, in an obscure village of the Roman province of Judea, the grazy? Vell, burty soon dot grazy fool, Felix young wife of a poor carpenter gave birth to a Adler, gommenced to breach for te Ethical babe in a manger, where she had sought shel ter for a night; a babe which grew to man hood amid scenes of poverty and toil; yet whose wise teachings and holy example so far | Vell, dot vas all ride. Burty soon dot society transcended the ideals of his time that he man redemption to the most advanced nations ing feet the paths of privation and sacrifice, that symbolize earthly dominion. They are rich in soul-wealth, in treasures which misers steal. The riches such men possess, they carry with them to the home of the immortals. when they pass from earth; yet, paradoxical as it may seem to many, they leave them all behind as an inheritance to humanity. Two and a half centuries ago another Jew was born, whose preference for permanent wealth over transient riches caused him to renounce the one and pursue the other with a singleness of mind and energy of purpose which has rarely been equaled. This Portuguese Jew. Benedict Spinoza, renounced the fortune his the profession (the priesthood) for which he was educated, and earned by the work of his own hands the sixpence per day necessary to losophical theology; a system so grand, so comcomprehend it. The priests denounced him as an atheist, while the scientists said he was a were able to grasp his definition of Deity, the basis of his system. "There is but one fact in existence, and that fact I choose to call God." This pantheistic definition is Spinoza's gift to the world. It seems small, but is it? Ask Goethe and Les-Dean Stanley or Prof. Drummond. Put the question to any great scientist, profound philosopher or eminent theologian, and the anthat answer will in substance be the answer

came to be an object of worship to the world that he was not contented, but wept because at large; and the cross on which he was put there was not another world which he could to death as a malefactor is the symbol of hupiness in sensuous indulgence, dying a victim of earth still. That poor Nazarene carpenter to debauchery. Crosus was poor; instead of is a most striking example of the poor rich; of his name being a synonym of riches, it should the men who, while they walk with bleedcan spurn the riches that perish with the using, and wear crowns of thorns in glad greater lie than the brood of lies that fill the preference to crowns of gold and diamonds rich as Gould, or Astor, or Vanderbilt." It do not care to hoard, and which thieves cannot father had accumulated by usury, abandoned pay for the bread he ate and the rent of a small room in an humble' tenement during the years ical state. They minister to the body, which he spent in developing his grand system of phi man is brought into relations with material prehensive, so complete, so transcendingly suthings which minister to the growth, repair perior to the current systems, that few could saries to the body. It is proper that a man theologic lunatic. The philosophers alone while feeding his body to repletion, and pam- sing and Hallam and Voltaire. Ask Emerson pering it with luxuries, at the imminent risk or Spencer or Huxley or Wallace. Ay! ask swer will be the same. If he answers you at all, of dyspepsia or gout. He can build a house of given by Rev. Dr. Haven in his last work on

Paris, and tendered him the position of Court Philosopher. He declined in language more polite, but not a whit less positive than that used by Diogenes to the greatest king of his time, in declining the hospitalities and honors of the Court of Macedon.

Spipoza lived in an age less barbarous and bigoted than the first century, and so he failed to be crowned with the glory of martyrdom; yet he barely escaped assassination by an ignorant mob, egged on by bigoted priests, only to die of inanition at the early age of fortyfive, and before his greatest work had been published.

Died, did I say? No. Spinoza, is immortal. He abandoned the frail tenement of his earthly habitation for the house of many mansions in the garden of the gods. Peace to his sacred ashes and bliss beyond mortal conception to his great soul.

Among the more distinguished disciples of that Hebrew prophet of Amsterdam, who grace the earth to day, I can think of few, if any, more worthy to wear his mantle than the brilliant young Hebrew thinker and scholar, Felix Adler. In a meeting of a society composed of true Christian men and women, some of whom are classed as atheists, some as Spirit. ualists and some as orthodox, Rev. Dr. Wine, of Washington, told this anecdote:

A man from out of town, visiting New York, asked a Jew to tell him something about Felix Adler.

"Vell, I dells you. Dot Felix Adler is grazy. His fader, Rabbi Adler, of de Tem ple Emanuel, he send him to Yarmony to get edicated for a priest. He gone four year. Den he gomes home, unt his fader say to him, 'Felix, I ish giding old; I vant some rest atready, so you dake my place in de Temple Emanuel.' Vell, de peeples who pelong mit de Temple, dey say, All right, Felix will do as vell as his fader, unt ve pays him de same brice ve baid his fader, twelve tousand tollar a year. Vat you dinks dat Felix Adler say? I dells vou. unt you vill pe surbrised. He say, 'I don't vant twelve tousand tollar a year. I do n't need dat much monish.' Ain'd he grazy? "Vot you dinks agin dat Felix Adler said? Vell, I dells you. He said: 'I don't peliv in your old Got, Jehovah. He's von pig hum bug, unt I vont breach about him.' Aint he Gulture Society for nodings. Burty soon, te Ethical Gulture Society get so big unt so rich dot dey bay him tree tousand tollars a year grow so big unt so rich dot dey say, 'Ve vill bay Felix te same as his fader gets.' Vot you dinks Felix say to dot? He say, 'I vill take twelve tousand tollars, unt I vill keep tree tousand for myself, unt I vill give nine tousand to bay te expense of a school for poor boys unt girls, an industrial school to be run py te society.' Aint he grazy?" In the medical college which I attended when a young student, there was a man of great talent, profound learning, and most progressive ideas. This man, Prof. Daniel Vaughn, was not only a great chemist, but a profound philosopher; and as a mathematician and astronomer he had no superior on the planet. Yet so modest was he, and so forgetful of self, that he lived in abject poverty, and, so far as the general public was concerned, he was wholly unknown to fame. The other pro fessors and the more thoughtful students of the college honored him and loved him, and the great scientists and philosophers, especially those of Europe, where nearly all of his essays were published, held him in high esteem; yet he, like Spinoza, died of inanition, from want of sufficient food. In that wonderful spiritual romance, "Etidorpha," full justice is done his memory, but nowhere else have I seen his name for more than thirty years. He is the great character of that marvelous book. Indeed, it is clear to all the more intelligent readers of it that he is the real author. But time would fail me were I to attempt to speak of all who have caught the inspiration which lifted them above the plane of animalism, that seeks its pleasures in sensuous enjoyments and selfish ambitions, to the sublime eminence of altruistic manhood, and who understand that it is far more blessed to give than it is to receive; that he who would be greatest must be the most devoted to the service of his race; that he who is anxious about saving his life shall lose it, and he who offereth his life on the holy altar of self-sacrifice shall find it enriched beyond computation. It would be impossible to speak of all those great head-lights of humanity, those divine prophets of progress, whose names have found a place in history. And if I should read the roster of such names, there would still remain a vast army of such men and women, whose spheres of life have been so inconspicuous that the pen of the graphic chronicler has failed to give a record of their noble thoughts, their heroic deeds or their tender ministrations But few of them would recognize their own pictures, if painted to the life, so fully do they forget themselves, and so entirely natural to them is it to serve others instead of themselves. These humble ones will be kings and queens and millionaires in that realm of the immortals, where the kings and queens and millionaires of earth can never go until they are purged of their selfishness, and their higher faculties are so far developed as to control their animal propensities and guide their ambitions into nobler channels.



Mrs. C. A. Sprague.

MRS. C. A. SPRAGUE, of Jamestown, N. Y.



in the Sprague home, in line year 1881, Mrs. Sprague's health was very poor; she had become reduced in flesh until she weighed but one hundred and sixteen pounds. It was thought by herself and friends that there was no help for her. Medicine did her no good.

On several occasions her friends thought she was dying. Her spirit-teachers told her she should not die, that they had a great work for her to do, and that they would cure her; that she should go up and down the land, healing the sick and bringing messages of love and consolation to many suffering and sorrowing. hearts.

This prophecy seemed almost to be an impossibility to her, but she gladly placed her case in the hands of the unseen ones, following their advice and instruction to the very best of her ability, and they cured her, building her up physically from one hundred and sixteen to one hundred and seventy pounds.

As her health improved her mediumship developed. She is clairvoyant, clairaudient, and a trance medium, and gives tests and messages from the platform, also a magnetic and spiritual healer, and some of her cures have been made after the regular physicians had said there was no cure for the patients.

Her many friends and patients will testify was born in Kalamazoo Co., Mich., March 30, to the grand work she is using. She usually 1852 When the spirit friends first manifested travels with her husband, Mr. E. W. Sprague.

> Grow dimiwith age, and nature sink in years; But thou shalt flourish in immortal youth; Unhurt amidst the war of elements, The wreck of matter, and the crush of worlds."

From the towering summit of eighty years, I can look back to the dim twilight of infancy, trace my long journey, see the hills I have climbed, the morasses I have waded through, and all the vicissitudes and changes, incidents of quite an active career. I am amazed at these diversified happenings, yet I cannot say but that all has been for the best. My life has been somewhat checkered, alternate sun and clouds, now and then storms, clothed with riving lightnings and garnished with terrific thunder peals, yet I welcome all that has been, for

"I am what I am, and my life for me Is the best, or it had not been, I hold."

murmur not at what has been, nor repine

"Spinoza, by that definition, rescued science from atheism and religion from anthropomorphism."

This eminent example of the poor rich man. like his elder brother, the Nazarene, was tempted by the demon of ambition to abandon the path of self-abnegation for the highway of fame and wealth, and, like him, he spurned the perishable bauble and held fast to the real jewel. Charles Louis appointed him versity, with liberty of thought and freedom of expression on all points save one. He must

It is almost as presumptuous to think you can ture, an object of pity and contempt, rather ligion. than of envy and respect. When asked if he was is the greatest monarch of Europe and of the Phillips Brooks.

WILLIAM FOSTER, JR. The Clock Struck Eighty.

To the Editor of the Banner of Light:

When one passes the meridian of life, it is said he is growing old; when he enters the sixth decade, then it is said be is an old man. To-day, then, as the world measures life, I am an old man. This morning, April 5, at about five o'clock, another cycle of the earth was completed. The clock struck eighty, its silvery tones intoning "Heaven and Home," a surcease of pain, sorrow and all ills that flesh is heir to:

"the whips and scorus of time, The oppressor's wrong, the proud man's contumely, The pangs of despised love, the law's delay, The insolence of office, and the spurns That patient merit of the unworthy take."

This is a consummation to be devoutly wished, and he who can forecast such a beatific state is so panoplied that he can defy age, obstacles and hindrances, they becoming stimulants to nerve the soul to do and dare for the good and true. He who goes through mortal life without struggles and crucifixions enters the life of the spirit a dwarf; over there he must work to attain that condition wherein he can enter into the joys of a fully developed spirituality. He who is born to wealth, and rests on flowery beds of ease in the mortal, will find, when death rings down the curtain at the end of the farce he has been playing, that his life had not been worth the living. Eventually he will right himself and find the pathway to a career of endless progression. There is a law of compensation which in the Beyond vindicates the ways of God to man. In the land of souls all things are equitably adjusted.

I am not old, never shall be, for every true Spiritualist draws from the fountain of eternal youth. Spiritualism is resolvent and dissolvent. It resolves the enigmas of existence, dissolves the superstitions and chimeras which obscure truth, cloud the mind, and envelope the race in doubts and uncertainties. Spiritualism unfolds man and his relations. It tells me, inasmuch as I am, I shall ever be, an immortal entity, ever reaching out for perfec. about 1830, in which Abner Kneeland took a tion, yet never attaining it, for the absolute prominent part, his moral integrity and inde-Infinite is alone perfect. I am a dual entity, a spirit encased in a wonderful body, which, indeed, is only a tenement to be occupied for a season. The tenement may decay, the wonderful machinery may wear out, be no longer usable, when I must vacate, move out to occupy a better. As I pass out I renew my journey as a spirit entity, independent of times and seasons, heat or cold, and those physical conditions which were limitations so long as I occupied the tenement. I can say as did Cato | 4848, at the hamlet of Hydesville, near Rocheswhen, dagger in hand, contemplating suicide, he soliloquized on life, death and the soul:

"The soul secure in her existence smiles At the drawn dagger, and defles its point. The stars shall fade away, the sun himself

because my plannings miscarried, and many of my hopings for better things turned to ashes. Eternal Order rules; our limited faculties, blinded by our prejudices and our ignorance, may not fathom all its ways, yet a close analysis of events may lead to this conclusion :

"All nature is but art, unknown to thee; All chance direction, which thou canst not see; All discord, harmony not understood; All partial evil, universal good. And spite of pride, in erring reason's spite, One truth is clear, 'Whatever is, is right.''

This is a broad philosophy; on this isthmus of a middle state, related to two worlds, with the limitations incident to our dual nature, we cannot probe the infinitude of causation, nor fully understand the relation of part to part, or the relation of a part to the whole. The starting-point should be man; to determine the relations of man to man, then his relations to the cosmos, made up of matter and spirit. Then we may measurably understand the significance of the present and after-life. The one is a preparatory school; the other, one of compensatory justice, each soul gravitating to its proper sphere, thence renewing its journey toward the true, the just, the perfect. There is an inequality of condition, an equality of opportunities, however, to balance it.

I have seen great changes. The terrible gospel of old Orthodoxy has been softened. Free thought has done a wonder work; it has invaded pulpit and church. Dogma has lost much of its power; it is still further waning. There is a conservatism which attempts to stem the tide of reform, but in vain. Heretics are rapidly multiplying in pulpits and pews. Much of this theological upheaval and disintegration is due to the leavening influence of Modern Spiritualism.

We say Modern Spiritualism, but it is not a new thing. Ever since souls, emancipated by death, began to people the spiritual spheres, it has manifested itself. It showed itself in the infancy of the race, and all along the ages it is found. Yearning spirits now and then sought to impress their mortal friends, but with illsuccess. The manifestations were attributed to evil spirits, which a good God permitted to practice cheating to lure his children into hell. The mediums, notably in the witchcraft eras, were persecuted, even unto death. Nevertheless the spirit-world continued to impinge itself on ours, provoking thought and investigation. An important agency in breaking up the crystallized bigotry of Orthodoxy was the incisive pen of Thomas Paine, paving the way for the Free Inquiry movement developed pendence paying the penalty of a season behind prison bars. The Free Inquiry movement was widely extended throughout the country, and did much to liberalize the public mind.

Later spiritual manifestations were common in the Shaker communities, it then being announced they were the precursors of a general spiritual influx, which should usher in a new dispensation. The prophecy was fulfilled. In ter, in a humble family, came the opening of the prophesied Dispensation. First a simple rap, tiny, yet charged with an irresistible power, challenging the wide world's attention, ultimately securing it. Bigotry raised a war cry,

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again a gallows, which in the past was used as a means of "saving grace" to crush free thought and silence "pestiforous heretics." The development of the modern spiritual Disman agencies were unconscious agents of the supra mundane powers directing the moveits aims, high and holy is its purpose. The fullness of time having come, wearying humanity has moved the spirit-world to activity. Its | meetings. desire is to answer the prayers and needs of the mundane world, to lift the race out of the mire of the ages to a higher plaue-

"Bright with the future of time."

What shall be the future of Spiritualism? The answer is in the hands and ought to be in the hearts of Spiritualists. Spirits cannot do the necessary work on the mundaue plane: they need hearty cooperation from the human side, with a self-consecrating spirit, a burial of heart-burnings and jealousies; above all, of selfishness, which casts an evil eye on some brother or sister who may be more advanced, possessing a natural adaptability fitting them as facile instruments of spirits. With a union of hearts and hauds, conditions aright, aided by the spirit-world, there is no limit to the progress of the cause. Then Spiritualism will become as a spreading banyan tree, bearing fruit for the healing of the nations, revolutionizing governments, introducing a better social order, estimating man more valuable than money, and woman as the equal of man. Such are the possibilities I believe to inhere in Spiritualism. Firmly believing in the doctrine of evolution, knowing what it has already outwrought, I cannot believe it has reached its ultimate. Hence I have hope, and believe generations to come will reap a plenteous harvest. You and I, reader, may not share in the good time coming. Nevertheless, let us be thankful that the possibility may bear fruit for those who come after us.

There are agencies which it is possible to effectively use. The BANNER OF LIGHT is one. See that it has a generous support. In the past it has done, and is now doing, yeoman service. We realize not the labor of its found-ers, nor of those who have continued it down to the present. It is, and has been, a faithful sentinel on the watch tower. The Veteran Spiritualists' Union, the National, State and local organizations, are all important agencies. The stronger they are individually the stronger they will be collectively, the abler to give a vigorous impetus to the Cause.

Other matters are in my mind, but I must not trespass further on reader or paper with things collateral. Whether again I shall be permitted to commune with THE BANNER and friends on my eighty-first birthday I know not. My race is nearly run, though I feel assured that the inevitable translation will bear me to a summer clime and reunion with father, mother and loved friends, opening a sphere of transcendent joys. I have a desire a while longer to tarry in the mortal, that I may further contribute to a hastening of that moral, social and political revolution which must take place at no distant day. Be this as it may, I shall remain at the post of duty till the summons comes, then willingly and joyfully cross the "rainbow bridge,"

Where the spirit hath sweet release Where its trials and troubles cease, And in the perfect peace Of God it hath a part."

powerless, because it could not rekindle the enjoy them, into the spheres. The Professor fagots, which long ago carried martyrs to glory | gives a free monthly musicale and recital at and an immortal orown; it could not erect the Southern California Music Hall, which is literally orowded on these occasions.

The bright little paper called The Medium, which is published weekly in this city, has an able manager and indefatigable worker in its pensation, all along its lines, is marked by editor, Mr. E. D. Lunt, who is a fearless, un intent and purpose, means to an end, out | compromising defender of truth and denouncer side of human agency. In many cases the hu- of fraud. He and Mrs. Lunt are energetic workers for our Cause. Mrs. Lunt is a fine vocalist, as is also Mrs. Lyon, the genial wife ment; unselfish in its origin, its development, of M. M. Lyon, Sec'y of the First Society. Both of these ladies are able helpers of Prof. Petersilea in his musical service at the Sunday

> Dr. E. D. Babbitt, known to all the world for his works and his College of Fine Forces, author of "Principles of Light and Color," one of the most valuable and important publications of the century, which every student and practitioner should/peruse, also of "Religion," and other books, has located in Los Angeles, and established his College here, which pos sesses a Board of well-known and prominent gentlemen. Dr. and Mrs. Babbitt are charm ing people to meet, genial, harmonious and whole-souled; we have been delighted to welcome them to this land of sunshine and flowers. Prof. H. A. Streight, the artist, has just left

our city for his home in Mountain View, Cal. but we hope to welcome him and his dear companion again before many months have passed. Prof. Streight is a Spiritualist and a grand medium, a most genial and loveable spiritand the same may be said of his good wife. The artistic productions of Prof. Streight have won the encomiums of art critics in both this country and Europe. Some of them have sold for thousands of dollars, and others will probably be disposed of at similar prices after the "hard times" go by. In the meanwhile, the artist is executing smaller works with his brush, little gems of art that are beautiful enough to adorn any home. Some of these are original bits of scenery copied from nature, and others are symbolical pictures, delineations in oil, producing or typifying the events and scenes of individual human life-the latter pictures are ten by twelve, painted in oil, with exquisite color effects. The artist sits for these with the handwriting or lock of hair of the person who orders one. He is then controlled to paint the picture; when it is finished his guides write out a key or explanation, all of which are furnished for an exceedingly low price. This aptist also paints the portraits of deceased persons-not as ghostly or ethereal beings, but as they were on earth, and has had the best of success in this branch of his work. the portraits having been recognized as remarkable likenesses of those whom he claimed to picture in oil, and that when there was no previous likeness of any kind of the persons in existence.

Recently Prof. Streight has painted a life sized portrait of my little spirit-messenger, "Nannie Gibson." She is a natural little poetess, and will give verses offhand at any time or upon any subject that is desired of her. The simple, childish verses are no doubt her own, for frequently when she is conversing. in our home-and she comes every night while we are at dinner-she will break out in versification on whatever she is talking of; but we believe that the grander poems, some of which have been pronounced by able judges as of considerable merit and power, are given to her by the matured minds of poetical genius who sometimes visit us. Nannie first came to us in January, 1896. She was then a tiny, lisping tot of three years of age, who had recently passed away, and had been taken as a waif to the home of our dear Lotela, by Spirit Dr. Warren, and cared for there. Lotela brought her to us, and we have adopted Nannie into our home. Since her first coming the child has grown wonderfully, improving in accent and speech to a remarkable degree, although she still preserves all the characteristics of a little girl. She has made many friends, and is the pet of all who know her. Prof. Streight-who has seen the goldenhaired, blue eyed little sprite-has painted her portrait, and this beautiful work of art seems to bring our little fairy still more closely to our home. Our Wednesday evening socials are pleasant affairs. Our parlor is usually crowded on that evening with friends who gather to exchange thought and to listen to what the angels have to say to us. Father Pierpont usually answers questions or speaks upon some interesting subject during the evening; and either Lotela or Nannie put in an appearance with cheering messages and tokens from beyond. Our musical and mediumistic friends who attend are ever ready to contribute to the enjoyment of the occasion. Our work is progressive. Our greeting extends to all our friends.

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An Address Before the Brooklyn Ethical Assoclation, Nunday, March 28, 1897,

BY MILES MENANDER DAWSON.

The signification of morals and morality, as we employ the words, does not correspond with their derivation. They are derived from the Latin word for customs, and originally conveyed no meaning beyond that of conduct which was conventionally correct.

We mean by morality right action, and by morals the principles of right action; and by right action we mean direct action, straightforward action, action accurately fitted to ac complish desirable ends.

To know, then, whether an action is right or not, we must know two things: first, the end desired, and second, whether the end is desirable or not. It is not enough that the end will be accomplished if it be undesirable. It is not enough that it is desirable if it will not be compassed.

Therefore, in order to lay down rules for correct conduct, we must first know what ends are desirable. The necessity for knowing this as a condition precedent was so obvious to the ancients that the schoolmen properly enough founded their systems of morals upon considerations of what was the summum bonum. They rightly guessed that when the highest good had been discovered, conduct which caused that state would be deemed moral, would be right action.

But they speculated by deduction, and arived nowhere very definitely, though their work is of the highest of intellectual performances. They did not and could not know that they had found the true highest good, as we now-a days know things which are scientifically demonstrated, and which, as William Kingdon Clifford finely said: "It is possible for a man, without ceasing to be a man, to verify." They had not descended from the skies, sometimes clear and sometimes cloudy, of deduction to grub at the hard facts of induction. We may at this age of the world reasonably cherish the hope that the summum bonum may be discovered. If so, it will doubtless be found in the concrete, and not in an abstraction, reasoning in a circle, like "pleasure" or "virtue."

Until this highest good is found in the concrete, we cannot definitely know the ends to know what action is right; that is, produces the desired effect. This is obvious.

In such darkness we can have but working rules at best, or rules of partial application. We must grope or direct our course by guess instead of by compass. For working rules, custom furnished the foundation, and the simpler and more inevitable emotions the earliest superstructure. To these were later added those principles of justice which found their basis in commiseration or fellow feeling. Of the latter character is that most admirable of working rules, which is, however, far from the finality that it is considered, the golden rule of Christ or the law of reciprocity of Confucius: "Thou shalt do unto others as thou wouldst have them do unto you." Plainly this rule is of perfect application only when the things which you would have others do unto you chance to be case than not, but it is not necessarily the case. mislead will descend?

Modern Church Ethics, and What er patriarche or kings. Morality under such a the great bulwark of morality lies not in its system is supine obedience, while morality under nature's system is the intelligent adaptation of means to ends, is constructive art.

Thus the church sets up false onds to be attained, o.dls for conduct not logically achieving the prescribed ends, denies the inevitableness of cause and effect by ascribing will to him who rewards and punishes; and obtains authority only because dogmatic, and supported by custom.

It was certain in advance, to him who stopped to consider, that the church's revealments on matters of physical science were not in accord with the facts. It is equally certain, beforehand, in the field of morals that the church's revealed morality will not accord with the true and will interfere with the development of the true even as its false philosophy did with the progress of science.

There is but one loop-hole, one possibility of escape. It is a childish one, but must be no ticed. The church's reward and punishment of preserving health and developing the body might be additional sanctions to the inevitable effects of right and wrong action, as the dealings of parents with children often are.

Disregarding the improbability that a system based upon wrong premises could so correspond to one based upon right premises, and supplement it, we may concede that if it were | nothing. so, the church would still have a claim to be a great moral institution. 'But if, on the contrary, it be found that the bribes and threats, so far as they were effectual, offset men's inclination to seek out and follow right action, we shall know that the claim of the church is unfounded.

We find that heaven is offered first of all for faith, and not for right action at all unless accompanied by faith. This faith is firm, un questioning acquiescence in certain beliefs.

The real benefit of apprehending a truth is to have the use of it in adapting means to ends. Right action may, therefore, even in the absence of a knowledge of the ultimate end, be confidently asserted to embrace the getting of knowledge.

An artificial reward for finding the truth on any subject may be a spur to action; but when what is asserted to be the truth is specified in the promise, and the reward is offered only for finding that to be the truth, the interference inclines toward intellectual dishonesty at best.

And, should what is asserted to be the truth not be so, then the reward may blind men to be attained by right action, and so cannot the truth, and will certainly disincline them to seek for it. When also enforced by threats, it amounts to a serious opposition to that free research which alone has developed truth,

The reward has not been for right thinking in most or many cases, and the punishment has been directed at what has proved to be right-thinking in all too many instances.

In our charitable age, many unthinkingly attribute religious persecutions to the depravity of human nature. It is demonstrable that this system of morals carried out logically made those persecutions inevitable. Moreover, if this system of morals is upheld, those persecu tions are justified.

Given that faith saves, and the want of faith damns, then whatever disturbs faith is dangerous, and to apostatize is the most dreadful of crimes; while to prevent it by any means is the highest of virtues. If this be true, is a right action-action accurately fitted to achieve | little torture of one guilty person to be weighed desirable ends. This may be more often the against the hell into which those whom he will You all know how this system has lought the advance of physical science, hurling the anathemas of excommunication against its investi. gators. You may not realize that in two de- truth with which it is not in perfect accord. perfect rule, this law is a pretty high mark for | partments it to-day holds as complete sway as | To the extent we learn and accept truth, to ever, and is ready to fight as bitterly as ever | such extent do we learn and accept Spiritualfor its authority. These fields are those of psy- ism. Its mission is not so much to establish a chology and ethics; and modern science keeps | sect as to permeate every department of huthe peace with the church only by resigning to man life. But organization, not to establish a churchmen these chairs in our universities. creedal dictatorship, but to combine forces for If you doubt this, experiment with getting a systematic work in the elevation of human free-thinker into such a chair. Or test by your kind, seems to be in keeping with the highest

substantiation of that claim to the inquiring mind, but in the olroumstance that, owing to its oustomary preëminence, most of the bestintentioned men connect themselves with it or have done so in the past and adopt its moral views, having none of their own. The presence of these men make and keep the church respectable.

They will no more continue to be present when the true system of morality shall be evolved and established than are the great scientists there present to-day; and, with their departure, the claim of the church to be a great moral institution will follow its claim to be a repository of divine revolation on physical science to the grave.

What is to succeed it? A rational system of morals, based on ascertained facts concerning the real nature of the summum bonum. The ancients discovered not a little of this. For instance, they rated at its true value the need to its highest capabilities. Even this was overthrown by the church.

But concerning the spirit, which nearly all men have intuitively felt to exist, they could only predicate a few things by abstract reasoning; and concerning the destiny of the race,

Evolution has changed the latter condition. The analogies of evolution give a new significance to the "perfectionism" of the ancients. We plainly see the racial duties which lie upon the individual, and our sociologists are coining new and better words than good and bad, although of but partial application. These are social, unsocial and anti-social, indicating lines of conduct which influence for or against society.

Concerning the spirit, we may predicate also much. Several of the greatest scientific minds of the age, after thorough investigation, have announced that the field of psychical research not only offers possibilities of learning about the spirit of man, but also offers absolute demonstruction of his continued existence. Among these minds are William Crookes, Alfred Russel Wallace, Camille Flammarion, Elliott Coues and many others.

Against their judgments, based upon patient and thorough experimentation, the assertion of Prof. T. C. Chamberlain, and others who have not investigated, that science offers no hope of proving or disproving the future life, weighs just as much as the assertions of those who believe or who disbelieve without knowing in any other matter.

If we can discover that toward which men are moving, as we have discovered that toward which the race is moving, we may readily construct right action, for we will know the ends to be aimed at. Already we may with confidence assert that, though we cannot define as we would like, the ends of human existence are, first, individual development, and second, race development; and that these two are in perfect harmony. And we know that in many matters of stornly practical morality in our own day, a system constructed to accomplish these ends will depart widely, from the conventional system of the church.

For instance, the church bids couples that made a mistake in uniting: "Stay as you are, on pain of mortal sin!" The new morality will declare it to be the chiefest of crimes to be an unwilling mother.

Spiritualism a Religion.

As I close I conjure amity in the ranks of re forming and renovating Spiritualism, that one and all may be imbued with the spirit of fraternity, thereby ensuring progress for individuals and the race, making a heaven on earth with a purified atmosphere, which will permit open angelic visitations, a foretaste of the communion of spirits in the Land Beautiful.

Fraternally, WILLIAM FOSTER, JR. Providence, R. I.

> Written for the Banner of Light. Letter from Mrs. Longley.

Mr. Editor and Friends: We are progress ing here in Southern California perhaps fully as much as are the majority of the people in other parts of the country. Thousands of Spiritualists here attest to the truth of Spiritualism from their own experience. Our Cause seems to be flourishing as far as the phenomena are concerned. Platform test mediums are in demand, but the speakers unfortunately have a hard time to gain a living.

Dr. N. F. Ravlin is one of the grandest inspi rational speakers on our rostrum. He is logical. profound and eloquent. Dr. Ravlin has spent most of the winter in Los Angeles. He and his charming wife have now gone to Fresno, where he hopes to build up the spiritual society and to do a good work for the Cause. The doctor told me that he finds it almost impossible to get engagements or to earn a decent living by his profession, owing to the fact that he is not a platform test medium, and the pub lic craze seems to be for the phenomena with out the philosophy. It does seem as if these two branches of Spiritualism, both of which are instructive and may be made uplifting; ought to go hand in hand, and the exponents of each should be guaranteed a comfortable support for the service which they render both worlds in their ministrations.

The Ladies' Harmonial Aid Society-as an auxiliary to the, Harmonial Society-has disbanded, and the majority of its members have united in forming an independent Ladies' Aid Society, the chief object of which will be beneficent work among the needy and suffering. This new society promises well; its members are taking hold of the work with a will. A charter is to be immediately applied for, and steps are being taken to render this one of the most important and useful spiritualistic or ganizations of the State.

The First Spiritual Society of this city is holding free Sunday meetings afternoon and evening. The attendance is large, and much interest is manifested by the public in its work. Carlyle Petersilea, the well known and popular musician, vocalist and author, who needs no introduction to the readers of the BANNER OF LIGHT, is the Musical Director of this Society. Mrs. Petersilea, who is clairvoyant, often describes spirits, and gives tests from its platform. I have spoken a number of times of late at its Sunday evening meetings, Spirit Pierpont being the controlling intelligence to voice his thought through my organism. Prof. Petersilea seems to be a fixture in Los Angeles. His musical work is admired by all lovers of harmony, while his literary productions take all who have an opportunity to | healthy action.

M. T. LONGLEY. Los Angeles, Cal., March 18, 1897.

> For the Banner of Light. AT-ONE-MENT.

- We cannot say what we, as men, Might fitly do alone,
- For we are quite ins, parable, From the pervading One; And thus, to stand or do alone.
- Would be as vain for me, As for the branches of the oak To stand without the tree.
- I would do much if such could be; And even dare to stand. Without the counsel of a voice.
- Or guidance of a hand; But the All Wise obstructs the way, And gently leads me on,
- Until within I'm moved to say: " Thy will, oh! God, be done."
- Then, as the father guides the child, And teaches him to know
- That he in wisdom must point out, The way he 'd have him go,
- The Universal Soul with mine In wisdom ever blends,
- And teaches me that I am weak Without the strength he lends.
- And strengthened thus by power divine, And blended soul with soul? I 'm made to know that I 'm a part Of one eternal whole. Eternal, for the whole is love,
- And love can never die, For love is God, and God is soul, And soul is you and I.
- CARRIE FOSSEE, pupil of " White Rose."

He who comes up to his own idea of great-ness must always have had a very low standard of it in his mind.-Ruskin.

For Over-Indulgence

Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strength ens the nerves and stimulates the stomach to

Licentious people, for instance, do by each other just as they would be done by; is their licentiousness, therefore, moral?

Notwithstanding which patent defect as a a mere working rule; and if it were all that the church had given us, we might praise it for its lofty moral ideals. It was not to be expected, perhaps, that the church would divine the summum bonum, and if it had furnished what seemed a better substitute than any other for the missing rule, and stopped there, it might have a high claim to be consid. | own conduct its power to utterly destroy those ered a great moral institution.

But in the first place the church, with its violent fanaticism, displaced a more reasonable system than its own in the ancient scho astic philosophy, which needed but a correct apprehension of the desirable end to be perfect. And in the second place the church not merely failed to apprehend the true nature of morals as the principles of action to achieve desirable ends, but it also utterly misapprehended the purposes and objects of conduct. It set up impossible, arbitrary, artificial and even monstrous sanctions for human conduct. It presents two clear-cut reasons why men

what it calls wrong, namely: To attain heaven and escape hell. The heaven to be attained, upon closer ex-

amination, seems something vague, inane and characterless. Consideration of the conduct pronounced moral discloses that there is no logical sequence of such an existence upon what is called right action nor of its absence upon wrong action.

Similarly hell, while not so vague in its outlines, appears inane and ineffectual. The conduct represented to incur this state also fails to bear the relation of cause to effect.

There is no logical inevitableness between what the church denominates right action and heaven, or between what the church calls wrong action and hell. In the scientific sense. it is plainly impossible that one should have caused the other.

Nor is it claimed to be so. Hell and heaven were caused by the will of God; they are "prepared," one for his friends and the other for his enemies. And one gains the reward or in. curs the penalty, according to the determination of that same will.

Not cause and effect, then, but reward and punishment, form the foundation of this church system of morals which even in our day is wellnigh as absolute in society as were church views of science in darker centuries.

The very significance of the words "reward and punishment" shuts out the inevitableness of cause and effect, and imparts the arbitrariness of a will which might do otherwise if it would. If the religionists dispute this, it may be replied that if God cannot avoid torturing people forever, we have soon arrived at the limits of his infinity.

In the absence of fixed laws of cause and effect, there are no fixed principles whereon to posit right action, which must proceed from confident foreknowledge of the effects of given causes. To divorce the effect from the cause would be to subvert the principles of right action, and to persuade that they can be divorced discourages effort toward right action. The concept of reward and punishment arose not from the skilled observation of causes and effects, but from the analogy of tyrants, wheth.

who contravene its ethical precepts. Now, as ever, these rewards and punishments are employed to prevent that free thinking on throughout the whole realm of humanity that certain subjects which alone can lead to ultimate right-thinking.

But there is yet another indictment, and almost a more serious one. After setting up false ends to be attained, the church still further divorces cause and effect by supplying a ples of mercy, justice and right; that our soplan by which men may be guilty of the stated | cial and moral standards may be in line with a misconduct and still reap the reward and avoid the penalty. This is only thinkable at all because men see plainly that right action does not cause heaven or wrong action hell. It is lead us upward to the grandest and noblest should choose what it calls right and eschew only thinkable, also, by conceiving reward and punishment as things arbitrary, depending not upon some action, but upon a variable will.

It is, indeed, a beautiful thing for one who is injured to freely forgive him who injured. But what more monstrous than for any being, how- us to truly say, "I know of the truth of imever powerful, to forgive one, not for injuring mortality by the evidence of Spiritualism." It himself, but for injuring another, however impotent and small! And what more subversive of that certitude that is requisite to construct right action than that effects should not always and inevitably follow causes!

The slime of this pernicious though seductive doctrine may be traced down through history. Wherever it has been truly believed, we have | of tune in the avocations of our daily lives. It seen moral sentiment lose its vigor and become Jesuitical. The very word and thing, Jesuitism, means trifling with morality. Wherever | loved ones who have passed away are not lost, men blindly believe that sins may be forgiven | but can "bear us company all the time if we and will be upon the fulfillment of certain easy conditions, and to the extent that they do believe this, they will be lax. The horrors of the | and love us with a more than mortal love . indulgences made Protestantism. The low state of morals in many Christian countries, tried by the church's own standards, indicates the effects of this system clearly. Moreover, the air becomes morally purer, the further you

get away from implicit faith in forgiveness. It has not been my purpose to deal with more than the fundamental errors of the church's system. The details in which it comes short are known to most of you, so far as they as a rule, they have not. can be to us who have not yet worked our way fully out of the shadow of the influence of conventionalism, in which the church's precepts are dominant.

Moreover, I have not dealt with the shortcomings of this system with any sense of exultation. On the contrary, I could wish that it | faithfully and conscientiously under the guidwere not so. It is no pleasant thing to con- ance and control of those spirit friends who template that the things which men have done with the best intentions are not the best things. It is cause for tears and not for joy | manifestations, communications and tests; that the world in which we must dwell is not just such, dear reader, as they will give you if better and has failed of being what it might you will make favorable conditions and opporbe, because its best-intentioned men have mis- tunities. "Seek, and ye shall find; ask, and conceived. I would rather my strictures were ye shall receive"; and your reward shall be wrong than right, though I would not rather | commensurate with your faithful efforts and think them wrong if they are right.

The strength of the church in its claim to be

BY MRS. A. B. SEVERANCE.

Spiritualism is all pervading. There is no wisdom. Its work is not to antagonize in a combative spirit existing errors, but to give instructions in spiritual things, and shed a light will dissipate the darkness and misery of error, establish a real knowledge of truth, and apply its principles to every department of civilization; so that our national, State and municipal laws will be in harmony with the princitruly progressive life; that our educational and religious systems may be such as to unfold harmoniously our powers of mind, and possibilities of manhood and womanhood.

Rightfully may we claim that Spiritualism is a religion. It proves immortality. It instructs us how we may promote our happiness in this life and ensure it in the life beyond. It enables assures us that "if in the midst of our daily, earthly cares we raise our thoughts in aspiration to the higher life, there will come to us in response a divine light that will invigorate, strengthen and soothe our perturbed spirits.'

It harmonizes and elevates our thought moods and protects us from the danger of striking out establishes the atmosphere of peace, love and harmony in our homes. It assures us that the truly strive to live by the spirit every day." It gives us abundant evidence that they still live Who can say in truth that Spiritualism is not a religion? What religion offers more real 'bread of life" to struggling souls and longing hearts than Spiritualism?

How faithfully did the veterans of our cause work to gain the wealth of spiritual growth which by their inner sight they saw was in store for those that seek the light; a wealth more truly enduring than earthly riches, which,

But many have gone to their rich reward, and it will not be so very many years before those who still remain will come into full possession of that wealth which is not reckoned in dimes and dollars. But in these waiting years of earth-life they will continue to work on came to them in their developing circles years ago, and gave such wonderfully convincing soulful aspirations

White Water, Wis.

BANNER OF LIGHT.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for the Lyceum and Home Department. PLEASE TELL MOTHERIAM WAITING, in the bed with the doll.

'T is the midnight hour of a stormy night, And the north wind whistles wild and free. While each snowflake borne from the upper air Seems a spirit letter sent to me: Then I ask, does darling mother know That her boy still waits in the earthly vale? And he listens oft in the ionely hours For the glistening oar of the boatman pale.

A hush in the storm; beside my couch, Stands a soul that I loved in days of yore, More fair, more sweet in her spirit garb Than is seen this side the angel shore; What news bring you from the land of souls? Is the port in sight, is the distance far Ere my storm-tossed bark can furl its sails, Be safely moored o'er the harbor bar?

I am weak and sick in this sunset land, My work falls short of its cherished aim; Greed chains man down with her iron hand. Till souls forget from whence they came; Tell mother dear that I miss the cheer She was wont to give with her love-lit eyes. Is the journey far-would my strength hold out To reach her home in the sunlit skies?

Sometimes I dream in the silent night Flowers bloom, birds sing, and children's eyes Look in my own with that faith and trust Brought from the hills of Paradise; And behind are beautiful beckoning hands, Some point 'yond the glistening silvery sea; Please, mother dear, is it wrong to wish You'd send the boatman pale for me?

They bid me wait till the tide runs out, And I perforce must patient bide Till their gentle hands shall guide my bark As it floats to sea with the outbound tide. So I wait each day with patient trust, Beneath dear mother's watchful care. Till the Gates Ajar shall open swing. And a loving welcome greet me there. FRED, L. HILDRETH.

Written for Lyceum and Home Department.

Relationship.

BY SYLVANUS LYON.

"'T is the caress of anything, The turtle dove: Both birds and beasts do offerings bring

To mighty love."

My friend Jones is eccentric, and a sort of a philosopher, and I quote his last letter, propounding a question for THE BANNER Lyceum Department. ' Perhaps evolution or theosophy can solve it in the future. He writes:

"After months of absence, Syl, and many changes of family and scenes, business called me one morning to make a visit on a (so-called) neap relation, and a female.

As the servant opened the door a beautiful poodle welcomed me so joyfully, barking with delight, frolicing and gambolling all over the parlor. In his antics he sprang in and out of and in truly a beautiful manner.

little squirrel whom she had left covered up

The next day proved to be rainy, so Elsie needed her little playfellows. To her great surprise she found Robert Bunn had been per-fectly obedient, and stayed exactly where she had put him all the time, "Was n't he good, mamma?" she asked in

"Yes," replied her mother; "but it was n't very kind in his little mother to forget him, was it?"

"No, it was n't," she answered, thoughtfully,

"and I'll never forget him again, after he has been so good. I better try and be as good and obedient myself, had n't 1?" she added, looking up a little shamefacedly.-Annie E. Wilson, in'Presbyterian Journal.

A Word With Mothers.

When a mother grows careless about her appearance at home, she is either declining in health or her heart's love for her husband and children is lukewarm. How many hours did she spend in personal toilet attentions before she took up the sacredness of marriage, when her lover came "a courtin' and admirin'"? Often and often these same dressy girls de-velop into veritable slouches. after marriage, and why isit? Mothers, why do you "dress up" when looking for company or go a visiting? And why do you show the very worst side of yourself to your immediate home circle?

The children appreciate pretty gowns and smooth colffures far more than you think; then why go about "arrayed in calico and loose hair," when these wide awake critics are so alert to observe the least error in your appearance

Our little ones appreciate a neat attire affar smiling face; then mother should by no means deny them this pleasure, and reserve her best gowns and best smiles for the world who only half appreciate them. 1 came from my dressing-room one warm afternoon, dressed in a plain, neat wrapper, but the collar and cuffs were of deep red, and I also wore a dainty bow in my coiffure. My three year-old boy, glancing up from a story book, said admiringly, "Mamma dot a new dress with fancy work on it"; and he was pleased, yet only a baby. It does pay to dress up at home. By dressing up don't mean for a woman to wear out her best church or party dress in the kitchen, but try and always appear well dressed, even in calico and a gingham apron. Let the garments be clean and neat, pin on a little bow at the throat, have the hair shining and well-ar-ranged, not ourled and fluffed like an actress, and the husband as well as the children will be pleased and full of praise for the woman who regards it her duty to look her best for dear loved ones.—Womankind.

Hurried Eating.

The opinion that hurry in eating is a prolific cause of dyspepsia is founded on common observation. The ill results of bolting the food publishing of the Rev. Minot J. Savage's dishave been attributed to the lack of thorough mastication, and to the incomplete action of the saliva upon the food. Two-thirds of the food we eat is starch, and starch cannot be utilized in the system as food until it has been converted into sugar, and this change is prin-cipally effected by the saliva. But there is a my lap, kissing my hands (in doggy fashion), smelling my garments and giving no end to tokens of remembrance and loving delight, the secretion of the gastric juice. Irrespective E. J. Bowtell, the lecturer, then said: of the mechanical function of the teeth, food completely goes into the stomac mixed with saliva passes slowly and impermet him and caressed him with petting and | fectly through the process of stomach diges-Therefore, as a sanitary maxim of no tion. mean value, teach the children to eat slowly and in giving this instruction by example, the teacher as well as the pupil may receive a benefit.—American.

are exceeding invited to forward brief letters, items of local news, etc., for use in this departmeni. New York. BROOKLYN .- Charles A. Mattell writes: 'The Forty-Ninth Anniversary of Modern Spiritualism was celebrated by the Mediums'

Banner Correspondence.

it Our friends in every part of the country

Progressive Union on Sunday, March 28, at Arlington Hall, corner of Gates and Nos-trand Avenues, Mrs. E. A. Cutting presiding. The platform was beautifully draped with Old The platform was beautifully displayed a very pretty and appropriate silk motto, inscribed 'Temple of Love.' On the pedestals were a profusion of flowers, that certainly gave inspi-ration to all who beheld them.

ration to all who beheld them. Both sessions were preceded with voluntary by organist E. Henry; singing of 'America' by congregation; invocation by J. C. Metcalf, Afternoon, Dr. J. C. Wyman gave an address on 'The Birth and Growth of Modern Spiritualism,' followed by Walter Heywood with tests, Mrs. F. E. Farnham, Anniversary Poem; Ira Moore Courlis, inspirational music and tests. At the evening session Miss Grace Metcalf, aged seven years, gave a poem received from her spirit mother; violin solo, with piano ac-companiment by H. T. Wright and J. McInerny; tests by J. M. Moorey and I. M. Courlis; vocal solo by J. C. Metcalf; original Anniversary Poem commemorative of the Fox Sisters, by C. A. Mattell. The services ended by Mrs. E. A. Cutting vacating the chair, and the installation of Mrs. F. E. Farnham, who will guide the meetings in the future; and we look forward for a mighty revival of Spin tualism. Mrs. Cutting will continue to be present at our meetings while taking a rest, after which she will enter another field of work, where we are confident she will continue to advance upward and onward.

The BANNER OF LIGHT can be had at our hall.'

YONKERS. - Titus Merritt writes: "The Yonkers Spiritualist Society commenced the celebration of the Forty-Ninth Anniversary of the Advent of Modern Spiritualism with an able address from Mrs. Helen T. Brigham, and -President Andrews reading of the first phe-nomena with the Fox family from the 'Missing Link' the statement made by the parents and neighbors only a few days after the occurrence; strangers present were interested.

Since my last report we have had the following able and reliable speakers and mediums: Mrs. Helen T. Brigham, Mrs. Tillie Reynolds, Mrs. L. A. Olmstead, Dr. F. L. H. Willis, Mrs. Hammet, Mr. Rathbun, Miss BellaV. Cushman, they having favored us for love of the Cause, rather than the nominal sum our young society is able to pay them.

On April 2 we closed the celebration with an entertainment, dancing, etc.; also held our annual election of officers, in accordance with a State and national charter, as follows: President, Alfred Andrews; Vice President, Mrs. Mary H. Mosher; Secretary, Titus Merritt; Treasurer, A. Andrews; trustees, Mrs. Mary E. Embree, Ernest, L. Gale and Alexander Ulapperton.

was a subscriber to the first volume of the BANNER OF LIGHT, when living in Grand Rapids, Mich., and have either been a sub-scriber or wholesale purchaser up to date. It has accomplished a grand and noble work in human progress, and the recent act of adding the name of Harrison D. Barrett, President of the National Spiritualists' Association, as chief of its editorial staff, is commendable, and the course in the issue of March 37 was very acceptable to your many readers. Spiritualists, Freethinkers and reformers should rally to its

Ohio.

CANTON.-Mrs. E. J. Bowtell writes: "The Spiritualist meeting was opened by the reading of the poem, 'The World is Moving On.' Mr.

'We have been considering external observ-

of forty nine years ago. Prof. False of Boston gave a very interesting discourse on Spiritu-aliam as Proved by the Bible.' Max Hoff-man and F. Corden White gave spiendid tests. The recitation of one of our favorite Lyceum pupils, Miss Myrtle Bell, was highly appreci-ated. She has the promise of a bright and fa-mous future. Mr. Waiter Beaton, the phenom-anal havitone, sang averal numbers in his enal baritone, sang several numbers in his usual grand way. Prof. E. Willard, Georgia, furnished the instrumental music of the evenng. Mrs. Golsten's recitation was very amus-

ing. The Progressive Church is doing a great work both for young and old. The Children's Ly-ceum is still prospering, and we have now up-

wards of one hundred and ninety five pupils. On every Saturday afternoon there is held at the hall a dancing school, where Prof. Miller drills the pupils in all the ball room and fanoy dances. In connection with this Prof. Marshall has offered his services to drill the pupils

There is something yet in store for next year, when Mr. Cordingly and Mr. Miller return from the East."

Maryland.

BALTIMORE. -- Maggie Waite writes: "I am on the eve of my departure from Baltimore, where I have served the Third Spiritual Church for the last six weeks.

There are at the present time three societies running here, the first having Mrs. Rachel Wal-cott as pastor; the Religio, having Edwin W. Wright as speaker; the third, presided over by Chas. W. Stanglen as President and speaker; and about fifteen to twenty private circles every Sunday evening. So you see Spiritualism is very much alive here. Among the most zealous workers is Chas. Zipp, who untiringly works for the good of the Cause that is so much to him, also Mrs. Cornelius and son, and many others.

The Anniversary of Modern Spiritualism was celebrated by the Religio Society Tuesday evening, March 29, in Sutro Hall. The hall was finely decorated in palms and flags. The address on the occasion was delivered by Mr. F. A. Wiggin, followed shortly after by a test scance, which gave general satisfaction, and pleasing those who received messages. The vocal selections were rendered by Mr. Maxham, who is so well and favorably known to all New Englanders; his sweet voice brought forth rounds of ap-plause, which were well merited. There was also a cornet solo by a young man whose name

has slipped my memory. Dr. John Roberts is a medium who is doing a great deal for Spiritualism in Baltimore, and his friends are legion. This is also the home of Miss Maggie Gaule, who is laboring at present in Columbus, O.

As the years go by, and we look in retrospect on Spiritualism, we have much to be proud of ; and yet, dear readers, how much more we might have done if we had only amalgamated and organized long ago; how slow we are to realize in organization there is strength. Every An-niversary we agitate the building of a Temple, yet the next year finds us no nearer our object; and why? Is it not time we awoke from our lethargy?

I am glad that the dear old veterans have at last succeeded in buying a Home, and may it be a loving monument to their memory when we see them no more.

The third Spiritual Church celebrated its anniversary Wednesday evening, March 30, at Pythian Hall. The hall was neatly decorated with flags and flowers. The evening session opened with a crowded house; overture by A. H. Wood; the invocation was given by Dr. John Roberts; the evening address by Charles Stanglen; there were eighteen numbers on the program, all well rendered. The hit of the evening was the child elocutionist, Cadie Simpson; address by Edwin W. Wright, followed by recitation by his little daughter; Mr. Mullen then sang a solo, 'Some Sweet Day,' followed by tests from the world of spirits by your humble servant. At the close a very handsome bouquet of flowers was presented by a sweet little girl to Dr. Roberts and myself, to which we briefly replied. The Doxology was sung and benediction pronounced, and a very happy audience was dismissed.

Now, dear reader, let us place ourselves in readiness to celebrate the fiftieth anniversary in Rochester in 1898, where our grand cause was given birth, if we are in the mortal then;

Passed to Spirit-Life.

From her home in Stocktop, Chemissons Co., N. Y., March 29, Mas. CANDACE SKINTER, in the 18th year of har age.

29. Mas. CANDACE SKIPPEN, is the tell year of har are. Mrs. Skinner is the mother of Mrs. Carrie E. S. Twing, mown to many of the readers of the Larrie E. S. Twing, an medium, spatzer, writer and anthor. The was long a sufferer, and Mrs. Twing was called home from the Lake Helen camp on account of the illness of her mother, reach-ing her bediate a few days before her spirit passed peace-tully away. She was one whose life had been good, frue and useful, and was convinced of the juint of Spiritualism through the work of Mrr. Twing, and for many years found in its philosophy confert, strength and happiness, and writh a life ripened with age, with enteries ce, with good deeds, with manifold labors, with spiritual unfoldment, her apirit slipped the moorings that held it to the physical plane and doining town, and laid to rest at the place where just nty years ago was barled the earth form of her husband. Two other children survive-Mrs. M. E. Joon of Stockton, and Deacon Spencer Skinner of Westfield, N. Y. The fu-neral services were conducted by Mrs. Clara Watson, in-spirational speaker, of Jamestown, N. Y.

MR. HENRY HAWRS, a well-known Spiritualist of Mattawamkeag, Me., passed away at his home on Sunday evening, March 28.

ing, March 28. He was past seventy nine years of age, and was one of the oldest and most respected citizens of the piaco. Mr. Hawes leaves two sons and five dughters. During his liness of many weeks he was cared for by his son Eimer, who has always been at home with his father. Mr. Hawes was well known as an honest man and a sincere Spiritualist. He was true to his convictions, and devoted to his religion to the day of his transition. The Spiritualists and many others at Verona will miss him at the camp-meetings. Mr. Hawes was very anylous and willing to go. He knew the end was coming, and arranged his business affairs in de-tal; selected the songs he desired at his funeral; and even his pall-bearers. The funeral took place on Wednesday P. M. at hawes. The funeral took place on Wednesday P. M. at his residence. A large company attrued the services, the address being given by Rev. W. T. Johnson, an old friend of Mr. Hawes. The choir sang very sweetly the songs re-quested, and at the grave rendered the "Sweet By-and-By." Mr. Hawes will be missed much in the place. "He is not dead, but gone before."

From West Harwich, Mass., March 14, after seven years of invalidism, CAPT. HIRAM L. NICKERSON, aged 47 years.

invalidism, (AAPT, HIRAM L. NIOKERSON, aged 47 years. Capt. Nickerson was a sinart, active business man, and arose to the command of a large coasting vessel, which he salled successfully until his health failed. He was a member of the "Boston Marine Society." His nature, always sunuy and genial, caused him to make many friends. His wife, who survives him, is the daughter of Mrs. and the late Capt, Neri Chase. The funeral took place from his late home Wednesday af-ternoon. Rev. S. L. Beal of Brockton made the address, speaking tender, comforting words, based on the the truths of Spiritualism.

[Obituary Notices not over twenty lines in length are pub-lished 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.]

MAKING MONEY IN HARD TIMES.

MAKING MUNEY IN MARD TIMES. Mr. Diltor:--S. K Jones asks if money can be made in the Platlog Busieness in hard times. My answer is, with a good outfit its the best business I know of, as people get old goods replated instead of buying new. Fin making \$35 as week plating Jewelry, Tableware, ...Bicycles, &c. with Gold, Silver, Nickel and White Metal. Got a good outfit of D. Gray & Co. Plating Works, Columbus, O. They furnish everything com-plete, receipts, secrets and taught ma free. No exper-ience needed. Work is blegant, customers pleased and bring us all we can do. Silster has already made \$60 with-her outfit. Anyone can do as we have. A REAPER. her outfit Anyone can do as we have. A READER



The dog was really a stranger. I had only fondling at the same relation's grand mansion some months before.

The lady-my kith and kin, my near blood relation-came in presently, formal, dignified, and with a cold hand touch, saying: 'How dost thee do?' and 'How is the family?' This, with the usual matter of fact conversation and little inquiries, my business was quickly finished, leaving with the usual 'goodby ' and ' come again,' and my visit was ended." And now my friend queries of me-and I of

vour readers:

"Really, which was my truest relation? Which knew me best, and welcomed me most lovingly?"

True relationship is of the heart and affections-should be free and joyous, full of kindness and long suffering-rejoicing to give and do and bless, and binds often with love and happiness, whilst congenial souls glow with sympathy and feel united jovs.

And now another question, please? Do not our dogs and animal friends possess many of these qualities-if not in a higher degree-remembrance, expression, forgiveness, gentleness and love? Call it instinct (if you will), but how truly wonderful and beautiful our pet animal relations show their binding ties, for

"Love goes toward love, as schoolboys from their books.

But love from love, if toward a school, with heavy looks."

The Good Little Squirrel.

Elsie had a pet squirrel which she dearly loved. She did not keep it in a cage, but left it free to go all over the house. At the table it would perch itself on the back of her chair until she gave it a lettuce leaf or a piece of bread, and then up it would go, scrambling to the top of the tall old clock to eat it. Elsie also had a doll, and she hardly knew

which she loved the most.

One day some of her little playmates came to see her, and they had a splendid time play-ing "lady" up in the attic. Elsie and her two children, Jean Marie, the doll, and Robert Bunn, the squirrel, lived in her own play-room, while her little visitors took possession of the big room and divided it between them.

Now, Bunn," said the little mother, "Jean Marie is taking her nap, and I want to go out visiting. So you must take care of your little sister. I will put you in bed with her so you will be sure not to forget. You can go to sleep if you want to, but you must be sure not to leave her, because she might wake up and get scared, you know.

Robert Bunn winked his bright little eyes as if he understood, and waited to see what she was going to do

As squirrels do not go to bed in just the same way that people do, he had to let Elsie put him under the cover beside Jean Marie, then he snuggled down close to the doll and snapped his eyes, as much as to say, "This is not so bad, if you do not leave me too long.

"Now, Bunn, you must stay right there and not move until I come back.

So the little mother fixed herself fine in bonnet and ribbons, and went to call on her neighbors.

While she was in the other room the fire engines came by, and the children rushed down to see. Then the time came for her little friends to go home, so that was the end of the play.

A whole day passed. Elsie was at school in the morning, and in the afternoon she went out with her mother. She entirely forgot her

Children's Progressive Lyceum No. 1

Metin Red Men's Hall Sunday morning. Subject under discussion was "Mod rn Spiritualism, its Origin," and the older groups found it quite interesting, so much so that they concluded to take the same subject for next Sabbath. Mrs. Soper being absent at the lesson hour, the younger ones told Assistant Superintendent Yeaton a great deal they knew about the subject, showing our younger ones are taught at home as well as in the Lyceum-room.

After Assistant Superintendent Yeaton read his ideas on the subject, the Grand March was executed

with a very large attendance. We had a number of visitors, among them Mrs. Sarah Byrnes, Dr. Smith, Dr. Hale, and others. The following entertaiument was rendered by the little ones: Recitation by Ruth Gilliand, Iona Still-

little ones: Recitation by Ruth Gilliland, Iona Still-ing, Clara Western, Little Frankie Lemont, Auna Ransom, Mabel Emmons, Florence Robertson, Lottle Western; plano solo, Lillian Goldstein; Little Eddie sang one ot his sweetest songs, also gave a recita-tion; Leo Hanson, song; Mrs. Brown made remarks. Mrs. Butler addressed the Lyceum; song, Mark Abrams. ABBIE F. THOMPSON, See'y.

The North Scituate^{*}Children's Progressive Lyceum

Celebrated the 49th Anniversary of Modern Spiritualism at the hall of the First Spiritualist Ladies' Aid Association. A bountiful collation preceded the exercises. D. J. Bates called the Anniversary meeting to order for the twenty-eighth time, and stated the reason why the Spiritualists celebrated the event, and intro-duced Masters Paul Newcomb, Bertie E. Wilder and Miss Lillian Litchfield, in recitations, and Mrs. Hattie C. Mason, lecturer, vocalist and test modium, who in each part was well received. Her eloquent appeal to all to join the Lyceum movement would furnish food

for all Spiritualists to digest. A. A. Seaverns delivered a few forcible remarks on the theme of Modern Spiritualism, and the meeting closed by singing, "Nearer, my God, to thee." SCRIBE.

The Children's Progressive Lyceum Of Worcester celebrated the Forty-Ninth Anniver-

sary of Modern Spiritualism at Continental Hall, Sunlay, March 28, at 12:15 P. M.

The following program was rendered: Song, "Hap-py Greeting," by the Lyceum; Silver Chain recitaion; Calisthenics; song, Leora Clapp; recitation, Alice Weeks; recitation, Willard Weeks; reading, Mr. Ed. Hammond; Anniversary Poem, Mrs. Della Barlow; piano solo, Harriet F. Smith; poem, Mr. Robert Fisher. Mrs. Mary Conklin's control, Lionel, spoke to the children of the spirit-life. Grand March. Exercises closed by all singlag the "Evergreen Shore." HARRIET F. SMITH. 253 Pleasant street.

The Boston Spiritual Lyceum,

Sunday alternoon, March 28, joined with the Boston Spiritual Temple in celebrating the Forty-Ninth Anniversary in Odd Fellows Hall. There was a full attendance of children, and a large audience present. See full report published in Anniversary Number, April 17, for detailed account of the exercises. Subject for April 11, "How do We Distinguish Be-tween Reputation and Character?"

X. Y. Z., Clerk.

Original Enigma.

Entire I am composed of nineteen letters. My 10, 13, 7, 6, 8, 3, is an illusion. 2, 13, 19, is worn by ladies and gentlemen. M 7 1, 14, 13, 4, is a useful article for trappers. 7 9, 3, 8, is a kind of fish. 5, 15, 11, is a tribe of Indians. 18, 3, 19, is used by fishermen. M My 16, 13, 4, is useful to tourists. My 12, 17, 18, is more mighty than the sword.

My whole is a very interesting department of the BANNER OF LIGHT, J. W. HARRIS. Boston, Mass.

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ances practiced by the religionists of various sects. There is one now to be considered, which the regulators of the religions consider of the greatest importance. This, the duty of public worship, is so essential that all other observances pale before its overweening importance.

We will now bring that observance to the attention of those professing that faith called Spiritualism. Do they profess their faith? Aware from actual experience that the socalled dead can communicate, they imagine that it is enough for them to hold their faith without acknowledging it before the world. We on the spirit-side implore those on the earth-side to take the step of publicly profess ing their faith. This coming together with minds intent on one thought will give the cause proclaimed by the public assemblage of Spiritualists great strength, for, if the exercise of one will be of such potency, how great the power of the many assembled with one intention. The better the intention, the stronger the power that goes with it. Come, not seeking self; that is the element not of union, but of disunion.

We, individualizations of the Divine Spirit, are yet but one in the great whole. As we with our spiritual vision survey assembled congregations, we behold each one's dominant thought portrayed, each seeking his own will. Let self love be eliminated, and the fraternity of humanity and the law of the divine be the one thought of the assemblage. For, as you

assemble, so you depart. So we say to all Spiritualists, come together for the worship of All-Good. We would throw down to you the life line which would save you. Will you cling to that line, and leave the

perishable things of earth? Oh, how sad the condition of one who has lived for himself! He has laid up treasures which must remain on earth, while he is torn rom it....

We are in the temple of the living God, for we are in the universe. Therefore we say, May humanity be blessed, uplifted, and come to know the power of life. And may every thing that interferes with soul development be overcome.

Colorado.

DENVER.-A correspondent writes, March 27: "Prof. George W. Walrond is still located in the Granite Building, Denver, Col., where he

has made hundreds of good friends and con-verted numbers to the truths of Spirituslism. He takes a most prominent part in the Spir-itual Progressive Lyceum, as teacher, speaker

and calisthenic instructor. Mrs. Wagner, a most excellent test medium, who also made many friends here, has returned to her home, Omaha, Nebraska. Mrs.

Teed is doing good work here. Mr. G. C. B. Ewell, pastor of the First Spiritual Church, the Brockaway family, the Camp-bell brothers, Mrs. Gridley, Professor Gray, the celebrated John Slater from California and many others, are each and all doing their very best, and successfully, too, for the spirit-ual wants, both philosophically and phenome nally.

The Forty-Ninth Anniversary of Modern Spiritualism will be strongly placed before the public, all the mediums above-named taking part."

Illinois.

CHICAGO.-E.C. Gray writes: "The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana Avenue and 31st street, G. V. Cordingly, pastor, celebrated the Forty-Ninth Anniversary of Modern Spiritualism on Sunday, March 28.

The hall was beautifully decorated with flags, palms and cut flowers, and a large and enthusiastic audience enjoyed the services both afternoon and evening.

The program of the evening was a long and varied one, G. V. Cordingly opened with an invocation, and poem on the spirit-rappings

and if our transition takes place in the coming year, let us be there in spirit with greetings to

Missouri.

ST. LOUIS .- "Secretary " writes: "The St. Louis Spiritual Association celebrated the Forty-Ninth Anniversary of Modern Spiritualism March 28, with palms, flowers, bunting,

flags, inscriptions, songs and speeches. The beautiful weather, and the large and interested audience which filled the hall from 10:30 A. M. until 10:30 P. M. made the exercises especially impressive. There was a lecture in the morning on 'Spiritualism, its Past, Present and Future.' In the afternoon the Lyceum gave an entertainment, consisting of songs, recitations and addresses, and in the evening a general conference meeting was held, in which the various spiritualistic societies of the city participated through their representa-

Many rousing addresses were delivered, and beautiful songs were sung. Space will not admit an abstract of the speeches, but it may be enough to mention the names of the speakers as assurance of their quality: Judge Portis, Mrs. M. E. Cadwallader, Mrs. Curts, Mr. Grimshaw, Dr. Green, Mrs. Price and Mrs. Hadlock. I regret to say that Mr. Beckwith, our President, was not able to be with us because of serious illness, but in all else our Anniversary exercises passed off most satisfactorily, and quite a handsome sum was collected for the 'National Spiritualists' Association.

I must in justice say that much of our success was due to the efforts of Mrs. M. E. Cadwallader of Philadelphia, a lady well-known to all Spiritualists for her able work in the Cause. She has been with us for a few weeks to rest and regain health, but yet has been actively and enthusiastically engaged in the work of Spiritualism, making all the meetings she at-tended interesting through her earnest and eloquent addresses.'

A Criticism on What Mr. R. W. Savage Says on Spiritualism, as Quoted in Banner Issue of March 20.

BY E. C.

Spiritualism is a science, and must be spiritually discerned. It takes a greaf while for any discovery to be thoroughly and generally understood. It requires a development of the spiritual faculties to fully understand and appreciate discoveries, or revelations made by spirits after they have left their mortal bodies. We are spirits, clad in veils.

R. W. Emerson writes in one of his essays: "The Spiritualist wishes this only: that the spiritual principle should be suffered to demon-strate to the end in all possible applications to the state of man, without the admission of anything unspiritual, that is, anything positive, dogmatic or personal. The excellence of this class consists in this: that they have believed; that, affirming the need of new and higher modes of living and action, they have abstained from the recommendation of low methods. Their fault is that they have stopped at the intellectual perception ; that their will is not yet inspired from the Fountain of Love. But whose fault is this? and what a fault, and to what in quiry does it lead?

We have come to that which is the spring of all power, of beauty and virtue, of art and poetry; and who shall tell us according to what law its inspirations and its informations are given or withholden?"

EVERY LADY SHOULD READ THIS. WILL send free a positive cure for all female diseases peculiar to our sex. A simple home treatment, a com-mon-sense remedy that never fails. FREE, with valuable advice. MRS. L. HUDNUT, South Bend, Ind. Mar. 37. 24teow

THE MENTAL CURE. By Rev. W. F. EVANS. The Philosophy of Life: Illustrating the Influence of the Mind on the Body, both in, health and disease, and the Psychological Method of Treatment. The work has received the encommuns of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward of and eradicate disease without medicine. Cloth, pp. 364, 81.50, postage 10 cents.

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THE NEWEST OF NEW WOMEN. A Bog-ton Incident. By W. J. COLVIILLE, author of "Ondei-mus Templeton," "Dashed Against the Rook," "With One Accord," Etc., Etc. Pampleto, pp. M. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO

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

Nontteution is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return

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

Banner of Bight.

BOSTON, SATURDAY, APBIL 10, 1897. ISSUED EVERY THURSDAY MORNING FOR THE WHEE BNDING AT DATE.

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TWO DOLLARS PER YEAR.

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

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

Anniversary.

Another year has been ticked off by the great clock of the lufinite, and added to the bestow upon the loved ones of earth. Mr.

-the practicalising of the precepts from press and pulpit through well-directed efforts to do good unto all men. It goes even beyond this. Not content with having robbed the grave of its victory, and death of its sting, Spiritualism boldly challenges the attention of the world by demanding better laws, wiser legislation, and a clearer perception of duty from man to man Hence this celebration also brings to light the fact that a new cycle has come, in which the lovers of humanity are to work together-not to point the way to a heaven of promise in the sweet by-and by-but to take hold as one man to help to make a heaven of fact here upon earth.

advent of the age of demonstration in religion

It is well, then, to celebrate the natal day of Spiritualism; to celebrate what it has done for us as a people, what it may do if Spiritualists will but live the tenets of their religion. Our leaders in spirit life for many years have been calling for a new departure in spiritualistic work. They have urged a purer ethics in our daily lives, a broader and cleaner platform, a higher scholarship, and a well substantiated mediumship. THE BANNER rejoices that there are signs of promise for the fulfillment of these requirements. If the Boston celebration is a criterion for the nation, then it is clear that the work of reform has begun in earnest. The speakers were a unit in their pleadings for a higher standard in every department of work, and whatever differences of opinion prevailed, they were only the honest differences of sincere friends, not of antagonists. We shall ever applaud all appeals for an active, educated, progressive ministry for speakers and mediums, as well as every effort to usher in a higher standard of life for all. The celebration has been a red-letter day for all Spiritualists throughout the world, and none have more cause to rejoice than have the societies in this city, especially their loyal, hard-working officers.

Joseph D. Stiles.

The transition of Joseph D. Stiles to the higher life will cause many a tear to fall, and fill many a heart with mourning. But a few days since he was with us in the form, doing his work in his own unique way, and serving the spirit-world as faithfully as ever. Suddenly, almost without warning, a silent messenger entered his home at Weymouth, and called him to a grander work in the spiritual realms. He did not murmur at the summons, but went cheerfully, even gladly, to his new work. He knew he would be missed-knew that loving friends would mourn the loss of his presence in the body, yet he felt that he had earned his place, and was entitled to a respite from labor. He knew he was not going far away from those whom he loved most, and that he could be with them often in spirit.

His has been a life of service in the Cause of Spiritualism. For forty years and more he has voiced messages from the spirit-world and gladdened thousands of hearts through his demonstrations of the fact of the continuity of life, the immortality of the soul. Perhaps no one medium has had more to do with convincing the masses of the truths of Spiritualism than has Joseph D. Stiles, especially in the

New England States, to which section he largely confined his work. He was a great favorite at every camp-meeting he visited, and gave freely, from the treasure-house of the spirit, such pearls as the angel hosts wished to myriads of years that lie behind us in the Stiles's control, "Swift Arrow," was like his page upon which you will not discover the dows her with eternal youth. In truth she is eternity of the past. At the threshold of name - quick in speech, and always went true spirit of God. This controversy is a straight to the mark. He and his medium forty-nine years of history made by Modern | have left an impress upon New England Spir-Spiritualism. Each year, each decade, has its | itualism that can never be effaced. The platlessons for the careful student, and presents form and private tests, the remarkable improvisations and inspiring lectures that have tion. Perhaps the most striking year of all the been given through the organism of Joseph D. forty-nine is the one that closed on the 31st of Stiles, form an important part in the history of Spiritualism. But he has gone home now; his labors are rest of the people. Back of this unrest back ended, the weary form is at rest, and the lovof all burning questions in the minds of men, | ing spirit is free. The blessings bestowed upon him by the thousands whom he has comforted constitute a grander monument than granite or marble can ever be. Such a monument should be the aim of every Spiritualist, and the life-work of our arisen brother should be an incentive to its building. His richest legacy

The Anniversary in Boston.

The Anniversary exercises in Boston closed March Si, with very interesting meetings in both Hortloultural and Gould Halls. These meetings, together with those held in the Ladies' Aid Parlors, in Odd Fellows' and Berkeley Halls, have given a new impetus to Boston Spiritualism. Some very practical suggestions were made by several speakers, and we hope to see at least one of them carried into effect ere the fiftieth anniversary shall have dawned. It is the suggestion offered by Mrs. Sarah A. Byrnes and Moses Hull, to the effect that there be but one celebration in Boston next year, and that one on a grand scale.

In order to carry this suggestion into practical effect steps should be at once taken by all societies to that end. Committees should be appointed by every society at the very next meeting to make necessary arrangements for this mammoth gathering. These committees should hold a joint session, divide the work and at once secure a hall'suitable for the occasion. If we may be allowed to make a suggestion, we would advise the selection of the largest and best hall in the city as the only desirable place for such a meeting as this one ought to be.

March 31st next is the semi centennial of Modern Spiritualism, a veritable jubilee year: hence a celebration worthy of Boston should be held in honor of the auspicious occasion. In fact, the Spiritualists of Massachusetts should participate in this jubilee. Why not hold a four days' meeting, commencing Thursday, March 31, and closing on Sunday, April 3? An interesting program could be arranged for the four days, and our best speakers and mediums, elocutionists and musicians, employed for the occasion. It is quite probable that they would generously donate their services because of their special interest in the great celebration. A year is none too much time to make such preparations as are necessary for this great work. THE BANNER is ready to do its part, and urges the Spiritualists of the old Bay State to move in this matter at once. There is no time like the present to do this work, and we want such a gathering next year as will reflect credit upon the cause of Spiritualism. It will be a grand opening for the International Jubilee in Rochester, in June, 1898, in which all States and nations will take part.

A Rabbi on the Bible.

Rev. Dr. Gotthell, of New York, says that the controversy that is now going on concerning the Bible is a sign of the emancipation of men's minds from superstition. No minister should be condemned, he said, for taking a rational view of the Bible. The important question is, how to read and interpret the Bible. The present controversy deals only with the manner of reading and interpreting the Bible. It is not the beginning of the end of religion and of the Bible: it is the end of the beginning-the end where the new life of religion begins.

Look at the story of 'Noah and the deluge closely, and it tells of a great revelation, of the awakening consciousness of man. The writer of it saw the need of the world's purification. Only Noah found favor in his sight, because Noah, walked with God, and was perfect with him. The story of Jonah teaches that, to forgive, God requires only repentance; that the man who scorns God's word deserves the lowest fate. Read the Bible in this true light, said the learned Rabbi, and there is no prophecy of a still greater freedom of the human mind; it is a star heralding the religion of the future. All that lies between us is the assumed authority of the Book, which the Book itself never claimed. The closer it grows to the intellectual and spiritual life of mankind, the more powerful for good it will become.

Chinese Cooking.

The Pall Mail Gazette remarks that the Uhinaman is philosophical, and has a reason for everything he does. 'He finds a far-reaching connection between cooking and civilization, and he much disapproves the Englishman's way of feeding. He will tell you that an Englishman makes his dinner table a slaughterhouse, and that in his country they sit down to table to eat, not to out up carcasses. One does not see the unpleasant suggestion of the live animal in the shape of legs, shoulders, loins, heads, etc., on a Chinese dinner table, as one certainly does on an English dinner table. In no other country of the world does the dys-

pepsia fiend rule so supreme as in England. The Chinaman looks upon the derided chop. sticks as a token of his civilization, and on the knife and fork as a remnant of barbarism: He can produce the latter, if requested to do so, but never uses them himself; it is a question of the slaughter house again. The Chinese upper classes are very particular over their food, and infinite pains is taken over the preparation of favorite dishes. Chinese cockery has a most interesting history. depends on the meat and the cook. They have literally no peculiar implements, and no extraordinary methods. They imitate far more than they initiate. Though it cannot be said that the Chinaman is a born cook, he is remarkably apt at picking up ideas. Show him how to make an omelette or a salad, and he will forever after make them in the same way.

Errors in History.

An intelligent critic comes forward to deny that the Puritans burned witches. He likewise denies that any sort of compact was signed on board the Mayflower, on an unknown and rock-bound coast. He asserts that it is a difficult matter to find a sign of a stone on Cape Cod, and that the passengers on board the Mayflower were compelled to make diligent search before they could find one to land on. Neither is it true, he says, that the Puritan settlers were poor, with no educational advantages. The statement may apply to the emigrants from Europe at the present time, but it does not to the first settlers. They were many of them wealthy men for that period, well-todo and educated. Some of the best educated men of England were among them.

It is also asserted that the off-cited statement that from the day the war between the North and the South was at an end our country became a nation is contradicted by history. Alexander Hamilton attempted to bring it about over a century ago. When the first draft of the Constitution was read, it was voted unanimously to expunge the word "nation" wherever it appeared. Much of our history is mythical. The stories told are both exaggerated or untrue. It is largely a superstitious regard in which Washington has been held, but he was a part of humanity, and but a man at most. Sacred and profane history make men greater the farther they recede from us.

Venus as She Really Is.

Percival Lowell writes in the March Atlantic on the appearance of the planet Venus that her axial machinery long ago went more and more slowly, until her axial and her orbital motion coinciding, she was left motionless. changeless dead. In Venus we gaze upon a world which as a world has run its course. Beautiful as she appears to us, as she glows and sparkles on the twilight sky, it is distance alone

Anniversary.

ATRAN LU, LOVI

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

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

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

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

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

State Organization in Ohio.

The Spiritualists in Ohio. following the example of their brethren in Texas and New York, are now hard at work making arrangements for a State Association to be organized at Columbus early in May. Delegates will be sent from all Societies in the State, and communities where there are ten or more Spiritualists can also send a delegate, armed with credentials setting forth the fact that he is a duly accredited representative.

Mr. C. W. Taylor of Lima, Special Agent of the N.S.A., acting in conjunction with the regular State Agents, W. H. Myers, Van West and L. C. Hutchinson, Geneva, is making a thorough canvass of the State, trying to arouse the enthusiasm of the people. Mass meetings have been held in Columbus and Canton, and the third great meeting will occur April 17 and 18 in Cincinnati. The people respond readily whenever the real purposes of organization are made known to them, and it now looks as if Mr. Taylor's labors would be crowned with success. He is spending time and money in the good work, and should be loyally sustained by the Spiritualists of Ohio. Mr. Taylor is an earnest worker, and deserves well at the hands of the Spiritualists, both in his own State and elsewhere. We congratulate our Ohio friends upon their enterprise in moving in the direction of business organization, and trust each and every Spiritualist in that State will take hold to make the coming Convention a perfect success.

-----A Wonderfúl Power.

Under this heading the Danbury Evening News has a lengthy interview with Mr. R. E. Fowler, a resident of Danbury, from which is condensed the following anent his recent cure at the Boston office of Dr. C. W. Hidden of Newburyport, Mass. "Mr. Fowler," says the reporter, "has been lame for several months, but is a well man to-day. He went to Boston a fews days ago, and returned home Saturday night, having thrown his crutches away, and walking as free as in the days of his youth. Mr. Fowler stated that he had been a great sufferer from phlebitis, an affliction something on the order of muscular rheumatism, only much worse. His leg was swollen from the thigh to ankle, and for eight weeks he sought the best medical relief obtainable, but as he became no better he determined to visit Dr. C. W. Hidden, the great magnetic healer at Boston. Securing crutches, Mr. Fowler with great difficulty managed to get around enough to go to Boston, where he obtained an audience with Dr. Hidden; when touched by the doctor's hands he began to feel relieved. The swelling in the leg began to go down, and in two days Mr. Fowler was himself again." The rest of the article tells of Mr. Fowler's discovery that he possessed the same power, and how he was taught by Dr. Hidden to use it to relieve suffering humanity.

the year S. E. 50 it is well to review the many suggestive thoughts for his considera-March, but that fact is largely due to the new issues that have arisen through the unlies a living principle that seeks to lead them into the temple of Liberty as humble worshipers at the shrine of Truth.

Religion, then, is no small factor in the solution of the problems of man's rights and duties. When Spiritualism came, it brought with it the demonstration of immortality, and for the | to the world, especially to Spiritualists, is the first time man found a religion provable by in- good he has done in his forty-five years of meduction, deduction and mathematical exactitudes. People flocked by thousands to listen to the new doctrines as expounded by the unlettered men and women and little children upon whom the hand of inspiration had been laid, calling them to the ministry of the angels. Curiosity gave way to interest, skepticism to to the comfort and well-being of the sufferers knowledge, and fear to love. Such a move. now in the form, to lighten their burdens, to ment, changing so radically the religious con- cheer their lives with the knowledge of immorcepts of the people, must needs meet with vig- tality, and to make better conditions for them orous opposition. It came from all sides, and here on earth. He would do this if he were from all denominations. Persecution even was resorted to in order that the new religion | take up and complete the work he has bemight be destroyed. But as "the blood of the martyrs became the seed of the church" in the olden time, so in Spiritualism intolerance and bitter persecution only served to multiply the number of investigators and seekers for truth.

During forty-nine years Spiritualism has steadily kept on its way, removing the fear of death from the minds of men, and revealing certain duties pertaining to earth-life that would lead the race to a higher happiness than ever was known before. A strong, healthy literature has grown with its growth, and existence, a perfect society-a state of society given the world its richest philosophical | in which all the spiritual element is unbound. thought through pen and printing press. It bas developed some of the ablest orators that I am not satisfied with what is knowable. He ever graced a rostrum, and through their efforts led thousands to investigate the claims of Spiritualism. It has opened new channels of thought in the field of reform, and thrown | into the unknowable. The first article of the much light upon the experiments of scientists, often leading the way to the most valuable discoveries,

During the past year, its teachers and periodicals have aroused the masses to a greater in the world. We are each of us a part of the the guise of wealth and power, that most allurdegree of enthusiasm than has obtained at any one time during the past twenty-five years. In fact, the spirit of the great assemblies of the fifties and early sixties, has been everywhere apparent for the past twelve months. The work done seems to THE BANNER to embody at least as much as was accomplished during any three previous years in the history of Spiritualism. There seems to be a healthy tendency to focalize the thought of Spiritualism upon certain issues having for their aim the welfare of humanity.

Therefore the present Anniversary celebra--tion is fraught with more than ordinary interest to all Spiritualists. It commemorates not plicit; it is for us to make them explicit. On ganic power in which honor and equity prevail, only the advent of the tiny rap, that has done moral grounds we must pass beyond the pale so much for sorrowing mortals, but also the | of the Jew and the Christian.

diumistic labor. He needs no eulogium at our hands. His work speaks for itself, and nothing we can say after a close friendship for twelve years, can add one iota to his just fame. We feel that he would bid all who mourn his departure to look here, and it is now our duty as Spiritualists to queathed to us.

He will ever have a warm place in the hearts of all who knew him, and his memory will be cherished as one who went about doing good. Peace to his enfranchised spirit.

Felix Adler's Views.

Our ideal, says Prof. Adler, is not a king in heaven, but a kingdom of heaven; not an Infinite One, but a community of infinitudes, a republic of spirit, a commonwealth of national His interest in religion is due to the fact that does not believe that mankind can live from the only knowable; it is too small to satisfy. We must let our anticipatory instincts go out creed that belongs to conscience is, that all the dead generations cannot crush one down if one would live a new life.

A great and holy purpose is fulfilling itself the presentation of success to the young, under every part, and we must assist in the development. And if we are pledged to a supreme end, then that end must be attainable. As true as conscience is, so true is it that the end to which conscience dedicates us must be attainable. Otherwise conscience would be irrational, for to work for that which never is or nevershall be would be irrational. The two articles of belief that should not be left out of | living is the chief end of life. The care of a the religion of to day are Freedom and Purpose. They spring from moral action, and the assumption on which moral action proceeds is

that the agent is free. These beliefs are im-

Congress as a Seed Sower.

At its last session, Congress voted an increased appropriation for the distribution of free seeds, though the whole of the previous year's appropriation was not used. This free distribution of seeds has become a farce. Very few intelligent people believe in it. The seeds sent through the mails can be purchased at any seed store, as readily as plows and reapers and mowers. Why, it is asked, should not Congress supply free the implements of husbandry as well as the seeds? At the rate the business is carried on, the Secretary of Agriculture reported last year that each member of Congress received enough seed to plant 1631 acres, and that the next year's quota would plant nearly 325 acres. Under the increased appropriation the supply for each Congress will be nearly enough to plant 350 acres.

A member may select two or three varieties of useful farm or vegetable seeds and have them sent to a few favored constituents. The importance of this act to the favored ones may be imagined from the statement made by the Secretary. His recommendation that the practice be discontinued altogether is heartily and generally approved. The people do not begin to understand the enormity of the abuse. It is a gratuitous distribution of what should be paid for. A Massachusetts representative does not hesitate to characterize it as a shame and disgrace. There is no excuse for the practice, for seedsmen are to be found in all parts of the country.

Ethical View of Life.

Prof. and Dr. Ridpath lectured on this sub ject in the Every-Day Church in Boston not long since/ .He lamented that the ethical view does not prevail now. All young men and women who have aspirations are tempted to disregard the ethical view of life, or to accept it but partially; and so many go through life with a limping gait and a cross-eyed purpose. The youthful mind is beguiled away from nobility of character by what is called "success." It is world, and the law of the whole is the law of | ingly tempts them away from ethical living. All the sufferings of modern society have their beginnings in this idea.

Higher than all other success may be that which, through strict adherence to the laws of ethics, means self-denial, poverty, hardships, the obloquy of man. But ethical living gives something for what it requires of its followers. It gives life and peace to the soul, and soulman for his soul should be the first consideration in the world. The ethical view considers society as an arena in which the law of right and justice is to be upheld, the state as an orand the business world as not given over to selfishness and brutal competition.

far otherwise. All the comeliness she may have had in the morning of her prime, when the solar system itself was young, has gong from her never to return.

As the Japanese prettily put it of a woman, the cherry blossom has passed into the leaf. For she is no longer young; she is old, wrinkled, dead. Or shall we not better say she sleeps, though it be with the sleep that knows no awakening? For it is fitting that she should still seem so fair to us, when she glows athwart the gloaming in the slowly fading sky-fitting that the planet of love should seem lovely to the end. The night side of the planet of love must remain something of a mystery forever We may arrive at the stage of prediction of what it would look like could we look upon it but see it with our bodily eyes we never shall The fact that she shows always the same face to the sun means that we shall never see more than one-half of her.

The Right Religion.

When we have succeeded in getting upon the true path, which is the right conception, we begin to worship in a new way. We cease to pray for selfish favors, or to be allowed to escape from apprehended wrath. We feel the continual presence of love and joy within us. The peace that reigns in our hearts clothes all external things with the robes of a new light, and the outer world around us takes on the bright hues of our own spirit. Our very countenances grow radiant in our newly disclosed relation, and our earthly bodies express the pliancy of the new power that works continually upon the inward man.

Our lives seek new expression, and would fain embody themselves in new deeds. This is the religion of deeds instead of creeds. It is in harmony with the spirit that begins to illuminate the age, but does not yet rule it. It matters not what the older establishments of theology are or were-they are but survivals of the past in comparison. We need not pause for a moment to glory over their approaching end; it is not for mere conquest that it is all brought about, but for the development of the human spirit, and its growth without end.

Mrs. Clara Watson.

We learn that Henry W. Watson of Jamestown. N. Y., accompanied by his wife, Mrs. Clara Watson, purposes visiting England, his native land, during the coming summer. This will be his first home visit in twenty seven | gate, whether they have been organized as a years, while Mrs. W. will greet the Old World for the first time in her life on this occasion. Mrs. Watson is one of our talented reform lecturers and writers, and enjoys the confidence and esteem of all who know her, not only in the ranks of Spiritualism, but also in other denominations.

It is probable that Mrs. Watson will endeavor to do some work for the good Cause while in England, where we are certain she will receive a warm welcome, and be awarded a most courteous hearing. We wish our esteemed friends "bon voyage," and a pleasant visit with our brethren across the sea.

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

State Organization in Texas.

The Spiritualists of Texas are moving in the direction of organization upon the basis of the Michigan and California State Associations. Allen Franklin Brown, missionary-at-large for the N. S. A., Charles W. Newnam, State agent N. S. A., as well as the wide awake editor of the Dawning Light, assisted by an able corps of local workers throughout the State, are making preparations for a grand State Convention, either at Austin or San Antonio.

The Dawning Light characterizes this movement as the most important step ever taken by the Spiritualists of Texas, and hopes to see all conflicting elements harmonized, so that the Cause may take a step forward in the great Lone Star State" in the interest of humanity.

THE BANNER learns of the new movement with great pleasure, and extends to Editor Newnam, Missionary Brown, and their coadjutors in the good work, its best wishes, and predicts that they will be more than successful in their grand undertaking.

New York State Spiritualists.

This is the last appeal to you through the colamns of the press to come to the State Convention in Y. M. C. A. Hall at Syracuse April 13, 14 and 15, to organize a State Association. We need you, and you need it. Remember, if there be seven in a community they can elect a delesociety or not; therefore don't delay, but stir about it at once. We are going to have not only business sessions, but the evenings and last day for music, speeches and messages. Come! come! come! Let there be such an awakening that those outside will know we are aroused to action

H. D. Barrett, Cora L. V. Richmond, L. V. Moulton of the National Spiritualists' Associa-tion, Lyman C. Howe, Dr. Fred L. H. Willis, Carrie E. S. Twing, Judge Dailey, May S. Pep-per, Maggie Gaule, Dr. W. B. Mills, W. J. Col-ville, Mrs. Clara Watson, E. W. Sprague, Mrs. C. A. Spreyue oid other aminent spectars and C. A. Sprague and other eminent speakers and mediums, are expected to be present, as well as Prof. Whitelaw, violinist, and other firstclass musical talent.

Special rates on the railroads. Headquarters t, "The Vanderbilt." For particulars, address

FRANK WALKER. Hamburg, N.Y.

Funeral Services of Joseph D. Stiles.

Joseph Dunton Stilles was born in Concord, Masse., Dec. 10, 1828, and passed to the higher life Tuesday, March 80, 1897.

The last friendly service over his remains was held at the home of his sister, Mrs. Lucy R. Williams, Weymouth, Mass., Friday, April 2. Quite a large gathering of friends were present, from Lynn, Salem, Somerville, Quinoy, Hanover, Braintree, Brockton, North Soituste and Weymouth.

At the request of Mr. Stiler, Mrs. Sarah A. Byrnes, of Dorchester, officiated. The casket was literally covered with evergreen and beautiful flowers, and the service opened with "Only Waiting for the Morning," sung by Miss Amanda, Bailey and Mrs. Annie Hall, of Sa-

lem. Mrs. Byrnes, in her preliminary remarks, said that the fear of death to many is a slavery, but to us, just across the threshold of time, we know that we shall meet our friends and enter a land of beauty. It is what our life becomes that makes it

grand and noble. We say, sometimes, "The Lord hath taken away," and we must remem ber that the "Lord gave" as well. Some one has passed from all our homes, and there will be a grand reunion "over there." The lessons of this life are to fit us for the life to come. Jesus said, "I go to prepare a place for you, and our friends are preparing the "many man-sions" for us, and our brother is only one more among the vast throng who will welcome us when we arrive in that land of love and beauty.

After a sublime invocation to the Infinite Spirit by Mrs. Byrnes, "There Is No Night was finely rendered by Sisters Bailey and Hall. Mrs. Byrnes spoke of her long ad quaintance with our departed brother, Joseph D. Stiles, who had been long the favored instrument of communication between angels and mortals, giving words of comfort to the relatives and friends. She said: "His life is an open book. He possessed a

most wonderful gift, which but few on earth possess. Generous in his nature, and able to give more convincing tests of spirit-life to the thousands who had listened to him, than any medium before the public, we will not say Joseph died on the thirtieth of March, but rather he was born to a higher and more beautiful life, and his spirit is with us to-day. He savs: 'Shed no tears for me, but rejoice that I had a glorious exit to the spirit-world, and am happy in the presence of the loved ones gone before."

Mrs. Carrie F. Loring of East Braintree gave expression to her esteem for our worthy brother, and her firm belief that he will be brother, and her firm beher that he will be with us still in spirit, as a connecting link between this life and the life eternal: "He is not dead, having only thrown off the weary, mortal body, and put on a glorious immortal-""." Monday, March 29, a testimonial seance was

ity." The service closed with a poem by Mrs. Byrnes and the singing of "We Will All Meet Again" by Miss Bailey and Mrs. Hall.

Nearly all present followed the remains to the beautiful cemetery among the hills. F. A. A. HEATH.

Solid Facts About Vegetables.

Few squash-growers or squash-lovers know to what extent they are indebted to the veteran Marblehead (Mass.) seedsman, Mr. James J. H. Gregory. Always an enthusiast on the squash subject, Mr. Gregory takes just pride in the fact that he has introduced more standard varieties of this delicious and useful wegetable than any other seed grower. To him is due the introduction of the long famous Hubbard and Marblehead, the widely celebrated Butman, White Chestnut, Coccanut and many others.

All of Mr. Gregory's enthusiasm and energy have not been expended on squashes, how ver, as growers of his All-Season, Deep Head and Hard Head Cab-bages, and of his Early Ohlo and Burbank Potatoes, can attest. Of late the wrinkled varieties of peas have been the object of Mr. Gregory's special and deep study, resulting in the introduction of the splen-did and wirely grown Nott's Excelsior. The zenith of pea culture has been reached in Gregory's Electric Pea. Remarkably early, wonderfully prolific and of such excellent quality, it must soon entirely supersede the hard varieties of early peas. Gregory's Seed Catalogue is a practical, common sense book, that should be in the hands of every planter. J. J. H. Gregory & Son Marblehaed Mass mull if free to

MEETINGS IN MASSACHUSETTS. LYNN .- T. H. B. James writes: The Arthur

1 V.

Hodges First Spiritual Society held very intereating services Sunday, April 4.

esting services Sunday, April 4: At 2:30 fine musical selections by Mrs. M. K. Hamill, Prof. C. L. Walker of Salem, and Prof. H. E. Cushing, banjo soloist of Boston; invo cation by Dr. C. L. Willis of Boston; Mrs. D. E. Matson spoke on "Unfolding of Spiritual Gitts"; Dr. E. F. Murray, on "Spiritual Growth"; W. H. Rounseville, on "Spiritual Truths"; Dr. I. A. Pierce, on "The Duty of Mediums"; Dr. A. E. Warren, on "Spiritual Truths"; Jesse H. Bickford, on "The Good of Spiritualism by Unity"; Frank Neate, "Unity Should Be the Password tor All"; Jerome Pierce of Akron, Ohio, "Spiritual Work in the West"; tests and spirit-messages by Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mr. Herrick, Miss F. Isabel Hancox, Dr. Wil-Mr. Herrick, Miss F. Isabel Hancox, Dr. Willis, Mr. Neate and others; magnetic treat-ments to many by Drs. Willis, Rounseville, Murray, Warren, Bickford, Pierce, Shepard and others.

At 7:30, music by Misses Lena and Elsie Burns. Dr. C. L. Willis then read a poem, "There Are Angels," gave an invocation, read a part of 1 Cor. chap. 12, and, gave very inter-esting remarks on "Spiritual Gifts," followed by many excellent tests, readings and spirit messages. Next Sunday, at 2:30, tests, healing the sick

free, spirit messages and remarks by many good mediums. At 7:30 exercises in memory of our late brother, Dr. Arthur Hodges, by Dr. Charles Faulkner of Boston and other good mediums and speakers. Everybody in-vited.

The good work at Mrs. Dr. Dowland's, 130 Market street, Tuesday and Friday evenings, still continues.

Cadet Hall-Lynn Spiritualists' Association, J. M. Kelty, President .- Mrs. A. A. Averill. Sec'y, writes: April 4 we had with us Mrs Kate R. Stiles, who gave her usual good satis faction with lectures, tests and readings. Mr and Mrs. Kelty sang "Can a Boy Forget his Mother?" Mr. Oscar A. Edgerly was present in the afternoon, and made a few remarks. Next Sunday we shall have Miss Lizzle Har-low of Haydenville with us.

HAVERHILL.-O. Henckler writes that Anniversary week was well celebrated here, spiritually and socially.

On Sunday, March 28, the Children's Ly-ceum led the afternoon services with appropriate exercises. The hall was profusely decorated with the national colors, evergreens were strung about, while potted plants and flowers were everywhere visible. The hall was filled to overflowing, and the children made an

tendered the writer. A. E. Tisdale sang one of his pathetic songs, and delivered a fine and powerful oration. Mr. J. Edward Bartlett rendered a few vocal selections, following with some startling conclusive tests. Mrs. Emma Foster gave demonstrations of spirit force, and was followed by Benj. F. Foster with a seance for physical phenomena, the best witnessed here. Frank Foster conducted the meeting, and exhibited specimens of his work. The large audience present unanimously voted it one of the finest spiritual meetings as yet

held here. The Union celebrated the Anniversary Wednesday evening, March 31. A fine supper was served; the large number present doing full justice to the tempting viands. An elabo rate and well executed musical and literary program followed, the festivities concluding with a social dance, in which both young and old took part. Thus ended both an enjoyable and profitable week.

Sunday afternoon, April 4, Mrs. Ida P. A. Whitlock addressed a fair sized audience, subject being "The Chemistry of Spirit."

A large audience gathered in the evening, and listened to an intensely interesting lec ture on "What has Modern Spiritualism Given You that you Did not Have Before?" closing with some very fine psychometric readings. Mrs. Whitlock will be with us again next Sunday. Evening meetings will begin at 7:30 P. M. during balance of the season.

ence, she dignifies the restrum and abould be kept continually before the public, presenting the proofs of our philosophy. Mrs. Effie I. Webster next Bunday. BANNER OF LIGHT on sale at these meetings.

SALEM .- "N. B. P." writes: Miss Lizzie D. Harlow of Haydenville, Mass., was speaker and medium for the First Spiritualist Society. April 4. Subject, "Mission of the Spirit." She treated the subject in a very clear and intelli gent manner, and in her remarks she alluded to our late brother and co-worker, Joseph D. Stiles, who was removed from our midst so suddenly, and hoped that some instrument would be chosen to continue the good work he left unfinished.

In the evening questions were written on slips of paper, and presented, and they were all answered very satisfactorily, and she proved herself to be one of the most promising of all the young mediums who have started out in this noble work.

Sunday, April 11, Mrs. J. W. Kenyon of Waverley, Mass., will be our speaker and medium. She is a lecturer and test medium.

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

WALTHAM.-Mrs. M. L. Sanger, Sec'y, writes: April 4, our speaker was Mrs. L. A. Prentiss, of Lynn. To make many of her tests more convincing dearly-prized articles that belonged to those who had passed over were spoken of. One dear mother showed her hand, with her thimble on her finger, to her three daughters. All were recognized, and not one mistake was made. Her predictions for our future success as a society were very bright. Next Sunday we have Mrs. Sarah A. Byrnes. The Lyceum children are to give an entertainment soon.

We wish success and good health and loving appreciation to THE BANNER'S new editor. May "his days be long upon the land."

BRIGHTON .- D. H. Hall; Conductor, writes: Sunday evening, April 4, the Occult Phenomena Society (which is a regular Spiritualist Society, the name of Occult Phenomena having been suggested by Mrs. Chapman's guides), held another successful meeting, a new phase in Mrs. G. M. Chapman's mediumship, which has lately developed, resulting successfully in the manifestations that were given. Tests and psychometric readings were given to all present, and were fully recognized and acceptable by an appreciative audience.

Next Sunday evening we have the promise of Mrs. Chapman's guides of another phase in her work. 363 Washington street, Brighton, Sunday evenings only.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY, M. A. Sawyer, Sec'y, writes, held Anniversary exercises at their regular meeting Friday, March 26, assisted by many prominent mediums and speakers-Mrs. Stiles, Mrs. Mason and Mrs. Thaxter of Boston, Mrs. Willis of Cambridge and Mr. Tisdale from Connecticut -interspersed with recitations and music. The next regular meeting will' be held in Cambridge Lower Hall Friday, April 9. Lecture and tests by Nettie Holt Harding, a fine medium. Supper served at 6 o'clock. Public invit ed.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.-Mrs. L. J. Ackerman, President, writes: Patriotic spiritual meetings Sunday, April 4. Our morning circle is progressing. Afternoon and evening sessions were well attended. Mediums who took part during the day: Mr. Ibell, Mr. Nichols, Mr. Twitchell, Mr. D. S. Clarke, Mrs. May E. Saunders, Katie Butler, Fannie Stratton, Mrs. Ackerman, Mr. Farnum, Mr. Hardy. All gave recognized tests. BANNER OF LIGHT for sale.

WORCESTER .- Mrs. D. M. Lowe, Cor. Sec'v. writes: Mr. De Loss Wood of Danielsonville, Conn., occupied the platform of the Worces- health. In his present condition, a hospital its intrinsic interest mainly on hypnotism, and on this the ter Spiritualists Sunday, April 4. Mr. Wood is would be the best place for him. I shall go and philosophy of life on which the phenomena rest is impress. couragment. Mrs May S. Pepper is to be our speaker next bunday. The Woman's Auxiliary will meet Sunday. on Friday afternoon and evening, April 9, with Mrs. J. B. Lamb, 82 Portland street. B'ANNER OF LIGHT for sale at each session.

RHODE ISLAND.

PROVIDENCE.-Joseph Cooper, Sto'y, Writes The Providence Spiritualist Association, who hold meetings in Columbia Hall, Weyboaset street, had for speaker and test medium Dr. William A. Hale of Boston, on Sunday, April 4. Subject in the afternoon, "Spiritualism and its Good." Evening subject, "Jesus, his Mo-diumship, and Following of Mediums." Dr. Hule is a most excellent speaker. His tests were of the highest, endorsed and acknowl-

edged in every instance. Sunday, April 11, we shall have with us Mrs. Julia E. Davis of Boston.

PROVIDENCE.-E. H. Dunham writes: The Church of the Spirit held its regular morning aud evening services in Champlin Hall last Sunday, Mrs. H. L. P. Russegue, the pastor, giving two interesting and instructive dis-courses upon "What is Superstition-Its Source and Influence?" at the morning, and "Wraiths" at the evening service. A Lyceum has been formed to meet at the

close of the morning service, for the instruction of the young and the discussion of subjects pertaining to the welfare of humanity and how to attain to higher moral and spiritual growth.

PROVIDENCE. - F. H. Roscoe writes: The People's Progressive Spiritualist Association, which holds its meetings in B. T. Hall, No. 728 Westminster street, had another grand meeting on Sunday evening, April 4, having for speaker and test medium Mrs. Fannie E. Bruce Treworgy of Fall River, Mass.

The Forty-Ninth Anniversary of Modern Spiritualism was duly observed on March 31, our Society holding meetings at 10:30, 2:30, and a grand entertainment at 8,P. M. Our services through the day, and the entertainment, were very highly spoken of by the Providence daily press

On Sunday, April 11, Mr. F. H. Roscoe will lecture, and Mrs. Fannie E. Bruce Treworgy will give tests.

On Sanday, April 18, our Society will hold a grand Easter service.

Ferdinand Fox Jencken.

To the Editor of the Banner of Light:

For several months past considerable solicitade has been expressed regarding the condition of Ferdinand Fox Jencken, son of the late Kate Fox Jencken, he being the only living descendant of the three sisters now famous in connection with the "Rochester Knockings." I visited this young man upon several occasions, as have also my wife and Mrs. May S. Pepper, contributing something in a pecuniary way to relieve his necessities. Mrs. Pepper raised at a meeting in New York upward of twenty dollars, and contributed herself enough to make up twenty-three dollars, which she left with him for his support. He called down to my office on Tuesday, the day being fine, but seemed considerably affected by the exertion, and I have a letter this morning from Miss Reddy, with whose family he is stopping, asking me to call immediately, as he has been very much worse since he went out. He has recently expectorated blood, and complains of pains in his side, and will evidently run into consumption, if he is not afflicted with that disease at the present time. He is in an exceedingly helpless condition, although he has received remittances through the instrumentality of Mrs. Lillie, Mrs. Lovering, and I think Mrs. Belcher of Marlborough, Mass., which have enabled him to get some clothes and to pay up for his back board. The family he is stopping with is a poor family, and cannot afford to maintain him without pay. He needs medicines and medical attendance, and I am satisfied that he does not work. Being young, and the summer coming on, I think if he could be properly cared for

see him, and do what I can to relieve his pres-

.Te all Whom it may Concern. Fred L. Hughes of Wheatland, Hilledale County, Mibh., was convicted of accoult and battery in the Circuit Court of that county on complaint of one of a party who raided a séance in Hughes's house.

Hughes appealed to the Michigan State Spiritual Association for aid in taking the case to the Supreme Court, and a partial fund was raised at the midwinter convention. From the transcript of the case it appears to the satisfaction of this Board and its course i that the trial was unfair; that the verdict was got by admitting evidence against the medium who was not on trial by playing on the prejudice of the jury against Spiritualism; the admis-sion of totally irrelevant evidence and im-proper argument of counsel; that no assault was made by Hughes or proven against him, and that the raid on the scance and subsequent prosecution were the result of a con-spiracy to persecute Mr. Hughes on account of his belief in Spiritualism. If allowed to succeed it establishes a precedent dangerous to the liberty of all Spiritualists. We need and must have more funds to assist Mr. Hughes, who is a poor man and unable to bear the entire expense of this litigation, in which we should all be interested. We therefore issue this appeal, pursuant to the following resolutions adopted by the Board at Lansing, Mich., March 24, 1897:

Resolved, That in the opinion of the Board, the Highes case should be appealed to the Supreme Court, and that the President and Secretary be instructed to make further effort to raise funds for that

purpose. Resolved, That when sufficient funds are raised the sanie is hereby appropriated for the purpose of taking such appeal. L. V. MOULTON, Pres. M. S. S. A. MAY F. AYRES, Sec. M. S. S. A.

Friends, if anything is done by you to help Mr. Hughes it must be done at once, as the court gives him till April 14 only to decide whether he will appeal this case, and his decision depends upon the financial aid he receives from the friends of Spiritualism.

All funds to be sent to MAY F. AYRES,

129 River street, Lansing, Mich. April 2, 1897. 5

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe bin perfectly holorable in all business transactions, and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, To-ledo. O.

ledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 76 cents per bottle. Sold by all Druggists. Testimonials 76 cents per bottle.

" Lite, and "Rest.

Two Wonder Books.

The two novels by William W. Wheeler, a photographer of merited distinction, entitled "Life," and "Rest," are remarkable books, filled with the wonders of spirit. The waste or misuse any funds which are sent to thought that vitalizes them is wholly advanced, fearless, him. He is temperate, and doing the best he | and nobly brave in its utterance. They are clear and logican to recover his health so that he can go to cal in the deep current of their ideas, and seek to present the claims of Modern Spiritualism through its phenomenal there would be a chance of his regaining his in its most rationalistic form. "Life" as a story turns for

any one that requests it.

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

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.]

E. W. Sprague, missionary for the N. S. A., is now working in the State of New York in the interest of the State Convention to be held at Syracuse, N. Y., April 13. 14 and 15. He has open time for the coming Camp-Meeting season, and can be engaged as lectures and platform test medium to serve societies and camp as sociations. Address him at 965 Grove street, Mead-ville, Pa., until June 1.

On Sunday next, April 11, W. J. Golville will lecture in Philadelphia at 3 and 7:45 p. M.; afternoon tople, "Supreme Tests of Loyalty to Truth." On Monday, April 5, W. J. Colville's class lessons at 534 North 10th April 0, w. J. Colvine's class lessons at 534 North 10th street were unusually interesting. The afternoon topic was "Psychometry," and after the lecture some fine delineations were given by Mrs. Candee, who is at present residing with Col. and Mrs. Kase, 1601 North 15th street.

Dr. Harlow Davis, platform test medium and lee. turer, can be engaged for the last two Sundays in April. He goes to London, Eng., on May 1. Address him General Delivery, Meriden, Conn.

J. Frank Baxter opens his work in Columbus, O. April 4, and will continue to labor in that elty until June 1. His address for the ensuing two months will be care of Harvey Coit, 242 3d street, Columbus, O.

be care of Harvey Coit, 242 3d street, Columbus, O. The Michigan State Spiritual Association has en-gaged G. H. Brooks, of Wheaton, Ill., as its State mis-sionary, to commence his labors at once. All socie-ties, chartered or otherwise, wherever his services are needed, can secure him by writing to the above address or the State Secretary. Wherever he is called, it is expected he will be furnished hall and en-tertainment. Will also organize Lyceums; also wher-ever grove meetings are desired his services can be ever grove meetings are desired his services can be secured.

Our New York readers are reminded that W. J. Colville speaks in Union Square Hall Wednesdays and Fridays, 3 p. M., and at 52 West 14th street at 8 p. M.. On Good Friday, April 16, the lectures in both places will be on "What is an ideal life, and how can we live it?" (Two distinct lectures.)

Julia Steelman-Mitchell, inspirational speaker and platform test medium, now serving Unity Society at Milwaukee for March and April, goes to Missouri and Indiana for May. Will engage for June and fall months. Has open dates for camp work. Home ad-dress, 109 Van Voast avenue, via Newport, Ky.

George A. Fuller, M. D., lectured at Greenwich, Mass., April 4, and will lecture for the Church of the Spirit, Springfield, Mass., the 11th, 18th and 25th. The dates for the season of '97-'98 are being rapidly taken. For dates and terms, address 42 Alvarado Avenue, Worcester, Mass.

Mrs. Julia E. Davis will speak and give tests in Providence, R. I., Sunday, the 11th. Waltham, Mass., May 2. Open dates in April and May." Would like engagements for camp-meetings. Address 49 Dickinson street, Somerville, Mass.

W. J. Colville's regular work at his collegiate home, 43 Franklin Avenue, Brooklyn, is prospering in every particular. Public lectures are given Tues-days, Thursdays and Saturdays at 3 P. M., and Tues-days and Thursdays at 8 P. M. also. Library open after all public functions. BANNER OF LIGHT and other approved literature always on sale.



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

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NEWBURYPORT .- F. H. F. writes: The cause of Spiritualism is slowly but surely growing here-our meetings are increasing in attendance each Sunday. The seating capacity of our hall has now reached its limit. Our membership is increasing also; quite a number of active workers are to join with us at our next business meeting to help push our grand work

along. We do feel encouraged in our work. On Feb. 28 Mrs. Tillie U. Reynolds of Troy N. Y., was with us, and she was greeted with fine audience. So well was she liked that she was engaged for next season. She is a grand missionary; her motto is to do good, and she does it.

March 14 Mrs. Jennie Follansbee of this city was the medium for the Society, and her tests were clear, and accepted as correct. Mrs. Effie I. Webster of Lynn has been with us four times this season; and is always received with a large and enthusiastic audience. Her tests are wonderful. She also comes again April 25. On March 21 we had a young medium, Mrs. Helen Taylor of Lowell, who is a fine test me-diam. We had her again Sunday, April 4. Mrs. Taylor is new in the field as a platform medi-um, but is exceedingly fine in her test work.

The ladies connected with the First Spiritu alist Association held a sale of fancy articles March 17, all very useful, and netted the sum of \$20 clear of all expenses. How can we help but succeed, with such workers?

March 31 we held an Anniversary Dance in Fraternity Hall, and had a fine time. All were happy, Wm. Walsh Reed next Sunday, our poet me

dium.

allow as many friends as possible to go and help the New Bedford Lyceum to celebrate the Forty-Ninth Anniversary. A large number CEUM, N. Y CITY.-M. J. Fitz-Maurice, Sec'y, took advantage of the beautiful weather, and writes: The lecture of J. Clegg Wright, April vent over. We all had a splendid time. Friend Thomp

son, Mrs. Janell, and all connected with the Lyceum, acted the part of host to a nicety. There were three services during the day, all being well attended, the hall in the evening being crowded to its utmost capacity. There is some talk of starting a Lyceum here in Fall River.

Mr. Thompson and Mr. and Mrs. Janell are doing a noble work in New Bedford, particu-larly for the rising generation. Next Sunday, April 11, we have C. Fannie

Allyn in Fall River.

"Father" Lyon writes from Washington, D. C., "that all is well" with him. We expect him home about the 15th.

WAKEFIELD .- James G. Hunt writes: Sunday evening, March 28, Mrs. LeFavour of Lynn spoke and gave tests very acceptably, also mental questions were answered by loud raps upon a table at which a committee of five sat with the medium. "The guitar was also played upon underneath the table. This Sunday evening, April 4, Mrs. Dr. Caird of Lynn spoke and gave tests, all recognized.

Her manner of writing names and communications automatically with her left hand, and bottom side up, are very convincing. Mrs. Charlotte Butterman will be with us

next Sunday evening.

Lowell.-George H. Hand, Sec'y, writes: The services of the First Spiritualist Society were conducted by Miss Blanche Hazel Brainard, and as usual the hall was filled to the doors.

Miss Brainard's lectures are above the average, and have made a deep and lasting impression on the people of this city, as evinced by the audiences when she appears here. Pos-sessing a sympathetic voice and a fine pres- and telegrams to my home, Wheaton, Ill.

FITCHBURG.-Dr. C. L. Fox, President, says Mrs. C. Fannie Allyn, of Stoneham, Mass., the veteran worker for the truth, occupied the platform Sunday, April 4. The usual large audiences greeted her. Subjects for addresses and poems were taken from the audience, and were handled in her usual able and interesting manner. Long may she be spared in the form to battle for the cause of humanity.

MALDEN .- Mary E. Wellington writes : April

4, we were favored by a highly intellectual lecture by Mr. Oscar Edgerly, showing the spirit controlling was thoroughly conversant with ancient and modern history, followed by request by a short address by Jim McCarthy, showing great wit, and thoroughly proving spirit control to a thinking mind. He will speak for us April 11.

MEETINGS IN NEW YORK.

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

The New York Spiritual Temple holds its meet-ings at Adelphi Hall, 52d street, near 7th avenue, on every Sunday-afternoon meetings at 3, for facts and phenomena. H. C. Underhill, Sec'y.

The Spiritual and Ethical Society holds meetings at Adelphi Hall, Broadway and 52d street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helon T. Brigham.

FALL RIVER.—John J. Connolly, Sec'y, says: We closed our Temple here April 4, in order to We closed our Temple here April 4, in order to

FIRST SPIRITUAL SOCIETY, BERKELEY LYwrites: The lecture of J. Clegg Wright, April 4, was a marvel of eloquent erudition.

In the afternoon Mrs. Newton commenced the exercises by reading a poem, after which Mr. Wright gave a little talk about his recent visit to Boston. Dr. William Franks followed with an exhibition of psychometry, he being blindfolded while Mrs. Newton placed the articles to be read under a glass case. The results were very satisfactory. Mr. Sidney Rogers was then called to the platform, but could do very little through lack of time.

In the evening Mr. Wright spoke upon sub-

jects given by the audience, and handled them in his usual finished style. The music of Mrs. Parslow was exception-

ally fine, while Mr. Myers was generously applauded for his solos.

Lest our friends should forget, I will again draw attention to the dramatic and musical entertainment, to be given in aid of this society on Saturday evening, April 10, in Adelphi Hall, Fifty second street and Seventh Avenue. The program will be rendered by pro-fessionals, and a full attendance is earnestly requested.

ILLINOIS.

WHEATON.-G. H. Brooks writes: I closed

my month's work with the St. Joseph, Mo., Society the last Sunday in March. The Socie-

ty is in a better shape than when I went there. They have had some fearful experiences with some who have been there. Mrs. P. J. Mullen is serving as President now. They celebrated the Forty-Ninth Anniversary the last Sunday in March. Dr. and Mrs. McGoon assisted in the services, and organized a Ladies' Aid, which I trust will do a world of good.

I returned home last Tuesday, and will re-

ent wants; but his is a case calling for contributions from Spiritualists generally, in sufficient amount to secure for him proper care until he is recovered.

I deem it my duty to make this statement through the columns of your paper. Fraternally yours, A. H. DAILEY, Residence 451 Washington Ave., Brooklyn, N. Y. April 3, 1897.

A Letter from Dr. E. A. Smith. to the Editor of the Banner of Light:

As it was my privilege to attend the Anniversary meetings in Boston last week, I must beg leave to trespass on your space a little, in order to express my appreciation of the many grand and beautiful truths that fell from the lips of the various speakers and mediums who were present at the meetings. While all were good some were especially so, and the speakers who advocated the necessity of a higher education among speakers and mediums appeared to me to speak with no uncertain

sound. I was much pleased with the work of the Ly-ceums which I witnessed, and greatly enjoyed the fine concert given in Horticultural Hall, on Wednesday evening, for the benefit of the Mediums' Home, under the management of Mrs. W. S. Butler. I cannot speak too highly of the way the little ones acquitted themselves in their songs and recitations, and also the children of larger growth; and in closing this letter allow me to add my great respect for and appreciation of the noble work done by Mrs. Butler for the children. Truly, she is the children's friend." I have known her for many years, and I wish there were more like her in our ranks-more as willing and as liberal in giving time and money to help suffering hu-manity in any way that lies in her power, no matter what class or creed they belong to. May God and the angels speed her on in her good and noble work.

E. A. SMITH, M. D.) E. A. SMITH, M. D.) Pres. Queen City Park Asso.) Brandon, Vt., April 3.

SPECIAL, NOTICES.

Fewer Hours in Office. - ANDREW ACKSON DAVIS, M. D., will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M. EF Owing to a very large office practice, it will be impossible to examine and treat new patients by mail. Letters from patients under treatment strictly confidential. First consul-tation, with directions for cure, S2; every subsequent interview, in office or by letter, \$1. Medicine extra. His remedies are very few, and simple and effective, being exactly adapted to the individual condition. No professional visits at residence of patients.

N. B.-Tickets from 1 to 10 inclusive may be engaged by letter or telephone addressed to S. Webster & Co., 63 Warren Avenue, stating'the hour you desire to arrive at the office. Number 8 is rarely reached before 12 M. Persons not present when number is called lose their place. Apr. 3. 35

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

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

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

Bend for our Free Oatalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in the world.

vely expounded

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

Few books can be called the peer of these in closeness of statement and clearness of reasoning. In the practical investigation of the workings of laws over which mortals possess no control, by means of the narrative of the experiences gone through in the trance condition, they are fraught with startling mysteries. A profoundly original love story forms the current on which the argument of each of the two books is borne to the reader's emotional recognition, leaving fact and argument alive in its warm atmosphere.

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

MRS. ANNA LEWIS, The Remarkable Healer,

IS meeting with great success in treating diseases by the laying on of hands. This glifted healer has the most won-derful success in treating hamenes, deafness, paralysis, rheumatism, nervous diseases of every name and nature. Charges reasonable. Office, Hotel Dunbar, Suite 7, June-tion of Washington and Dudley streets, Roxbury, Mass. Hours 10 to 4. 13wis* Jan. 18.

Addition to to a 13W15" Jan. 16 **ITELL** Riches to be or not to be. You can at once **ITELL** Riches to be or not to be. You can at once **ITELL** Riches to be or not to be. You can at once **ITELL** Riches to be or not to be. You can at once **FORTUNE** Swer may lead you to make thousands of dollars. Enclose U questions, uppermost in your mind, on Business or Matters of Heart; also date of Birth, Sex, Lock of Hair, and 10 cts., I will immediately answer each and every question. You will find them true and of great value to yough business and private affairs. Strictly confidential. This offer is a test "rich; cost your friends here-after 3L. Astrologer, Dept BL, Box 1056, Portland, Me. Apr. 10. 2w

Mrs. M. R. Coff.

TUESDAY, 8 P. M., Thursday evening, Saturday and Sun-day, 2:30 P. M. 76 East Newton street, Boston. Apr. 10. 4w*

NAZONE Medicates all air passages with every breath. Ca-tarrh and Asthma cured. 564 Washington st., Boston, Mass. Apr. 10. 4w*

TO LET.

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Feb. 29.

A Small Front Room in Banner of Light Build-ing, No. 8½ Bosworth Street, suitable for Me-dium's office. Terms reasonable. Apply at Bookstore.

FLORIDAY for Homeseekers and In vestors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabono street, Roxbury, Mass. is Jan. 4.

Works on Hpynotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occult-

ism, Astrology and Free Thought, BOUGHT AND SOLD.

H. F. TOWER, Bookseller, 312 West 59th street, New York City.

THE ORDER OF CREATION: A Discussion

THE ORDER OF CREATION: A DISCUSSION between Gladstone, Huxley, stüller, Linton and Réville, on the Conflict between Gene is and Geology. Contents: 1. Dawn of Creation and of Worship, by Hon. W. E. Gladstone; 2. The Interpreters of Genesis and the In-terpreters of Nature. by Prof. T. H. Huxley; 3. Postscript to Solar Myths, by Prof. Max Müller; 4. Proem to Genesis: A Plea for a Fair Trial, by Hon. W. E. Gladstone; 5. Dawn of Creation, An Answer to Mr. Gladstone, by Albert Réville, D. D.; 6. Mr. Gladstone and Genesis, by Prof. T. H. Huxley; 7. A Protest and a Plea, by Mrs. E. Lynn Linton. Cloth, 75 cents; paper, & cents.

Cloth, 75 cents; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO. THE NEW CRISIS. By GEO. W. BELL. In his preface the author says: "We have reached a crisis in our national development. We have rushed to this pluna-cle of greatness with a mad impetuosity unparalleled in the annals of the world; ignoring social adjustments, essential to the symmetry and stability of a state: Ky purpose being to prove the existence of a class-con-spiracy, the design of which is to subvert the principles of our government by a monopoly of all wealth, I have dis-cussed the merits of no measure further than to prove the centralizing tendencies." Cloth, pp. 350. Price \$1.00, postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

SPECIAL NOTICE.

Gasetions propounded by inquirers-having practi-el toaring upon human life in its departments of mouth a contrast upon human life in its departments of mouth a contrast upon human life in its departments of mouth a contrast upon human life in its department in a source index and the forwarded to this office by mail or lift them to the life beyond the characteristics of their sarthly its muchane sphere in an undeveloped condition, event makes sphere in an undeveloped condition, event and progress to a higher state of arlietande. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his of her reason. All emprese as much of Truth as they perceive-no more. If is our excenses with this those on the muchane sphere of life who recognisc the published messages of their aphero di life who recognise the published messages of their them by personally informing us of the fact.

SPIRIT-MESSAGES,

GIVEN THBOUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 26, 1897. Spirit Invocation.

Oh! Spirit Divine, Source of all Good, we come to thee in simplicity and humbleness, seeking strength, wisdom, light and knowledge. We must realize something more tangible something that brings more reality, that gives us knowledge and facts. We feel as spirit return has been demon strated in so many ways, through so many channels, that it is the facts we are looking for to-day-not faith, not be lief, but true knowledge and understanding of natural laws. How beautiful it is to have the privilege of demonstrating our own thoughts even through the vibration of another's voice, and we seek this morning the light, the knowledge, that we may send forth our thoughts like the seeds, that they may bring forth good work and a rich harvest that we may reap our reward. Be with us while we nicet this morn ing; bless each and every one according to his or her needs. We ask thy blessing also on those who are not present exter nally, and on those who may send their thoughts to help and uphold us, and bring out a work that the mortal may see it and glorify the angels that have given light, knowledge and assistance to each spirit this morning as they communicate. May they be able to send forth truth; it makes no difference where it is sent or heard, it will be the true beacon-light to the soul that is in darkness. Direct us now and forever **▲**men.

INDIVIDUAL MESSAGES.

Josiah Beck.

Good-morning. How beautiful it is to be able to communicate with the dear ones in earthlife, and feel that while we have passed from has so many different creeds and theories. I the sphere of action, and the physical body has been laid aside, that the faculties are not destroyed that made up the man; we have not | yet I did not want to think there was no existdestroyed our oddities and peculiarites, for they are molded in the mortal body. It seems this morning, as I return, that what effects a | I was willing to accept it, so I passed away with great many is the condition they passed out in | that thought. when they threw off the mortal body and took on the immortal.

really Spiritualists, but my sister has become derstand it. I feel if I could only send a litthink it came from me, I could help her.

You can say that my name is Isabelle French Galloway, and my sister, who lives in Hartford, Conn., is married, but my home was in West Virginia. I want them to know it is from me; and just say father is here in spirit with me, and so is Dick.

Isaac B. Taylor. Well, I tell you what it is, my friends, when a person passes from earth-life, and is laid away, it seems everything is forgotten, and after a while the shadow has passed away, and while they do n't talk about us, and while they don't seem to realize much as to where we all go, once in a while we can see the thought ofpast memories coming up. I sometimes see the conditions where I can look back and find the thought sometimes dwelling upon those who are gone, Mr. Chairman; it seems to me sometimes, when I seem to be rolling in space, that that is how the mortal seems to have a conception of the spirit. We seem to be so far distant from each one, and we are so fond of each other, that it seems well a great vacancy is oftentimes made when that familiar form has been taken from us. I feel this morning, Mr. Chairman, how little the mortal thinks of spiritual things; why, land sakes alive! it seems to me since I have been in spirit-life, I suppose I have got more time to take up than I had before, but it seems to me that when we stop to think of all the churches, of all the ministers and all the good people that seem to be interested in the promulgation of good, and how much heaven is talked of, and how much hell is talked of, or the resting-place, or the sweet by and bys, why, I have not got language this morning to say what I want to. I was not very well educated while in the body, but I thank God and the good angels that I had a little common sense, and had a reasoning brain, and I reasoned out according to my understanding of things; but I suppose they thought I was a terrible creature because I could not see any good in getting down on my knees and praying to something I neither saw, felt nor knew, yet you know they say when you live with the Romans you must do as the Romans do.

I felt, when in earth-life, that so long as I did not wrong anybody intentionally, did what good I could as I understood it, I felt I could stand the consequences, and did; hence that is one reason I want to come back now. I can see it now, although I did not understand it then. I was more of a Spiritualist than anything else, and reasoned out that if there was such a thing as God, I could not see where a just Father and just God could make such a distinction between his children, as this world suppose when I passed out of the body I really was not familiar with the continuation of life, ence-I did not want to flatter myself-I felt if there was anything better than what I had,

I want to return, not to those who tried to pray me down to the depths of degradation, I passed away with neuralgia around the or tried to carry me to a heaven where there heart, and hence as I return, and take control | was nothing but music and golden gates, but to of this instrument, I find the pressure is of a | those who tried to show me the natural laws of similar condition. As we return to the mor- | things, to those who left the footprints of past ages, and the theory, for what a man sows so shall he reap. It has been my experience in spirit that our heaven and our hell are condisomewhat-well, we might say, terrible, but tions brought in our mind, and not the locawhen the time came, and we separated the two | tion that the feet may rest upon, and I want to say so to all those who may remember me-for I like unto a little child that had got into a have been out of the body quite a while-if I strange place among strangers, and it took me remember right, somewhere in eighty five. I some little time to make myself believe that I | was well advanced in years before I passed on, for I was well on to my three-score years and ten. I have not got many relatives in earthwas only about forty-two years, and ought to | life, as they are most all in spirit with me, but there are a few left who may remember me. I had also a few associates whom I think will be

but just say I came here this morning, and if lous to set the ball of progress going, and I am only waiting and watching, that when they will give me an opportunity I will try they have been able to assist us much. It is your duties of earth life are done we can be and help them in private. My people are not to my sister Carrie that I wish to make this with each other again. public statement this morning, because she interested and is trying to interest mother, has asked for it-that if any of us could make ness matters are awfully upset, and I see, and she sometimes takes your paper, and she ourselves known through THE BANNER Meslikes to read it, although she says she do n't un- sage Department to do so, and I want to say: "Yes, I am here this morning"-father | that I will be of more assistance to them in tle bit of encouragement, so that she would and mother, and also Fred and Thomas- spirit than in carth-life. and we are all together, and just say that I

have little Freddie with me (that is Annie's child), and we all join in sending a greeting from our spirit home on high, that they may realize we are always by them.

You can put me down as Jerry Brown. 1 have friends in Brockton and Boston, Mass., and in New Hampshire; but I passed away in Massachusetts. I was not at home, but the friends will recognize, I think, and I hope itwill do them good.

Mary E. French.

Well, I want to come in just for a few minutes, Mr. Chairman, because it seems to me a long time since I spoke through another instrument, and as I have been used as an instrument myself for the return of spirit, I have some sympathy on the physical organ of the instrument; but I feel that once in a while the over-anxiousness of the brain seems to place us in those conditions that we wish to say something to somebody. Should say my husband is with me this morning, for he passed on before I did. although not so very long, and I have so very few of my own in the earth-life, but I have those that were very closely tied through spiritual laws and through the work of humanity; and while I should like to send words of encouragement to my co-workers and to all who are interested in the spiritual field and the upliftment of humanity; I should like this morning, while I cannot give them a long sermon, nor a great deal perhaps of experience, I would like just to say that I have come in merely to let them know I have not forgotten them, because my last days on earth were made happy by the benevolence and kindness of those who have humanity at heart; I have not forgotten their kind thoughts and their kind acts and the many dollars that were contributed to my relief, and I wish to thank them all, and say that words are almost like empty vessels-they don't amount to much; but just merely say that Mary E. French is here this morning, and that I amstill more interested in the work now since I threw the mortal body off. I shall be remembered in many places, but especially in Washington, D. C., and also in Boston and New York, although years have passed. My life was given up to spirit work. I worked years silently and privately, and say I feel I shall be felt more by those to whom I was instrumental in teaching.

. God bless all; for I am glad that they are beginning to cooperate one with the other, and make Spiritualism not only an organism, but the identity that will sway the world at large. God bless THE BANNER! for the old paper has shed the light to those who were in darkness a long time, and may it be protected, because many read and believe who never would seek the communion of spirit through the mortal instrument. So with that I will leave you my best wishes for success in the future.

Robert Reynolds.

Good-morning, Mr. Chairman. Well, my name is Robert Reynolds, and I am not a great ways from home, because I lived just over in Chelsea. There has been a great many changes since then, things look dark and silent. I don't know whether those who took an active | W. F. Peck and George P. Colby, and tests by | ship," John R. Proctor tells of

I want to encourage father, too, for his busi trouble all around them; but just say to them that Harry is helping them, and they will find

My home was in Manchester, N. H. I thank you very kindly, for this has relieved me wonderfully. I was so afraid I was not going to have the opportunity.

Messages to be Published.

March 5 .- John G. Webster; Frank E. Houston; Eben Webber; Minnie Gardner; Eilen Fuller; Katherine Leo.

Webber; Minnie Gardner; Eilen Fuller; Katherine Leopold.
 March 12.-Rhoans Parker; Thera M. Kingsley; Uharles Ayer; Greenleaf Kelley; Uharles LeBioddard; Dorothy Littlefield.
 March 19.-Dr. H. B. Storer; Mary E. Hilton; Ospt. Robert Burns; Lily Moore; Obarles Beiknap; Freddie Holland: March 28.-William H. Palmer; William Snipes; Justin M. Hungerford; Andrew Victory; Robert Rutherfort; Lorena French; N. W. Bonney.
 April 2.-Clarence F. Clark; Charles H. Faulkner; Hannah Mitchell; Caroline Woods; Sarah Fleid; Capt. Clarence Elmer.

Written for the Banner of Light.

TRIBUTE TO JOSEPH D. STILES.

BY M. S. TOWNSEND-WOOD.

Another'old veteran gone to the mansions Where homes are not built with the labor of hands! Where our life-deeds unfold through the law evolution. And biossom to bless us, in those holier lands,

Where we reap from the seeds we have sown in earthlife.

Of flowers or of thorns, as the sowing may be, Where we learn more of law of the spirit immortal; Of its beautiful tour on eternity's sea.

Go on, old co worker, to your compensation;

You gave all your life to the cause you espoused, And thousands have learned through your wonderful mission

That death brings but change, when the spirit aroused.

Mounts up over dust that has compassed its powers, As free as the bird, mounting high in the air,

And returns to its loved ones to cheer and to bless, And bid them for the same upward flight to prepare.

Methinks I can see the good crowd who received you. Dear friends and co-workers of the long ago;

Dear Henry C. Wright, Achea Sprague and F. O. Hyzer,

The Greenleafs, Dr. Storer, S. B. Brittan, and lo! Come Garrison, Phillips, Hallock and Thomson,

Our Forsters, our Chase and our Denton so brave, And others, oh! see, how they give you the welcome. And crown you with flowers, while bright banners

wave.

You will reap your reward for each persecution, You will pass from the shadows that compassed you here.

And the thousands to whom you gave consolation

Will be your true friends in that beautiful sphere. They will miss you, who look for your face on the · platform,

They will miss the good tests you so freely have given.

But the truth will march on, eternal, forever, Until we all meet in the kingdom of heaven;

Till the soul shall go forth from its chrysalis bondage As free as the butterfly mounts on its wings; And join the glad chorus where angels can sing. Then go on, Brother Stiles; ere long we will follow,

And you 'll be among them, as one to receive us, To show us our homes, where in peace we may live. Stoneham Mass.

Southern Cassadaga Camp-Meeting, Lake Helen, Fla.

To the Editor of the Banner of Light:

This prosperous camp closed its third annual

Mrs. Manna J. Huff of Lake Heley, Frack E. Bond of DeLaid, S. Hodgkin of UeLand, H. M. Ulark of East Jafrey, N. H., E. W. Bond of Willoughby, O., J. D. Palmer of Hillsboro,

The trustees have elected Dr. Brigham, Pres-The trustees have elected Dr. Brigham, Pres-ident; J. D. Palmer, Secretary; Mrs. Emma J. Huff, Vice President and Corresponding Sec-retary; Frank E. Bond, Treasurer; Committee on Speakers, E. W. Bond and J. D. Palmer; on Transportation, Frank E. Bond, H. M. Clark and Mrs. Huff; on Grounds and Privileges, Frank E. Bond, H. M. Clark and Scott Hodg-kin. H. A. Budington was made apealal agent kin. H. A. Budington was made special agent on tradsportation from the north.

The new board is a strong one, and doubtless the coming year will see great improvements at the camp. Special mention is due Geo. P. Colby for his

constant labor for the camp, as well as his guide, Seneca, who has made some of the pith-iest, wittlest and most poetic speeches of the meeting. To Mrs. Huff, who has been tireless in her efforts to make the camp a success. To C. E. Parcell, the architect and builder, who planned and built the Auditorium-a model for other campa to follow-also the Association Apartment Building, where people can keep house in an economical manner. To Mr. and Mrs. Gregory, for their excellent management of the hotel. To Dr. Brigham and Mrs. Brig-ham, who have erected Brigham Hall and Apartment House, so much needed for the numerous visitors who will wish to come here next winter. To J. D. Palmer, the efficient gate-keeper and assistant postmaster. To E. A. Marsh, for her care of the sanitary depart ments.

The mediums, who have faithfully labored for the Cause, all deserve kind remembrance. Dr. J. M. Temple gave a public séance for

the benefit of the Association. Mr. W. W. Tatum, the trumpet and slate-writing medium, may visit New England camps. Should he do so, the people will find something interesting.

Mr. E. Morrow, leader of the singing, has won much praise, as well as his choir-Miss Lilian Marsh, Miss Daisy Dickinson, Miss Nellie Spencer (organist), Mr. Thos. Francis, Mr. A. Parcell and Miss White. Space will not allow of mentioning others who have rendered valuable assistance.

The people have now mostly left for their northern homes; some lingering for a few days in the shady streets of beautiful Daytona, or to hathe in the surf of Sea Breeze, or to ride on bicycles along the twenty-mile beach of that place; some to saunter through the his-toric streets of St. Augustine, and admire the magnificent hotels; Ponce de Leon, Alcazar and The Cordova. A large number go North on the splendid steamships of the Clyde Line, the only direct line from Jacksonville to New York.

Every one will long remember the sunrise over Lake Colby, the singing pines, the cordial, social life of the camp, and Florida with its roses, jasmines, its strawberries in March, its mocking-birds, sunny skies, health-giving air, where winter is changed to summer, and orange blossoms follow oranges so closely that blossoms and fruit sometimes hang on the same

Many a consumptive has found the pine air of this State better than doctors, and the cough has been conquered. The rheumatic invalid has felt the blood circulating with new vigor,

and the old pain leaving. This camp is located in this pine woods sani-tarium, and hundreds should come here next year to get the benefit of its healing air. The meeting next year will probably begin

the first of February, and close by the middle of March, so tourists can visit other places in the State before journeying homeward.

I intend to make up a number of excursion parties by the Clyde Line from New York to this camp next winter. Those who contem-plate going South will be supplied with infor-mation by writing to me (enclosing stamp) for circulars, at Springfield, Mass.

H. A. BUDINGTON.

April Magazines.

THE CENTURY. - The current issue is a "Grant Memorial Number," signalizing the dedication of Gen. Grant's tomb. A striking session on Sunday, March 28, with lectures by W F Pack and George P. Colby, and tests by shin." John R. Proctor tells of the esteem and

Till the spirit shall rise over matter in power.

And meet the reception our loved ones will give,

APRIL 10, 1897.

tal sphere we take on some of the past conditions so as to send forth our identity, and by that the few last hours of my existence were forms, I found when I got to spirit-life I was was really separated from the body.

 γ I was not very old, as the world calls old. I have been in the prime of life, but like many others did not take the best care of the physical body. I found in breaking natural laws I | glad to find out that I found something beyond had to stand the consequence, hence the de- the grave. parture was quick, and I found that I did not leave my family in the best of circumstances, or in other words, well provided for. None of I feel if I could raise an interest I might through my actions be able to assist them. They will know why I used that word, as I always did, or they used to tell me my actions told exactly what I was going to do, I should like my dear wife and children, and my father, that are yet in earth life, to know-and I have got three brothers and one sister that are scattered over the earth-plane-that I feel that there are many things I would like to say, but cannot now, but would like to tell them that I am all right, and my mother is on the spirit side, also Fannie. I have also got my own lithe was nothing but a baby, and I want them all to know that things in earth-life were not as I would have liked to have had them: It was as well as could be expected, but say I am all right, and Josiah Beck is here, and when I left the body I left it in Paterson, N. J., but my family, as I understand it now, are here in Massachusetts. I will be remembered here in years gone by, especially in Boston and surrounding towns, and I have friends in a good many places; will be remembered because I firms, for that was my business.

Isabelle French Galloway.

Good-morning. I don't know whether I can talk much this morning, because my throat is all filled up, just as it was before I passed out, as I passed away with diphtheria; and it seems to me as if I was passing through the same conditions again, because it makes my head ache, and I seem to be feverish, just as I was then, although I have been out of the body quite a long while now.

I want to reach my mother, who is yet in earth-life, and would like her to know I have been with her through all her sickness; and I want them to know that the spirit is not separated, that it only seems so to the mortal vision. I am so anxious they should know I am all right, and I don't know hardly what to say that would help them most, only I am anxious that they should know I am here. I want to say that they seem to be worrying over mother's health, and she feels she has not got strength to hold up through all the things she has to stand in earth-life, for she worries over my brother William ever so much.

I feel she would be better if she did not worry so much, and her health would be better;

You can put me down as Isaac B. Taylor; my home was in Burlington, Vt. That was the lo cation, but I lived about six miles out. I would them are really Spiritualists, nor was I, but | also like to say that old Mr. Garner and his wife are with me this morning. If my friends do n't remember me they will remember them. I want them all to know that I was with you this morning, and tried to make the best of the advantage given me.

Jerry Brown.

Good-morning, Mr. Chairman. Iam pleased to have this privilege this morning, and when I look back over the progress that Spiritualism has made in the last forty or fifty years, it seems gratifying; for many, many years ago, when Spiritualism was hardly known-and, in tle boy that passed away some years ago when | fact, it had not got that name then-the very mysterious raps and sounds many times awoke the silent soul and caused the brain to question what it was. I was awakened to the fact that all my own faculties had not been developed, that the peculiar myth had made so much discontentment in accordance with the various beliefs, I felt that there were many things to be done and said, and truly it seems as time rolls on we realize that through the law of vibration there is no destruction, there is no loss; but all things are governed; there traveled a good deal for different dry goods | is nothing going backward; all things are onward and upward, and hence I do not have statement.

> I am very much interested in the spirit that preceded me, and look on him as I look on many others of the past conditions, that whenever you said anything to them concerning, things that they could not understand, how natural it was for us to say, God knoweth all things best, and if it was best for me to know these things God would let me see it, and I thank God that there are so many who see the demonstration of spirit-return and the continuation of life and the beauties that have been brought as comforters to those who fear death and the grave. I wish to return to the many whom I have yet left in earth-life, feeling that my arm has always been stretched to assist all humanity, and especially those to whom I have been drawn and I was very much interested in studies, closely, whom I love so dearly in my own family.

> I have yet two brothers and two sisters who are still struggling with the environments and I find that they cannot be reconciled to it. the uncertainties of earth-life, and I should especially mother. But I would say to her, as to let the spirit come in, they have been anx- | was sure that she was going to meet me, that

part in Spiritualism have lost their energy or not, but from influence that I can reach now

in the earth-life, they do n't seem to come with the same force and the same people. It seems to me that a new generation is now raised to take up our spiritual work, and while I feel pleased with the progress that it has made, I am not pleased at the divisions that have been made. I wish I could destroy the jealousy and the little petty feelings that come up so many times in our sensitive natures. If we could stand positively on the demonstrations as the spirit returns, and not feel when we do return that some one is ready to have some excuse or something to say when we are made welcome and are asked to return, we could assist and help, but we cannot prove all things as oftentimes as the inconsistency of the mortal demands. Mr. Chairman, I feel that is where the work is not done, for there is much yet to be done, there are many things' that the mortal must learn yet, so for that I should like to say to those that may be interested in me, and in the work of past conditions, for while I was in earth-life I believed in spirit-return, and I also felt that sometime I would understand it better than I did even then.

I believe that the change to spirit life has not prevented me from comprehending things with satisfaction, and I know this will be talked about, and some will say it sounds like me, and others will say it does not. They may go so far as to say that they don't believe it but it is immaterial to me whether they do or not. I have done my duty. I have felt for a long time, as I have been in this seance, that I would like to send a word to any one that I could help, and I wish to extend my hand and sympathy to all, for we belong to the great human race as brothers and sisters, still, friends. I have my relatives yet in your cities and in your surrounding towns. I have those that were closely tied to me by the laws of nature, although it has changed, and there are others that have joined me in spirit. We are, more interested in spirit than we were in earth-life, so I do not wish to go into any family affairs the privilege very often of making a public or any privacy, because 1 don't think it is called for.

> I return this morning to no one especially, to say I found in spirit what I expected, and the one that awoke me was my darling mother that had gone so many years ago, and father and all are with us this morning, waiting to assist those that wish to be helped, and I want them all to know that I am here, and it is immaterial what judgment they will pass, but I hope the spirit will be strong enough to carry out the object that I hoped to by coming here.

Harry Smith.

Well, Mr. President, to prevent one from being disappointed I wish you would say Harry Smith is here, and I was only a young man when I passed away. I was just leaving school, and when I overdone I was carried out of the body, and left my home in darkness and desolation. I find that shadow has not been lifted. like to come nearer to them; and although | I oftentimes see that it has affected her health, one brother and sister have opened the door | and she sometimes wants to be with me, if she

Mrs. Concannon.

Mr. Peck gave the Anniversary address, recounting the progress of Spiritualism for the last forty eight years. His address was very able, and warmly received.

Mr. Colby, under the control of his guide, the German, discoursed with great vigor upon the object of the camp, and upon what the spirits intended to do here.

Mrs. J. D. Palmer decorated a rocking chair with lace and flowers in memory of Mrs. Skidmore, one of the founders of the camp. All day this beautiful chair remained upon the platform, and the clairvoyants saw Mrs. Skidmore sitting in it.

At the close of the afternoon meeting Mr. Peck eloquently addressed the large delegation of colored people present, telling them the spirit-world had been largely instrumental in freeing them, and that Spiritualists were their best friends, pointing them to Phillips, Garrison, Lovejoy, and the sainted Lincoln, who were Spiritualists. The colored people returned hearty applause.

Mrs. Concannon gave tests with great accuracy, bringing tears to many eyes. E. W. Bond, in response to a test for him, said it was the best he had received in thirty years.

Mrs. Concannon has a graceful and winning manner, and is quite clear in her descriptions. May she ever be faithful to her trust, and build up a solid reputation for genuine mediumship. The meetings commenced Feb. 14, and the attendance has been all that could be expected. The people of Florida have not recovered from the effect of the great freeze of 1894; but the prospect is now good. The orange trees are putting forth many blossoms this spring, and his awakens hope. By another year the crop of oranges will be fair; in two years, should no frosts prevent, the crop will be large.

The influence of this camp has extended among the people of the State quite widely, and many are inquiring concerning the beliefs of the Spiritualists. The election of trustees for the coming year

was held last week. The following were elected: Dr. H. H. Brigham of Fitchburg, Mass,;

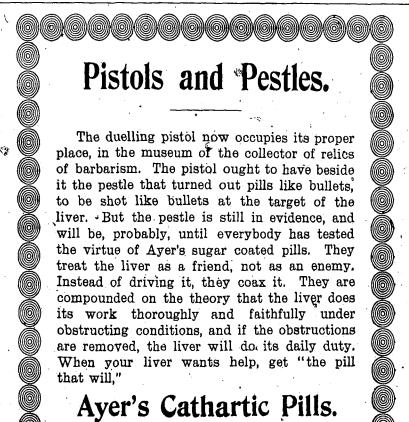
affection Gen. Buckner and Gen. Grant held' for each other for years. Gen. Porter's "Cam-paigning with Grant," relates a number of new anecdotes about his chief, and tells of President Lincoln's first visit to the front. Dr. Mitchell's novel, "Hugh Wynne," introduces the picturesque figure of Major John André. "Thackeray in Weimar," is by Walter Volpius. There are other papers by prominent writers, also the beginning of a new serial by Mary Hartwell Catherwood, "The Days of Jeanne D'Arc," and the first of a series of illustrated papers by George E. Waring on "Mountain Bicycling in Europe." The Century Co., Union Square, New York.

ST. NICHOLAS.-This number covers a wide range in the interest of its boy and girl readers. The frontispiece is a picture of a puppy and kitten, "Chums," from a painting by J. H. Dolph, Wolcott Le Clear Beard tells of "Moses," a tame eagle that was his pet when he was engaged in engineering in the Arizona desert. The usual number of interesting sto-ries, illustrations, jingles, poems and other entertaining matter for children, and grown folks as well, make up a very interesting number. The Century Co., Union Square, New York.

WOMAN'S HOME COMPANION. - A pleasing variety of reading matter and illustrations is presented in the current number of this magazine, which comes in a handsome Easter cover, showing an exquisite combination of lilies, daffodils and green foliage. The departments are well cared for, and the reader will find many interesting and instructive papers from authors of merit. Mast, Crowell & Fitzpatrick.

RECEIVED: The Theosophist, published by the proprietors at the Theosophical Society's headquarters, Adyar, Madras; The Cosmopoli-tan, edited by John Brisben Walker, Irvington, N. Y.

Have the courage to be ignorant of a great many things, in order to avoid the calamity of being ignorant of everything .- Sidney Smith.



APRIL 10, 1897.

Written for the Banner of Light, THE WAY TO BE HAPPY.

BY DELLE BUSH.

We're brothers and sisters, all children of God, And whether or not we have acres of sod, We each can be happy and free.

We may succor the weary, or pray for the weak, And jewels of truth for humanity seek, And thus shall we happiness see.

For happiness springs from each labor of worth, And every good deed that we do upon earth. The angels above us can see.

They knew every thought, every beautiful deed, And their love taketh note of whatever we need, And lot ere we know it 't is near.

Sometimes it is pleasure, sometimes it is pain, 'T is sunshine to-day, to-morrow 't is rain, 'T is best whatever may come.

For God, on whose bounty and wisdom we call, Embraces not one, but embraces us all, In a love that is leading us home. Belvidere Seminary, N. J.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The Camp-Meeting Association will commence its annual convocation Sunday, August 1st, which will continue for thirty days. This will be preceded by a week's preliminary meeting commencing July 25th." The speakers for this meeting will be Mrs. Carrie E. S. Twing and Oscar A. Edgerly. On August 1st, the opening address will be delivered by President Dailer, and a test segment will be given by Mrs. Dailey, and a test seance will be given by Mrs. Danley, and a test scaled with de given by Mrs. T. U. Reynolds, who has been engaged as test medium for the whole session. On Sundays Aug. 15th and 22d, Col Robt. G. Ingersoll will deliver lectures. The other speakers and mediums will be Dr. Chas. W. Hidden, Edgar W. Emerson, Prof. Wm. M. Lockwood, J. Clegg Wright, Mrs. Sarah A. Byrnes and J. Frank Bayter. Music will be a special feature of the Baxter. Music will be a special feature of the onvocation. Mr. J. B. Hatch, Jr., as chairman of the music committee, has engaged the full Fitchburg Military Band for the season, and two band concerts of an hour each will be given every-week day and three on Sundays. Russell's Orchestra of the same band will fur-nish music for the dances every afternoon and evening for the Lyceum. We have an excellent Lyceum of a hundred pupils, which instead of meeting on Sunday afternoon, will this season meet every Sunday evening in the Temple, and as dancing, boating, fishing and driving furnish recreation for our young people, and the lectures educate the older ones, so does our Lyceum implant those seeds in the minds of our little ones which will sprout and blossom and yield a glorious harvest to the grand cause of Spiritualism in the future. Our vocal music for the season of 1897 cannot be surpassed. We have engaged the Ladies' Schubert Quartette of Boston, well known as the finest ladies' quartette in New England, which will sing at all meetings during the month of August and assist at the concerts.

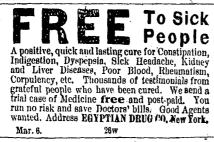
The well-known elocutionist of Brooklyn, N. ., Miss Nellie Fanshaw, will give three entertainments during the season and will render re-

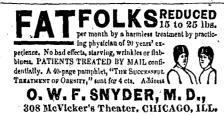
citations at some of the meetings. A new feature upon the programme will be a "Healing Tournament" to be given in the Temple during the first week of August. Dr. Chas. W. Hidden, known all over the country for his wonderful magnetic power, will have charge of the arrangements, and such wellknown healers as Mrs. Anna Lewis, Sanborn the Western Healer, Newell the Blacksmith Healer, and several others, will take part in the tournament. With such a conjunction of healing forces, wouderful results will un-doubtedly be obtained. Those desiring to hire cottages or tents, or who wish the circulars to be sent to them, can address the Clerk, with stamp. During the past month, early as it is, I Stamp. During the past month, early as it is, I have received fifty-two letters of inquiry about Lake Pleasant, and in the fifty-two letters I received three stamps to pay postage for the replies. We have not yet let the boats, baggage privilege, news stand nor hotel. Those desir-ing to make bids for either of these privileges.

that Dr. C. S. Bates had been requested to act as Master of Ceremonies. The Dootor, in a neat speech, accepted the position, and then heat speech, accepted the position, and then called upon Prof. Seymour, who made the opening address, his subject being on the An-niversary of Modern Spiritualism. Selections by the Jubilee Singers, and then tests were given by Mrs. Syder, a well known medium here in this city; the Jubilee Singers again rendered selections, after which tests were given by Mrs. Watson, who is also widely known, yocal and instrumental selections hy known; vocal and instrumental selections by the Jubilee Singers followed: this in turn was followed by tests from Mrs. S. C. Faust, who is the Association's permanent medium. The Jubilee Singers brought the celebration to a close

by rendering a number of Jubilee songs. C. H. FAUST, Sec'y, Spiritual Fraternity Association, 1232 North 8th street, Philadelphia, Pa. SIMPLE CATARBH CURE.

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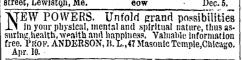
Philadelphia Spiritual Fraternity Association.

To the Editor of the Banner of Light:

For such a young society the Spiritual Fraternity'Association of Philadelphia, Penn., is certainly doing a grand and noble work in promulgating the good deeds and works in the spiritual cause in this city. In celebrating the Forty Ninth Anniversary of Modern Spiritualism last Sunday evening (March 28) we cannot express in words the scenes that were presented, for it brought tears of joy to the eyes of

many. On the wall at the head of the hall were the figures forty-nine in flowers; under this was a large tri-color, with the words "Anni-versary of Modern Spiritualism," entwined in a wreath of flowers; to act as a background a light blue piece of bunting with golden stars was used, on each side of this a fifteen foot tri color was draped, slightly away from the stage, and running from wall to wall, and falling from the ceiling to the floor, also many colored strips of tinsel, the lights striking the same produced an effect that was simply grand. Tastefully arranged upon the stage were numerous flowers and palms, and on each side of the speaker's stand was placed a large American flag; on the north, south and west side of the hall the American flag was draped everywhere where space and good taste would permit; the National Spiritualists' Association charter was also handsomely decorated with

flags and flowers. After vocal and instrumental music by Prof. Fowler's celebrated band of Southern Jubilee Singers, President Shillingsburg announced





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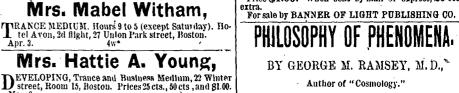
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SGIENTIFIC BASIS OF SPIRITUALISM. By EPES SARGENT, author of "Planchette, or the De-spar of science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 32 pages, with an appendix of 32 pages, and the whole containing a great amount of mat-ter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irre-sistible form of daily demonstration to any faithful investi-gator, therefore Spiritualism is a natural science, and all-oposition to it, under the ignorant pretence that it is out-side of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "scientific," cler-ical and literary denouncers of Spiritualism, eversince 1945, are answered with that penefrating force which only argu-ments, winged with incisive facts, can impart. Cloth, 12mo, pp. 396, SI.00; postage 10 cents. For sale by HANNER OF LIGHT PUBLISHING CO. SENT FREE. Rules to be Observed when Forming Spiritual Circles. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-lished and for sale by BANNEK OF LIGHT PUBLISHING This infile book also commins a catalogue of Books mode-lished and for sale by BANNER OF LIGHT FUBLISHING O. Sent free on application. If OUR HOME DOCTOR. Domestic and Bo-tanical Remedies Simplified and Explained for Eamily Treatment, with a Treatise upon Suspended Animation, the Danger of Burying Alive, and Directions for Restoration. By MOORE RUSSELL FLETCHER, M. D. It contains 400 pages of matter, and a portrait of the au-thor; it imparts to the people what they want; it anfords information of sickness or disease, with knowledge of sim-ple, safe and curative remedies, and why they are given; it also tells them what not to take; it ignores mercural and mineral preparations, also all powerful and dangerous drugs. Extra cloth, gilt side and back, plain edge or sprinkle, safe, bevel hoards, gilt edge, §2.50; half Imitation Morocco, inarbied edge. §3.06; full sheep, sprinkled marbied edge, \$1.25; half Morocco, extra marbied edge, \$2.50. Subscriptions received by BANNER OF LIGHT PUB-LISHING CO.

BANNER OF LIGHT.

APRIL 10 1897.



BOSTON, SATURDAY, APRIL 10, 1897.

2

MEETINGS IN BOSTON.

MEMILINGS IN BUSIUN. Boston Spiritual Temple incets in Berkoloy Hall every Bunday at 10% A. M. and 1% F. M. Speaker for April Harrison D. Barrett. J. H. Lowis, President; J. B. Hatch, Jr., Scoretary, 74 Sydacy street, Station E., Roston, Mass. Boston Spiritual Lyccum meets in Berkeloy Hall every Senday at P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductori A. Clarence Armstrong, Clerk, If Leroy etreet, Dorchester, Mass. The Heiping Hand Society meets every Wednesday after-mon and evening-business meeting at 4 o'clock, supper at 6 o'clock-in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President: A. Augusta Eldridge, Scoretary. Birreets -Spiritual Fraternity Society. Bundays at 10% and 7% P. M., scances for full-form materialization, etc. At 3% F. M., lecture through the mediumship of Mrs. N. J. Willis. Wednasday evenings, at 7%, sociable conference and phenomena. Other meastings announced from the platform. A. H. Sherman, Sec'y. Children's Progressive Lyceum-Spiritual Sunday

Children's Progressive Lyceum-Spiritual Sunday School-meets every Sunday morning in Rad Men's Hall AI Tremont street, at 10% A. N. All are welcome. Mrs. J. Statt Superindent J. B. Soner, SuperIntendent,

Bathbone Hall, 694 Washington Street, corner of Kneeland.-Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Surdays at 11, 2% and 7%; Theodays at 1 o'clock. Mrs. M. Adeline Wilkinson, Presi-dent.

A ppleton Hall, 9% Appleton Street-Paino Memo-rial Building, side entrance. The Gospel of Spirit Roturn Society, Minnie N. Soule, Pastor, will hold services every Baturday and Sunday at 2% and 7% P. M.

Hollis Hall, 789 Washington Street.-Meetings undays, at 11 A. M., 2% and 7% c. M. Mrs. Chapman, C.n Elysian Hall, 820 Washington Street.-Meetings

Hundays, 11% A. M., 2% and 7% P. M.; Wennesdays, J r. Fridays, 3 and 7% P. M. Mrs. A. R. Gilliand, Conducto

Engle Hall, 616 Washington Street.-Meetings 11, 2½ and 7½ Sundays. Dr. W. H. Amerige, Conductor.

The First Spiritualist Ladies' Ald Society meets svery Friday afternoon and evening-supper at 6 P. M.-Al Hi Tremont street, Mrs. Mattie E. A. Albe, President. Oarrio L, Hatch, Sec'y, 74 Sydney street, Dorchester.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Fisce, and at No. 7 Park Square, the third Thursday, at 7:30 P. M. C. C. Shaw, President. 39 Beiftord street; Wm. H. Banks, Clerk, Boston, P. O. Box 2,681.

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-ning, Secretary.

Arlington Hall, corner Dover and Washington Streets.-The Ladies' Lyceum Union meets every Weilnes day afternoon and evening; supper at 6% P.M. Mrs. M. A. Brown, President; Mrs. Abile Thompson, Secretary.

Harmony Hall, 724 Washington Street.-The Band of Harmony Meetings. Sunday. 11 A. M., 2% and 7% P. M., Tuesdays 2% F. M., Thursdays, 2% F. M. Mrs. K. E. Parnell, President.

Hiawatha Hall, 241 Tremont Street (near Ellot treet).-Meetings Sundays at 11 A. M.; 2% and 7% P. M., also Thursdays at 2% P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

Commercial Hall, 694 Washington Street, cor-per of Kneeland.-Meetings every Thursday, 2% P.M. N. P. Smith, Chairman.

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 Rostrom.-Spiritualist meetings will be noid every Sunday and Thursday evening at 7% o'clock. Dr. E. M. Sanders, President, 21 Solev street, Charlestown. Good Templar • Hall-1 Johnson Avenue, Charlestown Dist.-Sunday, Wednesday and Friday evenings, and Fri-day afternoons. Mrs. E. J. Peak, Obairman.

Brighton .- The Occult Phenomena Society holds meetlags every Sunday at 7% P. M., at Mora Parlors, Room 10 16 Washington street. D. H. Hall and Mrs. G. M. Chap-man, Conductors.

Ohelsea.-Spiritual meetings every Sunday evening al 7% at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachuseits Avenue, Oambridgeport.--Sundays, 11 A. M., 2% and 7% P. M. MrB. L. J. Akerman, Conductor.

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

Owing to the great increase of meetings in Boston, THE BANNER-in defense of the rights of its readers out-side 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 meet experiment. Our directory of Boston meetings will, however, be contin-aed as heretofore.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.-J. B. Hatch, Jr., Sec'y, writes: Sunday, April 4, judging from the size of the audiences that gathered at our hall to-day, Prof. H. D. Barrett has many friends in this city of his adoption. In the morning the hall was filled with an enthusiastic audience that showed its appreciation by generous applause. Another large audience was in attendance in the evening. The exercises opened in the morning with a piano solo by Mr. Watson, after which Chairman Allen introduced Mr.' Barrett as the editor of the BANNER OF LIGHT. - Mr. Barrett arose amid great applause, and expressed the pleasure he felt in making his first appearance a regular engagement before an audience in Berkeley Hall [address reported by Miss M. M. Coffyn], and said he would call their attention for a few moments to the thoughts that underlie the subject, "Materialism in Contra distinction to Spiritualism." 'The text, if I have any," he said, "can be found in the following lines:

an involution in something, before there can be evolution out of something. The human form, the must beautiful product of God's handiwork, or the most compact form of matter in stone or iron, you can compel to disappear before your eyes by applying the laws of chemistry, Matter is fleeting and transitory, and we as Spiritualists should demand the real and the permanent. This we may find by induction

and deduction, and by mathematical exactitudes. The minutest particle must have something larger lying behind it to cause it to be. Every conception of the mind must have some im-

pulse lying behind it in the form of inspiration in order to cause the evolutionary principle to take hold of our consciousness, and go on and on. Religion, from fetish worship to the wor ship of God in the form of man, has changed with the changing history of man, and to day, through the law of evolution, Spiritualism comes to the world to give it a scientific re

ligion and a religious science." He drew a series of beautiful word pictures illustrating the omnipotence and omnipres ence of God as manifested in every form of nature. "Let us turn our eyes skyward, and we will find the sentinel stars like windows in the great dome of heaven, through which the eyes of the angels are looking down into our very souls. Attuning our ears to catch all the sounds that may come to us, we find there is a music of the spheres as they roll forever through space that transcends all the threnodies of earth; those grand oratorios that ring in upon our consciousness are indeed the music of the spheres, the singing of God and his angels.

What is this power? Why, my Christian friend, in all these manifestations we have painted we have drawn an ideal far beyond that puerile picture of a man seated upon a white throne, because we have life without form, but life possessed of love, of purpose, of wisdom, enthroned in the universe, and in the infinitude of life we as Spiritualists rest our case, and defy materialism, defy blind orthodox belief and superstition to overthrow the

bulwark of immortal life." At the close of the address Mrs. Nettie Holt-Harding, who was in the audience, was fe-quested to go to the platform. 'She spoke of the pleasure that she had received by being present at the grand lecture given by Prof. Barrett, and closed her remarks by giving many delineations.

Miss Lizzie Harlow and Dr. A. H. Richard son were also seen in the audience.

In the evening, at the close of his address, Prof. Barrett was obliged to acknowledge the applause that was given him; it was little less than an ovation, and. as the audience left the hall, the compliments that were given the speaker were many. The Society has made no mistake in engaging this speaker.

The Misses Clara and Sophia Wallenthin sang sweet songs during the evening service.

On Sunday next Mr. Barrett will occupy the platform for this Society at 10:30 A. M. and 7:30 P. M., and for the Boston Spiritual Lyceum at 1 P.M. If you want to hear grand lectures you should hear Prof. Barrett.

Next month Mr. F. A. Wiggin will speak and give tests.

Don't forget to order a BANNER OF LIGHT is you go in the hall. It is always on sale here.

Be sure to leave your order for a BANNER of LIGHT of April 17. It will contain all the Anniversary reports, and be a souvenir number, as it will be the fortieth anniversary of that paper. Leave your order for that date, so you will be sure to have one.

The Helping Hand Society-Mrs. A. A. Eldridge, Sec'y, writes-held its regular meeting Wednesday, March 31, Mrs. C. L. Hatch, President. The usual business was transacted, and supper was served. The evening exercises took the form of celebrating the Forty-Ninth Anniversary of Modern Spiritualism.

We are all very sorry that our Second Vice-President, Mrs. James H. Lewis, is having so prolonged an illness. We hope for her speedy recovery.

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets.- A correspondent writes: "Spiritual Fraternity" celebrated the Forty-

White (of New York), Mrs. Baker, Mrs. Nut-ter, Mrs. Fox, Mrs. Knowles, Madam Deey, The tests were all very remarkable and fully recognized. Prof. Rimbach, cornet soloist, gave several selections. Solos by Mr. Oliver Itali Ifall

BANNER OF LIGHT for sale.

HOLLIS HALL SPIRITUAL SOCIETY-Elizabeth B. Coombs, President; Mrs. Chapman, Conductor.—A correspondent writes: Sunday, April 4, our morning birole was.very interest-ing, and many felt great spirit power. Mrs. Ratzel and her husband are doing grand work.

Mr. Hardy gave fine tests. At 2:30, song service, after which Mrs. Peak, Mrs. Weston, Mrs. Ratzel, Mrs. Bellows of Brockton, Mr. Babb, Mr. Hardy and Mr. Ratzel, gave fine tests. At 7:30 every chair in the Hall was filled. After the usual song service and invocation, Mr. Quint gave an address; then Little Eddie took the chair, and with the children gave the following beautiful and interesting program: Albert Cox and Little Ed-die, duet; Isabella Pike, song; Baby Clifford La-mont, recitation; Sadie Faulkner, song; Ethel Bryson, song; Little Lottie Thomas, recitation; Mary Moses, song; Frank Lamont, fine recitation; Lillie Brennan and Sadie Faulkner sang a duet very sweetly; Marie Gale, fine recitation; Little Eddie, another song; Amelia Chapman, recitation; Lillian Brennan, song, This closed the children's part. Truly it is worth going many miles to hear these wonderful little ones in their beautiful songs and recitations. Mrs. Dr. Bell gave tests, also Mrs. Ratzel.

Next Sunday evening we hope to have Mrs. W. S. Butler and Mrs. Kenyon of Waverley with us. All good mediums are invited. Come and help us. Mrs. Goodrich (so long at Trinity Church) is our planist, and you all know what that means for our music. Mr. Pierce is still with us.

THE BANNER free to all speakers, and for sale at the door. Don't forget the 11th of April.

THE FIRST LADIES' AID SOCIETY, Carrie L: Hatch, Sec'y, writes, met as usual at 241 Tremont street Friday, April 2, with Mrs. Allbe, President, in the chair.

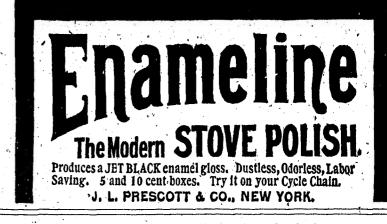
The exercises of the evening consisted of a vocal duet by Miss Amanda Bailey and Mrs. Hall of Salem; recitation, by little Iona Stillings; singing by the boys' quartet was very well received; reading, by Mrs. Piper; psy-chometric readings, by Mrs. M. A. Brown; remarks, most interesting, by Mrs. Ida P. A. Whitlock and Dr. A. H. Richardson; Master Earle Keeler and Mr. Morse played two fine banjo selections.

will give this Society'a benefit, and we hope the friends will come to witness his wonderful Magical Mirror views.

EAGLE HALL -W. H. Amerige, Conductor, writes: We had a very large healing and developing circle Sunday morning, and the speaking, tests, music and singing were of a very high order, and well appreciated and recognized. The popular circles and meetings are increasing in numbers every Sunday.

The hall was crowded in the afternoon and evening. The following able mediums very kindly took part, and gave very fine tests, readings and speaking. Mr. J. W. Kenyon of Waverley, very interesting remarks and tests; Mrs./J. W. Kenyon, Mrs. Julia E. Davis, Mr. E. F. Pierce, Mrs. Erwin, Mr. Hancock. Dr. Hall; Dr. W. E. Clark, Mrs. Weston, Mr. Kran-sinski, Mrs. Fish, Mrs. Woodbury, Prof. Hill-ing, Mrs. Peak, Mrs. Mary E. Pierce, Mrs. Fox, Mr. Martin Mrs. Woods and many other good Mr. Martin, Mrs. Woods, and many other good mediums; fine music and singing were ren-dered by Mrs. Moody, Musical Director, as-sisted by Mrs. Nevers, Prof. E. F. Pierce and others.

Sunday, April 11, Mrs. J. W. Kenyon and many other good mediums are expected to be present. Mrs. Moody, assisted by Mrs. Nevers and other good talent, will sing and play. and other good talent, will sing and play Mediums welcome. Public invited. BANNER OF LIGHT on sale at hall.



present, and the flow of spirit was enjoyed by | recitation; Miss Genie Trener also gave a rec-

.al).

Two fine meetings, afternoon and evening. The large audiences had the pleasure of listening to the following well-known talent during the day.) Eben Cobb, Mrs. M. A. Thompson, Mrs. A. P. McKenna, Dr. C. Huot, Mrs. M. E. Saunders, Mr. C. W. Quimby, Mrs. A. Forrest-er, Mr. E. Elliot, Mrs. G. M. Hughes, Mrs. Guiterrez, Mrs. M. M. Reed, Mr. F. A. Heath, Mrs. B. Robertson, Mr. T. Jackson, Mrs. M. Witham, Mrs. Nellie Thomas, Mrs. A. Howe; Madam Deey, Mrs. Johnston. Music by Mrs. L. Rockwell and Mr. A. Huxly.

BANNER OF LIGHT on sale at each session.

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

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers 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. Beats free. All welcome. Herbert L. Whitney Chairman; Mrs. Frances M. Holmes, Sec'y.

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 337 Frankin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.-Meetings Sunday at 8 p. M. Sunday School at 2 p. M. Mrs. L. A. Olmstead, Medium. Speakers and lect-urers regularly provided.

The Church of the New Spiritual Dispensation meets Sundays at 3 P. M. at Single Tax Rooms, 1188 Bedford Avenue. A. H. Dalley, President. Mrs. F. M. Holmes pre-

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

The Fraternity of Divine Communion holds meet ings at 497 Franklin Avenue, every Sunday at 7% P.M. Jackson Hall, 515 Fulton Street.-Mrs. L. A. Olm-tead holds a Spiritual Class every Wednesday evening at 8 o'clock.

BROOKLYN,-J. C. F. Grumbine closed his engagement here March 28, the Anniversary Sunday. Services were held in the new hall, Walsh's Academy, on Classen Avenue. The seating capacity was taxed at both services, and in the evening over one hundred stood. The receipts for the day were the largest in the history of the Society. The floral decorations were beautiful and simple, the palms and white roses blending perfectly. Above the altar was a pendant white dove, symbol of the spirit. 'he subjects of the speaker were at 3 P. M., 'The Advent of Modern Spiritualism," and at 8 P. M., "Spiritualism and the New Civiliza-tion." The tests by Mr. Foreman were unsurtion.' passed. A happy incident of the celebration was an appropriate speech by Ex-Judge Abram Dailey, who occupied a seat on the rostrum. The music by Prof. Stephani's pupils was unexcelled. Mr. Grumbine returns to Brooklyn in September, to open the season, and closes the season in May, 1898. He is expected to open a class at Mr. Colville's College in Psychology in September.

BROOKLYN,-W. F. Palmer writes: The usual Sunday evening meeting was held at Fraternity Hall, 869 Bedford avenue, Sunday evening, he service was opened. as usua with the little service of song, after which came the invocation and announcements by President Barber. Mr. Geo. Deleree, our speaker for the evening, very eloquently and happily presented to the audience the spiritual side of Spiritualism. Mr. Deleree is both eloquent and forceful, also convincing; but above all, intensely earnest and honest. "Nearer, My God, to Thee," was then sung, after which Mrs. L. A. Olmstead, our medium, occupied the platform. She used a part of the time in a talk to the people in regard to our work in Brooklyn, and the good to be obtained by affiliating individually with the Cause. She concluded with recognized tests and spirit messages. Spiritual work is improving in this city, much interest being shown in the various societies. Mr. McDonald will speak for us next Sunday evening. Mrs. Olmstead will occupy our platform during April.

itation, both being well received; Mr. Emil Closs of New York City almost threw the audi-ences into convulsions with his character acting. He was repeatedly and loudly encored. Following Mr. Closs came Miss Kathleeu Morgan, the smallest reader on the platform. Miss Morgan is well known in Brooklyn. She was repeatedly re-called, to the delight of the audience. Miss Turner charmed us by a piano solo. Mr. George Deleree, with his sentimental selections, was much appreciated. Miss Helen Davidge was listened to with the most rapt at-tention during her recital of "Al-a." Mrs. Farnum kept everybody in good humor by tell-ing a tale of "Grigsby Station." Our contraito, Madam H. Von Gomez, was appreciated to the utmost, and assisted in keeping up the variety. Miss Sadie Albertson, a young reciter, and Miss Emma Sweet, both reciters of promise, concluded the program. Next followed the dance, enjoyed by everybody. Our next one will take place April 26.

Graud Mass Meeting

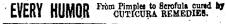
Of Spiritualists, under the direction of the National Spiritualists' Association, will be held in Columbia Hall, corner Weybosset and Alchmond streets, Providence, R. 1 Wednes-day, April 21, 1897. The public is cordially invited. Good speak-

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

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

FACE HUMORS Pimples, blotches, blackheads, red, rough, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes, prevented by. CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest *(uticura*

AP is sold throughout the world. POTTER DRUG AND CHEN. DRP., Sole Props., Borton, U. S. A. GP. 'How to Prevent Face Humon, "mailed free.



Friday, April 16, Jennie K. D. Conant will give a benefit to this Society. We have many calls upon our treasury for donations to help those in need, and we hope the friends will re spond generously to our calls and also patron-ize the benefits to be given.

Next Friday evening Mr. Walker of Salem

'The soul that knows may safely rest When doubt and fear are dispossessed.'

Consequently I feel that as Spiritualists we ought to know, that we may dispossess all doubts and fears in regard to every problem

by which we are confronted in life. Wherever we go we are met with the state ments: You Spiritualists are not believers in any supreme being; you deny the existence of God in the world; you blaspheme against the name of the Man of Nazareth: you deny that there is truth in the Bible; and, as a people, your lives are not such as would prove to the world that your Spiritualism has anything of value in it for humanity.

When we ask, 'Who told you so?' they universally reply, 'They say so.' An ancient writer has said, 'He who talks the most knows the least.' This testimony of 'They say' represents a vague, uncertain chain of rumors floating about the neighborhood, en tering into the home life, going hither and thither, attacking first one and then another with some vague, indefinable something almost impossible to put into words, and al ways retreating, giving no one an opportunity to refute the vile slanders it puts forth; and still it is resorted to again and again in religion, in politics, in social life, to strike down our best and noblest. 'They say' should be arraigned before the bar of public judgment, and a verdict rendered according to the facts in the case.

There are two classes of thinkers in the world, the Materialists and the Spiritualists. I cannot find any middle ground. I never met an agnostic who did not lean to the one school or the other. My Christian friend may say, 'I am not a Modern Spiritualist.' Very true, but you accept the ancient manifestations recorded in the Bible; therefore you are a Spiritualist.

What is the difference between these two classes? The Materialist says the spontaneous vibrations of the atoms of matter will produce every form of life; therefore matter per se is the only thing in the universe. How is it, then, that we have so many complex manifes tations in intelligences at the present time? He replies that evolution is at work, that life is evolved from protoplasm and from the monad. Did any one ever see a conscious thought struck off by the clash of stone or of wood? What put the spark of life into the protoplasmic cell? If you can cause a living form to come forth from inert matter, I will surrender my position as a Spiritualist. Ex nihil, nihil fit. There must be something to cause something; there must be life to give

I am inclined to accept the evolutionary theory. I believe it is the foundation of philoso-At the same time, I must confess that the monad of intelligence must have some thing to start it upon its evolutionary course; otherwise there can be no cause for its unfold ment, and for these manifestations with which you and I are acquainted to day.

There is no instance on record, and there never can be, where from dead or inert matter | ing. life has ever come. We have seen life resur rected out of dead matter, but we have never seen matter give forth a living principle. There must be an impulse from something,

Ninth Anniversary, Wednesday, March 31, afternoon and evening. The afternoon session commenced at 2:30, with the following list of mediums, who took part as speakers: Mrs. N. J. Willis, Oscar A. Edgerly, Miss Blanche H. Brainard and A. E. Tisdale, and at the evening session Mr. Tisdale's guides delivered a discourse, after which Frederick Poole, the boy-medium, gave & séance for full-form expression. The mediums furnished fine conditions, consequently their guides were able to give expression to their thought, which was grand in every respect. The full form manifestations were remarkably pronounced and in good light, so that each of the many forms were plainly seen, and the variety of expression

appreciated by all present. The music, with the assistance of the Æolian Male Quartet (of Boston), was appropriate for the occasion.

Each service was well attended, and all seemed well pleased with the program and the part that each took to make the celebration a success intevery respect.

Sunday, April 4, the manifestations of spirit power and presence at P. L. O. A. Keeler's séances, 10:30 A. M. and 7:30 P. M., were remarkably pronounced. Among the many independently written messages received are the following

; Friends and co-workers: The religious bigotry of the present day equals the Confederate fanaticism of my cartheline. But blood will not wash the fields as then in its settlement. The subtle power of the spirit is rapidly undermining religious error. A. LINCOLN."

"Perhaps I am too far North to be welcomed by the prejudiced minds of a loyal Commonwealth. But re-member I am not as I was in the body. I have had spirit light, and I have seen my errors. I inherited them from a bitter sectionalism. If Mr. Libcoln can receive me as he does, you can aftard to, I think. JOHN WILKES BOOTH."

" I greet you one and all. U. S. GRANT."

The handwriting of each of the above is perfect, and the thought expressed quite charac teristic.

The afternoon service at 2:30. Mrs. N. J. Wil is, medium, was one to be long remembered by those present who vibrate on a plane to sense the spiritual peace that pervaded the room

Next Sunday, at 10:30 A. M. and 7:30 P. M., Mr. Keeler will be present, and at 2:30 P. M. Mrs. Willis's guides will speak.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE. CHARLESTOWN DIST. - F. W. Peak writes: Sunday, April 4, we held Anniversary services to commemorate the Forty-Ninth year of Spiritualism. The exercises opened with song ser-vice by Mr. Jones, assisted by Miss Rogers, invocation by the Conductor, Mrs. E. J. Peak opening address by Mr. Charles Quimby, concluding with a number of spirit tests; expected talent not being present, tests were given by Mrs. Gough, Mrs. Boyd, Mrs. Peak, and other names unknown, it being their first appearance. The hall was tastefully decorated with bunting and flowers, and was over-crowded. Mr. F. W. Peak assisted with music.

We are glad to say that these meetings are growing very rapidly in point of interest and numbers.

Sunday, April 11, Mrs. J. W. Kenyon, Mrs. Witham and Dr. Thayer, with others, will be present

COMMERCIAL HALL-Mrs. Wilkinson, President .- A correspondent writes: Sunday morning service began with the usual exercises. followed by jubilee songs and solos. The de veloping and test circles, conducted by Miss Sears and Mr. Badger, are well attended.

Afternoon session opened with singing by the colored trio. Mr. Blackden made a few good remarks, followed by fine readings and tests from a number of mediums, interspersed with songs by the trio; also solos and chorus, Miss Ruth Sprague and Mr. Scribner alternat-

Evening session began with the usual exercises. A large and attentive audience was present. The following mediums took part: Our circle on Sunday morning was of unusual encore, under the direction of the Conductor, Mrs. Annie Hanson Kibble, Mrs. Florence interest. Many mediums and speakers were Mrs. Sweet; Miss Ida Brenton followed with a

ELYSIAN HALL ASSOCIATES-a correspondent writes-held three very interesting and instructive sessions, all very well attended. Mediums who assisted us with thoughts and tests from the spirit world were, 11 A. M.: Messrs. Greenwood, Neal, Norse, McKenzie, Jackson, Mrs. West, Mrs. Gilliland and Mrs. Carlton. At 2:45, remarks by Mrs. Gilliland on "Free-dom of Spirit," followed by tests by Mrs. Hughes, Mr. Jackson and Mr. Hancock; recitation by Ethel Green; tests, Mrs. Tracy, Mrs. Millan, Drs. Saunders and Quimby, and Mrs.

Weston, all very accurate. At 7:45, invocation; "Nearer, My God, to Thee," Mr. Scarlet; tests by Mr. Brooks, Mrs. Hughes, Mrs. Tracy, Mrs. West, Mr. Thayer, Mr. Hersey, and Mrs. Gilliland.

Our hall is all newly painted, and we hope the friends will find much brighter conditions from it. We always have THE BANNER for

Benefit for Mrs. West Tuesday' evening, April 13. All mediums and friends invited to assist.

THE LADIES' SPIRITUALISTIC INDUSTRIAL Society-C. M. Manaing, Sec'y, writes-met at Park Square Hall afternoon and evening, Business meeting_called at 5:15 by the President, Mrs. M. A. Brown.

The evening was devoted to a concert given by Mrs. Brown for the benefit of the Society. The following talent volunteered their services: Prof. Milliken, piano solo; Mrs. W. S. Butler, remarks; Ruthie Gilliland, reading; Miss Evangeline Roberts, song; Miss Schum-way, song; May Duncan, dance; Lillian Goldstein, song; Florence Robinson, dance; Mr. Leslie, song; Prof. Milliken and Lottie Weston, duet; Little Eddie, songs; Mr. Webster, poem; Mr. Menzer, song; Helen Peters, recitation? Clara Weston, reading; Alice Hunt, reading; Juliette Caze, song; Mr. and Mrs. Tyler, song; Geo. LeClare, song; Helen Higgins, reading Henrietta Hunt, song, closing with thanks from the President.

Thursday, April 8, there will be a musical entertainment, with some speaking and tests

HIAWATHA HALL -A correspondent writes Sunday, April 4, morning session was replete with spirit power; many tests were given. At 2:30, piano solo by H. C. Grimes; M. M.

E. Pierce, invocation and remarks, which were well received; Mrs. M. E. Thompson of Mal den, excellent remarks; Mrs. Alice Wilkins gave tests for one hour, all recognized; Mrs. R. P. Fish, Mrs. A. Woodbury and E. H. Tuttle also gave fine tests and readings.

At 7:30, Miss Lucy Barnicoat, invocation, remarks, tests and readings, which were very good; Mrs. M. C. Weston gave a fine selected reading; Mrs. M. Knowles, Mrs. Hanson Kibbles, remarkable tests and readings; Mrs. Woodbury and Mr. Tuttle, tests and readings

which were very concise. Don't forget the entertainment in this hall or the benefit of the Spiritualists' Home next Monday evening, April 12; tickets, 25 cents. BANNER OF LIGHT for sale each session.

HARMONY HALL, BAND OF HARMONY MEETINGS .- A correspondent writes : Meetings were well attended at each session. Opening address, Dr. Nelke. Poem, Mrs. Dickey. Musio, Miss Wilde, Speaking and tests, Mrs. Gu-tierrez and Dr. White, Readings, Mrs. J. Wood, Mrs. S. Rich, Mrs. G. Hughes, Mrs. Woodbury, Mrs. Brown, Mrs. M. Hubbard. Mrs. C. A Woods, Mr. Marston, Mr. Quimby, Mr. Hersey and Mr. Jackson. Mise Grace Wilde, Musical Director, Mrs. K. E. Parnell, President.

BANNER OF LIGHT for sale Thursdays and Sundays.

AMERICA HALL .- A correspondent writes Our circle on Sunday morning was of unusual

WOMEN'S PROGRESSIVE UNION .- Samuel D. Greene, Sec'y, writes: Sunday, April 4, Mr. Grumbine's engagement for the last two months having come to a close with the Women's Progressive Union, we must cordially say he has given unqualified satisfaction, and a loving, absorbing interest which has been kindly expressed by his delighted hearers, who, have listened to the lofty, spiritualizing discourses which have been given through him by his ever welcome inspirers and teachers.

We are now delighted by the return of the ever welcome presence of our sister and coworker, Mrs. A. M. Glading, whose labors of love and devotion as speaker and medium have endeared herself with her faithful guides and in

spirers to many here in Brooklyn. In the afternoon we listened to a heartfelt discourse upon "Lessons by the Wayside,' which caused intense interest and apprecia tion.

In the evening the "Struggles of the Soul" formed the basis of a very fine discourse, so happily and pointedly voiced through her or ganism

Mr. Forman, a newly developed medium, gave some very remarkable tests that will cause many a doubter of spirit return to pause and

ponder. Mrs. Glading will 'be with us the remainder of April, ministering to spread the "glad tidings of great joy," which is the divine mission of Spiritualism to all humanity, leading to higher unfoldings for an endless progression.

THE FRATERNITY OF DIVINE COMMUNIÓN -Dr. John C. Wyman, Chairman, writes-held its initial services at W. J. Colville's headguarters, 497 Franklin Avenue, Brooklyn, N. . Brother Ira Moore Courlis gave most sat

isfactory demonstrations of his spiritual gifts in psychometric readings, tests and messages from spirit-friends; also fine inspirational

music and poetry. , The audience was large, and all were well pleased and instructed. Mrs. Cutting and Dr. Wyman made brief addresses, while Prof. Angus Wright conducted the musical services most acceptably.

Meetings will be held every Sunday evening hereafter at 7:45.

BROOKLYN.-W. F. Palmer, Sec'y, writes: The fourth Monthly Concert and Entertainment of Fraternity Society, was held Monday evening, March 29, at Fraternity Hall, 869 Bedford Avenue, under the most agreeable auspices.

The weather was all that could be desired. and was taken advantage of by a large audi ence, which was treated to a program of rare. merit, and specially prepared to celebrate the Anniversary of Modern Spiritualism. The audience showed its appreciation by the strictest attention.

The program was as follows: Mr. W. Gardiner, as usual, in the overture. Next came the Sunday school in the "Greeting Song," and an encore, under the direction of the Conductor,

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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, Mirs: M. E. Gadwallader; Restretary, Frank H. Morrill. Services: at 24 and 74 P.M. Young People's Meeting, 11/2 P.M. Philadelphia: Spiritualists' Society meets at the northeast corner of sth and Spring Garden threats every Sunday at 2% and 7% P.N. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First. Society of Spiritual Unit? meets at Irwin Hall, corner of West Madison and South Paulias streets, surfance 107 South Paulina street. Services every Sunday 11 A. M., 24 and 75, P. M. Mrs. Mary C. Lynan. speaker. Harmonial Circle, 111 South Paulina street; every Wednes-day S. M.

day, 8 P.M. First Society, of Spiritualists meets at Hooley's Theatre, st 11 A.M. Spisker, Mrs. Cora L. Y. Bichmond. Band of Harmony. Thursday, 74 P. M., Orpheus Hall; Schill ler Theatre.

The First Spiritual Temple Society meets at 7820 Hawthorn Avenue (Auburn Park), every Sunday evening at 7% o'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, In-spiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Eggleston-and in the city, as well as strangers, are cordially welcomed.

WASHINGTON, D. C. First Society, Masonic Hall, corner of 9th and F Mirceis N W.- Every Bunday, 11% A. M., 7% P. M.; Lyceum 10 A. M. M. O. Edson, Pres.

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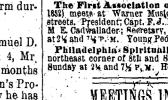
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