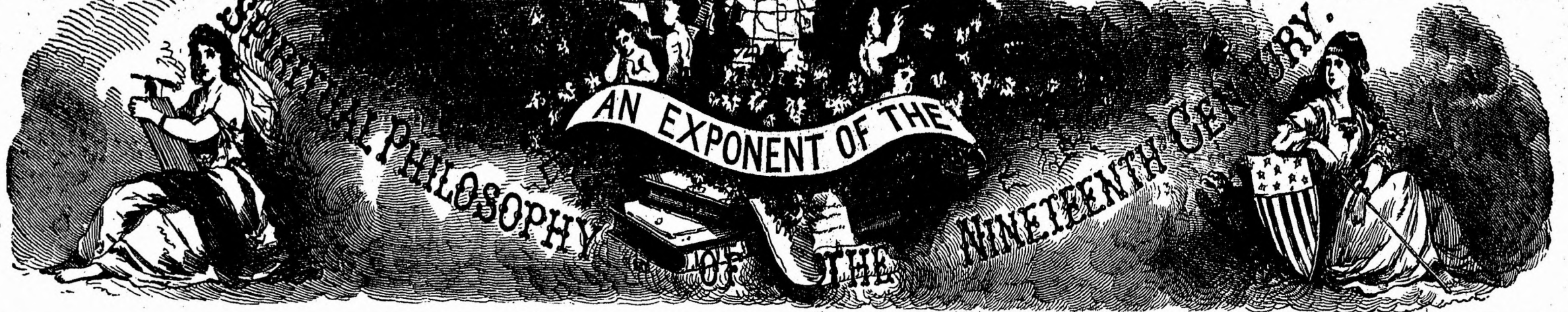


# BANNER OF LIGHT.



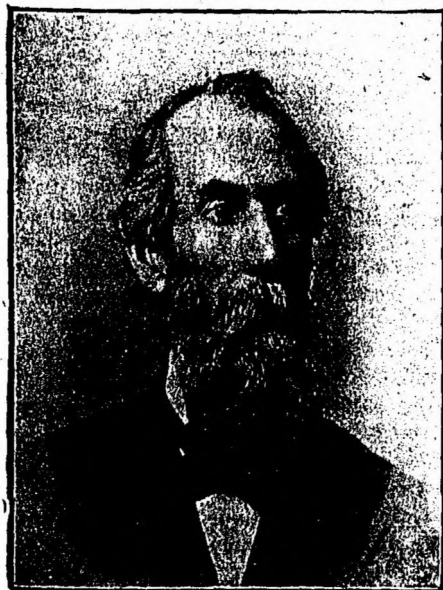
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A Discourse by Dr. Bland.

On Sunday evening, March 14, Prof. T. A. Bland, M. D., delivered an interesting discourse before the "Faith and Hope Society" of Boston, 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 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 with other preachers I must base my sermon on a text, and among all the sayings of sages I find none more suitable than the above quotations from the poor, 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 consciousness, 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 it a pleasure to him to have ministered to the bodily wants of his neighbor Lazarus. The 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 that he was not contented, but wept because there was not another world which he could subjugate, and in the fact that he sought happiness in sensuous indulgence, dying a victim to debauchery. Croesus was poor; instead of his name being a synonym of riches, it should be used as a type of poverty. As poor as Croesus would express a truth, while "rich as Croesus" is a colossal falsehood. But it is no greater lie than the brood of lies that fill the mouths of the people and the newspapers to-day; the lie that we repeat when we say, "As rich as Gould, or Astor, or Vanderbilt." It 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 physical state. They minister to the body, which is simply a temporary instrument, by which a man is brought into relations with material things which minister to the growth, repair and comfort of the body.

Food, clothing and shelter are primary necessities to the body. It is proper that a man provide 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, while feeding his body to repletion, and pampering it with luxuries, at the imminent risk 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 of dyspepsia or gout. He can build a house of an hundred rooms, but he can occupy only one 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 of burglars and of dishonest bankers haunts him day and night, making his superfluous wealth a curse. He is a poor, miserable creature, an object of pity and contempt, rather than of envy and respect. When asked if he was

happy, Rothschild replied: "I work harder 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 companion, friend and counselor; and the mental wealth this poor slave bequeathed to humanity in that far-away country and time has enriched the whole world, and is not only still increasing, but will continue to increase to the last recorded page of time. Every child who gets the key to knowledge through learning the alphabet is an heir to all the priceless wealth that Cadmus left to the world.

Plato was once a slave, sold for a price by the tyrant Dionysius; 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 enriched it beyond computation.

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 handed down through the ages, even to our day, and, in their beautiful Emersonian setting, shine with undimmed lustre.

Almost twenty centuries ago, in an obscure village of the Roman province of Judea, the young wife of a poor carpenter gave birth to a babe in a manger, where she had sought shelter for a night; a babe which grew to manhood amid scenes of poverty and toil; yet whose wise teachings and holy example so far transcended the ideals of his time that he came to be an object of worship to the world at large; and the cross on which he was put to death as a malefactor is the symbol of human redemption to the most advanced nations of earth still. That poor Nazarene carpenter is a most striking example of the poor rich; of the men who, while they walk with bleeding feet the paths of privation and sacrifice, can spurn the riches that perish with the using, and wear crowns of thorns in glad preference to crowns of gold and diamonds that symbolize earthly dominion. They are rich in soul-wealth, in treasures which misers do not care to hoard, and which thieves cannot 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 father had accumulated by usury, abandoned the profession (the priesthood) for which he was educated, and earned by the work of his own hands the sixpence per day necessary to pay for the bread he ate and the rent of a small room in an humble tenement during the years he spent in developing his grand system of philosophical theology; a system so grand, so comprehensive, so complete, so transcendently superior to the current systems, that few could comprehend it. The priests denounced him as an atheist, while the scientists said he was a theologic lunatic. The philosophers alone 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 Lessing and Hallam and Voltaire. Ask Emerson or Spencer or Huxley or Wallace. Ask Dean Stanley or Prof. Drummond. Put the question to any great scientist, profound philosopher or eminent theologian, and the answer will be the same. If he answers you at all, that answer will in substance be the answer given by Rev. Dr. Haven in his last work on philosophy:

"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 Professor of Philosophy in the Heidelberg University, with liberty of thought and freedom of expression on all points save one. He must not speak or write against the established religion.

The greatest monarch of Europe and of the

world then, Louis Le Grand, invited him to 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 Macedonia.

Spinoza 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 forty-five, 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 Spiritualists 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 crazy. His fader, Rabbi Adler, of de Temple Emanuel, he send him to Yarmony to get educated for a priest. He gone four year. Den he comes home, unt his fader say to him, 'Felix, I ish giding old; I want some rest already, 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 well as his fader, unt ve pays him de same brice ve baid his fader, twelve thousand tollar a year. Vat you dinks dat Felix Adler say? I dells you, unt you vill pe surprised. He say, 'I don't want twelve thousand tollar a year. I don't need dat much monish.' Ain't he crazy?"

"Vot you dinks agin dat Felix Adler said? Vell, I dells you. He said: 'I don't pely in your old Got, Jehovah. He's von pig hum bug, unt I vont breach about him.' Aint he crazy? Vell, burty soon dot crazy fool, Felix Adler, commenced to breach for te Ethical Culture Society for nodings. Burty soon, te Ethical Culture Society get so big unt so rich dot dey bay him tree thousand tollars a year. Vell, dot vas all ride. Burty soon dot society 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 thousand tollars, unt I vill keep tree thousand for myself, unt I vill give nine thousand to bay te expense of a school for poor boys unt girls, an industrial school to be run py te society.' Aint he crazy?"

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 professors 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.

It is almost presumptuous to think you can do nothing as to think you can do everything.—  
Phillips Brooks.



Mrs. C. A. Sprague.

Mrs. C. A. SPRAGUE, of Jamestown, N. Y., was born in Kalamazoo Co., Mich., March 30, 1852. When the spirit friends first manifested



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 he 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 scourges 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 spurs  
That patient merit of the unworthy take."

This is a consummation to be devoutly wished, and he who can forecast such a be-  
littling 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 where in 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 resolute and dis-solvent. It resolves the enigmas of existence, dissolves the superstitious 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 perfection, yet never attaining it, for the absolute 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 when, 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 defies its point.  
The stars shall fade away, the sun himself

in the Sprague home, in the 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 to the grand work she is doing. She usually travels with her husband, Mr. E. W. Sprague.

Grow dim with 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 lightning 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."

I murmur not at what has been, nor repine because my plans were miscarried, and many of my hopes 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 ill-success. 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 about 1830, in which Abner Kneeland took a prominent part, his moral integrity and independence 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 1848, at the hamlet of Hydesville, near Rochester, 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,



powerless, because it could not rekindle the flame, which long ago carried martyrs to glory and an immortal crown; it could not erect again a gallows, which in the past was used as a means of "saving grace" to crush free thought and silence "pestiferous heresies." The development of the modern spiritual Dispensation, all along its line, is marked by intent and purpose, means to an end, outside of human agency. In many cases the human agencies were unconscious agents of the supra-mundane powers directing the movement; unselfish in its origin, its development, its aims, high and holy is its purpose. The fullness of time having come, wearying humanity has moved the spirit-world to activity. Its 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 plane—

"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 mundane 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 hands, conditions right, 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 wrought, I cannot believe it has reached its ultimate. Hence I have hope, and believe generations to come will reap a plentiful 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 founders, 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 able 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."

As I close I conjure amity in the ranks of reforming 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 progressing 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 inspirational 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 public 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 organizations 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

enjoy them, into the spheres. The Professor gives a free monthly musicale and recital at the Southern California Music Hall, which is literally crowded 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 editor, Mr. E. D. Lunt, who is a fearless, uncompromising defender of truth and denouncer 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 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 meetings.

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 possesses a Board of well-known and prominent gentlemen. Dr. and Mrs. Babbitt are charming 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 spirit—and 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 artist 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 over 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 golden-haired, 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.

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 fity 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 greatness must always have a very low standard of it in his mind.—Ruskin.

### For Over-Indulgence

Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

### Modern Church Ethics, and What Next?

An Address Before the Brooklyn Ethical Association, Sunday, 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 accomplish 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 accomplished.

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 arrived 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 be attained by right action, and so cannot 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 *Antiquus*: "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 right action—action accurately fitted to achieve desirable ends. This may be more often the case than not, but it is not necessarily the case. 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 perfect rule, this law is a pretty high mark for 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 considered a great moral institution.

But in the first place the church, with its violent fanaticism, displaced a more reasonable 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 should choose what it calls right and eschew what it calls wrong, namely: To attain heaven and escape hell.

The heaven to be attained, upon closer examination, 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 incurs 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 well-nigh 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 infidelity.

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-

er patriarchs or kings. Morality under such a system is a supine obedience, while morality under nature's system is the intelligent adaptation of means to ends, is a constructive art.

Thus the church sets up false ends to be attained, calls 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 revelations 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 noticed. The church's reward and punishment 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 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 the truth, and will certainly discipline 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 persecutions 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 little torture of one guilty person to be weighed against the hell into which those whom he will mislead will descend?

You all know how this system has fought the advance of physical science, hurling the anathemas of excommunication against its investigators. You may not realize that in two departments it to-day holds as complete sway as ever, and is ready to fight as bitterly as ever for its authority. These fields are those of psychology and ethics; and modern science keeps the peace with the church only by resigning to churchmen these chairs in our universities. If you doubt this, experiment with getting a free-thinker into such a chair. Or test by your own conduct its power to utterly destroy those who contravene its ethical precepts.

Now, as ever, these rewards and punishments are employed to prevent that free thinking on 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 plan by which men may be guilty of the stated 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 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, however powerful, to forgive one, not for injuring 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 seen moral sentiment lose its vigor and become Jesuitical. The very word and thing, Jesuitism, means trifling with morality. Wherever men blindly believe that sins may be forgiven 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 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 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 exaltation. On the contrary, I could wish that it were not so. It is no pleasant thing to contemplate 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 that the world in which we must dwell is not better and has failed of being what it might be, because its best-intentioned men have misconceived. I would rather my strictures were wrong than right, though I would not rather think them wrong if they are right.

The strength of the church in its claim to be

the great bulwark of morality lies not in its substantiation of that claim to the inquiring mind, but in the circumstance that, owing to its customary preeminence, most of the best-intentioned 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 revelation 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 of preserving health and developing the body 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, nothing.

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 demonstration 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 sternly 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.

BY MRS. A. B. SEVERANCE.

Spiritualism is all-pervading. There is no truth with which it is not in perfect accord. To the extent we learn and accept truth, to such extent do we learn and accept Spiritualism. Its mission is not so much to establish a sect as to permeate every department of human life. But organization, not to establish a creedal dictatorship, but to combine forces for systematic work in the elevation of human kind, seems to be in keeping with the highest wisdom. Its work is not to antagonize in a combative spirit existing errors, but to give instructions in spiritual things, and shed a light throughout the whole realm of humanity that 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 principles of mercy, justice and right; that our social and moral standards may be in line with a truly progressive life; that our educational and religious systems may be such as to unfold harmoniously our powers of mind, and lead us upward to the grandest and noblest 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 us to truly say, "I know of the truth of immortality by the evidence of Spiritualism." It 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 of tune in the avocations of our daily lives. It establishes the atmosphere of peace, love and harmony in our homes. It assures us that the loved ones who have passed away are not lost, but can "bear us company all the time if we truly strive to live by the spirit every day." It gives us abundant evidence that they still live and love us with a more than mortal love. 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, as a rule, they have not.

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 faithfully and conscientiously under the guidance and control of those spirit friends who came to them in their developing circles years ago, and gave such wonderfully convincing manifestations, communications and tests; just such, dear reader, as they will give you if you will make favorable conditions and opportunities. "Seek, and ye shall find; ask, and ye shall receive"; and your reward shall be commensurate with your faithful efforts and soulful aspirations.

White Water, Wis.







FRANK WALKER,  
Hamburg, N. Y.



## Funeral Services of Joseph D. Stiles.

Joseph Dunton Stiles was born in Concord, Mass., Dec. 10, 1828, and passed to the higher life Tuesday, March 30, 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, Quincy, Hanover, Braintree, Brookton, North Scituate and Weymouth.

At the request of Mr. Stiles, 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 Salem.

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 remember that the "Lord gave" as well. Some one has passed from our home, 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 mansions" 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 There" was finely rendered by Sisters Bailey and Hall. Mrs. Byrnes spoke of her long acquaintance 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, he 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 says: '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 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 immortality."

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.) seedman, 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 vegetable than any other seed grower. To him is due the introduction of the long famous Hubbard and Marblehead, the widely celebrated Butternut, White Chestnut, Cocoon and many others.

All of Mr. Gregory's enthusiasm and energy have not been expended on squashes, however, as growers of his All-Season, Deep Head and Hard Head Cabbages, and of his Early Ohio 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 splendid and widely 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, Marblehead, Mass., mail it free to any one that requests it.

Look out for the Anniversary Number of THE BANNER for April 17. Societies and news-dealers 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 Campaign season, and can be engaged as lecturer and platform test medium, to give a series of lectures and platform tests, at any place, on any day, at a reasonable charge. Address him at 965 Grove street, Meadville, Pa., until June 1.

On Sunday next, April 11, W. J. Colville will lecture in Philadelphia at 3 and 7:45 p.m.; afternoon topic, "Supreme Tests of Loyalty to Truth." On Monday, April 12, W. J. Colville'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 lecturer, 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 expects his work in Columbus, O., April 4, and will continue to labor in that city until June 1. His address for the ensuing two months will be care of Harvey Colt, 242 3rd street, Columbus, O.

The Michigan State Spiritual Association has engaged G. H. Brooks, of Wheatland, Ill., as its State missionary, to commence his labors at once. All societies, 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 entertainment. Will also organize Lyceums; also wherever 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 10, 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 address, 109 Van Vost 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, 497 Franklin Avenue, Brooklyn, is prospering in every particular. Public lectures are given Tuesdays, Thursdays and Saturdays at 3 p.m., and Tuesdays and Thursdays at 8 p.m. also. Library open after all public functions. BANNER OF LIGHT and other approved literature always on sale.

## HALL'S Vegetable Sicilian HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it.

R. P. Hall &amp; Co., Prop., Newbury, N.H. Sold by all Druggists.

## MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held very interesting services Sunday, April 4.

At 9:30 fine musical selections by Mrs. M. K. Hamill, Prof. C. L. Walker of Salem, and Prof. E. E. Cushing, banjo soloist of Boston; invocation by Dr. C. L. Willis of Boston; Mrs. D. E. Matson spoke on "Unfolding of Spiritual Gifts." Dr. E. F. Murray, on "Spiritual Growth." Dr. W. H. Rounsville, on "Spiritual Power." Dr. A. E. Pierce, on "The Duty of Mediums." Dr. A. E. Warren, on "The Good of Spiritualism by Unity." Frank Neate, "Unity Should Be the Password for All." Jerome Pierce of Akron, Ohio, "Spiritual Work in the West," tests and spirit-messages by Mrs. D. E. Matson, Mrs. Alice M. Lafavour, Mr. Herriok, Miss F. Isabel Hancock, Dr. Willis, Mr. Neate and others; magnetic treatments to many by Drs. Willis, Rounsville, 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 interesting 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 invited.

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

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: April 4 we had with us Mrs. Kate R. Stiles, who gave her usual good satisfaction with lectures, tests and readings. Mr. and Mrs. Kelly 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 Lizzie Harlow 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 Lyceum 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 admirable showing. It was the universal comment that they displayed a marked improvement within a year. Mrs. Hull delivered the addresses, both afternoon and evening.

Monday, March 29, a testimonial séance was 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 séance 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 elaborate 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 lecture 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.

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 a 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 came again April 25. On March 21 we had a young medium, Mrs. Helen Taylor of Lowell, who is a fine test medium. We had her again Sunday, April 4. Mrs. Taylor is new in the field as a platform medium, but is exceedingly fine in her test work.

The ladies connected with the First Spiritualists 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 medium.

FALL RIVER.—John J. Connolly, Sec'y, says: We closed our Temple here April 4, in order to allow as many friends as possible to go and help the New Bedford Lyceum to celebrate the Forty-Ninth Anniversary. A large number took advantage of the beautiful weather, and went over.

We all had a splendid time. Friend Thompson, 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, particularly for the rising generation.

Next Sunday, April 11, we have C. Fannie Allen 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 under 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 Buttermann will be with us next Sunday evening.

LOWELL.—George H. Haad, 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. Possessing a sympathetic voice and a fine pres-

ence, she discharges the postum and should be kept continually before the public, presenting the proofs of our philosophy.

Mrs. Effie I. Webster next Sunday.

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 intelligent 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 Waverly, 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, deeply-prized articles that belonged to those who had passed over were spoken of. One dear mother showed her hand, with her thumb 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 invited.

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, Fann Stratton, Mrs. Ackerman, Mr. Farnum, Mr. Hardy. All gave recognized tests.

BANNER OF LIGHT for sale.

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Mr. De Loss Wood of Danielsonville, Conn., occupied the platform of the Worcester Spiritualists Sunday, April 4. Mr. Wood is one of our young speakers, and worthy of encouragement.

Mrs. May S. Pepper is to be our speaker next Sunday. The Woman's Auxiliary will meet on Friday afternoon and evening, April 9, with Mrs. J. B. Lamb, 82 Portland street.

BANNER OF LIGHT for sale at each session.

FITCHBURG.—Dr. C. L. Fox, President, says: Mrs. C. Fannie Allen, 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 meetings at the Berkeley Lyceum, 4th street, between 5th and 6th Avenues, where the BANNER OF LIGHT can be had. Services Sundays 11 A.M. and 8 P.M. Afternoon meetings for facts and phenomena at 3.

The New York Spiritual Temple holds its meetings at Adelphi Hall, 521 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. Helen T. Brigham. Meetings on Fridays, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Getty Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

FIRST SPIRITUAL SOCIETY, BERKELEY LYCEUM, N. Y. CITY.—M. J. Fitz-Maurice, Sec'y, writes: 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 subjects given by the audience, and handled them in his usual finished style.

The music of Mrs. Parslow was exceptionally fine, while Mr. Myers was generously applauded for his solos.

Let 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 professionals, 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 Society 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 respond to funerals and weddings. Send all mail and telegrams to my home, Wheaton, Ill.

## RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, who held meetings in Columbia Hall, Weybosset 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 Mediumship, and Following of Mediums." Dr. Hale is a most excellent speaker. His tests were of the highest, endorsed and acknowledged 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 and evening services in Champlin Hall last Sunday, Mrs. H. L. P. Russeque, the pastor, giving two interesting and instructive discourses 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 Sunday, 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 solicitude 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 waste or misuse any funds which are sent to him. He is temperate, and doing the best he can to recover his health so that he can go to work. Being young, and the summer coming on, I think if he could be properly cared for there would be a chance of his regaining his health. In his present condition, a hospital would be the best place for him. I shall go and see him, and do what I can to relieve his present 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 351 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 Lyceums 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 humanity 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.

Pres. Gen. City Park Assn.

Brandon, Vt., April 3.

## SPECIAL NOTICES.

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

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

Apr. 3. 3w

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

John Wm. Fletcher, No. 1534 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 Osunburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

## To all Whom it may Concern.

Fred L. Hughes of Wheatland, Ellendale County, Mich., was convicted of assault and battery in the Circuit Court of that county on complaint of one of a party who raised 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 that the satisfaction of this Board and its counsel that the trial was unfair; that the verdict was not by admitting evidence against the medium who was not on trial by playing on the prejudice of the jury against Spiritualism; the admission of totally irrelevant evidence and improper argument of counsel; that no assault was made by Hughes or proven against him, and that the raid on the séance and subsequent prosecution were the result of a conspiracy 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 Hughes 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 same 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.

## How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F.



## SPIRIT Message Department.

### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in the departments of thought and action—should be forwarded to this office by mail or left at our counting-room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to resolve no doctrine put forth by spirits in these columns that does not comport with his or her reason. All errors as much of truth as they profess to know.

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

### SPIRIT-MESSAGES, GIVEN THROUGH 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 demonstrated in so many ways, through so many channels, that it is the facts we are looking for to-day—not faith, not belief, 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 meet this morning; bless each and every one according to his or her needs. We ask thy blessing also on those who are not present externally, 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. Amen.

### INDIVIDUAL MESSAGES.

#### Josiah Beck.

Good-morning. How beautiful it is to be able to communicate with the dear ones in earth-life, and feel that while we have passed from 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 destroyed our oddities and peculiarities, for they are molded in the mortal body. It seems this morning, as I return, that what effects a great many is the condition they passed out in when they threw off the mortal body and took on the immortal.

I passed away with neuralgia around the heart, and hence as I return, and take control of this instrument, I find the pressure is of a similar condition. As we return to the mortal 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 somewhat—well, we might say, terrible, but when the time came, and we separated the two forms, I found when I got to spirit-life I was like unto a little child that had got into a strange place among strangers, and it took me some little time to make myself believe that I was really separated from the body.

I was not very old, as the world calls old. I was only about forty-two years, and ought to 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 had to stand the consequence, hence the departure 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 them are really Spiritualists, nor was I, but 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 little boy that passed away some years ago when he 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 traveled a good deal for different dry goods 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;

but just say I came here this morning, and if they will give me an opportunity I will try and help them in private. My people are not really Spiritualists, but my sister has become interested and is trying to interest mother, and she sometimes takes your paper, and she likes to read it, although she says she doesn't understand it. I feel if I could only send a little bit of encouragement, so that she would think 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 don'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 of past 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 other, 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 has so many different creeds and theories. I suppose when I passed out of the body I really was not familiar with the continuation of life, yet I did not want to think there was no existence—I did not want to flatter myself—I felt if there was anything better than what I had, I was willing to accept it, so I passed away with that thought.

I want to return, not to those who tried to pray me down to the depths of degradation, or tried to carry me to a heaven where there was nothing but music and golden gates, but to those who tried to show me the natural laws of 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 conditions brought in our mind, and not the location that the feet may rest upon, and I want to say so to all those who may remember me—for I have been out of the body quite a while—if I remember right, somewhere in eighty-five. 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 earth-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 glad to find out that I found something beyond the grave.

You can put me down as Isaac B. Taylor; my home was in Burlington, Vt. That was the location, but I lived about six miles out. I would also like to say that old Mr. Garner and his wife are with me this morning. If my friends don'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. I am 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 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 is nothing going backward; all things are onward and upward, and hence I do not have the privilege very often of making a public 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 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 the uncertainties of earth-life, and I should like to come nearer to them; and although one brother and sister have opened the door to let the spirit come in, they have been anx-

ious to set the ball of progress going, and they have been able to assist us much. It is to my sister Carrie that I wish to make this public statement this morning, because she has asked for it—that if any of us could make ourselves known through THE BANNER MESSAGE DEPARTMENT to do so, and I want to say: "Yes, I am here this morning"—father and mother, and also Fred and Thomas—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. I have friends in Brookton 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 it will 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 am still 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 part in Spiritualism have lost their energy or not, but from influence that I can reach now in the earth-life, they do not 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 séance, 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 or any privacy, because I 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 I was very much interested in studies, 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. I find that they cannot be reconciled to it, especially mother. But I would say to her, as I oftentimes see that I have affected her health, and she sometimes wants to be with me, if she was sure that she was going to meet me, that

I am only waiting and watching, that when your duties of earth-life are done we can be with each other again.

I want to encourage father, too, for his business matters are awfully upset, and I see trouble all around them; but just say to them that Harry is helping them, and they will find that I will be of more assistance to them in spirit than in earth-life.

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; Ellen Fuller; Katherine Leopold.  
March 12.—Rhonda Parker; Thera M. Kingsley; Charles Ayer; Greenleaf Kelley; Charlie LeBlondard; Dorothy Littlefield.  
March 19.—Dr. H. B. Storer; Mary E. Hilton; Capt. Robert Burro; Lily Moore; Charles Belknap; Freddie Holland.  
March 26.—William H. Palmer; William Snipes; Justin M. Hungerford; Andrew Victory; Robert Rutherford; Lorena French; M. W. Bonney.  
April 2.—Clarence F. Clark; Charles H. Faulkner; Hannah Mitchell; Caroline Woods; Sarah Field; 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 blossom to bless us, in those holier lands.  
Where we reap from the seeds we have sown in earth-life,  
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 eternally'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,  
Moulted 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, Achsa 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;  
Till the spirit shall rise over matter in power,  
And join the glad chorus where angels can sing.  
Then go on, Brother Stiles: ere long we will follow,  
And meet the reception our loved ones will give,  
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 session on Sunday, March 28, with lectures by W. F. Peck and George P. Colby, and tests by Mrs. Concanon.

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. Concanon 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. Concanon 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 this 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.;

Mrs. Emma J. Hall of Lake Helen, Frank H. Bond of Deland, S. Hodgkin of Deland, H. M. Clark of East Jeffery, N. H., E. W. Bond of Willsborough, O., J. D. Palmer of Hillsboro, Mich.

The trustees have elected Dr. Brigham, President; J. D. Palmer, Secretary; Mrs. Emma J. Huff, Vice President and Corresponding Secretary; 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 Hodgkin. H. A. Budington was made special agent on transportation 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 pleasantest, witty 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 camps 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. Brigham, 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 department.

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 bathe in the surf of Sea Breeze, or to ride on bicycles along the twenty-mile beach of that place; some to saunter through the historic 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, jasmynes, 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 tree.

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 sanitarium, 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 contemplate going South will be supplied with information 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," signaling the dedication of Gen. Grant's tomb. A striking drawing of the tomb by Castaigne is given as frontispiece. In a "Blue and Gray Friendship," John R. Proctor tells of the esteem and affection Gen. Buckner and Gen. Grant held for each other for years. Gen. Porter's "Campaigning 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 stories, 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 Cosmopolitan, edited by John Brisbane 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.

## Pistols and Pestles.

The duelling pistol now occupies its proper place, in the museum of the collector of relics of barbarism. The pistol ought to have beside it the pestle that turned out pills like bullets, to be shot like bullets at the target of the liver. But the pestle is still in evidence, and will be, probably, until everybody has tested the virtue of Ayer's sugar coated pills. They treat the liver as a friend, not as an enemy. Instead of driving it, they coax it. They are compounded on the theory that the liver does its work thoroughly and faithfully under obstructing conditions, and if the obstructions are removed, the liver will do its daily duty. When your liver wants help, get "the pill that will."

## Ayer's Cathartic Pills.







# Banner of Light.

BOSTON, SATURDAY, APRIL 10, 1897.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for April, H. H. Barrett, Jr., 145 Broadway, Boston, Mass.

**Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor, A. Clarence Armstrong, Clerk, 145 Broadway, Boston, Mass.

**The Helping Hand Society** meets every Wednesday afternoon and evening—business meeting at 8 o'clock, supper at 8 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

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

**Children's Progressive Lyceum**—Spiritual Sunday School—meets every Sunday morning, in Red Men's Hall, 24 Tremont street, at 10 A. M. All are welcome. Mrs. J. B. Boyer, Superintendent.

**Bathhouse Hall, 694 Washington Street, corner of Kneeland**—Society of Ethical and Spiritual Culture. Sunday, April 12, 11 A. M. and 7 P. M. Mrs. A. A. Wilkinson, President.

**Appleton Hall, 94 Appleton Street—Palm Memorial Building, side entrance**—The Gospel of Spirit. Return Society. Sunday, April 12, 11 A. M. and 7 P. M. Mrs. Chapman, Conductor.

**Holy Hall, 789 Washington Street**—Meetings Sunday, at 11 A. M., 2 P. M. and 7 P. M. Mrs. Chapman, Conductor.

**Elysian Hall, 820 Washington Street**—Meetings Sunday, at 11 A. M. and 7 P. M. Mrs. R. G. Gilliland, Conductor.

**Eagle Hall, 616 Washington Street**—Meetings at 11, 2 and 7 P. M. Dr. W. H. Amerige, Conductor.

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening—supper at 6 P. M.—at 24 Tremont street. Mrs. Mattie E. A. Albo, President. Carrie L. Hatch, Sec'y, 145 Broadway, Boston, Mass.

**The Veteran Spiritualists' Union** meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7 Park square, the third Thursday at 7:30 P. M. C. C. E. Bay, President. 2 Bedford street, Wm. H. Banks, Clerk, Boston, P. O. Box 7,581.

**The Spiritualistic Industrial Society** meets at 7 Park Square every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

**Arlington Hall, corner Dover and Washington Streets**—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

**Harmony Hall, 724 Washington Street**—The Band of Harmony meets Sunday, April 12, at 11 A. M. and 7 P. M. Tuesday, 2 P. M., Thursday, 2 P. M. Mrs. E. E. Farnell, President.

**Hiawatha Hall, 941 Tremont Street (near Elliot Street)**—Meetings Sunday at 11 A. M., 2 P. M. and 7 P. M. also Thursday at 2 P. M. for speaking, tests and readings. Edwin H. Tuttle, Leader.

**Commercial Hall, 694 Washington Street, corner of Kneeland**—Meetings every Thursday, 2 P. M. N. P. Smith, Chairman.

**The Boston Psychic Conference and Facts**—Meets every Sunday evening at the Boston Journal Building, 3 Park street. L. L. Whitlock, President.

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

**The Home Lyceum**—Spiritualist meetings will be held every Sunday and Tuesday evening at 7 P. M. Dr. E. M. Sanders, President, 30 State street, Charlestown.

**Good Templars' Hall—1 Johnson Avenue, Charlestown**—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

**Brighton**—The Occult Phenomena Society holds meetings every Sunday at 7 P. M. at Nora Parlors, Room 10, 105 Washington street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

**Chelsea**—Spiritual meetings every Sunday evening at 7 P. M. at 206 Broadway. Charles H. Heaver, Chairman.

**Grand Army Hall, 672 Massachusetts Avenue, Cambridgeport**—Sunday, April 12, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Akerman, Conductor.

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

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

Our directory of Boston meetings will, however, be continued 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 in a regular engagement before an audience in Berkeley Hall [address reported by Miss M. M. Coffey], 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:

"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 statements: 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, entering into home-life, going hither and thither, attacking first one and then another with some vague, incalculable something almost impossible to put into words, and all ways retreating, giving no one an opportunity to refute the idle slanders it puts forth; and still it resorts 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 manifestations in intelligence 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. *Ez nihili, nihil fit.* There must be something to cause something; there must be life to give life.

I am inclined to accept the evolutionary theory. I believe it is the foundation of philosophy. At the same time, I must confess that the monad of intelligence must have something to start it upon its evolutionary course; otherwise there can be no cause for its unfoldment, 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 life has ever come. We have seen life resurrected out of dead matter, but we have never seen matter give forth a living principle.

There must be an impulse from something,

an involution in something, before there can be evolution out of something.

The human form, the most 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 impulse 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 worship 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 religion and a religious science.

He drew a series of beautiful word pictures illustrating the omnipotence and omnipresence 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 throes 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 requested 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. Richardson 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 Wallentin 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. Wiggins will speak and give tests.

Don't forget to order a BANNER OF LIGHT as 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-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 a seance 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 Eolian 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 in every respect.

Sunday, April 4, the manifestations of spirit power and presence at P. L. O. A. Keeler's seances, 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 earth-time. 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 remember I am not as I was in the body. I have had spirit light, and I have seen my errors. I liberated them from a bitter sectionalism. If Mr. Lincoln can receive me as he does, you can afford 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 characteristic.

The afternoon service at 2:30, Mrs. N. J. Willis, 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 service 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-votely and test circles, conducted by Miss Sears and Mr. Badger, are well attended.

**WHITE (of New York), Mrs. Baker, Mrs. Nutt, 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 Hall.

BANNER OF LIGHT for sale.

**HOLLY HALL SPIRITUAL SOCIETY**—Elizabeth B. Coombs, President; Mrs. Chapman, Conductor.—A correspondent writes: Sunday, April 4, our morning circle was very interesting, 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 Brookton, 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 Eddie, duet; Isabella Pike, song; Baby Clifford Lamont, 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 pianist, 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. Albo, 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; psychometric 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.

Next Friday evening Mr. Walker of Salem will give this Society a benefit, and we hope the friends will come to witness his wonderful Magical Mirror views.

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 respond generously to our calls and also patronize the benefits to be given.

**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. Krasinski, Mrs. Fish, Mrs. Woodbury, Prof. Hilling, Mrs. Peak, Mary E. Pierce, Mrs. Fox, Mr. Martin, Mrs. Woods, and many other good mediums; fine music and singing were rendered by Mrs. Moody, Musical Director, assisted 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. Mediums welcome. Public invited.

BANNER OF LIGHT on sale at hall.

**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, Morse, McKenzie, Jackson, Mrs. West, Mrs. Gilliland and Mrs. Carlton.

At 2:45, remarks by Mrs. Gilliland on "Freedom of Spirit," followed by tests by Mrs. Hughes, Mr. Jackson and Mr. Hancock; recitation by Ethel Green; tests, Mrs. Tracy, Mrs. Millan, Mrs. Saunders and Quimby, and Mrs. Weston, all very accurate.

At 7:45, invocation: "Nearer, My God, to Thee," Mr. Scarlett; 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 sale.

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

**THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY**—C. M. Manning, 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 Schumway, 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.

**HIWATHA 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; Mrs. M. E. Pierce, invocation and remarks, which were well received; Mrs. M. E. Thompson of Malden, 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. 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 for 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. Music, Miss Wilde. Speaking and tests, Mrs. G. J. Wood, Mrs. S. Rich, Mrs. E. Hughes, Mrs. Woodbury, Mrs. Brown, Mrs. M. Hubbard, Mrs. C. A. Woods, Mr. Marston, Mr. Quimby, Mr. Hersey and Mr. Jackson. Miss Grace Wilde, Musical Director, Mrs. E. F. Parnell, President.

BANNER OF LIGHT for sale Thursdays and Sundays.

**AMERICA HALL.**—A correspondent writes: Our circle on Sunday morning was of unusual interest. Many mediums and speakers were

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present, and the flow of spirit was enjoyed by all.

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, Mr. E. Elliot, Mrs. G. M. Hughes, Mrs. Gutierrez, 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. Huxley. BANNER OF LIGHT on sale at each session.

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

## MEETINGS IN BROOKLYN.

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

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

**The Woman's Progressive Union** holds meetings every Friday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 37 Franklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kuth, President.

**Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.** Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

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

**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 meetings at 481 Franklin Avenue, every Sunday at 7 P. M. **Jason Hall, 615 Fulton Street.**—Mrs. L. A. Olmstead holds a Spiritual class every Wednesday evening at 8 o'clock.

**BROOKLYN.**—J. C. F. Grumblin 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. The subjects of the speaker were at 3 P. M., "The Advent of Modern Spiritualism," and at 8 P. M., "Spiritualism and the New Civilization." The tests by Mr. Foreman were unsurpassed. A happy incident of the celebration was an appropriate speech by Ex-Judge Abram Dalley, who occupied a seat on the rostrum. Test music by Prof. Stephan's pupils was unexcelled. Mr. Grumblin 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, 889 Bedford Avenue, Sunday evening, April 4. The service was opened, as usual, with the little service of song, after which came the invocation and announcements by President Barber.

Mr. Geo. Delere, our speaker for the evening, very eloquently and happily presented to the audience the spiritual side of Spiritualism. Mr. Delere 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.

Mr. Olmstead will occupy our platform during April.

**WOMEN'S PROGRESSIVE UNION.**—Samuel D. Greene, Sec'y, writes: Sunday, April 4, Mr. Grumblin'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 unequalled 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 co-worker, Mrs. A. M. Glading, whose labors of love and devotion as speaker and medium have endeared herself with her faithful guides and in spires to many here in Brooklyn.

In the afternoon we listened to a heartfelt discourse upon "Lessons by the Wayside," which caused intense interest and appreciation.

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

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 COMMUNION**—Dr. John C. Wyman, Chairman, writes—held its initial services at W. J. Colville's headquarters, 497 Franklin Avenue, Brooklyn, N. Y. Brother Ira Moore Courtis gave most satisfactory 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. August 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, 889 Bedford Avenue, under the most agreeable auspices.

The weather was all that could be desired, and was taken advantage of by a large audience, 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, Mrs. Sweet; Miss Ida Brenton followed with a

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recitation; Miss Genie Trener also gave a recitation, both being well received; Mr. Emil Closs of New York City almost threw the audience into convulsions with his character acting. He was repeatedly and loudly encored. Following Mr. Closs came Miss Kathleen 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 Delere, with his sentimental selections, was much appreciated. Miss Helen Davidge was listened to with the most rapt attention during her recital of "Ala." Mrs. Farnum kept everybody in good humor by telling a tale of "Grigsby Station." Our contralto, 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.