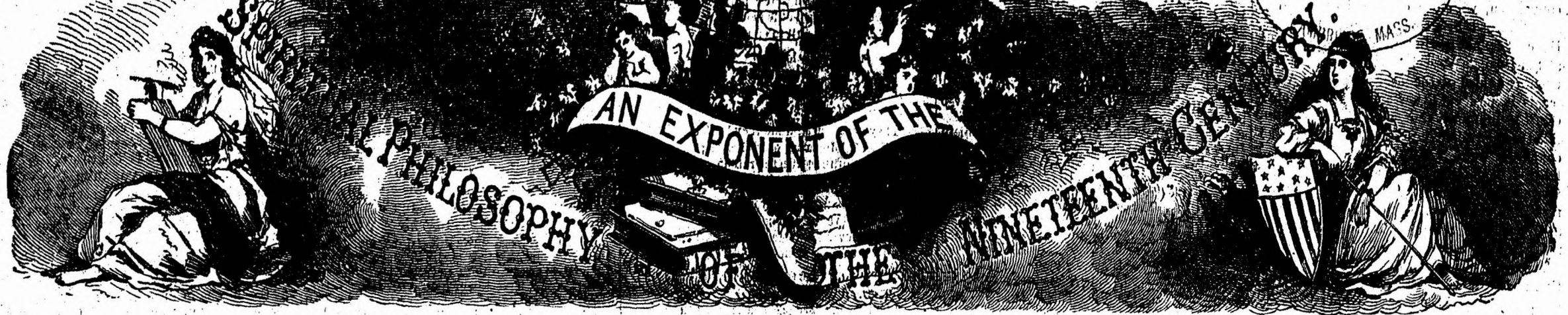


# BANNER OF LIGHT.



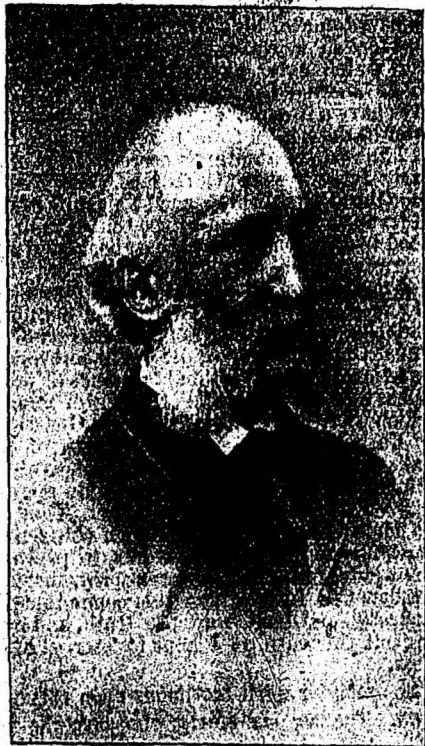
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## Is there Anything in Spiritualism Worthy to Call Forth the True Spirit of Sacrifice?

An Address delivered at the New York State  
Spiritualist Convention in Syracuse, N. Y.,  
Apr 14, S. E. 50.

BY DR. FRED L. H. WILLIS.

(Reported for the Banner of Light.)

Truth holds such vital relations to the spirit within us that when it is in a healthy condition it becomes a necessity to us. Just as the body hungers for food, which is its sustenance, so should the spirit hunger for truth, upon which alone it can thrive.

We often marvel at the sacrifices men are willing to make for the attainment of scientific truth.

Humboldt regarded suffering from heat and cold, from physical pain and weariness, as nothing when he was in pursuit of a fact whereby to substantiate a scientific theory.

Sir John Franklin left all the attractions of an elegant home, the society of a refined and accomplished wife, and the brilliant social circle to which he belonged by virtue of his noble birth and distinguished attainments, to brave the perils of the Arctic region in his eager search after knowledge, and meet his death in the midst of his frozen horrors.

Elisha Kent Kane sacrificed his young life with all its brilliant prospects in the same eager pursuit, and the terrible story of the sufferings of the Greeley party is too fresh in our minds to need recapitulation; and still men are found not only willing but ardently and enthusiastically desirous to press forward in the same pathway. In many other directions involving scientific research we find men willing to make the most heroic sacrifices in the pursuit of truths that are to bring them no worldly emoluments, and often not even the poor reward of appreciation.

Yet scientific truths relate especially to the intellect, and in gaining them it is not the noblest or grandest part of man's nature that is satisfied. However much the intellect may do for a man, however grandly it may enthrone him in the noble realm of thought, there is a nature above the intellectual, there is a realm at which thought is tributary, and where science can only bend her knee in sacred reverence. This realm of man's nature, this royal realm which so few realize they possess, is the spiritual or divine nature in man; through it he learns of justice, of love, of purity; through it he makes nobler attainment than intellectual culture alone can bring him.

This realm, although science may investigate it, and is feebly attempting to do so, driven thereto by the revelations of the finer, more spiritual forces of nature which through the wonderful spiritualization of the earth's atmosphere that has been going on since the advent of modern spirit manifestations, are crowding themselves upon scientists and demanding recognition, is yet open to a higher, nobler study than scientific research; it is the home of the perceptions, and the instincts and intuitions of the soul do therein what the furnace and the crucible do in the laboratory. Pure science wrests from nature her beautiful secrets. In the laboratory men have learned to unlock the basket that for ages was thought to be too closely and too sacredly sealed for man to open, the key of which, high above his reach, was securely held in the hand of the Lord God omnipotent.

But science, through the wonderful strides she has made within the last century, has largely solved the problems of matter, and through those solutions has been led upward as well as onward, until she stands face to face with the unseen, the spiritual, to which she cannot much longer deny investigation.

And thus we stand to-day. Science unsatisfied and unsatisfying because our scientists not having entered the realm of the spiritual, up to whose very threshold they have been led step by step, through their own discoveries, their science is as yet but a one-sided development that, can by no possibility satisfy the whole nature of man. It must grasp the proofs of spiritual power that are at work for and in mankind before it can do this. These proofs have been constant and persistent throughout the ages, but they were ignored by scientists and religionists until science degenerated into materialism, and religion into ecclesiastical

formalism. At times these proofs have seemed almost hopelessly buried beneath ignorance, superstition and scientific and religious skepticism; but they have never wholly ceased, even in the darkest ages.

This spiritual power ever adapts itself to the age or time to which it comes. It came to the ancient Egyptian wrapped in the garb of mystery, because it was a necessity to him that his truth should be clothed with the mystical, in order to adapt it to the intense symbolism of his time.

It came to the ancient Hebrew to teach obedience to the law, because that rude, barbaric age needed the strong arm of legal restraint in order to make possible the development of civilization.

It came to the ancient Roman to tell him of battles to be fought, of victories to be won, because Rome was destined to be the mighty power that was to carry civilization to the ends of the known world.

It came to early Christianity with signs and wonders. The sick were healed, the blind made to see, the lame to walk; lepers were cleansed, the loaves and fishes were multiplied, the dead restored to life, because the marvelous was in those days the only means of keeping alive the infant power that was destined to work such mighty results in the world.

But in our day this power that is at work for truth, this widespread influence, this force that is striving to let the world into the inner chamber of truth where even the mightiest apostles of science have not yet trodden, this spiritual power first reveals itself through the affections. Instead of making the intellect the moving power of the universe, it makes the affections that power. Thus it repeats the glorious words of the inspired apostle, "God is love," or the power of the universe lies in love.

We first begin to realize the grandeur of the spiritual power of our day when we learn that it is surely destined to appeal to every human heart. It is not merely that the spirit-world would assure us there is no death. That is by no means the all-important thing for man to know. It is not merely the assurance that our loved ones are near us, and can demonstrate their affection for us after the grave has closed upon their dear, mortal forms, that constitutes the all of Spiritualism, beautiful and holy as that assurance is. Ah! no; Spiritualism has a broader, grander scope than that. It comes to throw wide open the doors of truth to every human being, first through the affections, and then through every instinct of the nature.

Men try to impute to us a one-sided philosophy, and to place our aim at so low a standard as mere physical phenomena—signs and wonders—when in fact it is as broad as God himself, and we are capable of grasping only so much of it as we are able to conceive of God's infinity.

Let us endeavor to place before you a few only of the grand truths that Spiritualism has taken out of the realm of theory and placed upon the solid foundation of demonstrated facts, in answer to the query, has Spiritualism anything in it worthy to call forth the true spirit of sacrifice?

First—*Man is immortal. God has placed within him His own life, which is eternal, and that life, having been once individualized into consciousness, can never lose that conscious individuality. Hence man is destined to live forever.* This is first scientifically demonstrated by facts, then revealed as a law, and then made a necessity; and this starting point of our philosophy, believe me, is no insignificant one.

Could you look into the hearts of men and see how many doubt this fact of immortality, you would say that this one revelation ought to give to the philosophy of the Spiritualism of to-day the term Savior of Mankind. The Spiritualist is the only being on earth who can say *I know myself immortal, because immortality can be demonstrated, and that is through the return of a spirit who has passed through the chemical process of disintegration called death, bringing with him most indubitable proofs of individuality and identity.* [Applause.]

Our opponents say that this cannot be done—that it is impossible. We affirm that it can be done and is done daily all over the world; and that thereby millions of souls have been redeemed from their uncertainty and doubt and oftentimes dark despair upon this most momentous problem, and are rejoicing to-day in a demonstrated immortality; and let me tell you that these people are not all fools; they are not all lunatics; they are not all ignoramuses. Thousands upon thousands of the most brilliant minds of the day have embraced Spiritualism. I could for one hour give you the names of scientists, statesmen, philosophers, judges, lawyers, clergymen and literates whom I know to be Spiritualists; and when we hold our jubilee next year to celebrate the semi-centennial anniversary of Modern Spiritualism, I predict that we will astonish our opponents by the numbers of brilliant and distinguished people the occasion will bring together from all over the land, and we hope from many foreign lands as well. [Great applause.]

Secondly—*Spiritualism reveals the truth, that the divine life being inherent in man, every human soul has the attributes and capacities of every other human soul; and that no affection that has ever glowed in one human breast is ever wholly absent in any humanly organized being. Every attribute lies hidden under the garb of materiality; every faculty is capable of being called forth, and therefore every human being, even the most degraded and fallen, is a child of infinite power, wisdom and love.* [Applause.]

Is not this second truth of our philosophy grand enough to be called divine? Think of it, ye who have listened to words about the

elect and chosen, the children of God and the children of the devil, the saved and the lost. Think of this ennobling truth, which is demonstrated to you as a fact, revealed to you as a law and set before you by Spiritualism as a necessity. All men are created for a high and noble destiny, because all men have God's life within them.

Now we may pause to ask how this truth of immortality is revealed by the spiritual philosophy of our age. In the first place, as we have said, it is demonstrated by facts. There is an overwhelming amount of testimony that the spirit world is peopled by immortal beings; that they live as individualized beings; that they act, think and feel as individuals, not because of any arbitrary command of an arbitrary ruler, but because of the very necessities of their nature. Fact has accumulated upon fact, evidence has been piled upon evidence during the past half century, until we claim that immortality has been as satisfactorily and as positively demonstrated as any fact of science. [Applause.]

And the second truth we enumerated, that all men are endowed with the attributes of an Infinite Creator, is also demonstrated by this fact of continued life. Prove the immortality of the human soul and you prove the oneness of the race. By proving the higher state of existence, which perfects the attributes, affections and instincts of the soul, or the inner spiritual man, you prove the glorious fact of the Divine Paternity, and that every human spirit is a part of the Infinite Spirit; and thus what we placed as the second grand truth of our philosophy, that all men have the attributes of an Infinite Creator, is demonstrated by this fact of continued life and immortality. It is its polar opposite; the one implies the other.

The third grand truth of our philosophy springs as a necessity from the other two, and is also revealed by demonstration; namely, the eternal progression of every human being. Facts prove this. We Spiritualists know that the destiny of every human spirit is endless progression. What a magnificent, soul-inspiring revelation! What! destined to live forever, and forever to aspire, forever to gain, forever to learn? Behold men all around us in our daily life cramped, hampered, dwarfed, bowed down by every possible method of degradation.

Oh, how glorified does every human being become in the light of this divine truth, and how sanctified is every moment of time as a part of the eternal! Tell me, can we have a better philosophy or religion to inspire us to noble acts and earnest efforts than one that declares we have started now on an unending journey, and that every forward step is an infinite help? Oh! tell me, shall we spend our days striving to gain what at best is only a lifetime treasure, when the eternal and infinite can be gained as well?

The fourth truth in our philosophy is like the golden band that holds each in its place, the priceless gems that glow in the coronet of an empress. It is this: *Affection, or love, is the bond that binds all hearts, souls, spirits, together, and that, by the eternal law of love, all once united can never be separated.* This is demonstrated by the facts of Spiritualism to be an unchanging law of the universe. "Thus through love we hold our hearts close to our loved ones wherever they may be. Through affection the universes are made one. Through our undying affections we may and do claim the companionship of all that those affections demand, whether in one sphere of existence or another."

Thus is immortality clothed in beauty, and progress made to adorn herself with the rose and the lily; and the grand and glorious come to us as the simple and beautiful, and abide in our hearts as the guests of our love.

Think of this, ye fathers and mothers who love much. Ye hold the golden link to the child of your love; it is yours eternally and now, if ye love much, even though the precious form sleeps beneath the daisies. Think of this, ye children, who long for the love of your mothers and fathers who have passed from you through the mystic portals of death. If ye love much they are close by your side, not because they are commanded to be, but because your hearts call them, and by a law as immutable as the law of attraction through out the universe they must respond. Remember this, brothers, sisters, husbands, wives, friends, lovers; this is the law of life itself, the very law that holds worlds together, the very law by which we exist, and were it not now an existent, active force, there could be no God, no universe, no life, no being.

This resplendent truth shines for every soul, and is destined to make glad the world of loving hearts. This also is demonstrated by the facts of Spiritualism, and revealed as a necessity, and it encircles the entire philosophy and religion of our age as the light encircles the day, as the atmosphere encircles the world.

The fifth revelation of truth made by our philosophy is this: *All acts, all thoughts and feelings, springing as they do from the inner life, have an everlasting effect. Thought goes forth from the brain, not as an imaginary force, but as a substance, as a reality. Actions are embodiments of thought. All acts being the result of the workings of eternal laws, must change in some way the relations of things, and thus be eternal in their effects. The very hope we cherish is an immortal flower. The very ill will we breathe forth is a poisonous breath that must live somewhere. The very thoughts of our innermost hearts are stamped upon our spirits. Hence we are just what we are. No glossing over can*

change us, no covering up hide us. To the spiritual vision we are clearly revealed. All that we have been lives because it has had its effect.

Perhaps a word of ours has awakened the inner life of some soul. It was only a word, yet its effect who can measure? Perhaps an unkind word of ours has chilled some human affection that will not be warmed into life again for many a day. Perhaps some gentle charity of ours has made the soul of some one strong to struggle and endure. Perhaps our old criticism or heartless injustice has made some soul more harsh, more unlovely than it would have been without it. And yet, while we have acted on others and produced upon them a constant effect, we have also been acted upon ourselves, and the stamp of our thoughts, acts, feelings toward others is imaged in our own inner consciousness. Is there nothing in this truth to make us feel the responsibility of our lives, to make us ashamed of the hypocrisies of life, to make us earnest in our sphere of duty, no matter how quiet or humble it may seem, seeing we have such mighty forces at our command?

The truth that like produces like, though perhaps we cannot claim it as a special revelation of Spiritualism, has, nevertheless, been by it demonstrated for the first time in its moral significance.

Love begets love, hate begets hate, purity begets purity. Thus in our moral natures we stand as creators. And how? Each one of us creates a sphere about himself, and that sphere is an exact representation of the real self. In it is revealed our life, our love, our hate, our desire. It is our very self, the projection of our intellect, our heart, our soul. This sphere or life flows like an atmosphere to all about us. The very room we enter is impregnated with it. The person we meet and clasp by the hand partakes of it. The very ground we tread upon receives it, and we are there; we remain wherever we have been, and this life of ours enters the life of others and becomes a part of their life. It extends, it reaches, it is known in the spirit realm, it is found in the ever-widening circle of our contact, and extends immeasurably beyond it.

This fact of our lives, so positively demonstrated by Spiritualism through psychometry, is it not a great and glorious power of good or of evil, as we ourselves are good or evil? Is it not a better stimulus to high and noble thought and feeling than all the fears of hell or the hopes of reward that have ever been held out to the world?

The seventh grand truth of Spiritualism we designate, *The Destiny of Truth; the sure victory of truth over error.* What an inspiring fact is this. We need not fear, for whatever comes the infinite power of love and wisdom, is over and in all, and the universe is destined to receive more and more of that power and wisdom until the regenerating influence of it redeems the human mind from all ignorance and evil. This is one of the grandest, most positive assurances given us by the angel world. Truth shall triumph. Ignorance, error and superstition shall be relegated to the shades of night and death, where they belong. We place as the eighth grand spiritual truth of Spiritualism, *The influence of all great and good and truthful souls on us, and on the world, whether living on the earth as its present denizens, or in the higher life of spiritual realities.*

Every great and noble soul may be our personal friend and helper, if we can but bring ourselves into sympathy with their sphere of life. We may hold sweet and holy converse with the hero-souls of all ages, with the prophets and seers, the saints and martyrs of all time; with a Jesus who loved the meek and the humble so much on earth that he can but love them still, with a Plato who longed to bless the world, a Socrates who discoursed at the corners of the streets, that he might teach all who could hear, with poets and philosophers, and men of science and of art. Nothing stands between us and them but ourselves. Create the sympathy, or oneness, and we are with them, and they are with us.

The ninth and last great truth demonstrated by Spiritualism of which we shall have time to speak is the nearness of all spiritual life; the sure union of all that loves or sympathizes, so that in the language of the poet we do know that

"The spirit-world around this world of sense  
Floats like an atmosphere, and everywhere  
Waits through these earthly mists and vapors dense  
A vital breath of more ethereal air."

Thus have we briefly and most inadequately set forth some of the leading truths flowing out from the grand central truth of Spiritualism, that we may see what it means, and have a more perfect realization of its grand scope. We do not not that many of you are familiar with these presentations; but are any of us so familiar with them that we do not need over and over again to try and grasp the beauty and grandeur of our faith, and its entire scope and meaning?

We started by saying that men are found who are willing to sacrifice everything to gain scientific truths if they love science. It becomes their inspiration, their aim and endeavor. But what are scientific truths compared with these set before us by Spiritualism? They may indeed be called the foundation stones, the arch of which are these spiritual truths, and the key-stone of which is love.

Does the world need to know of the truths of Spiritualism? Does it need to feel them? Do we not see amid all the selfish struggle of the active world how largely it loses sight of everything but present pleasure and gratification? If we have vividly before us the thought of a spiritual life within all this life of exter-

nalism, and feel how it may be developed into a power stronger than all selfishness, stronger than all passion and evil, shall we not be able to recognize what a mission our philosophy has in the world?

I do not mean merely the knowledge that spirits can manifest themselves through many and varied phenomena. I mean all the grand truths of our sublime Spiritual Philosophy, of which that is but one. What shall we do to extend them? What are we willing to sacrifice for them? Do we need incentives? Walk the streets of your city, and behold the sick and sad. Do you wish that you had power to infuse into every human soul a sense of its divine nature, and to draw it from the darkness of ignorance into the region of light? This is what the blessed ministering angels are striving to do for every child of humanity. Oh! shall not we who have been the recipients of these sublime revelations become earnest co-workers with them in their glorious mission? If that desire really glows in our hearts shall we not feel the inspiration of our faith, and count all sacrifices for it, whether of time, of money or influence, as only so much done for the redemption of a world, and therefore count ourselves as servants of the Most High, as the living, acting agents of divine power?

If we have convinced one soul in our audience to-night that Spiritualism is worthy any and all sacrifices we can possibly make for it, that it is worth living and dying for, that in its precious casket it holds truths any one of which would inspire us with ardor and determination if we really loved it, if we hungered and thirsted for it, if we prized it even half as much as a Franklin, a Humboldt or an Agassiz have prized some comparatively trifling fact in the world of matter, we shall feel deeply grateful.

The fact is we know not how great a treasure is in our possession. Standing as we do in these closing years of the nineteenth century, the noblest and best of all that have preceded it, we are made the recipients of more of truth than the world has been blessed by before. Shall we be found worthy of it? Shall we be found ready to live and die for it, and to feel that it gives to us its own sufficient reward? God grant that we may.

Written for the Banner of Light.

National Spiritual Jubilee, 1898.

BY E. W. GOULD.

Of all the work accomplished at the last National Convention, nothing was perhaps more interesting to Spiritualists generally, than the resolution which was unanimously passed authorizing the trustees to appoint a committee and general manager to look into and determine the practicability of holding a *Memorial Service* at Rochester, New York, in 1898, in commemoration of the Advent of Modern Spiritualism, Hydesville, the home of the Fox sisters, being near that city.

By an article published in THE BANNER and several other papers, over the signature of Frank Walker, who has been selected by the trustees as general manager, it is evident to those who know his ability that they made a good selection, as he is young, energetic, and in every way fitted to carry out such an important undertaking.

I am not aware who his assistants are, but have no doubt the trustees who have made so wise a selection for general manager will be equal to the duty of appointing equally competent assistants, knowing that the success of all such enterprises depends almost entirely upon the management, from commencement to finish.

There are two principal objects, as I understand it, for holding this grand jubilee.

The first, and most important one, is to fix or permanently signalize this day as the one in which Modern Spiritualism was first recognized as a positive and reliable spirit-power or presence.

The second prime object is, to raise a fund by which the National Spiritual Association will be enabled to carry forward the great work undertaken, and so elaborately explained in the reports of the executive officers of that Association at the last convention.

All who read those reports will not ask the great necessity for raising money to carry forward the Cause, so auspiciously begun by the National Association. Those who do not read them, although sincere Spiritualists, will probably question the expediency of resorting to such measures to raise a fund for any spiritual work.

But they, even, must recognize the great importance of fixing upon some definite period for a semi-centennial, by which, in all coming time, the new religion, the religion of Spiritualism, shall bear date.

In this connection, too, there are many minor objects to be secured: Among them a wider, a more extended personal acquaintance, a better knowledge of the circumstances and the needs of many distant portions of the country; a more concise and systematic plan of organization; a uniform manner of employing lecturers, and of determining who are competent, and qualified to lecture; to devise the best and most economic means of raising money and building churches, or places of worship, and spiritual education; to determine the best and most effectual mode of disseminating the religion of Spiritualism.

This is supposed to be a mass meeting, I believe, similar to that so often held by all sects and denominations, both political, social and religious.

This seems eminently a proper time for Spiritualists to raise their signal and open to the



brease the standard under which they have been concentrating their forces for the last fifty years.

The character and the objects of a mass meeting are very different from that of a delegated convention, which is composed of delegates and governed by a constitution and by-laws. Hence it cannot be contended that the National Spiritualists' Association, composed of only about one-third of the local societies in America, is in position to perform the acts or exercise the influence that a grand mass meeting like the one in contemplation is designed to accomplish.

But it is in position to inaugurate and carry forward any legitimate scheme for the promotion of the cause of Spiritualism, provided it appropriates none of the Association's funds for that purpose.

The resolution passed by the Convention, authorizing this committee, made this reservation. But with the large number of active, enterprising Spiritualists in America it cannot be doubted that a sufficient number will recognize the importance of this grand Jubilee Memorial Service to contribute liberally enough to make it a success.

By the appeal made by general manager Walker, it will be seen that all who appreciate the object will in some way manifest their sympathy; if not in position to attend or to contribute in dollars and cents, to do so by encouraging others.

If an organization like the "Christian Endeavorers" can so enthusiastically endeavor to induce fifty thousand of them to resort annually to distant parts of the country, to hold mass meetings, it seems a reasonable conclusion that out of the many thousands, possibly millions, of Spiritualists in America, a sufficient number can be relied upon to attend a mass meeting once in fifty years.

An important question will undoubtedly arise in the minds of many as to what will constitute the principal attraction, of what the program will consist?

That, of course, is among the duties belonging to the Board of Managers, and who are already asking advice and suggestions from all who will interest themselves in the great enterprise. A great amount of labor will devolve upon the directors, and it is not too soon to put the ball in motion.

Speakers and eminent mediums from foreign countries will, of course, be invited. Scientists from all parts of the world will on exhibition each paraphernalia as will illustrate their peculiar views of spiritual phenomena. Some of the oldest and most popular speakers and mediums in America will be present, to give the history of the first developments in Modern Spiritualism from their own observation.

All phases of mediumship will of course be presented by the best and most popular mediums.

The best vocal and instrumental music that can be procured will constitute a prominent feature in the program.

It is understood that a liberal concession from railroads will be secured from all parts of the country, and very reasonable hotel charges also, thus rendering it possible for all those who care to contribute to this first great spiritual gathering to do so at a very small cost.

In accordance with Manager Walker's request, referred to above, it would be of great advantage to the officers of the National Spiritualists' Association, in order to enable them to determine the consensus of opinion among all classes of Spiritualists, if they would write to the General Manager, at Hamburg, N. Y., or to the Secretary of the National Spiritualists' Association, F. B. Woodbury, at Washington, their views upon the subject of the contemplated Jubilee, and any suggestions that may occur to them in connection therewith.

Washington, March 20, 1897.

Written for the Banner of Light.

## The Influence of Spiritualism upon Philosophy.

BY PROF. J. S. LOVELAND.

The great problems, which philosophy has essayed to solve, are God, Man and the Cosmos. Striving to accomplish this herculean task have been two great schools, the Sensational and the Ideal. The first affirms that matter is all, while the second, with equal positiveness, declares there is nothing but spirit. A smaller school admits both matter and spirit.

The sensationalist assumes that all our ideas or mental concepts are evolved through the action of the five senses, and the subsequent reflective action of the mind upon those primary ideas. The idealist declares that only ideas of materiality can result from mere materialistic sensation, and hence we could have no idea of spirit or of God if restricted to mere materialistic sensation. But both these schools admit the existence of the idea of both God and spirit, though the latter would include the former. The question then arises, How is the idea of spirit evolved? Both schools agree that we have but five senses.

The religious sensationalist asserts that matter has certain innate properties which do not belong to the thinking something which we call mind, and he calls that something soul or spirit. He also affirms that this soul or spirit has certain attributes which do not pertain per se to matter. From this dual analysis he affirms that the idea of spirit is a logical deduction of reflection upon the primitive ideas of sensational perception. He still further affirms that observation of the organization and workings of the material cosmos reveals an orderly method or design, and he, therefore, infers an intelligent maker and ruler.

But the idealist, while not specially faulting the logic of the argument, affirms that it fails entirely to prove the primary assumption of spirit idea; for, at the very outset, you have physical senses impinged by physical substance, and the consequent perception of certain physical qualities in the impinging substance, whatever that may have been. And no amount of reflection or comparative reasoning upon physical qualities can get one step toward the idea of that which is the complete antithesis of matter. Instead, the sensationalist is forced to the admission that mind is only the function of matter, that "the brain secretes thought as the liver does bile."

Not a few of the extreme sensationalists admit this inference, and affirm that there is nothing but matter. This admission is a concession to the idealist argument that one substance cannot evolve anything contrary to its own essential nature, and therefore the idea of spirit must be the product of a spirit essence. But the sensationalist affirms that there is no thought, no idea, without prior sensation, and that all our senses are physical. The idealist resorts to this position. He talks of intuition, original suggestion, direct perception without the intervention of sensation. But as the natural order is sensation, perception, idea, the question arises, Why should there be

two distinct and entirely unlike processes in reaching the same end—the evolution of thought? The sensationalist declares such a course to be a violation of the analogies of nature, and, therefore, false.

The old schools agree but cannot agree. Spiritualism presents the true, the only solution. It admits freely the contention of the sensationalist, that there must be sensation prior to thought, and constituting a part of the process of evolving ideas. It also admits the idealist's contention, that physical sensation cannot evolve the idea of spirit. But Spiritualism demonstrates the existence of other senses than the five physical ones. The existence of the psychic, or, as the Theosophists term it, the astral body, is no longer a matter of doubt. The psychic body has senses corresponding in part, at least, to those of the physical body. These senses are in part developed in this life. Psychometry is the basis—the primary psychic sense. It corresponds with the general sense of feeling in the physical economy. In the lower forms of animal life feeling is the only sense. Light, hearing, etc., are differentiations from this primary sense. So clairvoyance, intuition, conscience, etc., are the differentiations of psychometry. The outer senses are impinged by vibrations from physical substances, and feeling, perception, thought, results. The inner senses are impinged by vibrations from non-physical entities, and mental feeling, perception and ideas are the result. There are thus two avenues by which the inner sanctuary of the intelligent soul is reached. Men have had an instinctive though vague idea of this fact, but have imagined it to be some supernatural or mysterious working of some divine agency supplementing nature's incompetency. Spiritualism, by demonstrating the duality of sensation, has reconciled the contending philosophies and made them one. The revelation of the naturalness of the method dissipates all the miracleism involved in either or both the old schools. This is a genuine eclecticism. It adopts the truth in each, and by the new truth which it presents fuses them into unity.

But it is not alone in the reconciliation of the two great schools where the influence of Spiritualism has been potentially exerted upon philosophic thought. What may be properly termed metaphysics possesses but little interest to the average mind. It does not concern itself with the ontology of the subject. But when we come to the application of the philosophic method to ethics, or, in other words, the broad field of human rights and duties, then the ordinary mind is profoundly interested. Ethical or moral philosophy determines the weal or woe of the nation, as well as the individual man. It is true that a correct philosophy of the intellectual ego is necessary in order to evolve truth along ethical lines of thought.

The fundamental basis of ethics has been assumed to be the will of Deity made known only through a verbal revelation. This has come to man in the form of perceptive commands or laws. Hence, those delictants of this revelation have no standard of right—no means of knowing right from wrong. Indeed, there are no means by which the idea of right can be obtained. It is meaningless to say this is right and that is wrong to a being who has no consciousness, no idea of the nature of right and wrong. The church has no method by which such consciousness shall be evolved except by miracle. Man "is enemy against God," his thoughts "are evil, only evil, and that continually." He is "dead in trespasses and sins." That which is dead cannot respond to the impulses of life. A moral law proclaimed to those who are dead to all moral impulses is a useless labor. There can be no sense of sin, no feeling of obligation, where the moral instincts are lacking. It is no wonder, then, that the ethical philosophy of the church has been such a dismal failure. Spiritualism evolves an entirely different system of ethical philosophy. It demonstrates the brotherhood of man by showing the sameness of his nature. With the same constituent elements of being, the same wants or needs inhere in the constitution of every man. The existence of needs is nature's proclamation of right, it is self-evident truth. The measure of man's necessities is the measure of his rights. His needs are unerringly defined by his capacities. The duties of each one are defined by the rights of others. The rights of all are alike, and yet unlike. They are alike in that all needs should be met; they are unlike in that capacities vary, and hence, quantitatively speaking, the needs of one may be greater than those of another.

Spiritualism, as said before, shows the existence of a dual system of sensation, and among the inner, the higher senses, we have conscience—the moral sense or instinct. Conscience is the soul's realization of the fitness or unfitness of its environments to subserve its integral needs. This is feeling. Thought is feeling translated into formulas, or concepts. And in case of the conscience, these formulas are the affirmations of right and wrong by the higher reason. The moral instinct is the inspiration of liberty. Just in proportion as it is developed in a person or people will you find the intense love of liberty. "Give me liberty or give me death," is its defiant cry. Liberty is the inalienable right, working of all the attributes of the ego. It is harmony between the ego and its environments. It is the inbreathing, from every department of nature, of its pulsating life. When this sense is allowed a natural development it evolves the feeling of balance, or equipoise, commonly termed harmony. This feeling is met only as all the members of the great brotherhood share in the common good. The fully developed moral sense resents the curtailment of liberty—the withholding of good from any one of the individual factors of the great wholeness of humanity—as keenly as though itself was the immediate victim. "An injury to one is the concern of all," for that injury is an assault upon the welfare of every human being.

But Spiritualism goes still further. In the application of moral philosophy, society, the State, is only the unification of the personal units into a larger wholeness for the purpose of more fully perfecting the interests of the Brotherhood. But the State is in absolute subjection to the fundamental principles of righteousness as the most obscure member. Like the individual, it has no rights which do not involve duties. In the grand forum of conscience, right and duty forever balance each other. The rights of the State are the duties of the individual, and vice versa. If the State has the right to tax the individual, it requires the right of his defense the State, which is admitted, then, as an unescapable inference, the duty of the State is to provide the opportunities to the individual to secure the means to live and produce what is demanded by taxation. It is the duty of the State to restrain and prevent the selfish greed of many or few from monopolizing the means of existence, and happiness from their brethren. The belief of the higher reason, intuition, interpreting the moral instinct of the divine self, the immortal ego, is that Liberty, Justice and Equality shall be proclaimed to every human being as his or her inalienable birthright till forfeited by crime.

Another phase of contending thought has been the war between reason, rationalism and religion. The latter has affirmed the future life, and has supported that affirmation by an appeal to the miraculous statements of the Bible. In fact, Christianity rests its entire claim upon these miracles. The Rationalist denies the possibility of miracles, and rejects the claim of future existence. They are irrational, and reason is the supreme authority. Spiritualism accepts the authority of reason, and rejects that of the Bible. But it demonstrates the continued life of man in the future, thus harmonizing the two warring phases of philosophic thought upon the nature and destiny of man. It conserves both spirituality and reason. It marries them together, thus constituting a religious rationalism and a rationalistic religion.

But in closing this article it needs to be said that the potent influence of Spiritualism upon philosophy consists in this fundamental position: There can be no correct philosophy unless it is based upon a true science. The old philosophies were largely based upon unproved assumptions. The new philosophy starts with the principles demonstrated by scientific analysis. From the scientific demonstration of planetary aberration Le Verrier deduced the existence and elements of a new planet.

## An Inspirational Poem Written for the Banner of Light. THE MOUNTAIN TOP.

BY SILAS BOARDMAN.

As the bubbling of the fountain  
Keeps its limpid waters pure,  
So your climbing of the mountain  
Trains your spirit to endure.

Do not dilly-dally longer  
In the shelter of the hills;  
Do not wait till you are stronger  
For the contest with the rills.

They are growing while they babble  
Through the mead or in the dell;  
You are drifting with the rabble  
When you say that all is well.

Easy is the way before you  
On the ever deepening tide,  
And it never will restore you  
To the fading mountain side.

Think, before the torrents bear you  
From the hill and vale and glen,  
Whether time and fate shall spare you  
To return and try again.

Think, while hope is yet beside you,  
Breathing of a vanished past,  
If a downward course can guide you  
To the mountain top at last.

Think if fancy is a lever  
Ruling fact as whim appears;  
Or if God's unseen forever  
Yields to fads of modern years.

Then announce, with mystic letters,  
Darkness as a form of light,  
While you drift, and teach your betters  
Everything is surely right.

Teach that malice is a duty;  
Day a fulfil phase of night;  
Hate, a proof of modern beauty—  
Then decide that wrong is right.

Nay, my friend, I know your meaning  
Is that love eludes wrong;  
All alike its follies screaming,  
In the feeble and the strong.

Love and peace; 't is well to prove them,  
While you learn the facts beside,  
Of the truth and God above them,  
One the guard and one to guide.

Yet not well is your denying  
All the sorrow and the wrong;  
Yet not lost by your deyring  
Heirs of grace in heaven throng.

While you seek to banish sorrow  
By denying it a place,  
Hope bespeaks a better morrow  
Waiting for the human race.

Love is waiting while you dally  
With your fancies on the way;  
Pride is preening in the valley,  
Loth to meet the light of day.

Peace hath nevered your spirit  
To the realm where errors reign,  
But that truth, if you will hear it,  
Comes to lead you back again.

Peace and truth and love—oh! take them  
Ere God's hand shall end the strife;  
Learn their mission well, and make them  
Your joint arbiters of life.

Written for the Banner of Light.

## Did the Historical Jesus Exist?

BY H. B. HILL.

This question continues to be agitated by many who have taken a prominent part in the spiritualistic movement, who answer in the affirmative. It is astonishing how tenaciously they stick to the myths of bygone ages.

They hug the fetters that bind them, conceived and forged in remote antiquity, with all the ardor and earnestness of the unthinking devotees of the Christian Church.

(Being people of education, it cannot be ascribed to a lack of intelligence, and I know not how to account for it unless it is by reason of pre-natal conditions, or sensitive minds being dominated by spirit intelligences, who desire still to propagate, on the earth-plane the religious teachings that dominated their minds in mortal life. This class of spirits seem bent upon holding the mind of man in bondage by means of chains whose links were forged from the legends in existence, while humanity was in its childhood state. My attention was recently called to a pamphlet entitled "Did Jesus Christ Exist?" in which no new evidence is offered to sustain the affirmative side of this much discussed question. The old ground is worked over with no new results. All conclusions are based upon the New Testament, a few disputed passages in history, and the opinions of individuals who are dominated by their religious education, based upon the uncertain records of the New Testament. In view of what is being exposed by the searchlight of knowledge, in the hands of independent scholars and scientists, as well as the continual discovery of relics of antiquity, bearing upon this question, to say nothing of what comes from the spirit-side, it would seem absurd to offer the thinkers and investigators of the present time as evidence such a conglomerate mass, worn threadbare by the manipulation of the priesthood and Christian writers, to fit and serve their selfish ends for the purpose of continuing in power to hold the mind of man in bondage. For this reason the record of the New Testament cannot be accepted as proving the existence of the historical Jesus. When these sticklers for Jesus leave the main track and claim that he was not the literal Son of God as represented, and was not born of the Virgin Mary, did not suffer and die on the cross to atone for the sins of mankind, but was simply a man and a medium, they have no case. The cunningly-devised fabric of the Christian religion must be accepted as a whole, if at all, for there is no dividing line or middle ground.

One writer alludes to what the spirits say as to this formidable question, and only quotes what one says in a communication through a medium. But there are others, who lived contemporaneous with the beginning of the Christian era, who rightfully demand a hearing, to which they are fully entitled. From ten to fifteen years ago, J. M. Roberts, then editor of *Mind and Matter*, received a long series of communications from the spirit-world, bearing upon the historical Jesus, and the origin of Christianity. While these sticklers for the authenticity of the Christian religion, hold Mr. Roberts and his researches up to ridicule, they cannot let the subject alone, but lose no opportunity to express their opposition by methods not calculated to convince the candid investigator. Mr. Roberts was an up-to-date scholar, whose pen silenced these adherents to ancient myths and legends before he passed the boundaries of mortal life. Like many others, he left his work unfinished at the touch of the silent messenger, but it stands thus far impregnable. The only attacks that have been made upon the great and important work to which Mr. Roberts devoted the last years of his life, has been through ridicule and mud-throwing. No other attempt, has been

made by these knowing ones to meet his logic and prove the spirit-testimony false, or the results of his researches and conclusions untrue. Ridicule and flippant pen-pictures readily affect the superficial mind, but fall powerless upon those who think, reason and analyze. It requires vastly more than these futile efforts to set aside the light of truth, brought to the surface through the tireless efforts of this fearless investigator. Like many others his work will be understood and appreciated as mankind outgrow their old religious garments, and become clothed with the effulgent spirit-light of to-day. We wish to call the reader's attention to the following extracts from some of the communications received by Mr. Roberts, bearing upon this question:

PONTIUS PILATE.

Many men were brought before me on all kinds of charges, for these Jews were the most bitter sectarian bigots, in regard to their religious views, that I ever met with as a mortal or a spirit. There was never brought before me a man, or so-called God, as the present Christian system claims. There was a Jesus of Nazareth, who was tried before me for highway robbery, and crucified by my soldiers; but of the now renowned Jesus I know nothing whatever. As I hope for a happy spirit-life, I can say that I know nothing of any Jesus, Jew or Gentile, excepting the one before mentioned. I am Pontius Pilate.

CYRILLUS LUCIAR, A GREEK PATRIARCH. No more ardent follower of Jesus Christ ever appeared upon this planet than I was, but my prospects, my hopes and my realizations as a spirit have all been blasted. By what? By the non-realization of what I expected. If I had to-day a thousand tongues, and as many transmutations as Buddha of old, I should ever aim to teach the truth and realities of spirit-life as I know them. Christianity is a combination of the Platonic and Alexandrian doctrines, with the doctrines of Apollonius of Tyana, who was the Syrian Christ. Out of these, together with the forged letter to the Roman Emperor Trajan from Pliny the younger, A. D. 103, has grown Christianity. Deny these facts who can.

Cyrillus Luciar, Patriarch of Constantinople.

QUINTILIAN, A LATIN SCHOLAR. When in mortal life I lived in Rome from about A. D. 40 to 90. I was master and teacher of Pliny the younger; and it is by his invitation that I am here to-day. I am glad to bear witness to the truth. In regard to that celebrated personage, whom the Christians claim once lived in Judea, there was no account of such a personage in my day; nor have I been able to find a single honest, unbiased spirit in his or her religious views, who knows aught of Jesus Christ. Another thing that occurs to me in relation to the story of Jesus, is my clear and positive conviction, that the real Jesus was Apollonius of Tyana. While in mortal life I heard Apollonius preach the very same, or nearly the same, that is called Christ's Sermon on the Mount. These spirit-voices will make all false religions bow at the shrine of truth. Quintilian.

JULIUS LUCIUS FLORAS, A ROMAN HISTORIAN. My mortal life came to an end about A. D. 130. The spirit of progress was strong, but it afterward became buried beneath Christianity. To that religion we owe the long dark night of mental slavery. I think I can affirm from what I positively know, that not only did the man called Jesus Christ never live, but none of his apostles, so called, were known of at Rome when I lived there. I was engaged in writing a history of the Roman emperors at that time, and all sources of information were open to me, so that I could investigate all evidence and write a correct history of what I had taken in hand.

The so-called revelation of Jesus has nothing new in it. It contains nothing that was not known to the ancients before that time. There are millions of spirits in spirit life who know their religion is a fraud, and yet will not acknowledge it to be so. They seek to keep up that mental slavery which they maintained when here. The difficulty in the way of reforming these spirits is, that you in earth-life are constantly sending fresh additions to swell their ranks. So long as this state of affairs continues, you must not wonder at the spiritual darkness that overshadows mankind. The enemies of truth who meet here on the mortal plane are as nothing compared to the infinite number of spirits that are contending against it on this side of life.

VESPASIAN, TENTH ROMAN EMPEROR.

I commanded the forces at the taking of Jerusalem. I was afterward an emperor. Amongst the Jews at that time there was no account of such a person as Jesus of Nazareth. But there were several Jesuses commanding the mutineers; yet neither Greek, Roman nor Jew knew aught of what is known as the Christian Savior.

SATURINUS, THE FOUNDER OF GNOSTICISM.

I lived and taught at Antioch from about A. D. 60 to 125. I met, conversed and exchanged philosophies with Apollonius of Tyana and Damis, his disciple. We were Communists, and all you find set down as the teachings of Jesus of Nazareth were taught by me. They were obtained from Apollonius, who gave them in exchange for what I knew of the Gnostophysics. This was about A. D. 65. I knew of no Jesus who lived at that time, and was killed, with the exception of one, who was run through with Roman javelins for being a bandit, and I am certain that he knew nothing of philosophy. Jesus and his apostles I never met. If they had existed at that period I certainly should have met them.

ABGARUS, A GREEKIAN PRIEST.

I lived at the exact time it is claimed that Jesus lived; not only that, but it is claimed that I had a correspondence with Christ. Now for the facts: I was a priest in Abdera, afterward in Rome, in the reign of Tiberius Caesar. I held correspondence with a Jewish priest in Jerusalem whose name was Jesus Matathiel. This correspondence was taken advantage of by Felix, Bishop of Urgel, in Spain, in the eighth century, and was used by Christians after that time to prove the existence of Jesus Christ, when no such person ever existed. I came here to-day to throw what light I could upon this subject.

PAULINUS, FIRST ARCHBISHOP OF YORK, ENG.

I think it was A. D. 645 that I entered spirit-life, and from that day until 1700 I endeavored with all my perseverance to find Jesus Christ. But these centuries of searching ended in finding the man I ignored on earth, Apollonius of Tyana. I was one of the first translators of Scriptures from the Gallic into the Saxon tongue. I substituted, as did Eusebius, Jesus Christ of Judea for Apollonius of Tyana, and made the versions correspond with the Eusebian versions.

Now we come to those historical characters to which our opponent refers, as witnesses to prove the authenticity of the historical Jesus. He and others point to the mutilated histories of these celebrated characters for proof, but they now speak to us off-hand from spirit-life. This I consider direct testimony, therefore it should take precedence of all book testimony that has been manipulated by priestcraft.

The following is what they say as spirits concerning the question at issue:

FLAVIUS JOSEPHUS, JEWISH HISTORIAN.

I am here to-day to testify in regard to a question which is of vital importance to humanity, and to millions of spirits also. It is in relation to the correctness of the doctrine of salvation through a Savior. At the time when I wrote my histories there was no such man as Jesus of Nazareth, a doer of wonderful works; and any person of ordinary comprehension can see that the passage in which it is said that I referred historically to such a person, was fraudulently interpolated by some Christian copier of my history. First, it interrupts the narrative I was writing at the time, and in the second place, I always gave all the facts concerning those persons of whom I wrote, and if so important a person as this Jesus has been represented to have been had lived at that time, I would have given a full description of

him. There were no Christians at the time of my retirement from public life, in the year 100 in the reign of Trajan. Christianity was the outgrowth of all the mythical religious systems previously existing.

TACITUS, ROMAN HISTORIAN.

My object in coming here is to speak in relation to a passage in my works, that the Christians wish to make out refers to the Nazarene. I lived from A. D. 52 to the beginning of the second century. During that time I knew almost everything that was taking place, especially in Judea, but I never heard of the Christian Jesus, nor Christianity. I heard, however, of the Nazarene sect, who changed their name A. D. 66, to that of the Essenian Brotherhood. My name was Cornelius Tacitus.

PLINY THE YOUNGER.

I am an important witness in the settlement of the dispute concerning the reality of Jesus Christ. One of the greatest proofs they bring forward to establish the authenticity of Jesus is my letter to Trajan. I did write such a letter, but the name of Christian was not in it. That word was a forgery. The word I used was Essenae, not Christians. I had no knowledge whatever of the so-called Christian religion. I do not come here in malice to give this communication, but I do come because I wish to testify to the truth. As I hope for future happiness, I affirm that what I have stated here is the positive truth. Sign me Pliny the Younger.

PORPHYRY.

Many persons may say: These spirits have deprived me of my Lord; what have I left? Oh! foolish mortals, to rely so implicitly on that which never existed. The first question to be answered is: did Jesus Christ, so-called, ever have a personal existence? to which I answer he did not. I come to set forth such facts as I know to be absolutely correct. None of the early fathers were Christians. They never thought of establishing such a gigantic system of fraud as is practiced by the Christian priesthood to-day. In all the earliest books and manuscripts of the so-called Christian era there was no mention of this Jesus except as a kind of sun-god. There are writings of Suetonius and the Emperor Trajan, in possession of the Papal Church, that would settle forever the question as to the personal existence of Jesus. It has also the possession of letters of mine, in which they have altered the word Gnosticism to Catholicism, and on the strength of that have claimed me as a Christian. This voice of mine is a spirit voice, that priests do mightily fear. I am not done with them yet. They will be made to hear me. When a man's citizenship is challenged it behooves him to prove his knowledge of these things as a spirit, therefore I affirm that I have given this communication honestly, and have told the truth, and nothing but the truth, as I hope for eternal happiness.

So much for spirit-testimony upon this question. The last six spirits who gave the foregoing testimony are the very individuals to whose ancient writings my opponent refers to prove the authenticity of Jesus, but they most emphatically deny the allegation, as intelligences who are in a position to know the truth, as to the question at issue. These passages, referred to by my opponent as evidence, have been repudiated by independent scholars, who are not dominated by church influence. They are about all that he and all others who are nursing ancient myths, instead of accepting the truth that comes to us to-day, can refer to, in attempting to prove their claim, even from unreliable history, changed and mutilated as it has been. Does my opponent and his colleagues expect the people, who live and think under the light and truth that is dawning upon us at the present time, to believe that testimony of the character of that offered by these ancient spirits concerning the history of the times in which they lived on earth, could be made up by a dissipated ignoramus? He quotes from one of his colleagues to that effect.

An intelligent public cannot be expected to swallow such a dose as that, for it is more absurd, if possible, than the story of the mythical Jesus itself. The reader will bear in mind one important fact, viz.: This spirit-testimony was not copied from books containing incorrect and mutilated history, that has been written and re-written, as well as radically changed from time to time all down through the centuries, even unto the present day, under the direction of Christian copiers and a vaudal priesthood. It comes to us direct, by the voice of the spirit or spirits, who lived at the period in which it is said that the Christian Jesus lived and died to redeem mankind from sin. When these spirit-witnesses lived in the mortal form they were important factors in the history of their times. In view of this fact, to what source could we look, and from whom could we expect to obtain direct and reliable evidence upon so important a matter if not from these same spirits, who have testified in the foregoing communications?

Some say that it is immaterial whether Jesus existed or not, but this is an entirely selfish and one-sided view of the matter. It may be immaterial to some who have outgrown the effect of the teachings of these ancient mythical doctrines, but there are millions in both worlds to whom it makes a vast difference, as they are in a deplorable state of mental bondage, resulting from teachings based upon the existence of Jesus Christ. If they are freed from these bonds by the belief in the non-existence of this central figure of the Christian religion, they go forth no longer slaves, for the truth has made them free.

Looking at the subject from this point of view, it makes a radical difference whether the Gospel hero is a fact or a fancy.

I wish to call the reader's special attention to what Julius Lucius Floras said in his communication upon this point, in speaking of the millions of spirits in spirit-life that are in bondage. He says: "The difficulty of reforming this class of spirits is that you of earth-life are constantly sending fresh additions to swell the ranks of these misguided spirits." Here again is where it makes a radical difference whether Jesus existed, and whether the Christian scheme of salvation is a fact or a fallacy. Indeed, it makes a difference whether or no our children while in the helpless state of gestation are branded with the impression of this infamous dogma of salvation through the blood of Jesus. It makes a difference here and in yonder life whether we send our children to orthodox Sunday-schools, where these dogmas are taught to innocent and unsuspecting minds, who depend upon those more advanced in life for direction in matters ethical and religious. Many Spiritualists might pause and think of this with profit to their children as well as themselves.

One more suggestion before closing. This spirit testimony, with what evidence has come to us from independent investigators in the past, in my opinion is enough to prove to any unprejudiced mind that not a scrap of veritable evidence can be brought forward to establish the report that Jesus Christ was a living character, or aught else but an ideal formulated from the lives and characters of others, real or mythical, whose history dates back to the period when man perused the Bible of nature and read his destiny in the stars.

Philadelphia, Pa.



# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

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

Written for the Lyceum and Home Department.

### THE LITTLE BOOTBLACK; OR, THEY LOVE US STILL.

The plight was cold; a barefoot boy  
Crept, shivering, out of sight.  
He had no home—was forced to roam  
The streets through the chilly night.  
But an angel presence hovered near:  
'T was the spirit-form of his mother dear.

He crept 'neath an archway—there lay down,  
With his head upon the stones;  
The chilly night, until morning light,  
Seemed to freeze his very bones;  
But he dreamed of a sweet face pressing near,  
The face of an angel mother dear.

The wind swept through the archway cold,  
But he heeded not its moan:  
A vision of rapture warmed his heart,  
And an arm was around him thrown;  
He thought of a form he used to know,  
Whose face was an angel's, pure as snow.

He opened his eyes at the break of day;  
His limbs were too stiff to rise,  
And still a little while he lay,  
But the tears streamed from his eyes.  
He wept for the love of that mother dear  
Whose spirit-form had hovered near.

At last to his feet he staggered up,  
Then pressed to the gloomy street.  
His heart was sad; not a cent he had,  
Nor a bite of bread to eat.  
He wished he could lay him down to die,  
And go to that mother in the sky.

The day rolled on, and he often thought,  
Where can my father be?  
Seven years had fled; now mother is dead,  
I fear he is lost at sea.

He must be dead, or he would come here  
To find me and my mother dear.

"Shine? shine, sir?" then aloud he cried,  
As a gent was passing by.

"All right, my child," said a manly voice,  
With a kindly flash in his eye.

The boy worked hard; how the shoes did shine!  
His reward was just a silver dime.

"What is your name?" the kind sir said.  
"I am Charlie Brown," said he.

"I am left alone; my mother is dead,  
And my father is lost in the sea.

And but last night my mother dear,  
In snow-white robes, was pressing near."

"I am your father, lad," he said,  
As he clasped him to his heart.

Cast out on an island and nearly dead,  
And his tears began to start.

For he came to see his wife once more,  
Nor knew she had gone to another shore.

But, ah! that mother loved her son,  
And loved his father, too;

She sought and found the elder one,  
And impressed him what to do.

Salvation came to the gentle child  
Through the guidance of that mother mild.

No more he sleeps in the archways cold,  
No more he shines the shoes;

For he's with his loving father now,  
And has what he may choose.

And he ever thinks of that mother dear,  
Whose angel presence hovered near.

He knows that above, in the climes of love,  
He will see her face once more.

And he'll ne'er forget that fearful night  
When her sweet form hovered o'er.

For though she's an angel in climes of gold,  
She loves her boy as she did of old.

Hackensack, N. J. WILLIAM BRANSTON.

Written for the Lyceum and Home Department.

### The Waif Child.

BY SYLVANUS LYON.

"Let them die now—thy children! so thy heart  
Shall wear their beautiful images all undimmed with-  
in it to the last.  
Sorrow turns the stars into mourners, and every wind  
of heaven into a dirge."

Oh! yes, you were a beautiful love child, re-  
ceived with a parent's glad welcome and bless-  
ing, and your birth was a happy period of  
thanksgiving and rejoicing to many.

Such a tiny, dear little baby of promise, you  
came to blossom in beauty, and give to hearts  
and homes the sweetest charm of life, "a babe  
in the house."

And you were cherished and loved through all  
your young days, each thought and act tenderly  
guarded with a mother's love, a father's  
care, the joy of relations, and all through child-  
hood and youth, on to future happiness, good  
was given to you. This was your lot—and of  
favored ones.

But what of so many others less fortunate?  
the sad, sorrowful cases; life's dark pictures  
of the unlovely child, which ignorance,  
poverty and sin curse oftentimes before birth?  
How of the nurslings born in misery's homes  
of motherhood, all weary with toil and sad  
with the cruel fears of another added care and  
life?

And these not the saddest of waif children,  
for darker terrors and evil results come from  
the ignorance and sins of ante-natal date,  
harming the life-germ. So many little ten-  
drits are unlovely, and the sad story con-  
tinues daily in our journals' records: "A lost  
child," "Left in a street or car," "Cruelly  
deposited on doorstep or at the hospital gate,"  
"An unknown baby." The chances of saving  
so small, and many of perishing.

And this number of unfortunates in all cities  
is large, and increasing. Our Foundling Hos-  
pitals, Maternal Homes, and free beds are full,  
and many new wards needed, and with these  
the large number of questionable "private ly-  
ing-in asylums."

Ah! this is a sad chapter contrasted with  
your joyous infancy, and after happy lot; and  
let me tell you the death rate of these poor lit-  
tle unfortunates is fearful.

In the early days of summer the vile tene-  
ments and thickly-crowded districts (or so-  
called homes of the poor) show the terrible list  
of infantile diseases which Herod-like kill off  
these young infants; and winter is alike cruel.  
No love, scanty, poor fare, the piercing colds  
and cruel blasts bring so much suffering, sick-  
ness and death to these poor families.

It is a startling fact of vital statistics that  
one-half of these children do not survive in-  
fancy, and so few grow to maturity. The con-  
tinued large increasing death-roll in the tene-  
ments and slum districts is alarming. Thus  
the question now of vital importance to us as  
good citizens is, how can we improve—change  
this fearful real life tragedy? As Christians,  
brethren, should we not better care for these  
neglected little ones, for if they are not God's  
favored children, at least they are of the fam-  
ily of humanity. We hear and know of these  
startling facts, and should feel the ties of sym-  
pathy for these poor little waif children, born,  
suffering, dying, the terrible consequences of  
ignorance, poverty and sin. Mothers knowing  
little of the joys of happy wedlock, fearing and  
suffering, too gladly welcome death for little  
ones who should come as tendrils of sweetest  
affection—God children—begotten for immor-  
tality.

The church has its Holy Innocents' day to

commemorate the death of the blessed and  
beautiful little innocents caressed and loved,  
and their memories cherished. Oh! let some  
feel and mourn for those babes and sucklings  
born in sorrow and dying so quickly, leaving  
mournful memories, with no loving tokens.  
And let us, as Christians and brethren, trust,  
pray and work for happier lives and unions,  
that a more blessed birthright may come to  
"the children of the poor," and may Heaven  
give love and many blessings to these waifs  
of life. For them

"Earth hath not seen it, my gentle boy;  
Ear hath not heard its deep song of joy;  
Dreams cannot picture a world so fair;  
Sorrow and death may not enter there."

NOTE.—Over three thousand babies were aban-  
doned last year. Foundlings discovered in ash-bar-  
rels, rag-heaps, parks, streets, cars and back alleys,  
for the city to care for—left with no name of parents.  
Actual statistics.  
"Four infants were left yesterday by parents or  
some one in the Grand Central Depot and park near  
it, with no clue to owners or care—three of these  
finely dressed."—New York Herald, April 15, 1897.

### Laughter.

There ought to be societies formed for the  
encouragement of laughter. A real laugh is  
not common, for it must be remembered that  
a snicker is not a laugh.

The Puritans were inclined to frown upon  
laughter as frivolous, and therefore wicked.  
Life was a very grave affair to them, an almost  
constant struggle for existence, and they had  
no time to make merry. The first two centu-  
ries of their national life were busy years.  
Privations were many, and the Indians were  
almost continually on the warpath. It is small  
wonder, perhaps, that they rarely enjoyed a  
hearty laugh.

Philosophers and cynics sneer at laughter.  
Goldsmith (who was always laughing) tells us  
of "the fond laugh that spoke the vacant  
mind," and the scornful Byron says: "And if  
I laugh at any mortal thing, 'tis that I may  
not weep."

Many people are afraid to laugh because  
they think it common; so they repress their  
merriment with a smile.

They do wrong. Nature evidently intended  
us to laugh, or children would not know how.  
Laughter is healthful and provocative of good  
morals as well as of good health. Hamlet says  
that "one may smile and smile, and be a vil-  
lain," and so one might; but no one could  
laugh and laugh, and be a villain.

To smirk, grin, guffaw or smile is not to  
laugh. A good, whole-souled, hearty laugh is  
a panacea for many ills, and worth a doctor's  
prescription.—Golden Days.

### The Boston Spiritual Lyceum

Met at the usual hour in Berkeley Hall, Sunday, April  
18. "Why do we observe the 10th of April?"  
was the question discussed by the older groups, and the  
stirring events of 1775 that led up to the Declaration  
of Independence were ably reviewed by Ralph and  
Eddie Hanson, Charlie Hatch, Clarence Dutton, Ed-  
ward W. Hatch, Mr. J. H. Lewis and E. B. Packard.  
Albert P. Billon spoke of the devout reverence felt  
for the king and the clergy previous to the American  
Revolution, and how the Battle of Lexington opened  
the eyes of the people, and moved them to throw off  
the yoke of the former; and in closing he mentioned  
the Advent of Modern Spiritualism on the 31st of  
March, 1848, as an event that was likewise opening  
the eyes of the people.

"Why do we Love Spring?" was the question an-  
swered by Master Carl Leo Root, Little Maud Ann  
strong, Winifred Ireland, Ansl Haynes, and several  
others in the Fountain Group.

The entertainment for the afternoon was opened  
with a piano solo by Miss Watson. The Grand March  
was next in order. Baby Clifford Lamont of the Chil-  
dren's Progressive Lyceum No. 1, gave a cute recita-  
tion, and Miss Leo Hanson, another visitor from No.  
1, sang. Readings and recitations were given by  
Clarence Dutton, Ansl Haynes, Edward W. Hatch,  
and Miss Victoria Moore. Willie Sheldon rendered  
a piano solo, and the Assistant-Conductor, Dr. Root,  
spoke on the lesson.

Subject May 2, "What Must a Person Believe in to  
Call One's Self a Spiritualist?" X. Y. Z., Clerk.

### Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, April 18.

Subject under discussion, "The Spiritualist's Easter."  
After the answers from the children, Superintendent  
Soper explained to them the Easter of the spring-  
time; also made remarks on the Spiritualist's Easter,  
explaining it so clearly to the children they could not  
but profit thereby. She also read an Easter poem.

The Grand March was executed, and in the absence  
thereof, the children sang. There will be an array  
of fine talent. The entertainment will close at half-past  
nine, when dancing will be in order. We hope to have  
a full house.

Mrs. M. J. Butler made a few remarks, giving notice  
of her Annual May Festival in Music Hall 8, at-  
ternoon and evening. ARNIE F. THOMPSON, Sec'y.

### "USE IT WELL."

Sixty seconds make a minute;  
How much can you do in it?  
Sixty minutes make an hour;  
All the good that's in your power.  
Twenty hours and four a day—  
Time for work, and sleep, and play;  
Days, three hundred sixty-five,  
Make a year for me to strive.  
Right good things each day to do,  
That I wise may grow, and true.

A juvenile man was somewhat addicted to  
tampering with the jar of preserves and the  
hid-away cake. In remonstrating with him  
for his wrong-doing, he was told that God was  
with him, and knew it all. He went into the  
garden very serious, when he observed the dog  
following him. "Go back!" he cried, "it is  
enough to have God tagging me about, without you."

The attempt was made to explain to a lad  
what the spirit was in distinction from the  
body. "You leave the body behind as a spirit,  
and it decays and falls to dust, while you live  
on." "But," demanded he, "what do I have  
to fasten my trousers on with?"

### Original Enigma.

I am composed of sixteen letters.  
My 4, 5, 6, 2, is a luxury for the table.  
My 3, 5, 6, 2, is a title.  
My 1, 10, 11, 3, is food for animals.  
My 5, 14, 2, is an intoxicating beverage.  
My 9, 11, 6, 2, is the ladder which most men  
try to climb.

My 14, 15, 16, 2, 8, is a material for wearing  
apparel.  
My 12, 16, 7, 9, 2, is a schoolboy's delight.  
My 1, 7, 12, is a receptacle for grain.  
My 9, 15, 16, 2, is the opposite from coarse.  
My whole is the name of a scientific philoso-  
pher.

MARY VARNY HUBBARD.  
692 Massachusetts Avenue, Cambridgeport.

ANSWER to Enigma in last BANNER: Mrs.  
Effie Webster.

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

### It Is Done.

BY LYMAN C. HOWE.

The last words of Horace Greeley apply to  
our lives at every onward step: "It is done";  
but it is not finished. The great State of New  
York has at last an organized State Associa-  
tion of Spiritualists! It has come forth as a  
crisis in the process of evolution. A more har-  
monious Convention could not well be in this  
imperfect world. There was much hard work  
in it for those who took the responsibility, and  
there was a glow of inspiration sustaining all.

The sweetest music, in liberal variety, gave  
an unusual zest to all work. Old friends long  
separated met, and thrilled at the quickening  
of memories, beautiful outlook, sweet echoes  
from the long ago and tender prophecies of the  
by and by. Earnest greetings of strangers, who  
had only met in the thought gallery of our lit-  
erature and dreamed of the thinkers far away,  
touched new chords in the hymn of life, and  
new incentives and resolutions startled the deep  
silences into echoes of the great within, and the  
dews of Easter morning shone in the valley of  
shadows where love smiled and wept as the  
light of a new day breathed through the "gates  
ajar." New impulses awoke and materialized  
for the work of the great harvest that has been  
maturing for the past forty-nine years. Wit  
and wisdom vied upon the same platform.  
Love wore her flowery veil upon the face of  
the day, and attuned the hearts of all to the  
tender breathings of her mystic charms. Women  
gathered incense from her holy altars and  
made the air opulent with the fragrance of  
heaven.

To do something worthy of our spiritual in-  
heritance seemed the animating purpose of all.  
To place ourselves before the world in a way  
not to be misunderstood and to compel respect  
from all intelligent, free people, seemed more  
the animating incentive than ever before in  
similar Conventions. The one disagreeable  
feature was the necessity for raising money.  
But it ought not to be disagreeable or hard,  
and would not be if all were alive to the im-  
portance of the subject as a few are.

The besetting sin of the age is the worship  
of mammon. It hardens the heart and con-  
sumes the best life of man. It stifles the spir-  
itual aspirations and builds an icy wall around  
its victim. It freezes up the sweet juices of  
the heart, and turns philanthropic sentiment  
into selfish depravity. When spiritual sym-  
paties touch these cold walls and bring out the  
answering life of the imprisoned soul it is evi-  
dence of power from on high. At this spiri-  
tual love-feast the quickened emotions and en-  
larged judgment yielded spontaneous answers  
to the call for help to maintain the work so  
happily and so well begun.

But it must be continued and extended. The  
value received must be met with value re-  
turned, from those able to do it, or the treas-  
ury of heaven cannot be kept open to the world  
of sense. The physical agencies essential to  
spiritual work on the plane of sense must be  
kept supplied, or the work must stop. There  
are at least a hundred thousand Spiritualists  
in the State of New York abundantly able to  
give five dollars each to this Cause annually.  
But one dollar each will do very well for a hun-  
dred thousand to give, and they can give it as  
well as not, and never miss it from their abun-  
dant. Why will they not do it? If they care  
as much for the Cause as they do for a month's  
supply of cigars, and other superfluous luxu-  
ries, the money will be forthcoming. If such  
a miracle should transpire, what a revelation  
would flash upon the world!

What an impetus the cause of Spiritualism  
would receive, and the reaction upon the  
donors would give more value, more pleasure,  
more satisfaction than they can possibly de-  
rive from any other investment they can make,  
and I will guarantee them principal and inter-  
est returned to them in the rewards of the  
great future.

Let us make this nucleus just established a  
centre of attraction, to broaden and build the  
imperishable foundation of the Temple of  
Truth in the Empire State, from which shall  
rise the superstructure of a system of religious  
science such as the world has never seen. Let  
us keep the inspiration fresh and growing. Let  
the entrancing music which filled the days at  
Syracuse, continue to echo the enthusiasm that  
thrilled and inspired us in the beginning of this  
great State work for the healing of the nations.

Though this is a State Association, its mis-  
sion is to the whole world. It is not conceived  
in any narrow spirit. No selfish ambition was  
manifest to taint the noble efforts of its pro-  
jectors. No personal axe to grind, no petty  
jealousy to nurse, no evil motive to poison its  
life at the fountain head, this State Associa-  
tion has begun with the essentials of success,  
and now let us work together to carry forward  
the great work so well begun. Other States  
will feel the fire of our own enthusiasm if we  
are true to our ideals. The nation will feel  
the throbbings of our thought, and answer to  
the impulses that move us. The silent land  
will drop its dew upon our effort, and sift its  
delicate incense into the atmosphere of our de-  
votion. Let us send in a hundred thousand  
dollars for the building of this Spiritual Tem-  
ple before 1898 shall close. It is an easy task if  
all respond as many did at Syracuse.

H. W. Richardson of East Aurora, N. Y., is  
the responsible treasurer, in whose hands all  
moneys for this Association will be safe, and  
faithfully handed over as provided in the Con-  
stitution. Those who failed to participate in  
this first State Association effort will never  
know what they missed, but they may take the  
hint and come in force next spring. Speakers  
were nearly all at their best; music of the high-  
est order, social life, enthusiastic, high ideals led  
all, spiritual baptisms poured out of the fertile  
silences, rich sweet melodies and tender bened-  
dictions.

Prof. H. D. Barrett was at his best as Chair-  
man; Mr. Frank Walker worked hard and suc-  
cessfully; Cora L. V. Richmond surpassed her-  
self on the closing evening; Dr. F. L. H. Willis  
towered in his spiritualized reasonings; Tillie  
U. Reynolds sprinkled us with wisdom and love;  
Carrie E. S. Twing melted and amused; E. W.  
Sprague and wife, and Dr. W. B. Mills, filled  
their sphere nobly, and all moved in progressive  
accord as "the mists were rolled away" and  
glory shone around us.

Flint, Mich., April 19, 1897.

### W. J. Colville in New York.

W. J. Colville's work in New York is still  
meeting with warm support and great encour-  
agement. Recently some decidedly notable  
lectures have been given, and by reason of  
the great public attention now being called  
to the relations of Spiritualism to Theosophy  
and to what are commonly called occult sci-  
ences, W. J. Colville has commenced a spe-  
cially interesting course of lectures on these  
themes.

The lectures are given in New York, on  
Wednesdays and Fridays, in Union Square  
Hall (close to Fourteenth street), at 3 P. M., and  
at White Cross Hall, 22 West Fourteenth street  
(close to Sixth Avenue), at 8 P. M.

In Brooklyn the lectures are given at the  
School of Psychic Science, 497 Franklin Ave-  
nue (close to Fulton street), on Tuesday,  
Thursday and Saturday, at 3 P. M., and on  
Tuesday and Thursday at 8 P. M. also.

On Easter Sunday, April 18, W. J. Colville  
spoke in Warner Hall, Broad and Wallace  
streets, Philadelphia, to very large and deeply-  
interested audiences on "The True Signifi-  
cance of Easter and the Passover" and on  
"The Real Spiritual Resurrection—What Is  
It, and When Does It Take Place?" The hall  
was beautifully decorated, and several fine  
musical selections were rendered.

On Sunday, April 25, Mr. Colville again spoke  
in the same place, at 3 and 7:45 P. M., on "The  
Egyptian Book of the Dead" and "The Influ-  
ence of the Faith of Ancient Egypt on Modern  
Christianity."

### For Over Fifty Years

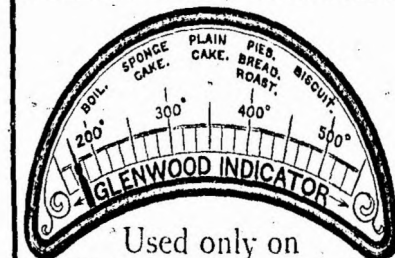
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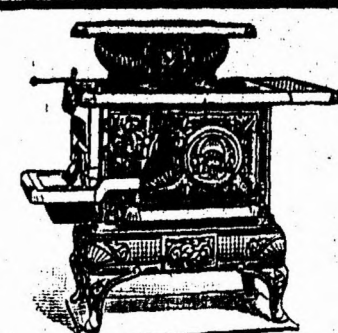
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The Glenwood agent in your town has them.



The "Greatest Help"  
to modern cooking  
ever invented.

# RANGES.

### A Letter from Atlanta, Ga.

To the Editor of the Banner of Light:

Upon the eve of my departure from this city  
for new fields of labor, my mind in retrospec-  
tion views the work in the Spiritualist field,  
what it is now after three months' hard work,  
and what it should be here in the Sunny South.  
I wish my strength were greater, so I could have  
done more. When I see the need of workers  
in this vast field, often I feel like crying aloud  
and saying, "Come, all ye brave and true-  
hearted ones, and labor with us for the cause  
of truth, for there are many weary and hun-  
gry souls here who are striving to catch the  
first sunburst which will enable them to over-  
come the past superstitions and doubts." I do  
not know of any place in this great country of  
ours which needs earnest teachers and masters  
of the spiritual science, philosophy and re-  
ligion more than does the Southland. I feel  
that if the many workers who are anxious to  
advance the cause of truth, and work for the  
reformation of mankind, could but know the  
great scope they would have for their energy  
here they would come to our assistance, and as  
we must lay the banner down for the time  
being, they would quickly grasp the staff and  
unfurl its folds once again to the breezes, for  
this silken flag of true Spiritualism should  
wave in every city, town and hamlet here in  
"Dixie Land," the North and South should  
march together in the great Spiritualist army,  
which we hope they will do in the very near  
future.

Oh! spiritual religion, how beautiful! To  
bind heart to heart, soul to soul, and hand-  
clasp in hand-clasp, working each one for his  
fellow-man. When one's soul is filled with a  
love for the work, words seem so meagre and  
incompetent, so void of expression when not  
accompanied by the magic presence of the one  
who speaks them. If my pen but had the  
power to reach the souls of those who are  
working in the vineyard, I know there would  
soon come to the South, where the harvest is  
great, but the reapers few, many who would  
aid in the work here, for missionaries are  
needed.

Since the 9th of January I have traveled five  
thousand miles, and find wherever I go there  
are those who are seeking the light. Many of  
them have caught a little stray moonbeam,  
which has in its pallid way partially portrayed  
to them the grand and glorious sunlight that  
is yet to come, the sunlight of the free religion  
which binds all men together.

In Tallapoosa, Ga., there are a score or more  
of the faithful, who are working energetically  
without the aid of a medium or even progres-  
sive literature to enable them to know what  
our teachings are. Only eight miles from there,  
in Fruit Hurst, Ala., there is still another score  
or two, and they, too, are hungry for more  
light. Then in going southwest to Cordele,  
Ga., I found Mr. W. W. Shipp, a brave, noble  
man, who, unaided and alone, received the in-  
flux of spirit-power which swept over him from  
the spiritual world, and the result is a grand  
mediumship. He has for some years been os-  
tracised by his family and friends, yet, as many  
have said, "He is such a noble, honest man, we  
can hardly think he has gone insane in this."  
But for "a" that he was expelled from his  
church. This was some two or three years ago.  
Aided by M. I. Welch of that city, and one or  
two others, a little circle was formed, and light  
kept coming to them. I visited Cordele about  
six weeks ago, and there organized a society  
which was chartered under the National Spir-  
itualists' Association. The friends there are  
anxious for a good, sincere, honest medium to  
visit their city, one whom they can engage for  
six months or one year. Their intention is to  
build a church, so they can be recognized in  
the community in which they live, as a re-  
ligious or spiritualistic body.

I have had letters from Dalton, Ga., Craw-  
fordsville, Ga., Macon, Ga., and many other  
places in this State, as well as from Louisiana  
and Alabama, asking why the Spiritualists  
who are at the head of our great organization,  
the National Spiritualists' Association, do not  
send workers into those places. May I, al-  
though a Northerner, place a plea in your pa-  
per that can perhaps reach the heart of some  
of our lecturers and mediums, and ask them if  
they will not for the cause of truth come to  
the South? True, they may find at first criti-  
cism, skepticism and conservatism to battle  
against, yet only by filling up some sunken  
place in the road of life can we ever expect to  
reach the greatest happiness, hence we must  
forego some pleasure for ourselves to aid oth-  
ers; true happiness comes by working for  
others, never working for self.

May I speak a word for the Society of Atlan-  
ta, which I must bid farewell to for a time? It  
numbers about eighteen substantial men and  
women, presided over by an energetic Presi-  
dent, R. E. Webster, who finds an able assis-  
tant in J. H. Bryan, and others of the Society.  
Meetings are held every Sunday evening at  
7:30, as well as the Children's Lyceum in the  
morning at 11.

In connection with this Society, and working  
for the up-building of the same, is the Ladies'  
Auxiliary, which numbers sixteen members.  
The By-Laws of both Society and Ladies' Aux-  
iliary I think are the best I have ever seen, and  
are steps to progression. I would like to quote  
them, but I am afraid my letter would be  
barred from publication were I to take up too  
much of your space.

I believe my successor is to be Prof. S. W.  
Edmonds of New Orleans, who engages himself  
for three months. The Society is anxious to  
have a resident lecturer, one who will guaran-  
tee to stay at least six months or one year.  
Fearing that my letter is getting too lengthy  
I will close with the wish that our Northern  
and Western workers will not forget the South-  
land this winter. This means that only the  
true and genuine should come, for the fakirs,  
mountebanks and charlatans would find no  
place whereon to rest their heads in this city.  
I will leave here in a few days, and hope to send  
some word to you from Nashville, Tenn., with-  
er I journey, saying good-by to our friends  
here with many regrets.

Always yours for truth,

LOE F. PRIOR.

### Have you Eaten too Much?

Take Horsford's Acid Phosphate.

People impose on the stomach sometimes,  
giving it more than it can do. Horsford's helps  
to digest the food, and puts the stomach into a  
strong and healthy condition.

### May Magazines.

RECEIVED.—Miscellaneous Notes and Que-  
ries, published by S. C. & L. M. Gould, Man-  
chester, N. H. *V*



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (from 66 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Books are sent by Express, to be accompanied by all of at least half cash, the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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

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

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

## Banner of Light.

BOSTON, SATURDAY, MAY 1, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,  
No. 9 Bowditch Street, corner Province Street,  
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39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Issue B. Rich, President.  
Fred G. Tuttle, Treasurer.  
Marion D. Barrett, Editor.

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

## TWO DOLLARS PER YEAR.

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

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

## War in Europe.

Turkey has declared war against Greece, because of an alleged invasion of Turkish territory by Greek troops. Greece has promptly accepted the challenge, and hostilities have commenced in earnest. Greek residents in Turkey have been given two weeks to leave the country, and Greece has ordered all Turks within her borders to depart during the same period of time. The Greek and Turkish ministers have been given their passports, and diplomatic relations between the two countries have been suspended.

This war is due to the sympathy felt by the Greeks for the people in the island of Crete, who, for some time, have been in revolt against the Turkish government. Crete is naturally a province of Greece. Five-sixths of its population belong to the Greek church, and are thorough Greeks in all their habits and customs. The Moslems predominate only in a few seaport towns, and it is very natural that the majority should strenuously object to minority rule. Crete has been under the dominion of Turkey since 1669, but the people have never submitted to Turkish rule in spirit. They have been overruled by force of numbers, but hot rebellion has rankled in their hearts for two centuries.

They have revolted again and again, but each revolution has been suppressed by an iron hand. The present revolution was one that especially appealed to the sympathies of the Greek people, who did not hesitate to assist the brave islanders at every opportunity. With this aid the Cretans were fast freeing themselves from the Turkish yoke. The Porte objected to Greek interference in Cretan affairs, and emphasized his objection by sending a military force into northern Greece.

This act caused the relations of the two countries to become severely strained, and aroused a perfect furore of patriotic enthusiasm throughout Greece. Both nations disclaimed war, but on Friday, April 16, a party of Greek regulars attacked a body of Turkish troops. The Sultan then declared war existed by the act of Greece, and the Turkish forces crossed the Greek frontier that same day. Some very heavy fighting has taken place during the past week, and the latest reports indicate that it is still quite general. Thus far the Greeks appear to have the advantage, and if they do not keep it, it will not be from any lack of valor on their part.

War has actually begun, and the wisest statesman cannot see the end. Bulgaria, Serbia and other Balkan States, whose independence dates only from the Russo-Turkish war of 1878, sympathize with Greece and will probably make common cause with her. They have grievances against the Turkish government that they would like to settle in their own way.

But the attitude of the six Great Powers of Europe seems to be one of friendship for Turkey, and several attempts have already been made to frighten the plucky little kingdom of Greece into passive acquiescence to their demands. Should these Powers openly take sides with Turkey, Greece will be speedily subdued, and Turkish autonomy at once restored in Crete. Such a possibility is a virtual reversal of the wheels of progress. The rights of the Cretans will be wantonly trampled upon, not alone by the Turks, but also by their Christian brethren in Europe.

War is ever to be deprecated, but when freedom is at stake, or the rights of man are in jeopardy, it may then be the last resort of

suffering humanity for redress of grievances. In the present case the sympathy of the entire American nation will be with the Cretans and their heroic Greek allies. This fearful sacrifice of blood and treasure could have been obviated had the European powers, especially England, followed the right course. Had England demanded a court of arbitration, there is no doubt that the issue would have been a peaceful one, without the sacrifice of honor in any way. The responsibility of a general European war, which now seems imminent, will rest upon the shoulders of England, the most enlightened of the European nations, because of her failure to do her duty in the present case.

The conflict has opened, and blood is flowing freely. Let us hope that the "unspeakable Turk" will have to go; that Right, not Might, may triumph; and that Freedom may smile upon bloodstained Crete, despite all the machinations of unscrupulous diplomats, stony-hearted oligarchies and unprincipled politicians.

## Fined for Healing the Sick.

A certain Chicago physician, one of the old-school regulars, treated a patient for over two months to no avail. She then discharged him and engaged a spiritual healer, under whose treatment she was restored to perfect health in about two weeks' time. Then the physician who had treated her without success swore out a warrant against the healer, for treating the sick without a license, who was arrested, brought before Justice Clifford, and fined sixty dollars and costs. He made no defense, for he was badly frightened at his arrest, and did not relish being branded as a criminal. He paid his fine under protest, feeling that he had been grossly outraged.

We glean the foregoing facts from an exchange, whose editor comments upon this outrage as follows: "Think of it! A human being responding to the call of another human being in pain and misery, dying by inches with disease, raising him or her, as the case may be, from the bed of death, and then being rated a criminal, and fined for doing it! Arrested, tried, and fined sixty dollars and court costs for relieving a woman of pain and disease that a regular doctor, though given every opportunity, could not cure! Think of the brutality of the infernal regions that must be in the thoughts and acts of a man, who classes himself a scientific physician, that, when he cannot relieve the misery of a certain case, engages in persecuting and hounding the man who does restore the patient to good health!"

It is to the credit of Justice Clifford that he said, after having all of the facts of the case brought to his notice: "It is an inhuman proceeding, and no other warrants for making arrests on that line shall be issued with my sanction." We wish there were more such judges upon the bench, and we believe there would be if Spiritualists and Liberalists would unite for self-protection, and vote for principle instead of party issues. There never was more need for action on this line than at the present time. Forty-two States now have restrictive medical laws, and the public health is made a secondary matter as compared with the rights (?) of the privileged M. D's. Let us arouse ourselves, and demand the repeal of these unjust and thoroughly obnoxious laws.

## Attention!

Spiritualists of Maine, New Hampshire and Rhode Island.

Strong, vigorous State Spiritualist Associations are absolute necessities in your States. The growing spirit of intolerance in medicine and theology has received a great impetus from the indifference and reprehensible selfishness of the Spiritualists and Liberalists all over the land. Legislation directly affecting the liberties of the people has been enacted in several States, and measures that deprive merchants of their right to manage their business as they deem best, medical bills, etc., are now pending in others.

Action is necessary to prevent the further curtailing of the people's liberties, and to protect them in the few of which they are now possessed. Our friends in the three States named should unite for mutual aid and protection, thereby rendering the cause of Spiritualism good and faithful service.

In the name of liberty, and for the sake of Spiritualism, we urge that immediate steps be taken in all three States to call State Conventions for the purpose of organizing State Associations. New York has already done so, and early in May Texas and Ohio will follow suit. Massachusetts, Vermont and Connecticut are already in line, and are waiting for the remaining New England States to join them. There is no time like the present to do this work, and action should be at once taken.

## Mrs. E. R. Davis.

The many friends of this estimable lady throughout New England, especially those who have frequented Niantic, Ct., Camp will be pained to learn of her transition to the higher life on Sunday, April 18, from her earth home in Putnam, Ct. She was a Spiritualist of many years' standing, and proved the value of her religion by her daily life. Her work at Niantic has been of the utmost value to the Camp, and she may well be called one of the mainstays of the place.

Her cottage was ever open to the speakers and mediums who visited Niantic, and they one and all unite in paying a tribute of love to her memory. She was a great sufferer physically, but bore her pain with great fortitude until the final summons came. The funeral services were held at her late home on Tuesday, the 20th, Miss Lizzie D. Harlow, of Haydenville, Mass., officiating.

Mr. F. L. Hughes, who was so grossly outraged at Wheatlands, Mich., a few months ago, writes us that he has appealed his case to the Supreme Court of the State. Money has been sent the Secretary of the State Spiritualist Association, Mrs. May F. Ayres, Lansing, in small sums, but not enough to meet the expenses of the case. Mr. Hughes is entitled to our sympathy, and should be assisted by all lovers of right and justice in his endeavors to maintain his rights before the law.

Prof. Ph. Nagel says that a reliable medium will find an excellent field of labor in Mammoth Springs, Arkansas. We know that genuine mediums are always well received in the South, but it is a sad fact that that section has been cursed by frequent visits from the worst of frauds and charlatans. The people want the truth, and Spiritualists should see to it that only honest mediums are sent forth to exhibit our phenomena.

## The Babe Will.

Early in January of the present year Mrs. Mary A. Babe, of Washington, D. C., passed to the higher life. Being a firm Spiritualist of forty years' standing, she generously remembered the religion of her choice by a bequest of five sixths of her estate to the National Spiritualists' Association, naming Theodore J. Mayer of Washington, D. C., as trustee and executor of her will.

Distant relatives of Mrs. Babe have decided to contest the will, and the case will soon be tried in the courts of the District of Columbia. Undue influence will be urged as the ground upon which the provisions of the will should be broken. Mrs. Babe was of sound mind, and acted of her own volition in the matter, unbiased by the influence of any person in mortal form. She knew what she wanted to do, and did it with a light heart and a clear conscience; therefore, what she intended the National Spiritualists' Association to have should go into its treasury or possession.

The National Spiritualists' Association is entitled to this bequest by every rule of right. The facts are all on its side, as well as the claims of justice. The Spiritualists of the nation will watch this contest with anxious eyes, for an adverse decision in the present instance means more than would a similar case in one of the States. It establishes a Federal precedent, hence is of the utmost importance. It is to be hoped that each and every member of the Board of Trustees of the National Spiritualists' Association will feel a personal interest in this matter, and unite in a very vigorous contest for the will. It is their duty to do this, and in making a good fight, they will be loyally sustained by every true Spiritualist in the United States.

If money is needed to fight the case, an appeal to the country would yield the National Spiritualists' Association ample funds to push it to a successful issue. Each and every Spiritualist feels that his right to dispose of his property as he sees fit is in jeopardy, hence will contribute to the defense of the will. One gentleman has informed THE BANNER that he will subscribe a generous sum for the purpose of testing the rights of Spiritualists through this case. Others will do the same as soon as the need is made known. No doubt the National Spiritualists' Association will fight earnestly to sustain the will, as all of its trustees are earnest Spiritualists and loyal to the Cause.

## Fraud and Fortune-Telling.

The subject of mediumship is now agitating the police circles in Milwaukee, Wis., and the authorities are trying to ascertain the difference between it and fortune-telling. The city ordinance under which fortune tellers are prosecuted reads as follows:

"Fortune-telling. Section 37. Every person who shall keep or permit to be kept within his or her premises, within the limits of the city of Milwaukee, a house of fortune telling for gain or profit, or who shall be engaged in said city of Milwaukee in fortune telling for gain or profit, shall be arrested, and shall on conviction thereof be punished by a fine not exceeding \$100 for each and every offense."

Inmate. Section 38. Each and every person an inmate or being found at a house of fortune-telling in the city of Milwaukee, shall forfeit a penalty of not more than \$25."

This ordinance is certainly very explicit. It does not refer to mediumship in any way, and if a medium should be arrested under it he would surely be acquitted by any intelligent jury. If, however, he had advertised to read the past, present and future, to reunite husbands and wives, to find gold mines, to bring about speedy marriages, and other nonsensical as well as impossible things, he ought to receive the full penalty of the law.

As a class, fortune-tellers, with the exception of counterfeit mediums, are the most unprincipled of all the harpies that prey upon the public. They should be dealt with in every community, and law-abiding Spiritualists should aid the authorities in bringing them to justice.

Mrs. Julia Steelman-Mitchell has been interviewed by the Chief of Police of Milwaukee and by the editors of several of the leading dailies in regard to mediumship, and has succeeded in removing much of the prejudice hitherto extant concerning it. When mediums cease to lay themselves liable to the law by questionable advertisements and practices, Spiritualism will take a long stride forward. We hope that the Milwaukee authorities will succeed in suppressing the fortune-telling business in toto, and the counterfeit mediums as well.

## Medical Freedom.

Connecticut Spiritualists are in the midst of a contest for freedom in medical practice in that State. Senator Warner's bill, now pending in the State Senate, provides that no person, even if having a diploma from a medical college, shall be allowed to practice in that State unless he shall pass an examination by the Examining Board of the school of medicine he represents. This applies only to future applicants, and will have no effect whatever upon those who have already secured certificates.

Such a measure as this would absolutely deprive spiritual healers, clairvoyants and magnetic physicians of all right to practice in that State. We hope it will not become a law, and trust that the Connecticut State Spiritualist Association is engaged in a vigorous opposition to this measure. It is certainly a wanton infringement upon the liberties of the people, and should be fought to the bitter end. We feel that eternal vigilance is the price of liberty, and urge our friends in Connecticut to be constantly on the alert to defend their rights. There is some hope in the remark of the Hartford Times, that there will be considerable opposition to Senator Warner's bill in both houses of the Legislature.

We acknowledge the receipt of a letter from John Koch, Secretary of the Progressive Spiritualist Society San Francisco, Cal., announcing our election as an honorary member of said Society. We thank the Progressive Society for the honor bestowed upon us, and Sec'y Koch for his cordial and fraternal letter of notification.

Is it not about time for the Spiritualists of Massachusetts to do something for next year's Jubilee? We urge the Massachusetts State Spiritualist Association to take the lead and move at once in this matter.

The report of the National Spiritualists' Association Mass Meeting in Providence, R. I., reached us too late for insertion this week. It will appear in our next issue.

## The Arena.

"We do not take possession of our ideas, but are possessed by them. They master us and force us into the arena, where, like gladiators, we must fight for them."

This superb concept of Helne is the motto of that magnificent magazine which was born of the brain of B. O. Flower nine years ago, and christened *The Arena*.

The name suggests conflict, and in its pages has waged without ceasing a conflict with hoary errors and giant wrongs, waged with a purpose most determined, a courage that defies defeat, and a skill which has never been excelled.

Benjamin O. Flower is a genius of a high order, a scholar of the ripest culture, and a man whose soul is aflame with the fire that burns upon the holy altar of altruism; and he called about him men and women of like character, who entered *The Arena* armored in faith and armed with the most approved weapons of truth, to do noble battle for freedom, justice, progress. The contest was unequal, hence the great majority of the spectators predicted defeat for the Spartan leader and his little band of heroic comrades; and as the months and years went by surprise grew into astonishment, and some began to take hope and ask, "Has the millennium really dawned? and is the jubilee of humanity about to be ushered in?" when suddenly our hopes were crushed to the earth by a report from the seat of war that Captain-General Flower had resigned. This was sad news to the friends of progress, but the old hunkers of all types rejoiced. Their season of rejoicing was short, for lo! a second "Richmond" entered "*The Arena*," and taking the vacated position of Commander-in-Chief, renewed the conflict with an enthusiasm, courage and skill which at once revived the hopes of friends and struck terror to the hearts of the foe.

I share with many a sense of deep regret that the brilliant founder of the *Arena* was forced by failing health to retire from the editorial management of that ablest and grandest magazine on the planet. But I sincerely congratulate the friends of that magazine on the fact that the vacancy has been filled by a man of such great ability, ripe scholarship and progressive views; one whose record as a champion of human rights is a guarantee that the standard of the *Arena* will not be lowered, and whose superb health gives assurance that he will be fully equal to the great labor involved in the position he has assumed.

The fame of Prof. John Clark Ridpath, LL. D., as a historian, has made his name a household word throughout America, while his able exposition of the principles of political economy and true democracy has won him a high place among the great thinkers of the age throughout the civilized world, and the grateful thanks of the toiling millions. Every thoughtful man and woman who will read his essay on "Democracy—Its Origins and Prospects," in the *Arena* for March, 1897, or his essay on "The Man in History," in the April number, will, I am sure, agree with me that it is worth the price of the number, twenty-five cents, not only, but that not to have read it would have been a great misfortune, and those articles constitute but a small part of the intellectual feast which those numbers contain. There is Governor Pingree's "Problem of Municipal Reform," "The Doorway of Reforms," by Eltweed Pomeroy, "The Scripture Errancy-Conflict," by B. F. Burnham, "The Claims of Spiritualism upon Christianity," by Rev. T. E. Allen. These are among the notable articles in the April number, but beside these there are many others of interest in the one hundred and forty-eight pages of that number.

There are, perhaps, in the whole United States five hundred thousand people of sufficient brain-power and brain-culture to enable them to appreciate the *Arena*. These constitute the real aristocracy of the country, for aristocracy means superior, and these are superior to the seventy millions of people who rank below them in thought-power and thought-training. If all these would patronize the *Arena*, it would be a power for good of such immense force as to prove a great factor in the progress of the nation.

Do you belong to the aristocracy of intellect and the army of progress? Then permit me to commend the *Arena* to your favorable notice, and to express the hope that you will give it your cordial support.

An article entitled "Can a Leopard Change His Spots?" will be found in another column. We publish it as a rebuke to the criminal who so boastfully confessed his evil practices as a fraudulent medium to the *Boston Herald*. But we must state here that we feel it to be the duty of all true Spiritualists to thoroughly expose all fraud, and make the business of the charlatan, the fakir and the mountebank at once unprofitable and uncomfortable. To do this we must cease "to strain at a gnat, to swallow a camel," and try to reduce the bumps of wonder upon our heads by rubbing them vigorously with the oil of common sense. If Spiritualists do not unite in weeding the "tares from the wheat," the *Boston Herald* and other conservators of public morals will do so for them. In so doing they are liable to injure some of the good grain, because of their inability to discriminate between the good and the bad, the true and the false. We as Spiritualists must do our duty.

We ask our friends of the Boston Spiritual Temple, Berkeley Hall, to bear with us a little in regard to the publication of Mr. Barrett's lecture of Sunday morning last. We would gladly respond to the unanimous request of the society, and publish the lecture in full, but unfortunately when the MS. arrived we had less than a half-column space at our disposal. It will appear next week in a much better condition than it would have been had we condensed it to meet our space in this issue. We regret this occurrence, and will make up for it in the future.

The subject-matter of this issue of THE BANNER is of an exceptionally high order, and we take no little pride in presenting the same to our readers. The lecture by Dr. Fred L. H. Willis, leading articles by Capt. E. W. Gould, Prof. J. S. Loveland, Lyman C. Howe, reports of meetings, etc., are full of meat, and should be carefully read by all Spiritualists.

Mr. B. B. Hill's interesting article upon our second page is based upon the arguments found in a work by the late J. M. Roberts, entitled "Antiquity Unveiled." For sale at this office. Price \$1.50.

The Handy Cottage, on 12th street, Onset, is to let, furnished, at a reasonable rate. L. S. Handy, 35 Temple-street, Somerville, Mass.

## May Festival.

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

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

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

Colorado has demonstrated the fact that she is one of the most progressive States in the Union by abolishing capital punishment. Gov. Adams affixed his signature to the measure last week, and it is now a law. This action of Colorado will give the opponents of this measure new courage, and an incentive to other States to follow her praiseworthy example. Colorado took an advanced position two years ago by raising the age of consent to eighteen years. This measure was passed through the efforts of one of the four women members of the Legislature. The people of the Centennial State are to be congratulated upon their humanitarianism.

The little control of Mrs. Frank White of Charlestown, a patient of Mrs. W. S. Butler, is so interested in the Children's Progressive Lyceum No. 1 that she has had ten cents put away every week, until the last sum handed in has amounted to \$1.60, and will be, through Mrs. Butler's kindness, given to the Treasurer.

CAMP PROGRESS, MOWERLAND PARK, UPPER SWAMPSCOTT.—Meetings will open Sunday, June 6, and continue every Sunday, including Sept. 26, 1897.

## The Connecticut State Spiritualist Association

Hereby extends fraternal greetings to all Spiritualists, Liberalists, investigators and thinkers, earnestly inviting them to cooperate in the grand work of presenting the truths of the Spiritual Philosophy and phenomena before the people. Let "love for humanity" lead us out into broader fields of investigation, and unite us in bonds of fraternal reciprocity, thus enlarging our usefulness by promoting a grander expression of life here and hereafter.

The Eleventh Annual Convention will be held at Unity Church, Pratt street, Hartford, Saturday and Sunday, May 1 and 2. Speakers for the Convention are: Prof. W. M. Lockwood of Chicago, Ill.; Prof. H. D. Barrett of Boston, Mass.; Mr. A. E. Tisdale of New London, Conn. Mrs. Nettie H. Harding of Somerville, Mass., has been engaged as test medium, to fill the vacancy caused by the transition of Mr. Joseph D. Stiles.

Program.—10:30 A. M., business meeting. 2 P. M., address by the President, Mr. C. E. Bingham; lecture, "The Spiritual Forces of Nature, and How They Promote the Visible," by Prof. W. M. Lockwood. 7:30 P. M., lecture, "The Philosophy of Co-Relation, or, How Natural Principles Relate Us to a Realm of Invisible Intelligence," by Prof. W. M. Lockwood; tests by Mrs. Nettie Holt-Harding.

Sunday, May 2.—10:30 A. M., conference at Odd Fellows Hall, Main street. 2 P. M., Unity Hall, lecture by Prof. H. D. Barrett; tests by Mrs. Nettie Holt-Harding. 7:30 P. M., lecture by Mr. A. E. Tisdale; tests by Mrs. Nettie Holt-Harding. The musical part of the program will be conducted by the "Rose of New England Quartet"; recitations will be given by Miss Leliaone F. Thrall.

Secretaries of societies or individuals conducting meetings are invited to send reports of the year's work.

Mrs. J. E. B. DILLON, Secretary.

## Second Association of Spiritualists of Philadelphia.

John Kurtz writes: Mrs. Helen Taylor of Lowell, Mass., occupied our rostrum Sunday, April 18, and conducted the meetings afternoon and evening in a very able and convincing manner.

Her talks were practical, to the point, and were much appreciated, as evinced by the applause she received at the close. In her test work we had a grand treat.

She first gave flower readings to all who had brought flowers, then mental questions were answered in a startling and convincing manner.

Over one hundred tests were given, each of much importance to the receiver, and thoroughly recognized in every instance. Many sorrowing hearts were gladdened and comforted in a touching manner not possible in any other form of religion than our own beloved Spiritualism.

Mrs. Taylor is a young and enthusiastic worker in our Cause, and is a valuable addition thereto. She will remain only a short time with us.

Our Society is progressing nicely, both spiritually and financially. Although we have had no correspondence with THE BANNER lately, we will try to keep THE BANNER and its friends informed about our meetings in the future.

Mrs. Taylor can be addressed for Camp-Meeting dates, and the season of 1897 and 1898, at No. 1254 North 11th street, Philadelphia, Pa.

## The Massachusetts State Association of Spiritualists

Will hold its Quarterly Convention at Labor Church, Oxford street, Lynn, Mass., Tuesday, May 4, 1897; morning at 10:45, afternoon at 2:30, evening at 7:30. Admission free. Collections taken at each session.

The following speakers will be present on that occasion: Harrison D. Barrett, Dr. Geo. A. Fuller, J. M. Kelly, Carrie F. Loring, Nettie Holt-Harding, Mrs. H. A. Baker, J. B. Hatch, Sr., Mrs. Hortense G. Holcombe, Mrs. Elvira T. Loring, Mrs. Jennie K. D. Conant, Mrs. Ida P. A. Whitlock, Mrs. Sarah A. Byrnes, Mrs. May S. Pepper, and many others.

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

## Notice to the Spiritualists of Boston.

Those who wish to attend the Convention to be held at Lynn by the Massachusetts State Association on Tuesday, May 4, can make it to their advantage by dropping a card to the undersigned, who will arrange an excursion at a low rate. Let me have your name at once, so that a ticket can be saved for you. Those who have attended these Conventions know what a good time is in store for them. Let us have a large party. Send us your name and take a day in Lynn. J. B. HATCH, JR., Vice-President Massachusetts State Association.

74 Sydney street, Station K, Boston, Mass.

A miniature cannon made of pure gold, mounted upon a carriage of rosewood and inlaid with costly gems, is a unique bauble of warfare which has come into the possession of the imperial army at Berlin. It is valued at \$25,000, and could not be purchased for twice that sum.



New York State Spiritualist Convention, Held in Syracuse, N. Y., April 13, 14 and 15, 1897.

To the Editor of the Banner of Light:

It is a great pleasure to be able to say that the Delegate Convention of New York State Spiritualists—called together at Syracuse, April 13, 14 and 15—was an unqualified success, and the object, viz., the organizing of a State Association, was accomplished without the least inharmonious. All the delegates seemed imbued with the same earnest spirit and entire devotion to the one idea of organizing for active and aggressive work, as well as for protection from the unjust laws that are being enacted for the benefit of those who oppose Spiritualism and would crush its mediums.

The first session of the Convention was called to order at 11:20 A. M. by Frank Walker, State Agent of the National Spiritualists' Association, who stated in a few words the object of the Convention. He nominated Dr. E. F. Butterfield of Syracuse as temporary Chairman, which was unanimously ratified. The temporary Chairman then made a brief speech of acceptance, after which G. W. Kates of Rochester was chosen temporary Secretary. Prof. E. A. Whitelaw of New York City was introduced, and rendered an excellent violin solo, after which Mrs. Cora L. V. Richmond of Chicago gave an invocation.

Mayor McGuire of Syracuse delivered a brief address of welcome to his city, which was responded to in a very happy manner by Bro. H. D. Barrett, President of the National Spiritualists' Association and Editor of the BANNER OF LIGHT.

The following delegates were then chosen on the various Committees:

Credentials: Frank Walker, Hamburg; Herbert L. Whitney, Brooklyn; Mrs. S. L. Russell, Waverley.

Rules: W. Wines Sargent, Brooklyn; E. W. Sprague, Jamestown; G. W. Kates, Rochester. Permanent Officers of Convention: H. W. Richardson, East Aurora; Titus Merritt, Yonkers; Mrs. S. A. Walters, Auburn.

The Convention then adjourned till 2:30 P. M. The afternoon session was called to order by the Chair, and was opened with a violin solo by Prof. E. A. Whitelaw, after which, as the several Committees were not yet ready to report, the Chair called on Bro. David Williams of Utica, who made some very interesting remarks.

The Committee on Credentials made its report, which was accepted. The following is a complete list of all the delegates in attendance, including those afterward reported:

Auburn: Mrs. S. A. Walters, Delegate at Large.

Brooklyn: Chas. C. Hodge, Delegate at Large; W. Wines Sargent, Evolution Society; Herbert L. Whitney, Advance Spiritual Conference.

Buffalo: A. G. Atcheson, First Spiritualist Church; Mrs. S. Augusta Armstrong, Delegate at Large; Mrs. J. H. R. Matteson, First Spiritual Church.

Cortland: Mrs. G. W. Markley, Delegate at Large.

Dryden: Mrs. W. H. Moore, Delegate at Large.

Durhamville: Wm. Beggs, Progressive Spiritual Society; Peter Pfeiffer, Progressive Spiritual Society.

East Aurora: H. W. Richardson, Psychic Research Society.

Elmira: Dana W. Blodgett, Delegate at Large; Mrs. Frances Bruce, Delegate at Large.

Fredonia: Lyman C. Howe, Delegate at Large.

Genoa: Chas. H. M. D., Delegate at Large.

Gloversville: Mrs. Thos. Robinson, Delegate at Large.

Hamburg: Miss Susan Washburn, Hamburg Spiritual Society.

Havelton: Mrs. Margaret Barter, Delegate at Large; Mrs. S. E. Woods, Delegate at Large.

Home: H. C. Sessions, Delegate at Large.

Jamestown: Mrs. C. A. Sprague, First Spiritual Society; Mrs. Clara Watson, Delegate at Large.

Lee: J. H. Hitchcock, Delegate at Large.

Lily Dale: H. D. Barrett, E. W. Sprague, Miss E. J. Walker, Frank Walker, Spiritual, Educational and Protective Union.

Lockport: Stephen Brewer, Lockport Spiritual Society.

Moravia: Mrs. Jennie Ferguson, Progressive Society; Mrs. Mary W. Jayne, Progressive Society.

Munnsville: Mrs. L. A. Sherman, Delegate at Large.

New York City: Dr. Fred L. H. Willis, First Society of Spiritualists.

Niagara Falls: John R. Lord, Delegate at Large.

North Collins: Mrs. Kate Sucher, E. R. Train, Mrs. Emma Train, Friends of Human Progress.

Norwich: Dr. H. S. Wells, Delegate at Large.

Oswego: George L. A. Fountain, Delegate at Large; George Shaff, Delegate at Large.

Rochester: G. W. Kates, H. W. Annis, First Spiritual Church.

Saratoga Springs: George R. Burrows, Dr. W. B. Mills, First Society of Spiritualists.

Syracuse: Dr. E. F. Butterfield, Mrs. M. H. Cowan, Syracuse Spiritual Society.

Troy: Frank Edgerton, Mrs. Tillie U. Reynolds, First Progressive Society of Spiritualists.

Utica: David Williams, Delegate at Large; W. N. Bingham, Delegate at Large.

Waverley: Mrs. S. L. Russell, James R. Stone, Progressive Spiritual Association.

Westfield: Mrs. Carrie E. S. Tving, Delegate at Large.

Yonkers: Titus Merritt, Yonkers Spiritualist Association.

Bro. Richardson reported for the Committee on Permanent Officers of Convention, by placing in nomination Prof. Harrison D. Barrett as President; Mrs. S. A. Walters, Vice-President; Herbert L. Whitney, Secretary.

These officers were unanimously elected, and the Chair appointed Bro. Merritt and Richardson to escort President Barrett to the chair, after which the other officers entered at once upon their duties.

President Barrett made a few remarks, followed by a report from the Committee on Rules by Bro. Sargent, which was amended and adopted. The following committees were then appointed:

Auditing Committee—James R. Stone, Titus Merritt, B. R. Train.

Program—Frank Walker, Mrs. M. H. Cowan, Dana Blodgett.

Resolutions—Dr. Fred L. H. Willis, Lyman C. Howe, George W. Kates, Mrs. Emma Train, W. Wines Sargent, Mrs. S. L. Russell, Mrs. Frances Bruce.

Permanent Organization—H. W. Richardson, Dr. E. F. Butterfield, Mrs. S. A. Walters, George Burrows, Frank Edgerton, Mrs. H. U. Reynolds, G. C. La Fountain, Mrs. W. G. Markley, Mrs. C. A. Sprague, Titus Merritt, Mrs. J. H. R. Matteson.

Bro. E. W. Sprague addressed the Convention, and was followed by Mrs. Cora L. V. Richmond and Lyman C. Howe, after which the meeting adjourned.

Evening.—The Convention was called to order at 8 P. M. by President Barrett, and was opened by Marsh Female Quartet, of Syracuse, who favored us with two selections in a most acceptable manner. The Chair then appointed A. G. Atcheson, of Buffalo, Sergeant at Arms. John Eggleston, of New York City, gave an interesting address, first paying his respects to the Syracuse Herald for its sarcastic report of the morning session, which evidently did some good, as the paper in question afterward confined itself strictly to the Convention proceedings.

Prof. E. A. Whitelaw gave a fine violin solo, "The Angel's Serenade."

Mrs. Clara Watson followed with an inspirational address, aptly presenting the dangers and advantages of organization, as well as the truths of Spiritualism.

A collection was then taken up, amounting to \$14.25, followed by a soprano solo by Master Clifford Walsh (eleven years of age), of Syracuse.

Bro. Lyman C. Howe delivered an excellent poem and address. The Marsh Female Quartet then sang "Rock-a-Bye."

Bro. E. W. Sprague followed with many successful tests, ending with a poem from the words Love, Responsibility and Immortality, given by aptly. Meeting closed with a benediction by Mrs. Cora L. V. Richmond.

Morning Session, April 14.—Convention called to order at 10:30 A. M. by Bro. Barrett, and was opened by a piano solo by Prof. E. A. Whitelaw, followed by report of Committee on Credentials, and then considered *seriatim*. At 12 o'clock the Convention adjourned, to meet at 2 P. M.

Afternoon.—Convention was called at 2 P. M. by President Barrett, and opened with a piano solo by Prof. E. A. Whitelaw. Bro. Frank Walker read a letter just received from Hon. L. V. Moulton of Grand Rapids, Mich., who was expected to address our Convention, stating he had been called home by the dangerous illness of his daughter. The Convention then adopted a resolution directing the Secretary to send a telegram of sympathy at once, and the Committee on Resolutions to draw suitable resolutions expressing the sympathy of the Convention to be sent him later by mail.

After the report of the Committee on Credentials seating new members was adopted, the further consideration of the Constitution was continued. After various changes and amendments were made the Constitution was finally adopted, as was also a resolution empowering the Board of Trustees to change the wording of the Constitution in accordance with grammatical sense.

New business was then taken up, and a resolution was placed before the house that a committee of eleven be appointed to nominate officers for the State Association. Bro. Kates offered an amendment that the nomination of officers be made in open meeting, but the motion was lost. A motion was also made by Bro. Sargent that the committee consist of twenty-one instead of eleven; motion was also lost, and the original motion was carried.

The chair then appointed Frank Walker, Mrs. Carrie E. S. Tving and E. W. Sprague as Committee on Finance, Ways and Means.

The Committee on Resolutions then reported through Dr. Willis the resolutions of sympathy and affection to Bro. L. V. Moulton in the illness of his daughter, and the Convention ordered them engrossed and sent to him.

Mrs. Case of Utica wrote a letter to the Committee on Resolutions asking that the Association adopt a creed which should be embodied in the Constitution and By-Laws. This caused quite a discussion, as Spiritualists do not as a rule take kindly to creeds of any kind. Dr. Willis moved that it be accepted as a declaration of principles, and Bro. Kates offered as an amendment that the letter be referred to the Committee on Organization, which was adopted. Bro. Barrett then reported as a Committee on Nominations H. W. Richardson, Mrs. Thomas Robinson, Mrs. G. W. Markley, Lyman C. Howe, Dr. W. B. Mills, Mrs. S. A. Armstrong, David Williams, Mrs. Clara Watson, Mrs. S. L. Russell, W. Wines Sargent, Dr. W. Blodgett.

Bro. Walker offered a resolution, which was carried, that when this session adjourns we meet again in business session at 10 o'clock, April 15.

Bro. Kates moved that when we adjourn finally as a Convention, it shall be to meet again at Rochester during the Jubilee.

Motion was adopted.

After a song by the Marsh Female Quartet, followed by a violin solo by Prof. E. A. Whitelaw, the session adjourned.

Evening.—The evening session was called to order at 7:50 o'clock by Bro. Barrett and opened by the Marsh Quartet, who sang two selections, followed by Mrs. Carrie E. S. Tving of Westport with a very eloquent address, followed by a violin solo by Prof. Whitelaw. Dr. Fred L. H. Willis then delivered an excellent address (this address is published in full on our first page.—Ed.), followed by President H. D. Barrett in a short address. Bro. Walker then made a few remarks on the needs of our new Association, and raised in pledges and money \$520.

The Marsh Quartet then gave a selection, after which Dr. W. B. Mills of Saratoga Springs gave a number of fine tests and the Convention adjourned.

April 15, Morning.—Convention was called to order at 10 A. M., but as no committees were ready to report the meeting adjourned for twenty minutes, after which Prof. Whitelaw gave a violin solo. The Committee on Credentials made a supplementary report, which was adopted.

Bro. B. R. Train requested to be relieved from duty on the Auditing Committee, and Bro. H. C. Sessions was appointed in his place.

The Committee on Organization not being ready to report it was deferred, and Bro. G. W. Kates made some very interesting remarks.

The Committee on Resolutions then presented its report through Mrs. S. A. Walters, which caused quite an animated discussion, as it was considered entirely too lengthy; B. R. Train offered as a substitute: "I believe in equal rights and exact justice for all."

The amendment was carried.

Mrs. Armstrong then moved that the resolution be reconsidered, and also that the report be recommitted to the Committee on Resolutions. Carried.

E. R. Weeks, the Manager of the Cecilia Fennell Quartet, then gave a vocal solo, followed by the Cecilia Quartet of Binghamton. Remarks were then made by Mrs. Carrie E. S. Tving in praise of the BANNER OF LIGHT. Mrs. Cora L. V. Richmond of Chicago also made a short address.

Dr. F. L. H. Willis reported for the Committee on Resolutions the following, which was adopted:

"We believe in the Infinite Spirit and Intelligence called God, and the immortality of every human being. We believe that every individual is a divine germ, capable of infinite unfoldment."

"We recognize the universal brotherhood and sisterhood of mankind."

"We assert that a continued life is proved by present revelations of positive communion between the mortal and spiritual worlds."

"We believe in love, purity and fidelity as the secret of religion and justice as the highest moral law."

Bro. Walker then moved that the Board of Trustees be empowered to appoint delegates to the National Convention at Washington, D. C.

Motion adopted.

Bro. Richardson reported the nominations of officers for the coming year of the New York State Association of Spiritualists, and after some lively balloting the following officers were elected:

President—Frank Walker, Hamburg.

First Vice-President—Mrs. Carrie E. S. Tving, Westfield.

Second Vice-President—Mrs. Tillie U. Reynolds, Troy.

Treasurer—Herbert L. Whitney, Brooklyn.

Trustees—Dr. E. F. Butterfield, Syracuse; W. W. Sargent, Brooklyn; James R. Stone, Waverley; Dr. W. B. Mills, Saratoga.

The rules were then suspended, by consent of the Convention, to receive the report of the Auditing Committee, who moved to refer all accounts to the incoming Board of Trustees. Report adopted.

Convention then adjourned till afternoon.

Afternoon.—Convention called to order at 2:50 P. M. by Bro. Barrett, who then introduced Frank Walker, the President-elect.

Bro. Barrett then took the chair, as President Walker called a meeting of the Board of Trustees, and was obliged to be absent from the hall.

Lyman C. Howe addressed the meeting, followed by a violin solo by Prof. Whitelaw; recitation by G. W. Kates; songs by Cecilia Quartet; tests by Mrs. Sprague. Collection of \$7.25. Address by Mrs. Tillie U. Reynolds.

Bro. Walker moved that a vote of thanks be extended to Dr. E. F. Butterfield for his correct and full reports, and also to the proprietor of Hotel Vanderbilt for his kindly courtesy to the delegates. Motion was adopted, as also one of thanks for the music.

The Secretary introduced a motion of vote of thanks to the Spiritual, Educational and Protective Association of Lily Dale, for the great assistance they had rendered in making our Convention a success. Motion adopted, as was also a vote of thanks to Harrison D. Barrett, the Chairman. Adjourned.

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## SPIRIT Message Department.

### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits 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 receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—or more.

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 March 12, 1897.

#### Spirit Invocation.

Oh, Spirit Divine! We this morning approach Thee as a child would approach its parents, desiring of the assistance and sustenance that we need, wishing to come under Thy will, and not mine, realizing the great power that prevails on all sides, and Thy wonderful magnetic current that holds all things here. We wish this morning to come more seeking knowledge, wisdom and strength, according to the needs of the hour, that as we open the gates between the two worlds they may be opened and swung back on the hinges of love. May the sweet communications that are sent forth be received with a heart that understands, for there is so much that is misunderstood in mortal life, so many things that are misplaced, and so many times the right tone or color is not given to the picture the spirit many times intends the mortal to receive.

Now we ask for a true understanding and the uplifting that all may feel that truly there is a benefit in connection with spirit return. The sweetest thought that comes from the mortal soul is the thought that some one loves us; some one is desirous to communicate with us; some one desires to be near and in our presence; and, oh! when the mortal becomes truly conscious that death is only a birth, and that there is no separation, then communion will be still more sweet, for all doubts, fears and trembling will be destroyed.

Hear us this morning while we are asking Thy benediction upon all. Draw nigh unto those who are not able to be with us, either in the mortal or those that perhaps would be desirous to meet even in spirit. But as Thou hast opened the gates, let those who come in come with a determination that light shall go forth. We know the praise and glory will live through eternity. Amen.

### INDIVIDUAL MESSAGES.

#### Rhoana Parker.

Good morning. Well, although some time has elapsed since I took my leave from the old mortal body, and many changes have also come to those I left behind me, and even though I have had the privilege of meeting some on the spirit-side since I passed out of the body, yet if there was anything I enjoyed while in earth-life, it was a Spiritualist meeting.

I loved to hear them talk, and I loved to hear the sweet communications, and I loved to read them oftentimes in your BANNER, because in many ways I was interested in the welfare of humanity; and I presume one thing that caused me to seek so diligently was because there were so many I loved who had gone before me—so many I desired to meet and mingle with again, and I was in hopes that there would be no separation, and I found my hopes realized; and if there has been anything a pleasure to me, it was the sweet reception given me while entering spirit-life; language has never been able to express it; but I have not come this morning to talk of my own happiness with all the dear ones around me, but I am anxious to bring a little more encouragement to those in the body, for it is those in the body who oftentimes need our assistance more than those out of the body. I have my dear loved ones yet here, whom I am still watching, and, while they are not ignorant of spirit-return, I oftentimes wish I could make things more clear. I have been in your Circle-Room so often, and I have met in the various places so often, that when I can make myself known, whether it is in public or private, I always like to do it; but this morning while the good Chairman said that I might send a letter to the earth-life, I was so pleased that it seems I hardly knew what to say at first, for there are so many things I desire to say; but they have informed me it is best not to display too many words, and hence I will merely say to all, both friends and relatives, that I am well and that I am trying to assist them and help them, and especially the dear children whom I left behind; I see them struggling oftentimes, and getting so disconcerted with their surroundings.

I wanted to just merely put in a few words this morning, because I think when they see your good old BANNER they will say I have sought you out here to send a few encouraging words. Say to all workers and Spiritualists and people who have power within themselves, be true, and we know the angel-world will help you.

Mr. Chairman, my home was in Worcester, Mass., and I was quite well along in years before I passed away. I feel God was always good to me. I have been out of the body quite a number of years, although I cannot reckon time as the mortal does; but I will say that my name is Rhoana Parker, and you might say my husband and the rest of the children are with me in spirit this morning.

#### Thera M. Kingsley.

Good-morning. It is hard work for me to control this morning. I find as I enter this atmosphere while all is in harmony, and everything seems to be beautiful, yet I find it is hard sometimes to express one's own ideas through another's brain. I wish to say that I am very much pleased with the progression that Spiritualism has made in earth-life, and I am also very much pleased that the Children's Progressive Lyceum has taken such a good step forward, but I wish there was still more interest in our children. Although I was only a young person, a little over eighteen years old when I was called to spirit life, yet I did love the Lyceum work, and I loved to be in connection

with them, and I loved also to be where the dear children could see the light and the way to go, for when children are perfectly educated in Spiritualism, it is not only good for their religious teachings, but it helps them to know how to take the advantages and disadvantages of mortal life.

I wish also to send greetings to my own home and the dear ones still there, and I wish to say to all, I am progressing in spirit, and I am able to take the advantage of things that I was not able to do in earth life, and I wish them all to know that I have still an interest in the welfare of humanity, and that by-and-by when we all meet in the spirit-land they will then understand why so many of the dear loved ones were taken from them in the early pathway of life. I wish them to know that I am assisting as far as I can, and have also many others with me this morning that will communicate sometime when they get an opportunity.

My home was in Williamstown, Ct., and my name is Thera M. Kingsley.

#### Charles B. Ayer.

Good-morning, Mr. Chairman. It seems kind of close here this morning; the air seems a little oppressive, or it is the way I am trying to make myself known. I might say that I was not a Spiritualist, nor does my family believe much in it, but my death has been a sad blow to my father and mother and the friends that I affected, and the saddest part of it was that I passed out of the body away from home, and among strangers, in one sense, and not in another. I would like to send this because I am desirous to reach some one, that I might try and do a little good. I feel as though I would like to come in contact with them, as this is the month of March, and March was the month that I passed away in, and it always is a sad month to them, and it was not so very long ago either that I passed away, but I would like to come in contact with those I love in the body, that they may know that the spirit is not so far from them as they oftentimes think, and I should like to say that there are many things I would like to express that I don't want to in public, nor I don't want to give a long communication this morning, because if those that have an interest in me will give me an opportunity to meet with them in private I will convince them that the spirit is conscious after it has separated from mortal life.

You can just put me down as Charles B. Ayer, West Medford, Mass., but I passed away at South Pines, N. C.

#### Greenleaf Keeley.

Good-morning. My name is Greenleaf Keeley, and I wish to also identify myself here this morning, for the very reason that after a man has passed from this sphere of action he appears to be forgotten except by those that were very closely connected with him; and I wish also to say that while I passed on to the other side, I was glad to realize that there was such unity and pleasantness in the spirit-world. I was glad also to make others understand that I, too, was glad I got over there; and I wish the mortal ones that are still left, although time has passed and many changes have come, I wish them to know that I have been conscious of many changes since I came into spirit-life.

I have an interest yet in the welfare of earthly life for the benefit of humanity, for I was interested somewhat in town affairs, and it also used to please me very much to go over the check-list, and I feel it is necessary to go over these things with great caution now.

I have been out of the body, well, I should think for pretty near eight or ten years, and I was pretty well advanced before I passed away, very near eighty years old, if I remember right. Say that my wife is with me, for she passed on only a few months before I did, and we were joined in spirit-life in harmony and good-will, and we count the beauty of life when we meet in spirit more than we do while in earth-life.

Would like to say to those that become interested in me, especially in Southampton, Mass., and also in New Hampshire, where I shall be remembered by some of the older ones, I am still interested in advanced thought and education. This may sound strange to come from me, for I did not believe in Spiritualism when I was in the body; but I did think that we were God's children and we belonged to the great fatherhood of Christianity, and I feel that our church does not help us unless we make it help us; that is, we must help others, and by helping others we will be able to assist ourselves and unfold ourselves much.

I send these few words of gratitude, and I wish all of them to know that when they, too, will come to the spirit-life, there is much there to be both learned and gained.

#### Lee Stoddard.

Good-morning, Mr. Chairman. I find this morning as I return a good deal of the conditions I took on me while I was passing out of the body; for my lungs were somewhat weak, and it affects me somewhat all over, and the physicians called it consumption. I find it oftentimes affects me, as I come in contact with the various instruments, that I take on the last conditions; but I wish my friends to know that I have come this morning merely as a request; for there are those in the body who are very much interested in me, and I would like to send a message through your beautiful BANNER, because it seems to be looked for so many times. I am not alone; I have all who went over just before I did—my sister and our little child, and quite a number; but I have still those in earth-life—those of my own family—whom I wish to communicate with. I have a sister yet in earth-life who is not well, and I would like to draw near to her, because I sense her somewhat mediumistic; and I also feel that if I could come closer to her I could make her feel better. I would also like to draw near to those whom I have closest to heart; for they all know I mean to help them. There are so many I cannot speak of this morning! I also have realized some changes in the home conditions since I passed away. I was only a young person, and wish them to know I am so glad now, for I have got rid of the old body, and can advance myself better both spiritually and educationally; and I can be of more assistance to them in the body than I could if I was in the earth-life. I want you to say that Lee Stoddard is here this morning, and my home is in Calais, Vt. Perhaps if you put Charlie before the Lee they will understand it better; and you might say that my father's name is Harvey and my mother's Louise. Thank you. It has been quite an effort for me to give this message.

#### Deborah N. Litchfield.

Good morning. I too would like to send forth

a few words of comfort and consolation to those yet in earth life, and I would like also to send a few kind thoughts to the dear companion that I have left behind me, and although our life together was only a short period, it seems we are not separated, although changes have come in material life. I also would like to be remembered to those that were so kind to me in my sickness, because I was interested in the welfare of the young, because I was Guardian of the Children's Progressive Lyceum of North Scituate, Mass.

I should like also this communication to be remembered, and brought before the children, so that they may remember that I have not forgotten them, neither have I forgotten the interest I took in the work, and I wish more could be done, for there are only a few to do all the work, and I see now from our spiritual sphere more need of it than ever, and I should like also to say to them all that are interested both in me and my family, and in my husband's family—as it would take too much room to name them individually—that I am pleased with the changes, and I feel that God doeth all things well.

I should say also to my own, fear not, neither must you tremble, for oftentimes what looks to you disastrous and wrong comes out better in the end, and so you can just say that I am anxious to have them all understand that earth-life is more a school than anything else, and it is from our friends that we get our education. I know it was hard for me to separate from earth-life, for I had just got where it seemed to me I had not very long to live in one sense, and since I have been in spirit I have been able to see it was all for the best.

My name is Deborah N. Litchfield, and my husband's name was Andrew, and I wish them all to know that I have their interest at heart, and I will try to help them. Thank you very much, and I am very much pleased. I think if they will see this it will do them some good. My father's name is Joseph Merrill, and mother's name is Hannah.

#### Messages to be Published.

March 12.—Dr. E. B. Storer; Mary E. Hilton; Capt. Robert Burns; Lily Moore; Charles Belknap; Freddie Holland; April 2.—Clarence F. Clark; Charles H. Faulkner; Hannah Mitchell; Caroline Woods; Sarah Field; Capt. Clarence Elmer; April 9.—Mrs. Harriet Gott; Zelotes Perrin; Rachel Farrington; Mrs. Charles Edmonds; Abigail Palmer; Albert Lovejoy; April 16.—John Close; Dr. Edwin Scofield; Perry Boulard; Francis R. Reed; Phineas Field; Bessie Wells; Carrie L. Shepard; April 23.—Phineas N. Spencer; Clara Brown; Patrick Hickett; Mary A. Mower; Emma McCann; Marian S. Rice.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By J. F. Matthews, Boston.] I should esteem it a great favor, and it would interest a great number of the readers of THE BANNER, if you would, through these columns, explain the following, which a friend of mine writes has been his experience as many as fifteen or twenty times during the past five or six years.

He is, I believe, very practical; rather inclined to scoff at anything of spiritualistic nature. He admits, however, that there is something very mysterious in some dreams which he has had. His business is the buying and selling of stocks, bonds, grain and provisions on commission, which yields him a handsome income. The dreams which he has had concern this business. For instance, a stock selling at 105 he may dream he saw go steadily up to 125; then he awakes with a start and sees the figures in the air, in large white porcelain letters, such as seen on the outside of many store windows. In every case the first price has been within one per cent. of the low figure for the stock, and the porcelain figures within one per cent. of the high point, the dreams in every instance being verified. Any one familiar with the stock market will of course see that the dreams could be made of great value, but as far as I know have been of no pecuniary benefit to the "dreamer" except in commissions, as a few customers (to whom he related what he called his "crockery vision") took hold, and made him money by so doing. At first he used to laugh at the idea of there being anything in the dreams or visions, but does not now.

Another case is peculiar, to say the least: Nov. 25 I made the remark, between 6 and 6:30 P. M., to a friend, "It's about time we heard from that Grand Rapids firm, with another price-list." Nov. 27 in our mail was a letter from the firm referred to, enclosing a Christmas price-list, and postmarked Grand Rapids, Mich., Nov. 25, 7 P. M. (6 P. M. our time). Your explanation of these "coincidences," to use a common word, would be of interest and highly valued.

Ans.—In reply to the above most interesting account of psychical experiences, we have only to say that they are by no means so unusual as the writer may perhaps believe. As there are certain points in the narrative well worthy of attention we will seek briefly to explain them, one by one, as they appear to us.

In the first place, we note that the visions are in direct line with the occupation of the gentleman who enjoys them, which proves that he is in close psychic contact with unseen influences who are as much interested in the stock market as he is; and though such a statement completely does away with the foolish notion that we are entirely changed by death, it gives complete support to the reasonable philosophy which assures us that whatever our affections are set on we shall be closely related with on the "other side," i. e., until we have grown weary of such matters and direct our attention to more spiritual pursuits.

Second. It is almost beyond dispute that in cases such as the one under consideration, the dreamer often actually sees with his own psychic vision the condition of trade, and is therefore often an actual spectator of what is going on in a place considerably distant from his chamber; and if it be proved (as no doubt it sometimes can be) that this vision anticipates the literal markings on a material board, he comes into relation with kindred minds, and learns from them in advance what will be proclaimed later in an external manner.

Third. The remarks about the firm in Grand Rapids show that mental telegraphy is a conspicuous factor in the case.

Fourth. As to the use of the word coincidence, which is frequently employed to cover experiences of similar nature, like imagination it has a strictly scientific as well as etymological definition, and it would surely be well to use it in this stricter sense. When two or more events take place together they are coincident; and as coincidences are not always remarkable they are often passed by without any special notice; when, however, they are sufficiently unusual to challenge particular attention they usually prove that two or more individuals think of the same thing at the same time because they are in psychic sympathy. When two persons actually think coincidentally they are probably joint recipients of tidings from an outside spiritual source. When, however, they think of the same thing nearly at the same time, one frequently telegraphs mentally to the other; and this can be done almost unknowingly, and often is where people are more sympathetic to each other than they are aware.

Fifth. As to the question of information received in dreams, we have but to say that when asleep we are far more sensitive than when awake; and whatever is of greatest interest to us, or most on the plane which concerns us most, can be conveyed to us in sleep whenever we are in a receptive, undisturbed condition.

### THE CROCUS' SOLILOQUY.

Down in my solitude under the snow,  
Where nothing cheering can reach me;  
Here, without light to see how to grow,  
I'll trust to nature to teach me.  
I will not despair, nor be idle, nor frown,  
Locked in so gloomy a dwelling;  
My leaves shall run up and my roots shall run down  
While the bud in my bosom is swelling.  
Soon as the frost will get out of my bed,  
From this cold dungeon to free me,  
I will peer up with my little bright head,  
And all will be joyful to see me.  
Gayly arrayed in my yellow and green,  
When to their view I have risen,  
Will they not wonder how one so serene  
Came from so dismal a prison?  
Many, perhaps, from so simple a flower  
This useful lesson may borrow—  
Patient to-day through its gloomiest hour,  
We come out the brighter to-morrow.  
MISS H. F. GOULD.

### Exchange Thought Meeting,

HELD IN NEW YORK CITY.

To the Editor of the Banner of Light:

A large number of the most prominent and intelligent Spiritualists of the city attended the Thought Exchange Meeting held in Mrs. M. E. Williams' parlors, 232 West 46th street, on Wednesday evening, the 21st inst. These meetings will be held every Wednesday evening during the season, and have been inaugurated by Mrs. Williams for the purpose of affording local and visiting Spiritualists an opportunity to give their experiences, express their views, and discuss from an intellectual standpoint the various phases of the phenomena which have done and are doing so much to raise the human mind from the theological slough in which it has for so long a time been buried.

Promptly at 8 o'clock the meeting was called to order by Mrs. Williams, who, after reading an extract from a work of W. J. Colville's dealing with thought, proceeded to state the objects of the meetings. She said that some three years ago, while publishing a paper called the Beacon Light, it was her custom to hold weekly meetings, similar to the one now being held, and that she found them to be productive of the most satisfactory results to the Cause of Spiritualism; but that with the suspension of that paper the meetings had ceased. However, there was no reason why they should not be resumed, as, from her knowledge of Spiritualists and Spiritualism, she believed there were many of intelligent Spiritualists, both in New York and elsewhere, who would be only too glad to attend the meetings for the purpose of giving to the public their views of Spiritualism and the reasons why they became believers in it.

From the applause that followed these remarks it was evident that a large number of those present heartily endorsed what Mrs. Williams had said, and on its subsidence Mrs. Samuel Watkins was introduced by the hostess, and at her request favored the ladies and gentlemen present with several musical selections. Then came Mr. Floyd Wilson, a distinguished member of the New York bar, who read a paper on the atmospheric aura of the human body. He argued that we made our aura according to the mode of life we practiced, and that when we projected good thoughts our aura was pure and attractive, and that the reverse was the case when we projected evil thoughts. It was a most interesting essay, and was listened to in rapt attention by all present.

At the conclusion of Mr. Wilson's remarks Mrs. Wallace, the well-known trance medium, took the floor and delivered an inspirational discourse, in which was blended wit, wisdom and philosophy. She called upon her hearers to succor the Cause by working for it, both in and out of place, and to fear neither taunts nor censure, for behind them would be the angels, who never failed those who followed their behests.

The event of the evening, however, was the address of Mr. John W. Fletcher. In delicate sarcasm Mr. Fletcher spoke of the many Spiritualists who, commencing with enthusiasm, rarely followed their investigations further than the satisfaction of their curiosity, which was generally satisfied by an attendance at a few seances where the phenomena of Spiritualism were presented, after which they returned to their orthodox churches and slept calmly while the preacher discoursed at his leisure on the myths of so-called revealed religion. He urged those within the sound of his voice to give all the time they could spare to a study of the laws governing phenomena, to familiarize themselves with the literature of Spiritualism, and by such means prepare their minds for a just realization of the grandeur, the beauty and consoling influence that are inseparable from a knowledge that our friends live after the change called death, for, said he: "In the presence of this grand truth all other knowledge sinks into insignificance, and beside it the man of science with his theories and the man of God with his revelations are but children."

At the conclusion of Mr. Fletcher's remarks Mrs. Williams brought forward and introduced Miss Heckle, a celebrated vocalist, who charmed the audience by her rendition of several popular airs, accompanying herself on the piano. Then several of those present gave their experiences, and told how and why they became Spiritualists, chief among them being Mr. Emilio La Croix, an actor, who has won distinction both in this country and France.

Here Mrs. Wallace arose, and after thanking Mr. Fletcher in a few well-chosen sentences, asked that Mrs. Williams would kindly favor the gathering with an exhibition of her power as a test medium. Mrs. Williams smilingly demurred, saying that if she gave tests at a free meeting it would become noised abroad, and that on next Wednesday evening her parlors would be filled by people who care little for the philosophy of Spiritualism, and a great deal for the phenomena that appealed to their intellects, but to their senses; and as these meetings were to be held for the exploitation of the mental side of the cult, she thought it better to refrain from giving any tests. Finally she was prevailed on to do so, and needless to say she acquitted herself nobly.

At these meetings it is Mrs. Williams' intention to call the attention of her visitors to such valuable publications as the BANNER OF LIGHT and the Light of Truth, for in doing so she believes she will materially help the cause of Spiritualism.

Yours fraternally,  
JOHN W. THOMPSON.

April 22, 1897.

## Banner Correspondence.

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

### California.

LOS ANGELES.—M. T. Longley writes: "The Spiritualists of Los Angeles are thoroughly alive and interested in the progress of our Cause."

Three spiritual societies have for some time held Sunday afternoon and evening meetings in this city, and generally other halls are opened on Sunday evenings, where test mediums hold their own exercises, usually to crowded houses. The three societies mentioned are the First Spiritual Society, The Truth Seekers and The Harmonial. All occupy halls of large seating capacity, and all have large and enthusiastic audiences.

The First Spiritual Society was for some time presided over by Dr. George Carpenter, an able speaker and efficient physician, who has a host of friends in this city. Dr. Carpenter has recently removed to San Francisco, where we trust he will become as thoroughly identified with the Cause as he has been here. Vacancies in the Board of Directors of the First Spiritual Society have recently been filled, and the list is as follows: President, Carlyle Petersilea; First Vice-President, Mrs. M. T. Longley; Second Vice-President, Dr. A. A. Davis; Secretary, M. M. Lyon; Financial Secretary, Mrs. E. A. Lunt; Treasurer, Mrs. M. M. Lyon; Trustees, Dr. Gillett and Mrs. Weeks-Wright. Carlyle Petersilea, well known to all the world for his musical and literary talents, is Musical Director of this Society. Mrs. Petersilea frequently gives tests on its platform. Mrs. Longley lectures for it at least twice a month.

This is the society which Mr. Colville ably ministered to for many months last year. The Truthseekers' Society is presided over by Mrs. Browning, a most energetic and fearless advocate of Spiritualism, and the Harmonial Society is under the leadership of S. D. Dye, who has proved a very Boanerges in defense of phenomenal Spiritualism.

The Ladies' Independent Aid Society of Los Angeles has recently been established, its avowed and principal object being to aid the destitute and needy or sick in our city, who are Spiritualists, although, if its funds allow, it will not deny aid to any one because of sect.

This Aid is not an auxiliary of any society, but, as its name implies, is independent of all societies. It already has a large membership. It has voted to secure a charter from the State of California, and it will probably have secured this before these lines reach THE BANNER readers.

This Independent Aid Society was originally an auxiliary to the Harmonial Association, but finding that its treasury was constantly being depleted by the demands made upon it by that Association, and that it never had any funds with which to aid the sick and needy, the Ladies' Aid, by vote of twenty-three to ten, elected to disband as the Harmonial Aid Society and to reorganize as the Independent Ladies' Aid. And it may here be noted that not only the entire board of officers, but the greater part of the prominent and early members of the old society, voted with the majority.

The board of officers of the Independent Aid stands as follows: President, Mrs. M. T. Longley; Vice-president, Mrs. Wiggins; Secretary, Mrs. Sandford Johnson; Treasurer, Mrs. J. E. Gorham.

The utmost harmony prevails in this society, and we are looking forward to a season of good work and prosperity. We have permitted gentlemen to become working and voting members (but not to hold office), and we find them cooperating with us in every worthy object for the betterment of humanity."

### New York.

BROOKLYN.—Herbert L. Whitney writes: "On Saturday evening, April 17, our Advance Spiritual Conference held its Anniversary exercises, and our hall was filled to overflowing, but I shall leave the Secretary, Mrs. F. M. Holmes, to send a report of the meeting, while I speak of the feeling prevailing in regard to the movement just inaugurated in this State, the establishment of the New York State Spiritualist Association."

We are all thoroughly aroused, and very enthusiastic; they could scarcely wait till the time came for me to relate the proceedings of the Convention, and they appreciate highly the honor bestowed upon their President in electing him Secretary of the State Association.

I would state that he also appreciates it, and feels that it is a very great honor to have had the privilege of taking part in the first Spiritualist Convention ever held in the State of New York. I think I can say we fully appreciate the importance of the step just taken, and that not only our Society, but the Spiritualists of Brooklyn in general, will give our State Association their hearty support and sympathy.

Our Advance Conference has suffered some very severe blows this year, having lost two Trustees, and our Secretary, Mrs. Ruggles, by their transition to a higher life. Our active and popular Treasurer, Mrs. Marie Robinson, is only just recovering from a long illness that brought her so low that for a long time her life was despaired of; and she has now left the city for an indefinite length of time.

Yet, in spite of our afflictions, I do not think our Conference was ever in a more healthy condition.

In closing I would like to pay a grateful tribute to the Niedhardt String Quartet and their mother, for the entrancing violin and piano music they favored us with. The quartet is made up of four young and beautiful sisters."

### Cliff Rodgers

We little thought, when we sent the article upon Cliff Rodgers' gift, that he would pass away so soon. On April 13 he passed to the spirit-life, at the age of ninety.

He was an old veteran in the cause of Spiritualism. Over thirty-five years ago he bought the old Methodist Church in Quincy, repaired and gave the use of it free for Spiritualists' meetings, which they supported for a number of years. His home was a hospitable one for years, for nearly all the mediums and speakers visiting Quincy. He was a prominent leather merchant in Boston in the fifties and sixties, retired to Marshfield about thirty years ago, and has been one of the leading men in town since.

Mr. Rodgers was an able man, honest, intelligent and enterprising. He amassed a fortune in business, and his recent gift of \$5,000 for a free library and a hall for the Spiritualists at Marshfield Hills is highly appreciated.

Mrs. Sarah A. Byrnes of Dorchester conducted the funeral services.

LYSANDER S. RICHARDS.

Marshfield Hills, Mass.

### Passed to Spirit-Life.

From Phenix, N. Y., on Monday, April 12, MRS. TRESSA P. FITZGERALD.

She had inhabited the earthly body a little more than thirty-two years, and will be pleasantly remembered by many who visited Lake Placid and Lake Dale a few years since. Mrs. Fitzgerald possessed intellectual abilities of a high order, and rare culture. She was converted to the higher religion of Spiritualism about thirty years ago, and lived in constant communion with spirit friends. She filled her life with joys unspeakable, of which she imparted to all with generous measure. This religion cheered and comforted her in years of weakness, and sustained her when she passed through the valley of the shadow of death into the new and better life, for which she was so fully prepared.

ETTA SADBLETTER.

From Boston, Mass., CHRISTOPHER B. MARSH, aged 73 years.

Mr. Marsh was born in Hardwick, Vt. He buried his wife three years ago in Detroit, Mich., where he resided five years, since which he has resided in Boston, and March 28 he passed on to higher life. He was identified with spiritual meetings in the Charlestown district for several years, and was generally known in Boston.

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



## New York Advertisements.

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## PHILOSOPHY OF PHENOMENA.

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BY GEORGE M. BAKER, M.D.

BY GEORGE M. RAUSEY, M.D.,  
Author of "Cosmology,"  
IN TWO PARTS.

**I. METAPHYSICAL PHENOMENA.**

**II. PHYSICAL PHENOMENA.**

**CONTENTS.**

**PART I.—METAPHYSICAL PHENOMENA.**

Chap. I. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heed; 4. Functional Phenomena; 5. Man; 6. Objective and Subjective Phenomena; 7. "Who by Searching Can Find God"; 8. Hyperbole Metaphysical; 9. "To the Unknown God, whom ye Ignorantly Worship"; 10. "The Father Is Greater than the Son and the Spirituous God"; 12. "I am the Resurrection and the Life"; 13. "An Imaginative God and Some of His Exploits"; 14. "He Is Free, whom the

[illegible]

This highly original treatise, by Dr. George M. Ramsey, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the life that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that falls to prove true. The two classes of phenomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no excuse

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To the many who have listened to the clear and concise expositions of spiritual truths unflinched by the author, this volume on New England platforms, nothing need

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nearly every individual, will be learned by a perusal of t  
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From Earth to Nebula. 3. From Nebula to the Astr  
Spheres. 4. Hypatia's Code Applied. 5. Continuation  
Hypatia's Code. 6. Science and Scollism. 7. Wisdom a  
Credality. 8. Authority. 9. Introduction to an Analysis  
the Jewish Jehovah. 10. Theology and Religion of Jenev  
II. The Infante within, separated from the God-Concept  
III. The Christ within, separated from the Christ-Concept  
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**SIMPLE THEOSOPHY.** Articles written in the *Boston Evening Transcript*, April, 1891, by **M. BARNETT, F.T.S.**  
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# Banner of Light.

BOSTON, SATURDAY, MAY 1, 1897.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for May, F. A. Wiggins, Jr., 100 Washington Street, Boston, Mass. Secretary, J. B. Hatch, Jr., 100 Washington Street, Boston, Mass.

**Union Spiritual Temple** meets in Berkeley Hall every Sunday at 11 A. M. and 7 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk; 11 Leroy Street, Dorchester, Mass.

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

**First Spiritual Temple, Exeter and Newbury Streets**—Spiritual Fraternity Society. Sundays at 10 A. M. and 7 P. M. Seances for full-form materialization, etc. at 1 P. M. Lecture through the mediumship of Miss Blanche H. Brainard, Wednesday evenings at 7 P. M. Social, 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, 314 Tremont Street, at 10 A. M. All are welcome. Mrs. J. S. Boner, Superintendent.

**Bathhouse Hall, 694 Washington Street, corner of Kneeland**—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sunday at 11 A. M. and 7 P. M. Tuesday at 1 o'clock. Mrs. M. Adeline Wilkinson, President.

**Appleton Hall, 94 Appleton Street—Palme Memorial Building, side entrance**—The Gospel of Spirit Return Society. Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 10 A. M. and 7 P. M.

**Hollis Hall, 780 Washington Street**—Meetings Sunday at 11 A. M. and 7 P. M. Mrs. H. L. Tolin, Conductor.

**Elms Hall, 820 Washington Street**—Meetings Sunday at 11 A. M. and 7 P. M. Wednesday at 7 P. M. Mrs. A. B. Gilliland, Conductor.

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

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening—supper at 5 P. M.—at 161 Tremont Street. Mrs. M. A. Albe, President. Carrie L. Hatch, Sec'y, 74 Sydney Street, Dorchester.

**The Veteran Spiritualists' Union** meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7 P. M. Speaker, the third Thursday, at 7:30 P. M. C. C. Shaw, President, 129 Bedford Street, Wm. H. Banks, Clerk, Boston, P. O. Box 2581.

**The Spiritualistic Industrial Society** meets at 7 Park Square every Thursday afternoon and evening; supper at 8 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 8 P. M. Mrs. M. A. Brown, President; Mrs. Adeline Thompson, Secretary.

**Harmony Hall, 224 Washington Street**—The Band of Harmony meets Sunday at 11 A. M. and 7 P. M. Tuesday at 7 P. M. Thursday at 7 P. M. Mrs. R. E. Parnell, President.

**Hiawatha Hall, 241 Tremont Street, near Elliot Street**—Meetings Sunday at 11 A. M. and 7 P. M. also Thursday at 7 P. M. for speaking, tests and readings. Edwin H. Tuttle, Leader.

**The Boston Psychic Conference and Facts Meetings**, every Sunday evening at the Woman's Journal Parlor, 3 Park Street. L. L. Whitlock, President.

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

**The Home Kioskum**—Spiritualist meetings will be held every Sunday on Thursday evening at 7 P. M. Dr. E. M. Sanders, President, 21 Soles Street, Charlestown.

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

**Brighton**—The Occult Phenomena Society holds meetings every Sunday at 7 P. M. at Mora Parlor, Room 10, 363 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, 573 Massachusetts Avenue, Cambridgeport**—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Akerman, Conductor.

**The Ladies' Spiritualist Industrial Society** meets the second and fourth Fridays at 61 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nichols, President.

Owing to the great increase of meetings in Boston, THE BANNER OF LIGHT 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.

have special music. Owing to the large expense next month, the Board of Directors have voted to charge an admission fee of ten cents at the door both morning and evening.

Do you know what a grand paper the BANNER OF LIGHT is at the present time? If not, you should order one as you enter the hall. Why don't you subscribe, and have it mailed to you during the summer, while our meetings are closed? You can leave your subscription at the news-stand at this hall. \$2.00 per year; \$1.00 six months; 50 cents three months.

**The Helping Hand Society**—Mrs. A. A. Edridge, Sec'y, writes—met as usual Wednesday, April 21, in Gould Hall, 3 Boylston Place, with President Mrs. C. L. Hatch in the chair. Business meeting at 4 P. M. Supper served at 6 P. M. The whist party in the evening was well attended and very enjoyable.

Wednesday, May 12, the ladies of this society will give a New England supper. We hope to have all members and their friends present.

Wednesday, May 5, the Veteran Spiritualist Union meets with this Society.

**FIRST SPIRITUAL, TEMPLE, corner Exeter and Newbury Streets**—A correspondent writes: Last Sunday, April 25, at 10:30 A. M., Mrs. M. R. Goff's seance for full-form manifestations was a grand success. At 2:30 P. M. the service through the mediumship of Mrs. N. J. Willis was one to be long remembered by those present, and at 7:30 P. M. Mr. P. L. O. A. Keeler's seance for physical and mental manifestations was very satisfactory.

Next Sunday, May 2, the services at 10:30 A. M. and 7:30 P. M. will be for phenomena, and the lecture at 2:30 P. M. will be through the mediumship of Miss Blanche H. Brainard, trance speaker.

**THE LADIES' LYCEUM UNION**—Abbie F. Thompson, Sec'y, writes—met as usual in Arlington Hall Wednesday afternoon and evening, April 21. Business meeting called at 5 o'clock. President Mrs. M. A. Brown in the chair, being her first time out since her severe attack of La Grippe. She had a very pleasing announcement to make: That the Ladies' Lyceum Union had secured Dwight Hall, Tremont Street, for their place of meeting in September. We shall close our meetings for this season about the middle of May.

The evening was spent in playing whist. Next Wednesday will be young people's night. They also wish to say that whist will be played that night, and they have some very nice prizes, and hope to see the hall again full. Supper at 6:30.

**BANNER OF LIGHT** for sale.

**COMMERCIAL HALL**—A correspondent says: Sunday morning, conference, test and developing circle, opened with the usual devotional exercises. The colored quartet sang beautiful songs, solos and choruses from time to time. A number of fine tests and remarks were given by different mediums. Mrs. Kenyon made some grand remarks, also tests, which were all understood.

Afternoon service. Mr. Hicks, remarks. After a solo by Miss Ruth Sprague, the following mediums took part in tests, readings and messages, all of which were recognized: Mr. W. Rollins, Mrs. Mabel Witham, Mrs. Peak, Mrs. Randolph, Mrs. Fox, Prof. Hilling, M. J. Bartlett, Mr. Hardy and Mrs. Wilkinson.

Evening service. Singing by Prof. Tyler and company. Madam Deey made the opening remarks, also gave a number of fine tests. Singing by the Tyler quartet. Mrs. Mabel Witham gave tests, which were very fine; Mrs. Nutter, psychometric readings. Mr. Bartlett closed the meeting with tests.

Indian Peace Council May 4 in the afternoon at Commercial Hall.

**BANNER OF LIGHT** for sale at each session.

**ELYSIAN HALL ASSOCIATES**—A correspondent writes—held three sessions Sunday at 820 Washington Street. Although very warm outside, the hall was cool and comfortable.

The morning circle was large and filled with grand power. Those who assisted in tests and thought were Mrs. Mellen, Jenness, West, Clark, Green, Mr. Brooks, Norse, Smith, Noyes, Redding, Golding. Every test recognized.

The afternoon session opened with singing by Nellie Carlton. Invocation, Mrs. Mellen. Remarks on spirit progression. Mrs. Gilliland followed with tests; also Dr. Saunders, Mrs. Tracy and Mrs. Hughes. Mental questions answered by Mrs. Gilliland. All correct.

Evening address by Mr. Scarlett on "Throwing Out the Life Line." Tests by Mrs. Tracy, Mellen, Hughes and West.

We are increasing in numbers, and the interest in spirit work among us is increasing. We believe in the philosophy as well as the phenomena, and try to give to all knowledge that will assist them along those lines.

We always have the BANNER OF LIGHT for sale.

**THE FIRST SPIRITUALIST LADIES' AID SOCIETY**—Carrie L. Hatch, Sec'y, writes—met as usual at 241 Tremont Street, Friday, April 23, with Mrs. Mattie E. A. Albe, President, in the chair.

The evening service opened with singing by Miss Amanda Bailey, after which Mrs. Hor-tense G. Holcombe, President of the Ladies' Aid Society of Springfield, made brief but telling remarks, speaking of the duty the older workers owed to the young people to bring them into the ranks, and also spoke in regard to organization.

Mrs. Carrie E. S. Twing spoke briefly before she allowed her control to come. She then gave a test seance for the rest of the evening, which was very satisfactory to all.

Next Friday evening we hold a whist party. The first Friday in May Mr. Charles Walker of Salem will give his grand illustrative lecture. This is very instructive, and should be seen and heard by all.

The second Friday in May we are to have a salad supper, and we hope to see a large company.

**EAGLE HALL**—W. H. Amerige, Conductor, writes: We had a very large circle Sunday morning. The speaking and tests were excellent, and all fully recognized. Throughout the day the following able mediums took part, giving tests, readings and speaking: Mrs. J. W. Kenyon, Mrs. Julia E. Davis, Mrs. Brown Kibbie, Dr. Clark, Dr. Hall, Mr. Joseph Bartlett, Singing and tests, Dr. Newton, Mr. Kraniskie, Mrs. Woods, Mr. Martin, Mrs. Erwin, Mrs. Peak, Mrs. Weston, Mr. Hancock, Mrs. Guiterrez, Mrs. Putnam, Mrs. Moody, Mrs. West, Mrs. Lizzie D. Butler of Lynn, Mr. W. H. Amerige, and many others. Miss Bertha Leslie gave a very fine recitation.

Mrs. Kenyon gave readings and tests for one hour in the evening, which were all recognized. The singing was conducted by Mrs. Moody, Musical Director, assisted by Mrs. Neviers, and others, and was very nicely rendered.

Next Sunday, May 2, we shall have with us Mrs. Julia E. Davis, Mrs. Kibbie, Mrs. West, Mrs. Peak, Mrs. Weston, Mrs. Woods, and many other fine test mediums. Mrs. Moody, Musical Director, assisted by Mrs. Neviers, and others, will sing and play. The best of talent always present.

**BANNER OF LIGHT** for sale at door.

**HIAWATHA HALL**—A correspondent writes: Sunday, April 25, morning, a test circle. E. H. Tuttle gave tests, all of which were recognized.

The afternoon and evening sessions were of a nature to give satisfaction. Piano solos by H. C. Grimes. Mrs. D. H. Hall sang several sweet songs. Mrs. J. A. Woods, Mrs. R. P. Fish, Mrs. M. E. Pierce, Mrs. M. Knowles, Mrs. S. E. Cuninham, Mrs. Hanson Kibbie, E. H. Tuttle participated in remarks, tests and

readings, which were very good. Mr. Tuttle answered mental questions.

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

**AMERICA HALL**—A correspondent writes: Our circle on Sunday morning was a meeting of happy hearts; many tests were given, and the music, speaking and readings were fine.

Most excellent talent was present with us at the afternoon session. Among those taking part were President Eben Cobb, Mr. C. Elliot, Dr. Huot, Mrs. Robertson, Mrs. M. Knowles, Mrs. G. Gray, Mrs. Calahan, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. Brennan of Lynn, Mrs. Adams.

In the evening Mr. Cobb gave one of the most interesting illustrated talks yet presented. The views, which embraced both the heavens and earth, were magnificent. A spiritual seance followed, by Dr. Harding, Mrs. Howe, Mrs. Thomas, Mrs. Baker, Mrs. Cunningham, Mrs. Witham and Mr. Warner. Music by Mrs. Rockwell and Mr. Huxley.

**BANNER OF LIGHT** on sale.

**HOLLIS HALL SPIRITUAL SOCIETY**—Elizabeth B. Coombs, President.—A correspondent writes: Morning circle, conducted by Mrs. Ratzel, was very interesting, and many will testify to the beautiful condition of these circles.

At 2:30, song service. Mrs. Kenyon, Mrs. Fish, Mrs. Ratzel, Messrs. Hardy, Hillings, Gates and other good mediums, gave fine tests, all being recognized.

At 7:30, song service, after which Mr. Quint gave opening address, followed by Mrs. Fish, Mrs. Woodbury, Mrs. Ratzel and other fine mediums gave remarkable tests.

Next Sunday, May 2, we expect to have some of the best mediums in the city.

**BANNER OF LIGHT** free to speakers.

**THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY**—C. M. Manning, Sec'y, writes—met at Park Square Hall, afternoon and evening, April 22. Business meeting called at 5:30 by the President, Mrs. M. A. Brown. It was voted to continue the meetings through May.

The evening was devoted to dancing, which was very much enjoyed by all.

Next Thursday, April 29, we will have as speaker the Hon. Harrison D. Barrett.

**MEETINGS IN BROOKLYN.**

**The Progressive Spiritual Association**, Amphion Theatre Building, Bedford Avenue, opposite South Sixth 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. Mrs. F. A. Farman, President. Free. All welcome. Herbert L. Whitney, Chairman; Mrs. Frances M. Holmes, Sec'y.

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

**Fraternity Hall**, 889 Bedford Avenue, near Myrtle Avenue—Meetings Sunday at 8 P. M. Sunday School at 1 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 presides.

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

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

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

**BROOKLYN**—J. A. Robinson writes: It having been decided by the "Woman's Progressive Union," for which Society Mrs. Glading is engaged this month, speaking each Sunday, that she could not fill any outside engagement in this city during the month of April, the seance which she was to have held, assisted by Mr. Moorey, at Single Tax Hall, April 19, had to be abandoned. Mrs. Glading's letter in explanation having been read, the goodly company present resolved themselves into a social spiritual party for the evening.

Mr. Dorn of Newark, N. J., being present, was invited to assist Mr. Moorey, who on that condition consented to remain. The result was a very pleasantly spent evening. The tests and readings given by these workers in the Cause were very fine, and, with the hearty singing, made all feel a strengthening of the tie that binds us to our religion of truth.

Mr. Robinson writes at a later date: The usual services were held Sunday, April 25, by Mrs. B. R. Plum, as follows, viz.: 3 P. M., at Jackson Hall, 515 Fulton Street, and at 8 P. M. at her parlors, 630 Myrtle Avenue.

Mrs. Plum, whose honest work is so well known in Brooklyn, was never more thoroughly satisfactory than on these two occasions, when she was greeted by an unusually large number of friends, some of whom came, as previously, from Harlem and Morrisania. Grand address, fine music on various instruments, hearty singing and remarkable communications and tests brought to a close one more good day's work in the cause of truth and light.

**BROOKLYN**—S. D. Greene writes: Sunday afternoon, April 25, Mrs. A. M. Glading gave an inspirational discourse on the Woman's Progressive Union as a potent factor in the uplifting of humanity to a higher conception of divine truth.

This was followed by tests from the spirit side of life, giving heart cheering consolation to those who received them in happy recognition.

In the evening her guides chose as the theme, "The Language of the Soul and the Development of the Spiritual Gifts," which was listened to with profound interest by a large audience.

As this terminated her engagement farewells were interchanged, with a sincere desire for a happy return again in the near future. Mr. Forman followed with some convincing tests. And thus the car of progress rolls on.

**BROOKLYN**—W. F. Palmer, Sec'y, writes: At Fraternity Hall this evening, Hon. A. H. Dailey was with us, as announced, and we were also greeted by the presence and encouragement of Mrs. T. U. Reynolds, second Vice-President of the New York State Association.

The meeting was opened with a short song service; invocation by Mrs. Reynolds; "Near, My God, to Thee," by audience.

Judge Dailey was then introduced, and entertained us for thirty minutes with a deeply interesting lecture, subject, "The Rationality of Spiritualism."

Judge Dailey is well known, and it is needless to say that his arguments were both entertaining and convincing. He was followed by a vocal solo rendered by our soloist, Madame H. Von Gomez.

Mrs. Reynolds was then presented, and related an anecdote, after which she entertained with a few tests, followed by some very pleasing remarks.

Mrs. Olmstead occupied the remainder of the evening in tests and spirit messages. Mr. Delerue is to be with us next Sunday evening, and also Mrs. Olmstead.

**THE FRATERNITY OF DIVINE COMMUNION**—Dr. John C. Wyman, Chairman, writes—held its regular services on Sunday evening, April 25, at 497 Franklin Ave., Brooklyn, N. Y. An unusually large audience crowded the parlors, and quite a number were unable to gain admittance. This demonstrates the necessity of securing a larger hall, which we hope to do in the near future. Prof. Wright conducted the musical service, and Miss Mabel Roberts sang two beautiful solos. The subject of the address was "God," and an exquisite poem, entitled "Where is God?" was read by Mrs. Ira Moore Courville, who also gave most convincing and satisfactory tests and spirit messages.

Mrs. F. M. Holmes will speak next Sunday evening.

**MEETINGS IN NEW YORK.**

**The First Society of Spiritualists** holds its meetings at the Berkeley Lyceum, 44th Street, between 6th and 6th Avenues, where the BANNER OF LIGHT can be had. Services Sunday at 11 A. M. and 8 P. M. Afternoon meeting for facts and phenomena at 2.

**The New York Spiritual Temple** holds its meetings at Adelphi Hall, 202 Street, near 7th Avenue, on every Sunday—afternoon meetings at 4, for facts and phenomena. H. C. Underhill, Sec'y.

**The Spiritual and Ethical Society** holds meetings at Adelphi Hall, Broadway and 62d Street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

**Meetings at Fortner, N. Y.**—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 151 West Street, every Friday evening at 8. Alfred Andrews, President; Timus Merritt, Secretary.

**BENKELEY LYCEUM**—M. J. Fitz Maurice, Sec'y, writes: April 25 an enthusiastic audience listened to the morning discourse of J. Clegg Wright, which was wonderfully instructive, also on an advanced plane of spirituality.

At the afternoon meeting short addresses were given by Mr. Wright and Dr. W. W. Hicks. A quartet of male voices contributed two selections, received with much favor, and Dr. Wm. Franks gave a few psychometric readings.

In the evening Mr. Wright spoke upon questions handed to the President.

We bid good-bye to Mr. Wright with regret, tempered by the knowledge that next season he will come to stay.

During May we shall have the double attraction of Prof. W. M. Lockwood and Edgar W. Emerson. The former will speak morning and evening, while Mr. Emerson will occupy the platform every Sunday afternoon.

**OHIO.**

**COLUMBUS**—Buckeye writes: Sunday, April 18, was a memorable day for the Spiritualists and their friends in Columbus. It was Easter, and what with the joyous sunshine, floral display, fine music, excellent lectures, a notable seance and large and appreciative audiences, the First Church of Spiritualists had much to be thankful for.

The meetings are held in the large I. O. O. F. Hall, and on this occasion the ladies had made the stage and head of the hall a most beautiful picture, with the many blossoming plants and large quantities of cut flowers in designs and bouquets.

The exercises of the day opened with the Lyceum in special lessons, songs and march. At 10:45 A. M. the regular session of the church began with a solo by Mr. John D. Arras, accompanied by a chorus of choir voices. Mr. J. Frank Baxter was then introduced, when he read a beautiful Easter poem, and followed it with an appropriate song, "One Easter Sunday Morn." He then gave a special address entitled, "Easter and the Modern Advent," during which he showed—admitting the appearances in fact, as recorded, pertaining to Jesus' death and so-called resurrection, and interpreting them in the light of Modern Spiritualism—how very simple and natural all probably was. Mr. Baxter's lecture received warm applause and made a memorable impression. An Easter song closed the exercises, though throngs lingered late to enjoy the beautiful picture of the flowers.

In the evening, promptly at 7:30, every seat was occupied, and people still coming. The choir and congregation sang, after which Mr. Baxter read impressively Miss Doten's graphic poem, "Outward Bound," following it with a beautiful song, in continuation of the sentiment, "Who Will Guide Our Spirits Home?" Mr. Baxter's lecture on "The Spirit and its Emancipation" was then offered, and the large audience was intensely interested to the end. Then he quietly seated himself at the organ and sang that beautiful ballad, "The Mystic Veil."

Never were conditions better for a seance, and certainly this, never did Mr. Baxter describe and delineate spirits more easily, acceptably and convincingly, in this city at least, than during his exercises in mediumship with which he closed this day's services.

**NEW YORK.**

**PHILADELPHIA**—A correspondent writes: We have been favored by Mr. and Mrs. G. W. Kates of Rochester, holding two meetings here at the residence of Mr. Charles Coolidge. His large parlor was well filled by a select audience that had been specially invited.

Mr. Kates gave an excellent address the first evening, and Mrs. Kates spoke on "The Ultimate Destiny of Man," the second evening, the subject being offered by an auditor. The address was replete with thought and oratory, and her tests both evenings have simply astonished all with their convincing correctness. We have made a good start, and hope to have these workers often, and will soon be able to form a local working society.

Mr. and Mrs. Kates will hold meetings in Geneva, near here, May 3 and 4, when our people will attend.

**Veteran Spiritualists' Union Anniversary.**

The recent anniversary celebration was one of the most important events of its kind, in point of numbers assembled and financial results, that has transpired in Boston, the net receipts being \$248.91, which will go for the benefit of the Home at Waverley.

The Treasurer of the Union, Moses T. Dole, inaugurated and carried through the first celebration of the Advent of Modern Spiritualism in 1868, in Music Hall. It was a great success.

**Now for the Fish Stories!**

All Indications Point to a Great Season for the Anglers.

"The Ice is out!" How much these four little words will mean to thousands of eager sportsmen, when, in a few more days, they are flushed over the wires from the teeming lakes and rivers that make northern New England such a paradise for the angler.

Transportation people, and those engaged in supplying the material wants of the amateur fishermen, are all agreed that the present fishing season in New England is likely to be a "record breaker," just as was the recent hunting season in Maine. Everybody who has ever been in the habit of "going fishing" is down for a trip to his favorite haunts this spring, and hundreds more who have never tasted the delights of this glorious pastime are booked for their initial experience with rod and fly.

As far as it is within the bounds of human fallibility to forecast, the returns upon the investment of time and money are likely this year to exceed those of any previous season, too.

This, at any rate, is what the guides "down" in Maine and New Hampshire are predicting, and they ought to know.

Thanks, also, to northern New England's great transportation system, the Boston and Maine Railroad, the task of reaching these favorite fishing grounds of Rangely, Moosehead, Winthrop, Acushnet, Sunapee, Champlain, Memphremagog, Winooski and Connecticut Lakes, the White Mountains and Penikese Island, the Restoncouche and other famous resorts, is no longer a task at all, but a distinct pleasure.

This year the facilities for reaching any and all of these famous fishing centres are better than ever before, and the passenger department of the Boston and Maine— which is an official and infallible bureau of information concerning everything relating to out-door life in New England—is prepared to furnish intending sportsmen with illustrated guide-books, tickets, time tables and "pointers" in general regarding the fishing regions along the Boston and Maine system of its connections. An application addressed to D. F. ELANDER, General Passenger Agent, Boston, will meet with prompt response.

May 1.

# Blood Humors

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**COLLARS and CUFFS**

**ARE NOT TO BE WASHED.**

Made of fine cloth in all styles. When soiled, reverse, wear again, then discard. Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind. **ASK THE DEALERS FOR THEM.**

If not found at the stores send six cents for sample collar and cuffs, naming style and size. A trial invariably results in continued use. Reversible Collars Co., 91 Milk St., Boston, Mass.

## RHODE ISLAND.

**PROVIDENCE**—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, in Columbia Hall, Weybosset Street, had for speaker on Sunday Miss Lizzie D. Harlow of Haydensville, Mass. Subject in the afternoon "The Spirit Message." Evening, questions from the audience. Miss Harlow is one of the finest inspirational speakers on the Spiritualist rostrum.

Dr. C. H. Harding will be our speaker and test medium on Sunday, May 2.