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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 Conventio i in Syracuse, N. Y., Apr.1 14, S. E. 50,

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(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 neces ity 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

Humboldt regarded suffering from heat and cold, from physical pain and weariness, as by 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 coterie 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 hisdeath in the midst of its 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 designus 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 attaiment 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 casket 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 omnipo-

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 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 have been constant and persistent throughout | finite power, wisdom and love. [Applause.]

formalism. At times these proofs have seemed elect and chosen, the children of God and the change us, no covering up hide us. To the | nalism, and feel how it may be developed into superstition and scientific and religious skep ticism; but they have never wholly ceased. even in the darkest ages.

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 order to adapt it to the intense symbolism of his time.

It came to the ancient Hebrew to teach obe order to make possible the development of civilization.

It came to the ancient. Roman to tell him of cause Rome was destined to be the mighty power that was to carry civilization to the ends of the known world.

won lers. The sick were healed, the blind made [Applause.] to see, the lame to walk; lepers were cleansed, the loaves and fishes were multiplied, the dead mighty results in the world.

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 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 he all of Spiritualism, beautiful and holy as broader, grander scope than that. It comes to radation. 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 ders-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 Savjor of Mankind. The Spir itualist 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 and that thereby millions of souls have been redeemed from their uncertainty and doubt and ofttimes dark despair upon this most modemonstrated immortality; and let me tell you that these people are not all fools; they muses. 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, jumes, lawyers, clergymen and literateurs 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 huhaving entered the realm of the spiritual, up man 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 materiality; every faculty is capable of being callof spiritual power that are at work for and in ed forth, and therefore every human being, even mankind before it can do this. These proofs the most degraded and fallen, is a child of in-

materialism, and religion into eecies[astical it, ye who have listened to words about the just what we are. No glossing over can of a spiritual life within all this life of exter. Itualists to raise their signal and open to the

almost hopelessly buried beneath ignorance, children of the devil, the saved and the lost, spiritual vision we are clearly revealed. All a power stronger than all selfishness, stronger Think of this ennobling truth, which is demonstrated to you as a fact, revealed to you as a effect. law and set before you by Spiritualism as a This spiritual power ever adapts itself to the 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 truth should be clothed with the mystical, in 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 dience to the law, because that rude, barbario spirit world is peopled by immortal beings; age needed the strong arm of legal restraint in 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 battles to be fought, of victories to be won, be | their nature. Fact has accumulated upon fact, evidence has been piled upon evidence during the past half century, until we claim that im mortality has been as satisfactorily and as pos-It came to early Christianity with signs and litively demonstrated as any fact of sciences

And the second truth we enumerated, that all men are endowed with the attributes of an restored to life, because the marvelous was in Infinite Creator, is also demonstrated by this those days the only means of keeping alive the fact of continued life. Prove the immortality infant power that was destined to work such of the human soul and you prove the sonship of the race. By proving the higher state of But in our day this power that is at work for existence, which perfects the attributes, aftruth, this widespread influence, this force | fections and instincts of the soul, or the inner that is striving to let the world into the inner spiritual man, you prove the glorious fact of chamber of truth where even the mightiest the Divine Paternity, and that every human apostles of science have not yet trodden, this 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

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. would assure us there is no death. That is by | Facts prove this. We Spiritualists know that | enters the life of others and becomes a part of no means the all-important thing for man to the destiny of every human spirit is endless progression. What a magnificent, soul inspir- in the spirit realm, it is found in the ever-widing revelation! What! destined to live for ening circle of our contact, and extends imever, and forever to aspire, forever to gain, measurably beyond it. upon their dear, mortal forms, that constitutes | forever to learn? Behold men all around us | This fact of our lives, so positively demonin our daily life cramped, trammeled, dwarfed, that assurance is. Ah! no; Spiritualism has a bowed down by every possible method of deg-

Oh, how glorified does every human being part of the eternal! Tell me, can we have a out to the world? better philosophy or religion to inspire us to journey, and that every forward step is an infinite help? Oh! tell me, shall we spend our ite can be gained as well?

The fourth truth in our philosophy is like the golden band that holds each in its place, and evil. This is one of the grandest, most the priceless gems that glow in the coronet of positive assurances given us by the angel an empress. It is this: Affection, or love, is the bond that binds all hearts, souls, spirits, or and superstition shall be relegated to the 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 of Spiritualism, The influence of all great and be an unchanging law of the universe. Thus good and truthful souls on us, and on the world, through love we hold our hearts close to our whether living on the earth as its present deni loved, ones wherever they may be. Through | zens, or in the higher life of spiritual realities. affection the universes are made one. Through our undying affections we may and do claim the companionship of all that those affec- ourselves into sympathy with their sphere of tions demand, whether in one sphere of existence or another.

Thus is immortality clothed in beauty, and ets and seers, the saints and martyrs of all progress made to adorn herself with the rose time; with a Jesus who loved the meek and and the lily; and the grand and glorious come the humble so much on earth that he can but to us as the simple and beautiful, and abide in love them still, with a Plato who longed to

our hearts as the guests of our love. Think of this, ye fathers and mothers who the corners of the streets, that he might teach love much. Ye hold the golden link to the child of your love; it is yours eternally and phoes, and men of science and of art. Nothing nized as a positive and reliable spirit-power or now, if ye love much, even though the pre-stands between us and them but ourselves. cious form sleeps beneath the daisies. Think Create the sympathy, or oneness, and we are of this, ye children, who long for the love of -that it is impossible. We affirm that it can lyour mothers and fathers who have passed be done and is done daily all over the world; from you through the mystic portals of death. If ye leve much they are close by your side, not because they are commanded to be, but because your hearts call them, and by a law that in the language of the poet we do know mentous problem, and are rejoicing to day in a as immutable as the law of attraction through out the universe they must respond. Remember this, brothers, sisters, husbands, wives, are not all lunatics; they are not all ignora- 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 more perfect realization of its grand scope. 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 grandeur of our faith, and its entire scope and

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 deavor. But what are scientific truths comforce, but as a substance, as a reality. Actions | pared with these set before us by Spiritualism? are embodiments of thought. All acts being They may indeed be called the foundation the result of the workings of eternal laws, must change in some way the relations of truths, and the key-stone of which is love. 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 Do we not see amid all the selfish struggle of poisonous breath that must live somewhere. the active world how largely it loses sight of the ages, but they were ignored by scientists Is not this second truth of our philosophy The very thoughts of our innermost hearts everything but present pleasure and gratificaand religionists until science degenerated into grand enough to be called divine? Think of are stamped upon our spirits. Hence we are tion? If we have vividly before us the thought

that we have been lives because it has had its

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 cold 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 revela-tion of Spiritualism, as, 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 their life. It extends, it reaches, it is known

strated 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 become in the light of this divine truth, and thought and feeling than all the fears of hell how sanctified is every moment of time as a or the hopes of reward that have ever been held

The seventh grand truth of Spiritualism we as mere physical phenomena-signs and won- noble acts and earnest efforts than one that designate, The Destiny of Truth; the sure vicdeclares we have started now or an unending tory of truth over error. What an inspiring resolution which was unanimously passed aufact is this. We need not fear, for whatever comes the infinite power of love and wisdom, and general manager to look into and deterdays striving to gain what at best is only a is over and in all, and the universe is destined lifetime treasure, when the eternal and infin- to receive more and more of that power and wisdom until the regenerating influence of it redeems the human mind from all ignorance world. Truth shall triumph. Ignorance, ershades of night and death, where they belong.

We place as the eighth grand spiritual truth

Every great and noble soul may be our personal friend and helper, if we can but bring life. We may hold sweet and holy converse with the hero-souls of all ages, with the prophbless the world, a Socrates who discoursed at all who could hear, with poets and philosowith 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

The spirit-world around this world of sense Floats like an atmosphere, and everywhere

Wafts 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 We doubt 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

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 enstones, the arch of which are these spiritual

Does the world need to know of the truths of Spiritualism? Does it need to feel them?

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 sin 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 coworkers 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 deep-

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 blest 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 thorizing the trustees to appoint a committee mine 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 titted 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

There are two principal objects, as I under stand 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 recog-

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

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

This seems eminently a proper time for Spir-

breeze the standard under which they have been concentrating their forces for the last

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 exerolse the influence that a grand mass meeting like the one in contemplation is designed to ac-

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

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 En-deavorers" can so enthuse their members as 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 have on exhibition such paraphernalia as will illustrate their peculiar views of spiritual phenomena. Some of the oldest and most popular speakers and mediums in America will be

All phases of mediumship will of course be presented by the best and most popular me-

The best vocal and instrumental music that can be produced will constitute a prominent labor. There can be no sense of sin, no feeling feature in the program.

of the country, and very reasonable hotel tirely different system of ethical philosophy. charges also, thus rendering it possible for all those who care to contribute to this first great same constituent elements of being, the same spiritual gathering to do so at a very small

In accordance with Manager Walker's request, referred to above, it would be of great ure of his rights. His needs are unerringly deadvantage to the officers of the National Spir-itualists' Association, in order to enable them are defined by the rights of others. The rights to determine the concensus of opinion among in that all needs should be met; they are unit that all needs should be met; all classes of Spiritualists, if they would write like in that capacities vary, and hence, quantito the General Manager, at Hamburg, N.Y., or | tatively speaking, the needs of one may be 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 inference, the duty of the State is to provide spirit. He also affirms that this soul or spirit | the opportunities to the individual to secure 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 af-firms 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 a great many assumptions to escape this position. He talks of intuition, original suggestion, direct perception without the intervention of sensation. But as the natural order is sensation, perception, planetary aberration Le Verries deduce idea, the question arises, Why should there be existence and elements of a new planet.

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, fairs.

Thus the old above a sum a but a sum a but the old above.

Thus the old schools argue but cannot agree Spiritualism presents the true, the only solu-tion. It admits freely the contention of the sensationalist, that there must be sensation prior to thought, and constituting a part of the process of evoluting 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 basic—the primary psychic sense. It corresponds with the general sense of feeling in the physical economy. my. 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 entimorial 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 gent 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. Spir-itualism, by demonstrating the duality of sensation, has reconciled the contending philosophies and made them one. The perception 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 potently 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 as 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 com-mands or laws. Hence, those destitute of this revelation have no standard of right + no means present, to give the history of the first developments in Modern Spiritualism from their own observation.

The church has no method by which such consciousness shall be evolved except by miracle. Man "is enmity 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 of obligation, where the moral instincts are It is understood that a liberal concession lacking. It is no wonder, then, that the eth-ical philosophy of the church has been such a from railroads will be secured from all parts dismal failure. Spiritualism evolves an enwants or needs inhere in the constitution of every man. The existence of needs is nature's proclamation of right, it is a self-evident truth. The measure of man's necessities is the measof all are alike, and yet itulike. They are alike greater than those of another. Spiritualism, as said before, shows the exist-

ence of a dual system of sensation, and among the inner, the higher senses, we have conscience—the moral sense or instinct. science 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 The moral inproportion as it is developed in a person or people will you find the intense love of liber "Give me liberty or give me death" is its defiant cry. Liberty is the innrestricted out-working of all the attributes of the ego. It is harmony between the ego and its environ-ments. 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 whole ness 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 as-

sault 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 as 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 and require the risk of his life to defend the State, which is admitted, then, as an unescapable 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 many or few from monopolizing the means of existence, and happiness from their brethren. The beliest 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 indienable 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 demon-strates the continued life of man in the future, thus harmonizing the two warring phases of philosophic thought upon the nature and des tiny of man. It conserves both spirituality and reason. It marries them together, thus constituting a religious rationalism and a re-

tionalistic religion. But in closing this article it needs to be said that the potent influence of Spiritualism upon philosophy consists in this fundamental posi ion: 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 Verries deduced the

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

BY SILAS BOARDMAN. As the bubbling of the fountain

Keeps its limpid waters pure, Bo 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 deep'ning 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 lads of modern years.

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

Day a fitful phase of night; Hate, a proof of modern beauty-Then decide that wrong is right. Nay, my friend, I know your meaning

Teach that malice is a duty:

Is that love eclipses wrong; All alike its foibles screening, 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 decrying 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,

both to meet the light of day. Peace hath never led 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 leve-oh! take them Ere God's hand shall end the strife; Learn their mission well, and make them Your joint arbiter of life.

Written for the Banner of Light.

Did the Historical Jesus Exist?..

BY B. 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, concoived and lorged 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 contipuing in power to hold the mind of man in bondage. Bet 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, fild 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 couningly-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 Christiau 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 spiritworld, bearing upon the historical Jesus, and the origin of Christianity. While these sticklers for the authenticity of the Christian Jesus, the central figure of the Christian religion, hold Mr. Roberts and his researches up to ridicule, they cannot let the subject alone, but lose no apportunity to express their apposition by methods not calculated to convince the candid investigator. Mr. Roberts was an upto 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 have been made upon the great and important work to which Mr. Roberts devoted the last

made by these knowing once to meet his logic and prove the spirit-testimony false, or the results of his researches and conclusions untrue. Ridioule and filppant 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 appreclated 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 Onanias, 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 LUCHAR, 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 early fathers were Christians. They never transmigrations 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 young-er, A. D. 103, has grown Christianity. Deny

these facts who can. Cyrillus Luchar, 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 cele-brated 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 religious bow at the shrine of truth. Quintilian.

JULIUS I:UCIUS FLORAS, A ROMAN HISTORIAN. My mortal life came to an end about A. D. 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 evi dence and write a correct history of what I had táken in hand.

The so called revelation of Jesus has noth ing 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 reare constantly sending fresh additions to swell their ranks. So long as this state of affairs continues, you must not wonder at the spirit ual darkness that overshadows mankind. enemies of truth you 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 Naza reth. But there were several Jesuses commanding the mutineers; yet neither Greek Roman nor Jew knew aught of what is known as the Christian Savior.

SATURNINAS, THE FOUNDER OF GNOSTICISM. A. p. 60 to 125. I met, conversed and exchanged philosophies with Apollonius of Tyana and Damis his disciple. We were Com-munists, 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 Gymnosophists. This was about A. D. 65. I knewfor 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 ot philosophy. Jesus and his apostles I never met. If they had existed at that period I certainly should have met them.

ABGARUS, A GRECIAN 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 Casar. I held correspondence with a Jewish priest in Jerusalem whose name was Jesus Matathiel. This correspondence was taken advantage of 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. 1 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 hrist of Judea for Apollonius of Tyana, and made the versions correspond with the Eusebius 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 con-

cerning 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 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 thus far impregnable. The only attacks that 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 work to which Mr. Roberts devoted the last so important a person as thig Jesus has been the period when man perused the Bit years of his life, has been through ridicule and represented to have been had lived at that nature and read his destiny in the stars. mud throwing. No other attempt has been time, I would have given a full description of

him. There were no Christians at the time of my retifement 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 Nazarete 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 Essenes, 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

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: dld Jesus Christ, so called, thought of establishing such a gigantic system of fraud as is practiced by the Christian priesthood to-day. In all the earliest books and man-uscripts of the so-called Christian era there was no mention of this Jesus except as a kind of sun-god. There are writings of Seutonius 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 affirm that I have given this communication honestly, and have told the truth, and nothing but the truth, as I hope for eternal happi-

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 aucient 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 vandal 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 I lived and taught at Antioch from about! 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 earthlife are constantly sending fresh additions to swell the ranks of those 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 wonder 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 estab. lish 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

Philadelphia, Pa.

LYCEUM AND HOME DEPARTMENT

ONDUCTED 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 night 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 be 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, al! 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 pe'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 cld. WILLIAM BRANSTON. Hackensack, N. J.

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.

of heaven into a dirge.' Oh! yes, you were a beautiful love child, received with a parent's glad welcome and blessing, and your birth was a happy period of thanksgiving and rejoicing to many.

· Sorrow turns the stars into mourners, and every wind

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 childhood 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 unwelcome child, which ignorance, poverty and sin curse ofttimes 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

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-drils are unwelcome, and the sad story con-tinues daily in any journals' records: "A leat 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 Hospitals, Maternal Homes, and free beds are full, and many new wards needed, and with these the large number of questionable "private lying 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 little unfortunates is fearful.

In the early days of summer the vile tenements and thickly-crowded districts (or socalled 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 continued large increasing death-roll in the tenements 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 those neglected little ones, for if they are not God's favored children, at least they are of the family of humanity. We hear and know of these startling facts, and should feel the ties of sympathy 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-

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 abandoned last year. Foundlings discovered in ash barrels, 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 clew to owners or care—three of these finely dressed."—New York Herald, April 15, 1897.

Laughter.

There ought to be societies formed for the

constant struggle for existence, and they had no time to make merry. The first two centuries 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 foud laugh that spoke the vacant mind," and the scornful Byron says: "And if I laugh at any mortal thing, 't is that I may

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 19th 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 Rausom, Charlie Hatch, Clarence Dutton, Edward W. Hatch, Mr. J. H. Lewis and E. B. Packard. Albert P. Blinn 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 voke 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 Arm strong, Winule Ireland, Ausil 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 Children's Progressive Lyceum No. 1, gave a cute recitation, and Miss Leo Hanson, another visitor from No. 1, sang. Readings and recitations were given by Clarence Dutton, Ansil Haynes, Edward W. Hatch, and Miss Victoria Moore. Willie Sheldon rendered a plano solo. and the Assistant-Conductor. Dr. Root. a plano 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 Easter." After the answers from the children, Superintendent Soper explained to them the Easter of the spring-time; also made remarks on the Spiritualist Easter, explaining it so clearly to the children they could not

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 through sickness of our worthy Guardian, Mrs. M.

A. Brown, Miss Grace Dudley took her place, eighty scholars taking part. After that the little ones rendered the following entertainment for those present: Recitations, little Clifford Lamont, Jr., Ruth Chililand, Clara and Lottle Weston, Mabel Emmons, Florence Robinson, Frankle Lamont, assisted by Lit-tle Eddle, Josle Gerrish, Marie Gale; song, Miss Lou-ise Horner, also Mr. Metzer; Prof. Shaler rendered a

violin solo.

Our President, Dr. Wm. Hale, addressed the children in his usual pleasing manner, also announced that he would give an entertainment for the benefit of the Lyceum in Arlington Hall Wednesday evening. May 5; tickets 25 cents. There will be an array of flue talent. The entertainment will close at half-past nine, when dancing will be in order. We hope to have

Mrs. M. J. Butler made a few remarks, giving notice of her Annual May Festival in Music Hall May 8, afternoon and evening.

ABBIE 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

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, 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

My 18-16, 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-her. MARY VARNEY 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-The church has its Holy Innecents' day to dress this Department, BANNER OF LIGHT. remedy for Diarrhosa. Twenty-five cents a bottle.

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 Association of Spiritualists! It has come forth as a crisis in the process of evolution. A more harmonious 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 literature and dreamed of the thinkers far away, touched new chords in the lymn 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 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 wove 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 inheritance seemed the animating purpose of all.

To place ourselves before the world in a way 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 axistence and they had 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 spiritual 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 sympa-thies touch these cold walls and bring out the answering life of the imprisoned soul it is evidence of power from on high. At this spiritual love-feast the quickened emotions and enlarged 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 returned, from those able to do it, or the treasury 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 hundred thousand to give, and they can give it as well as not, and never miss it from their abundance. 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 derive from any other investment they can make, and I will guarantee them principal and interest 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 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 echothe 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 mission 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 projectors. No personal axe to grind, no petty jealousy to nurse, no evil motive to poison its life at the fountain head, this State Association 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 dews upon our effort, and sift its delicate incense into the atmosphere of our destroice. votion. Let us send in a hundred thousand dollars for the building of this Spiritual Temple 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 Constitution. 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 highest order, social life enthusing, high ideals led all, spiritual baptisms poured out of the fertile silences, rich sweet melodies and tender bene-

Prof. H. D. Barrett was at his best as Chairman; 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 encouragement. 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 sciences, W. J. Colville has commenced a specially 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, 52 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 Avenue (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

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind collo, and is the best

ers; true happiness comes by working for others, never working for self.

May I speak a word for the Society of Atlanta, which I must bid farewell to for a time? It

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' Auxiliary I think are the best I have ever seen, and are steps to progression. I would like to quote but I am afraid my letter would be barred from publication were I to take up too

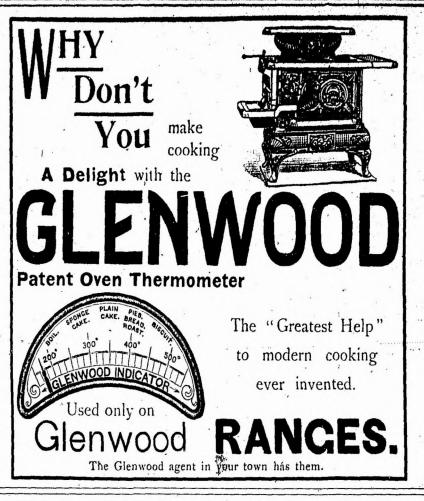
I believe my successor is to be Prof. S. W Edmunds of New Orleans, who engages himself for three months. The Society is anxious to have a resident lecturer, one who will guaran.

Fearing that my letter is getting too lengthy will close with the wish that our Northern and Western workers will not forget the Southland 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., whither I journey, saying good by to our friends here with many regrets

Always yours for truth,

Have you Esten too Much?

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.



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 retrospection 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. and what it should be here in the Stainly South. I wish my strength was 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 truehearted ones, and labor with us for the cause of truth, for there are many weary and hungry and have who are triving to each the gry souls here who are striving to catch the first sunburst which will enable them to overcome 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 applitude 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 snd 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

spiritual religion, how beautiful! To bind heart to heart, soul to soul, and handclasp 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

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, 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 influx of spirit-power which swept over him from the spiritual world, and the result is a grand mediumship. He has for some years been ostracised 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 Spiritualists' 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 religious or spiritualistic body.

I have had letters from Dalton, Ga., Crawfordville, 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, although a Northerner, place a plea in your paper that can perhaps reach the heart of some of our lecturers and mediums, and ask them it 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-

numbers about eighteen substantial men and women, presided over by an energetic President, R. E. Webster, who finds an able assistant 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.

much of your space.

tee to stay at least six months or one year.

LOE F. PRIOR.

Take Horsford's Acid Phosphate.

Lecture Given by H. D. Barrett

At Berkeley Hall Sunday, April 18, 1897.

Referring briefly to the Easter morning, Mr. Barrett said that it has a meaning for Spiritualists if they will take the thought that underlies the story:

A resurrection out of our dead selves into a higher and holier state; a resurrection from past forms and ceremonials into a broader and more beautiful condition. But it is a menace to progress so long as it is an object of wor-

ship or is regarded as worthy of reverence be-cause of being a Church festival.

He then referred to a sermon delivered in New York last Sunday by Rev. Heber Newton, an Episcopalian minister, who most eloquently portrayed what Spiritualism has done for the world, the value of its literature, and its scientific and philosophical thought.

He was absolutely fair in his statements, not misquoting us in any way. He also cited James J. Mapes, Professor of Chemistry in New York, Prof. Robert Hare, a lecturer in Smithsonian Institute, Prof. Agassiz, Charles Darwin, Alfred Russel Wallace, Prof. William Crookes, and other men of science who have investigated the phenomena of Spiritualism and been convinced of their truth some of and been convinced of their truth, them publicly acknowledging it before the world. "All of which proves to you and to me," he said, "that science can come into our Spiritualism when we are willing to logically arrange our facts and place them before the world in a manner that is attractive."

The speaker rapidly reviewed the literary works in and out of the spiritualistic ranks, bordering on the occult, or boldly relating psychic phenomena, showing that the literary world has been imbued with the thought of the impinging presence of spirit loved ones.

He spoke of the tendency of Spiritualists to criticise other denominations, and then cry out against their criticisms of Spiritualism, suggesting that it was possible some of the criticisms might be deserved. He thought one was hardly consistent in stating that the story of Jonah and the whale

was "a gigantic myth and fraud of the worst kind," then witness one hundred and sixty materializations at one sitting, and swallow them all as facts. "For my own part," said he, "I prefer the whale story, Jonah and all." He closed his address with a grave warning

concerning the danger in the pathway of Spiritualism and the duty of the hour toward it.

May Magazines. RECEIVED .- Miscellaneous Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. H. Vick's Illustrated Monthly Magazine (April), Vick Publishing Co., Rochester, N. Y. Cassell's Family Magazine, the Cassell Publishing Co., 31 East Seventeenth street (Union Square), New York. Lyceum Banner (April), J. J. Morse, Editor and Publisher, Florence House, Osnaburgh street, Euston Road, London, England. Will Carleton's Magazine, Everywhere, 1105 Bedford Avenue, Brook-

A SIMPLE CATARRH EURE.

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

Mar. 6.

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Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
canceled articles.

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

Banner of Bight.

BOSTON, SATURDAY, MAY 1, 1897. ISSUED EVERY THURSDAY MORNING FOR THE WEEK

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Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANKER 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 taker, 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 terri tory 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 in others. province of Greece. Five-sixths of its population belong to the Greek church, and are thorough Greeks in all their habits and customs, tect them in the few of which they are now The Moslems predominate only in a few seaport towns, and it is very natural that the ma. | named should unite for mutual aid and protecjority should strenuously object to minority | tion, thereby rendering the cause of Spiritualrulership. Crete has been under the dominion ism good and faithful service, of Turkey since 1669, but the people have never submitted to Turkish rule in spirit. They have been overawed by force of numbers, but hot taken in all three States to call State Convenrebellion 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 is no time like the present to do this work, and 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, Servia and other Balkan States, whose independence dates only from the Russo-Turkan 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 re- dium will find an excellent field of labor in stored in Crete. Such a possibility is a virtual reversal of the wheels of progress. The rights | genuine mediums are always well received in of the Cretans will be wantonly trampled the South, but it is a sad fact that that section upon, not alone by the Turks, but also by their has been cursed by frequent visits from the Christian brethren in Europe.

War is ever to be deprecated, but when freedom is at stake, or the rights of man are in it that only honest mediums are sent forth to reached us too late for insertion this week. It jeopardy, it may then be the last resort of exhibit our phenomena.

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, stonyhearted oligarchies and unprincipled politicians.

Fined for Healing the Sick.

A certain Chicago physician, one of the oldschool 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 ex change, 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, dving 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 brutalism 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 salf-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

Action is necessary to prevent the further curtailing of the people's liberties, and to propossessed. Our friends in the three States

In the name of liberty, and for the sake of Spiritualism, we urge that immediate steps be tions 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 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 me-Mammoth Springs, Arkansas. We know that worst of frauds and charlatans. The people want the truth, and Spiritualists should see to

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 nossession.

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 loval 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 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.

Inmates. 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 if a medium should be arrested under it he itualism upon Christianity," by Rev. T. E. Al jury. If, however, he had advertised to read the past, present and future, to reunite husbands and wives, to find gold mines, to bring and forty eight pages of that number. 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 community, and law-abiding Spiritualists should aid the authorities in bringing them to iustice.

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

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., 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 Heine 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 boary errors and giant wrongs, waged with a purpose most determined, a courage that defles 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 de feat 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 be 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 or her premises, within the limits of the city 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 Elt weed Pomeroy, "The Scripture Errancy-Condoes not refer to mediumship in any way, and | flict," by B. F. Burnham, "The Claims of Spirwould surely be acquitted by any intelligent | len. These are among the notable articles in the April number, but beside these there are many others of interest in the one hundred

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 suthe public. They should be dealt with in every | perior 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.

M 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 un profitable 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 iniure 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 Spirit ual 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., 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,

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

Tickets can be procured at Mrs. Butler's office, 178 Tremont street, Heard's ticket-office, 32 West street, and at the BANNER OF LIGHT 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 \$1.00, and will be, through Mrs. Butler's kindness, given to the Treasurer.

CAMP PROGRESS, MOWERLAND PARK, UP-PER 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 be-fore 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 Longer don, 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 ; 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. DILLION, 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 work-

er in our Cause, and is a valuable addition pereto. She will remain only a short time Our Society is progressing nicely, both spir-

it ally and financially. Although we have had no correspondence with The Banning 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-Meet-

ing 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 :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. Kelty, Carrie F. Loring, Nettie Harrison D. Barrett, Dr. Geo. Holt Harding, Mrs. H. A. Baker, J. B. Hatch, Mrs. Hortense G. Holcombe, Mrs. Elvira I. Loring, Mrs. Jennie K. D. Conant, Mrs. Ida A. Whitlock, Mrs. Sarah A. Byrnes, Mrs. May S. Pepper, and many others. Committee

N. B. PERKINS, J. BROWN HATCH, JR., J. M. KELTY,) Arrangements.

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 me your name and take a day in Lynn. J. B HATCH, JR., Vice-President Massachusetts State Associa-

74 Sydney street, Station K, Boston, Mass.

A miniature cannon made of pure gold, mounted upon a carriage of rosewood and in-laid 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

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 Syraouse, April 13, 14 and 15-was an unqualified success, and the object, viz., the organizing of a State Association, was accomplished without the least inharmony. 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. 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 Ban-NER 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, Yon-kers; 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 re-

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. Waters, Delegate at

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

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

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

Durhamville: Wm. Beggs, Progressive Spiritualist Society; Peter Pfeifer, Progressive Spiritualist Society East Aurora: H. W. Richardson, Psychic Research Society.

Elmira: Dana W. Blodgett, Delegate at Large; Mrs. Frances Bruse, Delegate at Large. Fredonia: Lyman C Howe, Delegate at Large. Genoa: Chas. H. Mead, Delegate at Large. Gloversville: Mrs. Thos. Robinson, Delegate

Hamburg: Miss Susan Washburn, Hamburg Spiritual Society.

Heuvelton: Mrs. Margaret Barter, Delegate at Large; Mrs. S. E. Woodside, Delegate at Homer: H. C. Sessions, Delegate at Large.

Jamestown: Mrs. C. A. Sprague, First Spir itualist Society; Mrs. Clara Watson, Delegate at Earge.
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 Spirit-

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

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

Norwich: Dr. H. S. Wells, Delegate at Large. Oswego: George La 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 Spiritualist Society.

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

Utica: David Williams, Delegate at Large;

W. N. Bingham, Delegate at Large. Waverley: Mrs. S. L. Russell, James R. Stone, Progressive Spiritualist Association. estfield: Mrs. Carrie E. S. Twing, Delegate

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

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 pro-

Prof. E. A. Whitelaw gave a fine violin solo, "The Angel's Serenade." Mrs. Clara Watson followed with an inspira-

tional address, ably 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 Syra-

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 suc-

cosmful tests, ending with a poem from the words Love, Responsibility and Immortality, given by skeptics. Meeting closed with a bene diction by Mrs. Cora L. V. Richmond.

Morning Steadon, April 14.—Convention called to order at 10:30 A M by Bro. Barrett, and was opened by a plano solo by Prof. E. A. Whitelaw, followed by report of Committee on Credentials seating delegates. Report adopted.

The Chairman of the Committee on Permanent Organization, Bro. Richardson, then submitted the Constitution and By Laws, which were read to the Convention by the Secretary, 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 plano 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 chauge 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 as 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 Twing 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 ill ness of his daughter, and the Convention or-dered them engrossed and sent to him. Mrs. Case of Utica wrote a letter to the Com-

mittee 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 ule take kindly to creeds of any kind. Dr. Willis moved that it be accepted as a declara tion 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 appointed as a Committee on Nominations H. W. Richardson, Mrs. Thomas Robinson, Mrs. G. W. Markly, Lyman C. Howe, Dr. W. B. Mills, Mrs. S. A. Armstrong,

David Williams, Mrs. Clara Watson, Mrs. S. L. Russell, W. Wines Sargent, D. 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,

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. Twing of Wesport 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.—En.], followed by President II. 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 ${f adopted}.$

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 present ed 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 resolu-

tion be reconsidered, and also that the report be recommitted to the Committee on Resolutions. Carried. E. R. Weeks, the Manager of the Cecilian

Female Quartet, then gave a vocal solo, followed by the Cecilian Quartet of Binghamton. Remarks were then made by Mrs. Carrie E. S. Twing in praise of the BANNER OF LIGHT. Mrs. Cora L. V. Richmond of Chicago also Dr. F. L. H. Willis reported for the Commit-

tee 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 sis-

terbood of mankind. "We assert that a continued life is proved by pres-

ent revelations of positive communion between the mortal and spiritual worlds.

"We believe in love, purity and fidelity as the se-

cret 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 offi-cers were elected: President-Frank Walker, Hamburg.

First Vice-President-Mrs. Carrie E. S. Twing, Westfield. Second Vice-President-Mrs. Tillie U. Rey-

nolds, Troy.
Secretary—Herbert L. Whitney, Brooklyn.
Treasurer—H. W. Richardson, East Aurora.
Trustees—Dr. E. F. Butterfield, Syracuse; W. W. Sargent, Brooklyn; James R. Stone, Waverly; 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, fol-

lowed by a violin solo by Prof. Whitelaw; recitation by G. W. Kates; songs by Cecilian 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 gen-

erous kindness; to the press, for its correct and full reports, and also to the proprietor of Hotel Vauderbilt 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.

Evening.-The session opened, with Bro. Bar-

rett in the chair, by a violin solo by Prof. E. A. Whitelaw, followed by a brief address by H. D. Barrett, after which President Walker took the chair. Mrs. Cora L. V. Richmond gave an excellent address, and was presented with some Easter lilles by Mrs. M. H. Cowan, in behalf of the Syracuse Spiritual Research Society, after which Mrs. Richmond and Lyman C. Howe gave a joint poem on the words Easter Morn, Immortality and the Easter Lilles.

Cecilian Quartet then gave a song, followed by collection and subscriptions to the amount of \$182, making in all a total for the three days of about \$800, including collections and from sale of tickets for the last night; violin solo, "Mocking Bird," by Prof. Whitelaw; solo by Mrs. Ostrander of Binghamton; tests by Dr. Mills: recitation by E. R. Weeks; song, Ceoilian Quartet; benediction, Mrs. Cora L. V. Richmond. HERBERT L. WHITNEY.

MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: The Arthur Hodges First Spiritual Society held interesting services Sunday, with good attendance. At 2:30 Mrs. M. K. Hamill led the singing and presided at the piano. Mrs. Carrie Bishop of Cambridge, Dr. S. M. Furbush, Dr. I. A. Pierce, Frank Neate, spoke on different subjects. Many tests and messages were given by Mrs. Bishop, Mrs. Lefavour, Mrs. Herrick, Mr. G. D. Merrill, Mr. F. Neate, and others. Magnetic treatment was administered to many by Drs. Furbush, Murray, Warren, Rounseville, Pierce, and David Sheppard, and all that were treated said they felt better, and some that they were cured.

At 7:30 selections by Misses Lena and Elsie Burns. Mrs Carrie Bishop gave many tests, spirit messages, readings, and remarks on Spirit Influences.

Next Sunday, at 2:30, tests, spirit messages, magnetic treatment by many good mediums, and a short address by Mrs. N. J. Willis. At 7:30 Mrs. N. J. Willis will lecture, followed by

The good work still continues at Mrs. Dr. M. K. Dowland's every Tuesday and Friday even-

The officers of the Society are President, T.
H. B. James; Vice-Presidents, Edward F. Murray, Harry E. Freeman and Frank Neate;
Sec'y, Jesse H. Bickford, 12 Webster street; Treasurer, Irvin A. Pierce; Trustees, Wm. H. Rounseville, John A. Wood, and Alfred E. Warren. The above officers compose the Board.

Cadet Hall-Lynn Spiritualists' Association, J. M. Kelty, President.-Mrs. A. A. Averill, Sec'y, writes: The services on Sunday, April 25, were very interesting, consisting of addresses by Mrs. Abbie N. Burnham of Malden, delivered in her usual pleasing manner; many accurate tests and messages by the way of automatic writing by Mrs. Dr. Caird of Lynn; solo singing by Mrs. Paillips of Lynn, with instrumental music by W. H. Thomas and Mrs. Cross; Miss Millie Odlum of Boston also recited "The Bridge."

Next Sunday our speaker will be the President of the Society, Mr. J. M. Kelty.

SPRINGFIELD.-Laura Cummings, Cor. Sec'y. writes: The Church of the Spirit is making its influence felt as a society of high aspirations.

Its new board of officers consists of Phineas Sherman, President; H. A. Budington, First Vice-president; Alida C. Benner, Second Vice-president; Ollery Benner, Clerk; Laura Cummings, Cor. Sec'y, together with Charles Leonard, Eliza Philbrook, Charles Gilbert, Directors, and Frank Nichols, Treasurer, who will see that the meetings are kept up to their present standard.

Thus far we have had the best of talent, and the way in which our solicitations are responded to speaks well for the interest of our audiences. Dr. George A. Fuller has been with us for several Sundays, and Mrs. Carrie E. S. Twing is here May 2 Our dates are all filled for May, which will close our meetings for this

The Anniversary address was given by Bro. Oscar A. Edgerly, and was rendered in a scholarly manner. Several copies of the BANNER OF LIGHT are

sold every Sunday. HAVERHILL.-O. Henckler encloses this clipping from the Gazette:

"At Brittan Hall.-Miss Blanche Brainard, of Lowell, probably the youngest platform medium in the country, officiated at Brittan Hall yesterday. At the close of the discourse, tender and sympathetic messages from friends in spirit-life were received by many in the audience.

Mrs. Gen. Tom Thumb attended both services, and in the evening, on invitation, addressed the audience, and received a hearty greeting. Among other things, she said that she appreciated the truths of Spiritualism also the consolation of knowing that she would again meet with those dear friends, now passed on to a higher life, with whom she had come in contact during her forty years of travel; that faith without knowledge was a barren belief. She spoke of the kind welcome extended to her at Spiritualist meetings, which was not the wishes for the future prosperity of the local society, and trusting that the cause of Spiritualism would increase a thousand fold.

Mr. Joslyn, the manager of the Lilliputians. then led the congregation in singing, favoring the audience with an exquisite piano selec-

Sunday, May 2, Dr. C. L. Willis, of Boston.

SALEM.-" N. B. P." writes: First Spiritualists' Society, Cate's Hall, Sunday, April 25, the splendid medium, Mrs. May S. Pepper, of Providence, occupied the rostrum. We had a very fine audience, one of the very largest we

have had this season. Mrs. Pepper delivered a short address both afternoon and evening, and every word spoken was right to the point, and was listened to very attentively, and made many friends. At the close of the lectures she gave a great many

tests, that were truly wonderful.

Sunday, May 2. Dr. William A. Hale, of Boston, will be our medium. He is a very eloquent lecturer, and excellent test and psy-

Subscriptions taken for BANNER of LIGHT. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

SPRINGFIELD.-W. H. Bach writes: The meetings of the First Spiritualist Ladies' Aid Society closed for the season Sunday evening, April 25. There was a large and enthusiastic attendance, and many regrets were expressed that the season was ended. The Lyceum held its closing session Sunday afternoon, and was well attended and very interesting.

I will start for Lily Dale, N. Y., to attend the Cassadaga Camp Meeting, and will fill en-gagements on the way at very liberal terms. It seems to me that some grove meetings could be held to good advantage during May, June and the fore part of July, and I would be pleased to hear from Spiritualists on my route from here to Lily Dale, where such would be welcome. Address 14 Howard street, Springfield, Mass. ONSET.-C. D. F. writes: During three or

four weeks past Mrs. S. M. Thomas has been holding meetings in Fire District Hall, Onset. The meetings so far have been well attended, and much interest is manifested. These meetings will be held all summer. The friends that visit Onset are cordially invited to the meeting every Sunday evening at half past seven. G. A. R. HALL, 573 MASSACHUSETTS AVENUE,

progressing. Morning circles are growing. Afternoon and evening meetings were well attended, and were very harmonious. Several mediums took part during the day. Prayer by the President, Mrs. L. J. Akerman. Invocation by Mr. Nichols. Tests and read-

Blindness Prevented!!

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The Absorption Treatment a Heaven-sent Blessing to Those Upon Whom Blindness is Approaching.

The Rev. S. M. Haskins, D. D., Rector of St. Mark's, Brooklyn, N. Y. (had cataracts), upon his return home writes:—"The first Sunday after I came home I read the Gospel from the Chancel, then I called the attention of the Congregation to the fact that it was the first time they had heard me read it for three months, and I assured them that I felt truly thankful we had such an Institution as yours in this country. It was already calling down the blessings of thousands upon your head. I hoped that everyone afflicted with discased eyes would visit your Institution. I enjoyed my stay at the Sanitarium, Everything is done for comfort and pleasure." The Rev. B. N. Palmer, D. D., of New Orleans, La., (had Atrophy of Optic Nerve), writes an investigator

regarding the above treatment: "Almost by every mail I receive letters of inquiry as to my experience of the treatment of my eyes. His theory is rational, based upon the self-restoring power of nature herself. Medicine cures only by rousing a peccant organ to the performance of its duty, when disease is thrown off and the patient recovers. The eye, he thinks, should form no exception. His aim, therefore, is to stimulate the eye, promote its secretions and increase the circulation, thus revitalizing the eye and enabling it to fulfil its eye, promote its secretions and increase the circulation, thus revitalizing the eye and enabling it to fulfil its functions; if throws off all the troubles and repairs its own waste. His method is simple, safe, in no way unpleasant, without disfigurement."

A. B. Colvin, Treas, of the State of New York, and a resident of Glens Falls, writes:—"... The history of this Institution and its advance by marvelous strides is well known to all of us. It has been one of the most remarkable and successful projects ever essayed in Glens Falls. The entire credit belongs to Edward

II. Benis, the eye specialist, whose success has been well-nigh miraculous, and remarkable ability in his field of labor and wonderful energy have brought about the results so familiar, not only to residents of Glens Falls, but to hundreds, perhaps better thousands, of afflicted ones all over the United States and in many foreign lands. May the work which is benefiting all of us, continue, and God speed him. . . . "

The Cause of Impaired Vision and Diseased Eyes Explained. Pamphlet Free, Explaining Treatment at Home and at

ings by Mrs. Nutter, Mrs. Seymour, Mrs. Jones, Katie Butler, Mr. D. S. Clark. Serita gave some readings, all being recognized; also Dr. Blackden and Mr. Hardy. BANNER OF LIGHT for sale at this meeting.

THE BEMIS EYE SANITARIUM.

BRIGHTON -D. II. Hall, Conductor, writes Sunday morning, April 25, the meeting of the Occult Phenomena Society was well attended, with an increase in numbers and interest. Solos by Mrs. D H. Hall; introductory re marks by the President of the Society. Mrs. G. M. Chapman gave a short lecture, answered a large number of mental questions, also nu merous readings.

The meetings will be continued for the month of May at 363 Washington street, at 7:30.

WALTHAM.-Mrs. M. L. Sanger writes: Our speaker was Miss Josephine Webster of Boston, whose tests were very good.

The event of last week was the entertainment by the Lyceum children. A full hall greeted them, and all did their best. The Conductors felt very much pleased, and for the first large entertainment it was a grand success. The tableaux were especially fine, and the red light that was thrown upon them added greatly to their beauty. Next Wednesday, and also next Sunday, we

Worcester. - Mrs. D. M. Lowe, Sec'y, writes: Sunday, April 25, our platform was occupied by Oscar A. Edgerly, whose lectures are always replete with spiritual thought and instruction. This closes Mr. Edgerly's engage-

have Mrs. Julia Davis.

ment with our Society for the present. Sunday, May 2, Mrs. May S. Pepper will lecture and give spirit delineations in Horticultural Hall, Front street, at 10:30 and 7:30. BANNER OF LIGHT for sale at each session.

FITCHBURG.-Dr. C. L. Fox, President, says: Mrs. S. E. Hall of Roxbury, Mass., the veteran speaker and test medium, occupied the platform Sunday, April 25. Large and appreciative audiences greeted her at both services. Mrs. Hall delivered two very able addresses, and gave many tests and spirit descriptions. All fully recognized.

Mrs. A. J. Pettingill of Malden occupies the platform here next Sunday.

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

Mr. J. Frank Baxter continues his successful work in Ohlo, Sundays at present in Columbus. He is fill-ling his slate for 1898. Remember, he has of late changed his residence, his address now being 46 Tudor street, Chelsea. Mass. Callers should take Washington Avenue car, starting from Scollay Square,

Boston. N. P. Smith, psychometrist, has filled a successful engagement at New Bodford. He has several open-dates previous to camp meeting season. Will also read sealed letters. Address 179 Tremont street,

Julia Steelman-Mitchell, inspirational speaker and platform test medium, closed her two-months' engagement with Unity Society at Milwankee with April. Goes to Indiana and Missouri for May. Will engage for June and fall months. Has open dates for camp work. Home address, 109 Van Voast Avenue, via

Frank T. Ripley, platform test medium and speaker, can be engaged for the Sundays of May, June and July for tests and lectures at grove-meetings or camps. Address all letters to Frank T. Ripley, Oxford, Ohio. P. O. box 331.

Mrs. Magele Waite, the well-known and reliable platform test medium, will occupy the spiritual platform at Army and Navy Hail, Cieveland, Ohio, during the ments of Walter ing the mouth of May.

Lyman C. Howe spoke in Owosso, Mich., April 20, her at Spiritualist meetings, which was not the case at the average church, closing with well the Saginaw Valley Association, May 1 and 2. Durwishes for the future prosperity of the local ing October he will speak in Pittsburgh, Pa. Has open dates. Address him for terms at his home, Fredonia, N. Y.

W. H. Bach, who has been filling a season's engagement with the First Spiritualist Ladies' Aid Society of Springfield, Mass., will spend the summer at Cassadaga camp meeting. Between May 1st and the opening of the camp he will fill short engagements, either for Sundays or week days, on very liberal terms. Societies between Springfield and Lily Dale

address 14 Howard street. Springfield, Mass-Theodore F. Price will occupy the platform of the First Society of Spiritualists of Buffalo, N. Y., during May. He begins his fall season at Indianapolis, Ind. speaking for the First Spiritual Society during Octo ber: Pittsburgh, Pa., during November: Milwaukee, Wis., during December: other open dates later in the season. Address during May, Buffalo, N. Y. Perma-

nent address, Cape May, N. J. Geo. A. Fuller, M. D., lectured at Springfield, Mass., for the Church of the Spirit April 25; will speak for the same Society May 9th, 23d and 30th; lectured at South Deerfield April 26; will lecture at Greenwich, Mass., May 2, and Providence the 16th. Has June 6 meneaged. Address 42 Alvarado Avenue, Worcester. Mass.

Mrs. Carrie E. S. Twing of Westfield, N. Y., is serving the Church of the Spirit, Springfield, Mass., for a few Sundays. She may be addressed at 93 Sherman street. Springfield, for the next ten days.

C. L. Willis, inspirational speaker, psychometrist and test medium, has a few open dates in May and June. Speaks at Haverhill May 2. Fitchburg May 30. Would be pleased to correspond with Societies baying open dates; will also answer calls for camp-meetings for this season. Address 10 Bond street, Boston, Mass Dr. Harlow Davis is now in Providence, R. I., until May 3, when he returns to New York. He can be addressed at 358 Weybosset street.

Seymour Van Brocklin, inspirational speaker and psychometrist, will accept engagements in New England. Address P. O. Box 3532, Boston, Mass.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan.4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the Banner of Light and all Spiritual and Occult Literature Orders by mail promptly attended to. J. J. Morse, 26 Osnaburgh street, Exston

Road, London, N. W., is agent in England for the Banner of Light and the publications ? Colby & Rich.

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Masonic Temple, Chicago. Prof. De Mork, Magnetic Healer, 324 SOUTH FIFTH STREET, Brooklyn, N.Y., posi-direly cures all chronic diseases. Specially prepared magnetized remedies by mail. May 1.

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MRS. ANNA LEWIS, The Remarkable Healer, I S meeting with great success in treating diseases by the laying on of hands. This gifted healer has themost wonderful success in treating lameness, deafness paralysis, rheumatism, nervous diseases of every name and nature. Charges reasonable. Office, Hotel Dunbar, Suite 7, Junction of Washington and Dudley streets, Roxbury, Mass, Hours 10 to 4.

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PSYCHOMETRIST. RESIDENCES by appointment. Address P. O. Box 3532, May 1.

NAZONE Medicates all air passages tarrh and Asthma cured. 564 Washington st., Boston, Mass. Apr. 10. UNEMPLOYED industrious Men and Women of good character can secute permadent, profitable and agreeable employment in a ble bly respectable business by communicating with Sprague & Son, 59 Dearborn st., Chicago.

4wis Apr. 17.

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

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

ism, Astrology and Free Thought, BOUGHT AND SOLD. . H. F. TOWER, Bookseller, 312 West 59th street, New York City.

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Apr. 17.

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SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practieal bearing upon human life in its departments of thought
er habor—chould be forwarded to this office by mail or left
at our Gounting-Boom for answer. It should also be disincity 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, eventnally progress to a higher state of existence. We sak the
reader to receive no doctrine put forth by spirits in these
columns that does not comport with his or her reason. All
express as much of Truth as they perceive—no more.

This our earnest wish that those on the mundane
sphere of life who recognize the published messages of their
spirit-triends 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, desirous of the assist ance and sustenance that we need, wishing to come under Thy will, and not mine, realizing the great power that pre valls 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 be tween 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 under stands, for there is so much that is misunderstood in mor tal 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 connec tion 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

Hear us this morning while we are asking Thy benedic tion 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 meet-

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 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 lefter 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 discontented 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 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 at mosphere 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

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 Willimantic, 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 it 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 Kee ley, 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

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 a number of years, although I cannot reckon her feel better. I would also like to draw near time as the mortal does; but I will say that my 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 | spicuous factor in the case.

with them, and I loved also to be where the a few words of comfort and consolation to those yet in earth life, and I would like also to dence, which is frequently employed to cover send a few kind thoughts to the dear compan- experiences of similar nature, like imagination ion that I have left behind me, and although it has a strictly scientific as well as etymologiour life together was only a short period, it caldefinition, and it would surely be well to use seems we are not separated, although changes it in this stricter sense. When two or more 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 19.—Dr H. B. Storer; Mary E. Hilton; Capt. Robert Burns; Lily Moore; Charles Belknap; Freddie Holland. April 2.—Clarence F. Clark; Charles H. Faulkner; Hannab Mitchell; Caroline Woods; Sarah Field; Capt. Clarence April 9.—Mrs. Harriett Gott; Zelotes Perrin; Rachel Far rington; Mrs. Charles Edmonds; Absalom Palmer; Albert

rington; Mrs. Charles Falmonds; Absalom Falmer, Albert Lovejoy. April 16.—John Close; Dr. Edwin Scofield; Perry Boul-lard; Francis R. Reed; Phineas Field; Bessie Wells; Car-rie L. Suepard. April 23.—Phineas N. Spencer; Clara Brown; Patrick Hick ett; Mary A. Mower; Elmma McCann; Marian S. Rice.

ANSWERS TO QUESTIONS



W. J. COLVILLE.

Ques.-[By J. F. Matthews, Boston.] I should esteem it a great favor, and believe 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 a 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 hand-some 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 out side of many store windows. In every case the first price has been within one per cent. of the low figure or 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 what he called his "crockery vision") took h) took hold, and made big 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, en-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 appeal 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 pur-

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 no doubt it sometimes can be) that his 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 man-

ner. Third. The remarks about the firm in Grand Rapids show that mental telegraphy is a con-

Fourth. As to the use of the word coincievents 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 coincidently 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.

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 gloomlest 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's 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

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 Reagan Light it was her extract to held ed 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 Spirit-ualists and Spiritualism, she believed there were any number 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 host-ess, 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 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 séances 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. Emile 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 pow-Mrs. Williams smiler as a test medium. ingly 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 not 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's inten-tion 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.

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

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 Carpender, an able speaker and efficient physician, who has a host of friends in this city. Dr. Carpender 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. 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

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 advo-cate 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 reörganize 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 en-

thusiastic; 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 Associa-

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 sympa-

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.

Clift Rodgers

We little thought, when we sent the article upon Clift Rodgers's 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

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 Phoenix, N. Y., on Monday, April 12, Mrs. Tressa P. FITZGERALD.

She had inhabited the earthly body a little more than ninety-two years, and will be pleasantly remembered by many who visited Lake Pleasant and Lily Dale a few years many who visited Lake Pleasant and Lily 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 some thirty years ago, and lived in constant communion with spirit friends. This 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 SADELMEYER.

From Boston, Mass., CHRISTOPHER B. MARSH, aged 78

Mr. Marsh was born in Hardwick. Vt. He buried his wife 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 falled in health, 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 graduitoutly. 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.]

A VERY BUSY WOMAN.

She pronounced in sounding platitude
Her universal gratitude
For men of every latitude
From the tropies to the poles,
She felt a consanguinity,
A staterly affinity. A sisterly amnity.
A kind of kith-and-kinity, For all these foreign souls,

For Caledonian Highlanders, For brutal South Sea Islanders, For wet and moist dry-landers, For Gentile, Greek and Jew, For Finns and for Siberlans, For Arabs and Algerians, or Terra del Fuegians, She was in a constant stew.

Oh! it worried Miss Sophronia Lest the men of Patagonia Should die with the pneumonia, With the phthisis or the chilis. Yes, Indeed, she worried daily
Lest the croup or cold should waylay
Some poor Soudanese or Malay,
Dying for the lack of pills.

And she toiled on without measure, And with most unstitted pleasure, For the good of Central Asia And the pagan people there; But meanwhile her little sister Died of a neglected blister, But Sophronia hardly missed her, For she had no time to spare.

Can a Leopard Change His Spots?

To the Editor of the Banner of Light:

In the Boston Herald of Dec. 9, 1896, there appeared a paper on "How to Become a Medium." Having waded quite through this exposé of Modern Spiritualism, I most earnestly desired to thank this person, for, like writers of anonymous letters, he fails to grant us the favor of his name and address.

He has taken our money and traded upon some of the most sacred feelings of the heart. He has also given us a glimpse of the perfect confidence existing between himself and wife; for has she not been his most faithful coadjutor at all times and in all places?

What shall we say of this person, who occuwhat shall we say of this person, who occupies five and one-half columns in one of our leading daily papers, in which to inform us, with evident enjoyment, that he and his loyal wife, with other "confederates," "the more the better," have been getting their livelihood by deliberately obtaining money under false pretences?

Am I dreaming, or have I somewhere read that there is a law which takes cognizance of such dealings as are herein described?

Did the whole article emanate from the fer-tile brain of the reporter, or was Mr. Nameless so well paid by his interviewer that he could afford to occupy all this space in which to inform an interested public that he is about to retire from the business, not because he deems

it wrong in any way—far from it.

There never was a time when Spiritualism occupied so much of the thought of the day as now. I fear that Mrs. and Mr. Nameless were not so successful in selling the "fools" who came to them as they would have us think.

Furthermore, may I ask how much credence

is to be placed upon the word of Mr. Nameless as he stands before the bar of public opinion, and says, "I have never hesitated to lie and deceive, not in one direction alone, but in every possible way whereby falsehood and trickery could be made to earn an honest dollar for myself and wife"?

Has this person children? If so, God pity them, born with such an heritage!

Among his "victims" were there none who

came to him with almost breaking heart, longing for one little sign which should be to them a sure token, saying, "Beloved, I am not far away from you, but as near now as in those happy, golden hours when you knew that we walked side by side; even so I walk with you

now; it is but the garment of this angel called death which hides me from your loving eyes"? And as this poor deluded "victim" left him was there never just one time in which he rose from the sitting utterly sick of himself and of his nefarious practices, determined to earn his living in some honest way?

ment in vain. He left the business simply be-

cause there was no more money in it for him. Think well, readers of The Herald, this is the sort of person who exposed, step by step, each phase of Spiritualism, and proved it to be false! Tremble, oh! army of mediums, since one has left your ranks who, if sufficiently well paid, will divulge all your secrets! Henceforth we need not listen to the opinion of so-called honest investigators, or pay any heed to the statements coming from the weak-minded men who are banded together as a Society for Psychical Research; we have it all in this one issue

of The Herald. Since Mr. Nameless has so kindly furnished the readers of the above named paper with the modus operandi of his daily life, it would prove an exceedingly interesting sequel to the same to learn how he utilizes his brain-power in the future. I beg of him that he be not disheart-ened. What though he has failed in his honest efforts to deceive the public, other avenues of chicanery and fraud are always open to willing feet, in many of which I doubt not he would prove of the greatest assistance. Thoman.

A Letter from F. A. Wiggin.

To the Editor of the Banner of Light:

Thinking that a word pertaining to our Cause from the seat of our glorious nation might be of interest to your many readers, I venture to send a line before I leave my field of labor here at Washington.

.It is evident that I might send a more glowing account, at least concerning the exterior appearance of things, if some of our good workers here had more completely learned the importance of united effort, if the rights and importance of the Cause were more universally held as paramount to whims of the individual. While very much is left to be desired in the direction indicated in the foregoing, there is, nevertheless, ground for much encouragement. When the necessarily large expense for conducting meetings here by the First Society is considered, and when I state that highly intelligent audiences have been in attendance dur ing my stay here, sufficiently large to cover the running expenses of these meetings by levying a tax of ten cents upon each attendant, it can be seen at a glance that a large number here take some interest in Spiritualism.
All Spiritualists here in Washington seem to

be agreed as to the importance of a concert of action, and a better organization of Spiritual ism, but do not seem to be very harmoniously agreed as to means and methods of accomplishing this most desirable condition. There are, however, wise hands at the helm, and our guardian angels can see, I doubt not, that as we sail upon the bosom of a fitful ocean, the terrible waves which menace the safety of our journey may toss us higher than we ever could have climbed, and hasten our advancement as no effort of ours on a calmer sea could have

Spiritualists everywhere should bear in mind that no religion ever has, and certain it is that none does now, not even Spiritualism, hold any special claim for grace or compliment.

The Lyceum connected with the First Society, under the Superintendence of Mrs. Stephens, is in a healthy, vigorous condition, and when assembled presents a picture of youthful, healthy energy.

The Ladies' Aid, which meets every Thursday evening at the beautiful residence of the ever congenial and hospitable Mr. Wood, is a grand and progressive adjunct to the Cause. The ladies seem to be well united, and I think

are doing a good work. Since I have been here I have delivered for-ty one public addresses, here and in the sister city of Baltimore, and am booked for a meeting for every evening during the coming week except Saturday. Mr. A. J. Maxbam, the well-known vocalist, has valiantly assisted me upon many occasions, and I feel that some little

vantage ground has been gained. I finish my work here on next Sunday, when I return at once to Boston. It is, or should be, a

source of pleasure to think of going home, and to feel that some few seeds have been dropped, the fruit of which shall extend a welcoming return.

F. A. WIGGIN. Washington, D. C., April 19th, 1897.

Announcement.

To the Editor of the Banner of Light:

As my time is at present so filled that I cannot attend to personal correspondence as I would like, I beg to announce, through the columns of your widely-read paper, that I leave New England sooner by several days than I had anticipated, in consequence of a call from

Ohio. This will prevent my presence at the National Spiritualists' Convention in Providence, R. I., which I exceedingly regret, as I had promised to attend and take part in the

exercises of that meeting.

Mr. Hull and self will attend the State Convention, Columbus, O., May 5, 6, 7. From that point I go to Grand Rapids, Mich., where I lecture the Sundays of May. From there to Mantua, O., to attend the "Training School," under the auspices of the Association conducting magning arrange at Maple Dellar ing meetings every summer at Maple Dell, Mantua Station, O. My next point will be Winfield, Kan., where Mr. Hull and myself attend a three weeks' camp-meeting. Returning, we stop at Mt. Pleasant Park (Clinton, Iowa, Camp), then eastward. Friends will get responses to letters in time.

Permanent address, Stoneham, Mass., Lock MATTIE E. HULL. Stoneham, Mass., April 17, 1897.

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PART II.-PHYSICAL PHENOMENA Chap. 29. Nebulæ: 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man. APPENDIX.—Problems; Physical and Metaphysical Phenomena and infinitum.

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

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sive variety.

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The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenome: a will almost make him a scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author throughout is epigrammatic—compact with clear thought and distinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Being compact with thought itself, it will not fall to compel thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits. Embellished with a steel plate portrait of the author. Cloth, 12100, pp. 208. Price \$1.00.

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Introduction—A Reminiscence of Years Agone. Chapter I. Initiation at the Mystic Shrine. 2. Entranced—From Earth to Nebula. 3. From Nebula to the Astral Spheres. 4. Hypatia's Code Applied. 5. Continuation of Hypatia's Code. 6. Science and Sciolism. 7. Wisdom and Credulity? 8. Authority. 9. Introduction to an Analysis of the Jewish Jehovah. 10. Theology and Religion of Jehovah. 11. The Infinite within, separated from the God-Conception without. 12. The Personality of Jesus, the Christ. 13. Miracles. 16. Casting out Evil Spirits. 11. The Eucharist. 18. Historical Witnesses to be Admitted at the Trial and Crucifixion of Jesus, the Christ. 19. The Crucifixion. 20. The Resurrection. 21. The Soul's Night. 22. The Soul's Morning. 23. Love to the Religio-Theological God. 24. That Man of Straw. 23. Love to the Person of the Infinite. 26. Deduction from the Preceding Chapters. 27. Liberal Religion and Scientific Thought. 28. Egoism and Altruism. 29. The Prime Ethical Rule separated from Dross. 30. Egoism and Scifishness. 31. Analysis of the Psychic Organ, Acquisitiveness, 32. Closing Séance with Endor and Hypatla. Appendix. Cloth, 12mo. pp. 311, with portrait. Price Sl.00.

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Banner of Bight.

BOSTON, SATURDAY, MAY 1, 1897.

MEETINGS IN BOSTON.

Hoston Spiritual Temple meets in Berkeley Hall every Sunday at 10 4 A. M. and 7½ F. M. Speaker for May, F. A. Wiggin. J. H. Lewis, President; J. B. Hatch, Jr., Secretary, 143 days street, Station E. Boston, Mass. outon Spiritual Leceum mueets in Berkeley Hall every bunday at 1 · M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 11 Leroy street, Dorchester, Mass. "he Helping Hand Society meets every Wednesday afteracon and evening—business meeting at 4 O'clock, supper at 5 o'clock—in Gonld Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, Presid nt; A. Augusta Eluridge, Secretary.

First Spiritual Temple. Except and Newbury

Hatch, Presid nt; A. Augusta Entridge, Secretary.

First Epiritual Temple, Exeter and Newbury

Streets -Spiritual Traternity Society. Sundays at 10%
and 7% P. M., scances for full-form materialization, etc.

11 2% P. M., scances for full-form materialization, etc.

12 2 P. M., scances for full-form materialization, etc.

13 2 P. M., scances for full-form materialization, etc.

14 2 P. M., scances for full-form materialization, etc.

15 Enalization, etc.

16 Enalization, etc.

17 2 P. M., scances for full-form materialization, etc.

18 Enalization, etc.

18 Enalization, etc.

18 Enalization, etc.

18 Enalization, etc.

19 2 P. M., scances

10 M. M. H. Sherman, Sec'y.

10 2 P. M. Scances

10 2 P. M.

3. 5. Soper, Superintendent.

Hathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bibl* Spiritualista). Meetings Sundays at 11, 2½ and 7½; Tuesdays at 1 o'clock. Mrs. M. Adeline Wikinson, President

Appleton Halt, 01/Appleton Street.—Paine Memorial Building, side outraines...-The Govpel of Spirit Return Society, Minnie M. Soule. Pastor, will hold services every Saturday and Sunday at 21/2 and 71/2 P. M.

Hollis Stail, 780 Washington Street.-Meetings undays, at 11 A. M., 2% and 7% A. M. Mrs. H. L. Tobin,

Elys an Hail, 820 Washington Street.—Meetings Sundavs, 11½ A M., 2¾ and 7¾ P. M.; Wednesdays, 3 P. M.; Fridays, 3 and 7¾ P. M. Mrs. A. R. Gillland, Conductor. Eugle Hall, 616 Washington Street.—Meetings at 11, 1½ and 7½ Sundays. Dr. W. H. Amerige, Conductor.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 14 Tremont street. Mrs. Mattie E. A. Allie. President. Cartie 14, Hatch, Soc'y, 74 Syduoy street, Dorchester.

Th Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 P. M. C. C. Shaw, Preside: t 29 Bedford street; Wm. H. Banks, Clerk, Boston, P. O. Box 2,681.

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

Arlington Hall, corner Dover and Washington Streets.—The Ladies' Lyceum Union meets every Wednes-day afternoon and evening; supper at 6½ P.M. Mrs. Brown, President; Mrs. Abble Thompson, Secretary.

Harmony Hall, 724 Washington Street.—The Band or Harmony Meetings. Sunday 11 A. M., 2½ and 7½ P. M., Tuesdays 2½ P. M. hirs. K. E. Parnell, President. Hiawatha Hall, 241 Tremont Street near Eliot street.—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Thursdays at 2½ P. M., for speaking, tests and readings. Edwin H Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings, every Sun tay evening, at the Woman's Journal Parlors, 3 Park street. L. L. Whitlock, President.

America Hall.—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman. The Home Rostrum.—Spiritualist meetings will be neld every Sunday and Thursday evening at 7½ o'clock. Dr. E. M. Sanders, President, 21 Solev street, Charlestown.

Good Templars Hall-I Johnson Arenue, Charlestown Dint.-Sungay, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman. Brighton.—The Occult Phenomena Society holds meetings every Sunday at 71% P. M., at Mora Parlors. Room 10, 363 Washington street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Chelsea.—Spiritual meetings every Sunday evening a ≰ at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

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

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reductantly 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.



F. A. WIGGIN, Speaker for Boston Spiritual Temple, Berkeley Hall during May.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.-J. B. Hatch, Jr., Sec'y, writes: This hall was again filled Sunday morning, April 25, with an audience that occupied every seat; and that is as it should be when this society has such a speaker as II. D. Barrett to occupy its platform.

The meeting opened with congregational singing, after which Mr. Barrett read a poem by Ella W. Wilcox, entitled "Show Me the Way." After a piano solo by Mr. Watson, Mr. Barrett delivered an able address, [a report of which, furnished us a little late, owing to the crowded state of our columns, must be laid over to a future issue.

Another good sized audience in the even-ing gathered to listen to the last lecture to given by H. D. Barrett. The meeting opened with musical selections by the Wallenthin Sisters and Mr. Watson. Vice president Allen, in introducing Mr. Barrett, said that although this was Mr. Barrett's last lect ure this season, he hoped that it was not the

last to be given for this society.

Mr. Barrett arose amid great applause, and gave one of the best lectures of the course. At the close of the lecture Mr. Mansergh offered the following resolution:

Revolved, That this body extend to the Hon. H. D. Barrett a vote of thanks for the graud work that he has performed for this Society during the past month.

The resolution was carried, and after the ap plause had ceased Mr. Barrett thanked the Spiritualists of this city for the support that they had given him, and said that he was ever ready to lend a belping hand to the Cause closing his remarks by referring to the grand old BANNER OF LIGHT, saying that it was to wave over Boston harbor in the cause of free dom and liberty.

Mrs. H. G. Holcombe of Springfield, Mass. was the next speaker, and spoke of the lecture just given by Mr. Barrett, also spoke of the

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 BAN-NER OF LIGHT is at the present time? If not, you should order one as you enter the hall. Why do n'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 mouths; 50 cents three months.

The Helping Hand Society-Mrs. A. A. Eldridge, 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 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 séance 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 pres ent, and at 7:30 P. M. Mr. P. L. O. A. Keeler's séance 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' Ly ceum 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. Sup

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. Bart-

lett, 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. Sing ing 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 out-

side, 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, Noves, Redding, Golding. Every test recog-

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

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Carrie L. Hatch, Sec'y, writes-met as usual at 241 Tremont street, Friday, April 23, with Mrs. Mattie E. A. Allbe, President, in

the chair. The evening service opened with singing by Miss Amanda Bailey atter 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 séance 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 com-

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. givday 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 Lvnn, Mr. W. H. America and many others. Viss Bertha Legie erige, and many others. Miss Bertha Leslie

gave a very fine recitation. Mrs. Kenyon gave readings and tests for one bour in the evening, which were all recognized. The singing was conducted by Mrs. Moody, Musical Director, assisted by Mrs. Nevers, 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. Nevers, and others, will sing and play. The best of talent

always present.

BANNER OF LIGHT for sale at door.

just given by Mr. Barrett, also spoke of the coming Mass Meeting that is to be held in Lynn May 4, and asked all to join, the Massachusetts State Association, and help organization.

After a duet by the Sisters Wallenthin, the Chairman introduced Mrs. Nettie Holt Harding, who, after referring to the lecture given by Mr. Barrett, closed the meeting by giving messages from the spirit world.

Mrs. May S. Pepper was a visitor in the morning, stopping over on her way to Salem.

On Sunday next Mr. F. A. Wiggin will be the speaker and test medium, and the Society will

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

The BANNER of LIGHT for sale each ass sion, also Thursday afternoons.

AMERICA HALL.-A correspondent writes

Our circle on Sunday morning was a meeting

Dr. Huot, Mrs. Robertson, Mrs. M. Knowles, Mrs. G. Gray, Mrs. Calahan, Mrs. A. P. Mc-Keuna, 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 spiral control of the company of

At 2:30, song service. Mrs. Kenyon, Mrs. Fish, Mrs. Ratzel, Messrs. Hardy, Hillings, Gates

and other good mediums, gave fine tests, all

At 7:30, song service, after which Mr. Quint

gave opening address, followed by Mrs. Fish, Mrs. Woodbury, Mrs. Ratzel and other fine me-diums gave remarkable tests.

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

THE LADIES' SPIRITUALISTIC INDUSTRIAL

MEETINGS IN BROOKLYN.

BROOKLYN.-J. A. Robinson writes: It hav-

ing been decided by the "Woman's Progress-

ive Union," for which Society Mrs. Glading is

engaged this mouth, speaking each Sunday,

that she could not fill any outside engagement

in this city during the month of April, the

scance 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 com-

pany 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

Mr. Robinson writes at a later date: The

Mrs. Plum, whose honest work is so well

known in Brooklyn, was never more thorough-

ly 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 instru-

ments, hearty singing and remarkable commu-

nications and tests brought to a close one more good day's work in the cause of truth and

BROOKLYN .- S. D. Greene writes: Sunday

afternoon, April 25, Mrs. A. M. Glading gave

This was followed by tests from the spirit

In the evening her guides chose as the theme,

"The Lauguage of the Soul and the Developing of the Spiritual Gitts," which was listened

to with profound interest by a large audience.

were interchanged, with a sincere desire for a

happy return again in the near future. Mr. Forman followed with some convincing tests.

BROOKLYN .- W. F. Palmer, Sec'y, writes:

President of the New York State Association. The meeting was opened with a short song

service; invocation, by Mrs. Reynolds; "Near-er, 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

Judge Dailey is well known, and it is need-

less to say that his arguments were both en-tertaining and convincing. He was followed by a vocal solo rendered by our soloist, Mad

Mrs. Reynolds was then presented, and re-lated an anecdote, after which she entertained

with a few tests, followed by some very pleas-

Mrs. Olmstead occupied the remainder of

THE FRATERNITY OF DIVINE COMMUNION-

the evening in tests and spirit messages. Mr.

of Spiritualism."

ame H. Von Gomez.

and also Mrs. Olmstead.

ing remarks.

And thus the car of progress rolls on.

As this terminated her engagement farewells

side of life, giving heart cheering consolation to those who received them in happy recogni-

tie that binds us to our religion of truth.

at her parlors, 630 Myrtle Avenue.

BANNER OF LIGHT free to speakers.

sic by Mrs. Rockwell and Mr. Huxley.

BANNER OF LIGHT on sale.

being recognized.

Frances M. Holmes, Sec'y.

the music, speaking and readings were fine.

titled "Where is God?" was read by Bro. Ira Moore Courle, 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 Berksley Lyceum, 44th street, between 5th and 5th Avenues, shorp the BANNER OF LIGHT can be had. Bervices Bundays II A.M. and 5 P. M. Afternoon meeting for facts and abenomena at 3. of happy hearts; many tests were given, and Most excellent talent was present with us at the afternoon session. Among those taking part were President Eben Cobb, Mr. C. Elliot,

The New York Spiritual Temple holds its meetings at Adelphi Hall, Md street, near 7th avenue, on every Sunday—afternoon meetings at 3, for facts and phenomeus 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 S P. M. Speaker, Mrs. Helen T. Brigham. Meelings in Fonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfre: Andrews, President; Titus Merritt, Secretary.

ited scance followed, by Dr. Harding, Mrs. Howe, Mrs. Thomas, Mrs. Baker, Mrs. Cunningham, Mrs. Witham and Mr. Warner. Mu-BERKELEY 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. HOLLIS HALL SPIRITUAL SOCIETY-Eliza-At the afternoon meeting short addresses were given by Mr. Wright and Dr. W. W. Hicks. A quartet of male voices contributed beth 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 cirtwo selections, received with much favor, and Dr. Wm. Franks gave a few psychometric read-

> In the evening Mr. Wright spoke upon questions handed to the President. We bid good by 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.

Society-C. M. Manning, Sec'y, writes-met at Park Square Hall, afternoon and evening, COLUMBUS.-Buckeye writes: Sunday, April April 22. Business meeting called at 5:30 by 18, was a memorable day for the Spiritualists the President, Mrs. M. A. Brown. It was voted to continue the meetings through May. and their friends in Columbus./ It was Easter, and what with the joyous surshine, floral dis-The evening was devoted to dancing, which play, fine music, excellent lectures, a notable was very much enjoyed by all.

Next Thursday, April 29. we will have as speaker the Hon. Farrison D. Barrett. séance 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 Progressive Spiritual Association, Amplion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President. 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 Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue, Good speakers and mediuma slways in attendance. Sea's free. All welcome Herbert L. Whitney Chairman; Mrs. Frances M. Holmes Sac's 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 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, 377 Franklin Avonue, Small's Pariors, near Greene Avenue. Mrs. E. F. Kurth, President. 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 Fraternity Hall, 869 Bedford Avenue, near Myrtic Avenue,—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olimsteau, Medium. Speakers and lect-arers regularly provided. "One Easter Sunday Morn." He then gave a special address entitled. "Easter and the Mod-ern Advent," during which he showed—admit-The Church of the New Spiritual Dispensation meets Sundays at 3 P. M. at Single Tax Rooms, 1188 Bedford Avenue. A. H. Dalley, President. Mrs. F. M. Holmes presides. ting the appearances in fact, as recorded, per-taining to Jesus' death and so-called resurrection, and interpreting them in the light of The Fraternity of Divine Communion holds meet-ings at 497 Franklin Avenue, every Sunday at 7% P. M. Modern Spiritualism—how very simple and natural all probably was. Mr. Baxter's lect-A-lington Spiritual Society holds meetings every Sunday, 3 P. M. at Arlington Half, Gates Avenue, corner Nostrand Avenue. Good speakers and mediums always in attendance. Mrs. F. A. Farnham, President, ure received warm applause and made a memorable impression. An Easter song closed the exercises, though throngs lingered late to Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-stead holds a Spiritual Class every Wednesday evening at 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 senti Who Will Guide Our Spirits Home? ment, "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 Vol."

Never were conditions better for a séance, and certain it is, 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.

PHELPS.—A correspondent writes: We have usual services were held Sunday, April 25, by been favored by Mr. and Mrs. G. W. Kates of Mrs. B. R. Plum, as follows, viz.: 3 P. M., at Rochester, holding two meetings here at the residence of Mr. Charles Coolidge. His large Jackson Hall, 515 Fulton street, and at 8 P. M. 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, an 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.

an inspirational discourse on the Woman's Veteran Spiritualists' Union Anni-Progressive Union as a potent factor in the versary. uplifting of humanity to a higher conception

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!

At Fraternity Hall this evening, Hon. A. H. Dailey was with us, as announced, and we All Indications Point to a Great Season were also greeted by the presence and encourfor the Anglers. agement of Mrs. T. U. Reynolds, second Vice-

> "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 flashed over the wires from the teeming lakes and rivers that make northern New England such a para-

and rivers that make northern New England such a paradise for the augler.

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 "rectord breaker," justas was the recent hunting season in Maine. Everybody who has ever been in the habit of "goling fishing" is down for a trip to his favorite haunt this spring, and hundreds more who have never twiced 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 foresee, the returns upon their 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 "up" in New Hampshire are predicting, and they ought to know.

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 Rangeley, Moosehead, Whinipesaukee, Asquam, Sunapee, Champlain, Memphremagor, Willoughby and Connecticut Lake, the White Mountains and Pemigewasset Valley, the Restizouche and other Canadian resorts, is no longer a task at all, but a distinct pleasure. Deleree is to be with us next Sunday evening,

Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cared by warm baths with CUTICURA SDAP, gentle anointings with Curicuna (clatment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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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 Collar Co. 91 Milk 84... Boston Mass. PANTE AUJIENE ANGELO PADHAEL TURRILLO

RHODE ISLAND.

Phovidence.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, in Columbia Hall, Weybosset street, had for speaker on Sunday Miss Lizzie D. Harlow of Haydenville 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 The Ladies Aid will hold the annual May Dance on the first Wednesday in the month.

PROVIDENCE.-E. H. Dunham writes: Two able discourses by Mrs. H. L. Russegue, the pastor, were given at the "Church of the Spirit," Champlain Hall, last Sunday, from subjects presented by the audience, and made a powerful impression on the large audience. The reception of Mrs. Russegue on the previous Saturday evening at the home of Mr. and Mrs. Whittemore, 60 Chapin street, was largely attended, and so gratifying in its results that another will be held next Saturday evening at the same place.

Old and New Psychology.

W. J. Colville is now busily engaged in preparing for speedy publication a very important and intensely interesting series of twentyfour essays, grouped under the above title, the substance of these papers being the essence of many lectures recently delivered in different cities of America, for which there has been, and still is, a loud and continuous call. The volume will extend to about four hundred pages, and will be clearly printed on good paper, and substantially bound in cloth. The price will be one dollar per copy, but for the next six weeks, i. e., until May 1, 1897, the offer is made to send the book, immediately it has issued from the press, to any one who sends seventy-five cents with full name and post office address to BANNER OF LIGHT.

The following is a partial list of the special topics treated:

What is Psychology? Relations of Psychology and Physiology. Views of Plato, Aristotle and Swedenborg. Have we Two Minds? Subjective and Objective Consciousness.

Telepathy and Thought Transference. Moral and Educational Uses of Psychology. Hypnotism and Ideal Suggestion. Concentration of Thought-How Developed. The Strongest Proofs of Immortality. Dreams and Visions.

Seership or Prophecy. Normal and Super-normal Mediumship.

Intellect. Emotion. lmagination. Instinct.

Intuition. And many other topics of equal interest. Full syllabus later.)

Passed to Spirit-Life.

From his lifelong residence, Farmington, N. H., Wednesday, April 21, 1897, Mr. CHABLES WHITEHOUSE, aged 76 ears 8 months and 1 day. Mr. Whitehouse had been a resident of this beautiful dell nearly all his life, and by strict integrity and honesty had won the esteem and love of all who knew him. He was a prominent member of the G. A. R., odd Followsand Knights of Pythias, a large delegation from each escorting the body to the gray.

of Pythias, a large delegation from each escorting the body to the grave.

Some fifteen years ago he was partially incapacitated by paralysis, and a second shock caused his demise in a short time after he received it, being taken while at the dinner table. He fully realized and joyously awalted the welcome messenger of life, and arranged every detail, requesting a spiritual funeral service, which was held on Saturday, April 24, at 2 o'clock, from his residence, the writer officialing, speaking such words of comfart as the beautiful religion of Spiritualism vouchsafes to all humanity, and the sweet consolation that the loved ones live beyond the grave.

For upward of thirty years he had enjayed the knowledge of Spiritualism, and had been a constant reader of the BANNER OF LIGHT. His first wife and most of his family had preceded him to the better life, and he waited with joy through years of patient suffering to meeting them there. A wife, five children and hosts of friends survive him and mourn his physical absence. May the sweet presence of angal loved ones inspire and console them in this their hour of sorrow.

WILLIAM A HALE, M. D.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2% and 7% F. M. Young People's Meeting, 1% P. M. Philadelphia Spiritualists' Society meet: at the northeast corner of 8th and Spring Garden street every Sunday at 14 and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulias streets, entrance 107 South Paulias street. Services every Sunday 11 A.M., 2% and 7% P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulias street, every Wednesday Sp.M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Corá L. V. Richmond. Band of Harmonv. Thursday, 7%, P. M., Orpheus Hall, Schill

The First Spiritual Temple Society meets at 7828 Hawthorn Avenue (Auburn Park), every Sunday evening at 74 O'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairtoyance, Iospiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Eggleston and in the city, as well as strangers, are condially welcomed.

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

Bpiritual Unity Society meets at Ethical Auditorium, 458
Jefferson street, every Sunday at 7½ P.M., and Thursday
at 8 P. M. J. O. Bigler, President.

BEST QUALITY