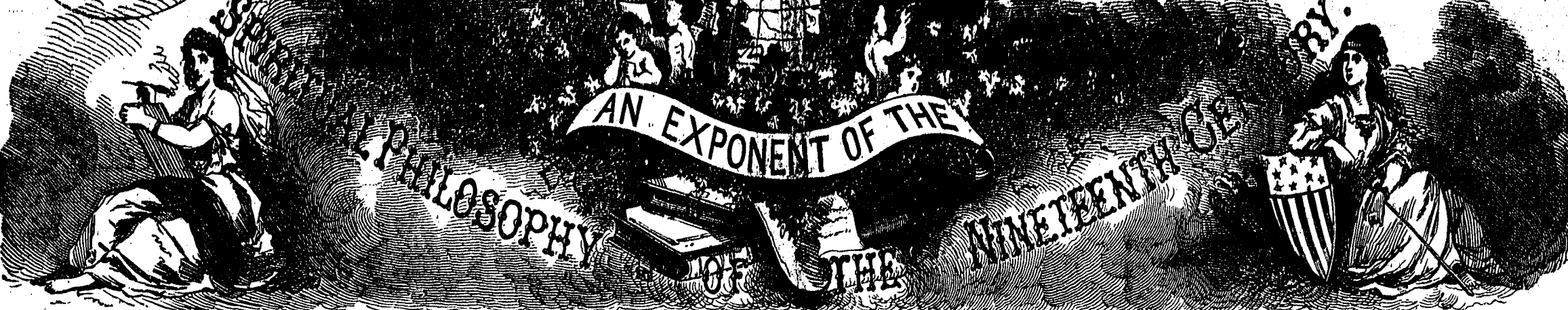


BANNER OF LIGHT.



VOL. 83. BOSTON, SATURDAY, APRIL 16, 1898. NO. 7.

Written for the Banner of Light.
MEET THEM HALF-WAY.
The human world has its angel friends,
And the so-called "living" and "dead"
Are blended like the morning light
With the twilight overhead.
We may hear their voices attuned so sweet,
With the bird song by break of day,
Waking the soul to rapturous joy,
If we will meet them half-way.
Let the dewdrops of love distill in the heart,
Let peace and serenity reign,
The angels are watching for the faintest spark
That will lift them hither again.
There are hands reaching out to greet us with joy,
And glances across each day,
And friends to speak words of love and cheer,
If we will only meet them half-way.
Can mortal see over the "valley of death"
To the beautiful home of the soul?
With night through our life and sight dimmed by
doubt,
Without making mortality whole?
Come, try the spirits, who long to cheer,
And who patiently slug this life:
"Oh, mortal soul, will you harken now?
We are anxious to meet you half-way."
J. A. LANT

The Golden Jubilee OF THE Massachusetts State Spiritualist Association, March 30-31, S. E. 50, A. D. 1898, In Bijou Opera House, Boston, Mass.

[Concluded from last week.]
SECOND DAY.

The morning meeting opened promptly at 10.30, with a piano solo by Miss Lilla Fay, after which Mrs. Juliette Yeaw gave an invocation. Mrs. Alice S. Waterhouse was then introduced, and made a stirring appeal for the advancement of Spiritualism. She complimented the Massachusetts State Spiritualist Association upon the work it had done during the past year, and suggested that the efforts of Dr. Geo. A. Fuller and his co-workers should be publicly acknowledged by all loyal Spiritualists. They are workers; Spiritualists should be the same, and not act like children at play, wasting the golden moments of life. They should be honest to their Spiritualism, and seek to spread the gospel of good-will and peace on earth, that will redeem the world from the bondage of superstition. She entered an earnest plea for cooperation, and urged all Spiritualists to join the State Association.

Mrs. Minnie M. Soule was the next speaker, who said in part: "Looking back into the past what can we say for Spiritualism and its workers? We find that the denizens of the spirit-world show no partiality of thought. Men, women and children are alike used by them as instruments. Never before, in the history of any denomination, have women been pushed to the front by the side of the stronger sex as ministers; never before has the infant voiced the sentiments of the great spirit-world, until Spiritualism came. What does it mean that we stand here as a people ready to fight for liberty in religion? How much does it matter to us what the past may have been? We of to-day little realize how hard the struggle has been that has won for us the liberty of to-day. The scarred, brave veterans who have given us the heritage of freedom are standing behind us to hold up our hands in the present contest for the right. Therefore we need to know the past, that we may profit by its mighty lessons.

A little touch of poetry comes to us all who seek diligently to work in harmony of spirit together. It is remarkable that almost every medium who gives us a good thought, brings in a little word of poetry. What does it mean? It is emblematic of the rhythmic music of the Great Beyond. The souls there are touched by the harmony of peace, and are inspired to express that harmony in poetic form. Mortals receive these lessons according to their capacities. They are like open vessels, and receive all that they can hold. It is for us to say how much or how little shall be ours. Let us see to it that our spiritual needs are supplied from the fountains of Infinite Life, Goodness and Truth. We stand each day with new responsibilities resting upon us, and should see to it that we meet them bravely, that all our parts may be well done. Whatever of truth comes to us, either through our own organisms or those of others, we must stand firmly and bravely for the right, let the cost be what it may. We must cooperate with the angel world to make Spiritualism the redeemer of the race through spiritualizing the human soul. We should also cooperate with all those who are reaching out for the best good of the world, and seek to make each true man a savior, and each organization a benefactor to mankind."

Mrs. Sadie L. Hand of Lowell was the next speaker. Her address was replete with suggestive thoughts in behalf of freedom and cooperation. She spoke of the good Spiritualism had done in fifty years, and stated that it had helped to solve all great problems affecting human rights. It had toned down the utterances of the pulpit, and had brought in a more rational view of death. She spoke of ancient Spiritualism and Modern Spiritualism as one and the same thing, and gave a brief review of its expressions in the world from the time of the Christian era until the present age. The voice of the spirit-world had ever expressed itself in behalf of freedom, and she urged that it is our duty to-day to stand shoulder to shoulder in demanding not only freedom for Cuba, but also for all other oppressed and down-trodden people of earth.

Mrs. Clara Field Conant followed in an earnest appeal for all Spiritualists to be true to their religion. She asked: "What does Spiritualism stand for to-day? Are we called to stand in the interests of an ism? Are we to establish another religion? I believe that Truth is our standard now and forever. Those words should be written upon the white banner of Spiritualism and kept before the eyes of the world. We are here to tell what we know, not what we believe. We can tell in a short time all we know, but we can tell in a forever about what we believe. Beliefs are transitory, and to-morrow we may not believe

one word of that which we believe to-day, while what we know, we know forever. Principles are eternal, beliefs ephemeral. We have come here to-day to celebrate that which we know. If we are here only to enunciate the idea that there is another life in which we shall live, if this is all there is of our Spiritualism, we might as well believe in the orthodox religion, and complacently accept the theology of the day. But Spiritualism does stand for something that shall make us better men and women. It enters the life of each individual, and becomes a part and parcel of his every thought, his every act, his every feeling that moves him to do good. In this manner it becomes a help to its followers, and will thus prove itself a benefactor to the world. We must carry heaven with us here and now, or we will have no heaven anywhere. Spiritualism can be made a practical thing in life, and only through true and noble lives can it express itself to the world."

Mrs. Juliette Yeaw was then introduced, and paid a touching tribute to the religion of Spiritualism from its effects upon her own life. "Despite the differences in our midst, which really amount to nothing, our Cause has moved steadily onward and upward. We all know that Truth's course is always onward, therefore it is the same with Spiritualism. I can truly say that Spiritualism is the most blessed thing that has ever come into my life, and I am at a loss to know how I lived so many years without its light. Thirty-one years ago I would have been ten miles, and walked all the way, rather than to have been present at a Spiritualist's dance or have a medium say one word to me. Because of this fact, my heart is full of sympathy and compassion for the skeptics and revilers, for I know just how they feel."

She paid a glowing tribute to her husband, who had made it possible for her to do her work upon the Spiritualist platform. "I am here to tell you that Spiritualism does not break up families nor bring in contention, but lifts them to a higher level, where they open the doors of their souls to the inflowing light of Truth."

Mrs. Nellie F. Burbeck followed with tests of spirit power, all of which were duly recognized.

The meeting then closed with a benediction by Mrs. Juliette Yeaw.

AFTERNOON MEETING.

The afternoon meeting was opened at 2.15 Vice-President J. B. Hatch, Jr., in the chair, with a song by the Ladies' Quartet. It was enthusiastically received and called forth an encore, after which Mrs. H. G. Holcombe offered an invocation. Miss Ethelind Gould, of West Randolph, Vt., rendered with marked effect a selection, entitled, "The Glories of God in Creation." Miss Gould is an eloquentist of ability.

Dr. George A. Fuller, President of the Massachusetts State Spiritualist Association, was then introduced in a neat speech by Vice-President Hatch. Dr. Fuller received an ovation as he stepped forward to deliver his address, the manuscript of which he has kindly placed at the disposal of the BANNER OF LIGHT, and it will be given in full in a future issue. Mrs. Nettie Holt-Harding followed Dr. Fuller with an earnest address upon the value of Spiritualism, and stated that she was always glad to serve the Cause in any capacity possible. She concluded her remarks with a number of well-defined, clear-cut tests, all of which were promptly recognized. Mrs. Harding is an earnest worker as well as a true and worthy medium.

The Schubert Quartet then rendered an exquisite selection, after which Mr. F. A. Wiggin gave a number of ballot tests in his usual convincing manner. All names given were duly recognized by parties in the audience. After another selection by the Schubert Quartet, Mr. J. B. Hatch, Sen., was introduced. He said that he had made it a point to attend every Anniversary Celebration in Boston for many years, and rejoiced that he was able to be present on this occasion. He remarked humorously upon his being an old stage-horse in the work, but said that he noticed some of his co-workers upon the platform were as nearly worn out as he was, through over-exertion. He referred to his early association with Dr. A. H. Richardson (who was on the platform) in spiritualistic work in Boston. The Lyceum received due attention at his hands, and he pleaded earnestly for greater devotion to Lyceum work on the part of the Spiritualists of to-day. His tribute to the "old workers" was eloquent and earnest, and evoked hearty applause. He did not forget Dr. H. F. Gardner, Dr. H. B. Storer, William Denton and others, who did so much for Spiritualism in the early days, and it was evident that these ardent servants of the good Cause had many friends in the large audience, if the applause that greeted their names can be taken as a criterion. Mr. Hatch closed his address with a glowing tribute to Spiritualism, and predicted that it was destined to achieve great success in the fifty years to come.

Mr. A. P. Blinn of Boston was the next speaker. He rapidly reviewed the Christian faiths, and compared them with the truths of Spiritualism. The capture of Christianity by Constantine would be repeated in Spiritualism, if certain bigots were permitted to have their way. They wish to engraft ecclesiasticism upon Spiritualism, whose followers he warned to be on their guard against any policy that would ultimate in such a calamity.

Many so-called Spiritualists are but hangers-on at the séance room, and are always hunting for tests. They have only reached the A B C of Spiritualism, and there they remain. They do not seem to be willing to do their share of the work, and shirk it off upon others to do for them. Spiritualism demands something of its followers in the way of honest effort. The angel-world will then cooperate with mortals to give them the best it has to offer. Spiritualists of to-day ought to go to the séance room with the same feelings that actuated the workers in the early days of the movement. They should not go to a medium with the hope of receiving a point on the stock market or that will benefit them in the sales of real estate, or to determine their "affinities," or to reveal the names of future husbands or wives. Spiritualism was not given to the world for any such purposes. It came to reveal that Love was the link that fastened human souls together, and that men should do as they would be done by. "As we enter the fifty-first year of Modern Spiritualism, let us raise our heads and be Spiritualists in word and deed. Let us live our Spiritualism as we preach it."

A vocal selection was then rendered in a happy manner by Miss Lilla Fay. Mrs. Ida P. A. Whitlock was to have been the next speaker, but she was called away to attend a funeral, and Dr. Fred L. H. Willis of Rochester, N. Y., was called upon to fill the vacancy. He spoke with much feeling of the fact that all New

England Spiritualists gave him their sincerest sympathy forty one years ago, in his terrible trial at Harvard College, and said the present occasion was a happy one for him. He recalled the address of Theodore Parker in Music Hall on the occasion of his expulsion from Harvard College, and said that the great preacher denounced the action of the faculty as ecclesiastical persecution in the nineteenth century in the name of Christianity.

Dr. Willis said that he had been a Spiritualist in every fibre of his being ever since he received his first manifestation. He did not regret one particle of his suffering, save in its effects upon his health. "I am prouder and happier to stand before you to-day with my knowledge of Spiritualism, than I could possibly be had Harvard University bestowed upon me her proudest honors." The remark of Dr. Willis was warmly received, and he was heartily applauded as he took his seat.

Frank Walker, General Manager of the International Jubilee at Rochester, N. Y., May 25th, June 1st, next, was called upon, and spoke briefly, saying he would have something to say with regard to his work, at the evening meeting.

As Dr. G. C. Beckwith-Ewell was unable to be present, owing to the illness and transition of his wife, Mrs. May S. Pepper kindly consented to give way to her guides, and permit them to give a few tests. Her delineations were given in her usual exact manner, and every one of them was promptly recognized by the recipients.

The afternoon exercises closed with a benediction by Mrs. Carrie F. Loring.

EVENING MEETING.

The evening meeting opened promptly at 7.30 o'clock. Every seat in the large Opera House was occupied, extra chairs were supplied and promptly filled, standing room was at a premium, and hundreds were turned away, unable to gain admission. The Ladies' Schubert Quartet, and fifty Lyceum children, rendered a grand chorus to the delight of the great audience.

Mrs. Carrie F. Loring read an original poem suited to the occasion, after which President Fuller, in brief but eloquent terms, introduced Harrison D. Barrett, President of the National Spiritualists' Association, and Editor of the BANNER OF LIGHT, as the first speaker of the evening. Mr. Barrett's address, which was given from manuscript, will be published later in the columns of THE BANNER, in accordance with the unanimous vote of the people present. He was given a generous ovation at the conclusion of his remarks.

The Ladies' Schubert Quartet rendered a choice selection, and graciously responded to an encore with a second song of great beauty. Mrs. May S. Pepper was then introduced, and gave test after test in her rapid and entirely accurate manner. She was frequently applauded during the presentation of her delineations, and bowed her acknowledgments at the conclusion of her address.

Master Charles L. C. Hatch gave a fine violin solo, and was followed by Miss Lucretia Webster, Boston's well-known elocutionist, who rendered Bungay's "Creeds of the Bells" so satisfactorily as to be compelled to supplement it with two other selections ere the audience permitted her to take her seat. Miss Alberta Felton gave an excellent mandolin solo, after which President Fuller paid a just tribute to the work, high character and standing of Mr. J. Frank Baxter, and introduced him as the next speaker. Mr. Baxter was warmly received, and delivered an eloquent and instructive address in his able and happy manner. He was frequently interrupted by hearty applause. His address will grace the columns of a future issue of the BANNER OF LIGHT.

Prof. J. Jay Watson gave one of his splendid violin solos, accompanied upon the piano by his daughter, Miss A. A. Watson. He gratified the delighted audience by kindly responding to an encore. President Fuller then paid a graceful tribute to Mr. F. A. Wiggin, and presented him as the next speaker of the evening. Mr. Wiggin said in part:

"I would not have you assume for a moment that I am not a Spiritualist; when I tell you that I believe more thoroughly in one world at a time. The future is not; that which is not cannot be seen, either by mortals, or (as far as I have been able to discern), by spirits. But we can by a process come to understand something concerning that time which we allude to as the future. I know of only one way, however, of logically coming to an understanding concerning any probable events of the future, and that is through a knowledge of the law of cause and effect."

It would be well indeed for us as Spiritualists to give a little more time in the future than we have in the past to the laws that govern life. A great many millions of years ago God breathed into the machinery of this universe law, and has not been heard from since save through that law. If Spiritualism and its phenomena are what they claim to be, they can be explained by an understanding of the law."

I am a medium myself, as well as speaker, and I often feel the necessity for Spiritualists especially to become better informed, and then conform to their information in reference to the conditions which they might and could supply to improve mediumship, and the presentation of its phenomena."

I know the word 'conditions' is frequently spoken by Spiritualists, sometimes I think too often; and yet there is a reason for using it, for conditions are necessary to the development, the bringing out, and the rightful presentation of any phase of life. I repeat, I believe in one world at a time, and I tell you that we shall have to become more practical in the next fifty years than we have been in the past fifty. There is no one more interested in all the phases of spiritualistic phenomena than I, but I had rather see one materialistic man spiritualized than see a thousand spirits materialized."

At the close of his excellent address Mr. Wiggin said: "The little raps, of which you have heard so much, have increased in volume during the past fifty years; they have been knocking here, there and everywhere, until they have knocked the very bottom out of the sulphuric hell that Orthodoxy established, and they will continue to knock and knock until they have knocked so long that all ignorance has been knocked out, and upon the brow of humanity the crown of wisdom has been placed. When wisdom is triumphant, then from error will come the dawn of a universal religion, the end of whose name will be no ism, but the simple name of 'Truth' will be printed upon the grand old banner under which humanity will march hand in hand, until it reaches its end and clasps the hand of God."

President Fuller, in his usual tactful, happy manner, introduced Miss Lizzie Harlow, of Haydenville, as the next speaker. Miss Harlow's address was brief, but eloquent and instructive. She urged her hearers to live each day according to their highest and best light, to make the most of their opportunities, and to

bear into each to-morrow all of the truth gained to-day. Changes take place constantly, and men and women are born anew daily in aspiration, physics to unfoldment, and mental comprehension. "Let us to-day consecrate ourselves again at the altar of Truth, that manhood and womanhood may be elevated higher and yet higher in the scale of being."

Mr. Frank Walker, General Manager of the International Jubilee at Rochester, N. Y., was then introduced, and spoke briefly with regard to that great event. He said this Rochester celebration was the people's Jubilee, and that the eyes of the world would be upon the Spiritualists at that time, when all the representatives from all quarters of the globe would be assembled in that city where the famous "knockings" challenged the attention of the world. He referred to the several departments of the Jubilee, and urged the Spiritualists of New England to take an interest in each and all of them. Mr. Walker felt that a present was an opportunity for good that should not be lost to the Cause, and urged all Spiritualists to unite to make the International celebration at Rochester a grand success. He asked them to remember that it took funds to carry on this great undertaking, and urged the people to contribute liberally to this worthy cause.

Dr. E. A. Smith, President of the Vermont State Spiritualist Association, was the last speaker. He referred to the work of the State Association in his State in connection with the question of medical freedom. A medical bill had been presented at each session of the Legislature for thirty-two years, and, owing to the activity of the State body, it had been defeated. In twenty-nine years his Association had held over seventy conventions, that had done Spiritualism a great deal of good in the State, all of which he had attended but two. He congratulated the Spiritualists of Massachusetts upon their signal victory during the past winter over the advocates of medical tyranny. Through the State Association this grand result was largely obtained, and it was the highest tribute that could be paid to the cause of organization. Spiritualism is a vital issue in the world, and it will yet be felt as a remedial agent in all of the affairs of men. The people then joined in singing "America," after which Rev. T. Ernest Allen dismissed the audience with the benediction. This closed one of the most successful celebrations ever held by the Spiritualists in all New England.

The Anniversary in Rochester, N. Y.

[Continued from last issue.]

The local celebration of the Fiftieth Anniversary of Modern Spiritualism, which began in Rochester, March 27th, was concluded Sunday, April 4th. The daily papers of the city have given liberal reports of the meetings, from which we can make only brief extracts. Says the Rochester Democrat and Chronicle of March 30th:

"Whether or not one believes in or has any sympathy with Spiritualism, he cannot but be interested and entertained by the exercises being held at the Lyceum and in Fitchburgh Hall this week, and the power and force of the speakers all will admit."

Yesterday afternoon there was the usual attendance, filling about a third of the large hall, and the speaker of the session was Mrs. Helen P. Russeque, of Hartford, Ct., a woman of about middle age. Mrs. Russeque spoke for more than an hour, her words flowing uninterruptedly, and her arguments well sustained. She spoke like one unconscious of herself and her surroundings, intent only on her subject and the impression of its truth upon her hearers. She claims to speak under strong spirit-influence, and cannot at the close of her address remember a word she has said, or even the subject of her speech. She has a wonderful voice, as full and strong as a man's, yet lacking nothing in its feminine quality of softness. Her utterance filled every part of the large hall with perfect ease, and she was eloquent and impressive in manner and gesture."

The subjects of yesterday afternoon were suggested by the audience from written slips handed to the speaker, and the address was therefore not confined to any one phase of Spiritual Philosophy, though she gave most thought to the religion of Spiritualism. This was in answer to the question: "Is Spiritualism a Religion?" All gave close attention to the speaker, and frequently she was interrupted by applause."

At the conclusion of the address tests were given by Mrs. Kates, who claimed to see spirit-forms around and about her, which she described, and which were recognized by people in the audience, and in several instances full names were given and messages delivered. Mrs. Addie A. Frick gave a vocal solo during the afternoon."

In the evening the address was delivered by Prof. W. M. Lockwood, on the rather elaborate subject of "From Materialism to a Knowledge of Life Beyond the Grave, and of Spirit-Return, by an Investigation of the Principles of Nature."

Prof. Lockwood spoke for more than an hour, and most of his address was devoted to the scientific demonstration of certain principles of nature, from which, through the process of inductive reasoning, he promulgated a hypothesis of which Spiritualism is the deduction. In brief, he drew the conclusions of his assumed great truth from discoveries in photography, and other natural principles, which was a favorite study with him when a young man. Through studying and thinking he seemed to develop the faculty of clairaudience, which he ascribed to spiritual communications from his departed father."

Though the exercises were long, every one waited for the tests, which were unusually interesting, and were given by Mrs. Kates and Mrs. Thomas, both very imposing women of fine address."

The same paper continues, March 31st, as follows: "Interest in the spiritualistic meetings being held this week seems unabated, and each afternoon and evening the attendance is increased. Many well-known business men seem to have found a great attraction at the hall, and they drop in, in ones and twos, sometimes just in time to hear the tests. The program yesterday afternoon was interspersed with good musical selections, the invocation was pronounced by Mr. Moses Hull, and the address was delivered by Mrs. Clara Watson, on 'The Practical in Spiritualism.'"

Mrs. Watson spoke for about an hour, during which time she held the entire attention and interest of her hearers. Possibly less magnetic and less dominated by the soul element than is Mrs. Russeque, she was, nevertheless, impressive. In a comprehensive manner she gave her

definition of Spiritualism, its aims and its aspirations, all of which, judging from the applause with which she was often interrupted, was satisfactory to her hearers. She said that the questions from whence came it, and what does it amount to, had been answered time and time again, yet there was never a time when there was so wide-spread an interest, and so general a clamor after information as now."

It had been announced that tests would be given by visiting mediums, but the visit of Mrs. Kates again, who was weary after her continued efforts in this line. However, it was suggested that she let 'Fritz' take possession of her, and as 'Fritz' is her 'control,' he came, and made himself known to many in the audience."

The speaker of the evening was Mr. Moses Hull, a biblical student, and his subject was 'The Mission of Spiritualism.'

He gave one of the most interesting addresses that has been heard during the Convention. His text was from Matthew: 'Let your light so shine before man that he may see you, and glorify your Father which is in heaven.' The speaker has much dramatic eloquence, and he compared the religion of fifty years ago with religion of the present day. Then it was like as men like the toothache or scurvy, but now the teaching is very different, and theology does not preach eternal damnation, or the total depravity of man. Spiritualism, he claimed, has wrought the change. Following the thought, the speaker gave a brief outline of the manifestation of Spiritualism when it was first made known to the world fifty years ago, through the Fox girls, in the little cottage in Hydesville. This account was intensely interesting, as the speaker followed the different stages of manifestation from alleged spirit-rapping to spirit-writing, then to trance and oral communications, etc. He told of the prominent men who had tried to expose it, but who invariably fell to believe in it, and he declared that in spite of all opposition there are to-day twenty million Spiritualists. Fifty years hence, he claimed, all opposition against it will be dead. He said that he means to be here at that time himself."

April 1st, the paper continues as follows:

"About thirty-five of the Spiritualists in attendance at the celebration in this city went to Newark yesterday morning to visit the famous Fox House, in which Spiritualism made its modern manifestation through the medium of the Fox Sisters. The party reached the house at about 9.30 o'clock. Although it had been the intention to remain at the house all day, it was found that, contrary to expectations, no accommodations in the way of fires and seats had been made, so it was deemed best to return to the city, after conducting brief memorial exercises. Accordingly, G. W. Kates called for remarks, and received responses from Dr. J. M. Peabody of San Diego, Cal.; Mrs. Armstrong of Buffalo, Mrs. Cadwallader of Philadelphia, Mrs. Watson of Jamestown, Willett E. Post of Rochester, Mr. and Mrs. Hill of Philadelphia, and Thomas Rice of Greggsville. The substance of all the speakers' remarks was the reviewing of the principles and beliefs of Modern Spiritualism, and the extolling of the advantages and knowledge it conveyed to mankind. Prayer was offered by Mr. Hull."

A handsome wreath of ferns and flowers, in the center of which was the inscription, 'To the Memory of Modern Spiritualism,' was left at the cottage by the pilgrims. After the close of the exercises, the guests enrolled their names upon a tablet, which was left at that place. The following names were inscribed: J. M. Peabody, M. D., San Diego, California; Moses Hull, Buffalo; Mrs. Clara Johnson, Jamestown; Dr. S. A. Armstrong, Buffalo; Mr. and Mrs. B. B. Hill, Philadelphia; G. W. Kates, Rochester; Mrs. Z. B. Kates, Rochester; Willett E. Post, Rochester; Miss Josie W. Post, Rochester; Mrs. J. W. Van Aken, Lowell, Mass.; J. E. Davis, North Oxford, Mass.; Mrs. E. S. Davis, North Oxford, Mass.; W. N. Brigham, Utica; Mrs. L. K. Perry, Rochester; Mrs. S. V. Fletcher, Rochester; G. W. Sage, Bergen; Moses Garson, Rochester; Mrs. M. E. Cadwallader, Philadelphia; Mr. and Mrs. W. W. Kelsey, Cortland; Mrs. Kate Farnsworth, Rochester; Mrs. S. C. Ellis, Auburn; W. C. Sisson, Cortland; Thomas Rice, Greggsville; Charles Pero, Rochester; Miss Angelina W. Schaffer, Rochester. After the enrollment the party drove to the New York Central station, and took the 11.45 train for their return to the city."

Fitchburgh Hall was filled with the fragrance and beauty of the blossoms which yesterday afternoon covered the rostrum; plants and flowers which many a sad heart had placed there in memory of the loved and lost ones, with the hope that they might through these be brought nearer to them."

A few of the Spiritualists spoke briefly, and tests were given between the speeches. Mrs. Atchison, of Buffalo, was the first medium to give manifestations, and her method was a peculiar one. She seemed to be under some strong influence when she passed through the audience, and gave her message directly to the person for whom it was intended. She made only three or four visitations, and these were more in the form of future disclosures than messages. Those whom she addressed claimed to be satisfied that they had heard something of spiritual origin, and declared it to be correct."

Mrs. Clara Watson next made a few remarks, in which she pointed out the beauties and glories of spirit-life. Mrs. Kates acted as Chairman, and, when Mrs. Watson concluded, she presented herself, saying that it was rather an unusual thing for one to do. She was greeted with applause, and, selecting from among the offerings different bunches of flowers, she gave readings, some of which were considered quite remarkable."

The next speaker was Mrs. S. A. Armstrong, a charming woman of pleasing address and soft voice, who affects a masculine style of dress and of hair, all of which is not unbecoming to her. She spoke very briefly, and recited some poetry. She declared strongly for the cause of woman and said that she never refused to speak at a woman's meeting, as she understood this to be such."

Mr. Parsells, trustee of the Spiritual Church, was here called upon to give some of his experiences, and he responded by telling how he came to believe in Spiritualism, through seeing materializations in cabinets and being cured, when a young man, of acute heart trouble by having a spirit-hand laid upon his heart while he was sitting in a cabinet beside a medium who was securely tied. From that time to this, he declared, he has never had a return of heart difficulty, nor felt an ache or a pain, though he is a man well along in years. Mrs. Thomas was presented for test work, which was of a very dramatic character."

Some of the floral pieces were very handsome. One was a large square tablet of South-east oak leaves, bordered in tea-rose. On a broad satin ribbon was marked 'First Association of Spiritualists in Philadelphia.' An-

other was from the 'Women's Progressive Union' of Philadelphia, and both were presented later to Mr. and Mrs. Kates by Mrs. Cadwallader of that city, as a greeting and recognition of the Philadelphia Society of their efforts in the spiritual work.

The largest assemblage of the week was at the hall in the evening, and the program was slightly varied from previous evenings, musical selections and recitations furnishing a lesson to the more solid matter.

The principal address was delivered by Mrs. Kates, a pleasant and eloquent speaker. She speaks, so it is claimed, under 'control,' and her voice is particularly full, sweet and resonant. Her language is poetical in expression and lofty in tone. She said that the subject of Spiritualism was so broad that it might be talked on for years, and then it might be said it was never finished. It is a subject that mates the minds of men and women, whether they believe it or not. To-night, she said, we stand at the half-century mark of Spiritualism, while the bells ring out a glorious record.

Moses Hull was next heard from, and he spoke briefly. He referred impressively to the fact that they were within two hours of the exact time when, fifty years ago, the first knocks were heard on March 31, 1848.

He said that in the past Spiritualism had been more or less a show, and sometimes a third, and even a tenth rate show at that. He urged his hearers to make of it a great movement, saying that they had had enough of the show. 'Let us study the philosophy of Spiritualism,' he said, 'I believe we should be teachers now to go out and make this world think.'

Here the speaker referred to two circumstances that occurred simultaneously in Rochester and Philadelphia, fifty years ago. It was on March 31, 1848, that the Adventists went out of the cities, and on to the hillsides, declaring that it was the hour of the second coming of Christ, and the cities were to be destroyed first. They wore white robes, and carried lamps well filled. But on that date the first knockings were heard, and he firmly believed it was the ushering in of a new dispensation, and Christ had come in a way unexpected to man, as in his first coming.

Mrs. Cadwallader of Philadelphia, was next introduced, and she spoke along the same lines of spiritual progression. When asked why Spiritualism was not introduced earlier than fifty years ago, she declared it had always existed. And it was just as reasonable to ask the Christians why Christianity was not brought to the world earlier than eighteen hundred years ago. She paid a tribute to the memory of the Fox girls, and told of the blessings they had brought to the mother, who through the medium could now hear the voice of her child in the other world.

The next speaker, Dr. J. M. Peebles, is a patriarch in appearance, with his flowing white beard and benignant aspect. He told the story, which was exceedingly interesting, of a spirit who had been his 'control' for years, as illustrating the spiritual belief of progression.

Mrs. Armstrong, the next speaker, gave an account of the pilgrimage to Hydesville yesterday morning.

The paper continues, April 2d:
The continued efforts to progress all this week in Hydesville are beginning to tell upon the powers of the workers, especially the test-mediums, though there is nothing lacking in the force and power of the addresses, that of Moses Hull, delivered yesterday afternoon, being among the masterpieces of oratory and argument that have been presented during the week. The tests were given by Mrs. Atcheson.

After a solo by Mrs. Addie A. Frick, Moses Hull commenced his address on 'The New Battle,' and held his listeners for more than an hour in closest attention. His arguments, which fell one after another, were very convincing. He devoted much time to rehearsing arguments which he had made from time to time with Col. Robert G. Ingersoll, and others of his calibre. He spoke of the phenomena of Spiritualism, and how they had been derided and denied by the churches and unbelievers; he told of how they had been called workings of the devil, and Anti-Spiritualists had convened to controvert their influence and condemn their workings. The tests were given by Mrs. Atcheson, but were very brief.

There was a very large attendance in the evening, when Dr. J. M. Peebles, who has thrice traveled around the world, made the address on 'Travels in India,' and his experiences with the yogis and fakirs. It was a most interesting story, and as the Doctor himself is something of a 'yogi,' and has practiced the art of hypnotism, he spoke with perfect understanding of his subject. At the close, Mrs. Kates gave some more interesting tests.

The paper continues, April 3d:
The sixth day of the Spiritualists' meetings opened yesterday afternoon, with a fair-sized audience present. A vocal solo by Mrs. Addie A. Frick was followed by an address on 'Psychology' by Mr. Kates. It was an eloquent talk, embracing interesting explanations of many of the principal elements of Spiritualism, which did much to clear away the mists of ignorance enveloping the minds of those not posted on that religion, and on such the address made a very favorable impression.

Mrs. Kates preceded a series of tests with a touching vocal solo.
The speaker of the evening was Dr. J. M. Peebles, of California. His topic was 'Spiritualism in Many Lands,' and he told many interesting experiences that he had had while traveling through India, Australia, New Zealand and Africa. His address was thoroughly interesting, and commanded the closest attention throughout.

J. C. F. Grumbe, of Chicago, made a brief address in an eloquent manner. He said in closing that Spiritualism would be the only religion of the world when the angel of light had rolled away the stone from the soul of humanity that had been placed upon it by priestcraft and popery.

Tests were given by Mrs. Anna E. Thomas. During the evening 'The Wreck of the Hesperus' was recited in an excellent manner by Miss Agnes Wilson. Miss Victoria C. Moore recited 'Bobby Shaftoe,' and was escorted by George E. Jones entertained with a vocal solo.

The Democrat and Chronicle concluded its lengthy and excellent reports April 4th, as follows:
'Yesterday was the last day of the Spiritualists' Anniversary, and as might be expected, the one containing the most of interest to the assembled believers in the materialization of spirits. In the afternoon the principal address was delivered by J. C. F. Grumbe, who was formerly a Universalist preacher, but who has become an ardent Spiritualist, and left his church to follow in the new path. His subject was 'The Spiritual Gifts: what are they, and how Recognized and Related?' He was followed by Mrs. Zaida Brown-Kates, and Mrs. Anna E. Thomas, one of the visiting mediums, in tests.

The hall was half filled when the evening meeting opened. This being the last meeting of the series, the interest was centered in it. As in the afternoon, the principal speaker was Mr. Grumbe. His subject was, 'Is There a Philosophy of Divinity?' The meeting was opened by the reading of two poems by Mr. Grumbe, 'Rudyard Kipling's' 'The Vampire,' and 'The Egyptian Lotus.' This was followed by prayer, and then Mr. Grumbe gave his address.

When he concluded, Miss Swift rendered a vocal solo, and then the last remarks by Dr. Peebles and Mrs. Cadwallader, in behalf of the visitors, were listened to. Dr. Butterfield followed with a short remark regarding the first communication. This closed the speaking, and Mrs. Kates gave tests of her mediumship. When this was concluded, the local celebration of the Fiftyeth Anniversary of Spiritualism was ended.

Rochester is now looking forward with intense interest to the great Golden Jubilee to be held in that city the last eight days of May.

In judging of others a man laboreth in vain, often erreth, and easily sinneth; but, in judging and examining himself, he always laboreth faithfully.—Thomas à Kempis.

Fiftieth Anniversary of Modern Spiritualism.

An Address Delivered at Hydesville, March 31, BY DR. J. M. PEEBLES.

In youth's early morning, in mountainous Vermont, I often saw the snows melt, the lilacs and the honeysuckles, rich in perfumes, pass away, to give place to June's roses. Later along in life's checkered pilgrimage I saw the wild, dark-skinned tribes that people the Pacific Isles, and listened to the yelping of the shepherd dogs that watched their masters' flocks along the mountain-ridges of New Zealand.

Traveling, I saw the most golden sunsets and the most gorgeous skies; I also drank bitter waters from gourds and goat-skins, ate questionable foods that no pen can describe, slept upon the bare earth, in the gorgeous palaces of Rajas, bathed in the sacred Ganges, interviewed Yogis, walked the sacred streets of Benares, cooled my fevered forehead under Ceylon's shade-palms gazed at her old temples, her massive ruins of pre-historic times, scaled Australia's mountains, traversed her fern gullies, watched her wild bushmen hurl their boomerangs, sailed up the sluggish Nile to the waterfalls, walked over the sand-buried catacombs of Memphis and looked down from the dizzy pyramidal heights of old, time-defying Ghizeh.

My wandering feet pressed the tigers' skins in Adyar's theosophic shrine. I sat upon the housetop with Brahmins, listening to Upanishad readings; penetrated into the hermitages of nearly naked ascetics, listened to Mohammedan calls to morning prayers, saw derisive whirling in their dizzy dances, sat in Masonic lodges with Arab Sheikhs, heard the plaintive famine-cries of India's beggars, conversed with princes, clapped the hand of Siam's king, and sat Volney-like in meditation amid the monumental ruins of Tadmor, Dambulla, Ephesus and Athens. I trod the rock-bewn caves of Elephanta, walked in the dark primeval forests of Yucatan, stood upon the summits of her centuries-worn yet verdure-clad pyramids, and, wending my way exploringly among the half buried cities of Uxmal and Palenque, wondered who were the builders of those once mighty structures.

I have walked upon Aëna's and Vesuvius's cinder-shingled pinnacles, and looked with shrinking awe into the surging, seething fires of volcanic Kilanea. I have stood upon the summit of Mt. Olives, lunched at the foot of Herman's snowy mountain, wat my feet in Jordan's limpid waters, drank from Sileam's crystal fountain, and tented by night under Bethlehem's starry skies. And during all these extensive travels, whether under the North Star, or the shimmering light of the Southern Cross, I have never seen nation, race or tribe without cemeteries, however rude, without altars of worship, however weird, nor without dreams, visions, apparitions and well marked spirit-manifestations.

It is natural to have faith in God, or gods, natural to worship, to believe in angels and spirits. And, bearing in memory all travels, monuments, ruins, inscriptions, shrines and Bibles, I count them as dress-perishing dross—when compared with that line Rochester rap—'that echo of eternal life, Rochester rap—' beyond the vestige of a doubt that momentous fact, of a future conscious existence!

Modern Spiritualism was not a modern invention by either spirit or mortal, but a discovery—the re-discovery of a fact, old, in one sense, as Babylon or Akkadia, ancient as the faded ages of remotest antiquity. And this spiritualistic discovery, this mighty modern movement, now, in a measure, known throughout all enlightened lands, did not spring into birth full-grown, like Minerva from Jupiter's brain. It was feeble at first. It is young yet, but though young, as compared with Roman Catholicism or Protestantism, it is pregnant with divine truth and adre with infinite possibilities.

Seven years before the Hydesville manifestations, similar phenomena appeared among the Shakers. They continued for three years. These were so overwhelming at times in the line of mysterious noises, trances, visions and prophecies, and so exciting to those outside the believers' fold, that they were obliged to close their meeting houses from the public. They were thought to be going mad, and there was raised the old cry of witchcraft. The spirits prophesied at this time, through the Shaker mediums, that these manifestations would soon go out into the world, and would spread to every hamlet and city, island and continent of the globe. This prophecy has been literally fulfilled.

Christianity started from a dream (Matthew 1:20). Spiritualism from a mystic rap. Angels and spirits were the potent forces behind both the dream and the rap. The mightiest results often flow from seemingly the minutest causes. How small an upset lamp, yet Chicago was laid in ashes; how small to the physical eye Newton's apple, yet there lay the hidden law that held suns and stars in their circling orbits; how small Stevenson's puff of steam, yet now railways and ocean steamers girdle the globe; how insignificant to proud, imperial Rome was Mary's babe in that Bethlehem manger, yet there lay concealed divine causes that in less than three hundred years shook the Roman Empire to its very centre, and planted the cross as a crown of promise in every civilized land. So, that little half-muffled sound, that gentle telegraphic Hydesville tapping in 1848, like a messenger with good tidings of light and love from the heretofore dark lands of toms, came with messages of holy memories from the dead, and startled the world. It was the Easter morning of this century, the golden dawn of a new dispensation, the dispensation of spirit-demonstrations and angelic ministries, of freedom from churchal confessions, from medieval superstitions, and from human slaveries, of woman's equality with man, and withal it inspired or instituted the great social, political and national reforms that have since brightened the moral horizon of this century.

As in the historic past women were last at the cross and first at the tomb, so, in this century, women—the Fox sisters—were the first to discover the new alphabet, that, obdurate the ocean of doubt and bridging the river of death, enabled mortals and immortals to stand consciously face to face, reclassing hands and reaffirming their undying loves. The stone has now forever rolled away from the door of the sepulchre.

Upon the ushering in of this dispensation there were no Sinai thunders, no terrific earthquakes, no darkening of the sun, or other strange mythic miral's. Neither did any graves give up their dead, for there were no dead in them. The tombs there, and the tombs of the ages were empty. The pronounced dead had risen. Their white feet were pressing the evergreen shores of life, and their inspired tongues were musical with the resurrection songs of immortality.

Nature's chain has no missing links. Law is as continuous as immutable. Cause and effect, father and son, the old and the new, ever in continuity, clasp hands. The good of the old time remains: the truth never dies. There are no dead to day. Spiritualism, as tangibly as absolutely, demonstrates it. Oh! death, where is thy sting? Oh! grave, where is thy victory? Hallelujah! Bring forget-me-nots, flower-buds and roses, ring the bells of gladness, sound the loud timbrel, shout the chorus in one ascending, resounding anthem of joy; for death is conquered, priest-craft is uncovered, theology is proven worn-out, error is exposed, sin is checked, and the devil is defeated, and the old time hell of Calvinism is transfigured into Gehenna gardens and vineyards where purpling grapes now grow in richest luxuriance.

A few years ago I was in old Bethlehem, near Jerusalem. Now I am in the new Bethlehem, Hydesville, near Rochester—the imperishable Bethlehem—the Mecca of this crowning century of science and progress. This is consecrated ground, consecrated and sacred to science, to brotherhood, to the immortality of divine truth, and to the matchless glories of present spirit ministries. Hallelujah!

This is truly an age of science, of profound research. And while investigation is indispensable to arrive at truth, while physical research is an earnest move in the right direction, and while mere Spiritism accepting the fact of an intercommunication between the densities of this and of the world beyond, is a grand step upward from materialism, SPIRITUALISM is a fact, an absolutely demonstrated fact, and more, it is a fact plus immortal truth, aflame with the suffix of life, which suffix implies a moral quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angelic ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, kindness and good will to man.

All thinkers admit there to be self evident truths or axioms that exist to us as an axiom. The existence of space is another; the existence of God is still another. And the logic of true Spiritualism is this—God is spirit, self-conscious, pure, infinite, unchangeable; and man in his innermost being, made in the image of God, is necessarily a conscious spiritual being; and spiritual beings in all worlds, visible and invisible, just as naturally respond to and converse with each other through the electro-forces of nature and the vibratory laws of sympathy, as music responds to music, or as love responds to love in noble human souls. There is one God, one eternity, one law, one humanity and one destiny for all aspirational human intelligences.

Spiritualism is rooted in God, for God is Spirit. It is grounded in nature, for nature is the garment of God. It is established in law, for law is the will of God manifest as energy and force. It is the science of all sciences, the philosophy of all philosophies, and the true wisdom religion of all historic ages.

Spiritualism abounds in phenomena. The genuine are the cellar-wall foundations—the scaffolding by which the masses ascend. They have their uses. Materialists especially require them and more; they require a clap of thunder to arouse and inspire them to think above the ruts and miry bogs of a dreary material existence. But Spiritualism does not rest upon one, or centre in phenomena. No! No! No! centre in essential spirit, and is based upon the consciousness of the races, upon the emotions of a quickened nature, and upon the moral constitution of man, which constitution requires for sustenance, aspiration, vision, prayer, faith, trance, clairvoyance and heavenly impressions from the angel spheres of love and wisdom. Educated Spiritualists, like the primitive Christians, believe in God the Father, and in the brotherhood of man. They acknowledge the Christ-like spirit of love and forgiveness; they feel the serene influx of the Divine Spirit; they converse with heavenly intelligences; they cultivate the religious emotions; they exercise charity and all other spiritual graces; they open their senses with hymns or prayers, they are richly blessed with clairvoyant vision, and calm, uplifting ministrations from the loved in heaven. They walk in the spirit. They see in every pure crystal stream a present Jordan, in every emerald-clad mountain a present Olivet, in every well-cultivated prairie a Canaan flowing with milk and honey, and they teach salvation by character, or by the life, as did Paul, who said: 'Being reconciled, we shall be saved by His life' (Romans v, 19).

It is not cold, chilly matter, so called, nor sea-slime, nor protoplasm, that constitutes the underlying, infilling basis of life, but spirit. That is to say, spiritual or divine substance. Spirituality is substantial reality. Much that seems real to the senses is only illusion. Man is a spirit man, a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn, or the bark to the growing fruit-tree. Evidently man is a trinity in unity, constituted of a physical body, a spiritual body and a conscious, undying soul, or spirit, which spirit is uncompounded, indestructable, divine substance—God in man! Advanced spirits are denominated angels. Spirits are but men and women, divested of their mortal clothing. They are not authority. They are not perfect, but have taken with them consciousness, memory, reason, sympathy, character. Through the mystic laws of vibration and thought-transference they delight to impress and inspire. They walk by our sides often, and yet unseen. Philosophically considered, there is but one world, and that one world embraces the yesterdays, the to-days and the innumerable to-morrows of eternity.

Spiritual marvels have appeared as rifts in the clouds, as lights upon the mountains, under all skies and in all past periods, assuming various forms of manifestations according to temperaments and racial developments. They were and are God's living witnesses of a future existence. To deny them is to plunge the world into the thickest mud of materialism. To counterfeit them, as certain professed mediums have done, exhibits the deepest, grossest and blackest depravity.

Spiritualism is not local but cosmopolitan, inspiring under some name alike Yogi, seer, prophet, oracle and intermediaries in all lands. To this I bear the most positive testimony! These manifestations were considered at different periods miracles, magic, apparitions, possessions, special providences, witchcraft, demons and angels. Their persistence, surviving the decay of thrones and empires, is, according to Herbert Spencer, a palpable proof of their reality and of their moral value; only truth is immortal.

It was Lord Brougham who, in early days, when turning his attention to occult subjects, said: 'In the most clouded skies of skepticism I see a gleam of light, it is no bigger than a man's hand; it is Modern Spiritualism.' He was confident that this alone could roll back the inflowing clouds of materialism.

The learned Dr. Baird, physician, author, scientist and hypnotist, of New York, strongly inclined toward materialism, declared that, 'For logical, well-trained, truth-loving minds, the only security against Spiritism (so he called it) is in hiding or running away. . . . If Sir Isaac Newton were alive to-day he would not be unlike a convert to Spiritism; the amount of human testimony in favor of spiritualistic claims is a million-fold greater than that in favor of the theory of gravity.' He further said that that distinguished jurist, Judge Edmunds, used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and he was confident that this alone could roll back the inflowing clouds of materialism.

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Camille Flammarion, the great French astronomer, said that 'at least ten of the manifestations he witnessed through Eusapio Paladino' were incontestable. He further said that,

'Placing myself solely at the point of view of a Physicist who observes, I say, no matter what explanatory hypothesis you might adopt, there exists an invisible force drawn from the medium's organism, which can leave her, and act outside of her. . . . Invisible, intelligent forces seem also to act in unison with hers, producing varied phenomena. These pronounced themselves spirits, and what other explanation can be given?'

Frederic R. Wallace, the eminent English naturalist and scientist, pointedly says: 'My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.'

With the more intelligent scientists of this century, including Edison, the great inventor, the victory is won; and so Spiritualism proudly takes its place in the Pantheon of the sciences. It must be remembered, however, that these spiritual phenomena are not miracles in any such sense as the seventeenth century school of men of spirit laws of nature, but the operations of higher natural laws than the masses comprehend. The supernatural, in fact, is the natural upon the spiritual plane of existence. Spiritualism explains the philosophy and the various psychic methods of spirit-intercourse. It has encouraged all the philosophic reform of the age, and has given us a revised geography of the heavens and the hell, the higher and lower spheres of existence. It has outlined the law of the progress of spirits, angels, archangels, seraphs, and the still diviner Intel-

ligence that pass and re-pass to and from the planetary worlds that dot and stud the sidereal heavens. It further teaches every human being there is a refined, etherialized aura—an emanation—dark-hued, gray, white or golden, according to character and grade of spiritual development. And now science steps in and demonstrates this, as H. Jodko, using the rumborff coil in connection with the Crookes tube, has proven. Even thoughts, as spiritual substances, have been photographed, and their color has been described by Prof. Gates. Thought transference is no longer a theory, but a demonstration. The souls of the departed can project their thoughts to us, and so do, inspiring us to more heroic and heavenly deeds.

Spiritualism teaches that the past converges in the present; that the heavens and the hills 'mansion' of the old ages were as real as substantial and wisely adapted and fitted for the abodes of spirits, angels and gods. These exalted intelligences, ever aflame with love, are continuously active in some great, ed national and redemptive work. They condescend to descend to us to teach, as do professors to their pupils in universities. Coming to earth enriches their experiences. They glory in self-sacrifice, knowing that in educating and lifting up others they become still more highly and divinely exalted. They delight to give. The superiority of God himself consists in that he is eternally giving and never receiving.

All is life—all in the inmost is energy. Heaven's rest is not idleness. The soul's activities are intensified by the transition from earth. The immortal life, then, is not a dissipating 'shell' life, but a conscious, social life, an industrious life, a constructive life, a retributive life and a progressive life, where the emancipated soul sweeps onward and upward, in wisdom exulting wisdom and in glory transcending glory, through the measureless ages of eternity.

True, there are undeveloped, unhappy mortals; there are selfish vampires, there are obsessions by diabolic demons here, and there are different degrees of happiness over there. Memory is the undying worm. No one in any world can get away from himself. There are dark spheres, there are intense sufferings in those Chamberlain regions of moral inertia and darkness. And those poor suffering, semi-penitent souls are often brought by the higher intelligences to earth and into the aural sympathetic atmospheres in séances for instruction and spiritual benefit. Often in agony do they say: 'Pray for us! Help, oh! help us! We seek the light.'

Concerning spiritual phenomena, we must utter these advisory and fatherly words to the mediumistic. Let your aims be high; do not sit in impromptu promiscuous circles, as they open the way to obsessions—do not cease for a moment to be yourself, and never surrender to any intelligence your own conscious selfhood. There are many diabolic spirits, who assume guising names to excite the vanity and get a strong control over the weak-minded. 'Guides,' so-called, may guide to ruin, may play the vampire. Exercise, then, your reason; test the spirits—test and try them by your higher judgment and your God-given intuitions. Spirits, like mortals, must be known by their fruits; if they improve your health, enlarge your moral nature, lift you up spiritually, and beautify every characteristic of your higher nature, accept them as message bearers from the diviner life—but even then, be yourself!

Mortals are moral agents, the architects of their own heavens or hells. They reap what they have sown. 'Karma' is an unnecessary (Sanskrit) word, implying cause and effect in nothing more. Every child born into this world is a possible archangel, or a possible demon; his head touches the world of light, his feet the world of darkness. He is a rational moral being, having the power of choice. Punishment—disciplinary punishment—necessarily follows sin; there is no escape. Socrates and Plato, Confucius and Christ, Theodore Parker and Phillips Brooks, are still preaching to undeveloped, imprisoned, earth-bound spirits. God's mercy endureth forever. The angels call, and souls are constantly coming up through tribulation deep. God's love is infinite and unchangeable. The door of mercy is not shut—there is ever the opportunity of progress from darkness to light. Oh! blessed gospel truth!

Spiritualism does not say 'good night' in the solemn hour of death, but rather gives the glad assurance of a most welcome 'good-morning,' just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, permitting us to hear responsive words of undying affection from those we love. It would see no mourning garments worn; it would see none draped in crape, but would see at funerals only opening buds and blossoms, and hear only resurrection songs of music. It would see cemeteries made as beautiful as gardens and the groves of spring time, with wild briars twining around tombstones, and everything else that can remind us of the evergreen shores of immortality.

Oh! let us rejoice, then, and be glad in these Easter days of Spiritualism, for they give life a new meaning, and add millions of charms to the homes of our loved in heaven. They put new courage, new strength, new intelligence, new religious aspirations, new and sweeter devotions into our daily life.

Spiritualism, the compliment of true Christianity, beautifies the bitterest cup, helps bear the heaviest burdens, lightens the darkest day, comforts the saddest heart, and, gathering up the kindly efforts we make in behalf of our fellowmen, transfigures them with its brightness, ennobles them with its moral grandeur, and tenderly, lovingly throws upon the moral hero's white forehead the circling coronet of fadeless splendors. Break, shatter the vase if you will, yet the odors of the lilies, ascending as incense to heaven, remain.

Those of this generation know little of the persecutions, trials and martyrdoms of those old pioneers of the Rochester-rapping days. They were called fanatics, heretics, mad men. They were mocked, slandered and hunted as though they were wild beasts. Some of the more mediumistic, like the Nazarene, had not where to lay their heads.

Personally, some forty years ago, I had stones hurled at schoolhouses and halls in which I was lecturing. I was hooted in the streets, and once was mobbed by an infuriated sectarian crowd, after an evening's discourse. At another time, in Illinois, accompanied by Dr. Deann, a church woman, rising in the audience, rushing to the front, flourishing an umbrella over my head, and shouting: 'You are a blasphemous! You are a wicked blasphemer!' And then slamming the door after her, hurriedly departed. Coolly I replied: 'How the chaff flies when the gospel fan blows.'

In those early times of this movement, press and pulpit pronounced the phenomena 'to-joints,' 'imagination,' 'secreted machinery,' 'detached portions of electricity,' 'the devil,' and a 'nine days' wonder.' And yet, right in the face of those oppositions and journalistic to-joint expositions, Spiritualism marched on from conquest to conquest, until to-day it has in this country its National Association, its State Associations, its numerous legally organized Societies, Progressive Lyceums, Institutes for Young People, Helping Hand Associations, monthly and weekly periodicals, its edifices and temples of worship, and millions and millions of devout devotees, comprising thinkers, statesmen, archaologists, scientists, biologists, metaphysicians, clergymen, jurists and philosophers—the cream of the world's erudition. Our foundation is now as firm and abiding as the stars; and all the combined forces of materialists might as well attempt to dam up Niagara's rushing, thundering waters with tissue paper, as to think of checking the mighty march of this great nineteenth century truth.

Spiritualism, the antithesis of materialism, wends the heaven-inspired and angel-commisssioned instrument for turning back the inflowing tide of German materialism, and of demonstrating the fact of a future progressive life. Reduced to the last analysis, Spiritualism rests not upon any Bible, not upon any creed, any external authority, or any phenomenon; but upon the mortal and spiritual constitution of men, upon reason, conscience and the soul's divinely intuitions. The phenomenalist, the skirish line, the attacking column and the great broad-minded leaders, all have their work. There should be no rivalry, only as to

who will enlighten the most minds, and bring the most polished stones to the divine temple of truth.

There is much work to be done. God, angels and ministering spirits help those who help themselves. There are pressing needs demanding the prompt attention of Spiritualists. They need a more thorough organization and a definite declaration of principles. They need more intellectual and moral culture, more harmony of action, and better muscle in their societies. They need to give more encouragement and financial support to Progressive Lyceums and the Young People's Social Institutions. They need more commodious and comfortable edifices, consecrated to and used only for lyceums, lectures, conferences and séances. They need to pay more attention to so organizing public circles as to have a calm spiritual and religious element the predominating factor. They need to be imbued with more of the fiery missionary spirit that characterized the old pioneers. They need to more critically, yet charitably, distinguish between genuine mediums and base, unprincipled frauds. They need more settled speakers, conscientious, cultured and apt to teach; and they need to have kindled in their souls' depths a diviner and loftier spirit of enthusiasm. Such ragged-souled missionaries and martyrs to truth have in all ages shaken the world and crowned new dispensations with imperishable glory!

Napoleon, amid his warrior hosts, on the enanguished fields of Russia, exclaimed: 'Officers, soldiers, the eyes of all Europe are upon you; do your duty!' So it may be said to-day: Spiritualists, the eyes of all Christendom are upon you; do your duty.

Grand Celebration in Brooklyn, N. Y.

On Thursday, March 31st, three great meetings were held in Columbia Hall, Fulton street, near Bedford Avenue.

The hall, which is a spacious and charming audience-room, was beautifully decorated with flags, and the platform almost covered with choice plants and flowers of all descriptions. The exercises began at 10:30 A. M., when Madame Milo Deyo rendered a brilliant solo on the grand piano, which was followed by a Jubilee hymn 'The World has Felt a Quickening Breath,' words by Lizzie Doten. W. J. Colville then pronounced the invocation, and the audience sang 'The Sweet By-and-By.' Miss Anita Trueman of New Haven, a young lady only sixteen years of age, followed with a charming original poem, which she delivered in truly artistic style, and with much impassioned feeling. A song was then sung, and the Anniversary address given by W. J. Colville, who told the tale of the Fox Sisters, and recounted the noble deeds of many of the brave pioneers and faithful early workers who gave their lives to the promulgation of the Spiritual Philosophy, and to the support of the phenomena in the stormy early days before the war, when Spiritualism was not professed, as it is to-day, by millions of cultivated people over the entire area of civilization.

Proceeding the speaker replied to an oft-put question, Why did Spiritualism, if true, so long delay its coming? The answer to this query was irresistible, and substantially in the following words: 'To those who ask scornfully or wonderingly why Spiritualism, if it be true, is so modern a revelation that it is but fifty years of age to-day, we beg to offer the food for earnest thought and deep consideration.'

Why has this marvelous nineteenth century been what it has been? Why have so many great inventions and discoveries been made and perfected within this same brief span of time? Why have Darwin, Wallace, Huxley, Tyndall, Spencer, and a host of scarcely less illustrious names, been identified with this past half-century? Why has this same period seen the opening of isthmuses, the perfecting of overland and submarine cab service? Surely because this present period of human history marks the closing up of an eventful cycle, and the birth of a new era of human progress. Contemporaneous with all other great revelations—and the unseen spirit of them all—Spiritualism has been the moving cause of the age.

Church and college alike have yielded to its potent spell, all the sciences and arts have been transfigured by its animating presence, until to-day the essential gist of spiritual philosophy is upheld and advocated by nearly every thinker, no matter what his intellectual specialty or external avocation. The Fox Sisters were but the humble, unwitting instruments of a much higher power than the intelligences who produced the celebrated rappings, for through the direct inspirations of the Rochester Knockings were but very undeveloped influences, there stood behind them, working through and through, intelligences of the highest scientific and moral attainments.

Ira Moore Corliss, the regular minister of the Fraternity of Divine Consolation, then exercised his noble gift of clairvoyance in a most admirable and convincing manner.

The afternoon exercises began at 2:30, and continued till after 5. The music was chiefly in the hands of Mr. Corliss, who is a very fine musician, and sings exquisite songs to his own improvised accompaniment. Madame Sondek, a brilliant pianist, rendered a magnificent selection of her own composition. Miss Trueman gave another stirring poem. Prof. P. B. Doty of Baltimore, an eminent phonologist, paid her tribute to the light shed by the spiritual philosophy on the great questions pertaining to anthropology, of which she has been a deep student at the world-famed Institute of Fowler & Wells in New York City. W. J. Colville recited 'The Song of the New Victorious,' and gave an address upon 'Real Life in the Spirit World,' which made a great impression upon the reporters of the Brooklyn dailies, who took copious notes, and showed great interest in the procurable literature. Mr. Corliss gave even more successful delineations of spirit presence than in the morning, and when the large audience slowly dissolved, many were the newly-enthused workers, and many, also, were the old-time advocates, who crowded round the platform to offer their heartiest congratulations to all who had contributed to the delightful program.

One of the pleasantest features of the day was the truly representative character of the large audiences, and the perfect order, coupled with a cordially sympathetic spirit, which made truly sacred these great assemblies. Vast though the day meetings had been, the evening gathering added the climax. It was a phenomenal assemblage, and never has Brooklyn seen a grander gathering under the auspices of Spiritualism.

The program was a rich and varied one, and carried out without a single hitch. From eight till eleven the great audience expressed by close attention and enthusiastic applause their intense appreciation of every number. As every item was of rare interest and splendidly rendered in a charming manner, it was with evident reluctance that the many hundreds who had filled the great hall dispersed to their homes as the hour was approaching midnight.

The flowers sent by many kind friends, and the plants from the conservatory at 497 Franklin Avenue, added much to the beauty of the inspired and inspiring occasion. Miss H. M. Young was indefatigable at the book table, circulating literature and furnishing valuable information to many inquiring visitors. A tea was served to the delegates from neighboring places at 497 Franklin Avenue, at 6 P. M., and a supper to the musicians after the evening exercises.

Miss Anita Trueman remained at the College over Friday and Saturday, April 1 and 2, and gave two beautiful addresses on 'The Secret of Success.'

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages. That disease is Catarrh of the Bladder. It is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and securing a permanent cure. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address J. C. CROSBY & CO., Toledo, O.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

DAILY DYING.

Not in a moment drops the rose
That in a summer garden grows—
A robin sings beneath the tree
A twilight song of ecstasy,
And the red, red leaves at its fragrant heart,
Trembling so in delicate pain,
Fall to the ground with a sudden start,
And the grass is gay with a crimson stain;
And a honey-bee, out of the fields of clover,
Heavily flying the garden over,
Brushes the stem as it passes by,
And others fall where the heart leaves lie;
And air and dew, ere night is done,
Have stolen the petals, every one.
And sunset's gleam of gorgeous eyes
N'er with one shadow fades away,
But slowly o'er those radiant skies
There steals the evening cloud and gray;
And amber and violet flinger still
When stars are over the eastern hill.

The maple does not shed its leaves
In one tempestuous scarlet rain,
But softly, when the south wind grieves,
Slowly wander over wood and plain,
One by one they waver through
The Indian summer's hazy blue,
And drop at last on the forest mold,
Coral and ruby and burning gold.
Our death is gradual, like to these;
We die with every waning ray;
There is no wait of sorrow's breeze
But bears some heart-leaf slow away.
Up and on to the east to be
Our life is going eternally.
Less of earth than we had last year
Throbs in your veins and throbs in mine,
But the way to heaven is growing clear,
While the gates of the city farther shine;
And the day that our latest treasures see,
Wide will they open for us and me.
—Edna Dean Proctor, in Boston Investigator.

Golden Anniversary Celebration by the Children's Progressive Lyceum No. 1, in Red Men's Hall, Sunday, March 27th, 1898.

The Children's Progressive Lyceum No. 1 held an all day celebration in commemoration of the fiftieth anniversary of the advent of modern Spiritualism. Red, white and blue streamers were festooned from above the centre of the hall, while Old Glory adorned the sides of the hall and rear of the stage, and the front of the stage was decorated in white and yellow, many flowers and plants adding harmony to the whole.

The friends began to arrive before 10 A. M., and when the Lyceum opened its sessions the hall was over-crowded. Most prominent among the visitors were the members and officers of the Waltham Lyceum, who closed their Lyceum, and came in a body to help us celebrate this grand event. Milligan's Orchestra furnished the music.

At 11 o'clock the exercises began with the regular Lyceum session. Conductor Mrs. M. A. Brown opened with reading from the Bible, and a prayer, followed by singing by the school, the lesson of the day being suitable to the occasion, embodying the experiences of the Fox Sisters, and the lessons which those tiny raps taught the world.

The time for studying the lesson was reduced to ten minutes, as the program was very long. The entertainment commenced with a recitation by Mabel Emmans, a song by Lee Hanson; recitations, May Dale, Jessie Dole. The lesson was then read in concert by the Lyceum, after which the Grand March was executed, with one hundred and fifty in line. During the march several tableaux were introduced, and at the closing of the march, as the leaders formed the last tableau, with Old Glory occupying a prominent part, the good old song "America" broke forth from every throat, which sent a thrill of patriotism into every soul.

Mr. Harrison D. Barrett was then called upon, and made a brilliant speech, which was loudly applauded. During his speech to the children he spoke highly in favor of the Lyceum work, and stated he wished that all children had the advantages that the children of the Progressive Lyceums had, because the truths of Spiritualism, as taught to the little folks, would enable them to do a great deal of good in the world, as it would make them grow up noble and honorable men and women. He closed by saying: "Let us listen to the voices above, that we may do our part." Then came a song by Mr. George Whitford, followed by an address by Mrs. N. Willis. She stated that Mrs. Butler was the spirit of the Lyceum, and that the Lyceum represented light, liberty and joy. Then a recitation by Miss Eva Knight of Waltham; Mrs. Willis read an original poem; Mrs. Wm. S. Butler addressed the friends, and invited them to lunch in the outer hall when they were hungry; Dr. Hale made a few remarks of welcome to our visiting friends; "Little Sunday" of Providence rendered a recitation in a manner that would have done credit to a professional; we were then favored with a song by Miss Gertrude Laidlaw.

Mrs. J. S. Soper, the Past Superintendent of the Lyceum, expressed her pleasure in having the opportunity of again coming before the Lyceum, and offered congratulations to Mrs. Butler and the school on the success of the occasion. She also had the children repeat a beautiful lesson in verse that she had not labored in vain. Next was a recitation by Irene and Jessie Henricus; a mandolin duet by Carl and Francis Safford, all from Waltham. The audience was treated to a recitation by Miss Edna Corinne Chamberlain. Dr. Hidden's two voices, the Misses Noyes of Newburyport, rendered recitations, after which Dr. Hidden, upon being called to the platform, addressed the children, vividly drawing mental pictures illustrating the liquor saloon and its evil results. In closing he likened the saloon unto Dante's Inferno, saying that every saloon should pour over its doors the same motto: "Who enters here leaves hope behind." He stated that the Government set danger signals for everything except the saloons.

Mrs. C. Fannie Allen, the next speaker, stated that she believed in Spiritualism, but not that Spiritualists say (the audience evidently thought she was right). Spiritualism leads to liberty. She was glad to see so many of the children wear the Band of Mercy badge, as their connection with that society would in-

still a beautiful character into their natures. She believed that no day is too holy to do right, and every day is too holy to do wrong, also that it is better to be a good person than a Spiritualist or a Baptist. She wished that parents would honor their children, as well as that children honor their parents.

Mrs. Stewart then sang, followed by an address by Dr. Roscoe of Providence, during which he stated that Religion says that we hope our departed friends live, while Spiritualism proves that they do live. Spiritualism says, do for the living, not for the dead. Spiritualism does not dictate the beliefs of a few, but unfolds and develops the possibilities of the person. In closing he asked the spirit-world to help Mrs. Butler and the Lyceum officers to lead the children to liberty of thought.

The next was a recitation by Marion Carver, and Little Eddie sang that new patriotic song, "Uncle Sam, why are You Waiting?"

Mrs. Carrie Loring, during her remarks, said that here in the Lyceum patriotism was taught. Then followed a song by Louise Horner; a recitation, Little Ethel Weaver, and a song, Olive Smith.

Mrs. Abbie Burnham, the next speaker, believed that Spiritualism would bring to the world a universal religion and a oneness of the people. Song by Miss Shaller; recitations by Mr. Simons and Alice Kimball. Mrs. Sanger, of the Waltham Lyceum, made a few brief remarks, and then read the following original poem:

Dedicated to Mrs. W. S. Butler's Lyceum.

We've met to day to celebrate
A truth that's old, yet new;
Just fifty years have passed away
Since unto mortal view
This truth was given by unseen ones.
It came by raps, 'tis true.

And as the years have passed away,
The echoes of their sound
Have spread abroad from East to West,
Till all the world around
Is listening for these echoes
From the land of life unseen;
And gentle, loving spirits
Have come to us between
This life and theirs unseen,
Where Love doth reign supreme.
Here are these childish workers:
We've met with them to-day
To celebrate these fifty years
That so soon have passed away.
And with their loving leader,
Who of time and strength has given,
In earning for herself a crown
In that truest home, called heaven;
And also with the others
Who meet with us to-day,
With hands and hearts and voices
To help onward on the way
This truth; we all do live it;
It bringeth to us peace
To know our loved ones liveth
And to life there's no surcease;
And as time marches onward,
Bringing sorrow to our hall,
And our work on earth is ended,
These little children here
Will still lift high our banner;
I will float upon the air,
So that all the world may see it,
And know that God is everywhere.

Little Francis Peters sang a lullaby song; recitation by Jessie Wilson.

Among the invited guests were Mrs. Lucette and her daughters, some Oldtown Indians, one of whom was presented to the audience, and related some interesting facts concerning the mode of life and habits of the tribe. Recitations by Josie Gerrish and Winnie Jameson.

Dr. Smith of Vermont made brief remarks, during which he said that Spiritualism had come to stay; also spoke upon its growth and progress. Although Dr. Smith is an M. D., he says that magnetic healing is a science, and perfect cures where the doctors fail. Antoinette Cyr and Little Eddie sang a duet; song, Mabel Waite; recitation, Silas Jameson; song, Mrs. Francis; dialogue, Annie and Ethel Jameson.

At this point the Ladies' Fadette Orchestra appeared, and rendered several beautiful selections; recitations, Miss M. A. Coullis of Chelsea; remarks, Mrs. Lincoln, Mr. H. D. Barrett and Jennie K. D. Conant. The exercises were continued without an intermission until 5:30 P. M.

In the banquet hall lunch was served free to all who wished it.

In the name of the Lyceum, I here wish to thank all the friends who joined with us, and assisted in celebrating the Golden Anniversary of the new era of religion.

CHAS. B. YEATON, Sec'y.
Cor. George and Revere streets, Revere.

The Child Confucius.

Nearly three thousand years ago, in far of China, lived a little boy who became a man so learned and good, that the story of his life and teachings has come down through the ages.

When this Confucius was only four years old, he was so eager for knowledge, so fond of teaching others, and so wise in all his behavior, that every one was amazed.

One day, when he was only six, the little Confucius was sitting in the garden alone with his book and his pet kitten. Just the other side of a low hedge, which grew between the family garden and that of the servants, he saw the little child of the gardener kicking up his heels in the middle of the grass-plot, where his mother had left it. The little Confucius watched the pretty child a few minutes, then returned to his book. But all at once, as he glanced toward the baby again, he saw it making, with all of its tiny speed, for a huge china basin full of water, which was always kept there from which to water the flowers. In the space of a moment the little one crept to the very edge, spied its own face in the water, and popped heels over head into the basin before Confucius had time to realize the danger.

He sprang over the low hedge, screaming for help. The little head was still above water, but in an instant sank, and only a tiny arm and the light dress were to be seen. The boy, still screaming, ran around and around the basin, bending as far as he could over the top, trying in vain to catch the little head. Then he stretched out both arms toward the setting sun, as if asking help, and suddenly a thought came to him, as if in answer. Gathering up some big stones lying beside the path, he dashed them with all his might against the china basin, which broke at once into pieces, like so much glass. The water ran out in streams, and in a moment the child was safe, crying, to be sure, but only from fright.

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The little Confucius was leading him to his mother's house, when he met his own father coming to look for him.
The boy had never been scolded in his life, but when he thought all at once how costly the great china basin which he had broken must have been, his heart misgave him. But he told what he had done, and, instead of being reprimanded, he found himself in his father's arms, and his father said, "I praise you, my child!"
This little Chinese life-saver became, as we have said, the teacher and guide of his people, honored through all the world for more than twenty-five centuries.—From the German.

Sins of the Tongue.

Elsie sat reading an old-fashioned fairy story. It was about a beautiful maiden. She was as good as she was fair, and from her lips pearls, diamonds and rubies fell when she spoke. But an evil witch got the maiden in her power, and changed the precious stones into frogs and toads, and other hideous creatures.

"Come play tennis, Elsie," cried Arthur, running in. "I'm tired," said Elsie; "I'd rather read."

"Such stuff!" cried Arthur, looking over his sister's shoulder. "I'd be ashamed to be a girl and think such things are true."

"They're truer than you think, Arthur," she said.

"That rubbish?" he asked, but a little more respectful in tone.

"Yes," said mamma. "Of course, no little girl or boy believes in witches who can change pearls and diamonds into frogs and lizards. But there are evil spirits that get in children's hearts and work as much mischief. I have two little children myself, and I know. Sometimes their words are like sweet flowers to me. That's when the good fairies, Love, Sunny Temper and Unselfishness, have been working in the gardens of my children's hearts. But some times the words change, and make my poor heart sick. Then I know that Bad Temper, Witch, Crosspatch and Sprite Selfishness have been at work. Their magic is ugly, and I know it well."

"That's just a Sunday school lesson," said Arthur.

"Is n't it true?" asked mamma.

"Too true, I guess," he admitted.

"Yes," said Elsie, "it's truer than these stories. Come on, I'll play tennis, Arthur!"

Shall We Have a Curfew?

Chaplain Maddock, of the New Jersey State Prison, wants a curfew bell rung every evening at nine o'clock, to warn off the streets boys and girls under the age of sixteen, unless their parents are with them. He says that his experience shows him that practically all criminals begin their evil life on the streets. Let us have the curfew bell, by all means. The home, not the sidewalk, is the place for the children. But what of the homes to which the curfew bell would send many of these children? What of the parents who permit their children thus to spend evenings that should be sacred to the home circle? What of the home circles that are cold and bare and cheerless, with never a game, with no intellectual stimulus, no sparkle of wit, no warmth of love? Ah! possibly the trouble, after all, goes deeper than the curfew bell can sound.

The Courtesies of Home.

Life would be a far more agreeable thing for many of us, says Margaret E. Sanger, if home politeness were more assiduously cultivated. We know how brutal the frankness of home can sometimes be; how sensitive natures bleed and suffer because of the wholly inexcusable candor of criticism which takes to itself license in the safe privacy of the domestic circle.

We vex our own
With look and tone,
Though we love our own
The best.

How are we to know that we do love them best if we never take pains to show it by small acts of attention by gentle words, by open demonstration? "I never knew that my father cared for me at all," said a young girl, pathetically, unaware of the sadness of her speech. "Till, once when I was very ill and they thought I was dying, I heard him sob behind the curtain." There is far too much taking love for granted in many a home.

Fragrant Rose Jars.

Rose jars are made by putting a layer of petals of any fragrant variety of rose in the bottom of a jar. On this scatter some coarse salt; close the jar tightly, and place in the sun. Next day, or as soon as you have enough material to make another layer, put in more petals and another sprinkling of salt. Continue this as long as you have flowers. Then add cloves, cinnamon,orris-root, and other fragrant articles, and mix the whole mass well. Keep the jar well closed.—Ladies' Home Journal.

Robert J. Burdette gives good advice, as follows: "There are young men that do not work, my son; but the world is not proud of them. It does not know their names, even; it simply speaks of them as old So-and-so's boys. Nobody likes them, nobody hates them; the great busy world doesn't even know that they are there. So find out what you want to be and do, son, and take off your coat and make a dust in the world. The busier you are, the less devilry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you."

Mutton Suet as a Medicine.

Mutton suet is one of the simple remedies which should have an honored place in every family's medicine closet. For chapped hands and lips, or for cuts and bruises, it is always useful. The suet may be procured at the butcher's, tried out at home, and while still warm poured into little jars or molds to cool. Turn out and wrap in tin foil. Camphor ice may also be made by melting a small piece of camphor gum with the suet.

An Intelligent Dog.

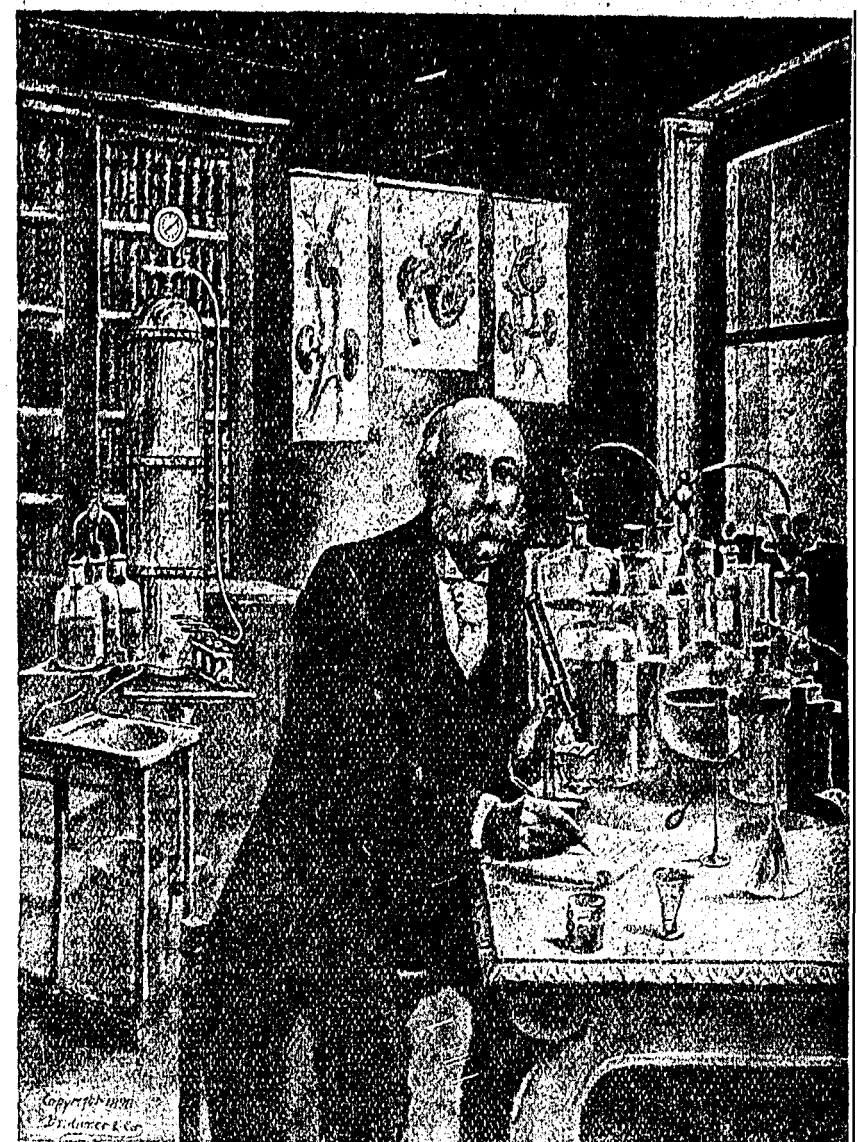
A Canadian dog story in the London Spectator tells of a little cocker spaniel dog which was accidentally left by its mistress at a house she visited about a mile from her home. He could not be made to go away till he was taken to the telephone, and the trumpet was applied to his ear. Then his mistress called from her house: "Come home at once, Paddy." Instantly he wriggled out of the boy's arms, rushed at the door, barking to get out, and shortly afterward arrived panting at the rectory.

The Boston Spiritual Lyceum

Sunday afternoon, April 3d, held its usual session in Berkeley Hall. "What do we understand by the Letters S. E.?" was the question, and the many answers given showed that the children understand the significance Spiritualists attach to the letters S. E., i. e., time record from March 31st, 1898.

The younger groups told why they liked to come to the Lyceum. After a piano solo by Prof. Shaller, the Assistant Conductor, Dr. Root answered the question Little Maud Armstrong, Harry Gilmore Greene, Miss Sadie Jackson, and Master Willie Sheldon, gave recitations; Esther Mabel Bots rendered a piano solo; Mr. N. B. Austin, remarks; Mr. Forest Harding read an essay; Mrs. Jackson, remarks; Prof. Shaller, piano solo. In conclusion, Mr. J. B. Hatch, Jr., thanked the children for the excellent appearance they made at the Jubilee Celebration of the State Association, on the evening of March 31st. Mr. Frank Walker, Manager of the International Jubilee Celebration, spoke briefly. The Banner March closed the exercises.

THE NEW DISCOVERY OF THE CENTURY.



The Eminent Physician and Specialist Who Has Discovered HOW TO TELL IF WE HAVE KIDNEY, BLADDER OR URIC ACID TROUBLE.

HOW TO FIND RELIEF AND CURE QUICKLY.

You May Have a Sample Bottle Sent Free by Mail.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort in our behalf; we get discouraged and skeptical. In most cases serious mistakes are made in our treatment, and in not knowing what the disease is or what makes us sick.

If a peculiar pain attacks you, try to locate its origin and discover which organ of the body is sick and in need of attention.

If the kidneys are at fault—and in almost every case in the failing of our health they are—look well to their restoration to health and strength.

They are the great filters of our body, and consequently the purity of the blood is entirely dependent on their cleansing powers.

If the kidneys are not in a perfectly clean and healthy condition, the blood becomes impregnated with impurities, and a decay of the kidneys soon takes place. If your desire to relieve yourself of water increases, and you find it necessary to arise many times during sleeping hours, your kidneys are sick. As they reach a more unhealthy stage, a scalding and irritation takes place as the water flows, and pain or dull ache in the back makes you miserable. If the water, when allowed to remain undisturbed for twenty-four hours, forms a settling or sediment, you are in the grasp of most serious kidney or bladder disorder.

If neglected now the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly.

There is no more serious menace to health and strength than any derangement of the kidneys. Swamp-Root is the great discovery of Dr. Kilmer, the eminent physician and specialist, and the mild and extraordinary effect is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date American and European hospitals are endorsing it, because of its remarkable success in the treatment of kidney and bladder disorders and Uric Acid troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney disease.

It corrects inability to hold water, and promptly overcomes that unpleasant necessity of being compelled to go often during the day and get up many times during the night. It is just the remedy we need, and is dispensed by all druggists in fifty-cent and one dollar bottles.

To Prove the merits of this remarkable discovery, Swamp-Root, you may have a sample bottle and book of valuable information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. The value and success of Swamp-Root is so well known that our readers are advised to write for a sample bottle and to kindly mention BANNER OF LIGHT when sending their address to Dr. Kilmer & Co., Binghamton, N. Y.

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Question for April 17th, "Is War Justifiable from the Standpoint of a Spiritualist?"
A. CLARENCE ARMSTRONG, Clerk.
17 Leroy street, Dorchester Station, Boston, Mass.

Brockton Lyceum.

The first session of the Brockton Lyceum No. 1 was held at 1:30 Sunday, April 3, at U. V. U. Hall; the exercises were very interesting. We had readings by Miss Florence Cooley, Ethel Cooley, Maude Minzy, Miss Sheen and Mrs. Leonard; piano solo by Maude Cooley, and a song by Mrs. Carl F. Taber; remarks by our Guardian, Miss Susie Bicknell, and our guest sister, Mrs. French. Our Lyceum is auxiliary to the People's Progressive Spiritual Association, and will meet every Sunday at 1:30. EMMA BOOMER, Sec'y.

Enigma.

I am composed of twelve letters.
My 11, 7, 12, is the answer to an addition example.
My 2, 3, 6, is a hole.
My 9, 5, 8, 4, is an untruthful person.
My 10, 1, is a part of the verb "to be."
My whole is a creedless religion.
Norwich, Conn. ELEANOR KAY.

ANSWER to Enigma in last number, Happy Homes.

A prize will be given to the young lady and to the little girl who will send in the largest number of charades, etc., for this Department.

The Southern Cassadaga Camp-Meeting, Lake Helen, Fla.

To the Editor of the Banner of Light:
Sunday, March 20, witnessed the last of a series of exercises better than were ever before given in the history of this organization. In the morning, Mr. Geo. P. Colby gave a specially able address, upon "The Evolution and Destiny of Man."

Mrs. A. E. Sheets, in the afternoon, delivered a very appropriate closing lecture, referring with deep feeling to the pleasant times all had enjoyed, and to the good which had been done, urging upon all to live the life of moral elevation, which was the basis of the spiritual religion. Mrs. Sheets also made a happy call for pecuniary aid, which met with a hearty response. Mr. E. W. Bond, for the Board of Trustees, in an apt speech, thanked the speakers, mediums, Mr. Morrow and his singers, and the public, for their interest in the success of the meeting, and for their generous support.

At the annual business meeting, March 19, the old Board was elected: President, Dr. H. H. Brigham, Fitchburg, Mass.; Vice-President, Mrs. Emma J. Huff, Lake Helen; Secretary, J. D. Palmer, Willoughby, O.; Treasurer, Frank E. Bond, DeLand; Trustees, Scott Hodgkies, DeLand; H. M. Clark, East Jaffrey, N. H.; E. W. Bond, Willoughby, O.

The camp meeting has been unprecedented for great phenomenal evidence of man's continued existence after death, and for clear and varied presentation of the philosophy of Spiritualism. With such speakers as Mr. Grumbine, Mr. Colby, Mrs. Sheets, Mrs. Twing, and

circles under the eyes, the feet swell, and sometimes the heart acts badly.

There is no more serious menace to health and strength than any derangement of the kidneys.

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such mediums as Mrs. Waite, Mr. Evans, Mrs. Twing and Mrs. Moss, the meeting has marked an era in the history of the Southern Cassadaga Camp. It is the purpose of the management to maintain this high standard of merit, and to

BANNER OF LIGHT BOOKSTORE.
SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 100 North Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail Prices. To be sent by Express, to be accompanied by all or at least half cash (the balance to be paid by O. D.). Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps. Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

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

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

Banner of Light.

BOSTON, SATURDAY, APRIL 16, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK
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BANNER OF LIGHT PUBLISHING COMPANY.

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for **THE BANNER** will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, 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.

Ho! For Rochester.

Now that the Anniversary exercises are over, the eyes of the Spiritualists of the world will be turned upon Rochester, N. Y., and the great International Jubilee to be held there May 25th to June 1st, inclusive. As the descendants of the patriot fathers of '76 eagerly sought the opportunity to visit the Centennial in Philadelphia in 1876, as every loyal American who took pride in his country's welfare and honor exerted himself to attend the World's Fair in Chicago, so should every Spiritualist who loves his religion, and is interested in human progress, exert himself to attend the International Conclave at Rochester. It is an event of the utmost importance to Spiritualism. It has a far deeper significance than appears on the surface. It enters the psychic realm as no other event in Spiritualism has ever done.

In ancient times, the Jewish people made every fiftieth year a year of rejoicing. Debtors were forgiven their debts, old feuds were buried, friendships were renewed, the poor were remembered, and the happiness of the whole people was made the one object of thought. Spiritualism has lived through fifty years of changing history. It has reached its year of Jubilee, and the angel-world now asks the Spiritualists of this world to forgive their debtors, even as they would wish to have their debts forgiven. We refer now to the debts of the spirit, and not to matters temporal. It asks them to remember that they are indebted to the forces in spirit-life for their knowledge of immortality. It lays a command upon each soul to discharge that debt by revealing the benefits of that knowledge to a soul-sick world.

It is time now to forget all feuds, and to do away with the deadly vendettas that have been so persistently carried on in many communities for years. The new cycle is upon us, and it should mean the restoration of harmony, the renewal of friendships, the feeding of the poor in spirit and blessing of humanity through the practical demonstration of the fact that spiritualism spiritualizes, ennobles and uplifts the entire human race. Fifty years of iconoclasm and destruction have passed; to-day the call is for the building of the temple of the soul, and it devolves upon the Spiritualists to build that temple through devotion and consecration to the truth. If Spiritualism is worth having, it is worth using, and only through its proper use can the world be made to recognize its beneficent power. It is fitting, therefore, that we, as Spiritualists, should go to Rochester to learn what our duty is with regard to the future of our Spiritualism, as well as to celebrate its achievements for fifty years.

The Rochester Jubilee means far more than a celebration, on the part of the Spiritualists of the world, of the fact of its return. It is far different from a mass meeting on a grand scale, where speakers, media and laymen are to assemble to have a good time. The good time is, of course, a part of the plan; but the higher lesson is of the spirit that will be instructed to find wisdom's ways under the leadership of the angel, Duty. The Jubilee is not Frank Walker's celebration, although he is an important factor in the case. It belongs to the world, and is to be used for the good of mankind. It can only be made such by the earnest cooperation of all Spiritualists in the work of endeavoring to make the Jubilee successful by doing something for it.

The spirit-world desires to make the Roches-

ter Jubilee a psychic power to be utilized in healing the nations of the earth. Upon that city will be centered the thoughts of all true Spiritualists for the next sixty days. This concentration of thought can be utilized spiritually for the entire human race. The work there done will show what fifty years have accomplished for Spiritualism as an independent movement. It will reveal its present status and give prophecy as to its future. Spiritualists should know all these things, that they may be prepared to do their share of the work of making the world a fitter dwelling-place for the children of men than it is to-day.

Fifty years ago Rochester, N. Y., was the cynosure of all eyes, and every ear was strained to catch the sweet sound of the spirit-rap that was then echoing around the world. To-day the world is looking toward Rochester to see what that rap has accomplished and to learn the auguries of the future. It is a great occasion, and, from a psychic point of view, it is the vital question of the hour. Every Spiritualist owes it to himself and to his religion to be at Rochester for the last eight days in May. Every nerve should be strained to that end, and no stone left unturned to accomplish it. If it is utterly impossible to be present in person, every Spiritualist thus absent in body can be present in spirit, and can be visibly represented by a substantial donation to the Jubilee fund that is needed to make the work a great success. Don't fail to attend the Jubilee, nor lose interest in it for one moment. Plan to be there, and urge all progressive thinkers to do likewise.

Sensational Journalism.

The newspaper of to-day occasionally lapses into the sensationalism of twenty years ago. There has been a marked improvement in this respect on the part of the leading dailies of the land, and it is only occasionally that one of them is found clinging to the demoralizing influences of sensationalism. The New York Journal is one of these, it claims to be up to date in all respects. It claims also to be broadly tolerant in its treatment of the opinions of men. All religious systems have had due attention, especially when anything sensational or ridiculous transpires in connection with their work. The Journal has not been contented with the facts in the case, but has encouraged its reporters to deliberately falsify their writings in order that an exciting story might be given to the public. Truth is always at a discount when falsehood will add to the sales of the paper.

Its edition of Sunday, April 10th, devotes more than one full page to Henry B. Foulke's exposé of bogus manifestations at Onset. The utter disregard of truth as revealed by the introduction to Foulke's letter is enough to condemn the entire article, and we believe it will be by all fair-minded people. What Foulke said with regard to playing "spook" for the counterfeit mediums at Onset is probably true, but that fact does not make him a Spiritualist. The Journal's assumption that Foulke is one of the best known Spiritualists in America is unqualifiedly false. The claim that Foulke's arrest is due to a conspiracy on the part of the Spiritualists is another unmitigated falsehood.

In the first place Foulke never has claimed to be a Spiritualist since he has lived at Onset. He has always stated that Theosophy was his only religion. He even went so far as to assert that he was the head of the true Theosophical Society in America. He never has been recognized by the officers of the Onset Bay Camp Meeting Association, nor has he held any official position there. In fact, he was so unimportant a factor in Onset life that he was not even personally known to the camp officials, nor to the best mediums and speakers who annually visited that place. What he may have done in the séance-rooms of the fakirs and counterfeits who have infested Onset in the past, has nothing to do with pure Spiritualism, nor with true Spiritualists.

It simply proves to the world that Foulke is a worse villain than he has been considered up to this time. The confederate in any trick of mediumship is a greater criminal than Bram or Leutger, and adds nothing but infamy to his name in exposing his own rascality. Our position on the fraud question need not be re-stated here. It is too well known to require any repetition. The name of Henry B. Foulke stands for nothing but dishonor, and is associated with every bad practice, secret vice and unnameable sin known to the world to-day. Both Foulke and his doctrines are held in utter detestation by every true Spiritualist, and he is considered only as a monster of wickedness in human form. Such a man has been called by the New York Journal to testify against Spiritualism and its followers. Is such evidence reliable?

Foulke's arrest was occasioned by the discovery of his infamous crime of pederasty. Does the Journal pose as a defender of the pederast in society? No "conspiracy" was formed against him by any medium or body of mediums. He is but the victim of his own perverted nature, and is only reaping the consequences of his atrocious deeds. The intelligent Spiritualists of the land utterly repudiate the gang of counterfeiters to whom Foulke refers, as well as all so-called mediums who are practicing the horrible vices that brought him where he is. Foulke was the central figure in a nest of vipers at Onset, hence it was fitting that he should be punished first. The Onset officials are determined that vice and crime shall be banished from their camp, and the punishment of Foulke will, we hope, lead to the detection, arrest and conviction of all of his fellow malefactors. There is nothing in his letter to the Journal that need cause any anxiety to the Spiritualists, whose leaders are fearlessly exposing fraud and seeking to rescue their movement from the clutches of such as have prostituted its sacred name for their own base purposes. The band of ruffians whom Foulke has exposed are far more dangerous than a dozen letters from this prison convict. It is the duty of all true Spiritualists to put down fraud and to send its perpetrators to the penitentiary whenever possible to do so.

We are indebted to the *Truth Seeker* Company, 28 Lafayette Place, N. Y., for a copy of a tract of sixty-four pages, entitled "The Demands of Liberalism." It is full of instructive matter, from start to finish, and should be in the hands of every progressive thinker. The amount of untaxed church and sectarian school property, as stated therein, is appalling, and will cause every patriot to open his eyes to the necessity of doing something to relieve the over-taxed people of their heavy burdens.

A Rara Avis.

The Spiritualists of Washington, Penn., have found a veritable *rara avis* in the person of one "Dr." Matthews, whom they have "called" (?) to be their "pastor" for an indefinite period. "Dr." Matthews, unfortunately for him, has a "record" of which he is no doubt very proud. We have verified accounts of the doings of this "amiable" pastor (?) from Indianapolis, Ind., Washington, D. C., Denver, Col., and the Canon City, Col., Penitentiary, in all of which places the "Dr." made a "famous record." He has not only worn the priestly robes in his pulpit, but he has also worn the convict's robes in a prison cell.

He is in Spiritualism for revenue only, and hates to have a protective tariff wall keep his victims out of his reach. He is a singularly gifted man—he is not only a "minister" of Spiritualism, but he is also a vender of mediumship at so many dollars per head. His sanctimonious air, clerical raiment, and religious tone give him the open sesame to all the secrets of the universe, and he can, so he claims, restore the boon of love to some heart-broken swain or belle, *provided* he is paid for it. Many other accomplishments (?) can be enumerated to the credit of this man. If the good people of Washington, Penn., know when they are well off, they will have nothing whatever to do with Matthews. If they desire evidence, they can find it wherever he has been. Let English Spiritualists speak to them; let Indianapolis, Denver, Washington, D. C. and Canon City testify with regard to this man, then see if they will put him forward, crime-stained as he is, as a worthy representative of Spiritualism.

If those who call themselves Spiritualists took the Spiritualist journals, they would not be so frequently imposed upon by the professional criminals who are now disgracing the great movement of Spiritualism. It is not creditable to the Cause to find people so charitable as to excuse the obtaining of money under false pretences, through the pretended sale of mediumship, through bunco-steering, gambling, and other virtuous (?) methods on the part of those who stand upon the rostrum of Spiritualism as teachers of its sublime truths. We fear that the Spiritualists of Washington Penn., will regret their action most bitterly, when it will be too late to undo the mischief this man may do while serving them as their "pastor." For the good of the Cause, and the protection of society, Matthews should be kept moving—straight to the penitentiary for a long term of years.

Brann, the Iconoclast.

W. C. Brann, editor of the *Iconoclast*, Waco, Texas, was assassinated in that city last week. His journal was the only one of the kind in existence, and will probably disappear with its editor. Mr. Brann wielded a ready but venomous pen. No man in literature in modern times evinced more natural talent than he did. He was apt in all departments of his work, and had no equal as a coiner of words that exactly expressed his meaning. He was absolutely fearless, and no one ever disputed or denied that he was a brave man.

He had pronounced views upon all questions, and did not hesitate to express those views in his own way. He attacked men, women, institutions and social customs, without fear or favor. No one was safe from attack, if he or she chanced to hold pronounced opinions upon any question at variance with his own. What the buccannier is upon the seas, or the robber in society, Mr. Brann represented in full as a writer. He became a veritable Ishmael in society, and found every man's hand against him because he was first against every man. Such an erratic genius could not expect any other fate than has befallen him.

The secular press is of the opinion that Mr. Brann would have been assassinated in any event, no matter where he located himself. He was too marked a man to escape the penalty that comes from a frank avowal of opinions of other men and their measures. His career came to a sudden end through his assault upon people equally as honest as himself. He dared to brave the hatred of his fellowmen, and reaped the harvest of a bloody death. Through him, three or four other men had been made to enter spirit life, and Nemesis at last hastened to overtake her prey. We deplore his violent end, for murder is a crime that can seldom be condoned. His attacks upon organized injustice and the evil deeds of men were timely and did much good. We regret that this man of genius, brilliant intellect, quick perception, and humanitarian impulse, so signally failed to put his extraordinary talents to a good use. His funeral services were held Sunday, April 3d, and were conducted by J. D. Shaw, editor of *The Independent*. Pulpit, in the presence of more than five thousand people.

Dr. Briggs Again.

Rev. Charles A. Briggs, professor of Biblical theology at the Union Theological Seminary, who was tried for heresy by his Presbyterian brethren some time since, has withdrawn from the Presbyterian church, to enter the Episcopal Church of America. He has applied for holy orders, and will be ordained to the priesthood one year hence. He will now be obliged to resign his professorship, as no one but a Presbyterian can be a teacher in the Union Theological Seminary.

Dr. Briggs was not permitted to exercise ministerial functions as a Presbyterian, being under a sentence of suspension by the General Assembly. He was tried for heresy once and acquitted, but had to submit to the authority of the higher court to which he appealed. He begins his work as a deacon in the Episcopalian church, and will be advanced to the priesthood as above stated. He will probably be followed by Profs. Shields and McGiffert, both of whom are accused of holding heretical views by their Presbyterian associates. Episcopalianism is a broader system than Presbyterianism, hence Dr. Briggs has taken a step in advance. May he continue to progress until he finds a religion for, and the church of humanity.

This is Easter tide in the churches. As Spiritualists we have no interest in this church ceremonial, and can see no good reason for its observance. But there should be a perpetual Easter in every heart that will resurrect the principles of love and good-will, that the world may be blessed by their light.

The Fraternity of Divine Communion, Brooklyn, N. Y., believes in progressive Spiritualism, therefore has renegeed its well-known medium and speaker, Mr. Ira Moore Courlis, for another year. This is a well-deserved compliment to a worthy worker.

The First Association of Spiritualists of Philadelphia.

The Oldest Spiritualist Society in Existence
Celebrates the Golden Jubilee.

The First Association of Spiritualists of Philadelphia has the honor of being the oldest association of Spiritualists in the world. It traces its origin to a society known before the time of the "Rochester rappings" as "The Psychological Society of Philadelphia." The members of this society became interested in Andrew Jackson Davis's "Divine Revelations," and held public meetings to discuss it.

When the Rochester rappings were heard circles were formed, and many of the members of the Psychological Society became Spiritualists through the manifestations received at the circles. The result was that an Association was formed for the purpose of presenting these facts to the public, out of which has grown the present Association, which has held continuous meetings for nearly fifty years. During that time all the prominent exponents of Spiritualism have ministered to the society, and to-day it stands upon a firm foundation, as one of the bulwarks of Spiritualism.

The President of the Association at the present time is Capt. F. J. Keffer, who has been connected with it for over forty years. The declaration of principles of this Association has been copied by many societies throughout the country, and so carefully has its charter been drawn that every legacy that has been left it has been granted to the Association without a demur by the court, the most prominent being about twenty-six thousand dollars, left for the purpose of building a Temple.

Though the First Association has always been noted for its Anniversary exercises, the Golden Jubilee marked an epoch in its history. For months the committees were at work in order to have the program worthy of the Golden Jubilee and the First Association.

On March 27, in Warner Music Hall, not less than three thousand people attended the exercises. In the evening twelve hundred were seated, and many were obliged to go away for want of accommodation. Some came from distant parts of the State to be present at the Jubilee. The decorations were magnificent, especially in floral variety and arrangement, many Spiritualists from far and near having sent appropriate floral tokens in remembrance of their arisen friends. The whole front of the large rostrum was banked with floral designs and pots of flowers, including one large piece, holding in its deep recesses a white satin-covered memorial volume, entitled "Our Roll of Honor," containing the names of two hundred and ten members who had passed to spirit-life. Above the bank of flowers the Lyceum, the Women's Progressive Union and the Helping Hand Society were represented, each by a floral piece, while many choice cut flowers were contributed by the friends of the Association, the donation of Mrs. Manks being especially fine, consisting of elaborate floral designs, palms and cut flowers. A white curtain suspended from the ceiling bore upon it an inscription in golden letters, "The Fiftieth Anniversary of Modern Spiritualism—Golden Jubilee. 1848-1898."

The exercises commenced at 9:30 A. M., and from that hour until 10:30 P. M. the large hall was filled with an enthusiastic audience. The entire program was greeted with applause, and every one felt that it could not be excelled. President Capt. Keffer made the opening address, followed by an address of welcome by W. J. Colville, which was responded to by the Vice-President, in the absence of Dr. Peebles.

MEMORIAL SERVICE.

Following the custom of former years, a memorial service was held. Mrs. M. E. Cadwallader, taking the "Roll of Honor" from its bed of flowers, paid an earnest tribute to the memory of those who had passed to the higher life. As the names of the arisen ones were referred to, who during their mortal life were so active in the Association, tears filled the eyes of those present, while the flowers donated for this service, in mute eloquence, testified that though they had passed from mortal view they were not forgotten. All present felt that this touching service hallowed the day.

Next in interest to the memorial service was the Veterans' Reunion. Many were present who have been members since the organization of the Association. It was a touching sight to see the white-haired veterans who, despite the stormy weather, had gathered for the Golden Jubilee. Father Shumway, who was one of the incorporators of the Association, and is over eighty years of age, made the first speech, followed by many veteran workers, including Capt. Keffer, Mrs. Anthony, Mrs. B. Hill and others. Congratulatory letters and telegrams were read from many prominent Spiritualists throughout the country, including Prof. J. S. Loveland, Mrs. Elizabeth Lowe Watson, G. W. Kates, Willard J. Hull, Mrs. A. M. Glading, Emma J. Bullene, Mrs. Kates, while Mrs. R. S. Lillie and Mrs. M. T. Longley each contributed an original poem for the occasion, which were given as souvenirs of the "Golden Jubilee."

Mr. J. R. Francis, editor of *The Progressive Thinker*, sent a telegram of greeting, which was loudly applauded when it was read to the audience.

The afternoon exercises were conducted by Mrs. Lillian Reid-Heasley and her pupils, "The Buds of Promise," and consisted of recitations, songs and a flower drill, participated in by May Snyder, May Ritchie, Emma Claus, Helen Wherry, Fannie Read, Francis Clark, Edith Able, Laura Claus, Mamie Bien, Paul Bunz and the "Buds of Promise." Miss Viola Ingram sang, and Miss Fannie Kilgore made a fine impression through her rendering of a poem of Lizzie Doten's. The pantomime, "The Angels of Buena Vista," and the "Flower Drill," were particularly pleasing; Miss Carrie Kilgore read the poem written for the occasion by Mrs. M. T. Longley, and Mr. J. C. Steinmetz read the congratulatory letters which had been sent from many prominent Spiritualists. Mr. W. J. Colville delivered an address in the afternoon, and laid stress on the fact that Spiritualism stood for something with which trickery or charlatanism had nothing to do. To-day the Christian church generally has incorporated the idea of a spirit-existence into its denominational beliefs, and more and more is the truth which Spiritualism stands for—that death cannot annihilate—becoming recognized.

In the evening, the exercises included addresses by Mrs. Carrie B. Kilgore, Mrs. M. E. Cadwallader and W. J. Colville. The members of the Women's Progressive Union at-

tended in a body, being represented on the program by Mrs. Kilgore, who gave an outline of the society and its aims. It is the oldest society of its kind, and has accomplished much good work. No feature of the day elicited more applause than the poem written by Mrs. M. E. Cadwallader, and dramatized by Mrs. Lillian Reid-Heasley, entitled, "The Mother's Comforter—A Message from a Spirit-Child." Mrs. Heasley, who is a talented elocutionist, took the part of a mother, who, in the agony of despair, pleads for some sign that her child lives in the life beyond the grave. From the depths of the mother's heart comes the cry, not for "faith, but knowledge." The mother falls asleep in her chair, and the child, in answer to her prayer, softly enters, accompanied by a number of children, all bearing garlands of flowers. Kneeling at her mother's feet, she whispers a loving message of consolation, assuring her that she is not dead. Then kissing her mother, the children disappear from the scene. The mother, awaking, tells of her vision. The presentation of the piece reflected great credit upon Mrs. Heasley and her pupils, and was loudly applauded.

Dr. Peebles's absence was the only thing that occurred to mar the day. Owing to the floods in Ohio, he could not possibly get to us, to the great disappointment of his friends. The music of the day was under the management of Mrs. E. L. Haslam, assisted by Prof. and Mrs. J. W. Caume, C. L. Smith, Mrs. S. Jackson Spencer, Mrs. R. Eldridge, Mrs. A. Benner, A. Groome, and a selected choir. Prof. De Barthe's Orchestra discoursed the music during the day and evening.

From Miss Clark, the tiny tot of three years, who is the youngest member of our Association, to Father Shumway, our oldest member, every note of the day was a song of "Jubilee." Every one did his best to testify that it was an occasion of rejoicing. The grand old Association which has endeared itself to the Spiritualists of the world, attained new laurels by this celebration. The secular papers gave excellent notices of the meetings, and many strangers expressed their determination to attend them in the future. The day was celebrated in a manner worthy of the oldest Spiritualist Association. I have said enough, the congratulatory letters and telegrams from all over the country proving that its memory is cherished because of its work and worth. The good work accomplished on "Jubilee Day" will long be remembered, and the officers and members of the First Association of Spiritualists have occasion to congratulate themselves upon their successful celebration of the Fiftieth Anniversary of the "Rochester Rappings."

As Chairman of the Committee of Arrangements, I desire to express my sincere thanks to my associates, Mrs. E. L. Haslam, Musical Director, Miss Mary Humphries, Mrs. L. Reid Heasley, and all others who by their cordial cooperation assisted me in making the celebration an unqualified success.

M. E. CADWALLADER.

The Rhode Island Semi-Annual Convention.

The Semi-Annual Convention of the Rhode Island State Spiritualist Association will be held in Providence on May 4th next. Three meetings will be held during the day, and a feast of reason and flow of soul will be enjoyed by all. Among the speakers, mediums and musicians who will be present may be mentioned Dr. Geo. A. Fuller, F. A. Wiggins, Harrison D. Barrett, Mrs. May S. Pepper, Mrs. Carrie F. Loring, Miss Lizzie Harlow, Mrs. Mabel Witham, Edward W. Hatch, Prof. J. Jay Watson and Miss Annie Watson. The Convention promises to be a grand affair, and a cordial invitation is extended to all New England Spiritualists, especially those in Rhode Island, to be present.

Harper's Weekly.

A writer in *Harper's Weekly* of April 9th shows what he does not know about Spiritualism. His statements that the Fox Sisters "invented" the phenomena, that Spiritualism is a barren, disappointing, misleading and demoralizing affair, that it has never thrown any light upon any new truth, and never done any good in the world, clearly prove the writer to be wholly ignorant of even the primary teachings of the movement he so wantonly maligns. When he has posted himself with regard to the subject, we will discuss the question of the value of Spiritualism with him. He has advertised the coming International Jubilee somewhat, for which, no doubt, he will be heartily thanked by the General Manager. In writing as he has, his crass ignorance becomes apparent to all intelligent minds, who will treat his animadversions with the contempt they deserve.

The Bible in Public Schools.

The Supreme Court of West Virginia has decided that Bible-reading in the public schools of that State is not sectarian instruction. A Catholic gentleman brought suit to determine his rights as a citizen, and has carried the case to the highest judicial tribunal in his State, only to lose. This decision is diametrically opposite to a recent decision of the Supreme Court of Missouri in a similar case. The United States Supreme Court will be called upon in the near future to settle this matter for the nation. Compulsory Bible-reading is tyranny, and tyranny has no place in free America. Bible-reading in the public schools must go, and it is the duty of all Spiritualists to see to it that their children are freed from this system of injustice.

The Lyceum Banner.

The Jubilee number of this excellent journal is a perfect jewel, and reflects much credit upon its enterprising editors and proprietors, Mr. J. J. and Miss Florence Morse. It is rich in historical matter, full of splendid articles upon timely topics from the pens of the ablest writers in our ranks, and presents fine cuts of the Hydeville cottage, the Fox sisters, and many other distinguished representative Spiritualists. No Spiritualist can afford to be without **THE BANNER**. It is full of instructive matter for young and old, hence should be in every home.

The Address of Welcome delivered by E. W. Barber at the Midwinter Convention held in Jackson, Mich., three days in February, has been put into a neat pamphlet for distribution. The address has been carefully prepared, and as it contains a brief history of the spiritualistic movement, both ancient and modern, will do a valuable missionary work. At the close of the pamphlet is a poem (also by Mr. Barber), entitled "The Woman of Endor," which pays a just tribute to that much-maligned medium of old.

Take Notice!

Tuesday, April 13th, is a legal holiday, therefore the BANNER OF LIGHT will go to press one day earlier than usual, and its office will be closed throughout the day. All notices, reports of meetings, and special communications must be on hand on the first mail Monday morning, April 13th, to insure insertion.

Thanks.

"The BANNER OF LIGHT, published at Boston, Mass., is devoted to Spiritualism and occult science. It is the leading paper in the world in that line, and fearlessly exposes the many frauds and humbugs which have for years been prevalent. The BANNER is ably edited, and has a large number of correspondents, among whom are many of the leading scientists of England, France, and this country. Read and investigate. No man is too good or too wise to learn the truth, even if such truth is not according to the general notion."

The above item is taken from the *Northern Nebraska Journal*, published at Ponca, Neb., a paper that is evidently up to date in all things, judging by its familiarity with the merits of the BANNER OF LIGHT. We reciprocate its kind words, and wish it a full measure of success.

Spanish divers report that the wrecked *Maine* is haunted by the ghosts of the brave tars slain by the treachery of their compatriots. But few of them can be induced to go down to the wreck a second time. Of course ghosts are but phantasies to all intelligent Spiritualists, yet it is possible that psychical manifestations in the form of clairvoyance and clairaudience may have occurred to the divers, causing them to declare they saw and heard ghosts. It would not be strange if the exorcist spirits of the slain found it difficult to get away from the familiar scenes of their earthly life.

The secular press in certain sections of the country is in spasms over the jubilee celebrations of the Spiritualists. The fact that Spiritualism has lived fifty years, and has become a power in the world, makes the churchian editors decidedly out of sorts. If they are given time, they will become enlightened through the Anniversary celebrations of the Spiritualists.

Are you going to the International Jubilee at Rochester, N. Y., May 25th? If you cannot go, remember that you can yet have a share in it by sending your name, address, and those of your friends, to the General Manager, Mr. Frank Walker, Hamburg, N. Y. The enclosure of a few dollars would not be out of place. This is the Jubilee of all the Spiritualists, hence all should cooperate to make it a success.

Our readers should read the letter from Mrs. Mattie E. Hull with regard to the National Lyceum Association, published in another column of this issue. The support of the National Lyceum Association is one of the vital questions of the day, and no true Spiritualist will pass Mrs. Hull's thought-provoking letter without doing something for the Children's Lyceum.

The *Minneapolis Times* of April 4th quotes liberally from the address delivered by W. F. Peck at the Anniversary Celebration of the State Association, and gives an excellent report of the meetings. Mesdames Lepper, Tolot, Pruden and Tryon, and Mr and Mrs. Zumbach assisted in the exercises.

A long article in the *New York Sunday World* informs the public that Queen Victoria is a Spiritualist. This may be news to the opponents of Spiritualism, but Spiritualists have known it for many years, and are pleased to know that the outside world has at last been made acquainted with the fact.

The *Washington, D. C., Times* recently contained a very suggestive cartoon. It represented President McKinley standing between two masked men, the one a banker and the other a preacher, each pointing a revolver at his head, with a demand that he should let Cuba alone. It was quite significant, and we deem comment unnecessary.

Boston Ladies' Aid Anniversary.

The Anniversary exercises of the First Spiritualist Ladies' Aid Society were held at its parlors, 241 Tremont street, April 1st. The hall was decorated with flags, the banner of the National Spiritualists' Association and choice flowers. Mrs. Albee, the President, called the meeting to order at 10:45 A. M. The exercises of the morning were opened with music by Mrs. Eva Cassell; a song, Mrs. Hattie C. Mason, after which Mrs. Alice Waterhouse described a vision she had received, and spoke words of welcome to the friends, stating that she should be loyal to the spirit-world while she had voice to speak.

Dr. A. H. Richardson was the next speaker. He said he had always been with the Ladies' Aid Society at all its Anniversaries. "I am proud to be at this celebration of the Fiftieth Anniversary of Modern Spiritualism. I glory in your efforts, and am glad to be here to express thanks for the grand work the Ladies' Aid Society has done and is doing. The members of the Ladies' Aid Society have no difficulties, because they work in harmony, and I know they will receive a special blessing from the angel world." Mrs. M. A. Brown gave a reading, which was well received. The next speaker was Mrs. Hattie C. Mason, who said in part: "This is the grandest and the most glorious occasion I have ever known. After the beautiful love-feast we have had for the last two days, and seeing so many earnest souls here to-day, knowing they are reaching out for the same grand truths of Spiritualism, I feel as though my cup of happiness was running over. I know many of the dear spirit-friends are here, and that they are aiding and strengthening us to press on in the good work." Mrs. Mason closed by giving a few delineations, which were all acknowledged. Mrs. Kenyon said she was pleased to be with us, but she would only give a few readings. She read an original poem and gave several convincing tests. Mrs. Nellie Burbeck then spoke briefly and gave communications. Mr. Chas. W. Sullivan gave a vocal selection, after which he spoke briefly in regard to the Ladies' Aid and the past workers. Mrs. N. J. Willis pronounced the benediction.

The afternoon session was called to order at 2:30 P. M. by the President, Mrs. Mattie Albee. Mr. Charles W. Sullivan rendered a vocal selection. Mrs. Carrie F. Loring gave an invocation, after which Miss Amanda Bailey gave a vocal selection, which was finely rendered. Mrs. Whitlock was the first speaker of the afternoon, and said in part:

"I am pleased to be here to assist in the Anniversary exercises. After we have had so many days of celebration, it seems as though you must be weary; but I can see such is not the case. There is something in Spiritualism that is ever new. Spiritualism has so grown in the last fifty years that it permeates all religions. We have been attracted in the last fifty years more to the various kinds of phenomena than to their spiritual

meaning; but the time has now come when we must become students of the philosophy. We must cultivate our own spiritual forces." Mr. Thomas Beals of Portland spoke briefly, saying that he was always interested in the Ladies' Aid Society, and always intended to be at their Anniversaries. He spoke of the good work accomplished in the past and of the growth of Spiritualism.

Mrs. Cora L. V. Richmond was the next speaker, who said in part: "If there is no speaker in the ranks of Spiritualism for the last thirty years who, on coming to Boston, has not visited the Ladies' Aid Society. When I had the pleasure of residing in Boston, I used to visit this society very often with our good friend, Mrs. Smith, and I know that Anniversary season is a notable time at the Ladies' Aid, and a Golden Anniversary is a thing to be remembered a lifetime. This meeting at the close of the week is a marvel after the other celebrations of the past few days. This is a time when all personalities are sunken; it is a Golden Jubilee. Spiritualism has grown because people have grown."

Mr. Francis B. Woodbury was the next speaker. He said: "I do not suppose there is a place so hard for me to speak as here, because of old memories."

There is a great deal being said about educated workers upon the platform; but we must not forget the workers of the past—the poor washerwoman who stood at the wash-tub, the man who toiled at the plough, and were forced to go out in the world to minister to the people; although not educated, they sowed good seeds. We hear so much of how good we are getting; we did not in the past have so much of it. Everybody worked, and I do not think of being praised for honest work (did not feel my wings sprouting, and have never forgotten I am a graduated janitor!)"

Miss Amanda Bailey then favored us with a beautiful selection, after which Mrs. Annie E. Cunningham said in part: "I am glad to be here to celebrate with you. It brings to my mind so many of the old workers, who love to come to the Ladies' Aid, both as spirits and mortals. If the Spiritualists would meet together for a celebration, the Boston Theatre would not be large enough to hold them all."

Dr. Fred Willis was called upon at this time, and said in part: "I am happy to greet you, although it is so very unexpected for me to be called upon. I have for three years past been an enforced and unwilling idler in the grand vineyard of our glorious Cause. For more than forty years I devoted heart and soul to this grand work, and it was a great cross for me to be deprived of working, even for a short time; but I am improving slowly, and now, thank God, am able to do a little more for Spiritualism. I have wished for the strength of a giant, that I could make myself felt as an evangelist all over the world for this grandest and sweetest of all religions. Spiritualism is a philosophy, a science, a religion, and it is the only religion that is based on science. I want to tell you just what Spiritualism is to me: It is something higher, something grander, something deeper than knowing that my beloved friends come to me; it is far more important than that. Spiritualism means to me everything that applies to the spiritual welfare of man. Spiritualism is something that ought to make every man and woman nobler and better. On this, our Golden Anniversary, let us resolve in our hearts to strive to cultivate that harmony and goodwill that our ascended loved ones would have us."

Mrs. Kate R. Stiles spoke briefly under influence: "Madam President, it often happens that when your inspirational speakers are introduced, you present the wrong party. I felt it a privilege to control my medium to-day and offer my congratulations to you all at this Golden Anniversary of Modern Spiritualism. There are many here who would recognize me, and I felt I must come and say that the spirits are cooperating with you, not controlling you. We have no right to control any one. How dare I assert superiority over any one? We are all individuals, and there is no right to control any one. We are always happy to cooperate and advise, and are often asked, if there are angelic beings, why do they not save us from the mistakes and crosses of this life? We say there is an infinite principle that all must work out their own salvation. If we could take from you the shadow side of life, we would rob you of sunshine. If we removed the crosses from your pathway, we would be robbing you of the flower crown."

Mr. Frank Walker, President of the Society Friends of Human Progress, North Collins, N. Y., was the next speaker. He spoke of the coming Jubilee at Rochester, also said he represented a society that was two years older than the Ladies' Aid Society, and he brought greetings from that society.

Mrs. N. J. Willis spoke briefly and paid a loving tribute to Miss Amanda Bailey for the work she had done for Spiritualism. This closed the afternoon session.

The evening service opened at 7:30 P. M. with a vocal selection from Miss Amanda Bailey. Mrs. Abbie Burnham made the invocation. Mrs. Lizzie Lincoln said she had a message to give from Aunt Mary Stearns. She spoke of some of the past workers, also of the progress Spiritualism had made in the last fifty years, closing her remarks with a few words from her control, "Pat." Miss Etta Willis recited an original poem, "Our Flag," which was well received. Mr. Wiggin gave some ballot tests, which were all recognized.

Mr. A. P. Blinn said: "A feeling of gladness comes over me because I am representing the Cause we love. I feel grateful that the spirits can touch me to voice their sentiments at times to the friends. My friends, let me ask one thing of you: Try in the next fifty years to know that there is something holy in our religion. I know you all love the phenomena, and now I urge you to look behind them and try to realize the value of our philosophy."

Mr. A. H. Bailey, President Lake Pleasant Camp Meeting Association, was the next speaker. He spoke briefly of the position of man and woman, and stated that he had received a lot of advice since he had been in Boston, and that he should try to profit by it. "Talk is cheap, and it is time that people began to practice." Miss Lucette Webster favored the audience with three selections, which were well received. Mrs. May S. Pepper then gave tests, which were all recognized. Mr. Harrison D. Barrett then spoke briefly, saying that he was glad to see so many friends present.

Mr. J. B. Hatch, Sr., then spoke in relation to the flag; also of the good work done by the workers of the past. He realized he was a veteran, and said he intended to be present to celebrate many more anniversaries. Mrs. M. A. Chandler spoke briefly. She gave several tests, and then said she felt she would be reluctant to bid adieu to the friends who were so dear to her, but she felt she must say one word for the Indian, for she realized how much Spiritualism was aided by that sturdy, upright race. She wished to thank them for the good work they had done in the last fifty years, and was ready to receive them for the future. Miss Bailey once more favored us with a vocal selection. Mrs. Hortense G. Holcombe, President of the Ladies' Aid Society of Springfield, brought greetings from that society. She was pleased to be with us and to see so many friends, but she felt she could sympathize with us, for she could see we needed a larger hall; but she said she, for one, thought it better to talk to a large audience in a small hall than a small audience in a large hall. "I know this society is well known; everywhere I go I hear good words of the Ladies' Aid Society of Boston. I would like to suggest that the work of this Society be put into book form, its successes and its failures, so it could be read by many, thereby showing young societies the difficulties to be overcome."

Mr. Victor Wyldes, of England, spoke briefly, after which the meeting was closed with a benediction. Mrs. Eva Cassell was the pianist for the day.

We extend our thanks to the many friends who aided us in making this anniversary a success; Mr. Hayward, of Braintree, Mrs. Butterfield, of Chelsea, for flowers; the BANNER OF LIGHT for notices, and the many friends who assisted and sent donations to the supper-room.

Santa Barbara's Celebration.

The Fiftieth Anniversary of Modern Spiritualism was celebrated loyally on the evening of March 31st in the G. A. R. Hall in Santa Barbara, Cal.

The most striking feature of the evening was the children's contribution to the entertainment, and appropriately so, for these children must be actors in the other half of the first centennial of Spiritualism. It did my old heart good to see the children file in with their banners; and their varied evolutions did much credit both to them and their esteemed Conductor, Mrs. Lucy Cook. Their songs and recitations, which followed, were characteristic of the occasion.

Prof. Bowman, in his inimitable manner, gave an eloquent statement of the origin of Spiritualism fifty years ago, and a vindication of its methods, emphasizing his conviction that the ending of this half of its centennial is the beginning of a new era in its history, in which a new departure of a marked character will soon be made apparent.

Altogether, the celebration here caused the past forty years of my experiences to flash before me again and enthrall me for battles yet to come.

J. W. MACKIE.

Movements of Platform Lecturers.

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

Mr. F. H. Roscoe delivered a discourse appropriate to Easter Sunday evening, April 10, at B. T. Hall, Providence, R. I. At the close of his remarks, he gave communications illustrating immortality. There was a special program of music.

Geo. H. Brooks is located at 312 Hanna street, Fort Wayne, Ind., for the month of April. He will respond to calls for week-evening lectures and to attend funerals.

Mr. J. S. Scarlet, inspirational speaker and test medium, served the Spiritual Progressive Society of Portsmouth, N. H., March 27, and will be there the last three Sundays in May; he was in Newark, N. J., April 3. Has open dates, and would be pleased to hear from societies and camp-meetings for 1898. Address 24 Pearl street, Cambridgeport, Mass.

Dr. Walter D. Hayward has returned to Brooklyn, N. Y., and can be addressed at 1934 Franklin Avenue.

G. C. Beckwith-Ewell, inspirational speaker and ballist test medium, occupies the platform of the First Society, New York, April 17th; Cadet Hall, Lynn, April 24th. Has open dates in May. Arranges to visit for season of 1898. Has a few open dates for camp work. Is arranging for dates for the same season. Address 64 Pleasant street, Marlboro, Mass.

Mr. J. W. Kenyon will lecture in Pawtucket, R. I., April 24th; in Fitchburg, Mass., May 20th; June 5th, 12th, 19th, 26th, Providence, R. I.; July 6th, 8th, 10th, 17th, 24th, 31st, South Haverhill. For open dates, Address his home, Cambridgeport, Mass., No. 265 Prospect street.

Mrs. J. W. Kenyon will lecture and give tests in Wakefield, April 17th; in Chelsea, April 24th; May 1st and 8th, Foxboro; Fitchburg, May 22d; South Haverhill, July 17th; Providence, June 5th, 12th, 19th, 26th, July 6th, 8th, 10th, 17th, 24th, 31st, South Haverhill. For open dates, Address his home, Cambridgeport, Mass., No. 265 Prospect street, Cambridgeport, Mass.

W. J. Colville's lessons in Spiritual Science are drawing very large attendances at 242 Huntington Avenue, where they are given on Mondays at 2:30 and Saturdays at 2:30 and 8 P. M.

Mrs. Julia E. Davis has the 17th and 24th of April and 24th of May open for trance addresses and psychometric readings at Portsmouth, N. H., for Sunday, April 17th. He will be glad to book other engagements for April and May. Terms reasonable. Address care BANNER OF LIGHT, 9 Boston street, Boston, Mass.

Mr. Lucius Colburn has finished his work in Barre for the season. He spoke for the Montpellier Association March 20. Mr. Colburn will take a vacation through the month of April at his home, Essex Junction. Sundays in May he will speak in Huntington. From there he expects to go to the Jubilee at Rochester, N. Y., and personally at his office, 115 North Main street, Barre, Vt., through the months of June and July. He will then go to Queen City Park through the month of August; will speak in Saxton River through September, and will return to his work in Barre the 1st of October.

Dr. Juliet H. Severance is open for engagements to lecture. Could fill a few camp-meeting dates. Address care 60 Milwaukee street, Milwaukee, Wis.

DeLuss Wood will accept engagements to lecture for Spiritualist societies in New England. Address Box 199, Danversville, Ct.

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Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 1.

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OF

THEIR SUCCESS.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors--My second month's treatment is now ended. I have not felt a skin of pain in some time. There is no use in a well man taking medicine, so I will not need any more supply. Thanking you very much for bringing me out of so much suffering, I remain
Very truly yours,
GEO. W. ACKERLY, Brooklyn, N. Y.

April 2, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs--I have taken your medicine two months, and am well. I think your treatment wonderful, and will always speak a good word for Drs. Peebles & Burroughs. Wishing you unbounded success, I am
Very respectfully,
MRS. G. F. CLARK, Buckley, Wash.

April 2, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors--I will require no more medicine, as I consider myself well, and hope to remain so. Accept my thanks for your kindness and good advice.
With best wishes,
MRS. SAMUEL TILSON, Sandy Hook, Ct.

April 4, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors--I am feeling all right, and will not need any more medicine. I thank you for your kindness to me. Very truly,
MRS. A. MORAN, Eastport, Me.

April 4, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
My Dear Friends--I write you to-day to let you know that the tumor you treated in my left side is now perfectly well. I have waited about writing, to be sure that it was well, and now I am convinced I want to thank you for all you have done for me. I cannot express the gratitude I feel to you. Every hope had been abandoned for my recovery when you took my case, and now I am a well woman. Your grateful patient,
MRS. S. S. MOORE, South Atlanta, Ga.

March 16, 1898.

CORRECT DIAGNOSIS

OF CHRONIC DISEASES.

Drs. Peebles & Burroughs' psychic powers enable them to diagnose diseases with unerring accuracy. The following from recent letters is positive proof of this statement:

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors--Your favor is received with diagnosis of my wife's case. Its remarkable accuracy cannot be disputed, and would, to those having no knowledge of faith in Spiritualism, undoubtedly seem both mysterious and miraculous. I sincerely thank you for your faithful description of my case.
Yours truly,
A. JENSON, Publisher, Grand Rapids, Ia.

March 28, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs--Your statement of my case is correct.
Very truly yours,
W. H. GROVE, Plum P. O., Pa.

March 31, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Gentlemen--Your kind favor of the 28th ult., in which you diagnose a disease of my daughter, is received. I was surprised at the accuracy of your description. I am
Very truly yours,
J. F. SIMONDS, M. D., Riverdale, Md.

April 4, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors--I am very thankful to you for your diagnosis of my case, and must say it is correct.
Yours respectfully,
HATTIE THOMAS, Skowhegan, Me.

March 30, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs--Your diagnosis is so correct in every way that I cannot doubt that I will be cured by your treatment.
Very sincerely,
SARAH A. LADD, Somerville, Mass.

March 30, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs--I received your diagnosis of my case, and in reply will say that you told me better how I felt than I could tell you. Yours in faith,
MRS. HIVELEY, Marlton, Ind.

March 30, 1898.

But what will be more convincing to you will be for you to write us, giving
NAME, AGE, SEX,
And LEADING SYMPTOM.

—And receive an—
ABSOLUTELY CORRECT DIAGNOSIS
FREE OF CHARGE.

Address
Drs. Peebles & Burroughs,
INDIANAPOLIS, IND.

JUST ISSUED.
Eighth Edition, Revised, with Portrait of Author.

Seers of the Ages:

ANCIENT, MEDIEVAL AND MODERN
SPIRITUALISM.

BY J. M. PEEBLES, M. D.

This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, down to Christ's time.

TREATING OF THE MYTHIC JESUS,
" " " " CHURCHAL JESUS,
" " " " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essene?

Modern Spiritualism.
The Wave commencing in Rochester; Its Present Altitude; Admissions from the Press in its Favor; Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Channing, Heywood, etc., etc.

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SPRIT Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 25, 1898.

[Concluded.]

[As the messages of Joseph D. Stiles, Luther Colby and Charles C. Dudley were advanced from the séance of March 25th, only the three delayed messages of Feb. 25th are given in this issue.]

INDIVIDUAL MESSAGES.

Nina Campbell.

Given through the Control.

She wants to send a communication to her papa and mamma in Washington, D. C. She did not pass out of the body there, and she was some distance away from there when the body was buried, but she wants her papa and mamma to know that she is not lame now, and she can run around and have a good time. She says she met many on the spirit side to take good care of her, and one lady she calls Grandma Campbell. She wants all to know that she can get around, and do just as she wants now; in the body she never was able to do much of anything. She was only a little child, and was always sick. She says she met with an accident when she was a baby, and was a great care on her mother's mind. She wants mamma to know that the teachers of the spirit-world say that the mother ought to thank God that she passed out, for she will be of more benefit to her in the spirit than she was in earth-life. She will grow up to love her, and wait for her in spirit, and they can oftentimes hear from her through the spirit. All was done for her that could be while in the body. She says, "when I stood by mamma's side, I saw her wondering if everything was done that might have been, and they told me to say that there was."

Though just a little girl, she seems to have a well-developed brain intellectually, and she passed away in Lincolne, O., where her mother and she were visiting down among papa's friends. She was told that if she could manifest through THE BANNER she could reach her mamma with better success than if some of the others had manifested. She says she was between four and five years old when she passed away, and her name is Nina Campbell, and when she grows stronger in spirit she will send more loving words later.

Jennie Packard.

I want to say God bless THE BANNER and its works, for this morning that darling little child that was trying to send its words of love and encouragement to the earthly mother seemed to give me a warm inspiration. It brings me back to many years ago when my own darlings, after I had laid them away in mother earth, returned and spoke to me amid the clouds of doubt and superstition. It was my darling children who had touched my heart and awakened within me a conception of spirit-guidance and spirit-control; afterward they were able to operate through my own organism, and for years I was a public instrument in the hands of the spirit-world to heal the sick and relieve the mind and to bring consolation to the heart. While in earth-life we sometimes feel we are not always appreciated, not always sustained as well as we ought to be, yet I do see now, as I can see only from the spiritual side, when sometimes we are more appreciated than we are actually conscious of. This morning I feel like shouting hallelujah, for when I have returned and thrown aside the old worn out physical body, and feel free from pain and all environments, I know how spirit oftentimes has sustained us when we least expected.

I wish to be remembered in Taunton, Mass., but I will be remembered all over the New England States, for I was well known as a doctress. I shall be remembered at Onset, and among the old Spiritualists will not be forgotten.

I notice in my surroundings in spirit that there are many who were active when I was that are now active only from the spiritual standpoint; but I wish to say to my old friends and associates, and especially the mediums (I knew this medium years ago, when she was not in the same condition that she is now, when she was struggling for the elevation and uplifting of life; we have talked together, and I being older in the work oftentimes have encouraged her. I am glad to see her in the position she now holds, but little did I think in those days that I would ever have the privilege of controlling her brain! Work in harmony with the spirit, and let there be no discord, for I now realize and understand things better. I want to say to the Spiritualists at large: Work together, be in harmony, for there is no strength in division. These are the sentiments of your humble servant, Jennie Packard.

Henry P. Onderdonk.

Well, I don't think I can be such an enthusiast as the one that preceded me, although I had some conception of Spiritualism while in

the body. I was simply one that they gave impressions to, and I became conscious that Spiritualism was true, because I had investigated it for over forty years. I know a great many frauds come under the head of Spiritualism, but those who will investigate it honestly and sensibly for their own conviction, for their own comfort, will find more in it than in any other theory or philosophy that is now in existence.

I should like to be remembered to my friends in the West, because this channel here is open for the east, west, north or south. The spiritual philosophy does not belong to any particular sect or nationality. My companion is with me in spirit this morning, and I have more on the spirit side than in the earth life. I was pretty well along in years before I passed over, being some over eighty years old, and I felt that the right time had come, and I was willing to go. I was not afraid, for I knew who waited for me. Now we are all together this morning, but there are still those in earth-life whom we have an interest in. If they will only give us an opportunity, even if they do not believe, we will try and prove it to them beyond all doubt. I wish to say to my children who are yet in earth-life, that all is well here, and it is for their benefit that I have answered their prayer and come here this morning. You will find my home in Grand Rapids, Mich., and my name is Henry P. Onderdonk. It is an odd name, but those who recognize it will not think so.

Messages to be Published.

March 4.—Charles E. Blake; Mary McKenney; Justus R. Richardson; Mary Ann Morse; Capt. William Driver; Thomas D. Morse.
March 11.—Abbie M. H. Tyler; Mary E. Thomson; Frederick E. Stowell; Amos A. Greene; Mary Wallace; Malachi Anderson.
March 18.—Michael Davis; Maudie Armstrong; Mary Holandsworth; Frankie Adams; Arthur Plummer; Mary E. Walte.
March 25.—Mary Ann Dyer; James McDonald; Martha E. Simpson.
April 1.—Samuel Picknell; Maria E. Blanchard; Hiram Preston; Emeline P. Bradford; Nellie Reynolds; Mary Emery.
April 8.—Joseph P. Longley; Maria E. Whittemore; Charles M. Lee; John Pitts; Mary Welsh Kennison; Lizzie Leslie.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

In your issue of March 12 is an article entitled "The Exteriorization of the Motor Forces of Man," which seems to me so valuable that it is worth the careful consideration of every Spiritualist. The above words are the title of a recent work by M. de Rochas. A previous work by him recorded a series of experiments proving that under certain conditions the sensibility is removed beyond the physical body, while the present one shows experimentally that the human spirit, while still embodied in fleshly form, can move objects more or less remote that are not reached by the body proper. His next work will be on "The Phantoms of the Living," and we hope that he will then carry all these premises to their legitimate conclusion, and give one to the world to be called "The Phantoms of the Dead."

Though we are delighted that so careful, truthful and scientific a man as M. de Rochas is doing this needed and effectual work, the fact that we, still in the form, can and do move tables, produce raps, and even slate writing, without the intervention of disembodied spirits, is known to many thinking Spiritualists. In fact, how could it be otherwise? for we are to-day spirits just as truly as when we become disembodied. Some of us can do these things, many incarnate spirits can do them. And if we wait on any occasion only disembodied spirits to do them, it is of the first, the last, and the always paramount consequence, that not only every medium, but each and every sitter as well, should when sitting become perfectly passive mentally. If one individual in the sitting allows his own opinions or his own will to be active on any of the subjects connected with the desired communications, from the other side of life, then it is quite possible that his mental attitude takes control of the manifestation, and prevents the anxious disembodied friend from expressing himself through the raps, the table movements, the slate-writing, or whatever phase of expression it may be.

Negative persons, with weak wills, are easily used by spirits, either in the body or out of the body; but, in our opinion, the best results are obtained in the long run through individuals who are positive by nature, but who have learned how to make themselves perfectly passive when they choose to do so. This subject, vitally important to all who seek to communicate with those who have left the physical body, is, of course, fully treated in "The Bridge Between Two Worlds."

In 1891, while speaking in Wisconsin, a sincere Spiritualist invited me to a sitting at his house. He had made the table himself, and he and his wife had sat at it for years and years, opposite each other at the ends. On this occasion I sat on one side, and another person opposite me. This evening the answer to every question was in accord with the positive opinion of this good, sincere Spiritualist. The answers regarding my own affairs, and those of the family where I was staying, often contradicted the truth, where the truth was unknown to him. Unconsciously to himself, he made the movements and the raps, and the disembodied friends could not express themselves. This good man had not learned to become passive when sitting at his table.

In Cincinnati, in 1894, I stepped into a jewelry store. The proprietor was a Secularist. The conversation turning on Spiritualism, he said he could produce slate writing, and "spirits" would not do it at all. We took a clean slate, and laid it face down on the glass counter. He put his hand on it, and I put my hand on it. The writing came in a minute. I heard the writing go on, and I read it after.

It was on some every day topic. In this case it was written by a spirit, but probably the spirit was still embodied.

In 1895, in the East, I saw much of a woman through whom loud raps came. She would hold a folded newspaper or some large object of light weight in one hand, stretching the arm out, and answers to questions came by loud raps. At every rap her arm quivered slightly. She would not do it in the presence of persons whom she considered learned or scientific, but she did it willingly for others. She well knew that it came from herself in some way. The answer always accorded with what she thought might be the case, but was untrue as often as not. As the woman grew herself at other times untruthful, slanderous and malicious, I had no use for her gift. But the credulous thought her a wonderful rapping medium.

These are only three instances, out of perhaps fifty, that have come under my own observation, that accord with the deductions from the investigations of M. de Rochas. These deductions are legitimate, but they do not invalidate the bona fide communications that come daily from disembodied spirits through honest, high-minded mediums, who understand themselves, and whose spiritual gifts and graces have enabled good spirits to reach mortals through their organisms.

Yours for humanity and for spirituality,
ABBY A. JUDSON.

Worcester, Mass., or Arlington, N. J.

Banner Correspondence.

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

Illinois.

CHICAGO.—H. W. Miller writes: "The Fiftieth Anniversary of Modern Spiritualism was celebrated Sunday evening, March 27th, by the Progressive Spiritual Church of Chicago, G. V. Cordingley pastor, at Handel Hall, 40 Randolph street. It was a grand success. In spite of the inclement weather the spacious auditorium was well filled with a large and enthusiastic audience. The stage was beautifully decorated with palms and a profusion of flowers. Dr. Emma Nickerson Warner and Dr. Randall made the addresses of the evening. They very eloquently reviewed the growth of Spiritualism from its infancy of fifty years ago to the present time. Dr. George Warner made a few remarks upon 'State Organization and its Necessity.' Each number on the musical program was most artistically rendered, especially Mr. Llewellyn's cornet solo, which was executed in a beautiful manner. Mr. Walfrid Singer rendered two difficult selections on the mandolin and violin, with the finish only of an artist. Other instrumental music was rendered by Mrs. Tilly Bell, who played a difficult piano solo; Miss Flossie Paul and Walter Graham played a piano duet with much brilliancy; Prof. Georgia was the accompanist of the evening; Miss Marie Johnson and Mr. Chas. Hayden were the vocalists. Miss Johnson, who is well known in the musical world, sang a soprano solo. Mr. Hayden, who is the tenor for one of the largest churches in the city, sang 'A Dream of Paradise,' with much feeling and sweetness. Mr. Fluevers was the test medium. Mr. Cordingley closed the program with a few remarks and tests."

Maine.

PORTLAND.—H. C. Berry writes: "The First Spiritualist Society celebrated the Fiftieth Anniversary of Modern Spiritualism Sunday evening, April 3, the pastor, Mr. Weaver, presiding. The exercises were opened with an invocation by Mrs. H. C. Berry, followed by speeches from Dr. W. S. Eldridge, Mr. Charles Blake and Mr. Weaver. A large audience was present and listened with close attention to the several speakers. Flowers graced the occasion, and although we made no elaborate preparation for the Anniversary, we feel that it was acceptable to our spirit-friends."

New York.

BROOKLYN.—A correspondent writes: "Sunday, April 3, Fraternity Spiritual Society held services appropriate and fitting in commemoration of the Fiftieth Anniversary of Modern Spiritualism, at its hall, 1101 Bedford avenue. In the afternoon the society united with People's Spiritual Mission, at 1810 Fulton street, and the latter returned the compliment in the evening. A special program was prepared for the purpose and was greatly enjoyed by a large audience. A deep and earnest feeling is manifested by our people, and of late a large number have joined with us. Mr. G. A. Delere and others from his society assisted us this evening, and so the good work goes on. Fraternity Society was the first in Brooklyn to adopt the idea of a permanent medium, and had it a successful arrangement. Mrs. L. A. Olmstead has been with us for the past twenty-seven months and expects to continue."

Massachusetts.

SPRINGFIELD.—T. M. Holcombe, Sec'y, writes: "Mrs. Tillie U. Reynolds concluded a two weeks' engagement with the First Spiritualist Society Sunday, March 27. Mrs. Reynolds is a favorite with Springfield audiences, and always receives a warm welcome, and the meetings are well attended. Mrs. Ida P. A. Whitlock occupied our platform the first two Sundays of April."

The First Spiritualist Ladies' Aid Society celebrated the Fiftieth Anniversary of the Advent of Modern Spiritualism by a meeting in Red Men's Wigwam, Thursday, March 24, afternoon and evening. The speakers were Mrs. Tillie U. Reynolds and Mrs. Hortense G. Holcombe, the long-time President of the Ladies' Aid, together with Mrs. May S. Pepper, the noted test medium.

At the afternoon session the address of welcome was given by Mrs. Holcombe, followed by Mrs. Reynolds. Mrs. Pepper gave one of her remarkable test séances. Supper was served in Ladies' Aid Hall, and was well patronized. The time between the afternoon and evening sessions was occupied by a fact meeting, which was very entertaining, many interesting experiences being related. The evening session opened promptly at 7:30 with singing by the choir, followed by an invocation from Mrs. Reynolds. Mrs. Holcombe addressed the meeting at considerable length, as did also Mrs. Reynolds. Mrs. Pepper followed, giving a great many very remarkable tests and descriptions of spirit presence, all of which were fully recognized. Music for the occasion, furnished by the Ladies' Aid choir, was exceptionally fine; two solos, sung by Miss Mabel Kelsey, were received with marked approval by the audience. The attendance was large, the hall being filled to its utmost capacity, and taken altogether, the meetings must be pronounced a successful Golden Jubilee Celebration.

ONSET.—"C. D. F." writes: "Mrs. S. M. Thomas opened her Sunday evening meetings in Industrial Hall, March 27, which was decorated in honor of the Fiftieth Anniversary of Modern Spiritualism, and a large and interested audience was present."

The services opened with singing, followed by an invocation by C. D. Fuller; remarks by Mrs. S. M. Thomas, which were very interesting, after which an able address was given by one of our resident speakers; singing, 'Let the Blessed Sunshine in,' Mr. and Mrs. Tatlow and their two children, Flora and Joe; recitation, Little Annabel Hans, followed with singing by the choir of the society; psychometric readings, C. D. Fuller and Dr. A. E. Tatlow, all of which were recognized. J. H. Young, President of the Onset Spiritualist Society, closed the meeting with interesting remarks. The meeting was a grand success, and all congratulate Mrs. Thomas on her success.

The Onset Spiritualists' Society celebrated the Fiftieth Anniversary of Modern Spiritualism Sunday afternoon, April 3, in Industrial Hall, which was beautifully decorated with American flags; several bouquets were on the speakers' stand. The services opened with the reading of a poem by the President, J. H. Young, followed with singing by the choir; opening address, Bro. Webster; singing, followed by an original Anniversary poem, Mrs. S. M. Thomas; song, Mr. Thomas Glass; recitation, 'The Voice of Progress,' Mrs. E. C. Wilder; remarks appropriate to the occasion, C. D. Fuller; singing, Mr. and Mrs. Tatlow and children; singing, 'Last Rose of Summer,' with accordion accompaniment, Mr. and Mrs. J. Weeks; organ and accordion recitation, Mr. Thomas Glass and John Weeks; recitation, Mrs. S. D. Francis; song, with guitar accompaniment, Mr. Glass, followed by Mrs. S. E. Osborn, who gave some good tests, all recognized; recitation, Little Joe Tatlow; closing remarks, J. H. Young, after which the choir sang 'Peace be with you.' The meeting was a grand success, and the hall was well filled.

The Onset Society will hold meetings in Industrial Hall every Sunday at 2:30 P. M., and Mrs. S. M. Thomas every Sunday evening until further notice.

Mrs. S. M. Thomas's meeting in the evening was well-attended. J. H. Young, Mrs. Thomas, Mrs. S. D. Francis, A. E. Tatlow and C. D. Fuller taking part.

STONEHAM.—Mrs. Emma F. Whittier says, March 24th: "The Ladies' First Spiritualist Aid Society held regular meetings afternoon and evening. Mr. J. Frank Baxter of Chelsea, Mass., was lecturer, and his discourse was one of the finest; the older ones could fully enjoy, and the young plainly understand. The delineations were of a grand character, and the musical selections were of the most inspiring order. The audience was very appreciative, and frequent applause was given. Mr. Baxter met many old friends. Mrs. Minnie M. Soule of Boston will serve the Society April 14th."

Maryland.

BAITIMORE.—Mrs. M. I. Child, Sec'y, writes: "The First Spiritual Church of Baltimore, Md., successfully celebrated the Semi-Centennial of Modern Spiritualism on Sunday night, March 27. Every one did his very best for the occasion. Our pastor was never more wonderfully controlled; although the hall, ante-room and stairway were crowded, her voice was heard by every one. Her controls subsequently informed us that this was given as a grand test to thinking minds, for could a frail woman of herself speak loud enough to be heard by such an audience for the same length of time? President Fickey delivered a very able address; Brother Altemus, of Washington, was interesting with his singing and tests, remarkably given; solos by Mrs. Wahle and her son, Albert, finely sung; violin and zither music well performed by the Zipp Brothers. The music was in charge of the organist, Mrs. Wahle, and reflected much credit. The hall was tastefully decorated with flags, flowers, palms. Pictures of the Home at Hydesville, Mr. Thomas Paine and our memorable Washington graced the walls, festooned with evergreen, flags and flowers. Everything proved satisfactory, excepting the regret that so many had to go away for want of a larger hall."

The celebrations on the 29th and 31st by the Religio and Third Spiritualist Church were also successful.

Vermont.

MONTPELIER.—Flora E. Stoddard, Sec'y, writes: "The Spiritualists of Montpelier, on Friday, the first day of April, to celebrate the Golden Anniversary of Modern Spiritualism, and carried out the following program: Meeting opened with singing by the choir, followed by an invocation by Mrs. Cressett of Waterbury. Then our worthy President, Mrs. Turner, made a short address of hearty welcome to all present. Dr. Gould of Randolph gave the address, followed with singing by the choir. Mrs. Cressett spoke, telling us of the love and beauty characterized by Spiritualism ever since its advent. Music by the choir, then we listened to a fine address by Mr. Colburn of Barre, who showed us that Spiritualism was always among the first to help reform, and dry the mourner's tear by teaching us of immortality for all in the Bright Beyond. His address was closed with a poem given by the spirit of Mrs. Blair, the one-armed medium, who was developed in this city as a spirit-artist. Mrs. Hutchinson of Williamstown sang a solo, 'Ode to the Banks of the Beautiful River,' which was rendered in a most pleasing manner."

Our President invited us into an adjoining hall, where every one partook of a bountiful repast, furnished by the ladies.

We held an evening session, opened with singing by the choir, followed with short addresses by each of the speakers from abroad, also from some veteran Spiritualists who have been in the field almost as long as Spiritualism has been known. Mrs. Young and Miss Hutchinson gave fine solos. We wish to express our thanks to Mrs. Hutchinson and Miss Cressett of Northfield, for rendering us such valuable assistance with the music. The occasion closed with a benediction by our President. The audience then dispersed, every one feeling that this was an occasion long to be remembered.

April Magazines.

McCLURE'S.—In the way of personal memoirs of the Civil War, there has been nothing more interesting published than Charles A. Dana's "Reminiscences," and much the most interesting of these thus far is the paper in the current issue, giving Mr. Dana's recollections of Lincoln and his Cabinet. The portraits from photographs in the Government Civil War Collection add to the interest of the paper. Another extremely interesting paper is a series of heroic stories of the Gordon Highlanders, who crowned themselves with glory last autumn in charging through a deadly fire and capturing an almost impregnable position at the summit of the Dargai cliff. It is illustrated with views of historic charges and with other pictures. Four new story writers appear in this number, with great credit to themselves, for four better short stories than they supply are not to be found in any one number of a magazine. Add an installment of Anthony Hope's "Rupert of Hentzau," and we have, in the fiction of the number, a variety and certainty of entertainment sufficient for the needs of almost any reader. Mr. Hamlin Garland provides "A Romance of Wall Street"—a very apt designation of the story of the Grant and Ward failure, which he retells from new material. Mr. Herbert E. Hamblin concludes his chapters from real railroad life with an account of his experience as engineer of a passenger locomotive, relating adventures with train robbers, obstinate presidents, strikers and drunken engineers. The article is admirably illustrated with more of Mr. Stevens's drawings from life. The S. S. McClure Co., 141-155 East 25th street, New York City.

THE CENTURY.—The current issue contains a number of articles on Pennsylvania coal-mining, one of them by Jay Hambidge, the artist, who contributes "An Artist's Impressions of the Colliery Region." The illustrations include views in Lattimer, where the recent strikes occurred, and Mr. Hambidge has made a great number of interesting sketches of the many types of people that he found in the collieries. The Italians are called "Hicks," and the other foreigners—Slovaks, Poles, etc.—are grouped under the name of "Hunks." "Good Americans," by Mrs. Burton Harrison, is brought to a conclusion. "The Fall of Maximilian, a Woman's Reminiscences of Mexico During the French Intervention, with Glimpses of Maximilian," by Sarah Y. Stevenson. There are other important papers by prominent writers, and the Departments are well cared for. The Century Co., Union Square, New York, N. Y.

THE NEW ENGLAND MAGAZINE opens with an article by Burton J. Hendrick on the famous wood engraver, "William James Linton," who recently died at New Haven. The article is supplemented with reproductions from many of his best known engravings. "Rutland, Vt.," is the city treated of in the series of New England cities now appearing in this magazine. Mrs. Julia C. Dorr, who was so long resident of Rutland, describes the natural beauties of the city. There are many illustrations in connection with her paper. Mr. William I. Cole continues his articles on institutions, and in the present issue describes the "Boston Pauper Institutions" at Long Island and Charlestown, explaining their methods of management, and wherein they lack. "Old Time Factory Life in New England," by A. K. Fisk, is a most interesting study in a New England factory village forty-five years ago. There are stories and poems from well known writers, which, with the Editor's Table, make a very interesting number. Warren F. Kellogg, 5 Park Square, Boston.

OUR LITTLE ONES AND THE NURSERY, Lawrence Elkus, editor and publisher, 196 Summer street, Boston.—This little magazine is issued monthly, and is one of the sweetest and most refined magazines suitable in every way for children, from the small tot to even children of older growth. The little stories, poems and pictures all make one feel better after

reading or looking at them. This magazine should be in every home where parents are interested in the welfare of their children. The earliest impressions are the strongest and most lasting, therefore the purest thoughts should be instilled in childhood.

RECEIVED.—The Humanitarian, edited by Victoria Woodhull Martin and Zula Maud Woodhull, on sale at Brentano's, 31 Union Square, New York. The Housekeeper, Minneapolis, Minn. The Journal of Hygiene and Heredity of Health, Dr. M. L. Holbrook, editor, 46 East 24th street, New York. Our Dutch Ancestors, George T. Angell, editor, Goodard Building, 10 Milk street, Boston. Mass. Chicago Vegetarian, M. Vickers' Building, Chicago. The New England Anti-Vivisection Society Monthly, 15 Court Square, Smith Building, Boston, Mass.

LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those most interested to inform us.

Mrs. N. K. Andrews, Delton, Wis.
Mrs. H. Augusta Anthony, Albion, Mich.
O. FANNIE ALLEN, Stoneham, Mass.
JAMES MADISON, ALLEN, Peoria, Ill.
F. M. ATHERTON, East Saugus, Mass.
Mrs. S. M. ATHERTON, East Saugus, Mass.
Mrs. NELLIE J. T. BRIGHAM, 224 E. 39th street, New York.
Mrs. E. H. BRITTEN, Chebacco Hill, Manchester, N.H.
BRADSHAW, BEALE, 86 State street, Albany, N.Y.
ADDIE L. BALLOU, 102 Market street, San Francisco, Cal.
G. H. BROOKS, Wheaton, Ill.
Mrs. A. P. BROWN, St. Johnsbury Center, Vt.
GATT, J. BALCOM, 1 Vermont street, Lynn, Mass.
Mrs. S. A. BYRNES, Shenandoah street, Dorchester, Mass.
J. FRANK BAXTER, 46 Tudor street, Chelsea, Mass.
Mrs. E. B. BAILEY, Battle Creek, Mich.
Mrs. ABNEY N. BURHAM, 359 Salem street, Malden, Mass.
Mrs. EMMA J. BULLENE, Denver, Col.
Miss L. BAINCOAT, Boston, Mass.
Mrs. SCOTT BRIGGS, 122 N. Allister st., San Francisco, Cal.
PROF. J. R. BUCHANAN, Murphy Building, San Francisco.
Mrs. H. MOORE-BAKER, Granville, N.Y.
Mrs. E. W. BISHOP, Box 11, Traverse City, Mich.
REV. S. L. BRAL, Brockton, Mass.
ALBERT P. BLINN, Lake Pleasant, Mass.
ALEX. FRANKLIN BROWN, San Antonio, Tex.
REV. M. STUBBS-BURTON, 78 Richmond st., Cincinnati, O.
Mrs. NELLIE S. BAIDE, 41 12th street, Detroit, Mich.
MILTON BAKER, 50 Bank street, Trenton, N.J.
Dr. E. A. BLACKBURN, 58 Washington st., Suite 7, Boston.
E. J. BOWTELL, 11 Isabel street, Birmingham, Ala.
DEAN CLARKE, care BANNER OF LIGHT, Boston, Mass.
Mrs. BETTIE CLARK, Onset, Bay Mass.
GEORGE W. CLARK, 425 Louisville Ind.
Mrs. MARIETTA F. CROSS, Bradford, Mass.
Mrs. C. H. CLARKE, 906 Washington street, Boston, Mass.
Dr. JAMES COOPER, Bellefontaine, O.
LAUREL CUMMINGS, 65 Fulton street, Springfield, Mass.
EDWIN CORN, Hyde Park, Mass.
Mrs. S. M. G. GROSS, 91 Wall street, Port Huron, Mich.
W. J. COVILLE, care BANNER OF LIGHT, Boston, Mass.
Mrs. A. A. GATE, 13 Fourth Avenue, Haverhill, Mass.
Mrs. CLARA A. GONANT, 2803 Qst., N.W., Washington, D. C.
Mrs. J. C. GONANT, Room 2, 545 Northworth st., Boston.
ANDREW CROSS, 29 Middle street, Portland, Me.
Mrs. E. CUTLER, 18 Lumberton street, Trenton, N.J.
Mrs. A. E. CUNNINGHAM, 58 Berkeley st., Suite 10, Boston.
Mrs. C. B. CRADDOCK, 200 E. 12th street, Philadelphia, Pa.
Mrs. ABIE W. CROSETT, Waterbury Vt.
Mrs. E. CROSETT, 8 Dwight street, Boston.
Mrs. S. DICK, 2 Southworth street, Boston, Mass.
CARRIE C. VAN DUSEN, General.
J. W. DENNIS, 120 Normal Avenue, Buffalo, N. Y.
Dr. P. C. DRISCOLL, Lynn, Mass.
Mrs. JULIA E. DAVIS, 19 Dickens st., Somerville, Mass.
JOHN N. EAMES, 339 Main street, Charlestown, Mass.
J. L. ENOS, Cedar Rapids, Iowa.
Dr. G. C. BECKWITH EVELL, 1429 Franklin st., Denver, Col.
Mrs. ELIZABETH EVELL, 1429 Franklin st., Denver, Col.
EDGAR W. EMMERSON, 136 Bridge street, Manchester, N.H.
OSCAR A. EDERLEY, 23 Olive place, Newburyport, Mass.
PROF. S. L. W. EDWARDS, 1000 St. Louis, Mo.
J. W. FLETCHER, 154 Broadway, New York City.
Mrs. MARY L. FRENCH, Townsend Harbor, Mass. Box 98.
GEORGE A. FULLER, 42 Alvarado Ave., Worcester, Mass.
Mrs. M. H. FULLER, 300 E. 12th street, Philadelphia, Pa.
E. B. FAIRCHILD, Washington, D. C.
P. A. FIELD, Barnstable, Mass.
Mrs. ADDIE E. FRYE, 425 Louisville Ind.
REV. E. P. GUMMERY, 303 North st., Sta. P., Chicago.
Miss MAGGIE GLAINE, 514 Dolphin street, Baltimore, Md.
Mrs. A. M. GAUDIN, 802 E. Dwyll street, St. Paul, Minn.
REV. E. P. GUMMERY, 303 North st., Sta. P., Chicago.
Prof. J. M. GARST, Boston, Mass.
T. GRIMSHAW, Onset, Bay Mass.
LEMAN C. HOWE, Fredonia, N.Y.
F. A. HEATH, 111 Over street, Boston, Mass.
Mrs. H. G. HOLCOMBE, 66 Acushnet Ave., Springfield, Mass.
Mrs. L. HUTCHINSON, Onset, Bay Mass.
REV. FRANK E. HILL, 100 E. 12th street, Somerville, Mass.
Mrs. J. HATCH, 9 Lincoln street, Lynn, Mass.
W. A. HALE, M. D., 232 Columbus Ave., Suite 4, Boston, Mass.
A. S. HAZARD, 563 Broad street, Providence, R. I.
Mrs. NETTIE HAZARD, 563 Broad street, Providence, R. I.
S. HAINESBACH, 301 15th and Plum streets, Cincinnati, O.
ANNIE C. TERRY HAWKS, Memphis, Tenn.
Dr. C. H. HARDING, 910 Broadway, New York City.
Mrs. S. E. HALL, 3 Harrison street, Roxbury, Mass.
F. A. HEATH, 16 Abbott street, Detroit, Mich.
Mrs. M. J. HENDEE, San Francisco, Cal.
Dr. W. D. S. HAYWARD, 425 Louisville Ind., Brooklyn, N.Y.
M. F. HAMMOND, Northport, L. I., N. Y.
MOSES HILL, 35 Normal Avenue, Buffalo, N. Y.
SISIE M. JOHNSON, 425 Louisville Ind.
Dr. W. R. JOSELYN, Santa Cruz, Cal.
Mrs. Dr. J. A. JOSELYN, Santa Cruz, Cal.
JENNIE HADAM JACKSON, 399 S. Lafayette st., Grd Rapids.
Dr. P. T. JOHNSON, Butte, Mont.
ABBY A. JUDSON, Arlington, N. J.
Mrs. EMMA JACKSON, Onset, Bay Mass.
Mrs. A. E. KING, Hyde Park, Mass.
O. J. KELLONG, East Trembly, Astoria, O.
J. W. KENYON, 26 Prospect street, Cambridgeport, Mass.
Mr. J. W. KENYON, 26 Prospect street, Cambridgeport, Mass.
Mrs. KATES, 224 North street, Philadelphia, Pa.
Mrs. ZALDA BROWN-KATES, 224 Muncie street, Phila., Pa.
D. M. KING, Martha Station, O.
Dr. L. KING, care BANNER OF LIGHT, Boston, Mass.
Mrs. R. S. LILLIE, Lily Dale, Chautauque Co., N. Y.
Mrs. F. A. LOGAN, 137 East 24th street, Oakland, Cal.
Miss SOPHORIA N. LOWELL, Anoka, Minn.
MAUD CRUZ LESLIE, 100 E. 12th street, Buffalo, N. Y.
THOS. LEES, 56 Stearns street, Cleveland, O.
W. L. LATIPRO, 208 Washington street, Boston, Mass.
Mrs. H. S. LAKE, Cleveland, O.
Mrs. M. R. LINDSEY, 38 Turner st., Grand Rapids, Mich.
Mrs. AMELIA H. LUTHER, Elm St., Ind.
Mrs. CARRIE F. LORING, Box 8, East Hartford, Mass.
Mrs. M. C. KRYGIEL, 100 E. 12th street, Oswego Co., N.Y.
HATTIE C. MACDONALD, 89 West Second street, Boston, Mass.
M. MILLESON, Groveland, Mass.
JAMES N. MAGDON, 40 Lombard street, Chicago, Ill.
ELLA GIBSON MAGDON, 40 Lombard street, Chicago, Ill.
JULIA STEELMAN MITCHELL, Newport, Ky.
REV. J. H. MAC E. REY, Traher, Pa.
Mrs. LIZZIE MANCHESTER, West Randolph, Vt.
Mrs. ELIA WILSON NARR, 100 E. 12th street, Philadelphia, Pa.
Dr. H. F. MERRILL, Western Avenue, Augusta, Me.
H. A. MCGINLEY, 19 So. Main street, Chicago, Ill.
JAS. M. GOON, M. D., 104 West 10th street, Boston.
CELIA M. NICKERSON, 344 Front Avenue, Buffalo, N. Y.
Mrs. L. A. COFFIN-NILES, Middleboro, Mass.
Mrs. EMMA N. NUTT, 64 Jackson street, Milwaukee, Wis.
MAY S. PEPPER, 100 E. 12th street, Buffalo, N. Y.
THEODORE F. PRICE, Cape May, N.J.
Dr. G. ANOS PRICE, Box 98, Lewiston, Me.
Mrs. WILLIAM PYSER, 9 South street, Providence, R. I.
HELEN L. P. RUSSELL, 95 Cambridge Ave., Hartford, Conn.
GEORGE A. PORTER, 340 Warren street, Roxbury, Mass.
CARLYLE PETERSEN, 200 So. Broadway, Los Angeles, Cal.
Mrs. MYRA F. PAXTON, 425 Louisville Ind.
FRANK A. PAULWELZ, 89 Narragansett Ave., Prov., R. I.
PROF. W. F. PECK, Box 97, Springfield, Mass.
Mrs. BELLE R. PERRY, 100 E. 12th street, Brooklyn, N.Y.
CALEB PRENTISS, 10 Hudson street, Lynn, Mass.
LOVE F. PRIOR, 4 Wooster street, Hartford, Conn.
W. Q. QUINCY, 30 Everett street, Everett, Mass.
Mrs. JENNIE RICH, 104 West 10th street, Boston, Mass.
HELEN STUART-RICHINGS, Gen. Delivery, Boston, Mass.
FRANK T. RIPLEY, care BANNER OF LIGHT, Boston, Mass.
Dr. H. RANDALL, 28 Canal street, Chicago, Ill.
WILLIAM WELCH REED, 7 Ticonderoga street, Newburyport, Mass.
Mrs. C. L. V. RICHMOND, Rogers Park, Ill.
Mrs. E. C. RICE, Hermitage, Room 84, Grand Rapids, Mich.
WILLIAM ROYLE, Ticonderoga, N.Y.
Mrs. TILLIE U. REYNOLDS, 18

Banner of Light.

BOSTON, SATURDAY, APRIL 16, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker and balladist medium for April and May, Fred A. Wiggins. Singing the Ladies' Schubert Quartet, E. L. Allen, Fred J. B. Hatch, Jr., Secretary, 14 Wythe street, Station C, Boston, Mass.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 6 o'clock—in Gould Hall, 3 Boylston Place, Mrs. Carrie L. Hatch, President; A. Augustus, Secretary.

Spiritualist Society meets in First Spiritual Temple, Exeter and Newbury streets, Sundays at 10 A. M. and 7 P. M. The continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture by W. J. Colville, also on Fridays at 7:30 P. M. Other meetings announced from the platform. A. E. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 14 Tremont street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 614 Tremont Street—The Ladies' Lyceum meets every Wednesday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

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

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 24 Tremont street. Mrs. Mattie E. A. Allen, President. Carrie L. Hatch, Sec'y, 74 Spring street, Dorchester.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 614 Tremont street every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

The Veterans' Spiritualist Union holds meetings the third Thursday of each month in Dwight Hall, 614 Tremont street, at 7 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk; 9 Bosworth street, Boston.

Eagle Hall, 616 Washington Street—Meetings at 11 A. M. and 7 P. M. Dr. W. E. Amerige, Conductor. Meetings Sundays at 11 A. M. and 7 P. M., also Wednesdays at 7 P. M., for speaking, tests and readings. Edwin E. Tuttle, Conductor.

Harmony Hall, 724 Washington Street—10 A. M. and 7 P. M. Tuesday and Thursday afternoons at 2 P. M. N. P. Smith, Chairman.

Highland Hall, 880 Washington Street—Sundays, 11 A. M. and 7 P. M. Wednesday at 8 P. M., Friday, 7 P. M. Mrs. Gilliland, Conductor.

Commercial Hall, 604 Washington Street—Meetings Tuesdays and Thursdays at 2 P. M. Sundays at 11 A. M. and 7 P. M. Mrs. M. A. Brown, President.

Edie Hall, 720 Washington Street—Meetings every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Good Templars Hall—1 Johnson Avenue, Charlestown—Sundays, Wednesdays and Friday evenings, and Friday afternoons. Mrs. E. E. Peak, Chairman.

J. K. D. Conant's Test Circles every Friday 7 P. M. at 24, in her rooms, BANNER OF LIGHT Building, 84 Boston street.

Bible Spiritualist Meetings, Old Ladies' Hall, 44 Tremont—Mrs. Carrie L. Hatch, President. Services Sundays at 10 A. M., 2 P. M. and 7 P. M.

Boston Psychic Conference, every Sunday at 2 P. M., at 14 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Home Bureau, 21 Soledad Street, Charlestown—Meets Tuesdays, Thursdays and Sunday evenings, 10 A. M. Conference Meetings at 2 P. M. Sunday. Dr. Walter E. Rollins, Conductor. BANNER OF LIGHT Building, 84 Boston street.

Neighborhood Progress Society holds meetings every Sunday and Friday evening, at 8 o'clock, at 32 Foster street. D. H. Hall, President.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Ackerman, Conductor.

Temple of Honor Hall, 68 Massachusetts Avenue—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

The Cambridge Spiritualist Industrial Society holds meetings the second and fourth Wednesdays in each month in Cambridge Lower Hall, 81 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary.

The Band of Harmony conducts public meetings at Unity Hall, 200 Building, Davis Square, West Somerville, each Sunday, at 7 P. M.

Progressive Spiritualists' Society holds pleasant at lower "Deliberative Hall," Bailey's Building, Pleasant street, Malden, every Sunday at 7 P. M. J. R. Snow, President; Mrs. Rebecca Morton, Sec'y.

THE HELPING HAND SOCIETY—Golden Jubilee exercises—Grace Cobb Crawford, Sec'y, writes—met and held a business meeting. At 6 o'clock a bountiful supper was served to a large number. At eight o'clock the meeting was called to order by the President, Mrs. C. L. Hatch. Messrs. E. W. and C. L. Hatch rendered a violin and piano duet. Mrs. Hattie C. Mason followed with a song, after which the following speakers, mediums and musicians took part in the exercises: Mrs. Alice S. Waterhouse said: "We as Spiritualists feel that we should have a jubilee every year. We have a good work to do. I am pleased to see so many here to night to assist the Helping Hand Society." Miss Etta Willis favored the audience with a select reading. Mr. A. P. Blinn spoke of his step-father into spirit-life. He said that he knew that Mr. Barnes was with him to night and wanted him to speak. He knew that he had been with him all the week. Mrs. Dr. Caird gave many readings. J. F. Baxter said it was a pleasure to stand before such a large audience as was present at the Bijou Opera House last Thursday evening.

He quoted Talmage as saying that Spiritualism was dead. But if he had looked over the audiences at the Bijou Opera House and at the Ladies' Aid Society he would have thought it was very much alive. It is a matter of encouragement to Spiritualists. "Spiritualism is to me a pearl of great value, and I am willing to sacrifice anything that it might cost." Master Charlie Hatch rendered a violin solo.

Mrs. N. J. Willis was the next speaker, and said: "It is a pleasure to realize that life is always advancing." She spoke of the good work of Mr. Baxter and Mr. Wiggins, and closed by saying that we ought to hold our next jubilee in Mechanics Hall. Mrs. Kimball followed by reading many articles that were placed upon the platform; Mrs. Porter read a beautiful poem suited to the occasion. Mrs. Hattie C. Mason spoke of the teaching that she had received in the past, and felt glad that she was a Spiritualist and a medium. She also referred to the good work of this Society and the Boston Spiritual Temple. She said that Spiritualists would take the teachings given them from the spirit world to heart, there would be more harmony among them. Mr. N. B. Perkins was called upon, and made brief remarks.

Mr. F. A. Wiggins spoke of the good there was in Spiritualism. He said true Spiritualists were an honest and happy class of people. Referring to the work of the speakers, and what they have had to sacrifice, he said that all in society have to make a sacrifice to acknowledge being a Spiritualist. You cannot sacrifice anything in working for the truth. True Spiritualism should be presented to the world in a dignified way. "I want to help everybody in this world as they ought to be helped, and I want them to help me only as I ought to be helped."

Miss Lucette Webster was called for, and amid applause came forward, and gave a reading, and was obliged to respond to an encore. Mrs. Clark said that she was glad to meet with the friends, and lend a helping hand. She also spoke of the grand celebration of the jubilee, and the good impression it had left upon the world.

The meeting was closed by the audience singing "America."

FIRST SPIRITUALIST TEMPLE—A correspondent writes: On Sunday, April 10, W. J. Colville delivered the Easter discourse in the Temple, Exeter and Newbury streets. In the course of the afternoon service, at which there was a large attendance, the lecturer, after reading an account of the resurrection of Jesus from one of the gospels, proceeded to explain how there are three distinct aspects of the subject presented, not only in the gospels, but notably, also, in the Acts of the Apostles and the epistles of Paul. The three phases of resurrection are first, the appearance in divers ways of one who has been pronounced dead, and whose showing of himself by many distinct manifestations constitutes a decided proof of individual human immortality; second, the interior discernment of spiritual realities in a manner superior to any evidence to the outer senses; and third, the rising of the individual soul of man to a higher plane of consoling attainment than was possible to that soul before it had undergone

all that experience which trial, temptation, or affliction and burial truly signify. The organ music and sweet soprano singing lent much additional charm to the festive exercises, which concluded with an effective impromptu poem.

W. J. Colville lectures in the Temple every Friday, at 7:45 P. M., as well as on Sundays at 2:30 P. M.; subject Sunday next, April 17, "The Nations of the Earth. Their Distinctive Missions and How They Are Related in the Spiritual World."

THE LADIES' SPIRITUALIST INDUSTRIAL SOCIETY—Ella C. Wadsworth, writes:—Met in Dwight Hall, Thursday afternoon and evening, April 7.

The business meeting was called at 5 o'clock, the President, Mrs. M. A. Brown presiding. Supper served at 6:30.

The evening meeting was called at 8 o'clock by the Vice President Mrs. M. J. Davis. The entertainment for the evening was as follows:

Mrs. Drake favored the audience with a song "Trusting Only You." Mr. Wyldes from England was then introduced to the people, giving the invocation and a short address. Mr. French gave a whistling solo, "Listen to the Mocking Bird," which was very much appreciated by the audience. Mr. French responded to a most hearty encore with a reading, "Farmer Hawkins and the Bee," which proved amusing to all present. Solo by Miss Laidlaw, "On the Banks of the Wabash." Remarks, and tests by Mrs. C. F. Woodward, from Canton, Mass. Mrs. L. A. West, clairvoyant tests; Mrs. Dr. Caird gave spirit messages, obtaining names of the spirits through automatic writing. Mrs. Drake favored us with another song, "Mocking Bird at Night," in her usual pleasing manner. Mrs. Wilkinson was then called upon to close the meeting.

Thursday Evening, April 14: Dr. Hadden and his grandson, Master Knapp, will give a fine exhibition in Dwight Hall. Do not miss it.

Thursday Evening, April 21, the Veterans will be with us.

THE BOSTON PSYCHIC CONFERENCE—A correspondent writes: This popular meeting for the study of psychic forces has, for the last three Sundays, had under consideration Heredity, Astrology and Psychological Influence. The question, how much each of these to do with the child before birth, also its future life, was replied to by Dr. W. O. Perkins, who read a very interesting paper on Heredity, from a scientific point of view. Prof. Henry Dr. Coombs, Dr. Lanman, Prof. Bascom, Mrs. Carbee, and others, have given their ideas on the Astrological side. Mrs. Pearsons, Mr. Craig, Dr. and Mrs. Wiles, Mrs. Drake, Prof. Proctor, Mr. Kellogg, Mr. Whitlock, and others, have shown conclusively that the conditions surrounding the mother, whether embodied in physical or only spiritual bodies, had much to do with the nature and condition of the child, by their influence upon the mother before birth.

COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, April 10, meeting opened with song service. Developing circle conducted by Dr. Hall, Mrs. Wilkinson and Mr. Kraniski; remarks, thoughts and tests, Mr. DeBos, Mrs. Peak, Mr. Cowen, Mr. Clark, Mr. Raymond, Mr. Rollins, Mrs. Alexander, Mrs. Watts, George Lamont, Dr. Badger; song, Mrs. Pierston.

Afternoon session opened with singing, led by Mrs. Nellie Carlton; Mrs. E. A. Cutting, remarks; tests, Mrs. Nutter, Miss Gardner, Mrs. Wilkinson.

Evening session opened with the usual religious exercises. A poem was read by Mrs. Cook, entitled the "Red, White and Blue"; song, Little Sadie Falconer; Mrs. Haven, address; then the audience sang "The Star Spangled Banner"; tests, Mrs. Nutter; solo, Mrs. Pierston; Prof. F. Matook, remarks and tests.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Mrs. Carrie L. Hatch, Sec'y, writes—held its regular business meeting Friday afternoon, April 8, and had a large attendance, the President, Mrs. Mattie Albee, in the chair. Supper served at 6 o'clock.

In the evening a large audience was present. The following took part in the exercises: Musical selection by a male quartet composed of Messrs. Churchill, E. W. Hatch, A. P. Blinn and C. L. C. Hatch; Mrs. Alice S. Waterhouse, remarks, which were followed by Mrs. Clara Field-Conant, J. Frank Baxter, Mrs. Kate R. Stiles, A. P. Blinn, Mesdames Carrie L. Hatch and M. V. Lincoln. Mr. E. W. Hatch, Mesdames M. A. Chandler, Chapman and Annie E. Cunningham.

Friday, April 15, there will be a mediums' meeting held in the evening.

HARMONY HALL—"N. P. S." writes: Sunday morning, April 10th, conference, Mr. Brown, Mr. Marston, and Mrs. Woodbury participated.

At 2:30 P. M., N. P. Smith gave an address on "The Spiritual Significance of Easter." The platform was decorated with many potted plants, ferns and Easter lilies. The Misses Marshall gave several instrumental and vocal selections; Mrs. Haven, remarks and tests; Mrs. E. R. Brown, tests; Mr. J. Hilling, readings, 7:30 P. M., Mrs. Smith sang a solo; Mrs. Maggie Cutter, tests; Mr. George B. Cutter sang the "Holy City" and gave several delineations; Mrs. M. F. Lovering, Mr. L. W. Baxter, Mrs. Marshall Mrs. Smith, sang an Easter selection.

THE LADIES' LYCEUM UNION—Mrs. Abbie F. Thompson, Sec'y, writes—met in Dwight Hall Wednesday afternoon and evening, April 6. Business meeting called at 5 o'clock, President Mrs. M. A. Brown in the chair. The evening was devoted to spiritual exercises, and a number of good mediums were present. Among them were Mrs. Waite of Somerville, Mesdames Ackerman, Lincoln, Haskell and others. There was a large circle.

Next Wednesday, April 13, is Children's Night, and Wednesday, April 20, will be devoted to whist.

The ladies have decided to hold another old-fashioned dance April 27, the last was so well attended. The evening will open at 6:30 with a New England supper, and the grand march will be at 8 o'clock sharp. The dances will be all square and contra dances. All are welcome.

BANNER OF LIGHT on sale.

HOLLIS HALL—A correspondent writes: We held a fine circle on Sunday morning, April 10, and most excellent results were obtained. Dr. F. K. Brown and others took part. The afternoon and evening audiences enjoyed a flow of high spiritual thought as well as excellent communications through the following workers: Eben Cobb, Dr. C. Huot, Mrs. A. M. Bonney, Mrs. E. Smith, Mrs. A. P. McKenna, Mrs. A. Forrester, Mme. Haven, Mr. C. Elliot, Mrs. B. Robertson, Mrs. Woods, Mrs. Maggie Cutter, Geo. Cutter, Prof. E. H. Littlefield, Mrs. Baker, Miss Garner, Mrs. M. Reed. Music by Mr. Geo. Cutter, Mr. A. Ferguson and the Tyler Junior Quartet.

BANNER OF LIGHT on sale.

EAGLE HALL—W. H. Amerige, Conductor.—A correspondent writes: Sunday morning, April 10, healing, developing and test circle was well attended, and many fine tests were given by Mesdames Moody, Weston and others, all fully recognized.

Afternoon and evening meetings the speaking, tests and readings were of a very high order, and all fully recognized, the following

able mediums kindly taking part throughout the day: Mesdames L. D. Butler, May Moody, C. C. Weston, Mr. Newhall, Mr. J. G. Bowman, Mrs. J. A. Woods, Mr. Quimby, Mesdames E. J. Peak, Weston, Fish, Prof. J. Hilling, Mr. Steadman, Mrs. P. McKenzie, Mr. Hersey, Mr. Martin, Mesdames Maggie Butler, M. Goode, Dr. Blackden and others.

The above and other excellent talent, Sunday, April 17, Mrs. E. D. Butler all day. Mesdames Moody and Armstrong, pianists.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL—J. B. Hatch, Jr., Sec'y, writes: Sunday, April 10, notwithstanding the many attractions at the churches, on account of its being Easter, there was one of the largest audiences of the season gathered at our hall. Mr. F. A. Wiggins was the speaker and medium. The meeting was opened by the Ladies' Schubert Quartet with an Easter selection, after which Mr. Wiggins read a poem, followed with an invocation; another selection by the quartet. Mr. Wiggins delivered a masterly address on "Easter," that was received with applause, and at the close of his lecture was controlled by Spirit Joseph Stiles, who gave messages from many of the old workers now on the other side. His manner and style of giving the messages were characteristic of Joseph Stiles, and were enjoyed by all.

In the evening another large audience was the result of Mr. Wiggins' good work in the morning. The meeting was opened with a selection by the quartet, after which Mr. Wiggins read a poem, and after a selection by the quartet delivered a short address, giving most of his time to readings and tests.

Have you read the reports of the Golden Jubilee? THE BANNER OF LIGHT has them in full. You can order THE BANNER at the news stand at this hall.

Mr. David W. Craig, Past President of this Society, Mrs. May S. Pepper and Mrs. F. A. Wiggins were visitors at our meetings to-day.

ODD LADIES' HALL, 446 TREMONT STREET, Mrs. Gutierrez, President.—A correspondent writes: Sunday, April 10, circle opened with singing and the usual religious exercises. Healing by Mesdames Gutierrez, Lewis, and Mr. Abel; tests, Messrs. Clark, Cohen, Abel, Mesdames Putnam and Gutierrez; remarks, Mr. Waterman.

Afternoon opened as usual. Remarks and tests, Mrs. Thompson. Mediums taking part: Mesdames Woodbury, Kimball, Brown, Graves, Mr. Whitmore; remarks, Dr. Huot, Messrs. Remis, Wright, Bagger; closing with singing, "God Be With You Till We Meet Again."

Evening opened with singing and prayer by Mr. Arnaud; remarks and tests, Mrs. Huot and Blackden, Mesdames Thompson, Putnam, Woodbury, Tracy, Mr. Hilling, Prof. Brooks. Meeting closed with singing "America." Good meetings all day, and very well attended.

BANNER OF LIGHT for sale.

HOME ROTUNDS—"S. B." writes: Meeting opened, April 10, with praise service, Mrs. Harding as organist. Invocation by the chairman and a short lecture, also many tests and readings, all recognized. Mediums invited.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent writes: Sunday, April 10, the hall was neatly decorated with bunting and flowers. At 7:45 P. M. the song service began, Miss Flora Bates leading as organist, assisted by Prof. Rimbach, cornetist; invocation by Mrs. E. J. Peak, Conductor, followed by remarks under inspiration. Mr. McLane occupied some little time giving answers to questions. Mrs. Peak devoted the balance of the evening to delineations and tests.

Next Sunday evening, April 17, Prof. E. Matook is expected to be with us. Mediums are welcome.

MEETINGS IN MASSACHUSETTS.

LYNN—The Arthur Hodges Society had—a correspondent writes—a good audience Sunday, and interesting services were held at Clerk's Hall. At 2:30 invocation, Mrs. D. E. Matson. Interesting remarks were made by Dr. S. M. Furbush and Geo. L. Baker; tests and spirit messages, Mrs. C. A. Sherwin, Mrs. D. E. Matson, Alice M. Lefavour, Mrs. E. C. Hersey, and others. Magnetic treatment, Mrs. Furbush and Pierce, Mr. C. A. Brown and Mrs. E. C. Hersey. Mrs. M. K. Hamill led the singing, and presided at the piano. At 7:30 W. J. Colville lectured on "The True Spiritual Resurrection," calling attention to the great lessons of Easter tide. The main points of the discourse had direct reference to the practical identity of ancient and modern spiritual revelations. References were made to the proofs afforded of old, and in the present day, that the real entity is imperishable, and not to be in any way confounded with the physical shape, which is disintegrated by death.

After the lecture an impromptu poem was given on subjects chosen by the audience. W. J. Colville lectures in this hall again on Sunday next, April 17th, at 7:30 P. M.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Sunday, April 10th, Miss Blanche Brainerd, of Lowell, was with us, and as usual gave the very best satisfaction with lectures, tests and messages. President Kelly conducted the singing, with Mrs. Cross at the organ.

Next Sunday we shall have the pleasure of listening to Mrs. C. Fannie Allyn of Stoneham.

The Independent Spiritualists—George Baker, Manager, writes—held their weekly circle at 33 Summer street, Friday evening, April 8th, which was fully attended, and the utmost harmony prevailed. Inspirational music, Mrs. K. Metter Wentworth; remarks, Mrs. Pierce, one of Lynn's oldest and best mediums, also by Bro. O. R. Fallengren, Mrs. D. E. Matson, Geo. L. Baker; tests, Mrs. D. E. Matson, and others; healing by Mrs. Annie Quid.

SALEM—FIRST SPIRITUALISTS' SOCIETY—A. O. U. W. Hall, Manning Block.—N. B. P. writes: Mrs. May S. Pepper of Providence was our speaker and medium Sunday, April 10th. Her lecture after noon and evening were both very fine. Her tests were remarkable, and all recognized. Many church people of different denominations were present, and seemed very much interested and pleased. The largest audience of the season was present; we did not have seating capacity to accommodate all. A number were standing, and many could not get in, the hall was so crowded.

Mrs. Pepper is one of the most accurate test mediums on the platform, and her name is all that is necessary to fill any hall we have in Salem.

Sunday, April 17, Mr. J. M. Kelly of Lynn will occupy our platform, and will be assisted by Mrs. Kelly, who will produce raps on her fan so they can be distinctly heard, and Dr. Kelly, who is a beautiful singer, will assist in the singing.

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

GREENWICH—Mrs. Juliette Yeaw writes: In accordance with the usual custom, Easter Sunday at the Independent Liberal Church was observed as a memorial of its arisen members.

The decorations consisted of a large array of potted plants and cut flowers, among which were Easter lilies for "Grandma Sloan," calla lilies for "Grandma Morse," and a handsome bouquet for Oscar Sears, the three having the present season passed to the unseen. The singing was of especial excellence, con-

sisting beside the congregational of a fine solo by Mrs. Von Mindon, and a duet, composed by Mr. H. W. Smith, rendered by himself and Mrs. Von Mindon. The discourse, by the regular speaker, was from the text, "He is not here, for he has risen." It was treated from the standpoint of present revelation. Lyceum exercises were held in the auditorium. The program was a fitting close of the morning exercises.

The previous Sunday, April 3, the platform was occupied by Dr. Geo. A. Fuller, whose inspirations were fully up to the high ideals usually expressed by this gifted speaker.

FITCHBURG—Dr. C. L. Fox, Pres., writes: Large audiences greeted Mrs. L. M. Prentiss of Lynn, speaker for the First Spiritualist Society, Sunday, April 10; subjects appropriate to Easter were ably presented, and many messages were voiced from loved ones, all fully recognized. Pythian Hall was profusely decorated with flowers and foliage. Mrs. and Miss Whaley finely rendered the special musical program.

Mrs. Sadie Hand of Lowell speaks for us next Sunday.

WORCESTER—Mrs. D. M. Lowe, Cor. Sec'y, writes: Mrs. Carrie F. Loring occupied our platform Sunday, April 10. Dr. Geo. A. Fuller will be our speaker next Sunday and the Sunday following.

The Women's Auxiliary will meet on Friday afternoon and evening of this week in G. A. R. Hall, 35 Pearl street. Supper as usual. Social and entertainment for the evening. The Spiritualists of Marlboro are to be our guests on that occasion.

BANNER OF LIGHT for sale at each session.

CAMBRIDGEPORT—G. A. R. Hall, 573 Massachusetts Avenue.—Mrs. L. J. Ackerman, Leader, writes: Sunday April 10, our Anniversary celebration was quite a success. Many kind friends showed their appreciation by assisting. We had with us during the day: Messrs. Scarlett, Nichols, H. B. Hersey, Mesdames Millan, Merritt, Seymour, Hatch, Julia Davis, Mr. and Mrs. Hall, Mr. and Mrs. Osgood Stiles, Mrs. Soper, Mr. W. Steadman led the singing and gave the invocation; Mr. Fred Clark sang a number of songs appropriate to the occasion. (He will sing again next Sunday afternoon.) Mrs. Hall of Brighton sang solos. We hope to have her with us next Sunday, and other good talent.

BANNER OF LIGHT for sale at the door.

ORISSET—C. D. Fuller, Sec'y, writes: April 10th the Spiritualist Society held its usual Sunday afternoon meeting in Industrial Hall. Services opened with singing, after which Mrs. S. D. Francis read a poem entitled "The Story of the Soul," followed by an address by one of the guides of C. D. Fuller, Mr. C. S. Bates, Mrs. Thomas, A. E. Tatlow, Mrs. E. C. Wilder, and the President, J. H. Young, also made some very interesting remarks. The meetings are well attended, and a great deal of interest is manifested by all.

MALDEN—A correspondent writes: At Deliberative Hall, Sunday, April 10, at 3 o'clock, the Progressive Spiritualists had a special Easter service. Mrs. J. W. Kenyon of Cambridgeport and Mrs. Clara L. Fagan of Malden gave bright Easter offerings from spirit-friends, which were thankfully received and highly appreciated. The President also made a brief address, stating why Spiritualists should particularly celebrate Easter and teach its true significance. Appropriate vocal selections were finely rendered by the Misses Gussie and Annie Potter. All mediums and advocates of Progressivism cordially invited to take part in these meetings.

BANNER OF LIGHT for sale.

MOUNT AUBURN HALL, 527 MASS. AVENUE, CAMBRIDGEPORT—Bible Spiritualists' Union, Mrs. M. Adeline Wilkinson, President.—Friday evening Mr. Fred de Bos opened the meeting by Scripture reading and prayer. Mrs. Kenyon read a poem, afterwards gave psychometric readings and tests. Mrs. Piersons sang and Mrs. Madge Moody gave a reading and an organ solo. Mr. Turner made remarks and Mrs. Wilkinson gave tests.

Next Friday good talent is promised. Grand Indian Peace Council, Friday evening the 29th.

BRIGHTON—D. H. Hall, President, writes: Friday evening, April 8th, Mrs. B. Robertson being unable to be present, the meeting was conducted by the President and Mrs. J. Seymour, with the usual satisfactory results.

Friday evening, April 15th, Mrs. Nutter of Boston, April 22d, D. S. Clark of Charlestown, and others.

Progressive Circle meets Sunday evenings only, 32 Foster street.

SPRINGFIELD—M. W. Lyman writes: Mrs. Ida P. A. Whitlock of Providence, R. I., lectured and gave psychometric readings for the First Spiritualist Society, Sundays April 8 and 10. Next Sunday, April 17, Miss Lizzie Harlow, of Haydenville, will occupy the platform.

Mrs. W. S. Butler's Tenth Annual May Party.

Tickets can be procured at Banner of Light Bookstore, 9 Bosworth street, at Mrs. Butler's office, Room 26, 178 Tremont street, and at Heard's Ticket Office, Hotel Touraine.

Fifty years ago this week, "spirit-rappings" were heard for the first time. From such phenomena the Spiritualists have built up a religious denomination whose belief is a comfort to many thousands of people.—The Homestead, Springfield, Mass.

A - LIBERAL - OFFER

We are prepared to pay any Church, Benevolent Association, Charitable Organization, Hospital and Society organized for public benefit in return for outside White Cloud Soap wrappers intact as follows:

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