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NO. 11.

EVENING HYMN.

BY JOHN W. CHADWICK.

It singeth low in every heart, We hear it each and all-A song of those who answereth not However we may call.

They throng the slience of the breast. We see them as of yore, The kind, the true, the brave, the sweet, Who walk with us no more.

'T is hard to take the burden up Where these have laid it down; They brightened all the joy of life, They softened every frown.

But O! 't is good to think of them. When we are troubled sore. Thanks be to God that such have been Although they are no more.

More home-like seems the vast unknown Since they have entered there, To follow them were not so hard Wherever they may fare.

They cannot be where God is not, On every sea or shore, Whate'er betides, thy love abides, Our God forever more.

The God Idea.

Teachings of an Ancient Spirit....

BY PAUL F. DE GOURNAY.

Every Spiritualist who has at heart the good of the Cause, the fulfillment of its mission to humanity, its growth and permanent influence, will have read with grateful interest Mr. G. B. Stebbins' forceful article on "Theism," in THE BANNER of April 21. The noble thoughts and sound arguments of our venerable brother cannot fail of making a deep impression on all who deplore the wasting of so grand a force as Spiritualism has brought to the world.

Freedom of opinion is a free man's precious privilege, but no valuable organization is possible, and therefore no lasting result obtainable, unless there be agreement on the vital principle of the attempted union. As citizens people; but, divided as we may be on these abstract idea concreted in a form of governidea is the vital principle of Spiritualism, the enter a higher plane of unfoldment. corner-stone on which it will build the church of the universe, where all men will meet-a recognition of the Fatherhood of the All-Soul, the Eternal Spirit.

Recognition of God is the cement without which no building of ours will endure. God is the leader without whom our army, be it ever by an intelligence superior to it;" "blind with free-agency, and a larger hope! so vast, will fail in its attempt to conquer; its force" cannot produce combinations of effects disrupted forces will not avail against the serried phalanxes of ignorance, injustice, selfishness and greed.

. Mr. Stebbins quotes the "old sages, the seers, philosophers and thinkers of early ages who have left on record a belief in a creating and guiding intelligence." In this connection the able the most intelligent name when they tell following, written some time ago, under the you they believe in the Great Spirit, for God control of one of these ancient spirits, may not Is Spirit. come amiss here:

It is pitiful to hear your modern philosophers quarrel over the best way to ignore God in their definition of what they believe, or, as they claim, what they know. How can a Spiritualist, i. e., a believer in the survival of something higher than his physical body—a form, ethereal or fluidic, his true entity, recognizable less intelligence acting independent of matas such, and which he calls "spirit"—deny or ter. You need but look within yourself to even doubt the existence of spirit, the creator, or better, the procreator, of his individual spirit? His carnal body was procreated by his parents in accordance with a natural law, but I use the terms interchangeably to avoid a his spirit (or soul), that immaterial, invisible ego-from whence did it come? From the united spirits of the parents? This would be merely setting back the question from parents to parents until the original pair is reached and the question again asked and unanswered.

There is another argument, sustained by reason and experience. The carnal union of the sexes, a purely physical act, does not always bring fruit, despite of the ardent, mutual desire of the pair to have offspring; on the other hand, it sometimes happens that the protesting, resisting struggling victim of rape is gotten with child, to her still greater horror and despair. Now, what is it that desires in the former case, and in the latter resists with agonizing abhorrence? The spirit.

It follows that flesh, which is matter, begets flesh-live, animated flesh. Life is everywhere, in the plant, as in the animal, as in man; life is transmissible, by law of nature, under certain conditions; it is in the seed, and wherever a suitable soil is found, and the seed is dropped into it, in proper position, the seed will develop according to its kind. It is clear, then, that the spirits of the parents, manifesting through their desires, their will or their opposition, are not factors in the mystery of conception-a mystery it is and will ever remain to science. Man, who can subdue the animal kingdom and conquer the world, cannot create a single blade of grass. He must find the seed and the suitable soil; the seed swells, bursts and sends roots, tiny feelers, to not only take firm hold in the earth, but to draw from it the substance which the tiny blades will need, that pierce the ground in search of light and air-in search of

the process by which the life-principle, no larger than an atom, hidden in a mustard-seed, will develop into a thousand-leaved green plant, with its flowers that will fade and perish only to make way for the thousands of seeds similar to the parent seed (for like begets like, always and with no exception), any more than he can explain the reason why of the acorn's transformation into a mighty oak, or that of the human germ into a full-grown, bearded man, or a delicate, lovely woman. The life-principle is the channel through which hereditary traits are transmitted; it may be influenced by environments which will stamp its products with peculiar characteristics; it is not the soul, but dependent of the soul in man -the only immortality-possessing creaturean animal raised to the rank of an angel by a spark from the Eternal Flame.

But, rather than say "I do not know," man invents theories, and defends them as facts. The soul is a postulate defined in a hundred different ways, when not denied or utterly ignored. As for God-the unknowable-after giving him the form and passions of a man, your modern sages are divided as to whether the world is governed by "principles," by "laws," by an "intelligent" or a "blind force"; some deny God and accept nature as the creative, governing power. And yet they boast of the progress of the human mind, and look upon the ancients as far inferior, as undeveloped beings whose tentative efforts to outgrow their ignorance led only to superstitious, often ridiculous beliefs. What do they know of the ancients? They fail of understanding the theogony and metaphysics of India and China, the two oldest civilizations of any importance still existing, the true teachings of their sages, hidden under the accumulated myths of popular fancy and ignorance; modern Egypt, Persia, reveal nothing to them; Chaldea is but a name; the history of still older nations that have disappeared with their advanced civilizations, their discoveries in science and the arts, and especially their religious and moral systems are unknown. Who among you can tell of fair, lost Atlantis?

The race has progressed, but not uninterruptedly; if day succeeds night, another night previous day was lost by the time the new day

Egotism is the cloud that conceals the everpresent God. The arguments of vain sophiscould not be; "laws" cannot be self-made; so admirable as man himself, let alone the a name by which you choose to designate God-Being, Eternal Wisdom, Immortal Love, Spire IT. Your American Indians give the Unknow

As you know that the spirit form of man is to jump at conclusions and think of the Infitenable syllogism, since the Infinite not havterned after it. You cannot conceive a formunderstand how it may. Your spirit or soul has no form that you can describe.

The immortal principle in you (soul or spirit, long digression), your immortal ego, in fine, | in ways that are dark, and in other like commanifests itself in what you call your mind; now you cannot describe the mind, only the ally gravitate to spheres and associations for brain, its habitation according to physiologists | which we are best adapted, trusting the Infinite ituality, and that share often the best. Yet | ing to meed and need, in numberless heavens, the mind exists, is a creative power residing | conditional and local! in you. A servant of the soul-often unruly and rebellious, often obeying influences foreign to it—the mind evolves thought from the gray matter of the brain (as long as it is in a material body it must utilize matter; the free spirit uses a more refined substance).

Man's thought is substance; it endures, it gives him pain or pleasure, it debases or exalts him, it may be transmitted, it may hurt or heal others. Yet you cannot see your thought, describe its form, explain its conception and action, any more than you can the mind whence it was evolved, whether original orsuggested, for thoughts come to you against your will, they intrude upon your brain, and, if not forcibly ejected, control your mind and shape your ideas, your actions thereafter.

If, leaving the mind and its fluidic productions, we turn to the consideration of other fluids external to it, the same difficulty will confront us. Electricity, magnetism, ether are fluids, indispensable factors in the cosmic life; they are known to science as invisible forces whose effects you see, whose power you are beginning to learn and utilize, yet neither magnetism nor electricity, any more than the air you breathe, or the wind that blows in your face, can you represent by a figure, can you give a form the eye will recognize. But you believe in electricity and magnetism

because you see their effects, and you fail to re- phere in which the virtues thrive.—Josiah will be followed by cooperation in business, Man has seen the seed grow; he has seen cognize the effects of the Great First Cause Strong, President League for Social Service.

LIFE. He cannot account satisfactorily for | in these invisible forces; you inderstand why the needle is affected by the magnet, why electricity conveys a message along the wire, but you ignore the Intelligence revealed in the life which animates your body, you fall to read the message conveyed through your soul. Why? Because, vain man, you cannot control God as you control the forces of nature-his work!

Heaven---What Is It?

BY J. F. SNIPES.

The Rev. Dr. Parkhurst, and other ministers and newspaper correspondents of New York City, have lately been speculating as to whether heaven is a locality or a state. Some years ago I reported the Rev. Dr. Talmage upon this important subject, and among other rhapsodical and materialistic fancies, he said:

"Heaven is gathering up everything that is attractive. In that fair land are those that speak our name. They were ours on earth, they are ours in heaven. We are passing on to meet them. Something in the snap of the heartstrings, something in the floating years, something in the tread of the heart, indicates we are passing on, passing under the spring blossoms and summer heat, and across autumnal leaves, and through wintry snow-banks, pass-

"But you say, How do you know there is a heaven? Have you been there? No; I have not been there. Have you seen it? No; I have not seen it. I never saw Spain, I never saw Italy, I never saw Russia; but I have had friends come from those lands, describing the cities, and mountains, and laker, and I know those lands exist. And so there has been so much communication between this earth and heaven that I know there is a celestial city, and a garden of God on high; spirits coming and going, and coming and going!"

Very good Spiritualism from a popular orthodox preacher! For myself I will say heaven is both a locality and a state; but imagination and Bibles cannot make it a reality to us before we enter it. It is well to indulge in meditations upon our future place and condition, to of this great Republic, we hold individually to shuts out the light when the day's work is dream of the possible pleasures of a distant varied opinions as to political parties, their done; there have been long periods of dark- country, anticipated, but as yet unknown, exmethods and the advantages thereof to the ness, and much that was accomplished in the cept as described, imperfectly, by a faithful predecessor! The personal experience, howquestions, there is one principle on which we came. The present age is certainly progres, ever, may not be altogether pleasant, but qualiall agree, and but for which the United States | sive; it has benefited by the accumulated men- | fied by fitness and taste. No two persons are could not be: it is the principle of Liberty-an | tal treasures of past ages; but its unfoldment | exactly alike, mentally, spiritually or physihas been principally in the material line; the cally. The great future, analogously with ment to be known as a Republic. The God spirit-world's endeavor is to invite man to earthly wants, is probably a state or states. with an infinite variety of impressions and expressions. Opportunities develop character, and character depends on the kind of opportu-Brotherhood of Souls, of Spirits, united in their try will not hold before the calm investigation nities. No one in earth-life can jump at a of reason. Behind the "principles" there is bound from ignorance to wisdom. Time is rethe principle of all things, but for which they quired, and time continued, by imperceptible links of events, is eternity; and unwalled heav-"force cannot act intelligently unless directed ens must be full of occupations for the mind

But how can a mind, with observing senses, make use of them without location? How tiniest field-flower. There is left nature, but if much good can a man do, or enjoy, if he is you make nature omnipotent, "nature" is but | simply suspended mid-air in infinite space without an object or objects before him? It is said our spiritual tenements or palaces are built of our deeds, in advance, objective homes.

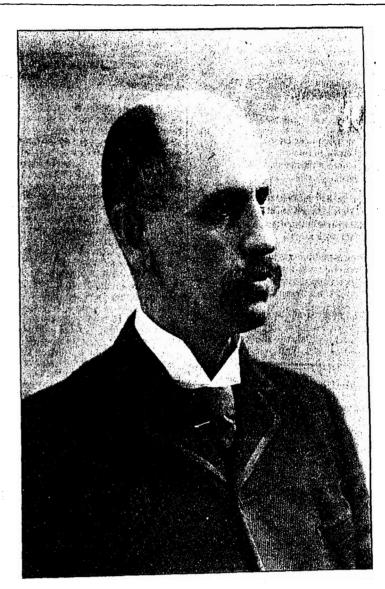
A subjective, visionary heaven is more impractical than streets of gold and thrones of flattery. A child of earth may choose its residence among the dark conditioned spirits of patterned after his physical body, you are apt | Five Points, or win a home among the angels of Fifth Avenue. But if he survive the change nite Spirit as having the human form—an un- | called death, and is born a second time into a better body and sphere, why perpetuate the ing a physical body cannot have a form pat- spiritual senses if he cannot use them? Of what use are eyes and ears and feeling in a state or condition where there is nothing but Nothing.

Heaven must be localized, and pluralized, to suit all conditions of character and desert. For instance, a murderer, even if he invite us to meet him in heaven, will feel more at home pany. Let us be thankful, then, if we natur--though the heart may claim its share of spir- | for appropriate place and plan for all, accord-

Wisdom.

It is the little things that trouble men most. They fret at trifles, worry at shadows, and fear imaginary ills. Nine-tenths of the contentions are about matters of little or no importance. It is the weakest foolishness for any man to try and make every person think, feel and believe, as he does. As well that each reflection of light forming the rainbow should insist that each drop of rain should reflect the you reflect as you are. You see others according to your own make-up and your relations to your fellow kind. You are better than others, according as you are more just, more self-controlling, more charitable, more loving, more self-watching and harmony aspiring. It is wicked to fret, worry and fear, because this condition obstructs the rays from the universal Sun, not allowing them to penetrate to your real being; and thus the growth from which comes real peace is impeded.

The home is an epitome of the nation; every public virtue may be cultivated there....To beautify the home and thus endear it, tends to



Hon. James B. Townsend.

This gentleman is one of the leading Spiritualists of the United States, and is everywhere regarded as a tower of strength to the Cause in the State of Ohio, where he has always resided. Mr. Townsend is the owner of our esteemed contemporary, The Light of Truth, in whose fortunes he has been interested for many years. He has been an ardent Spiritualist since the years of his early manhood, and has never been

at a loss for a reason for the faith that is in him. He has been an active business man through-Buckeye State. Mr. Townsend's ability soon attracted the attention of the leading business men of Ohio, and it was not long before he had formed a partnership with the late Hon. C. S. Brice, formerly United States Senator from Ohio. He was attracted to the field of politics, where he at once made his influence felt, and many positions of trust and honor were confided to his care. His well-known executive ability and devotion to principle won for him keynote of the present century, and ere its the confidence and esteem of not only his own | meridian has been reached the souls who have party, but also that of his opponents. In the contests of the political arena Mr. Townsend seldom came off second best.

He early became one of the trusted leaders of the Democratic party, and at one time was Chairman of the State Central Committee. He had the happy faculty of making friends easily, and the ability to retain them after they were made. He had, and still has, the personal friendship of President McKinley, Senators Foraker and Hanna, and many other Republican leaders in Ohio, as well as in many other States, who take pleasure in testifying to their high regard for Mr. Townsend, notwithstanding their opposition to his political views. To this might also be added their dislike for his religious views, for he has never attempted to conceal his belief in Spiritualism from the world. To win the confidence and friendship of men of opposite religious and political faiths, especially when they are both unpopular, is a work of character and ability of no ordinary

Mr. Townsend took hold of Spiritualism with the same zeal that has characterized his every act in life. He was a born reformer, and felt that Spiritualism was all inclusive in its humanitarianism. He advocated unity of effort, harmonious action, and constructive work from the very outset. He saw the necessity of a strong national association as a means of offense and defense, and offered one thousand dollars out of his own pocket to defray the expenses of a National Convention in St. Louis, Mo., some years ago. His proposition was not accepted at that time, but was taken up in spirit a few years later by parties in Washington, D. C., who issued the call for the Convention of 1893 in Chicago. Mr. Townsend at once gave same tint. Puny man! Like the drops of rain | the Chicago movement his hearty support, and was one of the most active workers at the convention that assembled in the Queen City of the West in September, 1893

He was elected to represent his State on the committee on permanent organization, and did faithful service upon the floor to secure the adoption of a Constitution that helped to establish the N. S. A. He was elected one of the Turstees of the new Association, and served two terms. During that time, he took a deep interest in the welfare of the organization, and was ever on the alert to further its interests. He is keenly alive to beneficent purposes of cooperation, and is an earnest advocate of its principles on all occamake it more stable and to create an atmos | sions. He feels that cooperation in religion

will be banished from the earth. He aims toput this principle into practice in our business dealings, and has thus far met with signal success. In addition to his law practice, he is now largely interested in mining operationslin the great West. He is to day the President of the King Solomon Mining Company, and considers his present work the crowning effort of his life. He is also the Receiver of the D. & N. R. R., and carries on numerous enterprises of a less public character. He retains his interest in The Light of Truth, and is as solicitous as ever for the advancement of the Cause out his whole life, and has achieved no little as a whole. Mr. Townsend is yet a young success as a lawyer. He rose rapidly in his pro- | man, being about fifty years of age, and withfession from the day of his admission to the out doubt has many years of active service for bar, and his devotion to duty as he saw it won | the good Cause yet before him. His ideal is him name and honest fame throughout the cooperation through Spiritualism, through which humanity is to be led to a nobler and truer civilization.

Our Last Idea.

BY FRED L. HILDRETH.

Comrade Gould, there are two of us; where shall we look for the third and forth to help defend our position? You have struck the halted at the barrier erected by their own selfishness, "Man Dictatorship," must step aside and allow woman, who has toiled long and faithfully to occupy the position she has nobly won, not only in our organizations but in every one throughout this land. What if we have workers in our ranks that affirm it adds more dignity to our meetings to have a man for Chairman. He never would have been there had not some noble woman assumed a. tenfold more responsible position-Motherhood!

I have not language meet for the clothing of such a truth as confronts us at this hour. Slave through wons of time to man's narrow, selfish desires; still amid the mist and gloom. of centuries the divine flame of Love burned bright in the woman-soul, and saved our earth from sinking in the abyss of Gloom and Despair. Point me to an instance where underaverage conditions woman has failed, from the fabled Eve, who developed Adam's latent energies, to the Clara Barton of to day, and the mothers of all time, to render a satisfactory

report of her stewardship in the arena of life. Let us glance at that Failure, where the poor, ignorant creation of man, miscalled Justice, is supposed to preside over. How long would it survive in its present state were woman allowed free scope within Court House walls? Go ask my comrades, was it the surgeon's "Blue Pills" or soft hand of the woman nurse that brought back the sparkle to each eye, and bloom to the pale cheek in hospital and sick ward? Watch the great political parties in their threes and convulsions, honeycombed by rivers of corruption and fraud. Will they ever become purified and meet for. presence of angels? Never till woman has been invited by her brother man to sit as his peer at our councils. When will war, famine, poverty and sensualism be erased from our language? When your mothers are free, and not doomed to still longer curse this world with a race of slaves.

What would I suggest after thirty five years' experience as a Spiritualist and a medium? Settle your speakers so that, being one of us, they can work for and with us from day to day. Next, when you have a second-rate man as President, substitute a first rate woman in his place, and I will guarantee that the exchange will be a success for the society. Work with the augel world for untrammeled freedom and repeal of all monoplies, medical with the rest.

If some men were to eat their words, their through which poverty, injustice and crime health would be ruined forever.

AN OFFERING.

BY BELLE Y. CURHMAN.

To-night, dear friends, we meet to part, Our paths diverging wide-These to the woodland's fragrant heart, And these to mountain side.

Others beside the sounding sea Will seek the rest they crave, And feel the breath of liberty In every dashing wave.

T is well at times to thus retreat From Life's dull round of care, To feel the heart of Nature beat And breathe her purer air.

For in the song of babbling rills, The sighing 'mid the trees, The blue above the lifted hills, The drowsy hum of bees-

And all the sights and sounds that greet The woodland's welcome guest, T is not alone the hands and feet. But hearts that find a rest.

For Nature has so many arts, Such ways to entertain, That on her breast the sorest hearts May find relief from pain.

The infinite abyss of space,

The vast upmeasured sea, Rebuke the petty strile for place, The flatt'rers bending knee.

And when mid mountains grim and grand Majestic thunders roll, The voice of God on ev'ry hand Seems speaking soul to soul.

Or if you wish in milder form The will divine to trace, Then seek him not in summer storm, But in the daisy's face. The storm, the flow'r, the boundless sea

Each holds its lesson if but we D) read the book aright. For all the fragrant breezes blow The leaves of June to turn, And all the summer's pages glow

All speak his love and might;

With lessons sweet to learn. Now God be with you who away May turn your wand'ring feet, And God be with you all who stay Until again we meet.

Mass Convention in Chicago.

The third annual Mass Convention under the auspices of the Illinois State Spiritualist Association, and the National Spiritualists' Association of the United States, was held in Handel Hall, Chicago, April 10, 11, 12. Early Tuesday morning found the Spiritualists of the great metropolis of the West busy with preparations for the great convention. They anticipated the assembling of a large number of people, and their expectations were met in full. The interest in this convention was not confined to Chicago. Visitors were present from all sections of Illinois, while the States of New York, Massachusetts, Ohio, Michigan, Indiana Wis-consin, Minnesota, Iowa, Nebraska, Kansas, Missouri, Kentucky and Tennessee were represented by one or more delegates each. This showed the widespread interest in the subject of organization, and the earnest desire of the people to listen to the distinguished speakers and mediums who were to take part in the

Tuesday forenoon was devoted to an informal reception in the ante room of Handel Hall, where the speakers and visitors from all sections of the country exchanged views, renewed old acquaintances and formed new ones to their mutual delight. The hours sped away all too quickly for the friends who were present, but full soon the hour arrived at which the convention should be formally opened. It was noticeable that the convention badges were yery much in demand, and it was not long before the supply was completely exhausted. They never do things by halves in Chicago when they want anything, they usually get it and are willing to pay for it. Several liberal clergymen and a number of reform workers were among the callers at the reception room during the morning. All were made welcome, and given the assurance that Spiritualists had no quarrel with that which tends to promote the happiness of mankind. All felt mentally refreshed and spiritually strengthened by these

three hours of pleasant visiting with friends old and new. At 2 P. M., Mr. Ervin A. Rice, the able and

efficient chairman of the committee of arrangements, called the assembly to order in a few well chosen words, after which Prof. B. J. Bechtel of Chicago rendered an organ volun tary. An impressive invocation was given by Mrs. Cora L. V. Richmond. After singing by the congregation, Mr. Rice called upon Mrs. Richmond to deliver the formal address of welcome to the delegates and visitors. This address was one of Mrs. Richmond's best efforts, and covered a wide range of thought. She welcomed all to the considerations of questions pertaining to human progress and to the work of making Spiritualism stand for the all inclusive principle of truth. She told her auditors that Spiritualism per se was as old as the Infinite, and suggested that it was only proper that Spiritualists should cease to claim that their religion dated only from 1848. She wel comed the visitors to the hearts and homes of the people of Chicago, and promised them a most enjoyable time during their sojourn in the city. Mrs. Richmond's address was replete with instruction, and was a fitting prelude to the feast of good things that followed. Brief and fitting responses to the address were made by Harrison D. Barrett, President of the National Spiritualists' Association, and Col. James Freeman, Vice President of the Illinois State Spiritualist Association, in behalf of

Mr. R ce then introduced President Barrett as the Chairman for the balance of the afternoon, who called upon Mrs. Hardy for a vocal solo, which was exquisitely rendered. Dr. H. V. Sweringen, of Fort Wayne, Ind., was then introduced, and delivered a scholarly as well as eloquent address upon the subject, "A General View of Spiritualism" This lecture was too valuable to be lost, and was placed before the readers of THE BANNER in a recent number. Dr. Sweringen is one of the advanced thinkers in spiritualistic ranks, and it is a great pity that his voice is not heard oftener from the platform. He speaks occasionally through the press, and it is a matter of regret that this eru dite man cannot be engaged at a living salary to devote all of his time and his splendid alents to the service of Spiritualism. Mrs Marian Carpenter, of Detroit, Mich., followed Dr. Sweringen in an interesting half-hour. ance, in the course of which she gave a goodly number of spirit messages that were pro-nounced correct by those who received them.

their respective organizations

The evening meeting was called to order at \$:15, with Col. James Freeman in the chair. Miss Eugenia Humphreyville rendered an organ voluntary, followed by congregational singing. Mrs. S. J. Ashton, associate paster of the Church of the Soul, gave a brief but telling address that was very cordially received by the people. Mrs. Ashton held her subject well in hand, and added a number of excellent thoughts to the evening's feast. Mrs. Eugene Macheret followed with a vocal solo that

touched all hearts and commanded an encore.
Vice-President Freeman, in a neat speech then introduced Moses Hull, of Buffalo, N. Y. as the next speaker. He called him "Our Moses," and the applause that greeted this vet eran worker as he stepped to the front showed that the people thought the title well bestowed. Mr. Hull announced as his subject, "A Reply to Frank DeWitt Talmage's Attack upon Spir-

enthusiasm by all of the people present.

Afterfurther music, Vice-President Freeman gracefully introduced Mr. J. Frank Baxter, of Chelses, Mass, the well known speaker and medium. Mr. Baxter gave a brief but comprehensive address, filled with count advice, good logic and instruction. He kindly placed his manuscript at the disposal of the BANNER OF LIGHT, whose readers will soon have the pleasure of perusing his words for themselves. Mr. Baxter supplemented his address with an excellent if ince, during the course of which he gave a number of spirit messages, all of which were promptly recognized. Mr. Baxter's work was much appreciated by his deeply interested audience.

A vocal solo by Miss Brown followed, after which Miss Margaret Gaule, the well known psychic, was introduced. Miss Gaule gave a large number of spirit messages in her characteristic manner, all of which were promptly acknowledged. She made many friends during the evening, and held the closest attention of the people from first to last. She is a great favorite with the people of Chicago.

SECOND DAY, MORNING MEETING.

The morning meeting of Wednesday, April 11, was devoted to a general conference. Col. Freeman acted as Chairman. The speakers of the hour were Miss Margaret Gaule, Dr. Juliette H. Severance, Hon. A. C. Dunn, Harrison D. Barrett, Ervin A. Rice, George H. Brooks, and others. The subject under discussion was 'How Best to E iminate the Fraud, Fakir and Charlatan." Many excellent points were made, and nearly every speaker came out boldly in denunciation of counterfelting in the name of Spiritualism. Some few apologized for the pretended mediums, and offered the old threadbare excuse that the spirits, not the frauds, were to plame for the evil conditions named. The consensus of opinion was that the frauds must go, even though a number of them made so bold as to attend not only this meeting, but every session of the convention.

Some of them were seen to wince under the sharp thrusts of several of the speakers, but the guiltiest of all of them assumed the air of martyrs, and tried to enlist public sympathy in their behalf through that cheap method. It is well at this point to note the fact that not a few of the mediums who were in attendance upon this convention, against whom no charges have been made, did not hesitate to express their deep sympathy for those who had been found guilty of wrong doing upon irrefutable testimony. It might be said further that sev eral were known to hold private interviews with the counterfeit rs and their representa tives semi occasionally during the convention At this gathering interesting letters of greet-ing were presented from Dr. George B. Warne, President of the I.S.S.A., who was absent in Mexico, Mrs. Carrie E.S. Twing, President New York State Spiritualist Association, Mrs. Jennie B. Hagan Jackson and John W. Ring of Texas, Will C. Hodge of Ohio, Mrs. M. T. Long-ley, Sec'y N. S. A., and others. These messages

The afternoon meeting was called to order at 2:30, with President Barrett in the chair After instrumental music by Prof. Bechtel, fol lowed by congregational singing, Mr. Charles M. Wellington of Chicago was introduced, who gave an excellent address upon the subject "Has Spiritualism a Limitation?" This splendid lecture was given to the world in a recent number of the Banner of Light. Mr. Wellington gave his hearers something to think of in his progressive, scholarly and inspiring address. Every Spiritualist should read it, and take its import

were cordially received, and much enjoyed by

ant lessons to his heart. A vocal solo was then effectively rendered by Mrs. D. G. Fuller, after which Mrs. Clara L. Stewart, the indefatigable worker for organization in Wisconsin, was introduced. Mrs. Stewart gave an interesting account of the work in Wisconsin, and invited all present to attend the State Convention in Stevens' Point, Wis., the following week. Her address was well received, and proved her earnestness of purpose in her labors for Spiritualism. George H. Brooks was then presented as "Cassadaga George, or six feet two and a half inches of Spiritualism-a walking interrogation point." Mr. Brooks received a kindly greeting, and gave an interesting account of his missionary labors in Wisconsin, supplemented by an earnest appeal for organization in the great Badger State He paid a well-deserved tribute to Mrs. Stewart, and urged his hearers to attend the Ste vens' Point Convention. Mrs. Richmond fol lowed Mr. Brooks with some interesting remi niscences of the work in Wisconsin many years ago, where she first was made aware of her own mediumship.

A choice vocal solo was then rendered by Preston Osborne, whose work was so much enjoyed as to cau-e his recall by the delighted audience. Mrs. Georgia Gladys Cooley of Chi cago was then introduced in a few commendatory words by President Barrett. Mrs. Cooley was received with great applause as she stepped forward showing the great esteem in which she is held by the people of Chicago. She gave a brief address, and then bowed her acknowl edgments to the people. She was followed by Max Hoffmann, who gave a number of spirit descriptions, often accompanied by full names and many interesting details as to identity. His work was received with marks of approval

by the people.

The Wednesday evening meeting was called to order by Vice President Freeman at 8:30 o'clock. An organ voluntary was given by Miss Humphreyville, and was followed by congregational singing. Miss Hambleton rendered a vocal solo, "Dream of Paradise," and was obliged to respond to an encore. Harrison D. Barrett, President of the National Spiritualists' Association and Editor of the BANNER OF LIGHT, was then introduced. He took for his subject the old question, "Is Spiritualism True?" and gave an address that was well received. After a vocal solo by Mr. Flood, Mrs. Marion Carpenter gave a brief address, supplemented by a number of spirit messages, all of which were duly acknowledged. Master Robert Grice, the boy soprano, then gave a fine vocal solo, and gracefully responded to an encore. Master Grice has a fine voice, but it will be spoiled by over use unless his friends exercise greater caution than was apparent in his choice of his response to the encore given him. Miss Margaret Gaule closed the exercises of the evening with one of her most successful séances, in the course of which she gave a goodly number of spirit-messages to those who were delighted, as well as anxious to receive them. All of the messages were promptly recognized.

THIRD DAY-MORNING MEETING. The morning conference of Thursday, April

12, was called to order at 10:30, with Pres. Barrett in the chair. The subject, "Oar Declara-tion of Principles," was considered from various points of view by the several speakers, among whom were Geo. H. Brooks, Mrs. Cora L. V. Richmond, Moses Hull, Mrs. Lucinda B Chandler, H. D. Barrett, J. O. M. Hewitt, Henry H. Warner, and others. This subject was adroitly combined with that of the previous morning by several speakers, and some peculiar statements made that were out of keeping with the subject. No true Spiritualist is a fraud-hunter, while every honest Spiritualist is or should be a fraud eradicator. It is rather nauseating at this late day to find apologists for crime and defenders of the assassins of the human soul upon the spiritual rostrum. It would not matter if hundreds of men and women lost their all, provided their assailants go free. Even if defenders of truth do lose their mortal lives in the battle for truth, they are the real gainers thereby, for it is even better to perish in a contest for the right than it is to meekly wear the yoke of evil. All speakers declared themselves in favor of a declaration of principles, and heartily approved of the action of the National Convention in October last.

The afternoon meeting was called to order at 2:30, with Vice Pres. Freeman in the chair. After vocal and instrumental music, Geo. H. rooks delivered an excellent address upon The Spirit of Spiritualism," which was well received. Mr. Brooks is always in earnest, and stamps his sincerity upon all of his utter-

of Chicago. The substance of this able and elequent address has already appeared in our the house. He was followed by Mrs. Julia columns, therefore requires no extended review at this time. It was one of Mr. Hull's best efforts, and was received with the greatest enthusiasm by all of the people present.

Afterwist has music View Resident Frances

duced, who gave a brief address, closing with the usual scance.

The evening meeting was called to order at 8:15, with Pres. Barrett in the chair. After an organ voluntary by Miss Humphreyville, and congregational ainglus, Rev. R. A. White, pastor of Stuart Ave. Universalist Church, Chi cago, was introduced in complimentary terms. 'He took as his subject "Spiritualism as Viewed from the Modern Pulpit," and proceeded to deliver one of the most eloquent and instructive addresses of the entire convention. Science, philosophy and religion were all touched upon by the scholarly speaker, and if all Spiritualists could see themselves as they are seen by the liberal ministry represented by Mr. White, they would make better use of their spiritualism than they are now doing. Mr. White spoke in high terms of true Spiritualism, and plainly showed the necessity of estab lishing it upon a scientific basis, ere it will be enabled to do its perfect work. It is a matter of great regret that his address was not taken in full and published verbatim in all of the Spiritualist papers. It was worthy of an honored place in the literature of to-day. Mr. White was given a tremendous ovation as he took his seat.

President Barrett, in a few laudatory words then introduced Rev. Dr. H. W. Thomas of Chicago, President of the Congress of Religions, as the next speaker. Dr. Thomas's address was full of helpful thoughts from first to last. He followed the lines laid down by Mr. White, and heartily approved of that gentle man's timely suggestions. Dr. Thomas referred to the all inclusive spirit of Spiritualism, and evoked a storm of applause by his outspoken declaration that he was a Spiritualist-that he knew of the fact of spirit-return, and was one with the Spiritualists in their efforts to demonstrate the truth of their claims to a sorrowing world. Dr. Thomas was obliged to bow his acknowledgments to the enthusiastic ovation he received at the conclusion of his excellent

After a selection of music by Miss Sherwood, Mr. Tullar and Mr. Yarndley, Mrs. Cora L. V. Richmond spoke at some length upon the in-teresting subject. "The Attitude of Spiritualteresting subject, "The Attitude of Spiritualism Before the World." She had the work of the distinguished speakers who had preceded her to add to her own inspirations, and seemed to be perfectly at home on this occasion. She made a number of excellent points, and was given considerate attention by her hearers. Her criticisms of Rev. Mr. White were distinctly noticeable, as was her statement that Spiritualism was a revelation rather than a factor in science. As science reveals truth through demonstration, and as Spiritualism does the same thing, it would be difficult to determine any difference between the two. Her address should have been heard to be fully appreciated and thoroughly understood.

Mrs. Marian Carpenter followed with a brief séance, in the course of which she voiced a number of spirit communications that were at once acknowledged. Mrs. Carpenter was suf fering from ill health throughout the conven-tion, and only through the exercise of great will power was she able to appear at all. Miss Margaret Gaule closed the work of the

convention with one of her best séances. She gave a large number of messages, not one of which failed of recognition. The eagerness of the people to bear from their departed friends was almost depressing in its intensity. Miss Gaule was certainly in touch with powers outside of herself, and made many friends by her work.

President Barrett closed the meeting by thanking the speakers, mediums and musicians for their services, the citizens of Chicago for their hospitality, and the press of the city for many courtesies received. Thus was brought to a close one of the most successful conven tions ever held under the banner of Spiritual ism. A goodly sum was left after all expenses were paid, and was divided between the N. S. A. and the I. S. S. A. Great credit is due Mr. Ervin A. Rice for the success of the convention. His executive ability, coupled with his love for the Cause, makes him a most efficient leader. He deserves well at the hands of the Spiritual ists of the nation. EVANGEL.

The Wisconsin State Spiritualist Convention.

The Wisconsin Spiritualist State Mass Convention called its first session Tuesday evening, April 17. Delegates were in attendance from Milwaukee, Wnitewater, Appleton, Portage, Tomah, Neillsville, Arcadia, Waupaca, Madison, La Crosse, and several other places. Miss Frances Kuhl furnished the instrumental music, and Miss Halcyone Horn and the Choral Quartet—Messrs. Cowles, Virum, Putz and Porter—furnished the regular vocal selections, and George F. Perkins, of Chicago, also gave one number. The musical part of the program deserves special notice for its sweetness, and no one could fail to appreciate it. Mr. Perkins is a fine singer, and calls to mind the singing of the Moody and Sinkey meetings some years ago. Rev. Moses Hull, of Buffalo, gave the invocation. The address of welcome was given by B. B. ark on behalf of our mayor and the citizens of Stevens Point. He gave a brief résumé of the progress of the city in its schools and churches, and, among other things, paid high tribute to our citizens, with the thought that there is no city possessing more liberal-minded people than our own in matters for the betterment of mankind. In well-chosen words he

welcomed our guests and bade them Godspeed in their work. Harrison D. Barrett, President of the Na tional Association of Spiritualists, responded. He said he deemed it a pleasant privilege to receive the kind greeting from Stevens Point and through it the State of Wisconsin; that the greeting was heartily appreciated and re-ciprocated; that he was glad to see numerous churches in a city, for it indicated a search for spiritual things. The comparison, however, that he made was that most churches teach us to have taith to believe that there is an immortal life, while Spiritualism demonstrates its certainty and enables us to lift the veil a little and catch glimpses of the life beyond, and see and converse with those who have gone before. Mr. Hull took the text from Job xiv. 14,

a man die, shall he live again?" etc. He said it was misquoted and misunderstood. Misquoted because the translators undertook to supply an ellipse with "again," which spoiled the original thought. This/correctly translated would be, "When a man dies he lives." In fact we cannot die. We have all the life we ever will have, and he doubts whether our life ever had a beginning. The physical body dies, but that is not the man. He likened the body to a kit of tools by which man was able to become en rapport with material things. He said that many had the idea that Spiritualism was trying to overthrow the churches, when in fact it comes as a supplement to them, demonstrating beyond the possibility of doubt, the immortality of man, which the churches have been unsuccessfully trying to prove for centuries. That there has not yet been any evidence of immortality outside of Spiritualism.

In speaking of the celebration of Easter, we generally suppose it to be the anniversary of Christ's rising from the tomb, but that it was celebrated five thousand years before Christ as the return of spring or life in the earth. That if Jesus was laid in the tomb on Friday he could not have staid there three days and three nights, and come forth on Sunday, unless the days came oftener than now. He also called attention to the celebration of Christmas thousands of years before the Christian era, and the giving of presents among the Persians at that time on account of the period being the time of the lengthening of days. In short, that sun worshippers celebrated these long before Christ's time, and that the Christian celebration was brought about by the decree of a Roman pontiff trying to harmonize Christianity

and paganism. Mr. Hull is an entertaining, instructive

thinker and speaker has been built upon in-

trinsic merit.

Mr. Max Hoffmann was the test medium. Mr. Hoffmann gave some remarkable descriptions, all of which were recognized by persons in the audience, giving messages and words of comfort to those who recognized them. He gives names with clearness and rapidity, and was assisted in test work by Mr. Perkins at suc ceeding sessions.

Dr. A. Hough'on of Chloago used his powers of magnetic healing under spiritual influence, and any one who wished could avail himself of his remarkable gifts. The treatment was entirely free, and only given in support of the claims of Spiritualism.

In closing, President Barrett paid a high compliment to Mrs. C. L. Stewart for her work

in arranging the meeting. She certainly de served it, for she brought together masterminds, not one of which but is competent to grace the platform of any city in the world, and Stevens Point is to be congratulated on the opportunity that was presented to hear

The attendance last evening was not large, owing to the inclement weather; but the remarks of satisfaction and approval from every one bespoke crowded audiences at remaining

WEDNESDAY MORNING'S SESSION.

A business meeting was held in the forenoon, at which Mr. Barrett presided, and a resolution was offered by Mr. Hull providing for the organ zation of a State Association. Remarks were then made by Mr. Hull, Dr. Sanderson of La Crosse, Mrs. Baker and Mrs. Wheeler of Madison, Mrs. Smead of Milwaukee, Mr. Stowell of La Crosse, George F. Perkins of Chicago, Mrs. Simildia D. Forbes of Grand Marsh, and Rev. Mr. Owen, a Unitarian minister, all of whom advocated the adoption of the resolution, and it was passed by unanimous vote. Committees were then appointed as follows: On by laws—Dr. Sanderson, Fiske of Wone woo, La Maye of Green Bay, Mrs. Wheeler and

Mrs. Forbes. On resolutions-Moses Hull, D. DeVroey of

Green Bay, and Mrs. Baker.

WEDNESDAY AFTERNOON.

The Wednesday afternoon session of the Spiritualists Convention was fairly well attended to listen to discourses by Geo. H. Brooks of Milwaukee, and others. Geo. F. Perkins and Maz Hoffmann were both on the platform for test work. Wednesday evening President Barrett of the N. S. A. gave the principal address, giving in his forceful style an interesting and instructive discourse on "Modern Spiritualism." Mr. Barrett carries his audience with him in his thought, as is evidenced by the numerous requests for him to have the lecture printed in full. To all these requests he said it was impossible, as he did not even have notes or synopsis. Dr. Houghton of Chicago gave a short address on the subject of "Magnetic Healing," which showed a thorough knowledge of his subject. After the test work he gave some exhibitions of his power as a healer, with beneficial results in each case. Geo. F. Perkins and Max Hoffmann again appeared in test work, and Mr. Hoffmann's work blindfolded was the subject of much speculation, and no little praise.

THURSDAY MORNING

The business session was called, and the reports of the various committees were read and accepted, constitution and by laws adopted, and officers of the State Association elected as tollows:

President, Mrs. C. L. Stewart, Stevens' Point; First Vice President, I F. Belsvig, West Superior; Second Vice-President, Jos. P. Fran cois, Green Bay; Secretary, Mrs. J. S. Smead, Milwaukee; Treasurer, J. C. Bump, Milwaukee; Trustees, Dr. C. W. Sanderson, LaCrosse; Mrs. Francis Wheeler, Madison; E. D. Frost, Almond; A. A. McIntyre, Junction. The following resolutions were read and

adopted: Whereas, Spiritualism, which is really as old as the oldest inhabitant of the spirit world, has within the century now closing proved that the mental climate of this world is such that many of the people are now ready for the truths of Spiritualism, and that it has been introduced to many of the inhabitants of earth;

Whereas, Spiritualism has, in its own strength, during the last fifty-two years, stood up and successfully combated all its foes, thus proving it is worthy of our

whereas, a National Association of Spiritualists has been formed, which for six years has been doing a glorious work; and,

Whereas, Spiritualism is organized by State Associations in eighteen of our States, and each of these

associations is doing a good work; therefore, Resolved, That we, the Spiritualists of the State of Wisconsin, will follow the example set in several other States and organize ourselves into a State Association of Spiritualists, under the National Association of Spiritualists, adopting its Declaration of Principles as our Declaration of Principles, and otherwise conducting ourselves as becomes those working under a

Ing ourselves as becomes those working under a charter from that body.

Resolved, That we organize, not to manifest our power to "sit still," but to cooperate with each other and with the Spiritualists of other States in an effort to get the truths which have made our hearts glad before others who need their benedictions.

Resolved. That we thoroughly believe in the children and that during their young and tender years is the proper time to impress their minds with our beautiful philosophy; it is therefore our duty to adopt and carry out some systematic plan for presenting our

truths to the rising generation.

Re-olved, That for the past fifty-two years Spiritual-Ism has suffered from jucompetent teachers and me diums; that we rejuce that now an effort is being made at Lily Dale, N. Y. to fit gur speakers and mediums to stand on an educational equality with the ministers and workers of other denominations.

Resolved. That our Spiritualism is all-sided-that it covers every reform of the age, and is always opposed to the operations of the strong agai at the weak Resolved, That Spiritualism stands for civilization, and that as civilized people never kill each other, either legally or illegally, we are totally opposed to both war and capital punishment.

Resolved, That we piedge ourselves individually and collectively to carry out with purse, pen and voice the spirit of these resolutions. (Signed.)

Moses Hull, Daniel De Vroey,

MRS. ESTELLE C. BAKER.

In the afternoon there was a meeting of the newly elected officers and trustees, which re sulted in the resignation of Mrs. Smead as Sec. retary, and the election of A. A. McIntyre to take her place. Mr. McIntyre's place on the board of trustees was filled by the election of Harry Giddings of Sheboygan Falls.

The public meeting of the afternoon was

well attended. Dr. Houghton gave a scientific discourse on the subject of Spiritualism. He is certainly a learned man, and his boyish feat ures took on a different aspect to those who heard him lecture. His work as a healer is worthy of mention, and there is a question in the minds of many people whether there is not more truth than is usually accredited to his theories. Geo. F. Perkins handled the test work alone in the afternoon, but his messages and descriptions were rather cloudy in many instances, although some of them were recog nized by parties in the audience. His work was done with earnestness and sincerity, and perhaps he suffered more from comparison than from inability.

Thursday evening was the best attended session of the meeting, and judging by the remarks of those who attended, it was most appreciated. Mr. Moses Hull gave the address of the evening. He said he had about twelve lectures he wanted to deliver that evening, but would try to confine himself to one. He compared the Spiritualism of the Bible with that of to-day, taking for his text, "The things which have been are, and those which are shall etc. He went through the Bible and the New Testament, and showed authority for the present work of Spiritualism and drew parallel cases to illustrate it. Mr. Hull is master of his subject, and handles it in an interesting and convincing way that leaves little room for

doubt in the minds of his listeners.

Preceding Mr. Hull, Mr. J. S. Maxwell of Minneapolis, President of the Minnesota Spiritualist Association, delivered a few remarks, extending greeting to the Wisconsin Association from his own and himself. He said he had lived in Stevens Point when he hardly dared to say he was a Spiritualist, and that he was pleased to be able to appear on a public platform in the city now as the guest of the State Association, showing the onward march of

Mr. Max Hoffmann surpassed his work of the previous sessions and went down among the audience, giving messages from departed itualism." He proceeded to handle the calumand and stamps his sincerity upon all of his utter; speaker and has an argumentative way that nation of Spiritualism without gloves, and ances. Geo. F. Perkins rendered a charming carries with it the force of truth. His thoughts placed him in his true light before the citizens vocal solo, after which Moses Hull made a show plainly that his reputation as a writer, to them and telling where they could be found power. This closed the afternoon session.

at the present time, telling one lady where she would find a broken ring that belonged to one of her dead relatives and which had been lost for some time. He gave over thirty tests that evening, every one of which was recognized and oredited. To one who does not understand the theory of spiritual communication his work is simply marvelous,

Dr. Houghton gave a few treatments on the stage, one case of asthma which he had treated the evening before testifying to having slept seven consecutive hours the night previous, a thing which he had not done for several years. Among those present from outside the State was Jas. B. Townsend of Lima, O. Mr. Townsind is the proprietor of the Light of Truth, and is at present Receiver for the D L. & N. railway. His contribution to the funds of the State Association was thirty dollars.

After the close of the Thursday evening session, an informal reception was given for the speakers at the Dr. Goff residence on Ciark street. Those present from the city aside from Mrs. Goff's household were: Mr. and Mrs. J. L. Barker, Mr. and Mrs. O. G. Loberg, Mrs. C. L. Stewart and A. A. McIntyre. The guests from abroad were Dr. A. Houghton, Max Hoffmann and Geo. F. Perkins, of Chicago; Moses Hull, of Buffalo; Harrison D. Barrett, of Boston; & H. Brooke, of Milwankee; James B. Townsend, of Lima, O.; J. S. Maxwell, of Minneapolis.

It is a source of satisfaction to our city and especially to those who furnished the music for the convention to know that many of the delegates spoke in high terms of the music rendered.

On the whole the Spiritualists of Wisconsin can look back to their first mass meeting in Stevens Point with no small degree of pride and satisfaction. They have had upon their platform men of learning and understancing, who handle their subjects in a manner to command respect and attention of the world. With such energetic, conscientious and sir cere

workers Spiritualism will not go backward.

Mrs. Stewart informs us that mass meetings under the joint jurisdiction of the State and National Associations will be held in various cities of the State during May and June.— Stevens Point, Wis., Gazette.

The Massachusetts State Spiritualist Convention.

April 19, 1900, the Massachusetts State Asso ciation he'd its Mass Meeting at Methuen. The day was all that could be desired. The hall was decorated with the American flag, potted plants, and cut flowers. Large audiences greeted the friends at the three sessions.

The morning session opened at 11 A. M with congregational singing, led by Mr Robert Driver, President of the Methuen Society. The First Vice President, Mr. J. B. Hatch, Jr., presided, and introduced as the first speaker Mr. Robert Driver. He welcomed the officers and friends of the State Association, and said:

"I have been President for two years, and this is the happiest day of my life, because I can stand here and say that our little society has grown large enough to entertain the State Association. We started two years ago with twelve members; to-day we have eighty members. We do not owe a dollar, and have a little money in our Treasury. We intend to progress, and in behalf of our society I bid you welcome to our city, and sincerely hope this meeting will be a benefit to all.'

While the speaker was talking a delegation from Lowell arrived, with the President, Dr. Fuller, among the number. He was next introduced, and responded to the welcome with the words: "I listened with pleasure to the report of your President, and I am proud of the interest manifested here in Methuen. The State Association wishes you success in your work. and will be pleased to aid you in any way it can. It gives me pleasure to meet with you here to day, and to tell you of the work of the State Association. We are proud of the local societies, and the work they are doing. We always feel encouraged and better after these mass meetings. We do not hold mass meetings to build up the State Association, but to cre-ate a kindly feeling between State and local societies, which will be a benefit to all con-cerned."

Mrs. A. S. Waterhouse, one of the Directors of the State Association, spoke as follows: have come into a new atmosphere. You have a new hall, and I congratulate you that you do not have to climb stairs. I feel the spirit of progress here. I am also glad to hear the good report of your President, and I am sure this meeting will be a benefit to all. To be success ful we must all work together for one common interest.'

Mr. A. P. Blinn spoke briefly: "Spiritualism comes home to us in times of trouble and desolation. We know our loved ones do live, and if we do not live up to our highest ideals we are not true Spiritualists. I feel this society will go on, and the work you have done in the past is a prophecy of what will be done in the fu-

The session closed with singing, and all adjourned to the adjoining hall, where a bountiful repast was served.

The afternoon session opened at 2:30. with President Fuller in the chair. Mrs. C. Fannie Allyn was introduced. She spoke of its being Patriot's Day and how pleased she was to see the display of the American flags, and said: "I believe in progress. I believe in the practical work of Spiritualism. Spiritualism is based on the interest we take in the enlarging, the upbuilding of the life down here. I believe if Paul Revere ever lived, he lives to day. I believe he is just as much interested in lib. erty to day as he ever was. I want Spiritualism to be broad enough to take in, not only the church, but all the heathen infidels, and all upon the face of the earth. You see I am a radical. We must find the nobility in every

foe. If Spiritualism only makes you glad because you can hear from the friends over there, you are not much of a Spiritual st. Spiritual ism is to take away the chasms down here. If you are going to be a Spiritualist, you must know how to take care of your bodies as well as your souls." She closed her remarks with a

Mr. J. B. Hatch, Jr., spoke of the practical work of the State Association, after which Mr. Carl Gissler made brief remarks. He extended the hand of greeting to the friends, spoke of the young people, and urged all to try and make their Spiritualism of interest to the young, for "we need them in our ranks, and

we must be prepared to welcome them."

Mr. J. S. Scarlett said: "We always feel at home upon a Methuen platform; we are not American born, yet we love your flig, the emblom of liberty. Beneath its hallowed folds Modern Spiritualism was born. Spiritualism is a science, a philosophy, a religion, that meets the needs of every human soul. It is all embracing; it includes all progress. There is only one world and one life, and we should not ask the question 'Shall we live again?' We do not die. Spiritualism is a message of life." He spoke of the future of Spiritualism, when peace shall fill every soul. Mrs. Ella M. Kimball gave some very satisfactory readings. after which Mrs. Sadie L. Hand spoke briefly and greeted the friends present. She told of her experiences, of her emancipation when she was born anew aud embraced the spiritual "Spiritualism teaches us of life; a protruth. gressive life. I know good seed will be planted to day, and all present will receive a spiritual blessing."
Mr. Simmons of Haverbill said: "I never lose

an opportunity of speaking a word for our glo-rious Cause. There is something beyond the mere fact of communication with friends over there; we must study and adapt ourselves to the higher thought." Mr. Sprague of Haveraill spoke briefly of mediums and mediumship. We depend upon them for much of the work to be done in the future, we must have better ones; I am not speaking di-paragingly of those we have, but we believe in progress. We must see to it that the mediums of the future are honest, virtuous and intelligent. A tree is known by the fruit it bears. I am rejoiced in the progress we have made, but are we to stop here? No; we must demand that Spiritualists live honest, upright lives; we must live truly, and we will command the respect of all humanity."

The evening meeting opened at 7:15. After singing, Mr. A. P. Blinn spoke of the power of thought and of spirit return, and instanced how it was possible for us to send our thoughts intelligently to friends upon earth, then how much more easily it would be for the friends in

spirit life to communicate their thoughts to us.
"We realize we are responsible for our evil deeds, but we are apt to say we are not responsible for our thoughts, but we are, and we must study this law and we will be more careful of our thoughts." Mrs. S. C. Cunninghark expressed her pleasure in the meeting. This was one of her homes. She was one of the few to halp eatablish the Scalaty and she was provided. help establish the Society, and she was proud of it. "Autumn Leaves" took control of the medium and gave many satisfactory tests. Dr. G. A. Fuller, President of the Massachu setts State Association of Spiritualists, reviewed the work done by the Spiritualists in the last fifty two years; mapped out work that should be done in the coming years; hoped to see the time when the Spiritual societies would own churches or halls of their own; spoke in glowing terms of the little church at Green-wich, Mass., and of the good work of Mr. Henry Smith; told of the messave that is inscribed Smith; told of the messave that is insorted upon the bell of the church at Greenwich—"This bell rings for Liberty!"—and said: "I never hear that bell but I think it rings the death knell of wrong and oppression. 'Ring out the old, ring in the new'—the Christ that is to be in every human heart and soul!" Mrs. E. I. Webster was the next speaker, and said she was ever ready to do what there was to do. She also was at home upon this platform, and was one of the first to help build up the Society.

She gave many satisfactory messages.

Mr. Robert Driver then spoke, and thanked the State Association for its interest in his society. All had received a blessing, and he feit that all would feel a new incentive to buc kle on the armor, and work for the uplifting of the Cause, and for humanity. He hoped in less than five years they would have a place of their own, and the State Association would visit them at no distant day. Mrs. House, President of the Ladies' Aid Society of Methuen, spoke briefly, and extended greetings to all present. She hoped the ladies present would come and

cooperate with the local society.

A vote of thanks was extended by the State
Association to the Progressive Society of Methuen, and to the Ladies' Aid Society for cour tesies received during the day. Two telegrams were received from Stevens' Point, Wis., sending greetings, and announcing that a State Association had been organized. These telegrams were received with enthusiastic applause, and all were pleased to see that the good work was going on. The Massachusetts State Association wishes the State Association of Wisconsin all success, and hopes it will prove a blessing to the State. Mr. E. W. and C. L. C. Hatch fa-vored the society with music throughout the day. The State Association extends thanks to all who assisted at this Mass Meeting. CARRIE L. HATCH, Sec'y.

Children's Spiritualism.

IN MAY.

BY ABBA F. SAWTELLE.

Beside the path I walked to-day, Fairest flowers in bright array, Illuminated all my way; Golden flowers that come to stay 'Till transition from her quiver Transmutes all their gold to silver; Airy globes in silvery white, Touched with beauty into light-Dandelion is my name-Won't you love me just the same? Ah! These simple little flowers, How they touch these hearts of ours, Leading them up to The Giver, Who is truth and love forever.

THE DANDELION.

There's a dandy little fellow, Who dresses all in yellow— In yellow with an overcoat of green.

With his hair all crisp and curly, In the springtime, bright and early, A tripping o'er the meadow he is seen. Through all the bright June weather,

Like a jolly little tramp, He wanders o'er the hillside, down the road;

Around his yellow feather. The gypsy fire-flies camp; His companions are the wood-lark and the toad. Spick and spandy, little daudy,

Golden dancer in the dell!
Green and yellow, happy fellow,
All the children love him well! But at last this little fellow

D fis his dandy coat of yellow, And very feebly totiers o'er the green;

For he very old is growing, And, with hair all white and flowing, A nodding in the sunlight he is seen.

The little winds of morning Come a-flying through the grass, And clap their hands around him in their glee;

They shake him without warning, His wig falls off, alas! And a little bald-head dandy now is he.

Oh! Poor dandy, once so spandy, Golden dancer on the lea! Older growing, white hair flowing, Poor little bald head dandy now is he. -Nellie M. Garabrant, in The Household.

What the Dandelion Knows.

The dandelion is a wonderfully wise little flower. To see its bright dot of yellow in the green grass, one would suppose it had nothing more to think of than snuggling closely among the green leaves on the warm earth, and looking up at the blue sky all day long. It drinks the dew that forms just after night comes on, and draws food up from the earth by means of its roots. But the little blossom knows much more than this!

You will see that it grows closely upon the earth during early summer, where it may be undisturbed by wind and rain. Here it grows strong, and prepares its tiny seeds.

But when the time comes for these seedchildren to go away and make homes for themselves, then the brave little mother knows that she needs help to bear them to safe places.

If they settle down in the grass near their mother, they would not be properly ripened, and would be choked by tall grasses of the late summer, or find too little moisture in the crowded places. So what does the motherplant do?

She rises slowly, day by day, on a slender stalk, and holds up her seed children high above the grass tops, and says to the wind:
"Here, take my children and carry them

across the field until they find a good home, for the winter will soon be here.'

And so the busy wind, who has a good deal of just such work to do, draws them away in their downy carriage far off over the fields, and the poor mother plant is left alone.

Imagine how surprised the little seed chil dren must be when they find themselves flying off over the fields, now high in the air among the tree tops, and now skimming over ponds of water, seeing strange sights they never dreamed of. Is it any wonder that, when they come to a nice soft bit of earth, they are glad to

settle down and rest through the long winter? Oftentimes it happens that before the wind has made ready to gather up the seedlings, the with thread attached, and so has no excuse for boys and girls come along, and, breaking off the buttonless foot gear. Strange how this braces stalk, blow the little seeds away from the mother, and splitting the white hollow stalk, they ourl its sides backward into soft little

This is a very sudden way for them to leave home, but the moughtful mother was wise enough to get them all ready for the journey before she held them up to view above the grass tops. - E. A. F. in The Househo d.

Greetings From Lotela.

Dear Little People: Lotela brings you happy greetings from the good and pleasant spirit world, and with every thought she sends out

We are all glad that out in your fields of earth the gay flowers are blooming, and that winter has given way to spring, each blossom is a symbol of life and of beauty, and like an gel's love, its fragrance goes on the air for any one who cares to inhale it, find it is not kept for only one person, but is meant for all.

We are so pleased that our good Mr. and Mrs. Barrett have a dear little baby girl in their bright home, and we all send the little fairy a smile of love and a thought of good cheer, and

smile of love and a thought of good cheer, and these too will all turn to flowers and blessings, and bloom in her pathway, as she grows up in life, to make the way sweet and pure for her and for all that go with her on her way. Now we ask every little child who thinks THE BAN-NER is a good paper to send a sweet thought and a loving smile to little Baby Barrett, and to say in their hearts they are glad it has come to earth to make sunshine in the Barrett home, for all this will be like a fairy gift to make the baby's life more beautiful and bright. Babies catch good and loving thoughts, and these go into their spirits and help them to grow pure and fair and to look as good as the angels do.

In the spirit homes we have been talking about the Barrett baby, and dropping flowers of beauty down to earth for it to find by and bye, and in our lodge we gave it a name for ourselves to think of it by, because our people used to think that by giving a baby a sweet name, and always thinking of the child by that name, and always thinking of the child by that name, we gave a good bit of sweetness and blessing to the child's life, that nothing could take away. So, the name we gave for the Bar rett baby is "Dasie-Leeta—"Dasie," for the pretty flower that is always bright, and "Leeta," for a shining light."

I suppose the baby will have ever so many names, because all who think of it with love will think something awaet of it and its par

will think something sweet of it, and its par ents will have the names they give to it for their own, but in our lodge, on the sunny banks of a fragrant stream in the gardens of Heaven, she will be known as "Dasip Leeta," flower and a shining light.

So, Dasie Leeta, Sweet, I bring
This symbol true to you—
A shining light with golden wing
To bear you Love so true:
A shining light, your life to bless
With never-failing power,
To fill your heart with happiness
Through every research

Through every passing hour.
A blossom, fairer than the morn,

Pearl white its petals fair—
A tiny bud from heaven borne
Unto this world of care—

A blossom with its heart of gold
A type of purity.
This is the symbol that we hold
Oh Baby sweet for thee!

LOTELA.

The Happy Day House.

Such is called the home of the Little Mothers' A d Society, in East Twenty First street. And no one can appreciate all that that title conveys until he has been there.

In this big city thousands of children are intrusted day after day to the care of older sisters, themselves only children.

Sometimes the male parent is laboring hope lessly for a mere pittance, sometimes he is drunk, and sometimes he has given up the struggle of life after having propagated his miseries. The female parent is usually at work for her offspring, but sometimes she too is

It is for these mites of girls who are called upon so early to shoulder the cares and worries of motherhood that The Little Mother's Aid Society works. They come from homes which only mean to them shelters for which rent paid. The rent, indeed, is their sword of Damocles. In these homes are not the commonest necessities of life, let alone any of the beauties. Frequently there are not any beds. These children are not lovingly bathed at night and put into clean gowns, but lay their tired little bodies down any place they can find, and in their day-time clothes. They are lucky too if they have day-time clothes to protect them. One of the women of this association found a family of six not long ago, living in one room of a tenement. The temperature of the room was low enough to freeze water, and a child of about two years had nothing on his cold little body but a waist.

In another place she found a child of ten minding a baby, and nursing three other children, all seriously ill with the croup. And all were huddled together in one dirty bed trying to keep warm. They have no facilities for cleanliness, and scarcely any understanding of

that word. And they have no privacy.
This wretchedness engenders in them a deadening antagonism against everything in life. Some few grow out into better conditions. Some go on stolidly carrying their inefficiency into other generations, but a large number wind up at Blackwell's Island, or in other institutions for crime. Then there is a large class of comfortably fixed people who send these poor souls to hell when the law gets through with

If a girl happens to be pretty she can get the chance to wear better clothes, and see some of the glitter of down town life. Some times she comes up town. When her beauty is gone she drifts back to an existence which is divided into periods of "thirty and sixty days."
From such fates the Little Mother's Aid So-

ciety is trying to rescue a few.

The Happy Day House is an ordinary city home, with three stories and a basement. On the second floor is the sunshiney nursery. The other day when I was over there it was lunch hour in the nursery. Twenty li'tle tots were seated in kindergarten chairs around low tables, eating soup. Twenty little spoons flour-ished in the air, and twenty little sharp voices

piped out a happy, "How d'oo?"
Each one was resplendent in a long sleeve, pink calico apron, with clean hands and face, and groomed head.

There were blue-eyed babies, black eyed babies, big solemn-eyed babies and mischievouseyed babies. But shining pitifully through all of those windows of the soul was the premature knowledge of suffering. And on the faces were the anænic marks of their ances-

In an adjoining room stood a number of little white iron beds. On these clean pillows the eyes with their sad histories closed after lunch. As I stood watching them they re peated in their indistinct baby way the motto of the house:

"To do all the good I can To all the people I can In every way I can," and I thought, "A little child shall lead them."

Every morning these babies are brought to The Happy Day House by the Little Mothers, who, relieved of their cares, can go to school or sometimes to work. After school they come again for their charges and take them home. But this is only one of the comforting helps

of the Happy Day House. On the top floor are big, bright sewing-rooms. Here the Little Mothers are taught to sew and mend. At first they cannot thread a needle, but quickly pick up the work, and some of the older ones have made their own dresses.

Each child is taught that she must keep her feet tidy and the buttons sewed on her shors. She is given shoe buttons and patent needle up her self-respect. Slovenly feet are apt to

carry one into slovenly roads.

The good behavior, cleanliness and industry is compromised by a system of marks. A child can earn eight marks a day. These marks buy garments. Garters require eight marks, aprons sixteen, undervests thirty two, flannel petti coats forty, and overshoes sixteen marks. At the end of the season each child is entitled to a

dress, if proper underslothing has been first

earned.
Gradually the idea is grasped by the child of keeping her own clothing in good shape, and then that of her little brothers and sisters. These lessons in sewing and mending are carried to the poor home, and the mother learns of the child.

One little girl of eight years, who had the care of three younger than herself, had left them with a neighbor and sat busily sewing with the door key hanging by a string around her neck

When they are through with the day's lesson they are given a lunch, and to some this is the one substantial meal of the week. Think of it! In the basement are the cooking classes, and there is not a more important or happier place in Greater New York. Here the Little Mothers are taught to act as cooks, waitresses, hostesses, guests and scullery maids. They are instructed in the minor courtesies as well as in neatness and order. They are taught what nutritious foods are procurable for the least money and to counteract wasteful habits.

Meat choppers, bread toasters, measuring cups, flower sifters and egg beaters are unta miliar things to them. But they soon grow adepts in their use and receive them for prizes. In all of this work the Little Mothers are not only being taught to help themselves and brighten their poor homes, but they are being prepared for positions as breadwinners. And the one ghastliest problem in the world today is the total inefficiency to do any kind of work well. Nor is this state of affairs confined to the lower electors. of affairs confined to the lower classes.

To make work a joy and life a growth, that should be the apostle's creed, and from which no class should be exempt.
"Time's tragedy is in that aching stoop."

But the most expansive days for the Little Mothers are the day outings. When they go to the Holiday House at Pelham on the ses, arrangements are usually made for each child to stay a week. There they can run on grass, sit under trees and frolic in the suif. There life is one joyous dream of beauty and of wealth. As one poor little soul wrote back

home on a postal card:
"We have two sheets on our beds and one on each table in a big room where we eat and flowers in the middle in a big glass cup."

There the child comes in contact with God in his beautiful expressions of himself.

When I came out of The Happy Day House, and walked through a equallid part of the city. I found myself asking over again, "why?" Why is it that plants and animals propagate their species so perfectly, and God's last and greatest creation so mutilates its kind?

Then I want in town the Easter

Then I went up town where the Easter thought is dominating everything. The Lops were packed with busy crowds of people fever-ishly taking thought what they should wear while the doors of the churches on Broadway were thrown open, and the chimes on Grace church softly rang out their invitation to prayer. Everywhere were the lilies that 'toil not, neither do they spin." The Easter lilies lifting their calm, pure beauty as symbols of the Divine Motherhood. I stopped before a florist's window, and looked at them, and

"In you has blossomed the love of your kind. You are the completed life, within your spotless leaves is the inspiration of motherhood. Through your beautiful perfection your species holds the power to propagate itself in more loveliness, while we carry from generation to generation our vices and imperfections. In the divine plan shall we some time reach your beautiful perfection?"

And then I thought of those white-faced lit-tle mothers, who were struggling in their own helpless, pitiful way to find "the kingdom of God, and his righteousness," and here was as great an Easter lesson as could be preached by the most eminent divine,

To do all the good I can,
To all the people I can,
In every way I can."

In this is the spirit of the risen Christ; in it is
the spirit of all trul grow h.

— Gertrude Andtews, in the Salt City Voice.

Memorial Service.

The memorial service in honor of the new birth of Dr. H. B. Storer, President of the Onset Grove Association and of the Veteran Spiritualists' Union, was held Monday evening, April 2, in the home of Mr. Walter Channing of New Bedford, under the auspices of Mrs. Nellie Kleinhaus of Oaset, a true and devoted friend and co-worker up to the last moment of this noble man's earthly career. The exercises were touching and impressive

in their quiet simplicity, blended with cheer fulness -in perfect harmony with the serene. unaffected and unostentatious character of this valiant worker for humanity. An impressive address was given by Walter Channing, through his mother, a gifted and most unselfish worker for the cause of truth, which means light.

Mrs. Kleinhaus read a paper prepared by Dr. Storer during his last illness, to be read before the convention of the Boston Spiritual Temple Society, which proved to be his last message— while in mortal guise, we mean. Many are the loving, helpful. reassuring mes ages brought by him from his new and higher life to weary toilers and seekers on earth's plane.

One of the finest gems in this parting message impresses the writer as a truth which should be written up in the heavens in letters of fire. It is this: "Mediumship is not auto cratic. It is the way, the truth and the life of every progressive soul." Divinity is not

The music was of a tender, spiritual type, well calculated to uplift and waft us onward into that realm of light where we could enter into closest sympathy and rapport with those emancipated spirits which we wished to draw about us.

One of the most attractive features was the memorial chair, most artistically and appropriately decorated by Mrs. Kleinhaus. It was a large "grandfather's chair," well covered with ground pine (brought from Onset for the occasion), lavishly festooned with dainty white ribbon. A centrepiece for the seat was composed of beautiful roses and carnations of varied hues, while suspended from the back, in nature's frame of green, was a fine portrait the grand, noble pioneer of spirit thought and life. At the right of the portrait arose a stately Easter lily, a fitting emblem of the stateliness, purity and sweetness of the life it was there to honor.

All present must have received a lasting impression and strength from the simple, loving tributes offered to an emancipated spirit which had labored here so faithfully for many years for the cause of freedom and light. I hear his voice say now:

"Press on, ye tollers in the field,
Before talse gods refuse to bow;
To the light of truth thy spirits y eld." MRS. SUSIE C. GIFFORD.

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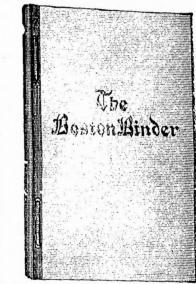
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The BANNER OF LIGHT cannot well undertake to vouch for whenever it is made known that dishonest or improper persons
we using our advertising columns, they are at once interdicted,
We request patrons to notify us promptly in case they discover
to our columns advertisements of parties whom they have in our columns advertisements of parties whom is proved to be dishonorable or unworthy of confidence.

The National Association.

The National Spiritualists' Association has been in existence for nearly seven years, and the results of its efforts are now before the pends fifty times the cost of a subscription in public. The objects of this institution are but in some degree to indifference on their part, for the sake of his religion, and feels terribly and in large measure to the misrepresentations of its opponents. It was organized for the praiseworthy purpose of unifying the Spiritualists of America in educational work, scientfic investigation, religious instruction, and the study of all questions pertaining to the welfare of mediumship also constituted a goodly portion of its work, and have been faithfully conserved by the officers of the N. S. A. from its inception down to the present day. Some mistook this laudable desire to foster true mediumship for a wholesale endorsement of everything offered the world in its name, and it has taken no little time to eradicate that error from the public mind.

Many Spiritualists thought that the N. S. A. was designed to furnish financial support for all mediums who might apply to it, and that its mantle was to be wrapped around all who sought to defeat the ends of justice in the courts. It was also held that the N.S.A. was to be made the center of information with regard to individual Spiritualists throughout the nation, whose addresses were to be furnished gratis to all who wished to obtain them. In view of these misconceptions, it is not strange that many progressive Spiritualists withheld their support, and viewed with indifference the struggle its officers were making to sustain it. The undue emphasis that for a time was placed upon the defense and protection of mediums indiscriminately augmented this indifference, and led many to predict the overthrow of the entire movement for organization. These erroneous views have been gradually eliminated from the public mind through the educational work done by the N. S. A., and to-day there is a better feeling concerning it through out the nation than was ever manifested be-

The offer of Mr. Mayer has given rise to a feeling of confidence in the permanency of the national body, and has influenced a number of Spiritualists to consider the deeding of real estate, and making bequests by will to the central organization. This feeling is bound to increase, and it will not be many years before the Spiritualists will hold their N. S. A. in the same esteem as the Unitarians do their A. U. A., and will look upon it as their legitimate the attention of all classes of people, and is fregard to the progress the Cause is making in the effect upon literature, art and science. All other denominations now regard it as the representative head of the movement, and are depublic is due to the respect paid to organizaofficers of the National Society.

The objects of organization are manifold. One of them is to provide places where mediumship can be fostered, its laws properly stud ied, its real meaning explained, and its beneficence shown. This means the establishment of solools where psychic science may receive its full share of attention. It also means that true instruments of the spirit world shall not be forced to maintain a hand to hand struggle for daily existence, but that they shall be given the same consideration as was shown the oracles of old, and is to day extended to olergymen, and to a few of the psychios employed by the Society for Psychical Research. Remove the fear of physical want and possible hardship from a sensitive mind, and the results will be simply astounding in their wonderful accuracy and spiritual illumination. To realize an ideal of this character is certainly a noble object, and should inspire every Spiritualist to do all in his power to secure its establishment. Through this method, fraud and deception will speedily disappear, and only the higher spiritual truths be given to the world. This alone should be an incentive to every Spiritualist to hail the N. S. A. as the harbinger of a new and better era for Spiritualism.

Well-defined charitable work, missionary effort, public instruction from the rostrum and through the press, are also numbered among its objects. To these may be added the principle of altruism, through which human selfishness is to be eliminated, and all of the children of men led to see that living and doing for others constitute the chief duties of life. "All for each and each for all" then becomes the motto of the race. The N.S. A., when viewed from the right standpoint, when properly understood, is the center around which the Spiritualists of the nation can rally for the purpose of showing the world their strength morally and spiritually. It is the medium through whose instrumentality Spiritualism and Altruism may be shown to be one and the same, and given an opportunity to realize the highest and truest ideals for the advancement of the race. In conserving all that is good, mediums will have full protection, the clouds of evil will be rifted by the sunlight of truth, education extended, spirituality unfolded, and humanity in all ways blessed. Our duty, then, as Spiritualist is clear-to lift ourselves into the atmosphere of pure altruism through the loyal support of the N. S. A. and its humanitarian ob-

Spiritualistic Literature.

The present age is the age of literature. Newspapers, journals, reviews, books and periodicals have multiplied with astonishing rapidity, and the cost of the same has been so materially reduced as to place them within the easy reach of every Spiritualist. It has been said by many of our ablest workers that a very large percentage of the Spiritualists of America do not read any literature whatever bearing upon Spiritualism. This is too true. Scores of families, Spiritualists of more than forty years' standing, take no Spiritualist paper whatever, and never think of purchasing books bearing upon the subject of psychism. Isolated families are the ones who are the most in need of good literature. In the larger cities and towns there are lectures to be attended, libraries to be visited, and gatherings of divers kinds where the people can obtain instruction in psychic science as well as social enjoyment. Yet these residents of the metropolitan districts should have libraries of their own, from clear understanding of the power and purpose of Spiritualism.

There is no family so poor as to be unable to take one or more Spiritualist papers. The average person who claims to be too poor to patronize the literature pertaining to his religion, generally takes a half-dozen country weeklies. a sporting paper, a journal of fashion, or extobacco, tea, coffee and high living. He never little known to the Spiritualists at large, due thinks of sacrificing one of these superfluities aggrieved whenever it is hinted to him that he should do so. Spirits can return and communicate with him; death has been annihilated, and now all he has to do is to make the most he can out of earth life. If spirits tell him how to add to his wealth in dollars and cents, how to place of humanity. The protection and development his money in a pending election, a base ball game, a foot race, or a cocking main, then he is ready to worship the spirits who give him these very spiritual ideals (?). It is painful to talk to such as he of the beauty of the spiritual philosophy and its transcendent glory. He wants Spiritualism for profit in dollars and cents only, and is simply bored beyond expression when asked to consider anything else.

This man is a type of a very large class who have been attracted by the externals of Spiritualism. He and his kind must be spiritually illumined ere they can be spiritually instructed. Conscientious workers are needed to convey to them the real message of the spirit. There are none so well fitted for this office as are the Spiritualist papers and books. The regular weekly visit of a spiritualistic journal to any home cannot fail to leave an impress for the literature of Spiritualism to Spiritualists, there is work to be done by those who already know its value. They must have a remedy for every objection raised, and be able by force of example and by precept to induce men and women to give up some little personal indulgence for the sake of the Cause. When a subscription is once taken, it is not long before a

book is wanted in that same household. All Spiritualists who believe in mental culture and soul development certainly have a work to do in this direction. If they are unable to make large donations to the treasury of Spiritualism, they can spend some of their energy in behalf of their literature. They can urge their friends to subscribe for the spiritualistic papers, and to purchase some of the best books by our best authors. This is home missionary work, and is of the utmost importance to the future well-being of Spiritualism. The works of Andrew Jackson Davis alone constitute the nucleus of a splendid library, and when the books of Hudson Tuttle, Epes Sargent, William Denton, Maria M. King, Moses Hull and others are added to them, that library beresiduary legatee. The N. S. A. has attracted | comes invaluable to its possessor. It is a centre of spiritual thought, and radiates an influence quently appealed to for information with re- for good throughout the section in which it is established. The Spiritualist who wishes to world, its present standing at home, and its do something great for his religion can do that something best by becoming a teacher to his fellowmen through the dissemination of the literature that has been produced under its inmanding credentials from it of those who claim spiration. We ask our readers, one and all, to to represent Spiritualism. This attitude of the | reflect upon this matter and act upon the sug gestions made in such a way as will prove that tion, and not to any especial seeking of the | they desire to become benefactors to their fellowmen.

"Lisbeth."

The many friends of Mrs. Carrie E. S. Twing will be pleased to learn that her latest (and heat) work is now out of press. The story of "Lisbeth" is true to life in essentials, and is so simply and beautifully told as to hold the reader's deepest interest from the initial chapter unto the close. Wit, humor, pathos, bursts of eloquence, homely philosophy and spiritual instruction can all be found in this book. Mrs. Twing has spoken with a power not her own, and was certainly in close touch with those whose sentiments she endeavored to express in words. The style is similar to that of Mrs. Harriet Beecher Stowe, and it is not too much to assert that the gifted author of "Uncle Tom's Cabin" was not far away when Mrs. Twing's hand was penning the beautiful story of "Lisbeth." This book must be read to be appreciated, and should be placed at once in the home of every Spiritualist, Liberalist and progressive thinker in this country. Sind in your orders at once. Single copies, one dollar each. Reader, make yourself an agent, and send in a goodly number of orders for this work. You will render your friends a signal service by so doing.

The Ohio Spiritualist Convention.

Every resident Spiritualist in Ohio should plan to attend the State Convention to be held in Columbus May 23, 24. Two brief notices of this important gathering appear in another column of this issue. It is a meeting of the forces on both sides of life, and will be a source of strength to all who attend the convention. Eminent talent in the way of speakers, medi ums and musicians will grace the rostrum on that occasion. The election of officers for the year next ensuing takes place at that time. and is a matter in which every true friend of the Cause should be interested. The present officers have labored under great difficulties, but they have been faithful to their trusts, and their work has been of great value to the Cause as a whole.

Light.

Goethe said as he was passing away from earth "Light, more light," As mortals pass from one condition in life to another, they are frequently in great need of more light. Light dispels darkness, conquers evil, overthrows despair, dissipates doubt, removes fear, overcomes hatred, and banishes error. "Light, more light" is much needed in many departments of Spiritualism to-day, and every one who is in search of truth should open wide the windows of his soul, that the radiant glory of the sunshine of love may illumine his whole being. Spirituality tells, and spiritual light is what the soul needs to develop it.

Charles Dawbarn,

the gifted California philosopher, writes as fol lows: "I have just read the following item in a spiritualistic journal: 'Prof. Charles Dawbarn, the sage of San Leandro, has again taken the lecture platform, this time for the Hermetic Brotherhood. Prof. Dawbarn is an advanced thinker and a brilliant lecturer. He is as vigorous and eloquent as when he championed the cause of Spiritualism.' The above is an editorial inference founded on the fact that I have a great esteem for Dr. Phelon, the head of the Hermetic Brotherhood, and that, at his ing. I have neither changed my belief nor stars. the honesty of its many advertisements which ap which their children can obtain, first hand, a affiliated with any society, and the Spiritualwill have something to say in the next number of THE BANNER in an interesting article en titled "The Size of Man." It would be well to order a few copies of that issue to distrib ute among those who like good reading matter.

Wedding Bells.

On the evening of the 2nd inst., Joseph D. Taylor and Miss Matie Derby were united in marriage by Moses Hull, at his residence, 72 York street, Buffalo, N. Y. The contracting parties are from Collins, N. Y. The groom is the son of our arisen friend and co-worker. Geo. W. Taylor. The pretty bride is a native of Collins, consequently is thoroughly acquainted with the good man who has endowed her with his love and name. They set sail upon the matrimonial sea with every promise of a happy voyage. May their "wedding tour be through the spheres, eternity their honeymoon." Congratulations are in order.-Mattie E. Hull,

THE BANNER extends hearty congratulations, and wishes the happy couple a long and useful life on earth.

Rabbi Isaac M. Wise,

Author, teacher and reformer, has passed to the higher life. He was a man of scholarly attainments, and his long and useful life has been devoted to the service of his fellowmen. He was the editor of the American Israelite, and was everywhere regarded as one of the advance thinkers of the age. He still lives in his good works for humanity, and his enfranchised good upon its inmates. In order to introduce spirit will carry on his philanthropic labors in the life into which he has graduated.

Hymeneal.

The news of the marriage of Mr. Herbert D. Brown to Mrs. Jennie B. Hagan-Jackson reaches us from Fort Worth, Texas. The contracting parties have verily "stolen a march" upon their many friends, all of whom will unite in extending hearty congratulations. THE BANNER extends its best wishes for a safe and felicitous voyage over the sea of life.

The Psychical Science Review for May contains, among other interesting features, a horoscope of the editor, Ernest S. Green, thoroughly analyzed; a solar reading of character, etc., for all persons born between April 10 and May 20, of any year; best days for business from May 5 to June 10; "Astrology—a Histor-ical Sketch," translated from the German, a popular explanation of astrology. Ten cents, or one dollar a year. 1804 Market street, San Francisco, Cal.

Bro. Green is going to have something to say with regard to the coming presidential election. His prognostications will be followed with great interest by multitudes of people. If he elects the right man-the one who will best serve the people-he will have earned a crown of everlasting glory. It will do no barm to write him to see what he can do personally along the same lines of prophecy.

We take great pleasure in calling our readers' attention to the advertisement of Charles E. LeGrand, magnetic healer, in anhave no hesitancy in recommending him to parently simple and oft-repeated phrase!

D. U., the gifted soulptress, has completed a bust in clay of Mrs. Isabella Beecher-Hooker, It is a masterpiece of artistic skill, and is a perfeet reproduction of the subject. Mrs. Johnson puts a soul into her every piece of statuary, therefore her work must needs be life-like. She returns to Europe in July to mold the un-

couth marble into speaking forms of men and

A secular journal says of a little boy of even years of age: "He was a bright and rugged little fellow. . . . He was vaccinated a few days | piano, and she had never tried her hand at ago, and his arm was doing nicely, but serious illness set in, and his death is said to have never found time for embroidery. She got off been caused by spinal meningitis." Another vaccination murder, which the medicos at tempt to cover up by ascribing to another cause.

Conventions are now in order. A graud mass meeting of three days' duration is to be held in Toronto, Ontario, May 13, 14 and 15, while others are named for Milwaukee and Green Bay, Wisconsin, later in the month. June will also be a month of conventions, through whose instrumentality we trust a new Spiritualism.

The Spiritualists of the State of New York should not forget the third annual convention of the New York State Spiritualist Association, to be held in Syracuse, May 11, 12, 13 A royal good time is in store for all who attend that meeting. Good lectures, fine tests and excellent music are certainly attractions of a very high order, and should induce every Spiritualist in the "Empire State" to make an earnest effort to be present at every session of the convention.

It is amusing to hear the excuses offered for the crimes of certain pretended mediums. One of the worst of this class of offenders was recently sent to prison in a certain State for an extended term, having been convicted upon the best of evidence. At once his sponsors in wickedness set up the cry of persecution, and | ment in unison with the changed opinions of vehemently claim that the man is innocent of | the leading men of the Orthodox faith. Hereall charges-in fact, is a saint on earth. No | tofore the progress of Spiritualism has been doubt his defenders will claim that the largely due to the unorganized, isolated efforts "spirits" did it, and that he had nothing to do with the crime. It is probable that his defenders fear exposure on their own part, otherwise they would not be so anxious to defeat the ends of justice by covering up iniquity.

't Be In a Hurry!

Hurry never blessed anybody, never made any human being happy. It is leisure that brings delight, that tastes the honeyed time, and is competent to see, and hear, and enjoy the good things God has bestowed upon his children. There is if one may be allowed the expression, leisure in work, fulness of power that tunes and harmonizes the being in action. that makes labor only a larger and completer rest of all the faculties. But hurry is very different from this swing and rhythm of body and soul, rightly tuned to action. This happy exercise is beautiful to see. Even the artisan, who feels the pulse of the universe in the fine poise of his body, is a study for an artist. His motion is akin to tide and sun. The swing of a flame, the public coming to know that Spiriturequest, I talked to his flock at a recent meet | an axe may suggest the even courses of the | alists mean business. Then the harvest time

> Hurry is ugly, anxious, hot, flustered. crowd of people pushing, elbowing, crowding, scrambling their way into a street car? than women hustling about a bargain counter? The puffing and blowing, the redness and sweat of hurry are always repulsive. We as Americans are keyed to a point that is absolutely painful. The walk in the street, the poise of the head, betray an inward flutter. We put up with a thousand uglinesses in our external life because we do not take time to study and weigh aspects, to savor the beautiful, and to be repulsed by the unlovely appearance of things.

the last spark of energy, is an eating evil that invades both men and women, even children. Perhaps immature youth suffers most from life | the form just suggested, so be it there be a fund at high pressure. Our little ones are too often to meet the expenses, which would not be oneroverworked at school. They have no time to ous. digest their food properly, no time to play. They soon grow to look old, pale and pinched, if they were not born old.—Christian Register.

Our Highest Selves.

Divinity in man is the buman will. There is nothing greater, nothing higher and more ennobling; through our wills we reach the highest. Through it comes all that is great and good and lovable; by it "we live and move and have our being." Our wills naturally are for the right. In other words, God, omnipresent, omnipotent, guides our every breath. He is an all-loving parent. He is with us always. like a banyan tree. Therefore, God guides us aright, and if we follow Him we cannot falter, we cannot stray: if we look unto Him, our will, which is necessarily God's will, is right. For sin is but the intervention of our material selves between God's will and our best selves, which are really one, a unit.

Our highest selves, our spiritual selves, are part of God. It is, as it were, that God sent from himself a ray of light to each of his children, and that we receive from him on this ray his bountiful gifts constantly, and by right dis tribution what we receive (for it is ours only in the smallest sense), we are drawn nearer and nearer Him, the Author of Light. The ray becomes shorter and shorter and broader, and the light brighter, until we at last reach the source, where rays are not distinguishable, where there is one great Light. Many of us are not aware of this stream of light direct from God shining upon our lives, but receive the light through more or less of God's creatures who do receive directly his bounty.

These blessed messengers of his are all about us, not those who have passed on from this life. but those who are still among us, struggling against the material which surrounds them, grasping through this dense atmosphere of materialism the light which has been revealed to them through the spirit.

Would that we might recognize the spirit in our fellow beings, see the light that is in them, and acknowledge it, for Truth it is. Then we would all be able to realize fully not only that "God is a spirit," but that "we must worship other column of this issue. We have personal him in spirit and in truth." How few fully knowledge of the value of his treatments, and comprehend the depth of meaning to this ap-

Mrs. Adelaide Johnson of Washington, | media," shows us glimpees of a higher view of life than the philosopher and great men of many ages, and this came through his poetlo sister of the late H. W. and Thos. K. Beecher. | vision. The poetic vision came through pure insight, which was God's revelation to him, for he speaks of "the loving of that good beyond which there is nothing to aspire to."-Aplake.

Within Reach of All Girls.

If you had asked her about her accomplishments she would have told you that she had none, and would have been quite sincere in her answer. She did not know how to play the water colors or crayon sketching. She had the key when she tried to sing. In fact, one might run through the list of what are called accomplishments without naming one at which she was an expert.

Yet this sunny-faced, sweet-voiced girl had one accomplishment which outwelched all those she lacked. Wherever she went gloomy faces grew cheerful. Children stopped fretting when she came near. Old people came back from dreams of the past and found the present sweet. Without being wise or witty or beautiful, there was an atmosphere of peace about interest may be awakened in the subject of her like the fragrance of a flower. She was a happiness-maker. Her smile had the comforting warmth of sunshine. The tones of her glad young voice stirred the heart like a song. Her one accomplishment, better than all those learned in schools, is within the reach of all girls. A sunny disposition, a desire to make others happy, can be the valued possession of every one. The root of it all is unselfishness. -- Philadelphia Telegraph.

Another Why.

In THE BANNER of April 28 I had something to say as to the why, the generous proposition of Mr. Mayer had wearily dragged along month after month, still lacking on the part of Spiritualists a response in full. Now I wish to say something as to the why, the N. S. A. ought to. have a full treasury, ample funds to carry on its work, mainly a creation of a public sentiof individuals, with no concentrated measures on a scale adequate to the demands of the cause of reform and the supplanting of the effete creeds and dogmas, those theological opiates which have tethered the world to the past. In the N. S. A. we have an agency which can meet the exigencies of the hour and focalize the energies of the many thousands who are well wishers to Spiritualism with all its possible outcomes. Money is said to be the sinews of war. It is the one essential thing, and without it no cause, however holy, however beneficent, however well fitted for the healing of the nations and the extirpation of error, can hope to succeed. Hence the why, the national organization should have a working fund to fall

It needs these funds to put speakers in the field who shall go before the people to rouse them, energize them, enthuse them, so that they shall act en masse instead of acting as mere units. Conventions are needed at all points, and must be held till the land becomes will commence, pentecostal in its character, men and women seeing "great lights" ism I champion is well known to the readers lost control of equilibrium, is out of the centre | they shall discover new truths and new paths of the BANNER OF LIGHT." Prof. Dawbarn of gravity. Is there anything uglier than a leading to pastures green and fragrant, with no thorns and thistles nurtured in the hotbeds of superstition and bigotry. Do you say I am Is there anything more depressingly unlovely painting a possibility too roseate to be enjoyed? Not so; the hand which moves over the dial. plate of the world's thought has moved forward many degrees-so far that many impossibilities have disappeared.

> Again, a national organization may scatter far and wide a literature, leaflets and tracts, which shall exert a wide influence. There are many teeming brains and ready pens to prepare the literature; there are Hull, Tuttle, Stebbins, Lockwood, Wiggin, Mrs. Richmond, Colville, Baxter, Grumbine, Kates, Little, This fad of being in a hurry, of squandering Petersilea, Wright, Dr. Willis, Mrs. Lake, Mrs. Townsend, and scores of others who can furnish sound, logical, convincing literature in

> > There is no point of view from which we contemplate this question of organized effort, that does not go to show that my contention is correct, and demonstrates the necessity of equipping the national organization with an adequate fund to meet its necessary expenses in making it an effective instrumentality in sowing the good seeds of Spiritualism. Sufficient time remains to meet the proposition of Mr. Mayer; let it be improved; then the way will be open for the N.S. A. to do effective work. I am satisfied that if this be done, the future will be safe, and ere a decade passes Spiritualism will be vigorous, sending up shoots WILLIAM FOSTER, JR. Norwich, R. I.

Dr. Babbitt has moved his College of Fine Forces from Los Angeles to the beautiful city of San Jose, Cal., which is forty six miles south of San Francisco. His address is 58 North Third street. The Doctor considers the climate of San Jose one of the most healthful and delightful in the world, and hopes to have his Temple of Higher Sciences there.

Movements of Platform Lecturers. Notices under this heading, to insure insertion the can e

week, must reach this office by Monday's mail. Mrs. Annie E. Cunningham would be pleased to make engagements for camp-meetings as a test medium. Address 92 Whitfield St., Dorchester, Mass.

J. W. Kenyon and wife have filled the following en-gagements: Six Sundays in Manchester, N. H., four In Haverhill Mass., Worcester four, Lawrence four, Fitchburg four, Rechester, N. Y., four, Brockton, Pawtucket four, West Derry and Leominster. We are recalled to many of the above places, but have some open dates. Address Onset. Mass. P. O. Box

Mrs. Kate R. Stiles has just returned from he sojourn at Wilkesbarre, Pa., and Richmond, Va., and can be addressed at Onset. Mass., for engagements for the fall and winter of 1900-91. She has open dates in May and June of the present season, which she would like to fill.

The Campbell Bros, having finished their winter's engagements, are now at their home, where they will be the entire summer. All letters should be addressed to them Lily Dale, N. Y.

Mrs. Maude L. Von Freitag, who served " The Harmonial Society of Spiritualists," of Los Angeles, Cal., as lecturer and ballot medium, will close for the summer her engagement with them, Sunday, May 14. She goes with her husband to visit his relatives in Ottumwa, Iowa, where she will spend several weeks. They leave Los Angeles about May 20 and will probably go East as far as Boston before their return. Camps or societies wishing to secure Mrs. Von Freisuch as are in search of a reliable magnetist.

| Dante, in his great work, "La Divina Com-

An Illegal and Despotic Ruling.

The United States Postofiles was established for the avowed purpose of the dissemination of information among the people and the promotion of intelligence. In pursuance of that end, Congress provided that newspapers and other publications issued regularly, not less often than quarterly, should be carried through the malis at one cent per pound. This applied to papers to subscribers not only, but to copies sent as samples to persons not subscribers, for the purpose of inducing them to subscribe. The law does not set a limit to the number of copies of his paper a publisher may print, nor the number of sample copies he may send to prospective subscribers.

The Postmaster General is an executive offi oer, not a law-maker. His duty is to execute the laws of Congress relating to the post-office department.

The present Postmaster-General has asked Congress to so amend the law as to limit very greatly the number of sample copies publishers of papers may send. His amendment has not yet passed, nor is it likely to pass. He has evidently become impatient at the delay and resolved to assume the functions of a law-maker, and do what Congress declines to do, put a check upon the dissemination of infor mation among the people. In pursuance of this purpose, the third assistant Postmaster-General has issued an order to the Postmaster at Chicago to limit the number of sample copies of newspapers and other periodicals to one for each subscriber the publisher can show that he has. Nor is this all, nor the worst. He limits the number of copies a publisher may print on penalty of having his paper ruled

out of the mails altogether.

The manager of the Union Medical Journal applied to the Chicago postoffice to have it entered as second-class matter, and sent it at pound rates. He was asked a series of questions about the paper, among them how many subscribers the Journal had to start with, and subscribers the Journal had to start with, and how many copies of the first number he proposed to print. He replied, "we have now about three hundred subscribers (this was in February) and we shall print ten thousand copies." "Well," said the clerk who is in charge of the mailing division, "that settles it. If you print one copy over six hundred, you can't mail your paper at this office."

The manager reported to his associates on the Committee, and with their concurrence he

the Committee, and with their concurrence he applied to the Oak Park post-office. To do this it was necessary to establish an office in that city, and date the Journal from there. This is why the March number has on the title page "Oak Park, Ill., March 15, 1900." The Post master of Oak Park had not received a copy of the new ruling, hence he was governed by the law of Congress in granting a temporary permit to mail the Journal, and in forwarding a copy of the permit to the general post-office. Our previous experience proves that the department does not usually act upon such a matter under three months, but in this case it only took the Third Assistant Postmaster ten days to rule this Journal out of the Oak Park postoffice, on the nominal ground that as the editor's office was in Chicago, it was evidently a Chicago publication. Procuring a letter of introduction from that distinguished Republican lawyer, Hon. James Lane Allen, the Manager of the Journal called on the Postmaster of Chicago. The result of that call is that we secured a verbal promise that we should be granted a temporary permit to mail the Journal at Chi cago, provided our list of subscribers approxi one-half the number of copies printed. We said "we have about seven hundred or eight hundred subscribers now, and the number is increasing daily." "Well, you may print two thousand copies."

The above is from the Union Medical Journal, edited by Dr. T. A. Bland, and published by the "American Medical Union," Chicago, and enough for itself

speaks for itself.
815 Jackson Boulevard.

New York Mass Meeting.

The Mass Meeting of the State Association called by its President, Carrie E. S. Twing, for Thursday and Friday, May 3 and 4, at Moravia, closed Friday evening. It has awakened new vibrations in many souls, and must leave a benediction in the air. But the rally is not what it should be. The subject is the most vital that can engage human thought and effort, but the multitude sleep, and grope, and hug their idols.

Mrs. S. Comstock Ellis delivered an excellent address full of the wisdom of love. Carrie E. S. Twing closed with an address and readings, followed by rare music.

I am the guest of the world famed medium, Mary Andrews. She is ill from la grippe, but is recovering. In her seauces twenty-five to thirty years ago many rare experiences reached the depths of human conviction and thrilled the world with a new dawn. It was in one of them, on my first visit to Moravia, that I saw and recognized my brother in a good light, and no cloud of suspicion shadowed the glory. In some of those séances I realized the most ex alting presence and sweet spirituality, coupled with much evidence of immortal psychism, external and internal.

Mrs. Twing goes to Syracuse to extend the work and stir the embers anew. I go home from here and to Titusville, Pa., for Sunday, May 13. While there I shall be the guest of William Barnsdale and his excellent helpmate. They are representatives of the divine in Spiritualism. He is past ninety, has been twice elected mayor of the city, while one of the most radical, outspoken Spiritualists in the country. Titusville, too, is the home of M. R. Rouse, member of the official board of the C. L. T. A. and postmaster of the city, a public man for forty years and an outspoken Spirit-

ualist always.
Although there is an apparent stagnation in the public spirit at present, the Cause cannot lose its vital hold on human life and destiny, for it is the supreme revelation of the ages, and the life and light of science and religion.
Moravia, N. Y., May 4. LYMAN C. HOWE.

A Card.

The Principals of Belvidere Seminary would respectfully inform their friends and the publie that their institution will be open during the summer and early autumn for the accommodation of children, and adults who seek freedom from business cares or the excitement of social or fashionable life,

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Its streets are well shaded, and lighted with electricity. In its near vicinity are well cultivated farms, from which a fresh supply of milk, eggs, butter, fresh fruits and vegetables can be had daily. It is only twelve miles from Easton, Pa., and ten miles from Delaware Water Gap. It is easy of access from New York and Philadelphia by the Pennsylvania and Delaware. and Delaware, Lackawanna and Western railroads, with six trains running daily each way Its walks and drives are exceptionally fine, presenting an ever pleasing variety of river and mountain scenery. Here is just the place for the weary to find repose and the recreation that invigorates without fatiguing.

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Notice.

The annual meeting of the Veteran Spiritu alists' Union for election of officers and transaction of any other business which may come before the meeting will be held at the Home at Waverley, Mass., Monday afternoon, May 21, at 3:30 sharp. C. C. Shaw, President. Mrs. J. S. SOPER, Clerk.

Ohio Spiritualists' Convention.

PRE-CONVENTION NOTES.

That the Ohlo Spiritualists' Association Convention at Columbus, O., May 23 and 24, will be a truly representative body, there is every reason to believe. It is expected that the Columbus friends will tender a reception to the State officers and visiting delegates on Tues day evening, the 22d, and if all delegates will make it a point to be on time for that function, then every one will be in readiness for the opening session on Wednesday morning at 10 o'clock, for our President, Hon. E. W. Bond, insists that every session shall be called to order promptly on time.

There will be but two evening sessions for the general public, at which a nominal admis-sion fee will be charged. One evening discourse will be delivered by that ever forceful and fluent orator, Willard J. Hull, editor of the Light of Truth, and an ex-secretary of the Onio Spiritualist Association, while the other evening the platform will be occupied by that veteran exponent of spiritual philosophy, globe-trotter, and gentleman of science, arts and letters, Dr. J. M. Peebles. Each evening lecture will be followed by platform tests by Dr. C. H. Figuers, who has rendered the State Association such excellent service during the past season. The musical program for the Convention will be in the hands of that thorough artist, Zetta Lois Eise, who will be ably assisted by Mrs. S. E. DeLong of Columbus, who is also an active member of

the State Association.

Among the well known workers in the State who are expected to take an active part in the discussions of the convention are such veterans discussions of the convention are such veterans as Hudson and Emma Rood Tuttle, Dr. D. M. King, M. C. Danforth, Mrs. C. H. Figuers, Frank McKinley, Dr. and Mrs. W. D. Noyes, Mrs. Alice Baker, Carrie Firth-Curran, D. A. Herrick, Thos. A. Black. Tom Clifford, John Brocklebank, Thos. A. Barker, Mr. and Mrs. E. W. Sprague, Mrs. M. F. Reed, Wm. V. Nicum, Frank T. Ripley, Maggie Stewart, F. D. Dunakin, Dr. Nellie C. Mosier, Mrs. Josie Folsom, Mrs. M. Klein, W. F. Randolph, C. H. Matthews, S. J. Wooley, and possibly the President and Secretary of the State Association. ident and Secretary of the State Association, may have some pointed truths to tell about the status of things spiritual as they exist in Ohio to-day. C. B. Gould, Sec'y.

Toronto Mass Meetings

Sunday, Monday and Tuesday, May 13, 14 and 15, at Victoria Hall, Queen street, opposite Bond, First Spiritual Church, Rev. G. C. Beckwith-Ewell, pastor. Sunday services, 11 A. M., 7:30 P. M.; Sunday school demonstration As 3 P. M.: Monday and Tuesday, 3 and 8 P. M. Harrison D. Barrett, President of the National Association of Spiritualists of the United States and Canada, is expected to be present. Rev. B. F. Austin will represent Toronto. Prominent speakers and mediums from the United States and Canada will be present to present the claims of Modern Spiritualism in its philosophy, science and phenomena. Addresses, inspirational poems and tests proving the return of spirit, will be given at each ses sion. Silver collection at the door requested Further announcements later.

For Sick Headache

Take Horsford's Acid Phosphate. Dr. H. J. WELLS, Nashville, Tenn., says: It acts like a charm in all cases of sick head

Notice.

ache and nervous debility."

On May 17 the Ladies' Spiritualistic Industrial Society will hold an Interstate Apron and Sun Bonnet Sale at 514 Tremont street. The aprons and bonnets will come from the various Spiritualistic Societies, and it will be a very unique affair. A special supper will be served at 6:30 for fifteen cents. Admission to the hall, including the entertainment, ten cents.

MARION G. PACKARD, Chairman.

65 Harvest street, South Boston, Mass.

in accomplishing this result.

As soon as new a secure additional as the secure as the secure as the secure as a secu

Miss Ella Robbins of Boston, contralto

soloist and accompanist, is open for engage-

ments with societies and camp associations at

moderate price. Miss Robbins is an artist in

her profession, and is an outspoken Spiritualist

In Loving Memory.

Dr. Willard W. Russell, a well-known land-

mark of early Spiritualism in Vermont, passed

from the earthly body to the higher life on Sat-

urday, April 21. He was born in Andover,

Mass., July 4, 1812, and came to Vermont in the

thirties, where his home has been ever since. He was a medium and healer, and used his

gifts to bless mankind. Lucius Colburn, Jennie Hagan Jackson, Dr. Dean Clark. Dr.

George Dutton and many others will remember him as a friend of their early days. His chance for a school education was limited, but

a more liberal and better educated person, in

the true sense of the word, would be hard to

find. THE BANNER has been his comfort through long, weary months, while waiting his release from suffering. The body was taken to Ludlow, Vt., for burial, April 24, and was com-

mitted to the ground in the "living knowledge that as he has worn the image of the earthly,

so also shall he wear the image of the heav-enly." A. N. D.

Missionaries in foreign lands cost the

United States government a million dollars a

year, nearly all of which is spent in investi-gating baseless claims for indemnity made by

the missionaries against the countries in which

they are introducing the gospel. A man-of-war

is kept in Chinese waters the year round for no

other purpose than to give the scared missionaries the necessary courage to stay there. These

missionaries go out, we are told, with their lives in their hands and their trust in the Lord, and yet they have more faith in the protection of the old wooden warship Monocacy, with a few Jack Tars aboard of her, than they have in the sparror, watching deity in whose interests

the sparrow-watching deity in whose interests they profess to be working. When the devil shaved the pig there was great cry and little wool-which describes the missionary business

with considerable accuracy.—Truth Seeker.

Westminster, Vt.

as well. She should be kept busy.

subscribers to secure additions to our list.

ture for their own reading and for missionary work.

PAINT TALKS --- XXVIII.

The Effects of Smoke.

In the days when timber was an encumbrance to the land, and where wood was the cheapest fuel, some varieties of paint achieved a reputation for durability which modern experience finds entirely unwarranted. As a consequence the old inhabitant blames the paint manufacturer, and shakes his head sadly over modorn degeneracy.

In some fustances, perhaps, the paint manufacturer of to-day finds his profit in using ma-terials inferior to those employed by his prede-cessors; but in most respects his materials and his methods are vastly in advance of earlier practice. He knows much more about pigments and vehicles than was ever before known, and his machinery has developed into forms calculated to produce the best and most uniform results. He has also at his disposal all the materials known to an earlier generation, with many valuable additions, and he is informed, as his predecessors were not, as to their qualities and capabilities.

Something then, other than the degeneracy of human nature, must have supervened to upset accepted paint traditions.

One such thing is certainly the different quality of the smoke of to day from that of the ast generation. In the smoke from the wood fires there is nothing especially injurious to lead paints, which were looked upon as the standard by our great grandfathers; but in coal smoke there is one substance so deleteri-ous to lead compounds as to forbid their use in localities where such smoke is most abundant.

The ingredient of modern smoke that is so injurious to paints is sulphur, which has a strong affinity for lead compounds, turning them into the black sulphide of lead and disintegrating the paint. Eminent engineering authorities have expressed the opinion that to the increase of coal smoke more than to any other one cause is due the poor showing made by the modern white lead.

But there is another point, easy to overlook, that may take some of the burden of blame from the smoke, and that is the fact that in the good old days when people paid more attention to facts than to names, a great deal of very good combination paint was sold under the venerable title of "white lead." In fact it has been but a very few years since consumers began to be persuaded that all "white lead" was not "strictly pure" white lead from the corroding house.

The combination paints were always good, and are better to day than ever before. They contain zinc white, which is absolutely unaffected by coal smoke. White lead also is made to day better perhaps than ever before in the history of the trade; but whereas white lead to day means the unalloyed article, for-merly it meant (to the consumer at least) any good standard white paint-and generally it meant, in practice, combination paints largely compounded with zinc white. Coal smoke beats in vain against paints of this character, and zinc white, instead of being detrimental is really the salvation of lead paints.
STANTON DUDLEY.

Will Interest You!

Notice.

The third Annual Convention of the New York State Association of Spiritualists will be held at Empire Hall, in the city of Syracuse,

May 11, 12 and 13.

The following is a partial list of those who will attend and speak at our Convention: Mr. Harrison D. Barrett, Mrs. Carrie E. S. Twing, Mrs. Tillie U. Reynolds, Mrs. Sophie E. Wood-side. Mrs. S. Comstock-Ellis, Rev. Moses Hull, II. W. Richardson, W. Wines Sargent, Herbert L. Whitney, and a number of other good speakers and mediums.
No expense is being spared to make this one

of the most successful meetings that has ever been held in the State, and a large attendance is anticipated. The Convention is called at 10 o'clock on the morning of May 11. The program will be announced later. For further

information address
HERBERT L. WHITNEY, Sec'y.
953 Madison street, Brooklyn, N. Y.

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Peebles's diagnosing is done by the aid of this occult art; thus he never has to experiment upon his patients for weeks to find out the disease from which they suffer. Nothing is of more importance in the treatment of a chronic disease than a correct diagnosis. Without this the result will universally be a failure to cure. FREE TO ALL WHO WRITE! It will cost you nothing to learn your exact condition. Thousands of so called "incurable" cases are cured by this method, so do not despair if your physician has failed. There is help for you. Write at once, giving your full name, age, sex and leading symptom, and receive a true description of your case and Valuable literature upon this scientific treatment of disease. Each lady writing for advice will also receive "Foods for the Sick and How to Prepare Them." a booklet of inestimable value to every home, and "Woman," a valuable booklet which every woman should have. Address which every woman should have. Address DR. J. M. PEEBLES. Battle Creek, Mich.

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SPIRIT

Massage Bepartment.

MA-SAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER STAff.

These Circles are not public.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based apon fact as soon as they appear in these colamns. This is not so much for the benefit of the management of the BANNER OF LIGHT as it is for the good of the reading public. fruth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-NER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Séance held April 19, 1900, S. E 53. Invocation.

Oh, Infinite Power of Life and Love and Beauty, at this moment we would draw near to thee and understand more fully, more freely, our oneness with thee. Ofttimes we reach out into the brightness of thy life and are left cleansed and made purer. At times the darkness, the sadness of this life overwhelms us, and we long for escape-for some thing that shall bring us relief. In such an attitude we turn to thee and ask that we may be belied to overcome all misery, all darkness, all sorrow, through the feeling that we are but a part of thee. May all souls, wherever they are struggling toward the light, be assisted by thee at this time. May our purpose be so clearly understood, our thought so perfectly revealed, that everyone who seeks may find in us an avenue of hope, of joy. Amen.

MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam.

Jennie Abbott.

The first spirit that comes here to me is a lady. She is of medium height, has blue eyes, brown hair, and not very stout, rather a young face, and thin lips. They seem rather compressed, as though through the suffering she had before going to the spirit. She puts her hands up across her forehead, and says: "Oh, dear! such pain I suffered; it seemed to me the only thing that could bring me relief was death, and so when I did pass on, there was a certain sense of relief to me, as well as to the people who watched over me. I have been so anxious to get back, and have felt many times that I would come here; and yet every time my strength would give out before I would be able to say what I wanted to. I want so much to get to my husband. His name is Charles G. Abbott, and he lives in Natick. My name is Jennie Abbott. Will you please say that ever since I have been away my interest has been the same in the home, and the surroundings, and that, while I have been watching him, I have wished he might understand that I knew from Waltham. She was married and seemed how he missed me, and how he would love to as though she had everything in the world to hear me speak to him again. I believe, however, that we in spirit are more anxious to get to our own than they are to have us, because | that make life sweet. She says: "Everybody we seem to be constantly making the effort, said it was such a pity for me to go, and I mywhile many times they sit still, and take it for | self was not the least bit contented when I granted that we cannot come. If Charlie had | first went away. I came back and saw all my the least idea that I was a visitor in my own | friends grieving so that I too was sorry and home, I am sure he would not rest until he grieved, and all at once I became aware that found communication, and that is why I am striving to get to him to-day, that he may un- could hear them, and I set about to see what I derstand fully that I am aware of his life, his could do. None of our people were Spiritualhabits and his desires."

Seward Arnold.

Then there comes here an old gentleman. He is a little below the medium height. He is very jolly. He has whiskers all around his face, has rather a prominent nose, and a hald place on the top of his head. He does a little jig step when he comes in. He says: "What is the use of feeling bad even though you cannot say all you want to?" He puts his hands up to his eyes and down on to his beard, as though he had a nervous way. I think he is a very active man. Everything he did he threw himself into. He says: "Ha! ha! I have my wife with me, and we come to day to send word to our daughter. My name is Seward Arnold. I come from Chattanooga, Tenn. My wife's name is Sarah, and she says we shall be well known in Chattanooga. We were Baptists, and knew very little about this, only as we heard of it through other people. But I want you to know that Baptists do not die dead any more than some of you Spiritualists do; and so I come back to report, and if I got in to-day I was to give a report to some of the Baptists over here. and let them know I got through all right. So please make a special effort to get me good." He wants to get to Emma. Her last name is not like his. It is Nason, but in that same place. He turns around again, and says: "Say for me, please, that I am just as fond of meeting my friends as when I was here. I used to go everywhere, and every time there was anything going on, and I do that now. I never was one of the kind to shut myself up away from my friends and neighbors, but always wanted a big lot of people around me."

Fred Knowles.

Then right after him comes a young man, quite tall, thin, dark hair, dark blue eyes and dark mustache. He is so nervous, keeps wringing his hands as though he felt so much his position in trying to establish his identity. He says: "Oh! please do not spend too much time talking about me, but say at once, will you. that I am Fred Knowles, and that I want to get to my mother, who is Laura J. Knowles. She lives in Genesee N. Y. She has been so sad ever since I went away. It seemed as though her whole life was shadowed by my going. I, too, have felt the influence of the shadow, and I know I shall be happier if I can get to her and convince her that I still am as fond of her as I was. She is a Christian woman, and does not doubt that some time she will see me; but it seems hard that she should not have this knowledge for the remaining years of her life. I have a sister; her name is Carrie, but she is still alive. I have with me in the spirit an aunt whose name is Caroline, and I suppose my sister was named for her. I was sick a long time, and yet it seemed as though everybody

a dreadful headache."

Amanda Snow.

Nowhere comes an old lady. She is quite fat. She is a little below the medium height. She is busy. My! she worked herself to death, though she did not know it. She has smooth has a round full face and red cheeks. She says any woman who will work hard enough will get color in her face. She has a small mouth, and sets it together firmly when there is need of it. I do not think she was bossed much by anybody. She does not seem to have that way I have to come? I had an idea I could speak for myself, but am I to be spoken for?' Her name is Amanda Snow. She folds her arms now and save: "I come from a very large prolific, and I came to day to send word to many relatives and friends; in fact, any or all of them who would receive me. Utica, N. Y., was my home, and my sister Betsy is with me. We lived together a long time before I died and she has come over to me since. She is one of the dependent people, and of course I had to be the man. She would have let anybody run over her, but I concluded that it was better to take care of yourself than it was to be bamboozled around. You may think from the way I talk that I was an Amazon, but I was not. I had so much to do and to look after, that it developed an independent spirit in me, life. My father is with me; his name is William. He says 'we are all about of an age now; friends." Send it to Charles Snow.

Ben Crothers.

so old when he went that he began to recede some hair though. The hair began to grow thin on his head and long on his eyebrows, so Well, that is a very pleasing picture you are giving of me, but I guess it is correct. I want to get to my wife, Mary. We lived in Cambridge. She does not know about this, and I hope she will not be frightened when she hears that I am around. She is mediumistic, and I have often been there with noises and attempts to make myself seen by her. She half sees me, but not definitely enough to know who it is. Please tell her for me that there is nothing to be afraid of when she dies. I know that will help her because she has the greatest fear of death. It seems as though she could not bear to leave the body. She is quite an old woman and I am glad to think of her with this knowledge of the beauty of the new life instead of the fear of darkness or annihilation. She is a good woman, even if she has that fear."

Josephine Armstrong.

I think this spirit is about thirty-eight years old. She has brown hair, blue eyes and a fair complexion. She is very pretty indeed. She was not sick very long. It seemed as though when she went out it was such a blow to her and everybody around her. She says: "My name is Josephine Armstrong." She came live for. Life looked so bright and she had love and a home and friends and all things it might be possible for them to hear me as I ists either in the spirit land or earth life, and when I asked questions they seemed to be as ignorant about it as the people on earth, and finally we made more inquiries and I was directed here; I am so glad that I am able to come. I am sure I will feel better for it myself, and I will at least have tried to do my part toward giving them the comfort. Some way I cannot be quite as homesick when I can come home and see them, even though they do not know that I am there." They called her Josie. Her husband's name is Henry.

Alexander Williams. A middle-aged man with blue eyes, brown bair, rather a reddish complexion, comes now. He is a real good looking man. His name is Alexander Williams. He says: "I want to get to my wife; her name is Emma Williams. She lives in South Boston, and is in the greatest mess possible. She is always trying to help those who will not help themselves. I think it is about time that something was done so that she would be relieved of the burden. She knows something of Spiritualism, and yet she is not a Spiritualist. She believes that I might possibly come; but to tell the truth, she does not know quite sure whether I am dead or not. I went away and did not return; and good reason why-I could not. If you will tell her, please, that for years when she watched and louged for me I used to stand by her side and try to whisper to her that it was a useless watch. She will understand because she used to feel that way, and when they said to her that I would come back, she would say: 'I do not believe it." Now he laughs and says: "I used to be awfully proud of her, and I am to-day; but I would like to see her free from the encumbrances that eat her food and spend her money and waste her patience."

Nellie Conners.

back from her forehead, but with some waves toward the front. She has a beautiful forehead and a beautiful face. She says: "My name is Nellie Conners. I seem to be dizzy with the anticipation of what it may mean to get back. I want to get to Frank. He lives in Sheldon Falls, Vt. He is a business man and is full of opportunity to seek for me; but we were very difficulty in finding him, and I am sure he will be glad to respond; and oh! tell him that I love him. That is all I can think of to say, and it means so much to me and him. I have the baby; he will understand,"

Luella Bamsey.

Now I see a girl about eighteen. She has eye.

Luclia Ramsey. I come from Danvers, Mass. They used to call me Lu Ramsey. I was one of those who passed out quickly to the spirit. I want to get to my mother and father. They are both alive. They have not the slightest idea life came onto the planet. that I could come as real as this. My mother gray halr-never had time for frizzles. She grieved over my ceath, and then concluded that it was wiser to trust me and herself to God, and she has done so. Although she mourns for me, she would believe it was wrong to strive to hear from me. My father's name is James. Sarah was my mother's name. I think it would have been a source of comfort to them if I had spirit about her. She says: "Hello! is this the | done what they asked me to before I went away, but I could not. I have wished since that I had, just to please them, but my own heart would not have been in it, and I know if they were sure of that they would feel I had family. If you notice it, the Snows are always | done what was best. I have a friend; they will often see. I know the change that has come into her life, and I am glad she is so happy. That is all."

Joe Freeman.

Here is a man who comes in as though he was going to open every door he pleased from heaven or the other place, and walk right through and never ask any questions about anybody. He says: "H'm! my name is Joe Freeman. If I do not get there pretty quick, which has softened down since I came to spirit- I shall be discouraged, for I have tried every way possible, and it does not seem as though but these were my two girls, and I am pleased | rough, outspoken man when I was here, but | said: to bring their greetings with mine to our | Ella knew you could depend on me every time. Whatever has been said about me since, they never could say I trimmed my sails to fit the opinion of any man, nor would I do it." He Here is a funny looking old man. He is short, has a funny way of scratching his head every small, kind of weazened up, as though he was two or three minutes. He says: "I suppose you want to know something about my death. from his body. His name is Ben Crothers. He | I died suddenly, very suddenly—went out as has no teeth. They went before he did. He has | though I went on the end of a rocket into spirit life, and the shock was too much for me When I waked up I found everything was over that he looks rough on the face. He says: and I was planted. But from my bones springs that makes me able to talk. I have heard a lot of stuff about astrals, and I want you to distinctly understand I am no astral."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND TWENTY ONE. To the Editor of the Banner of Light:

Growth is a characteristic of living and organized bodies, though in common speech we | this. hear the word applied to the enlargement of those that are unorganized. When a stream becomes larger after a freshet, when a glacier increases in size with the advance of winter, when a stone gains in bulk by additions to its outer surface, some might say that these natural objects are growing; but this would be a misapplication of the term. On the other hand, the simplest weed that strews the sea shore, the ground-worm plodding its slimy way

under the surface of the soil, as well as a little unborn babe, may be truly said to grow while

they increase in size. Stones and rocks become larger with the deposition of extraneous matter upon their outer surface; even planets slowly enlarge, as addiwith mathematical exactitude and laid in place under the master genius of Phidias; but as none of these objects are organized, one may not say that they grow. On the other hand are existences provided with organs, each having its own special function to accomplish, of | arated during earth life from its parent source, assimilation, of secretion, or of reproduction. To a certain point these increase in size by taking extraneous substances within them, assimilating certain elements, excreting rejected particles, and, in process of time, reproducing their kind, either by division, or by a seemingly new creation. These creations, simple though

within, and not by accretions on the outside. When our planet was a wilderness of waters, with rocks here and there stretching far into the steamy atmosphere, the bases of these rocks were expanses of mud and sand, where dwelt myriads of creatures. These minute existences had no apparent organs of sense or metion, and yet they were organized for nutrition and reproduction. At this early stage there was no distinction between animal and vegetable life. Some explorers into these remote depths of primal expressions of life have called them protoplasm, and others have given the name of monera. The name matters not. We mean the simplest forms of life of which man has taken cognizance by the microscope,

or seen by the eye of imagination. A million years may have passed, and in the slimy depths of inland seas life had become somewhat more complex. The early simple forms had developed what would in time evolve into a heart and a head. Instead of being clear jelly, they had put on a sort of cloak for protection, or else had developed a stronger nucleus. Delvers into these remote forms of life have invented a learned name for these little existences, and so they figure as | ing happiness. There is a deeper blessedness amorbie, from a Greek word which signifies many changes of form. One great class of | This greater joy is founded on the intuition them had put on a sort of protecting coat, and | that Universal Soul exists, and that in it I, as | some instances. We must advocate progreswere creeping up into animal life; while an other class bad a stronger nucleus, but no coat,

and their soul was developing into plant life. The amothe whose tiny souls were reaching up into animal life put out little feelers, destined to develop in a million ages or so into arms and wings and legs. Outside particles were grasped and drawn into the folds of their little coats. In countless ages to come, these Here comes a levely lady, quite tall, dark folds were to evolve into the gizzard of the eyes, big and brown, dark hair, and all pushed fowl, into the four stomachs of cud chewing creatures, and into the food receptacle of a

human epicure. A certain part of our little amoba had a dim sense of the loudest sounds of nature, and where this feeling centred was developed after unnumbered eras an ear, with its trumpet-like outer form, its intricate convolutions within, care from morning till night, and hardly has and its series of tiny bones, conducting the aerial vibrations of the outer world to the au-Chopin.

When the sun shone into the depths of this far away lake, our little amoeba liked it, and which sensed the light more strongly, evolved in countless ages of development into the visual organ of the eagle, and into the human

thought I could get well; but here I am, and blue eyes, and half reddish hair. She is about There was a wonderful past, behind the am-

with the desire to make myself known. I had medium height, and has a cunning little way, mba, and a still more wonderful future before bright and pretty, and she says: "My name is it. And sometime, in the course of this marvelous future, the amoba became a moliusk, a fish, a bird, a mammal. And when the oranium of the mammal had become roomy enough to contain a human soul, then human

> With its advent, shall we say with the old Hebraic record that "man became a living soul"? No; we shall not so say. The moner was a living soul, the amorba was one; and every creature, whether animal or vegetable, in all these countless ages was a soul, for in every single one of them, as in every creature now on the planet, the race of man included, the Infinite Soul has differentiated itself; and, as the greatest must include the less, holds all this swarm of living beings close to its breast.

But, what is soul? Soul is life. You and I are finite souls; then we are finite expressions of life. God is infinite soul; then God is infinknow whom I mean when I say Edith-whom I | ite life; a life by no means confined to this one little planet, but diffusing itself through all the worlds that people infinitude, and everywhere differentiating itself into finite souls, whose number must seem to the most capacious and the most comprehensive of them all to be virtually infinite.

Why did successive moners change in a mil lion of years into amwbæ? Why d d one class of an who gradually alter into phonogams with their subdivisions of exogens and endo-Freeman; I came from Bangor, Me., and that | gens, and into cryptogams with their sub-classis all there is about it. I want to get to Ella es of acrogens, anophytes and neophytes? Why did the other class of amore develop in count less ages into radiates, mollusks, articulates and vertebrates, the last one culminating in manthere was any chance for me. I was kind of a of whom the all comprehending Shakspeare

> "What piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action how like an angel! in apprehension, how like a god! The beauty of the world! the paragon of animals!"

From an coba to man! How came this wondrous growth? Simply because in every one of these creatures there was life-life, which led every organ to perform its function-life, that wove itself into every fibre and tissue of the entire organism-life, that when it with. up a personality and knowledge in the spirit | drew itself from the outward form, left that form to disintegrate into its original carbon, hydrogen, oxygen and nitrogen, while the life itself, eternal as its sire, either melted into the fathomless ocean of infinite life, to be re differentiated and reëxpressed in later and pro gressive forms, or by a sublime survival of the fittest, all untaught by Darwin, to continue its individual existence in more ethereal forms, responsive to the higher scale of vibrations which characterize a more spiritual plane than

> The points which distinguish the human soul from the souls of plants and the lower animals will be considered in a later Letter, the remainder of this one being devoted to the theistle question.

Thinkers on metaphysics have been divided into theists and atheists, and this division may well be retained, though the meaning which attaches to the term theist differs from that used by some of the unthinking. This point is so ably treated by Mr. Stebbins in his article on "Theism" in your issue of April 21, that it need not be dwelt on here. Suffice it to say that some of the most devout Tueists the world has ever known, as Paine and Spinoza, the Universal Soul is quite another. Dwight one marble block after another was chiseled | Moody did the former: and Ralph Waldo Emerson, the latter. And some of the most devout believers in the Infinite Soul have thought that human beings do not retain their

Spiritualism, in its restricted sense, claims a separate and conscious condition of each one, at some time after the fleshly body has disintegrated. With such we may, under certain favoring conditions, commune. Of course there is a broader sense of the term which embraces they may be, truly grow, for they grow from all who believe at all in soul without a body of flesh, though they think the finite soul merges

body. Such think that the human soul, sep-

then melts again into the infinite.

into the infinite at the event called death. A few days ago, I received an interesting letter from one of this class of thinkers: His view is that individualism is the opposite pole to the spiritual state, that the latter is the real and absolute, and the former phenomenal and be predicated of any individual life, only as the social soul is imparted to it by self-efface "So you see I am another sort of Spiritualist, and yet, dear sister, as real a one as you,"

He is certainly a spiritual man, and is the same sort of Spiritualist as was the divine Plato, who said that our present state is the shadow state, that the soul world alone is real, and that all that we now see are the shadows of the eternal realities of the soul.

I am indeed a Spiritualist in even the most restricted sense of the word, sometimes seeing those who have crossed the great divide, and often receiving their thoughts, their impres slops and their monitions in my own imprisoned consciousness. This makes me happy. But were this all, it would not give me a lastthat embraces the other, and transcends it. an individual soul, and my father and mother sive reforms in all directions, and set examand millions more who have crossed the border line, live and move and have our being. Because it lives, we live, and we shall live. Theism is the basis of my Spiritualism. And were the choice given me, whether I should rejoin my loved ones in the spirit land, with no infinite Soul on which we could depend during our eternal progression, or whether each and all should be merged in the Infinite Soul, with the loss of conscious individuality, on leaving the form of clay, I should choose the latter. For, what safety could there be for a finite soul in a Godless universe?

Some reader may perchance say that my Theism is an outcropping of the old missionary influence. That can scarcely be, for the God whom my father now teaches me to adore is their moral grain. All indulgences of every not the Jewish Jehovah, nor the Deity of Calvin. It is rather Zeno's Reason of the world, it happy, and by the love we bore each other I ditory nerve, and by that communicating the is the Universal Soul taught by the Vedas and those who so indulge insensible to the spiritual desire to get to him. I think you will have no sense of exquisite music to a Mozart or a by Pythagoras, it is Plato's original life and force of all things, it is Theodore Parker's Power, Law. Mind. For further illustration of this subject, our readers are referred to Mr. turned towards it, and that part of its body | Stebbins's "Theism," soon to be published in pamphlet form, to be obtained at your office, or from the author himself, in Detroit, Mich.

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

Questions and Answers. GIVER TREOUGH THE MEDIUMENIP OF W. J. COLVILLE.

Ques.—[By Arthur Dingo, Adelaide. South Austra-lia.]—How can you touch a friend at a distance by thought, and make him conscious of it?

Ans .- Though there is a vast amount of evidence constantly accumulating in proof of the fact of telepathy, it is only in rare instances, so far as investigation has already proceeded, that an undeniable systematic course of experiments between any two people has been successfully carried out. It is usually the case that mental messages are transmitted only when the sender is intensely interested in the subject matter of the communication and also when the receiver is in a particularly quiet and receptive mental attitude. There are seeming exceptions to the above general rule. but they are infrequent. To aid investigation into this most interesting and profitable phase of psychic science, we commend observance of the following regulations:

Let the sender of a mental telegram to a distant friend annihilate the sense of distance in his own consciousness prior to conducting the experiment. If your friend is hundreds or even thousands of miles away, think of him as present with you in spirit and talk to him mentally in the same easy style you generally adopt when conversing with a friend who is neither deaf nor at an inconvenient distance. Let the message you transmit be clear and decisive, and let it, if possible, bear upon some subject of mutual interest; it should, at any rate, pertain to something you deem important or in which you are greatly interested. When you make no appointments to conduct your telepathic exercise at a given time you necessarily run the risk of your friend's preoccupation in his own business to such an extent that he does not become clearly aware of your endeavor to reach him, but even in such a case if there is much natural sympathy between you, and your desire to reach him is very strong, you may succeed in arresting his attention.

In the scientific conduct of any telepathic undertaking, it is customary to appoint a convenient hour (11 P.M., for example), and agree that both parties to the transaction shall be disengaged from all other occupation at that time. Let the one who officiates as sender concentrate his thought so utterly upon what he is about, that he can think of nothing elee for the time being, nor be distracted by any neighboring events. A late hour in the evening, when you have retired to a private apartment and locked yourself in, is particularly favorable because it is frequently easier and far more convenient to act as a telepathist at such a time than during one of the more active hours of the day. Let the one who has agreed to await the coming of the message be similarly situated in a quiet place, but let his mental attitude be simply that of calm expectancy, and of whatever comes to him let him make a decided mental note. Any quiet hour and place will answer, and even noisy surroundings will interpose no barrier if you have so far developed your own power to concentrate on one subject only, that surrounding motions do not draw your attention.

When you have no opportunity to make an appointment with a friend you can take the time when you are most at liberty, and when you feel most desirous of transmitting a message. At first, if you are quite a novice in telehave not accepted the Christian religion. To but persistent practice invariably develops pathy, you may secure no very palpable results, tions are made to them by the falling of mete- deify the man Jesus is one thing. To adore proficiency provided you take the situation easily, and do not trouble yourself with harassing misgivings as to your ability to accomplish your desire. Many people receive telepathic dispatches, but do not understand how they have received them, but as the informaseparate individuality after the death of the tion gained is the important point, you have really succeeded if you have caused your friend to think of you, even though he may esteem his experience a vague coincidence. The more you intelligently cooperate with others in this regard the greater your success will prove.

Q.—[By Mrs. Louisa Frisble, Adelaide, South Autralia.] Do you think that any one abstaluing from meat-eating would become more spiritual, as the idea of taking life is so opposed to the teaching of the Ali

A.-We cannot truthfully declare that people grow spiritual because they abstain from meat, but we are prepared to grant that if humane motives and definite moral convictions lead to abstinence, all gratification of a sincere conviction at the expense of a lower appetite does certainly tend to spiritual advancement. pictorial only; and that immortality cannot | The dietary law in the Pentateuch is a great sanitary advance upon ordinary ways of eating, and those who faithfully observe the diement. He closes his letter with these words: | tary prescriptions as they are observed by the orthodox in Israel enjoy an unusual measure of health in the broadest application of the word. If to-day there are true reformers prepared to go very much further than the wise legislator Moses, we thoroughly endorse their onward march toward a dietary regimen adapt. ed to a still higher civilization from which fish, flesh and fowl will be totally excluded.

> It is however necessary to move gradually in the direction of radical changes in food unless people are in unusually robust condition. The Two Worlds of Manchester, Eng., opened its columns a few months ago to many letters on Vegetarianism pro and con, and from the pen of one contributor who signed himself "Ex-Vegetarian" many bitter experiences were related which seemed to show that a sudden leaving off of meat worked detrimentally in ples to others by demonstrating vigorous health as a concomitant or consequence of our own simpler and humaner modes of life.

> Flesh-eating is distinctly savage, and as humanity outgrows remaining barbarism, the many products of the vegetable kingdom will furnish ample provision for the table, with the assistance of advanced chemistry, which will draw upon the air for elements out of which highly nutritious and delicious foods will be manufactured. In Bellamy's "Equality" there is an excellent chapter on the coming food of a higher civilization. At present it is safe to teach that all who cannot eat or drink with clear conscience that of which their neighbors partake must abstain from all that goes against sort which go against the moral fibre have a distinctly brutalizing tendency, and render blessings and exalted experiences they could otherwise enjoy.

The coarser phases of mediumship are not prejudicially affected by gross indulgences, but all high inspiration and clear spiritual vision is largely shut off by that grossness in thought which naturally ultimates itself in corresponding grossness in physical conduct. It is the desire for spirituality that renders one spiritual, but aspiration and abstinence (prayer and fast

animal proclivities.

needs to be a healthy disciplined instrument of the spirit, not a pampered over-fed diotator to the intellect. All students of Occultism must ha aware that the best, because the most expebe aware that the best, because the most experienced authorities on "the road to initiation" Higorously insist upon far more than ordinary temperance in all matters of cating and drinking, and though the book of Daniel may be far more apocalyptic than historical, the record of the four young Hebrews who had taken the Nazarite, and probably some still higher vow. is a glowing account of the triumph over wild beasts and raging flames, possibly only to those who have gained a complete victory over all

We so heartly sympathize with the specially humane aspects of the Food Reform propa ganda, that we unhesitatingly bear our testimony to the indisputable fact that health and morals (which are properly inseparable) will be greatly benefited by a steady drift away from the old flesh-eating habit, which even in "beefy" England is now being greatly modified. The practical difficulties besetting the analysis of planting. It soothes the child, softens the field. The practical difficulties besetting the analysis of plantings. Twenty-five cents a bottle path of the seeker after a better way in diet are already being largely disposed of by the excellent Food Reform restaurants which are thriving in London, Manchester and other important cities and towns of England. Milk. eggs, butter, cheese and all other animal products can be freely enjoyed, even as ostrich feathers can be legitimately worn on hats from which the carcasses of birds would be rigor ously excluded. Food to be satisfying must be sufficiently varied and possess enough solid consistency to meet the natural demands of the human system; we therefore call upon conscientions absteiners from flesh in all its forms to so study and practise the culinary art that they can show to the world a more excellent method of feeding than has yet been generally adopted. Whatever may be the scene of our special work at any time, we are sure to meet with some vegetarians who display even more than ordinary health and vigor, and these are men and women who are constantly engaged

power and physical strength united. From all that we have said, our readers everywhere will gather that we are in hearty sympathy with the advance Food Movement as well as with other phases of human progress, but our strongest testimony must ever be borne to loyalty to conviction rather than to any practice or abstinence on its simply external side. "To thine own self be true," and by thy "self" to which thou must be true, understand always and only thy highest self.

in modes of business which require intellectual

Penciled Extracts from Dr. Peebles' New Book.

How to Keep."

You are well to-day, reader, are you? "Yes." Not an ache nor a pain? "Not one."

Your health is perfect? "It certainly is, so far as I can judge."

Then were you to keep your health up to this present high standard, your body would not die, would it? "I do not see why it should." Neither do I.—Page 7.

A New Zealand cannibal, who had helped to eat eighteen human beings, told me that roasted human beings and roasted pigs tasted very much alike. He richly enjoyed both. Doubtless those who live in the year 2000 will look back and pronounce the it-sh-devouring inhabitants of this country and century a sort of Anglicized animal-eating set of cannibals. -Pages 14-15.

неворотия. 484-425 в.с.

Twenty weary centuries and more have worn away under the corroding tooth of time since Herodotus walked the streets of proud imperial Athens, and yet his fame has in creased till his history is now read in over a hundred different languages. Aspiring youth, thoughtful academicians, and savants alike, unite in honoring his name.

He abhorred the killing of the innocent grazing herds, abhorred the bloody sacrifices seen about the temples, and still more did he abhor the eating of the flesh sacrificed to the gods. "Why cause suffering," said he, "to these inferior and innocent orders of being, and why take the life that only the gods could give; and why eat flesh yet dripping with innocent blood? Do not the oracles condemn it? Do they not advise lentils, and grains and fruits that ripen in the sun?"—Pages 1921.

PYTHAGORAS. 570-470, B. C.

In my several journeys around the world and in foreign lands, I gazed upon the Isle of Samos, made sacred by the footprints of both Pythagoras and Herodotus. This great philosopher, Pythagoras, may truly be said to constitute the fountain-head of Greek culture, but more especially of the ideal philosophy of Plato. He lived and labored in the morning of Greek intellectual life, and gave to its forming genius the amplitude of his transcendent powers. How many politicians in our American Con-

gress consecrate themselves, as did Pythagoras, Lycurgus and Solon, to the service of State? It is questionable if we should find in our congressional body, though aided by Di ogenes' lantern, one in that lobbying den of political self seekers, one comparable to that self-sacrificing, unassuming, yet regal souled old Samosian sage!-Pages 21 24.

Passed to Spirit-Life,

From the home of his son in law, Charles E. Towne, it Manchester, N. H., April 18, VOLNEY RUMBILL, aged 83 years 6 n onths.

years 6 n onths.

He called himself a "Free Thinker," and said if there was a future life the Spiritualists were the only denomination who had any proof of it. As he was nearing the end of this life he said: "Nature and my friends have been as good to me as to most people, and I have not any fault of ind." Ho was ready to go, and passed to split life very easily. He leaves one son, George F., and one daughter, Mrs. Charles E. Towne.

EDGAR W. EMERSON.

From her home in New York City, April 14, after several months of stafering, MRS. J. B. TYLER, formerly of Boston-The result of an operation at a hospital, MRS. MAY

SANDERS WOODWARD.

SANDERS WOODWARD.

Services were held at her late residence, 1607 Washington street, Boston, Sunday aftern on, Mrs. Dr. Miller officiating. The floral offerings were beau ful, showing the large number of friends this good medium had. She leaves three young sens to battle with life, the father having passed on some few years ago. Thus our workers are being called home to receive their roward.

M. Adeline Wilkinson.

From Caldwell, on Lake George, April 6, MRS. HELEN L WORDEN, wife of Isaac Worden.

Mrs. Worden was stricken with apoplexs on Wednesday, and passed away on Friday afternoon. The services were held in the Presbyterian Church, the Rev. Mr. Blake, paster of that church, and Mrs. Tille U. Reynolds officiating. Mrs. Worden had in earlier life been a incuber of that church, but later became a firm Spiritualist and was an in-spirational writer of poems. A husband, one son and a daughter remain in the form.

April 13, 1900, suddenly, of apoplexy, Mrs. Catherine

Mrs. Dickinson retired in her usual health about 9:30, was stricken with apoplexy, and passed to the higher realm of life at 11:30 f-om the home of her daughter, Mrs. Emma A. Newton, 8 Nelson street, Glens Falls, N. Y. She was best known among her friends as Mrs. Haynes, her former maried name, and is survived by two sons, James and Edward Haynes, and Mrs. Newton, children of the first marriage, Mrs. Dickinson was a particularly good and generous person, and neuch loved by those who knew her. The flowers wore beautiful and appropriate. The bay window, near which the casket stood, was filled with palms and potted plants. Funeral services were conducted by the writer on April 17, from the home. Intermine in Union Cemetery, Sandy Hill, N. Y.

Mrs. Tillie U. Reynolds. Mrs. Dickinson retired in her usual health about 9:30, was

From Portland, Me., April 24, after an illness of but seven days, of pucumonia, MRS. S. E. DELEWIS.

She was a faithful messenger for the spirit world. The Orient Hall Society has lost an honest and faithful worker. She leaves a sister, Mrs. M. A. Brackett, to mourn her loss, There was a large delegation from the Ladles' Veteran Firemen's Aid and Orient Hall Spiritual Societies. The funeral services were conducted by Rev. Henry Blanchard,

From his home in Chester, N. Y., Tuesday evening, April

2), MR. CHARLES H. PAXON. 22. Mr. Charles H Faxon.

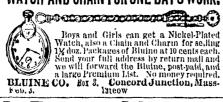
Mr. Faxon was known in the business community as a man of fuo business qualities and of sterling integrity. His energy was almost limitiess. At the age of eighty three years he constructed and put in operation as large shirt factory, and was looked upon as a benefactor to his native village. Mr. Faxon was an ardont Spiritualist, perfectly sincered in his belief of apirit communion, and the teachings of the higher life, and has been a subscriber to the Bannen of the fugit or more tune thirty years. He was well known at Lake Pleasant and Onset Camp Meetings. He has closed a well-rounded life, and, considering his earth work fathed, was anxious to join the loved ones in the world of spirit. Roy. Mr. Ducham, paster of the Preabyterian Church, of which Mr. Faxon in his early life was a member, conducted the funcal service, and M. B. Little, of Giens Falls, gave a feeling onlogy to the many virtues of his deceased friend.

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BOSTON, SATURDAY, MAY 19, 1900.

Spiritualist Societies.

We desire this list to be as accurate as sible. Will secretaries or conductors please sotify us of any errors or omissions. Notices for this column kouldrouch this office by 18 o'clock teen, of the Saturday preceding the date of emblication.

BOSTON AND VICINITY.

Boston Spiritual Tomple mosts in Berkeley Hall, Berkeley street. Every Sunday at 10% and 7% r. M. E. L. Allon, President; J. B. Hach. Jr., Secretar/, 74 Siduey st., Porchester, Mass. Take elevator.

The Gospel of Spirit Return Society, Minnie M. Sonie, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 74. Discourse and Evidences through the mediumship of the pastor.

Eagle Hall, 016 Washington Street. First Spirit-salists Church, M. Adeline Wilkinson, Pastor. Services at 11, 3% and 7%; also Wednesdays at 3. BANNER OF LIGHT for sale.

Mome Rostrum, 21 Soley street, Charlestown. Spirit-cal meetings Sunday, 11 A.M. and 74 P.M.; Tuesday and friday, 3 P.M. Thursday, 7½. Mrs. Gilliland, President, 21 Soley street, Charlestown. Bible Spiritualist Meetings, Odd Ladies' Hall,

146 Tremont Street.—Mrs. Gulterrez, President. Ser closs Sundays at 10% A.M., 2% and 7 P.M.

America Hall, 724 Washington street, two flights—
Mediums and public invited. Circle, il A.M.; Proofs, 2½
and 1½. M. Graham, Chalrinan. Temple of Honor Hall, 591 Massachusetts Avenue Cambridgeport.—Meeting at 2½ and 7½ 1.M. Sunday. Mrs. Annie J. Banks, Conductor; residence 141 High street,

Charlestown.

Spiritual Fraternity, at First Spiritual Temple, cor.

Exeter and Newbury streets.—Meetings Sunday morning
at 104, 24 and 114 r. m. Children's school 12 m., Library
Room, also Weduesday ovening general conference, Lower
Audience Hall. A. H. Sherman Secretary.

The First Spiritualist Ludies' Aid Society meets serry Friday afternoon and evening. Supper served at 6 F. M.—at 241 Tremont street, near Eliot street. Elevator now run'ing. Mrs. Mattle C. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Ohildren's Progressive Lyceum-Spiritual Sunday 4 hool-meets every Sunday morning in Red Men's Hall, sli Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial "all, 604 Washington Street.— Mrs. Nutter, President. Services Sunday at 11 A.M., 2½ and "½ P.M., and Thursday at 3 P.M. The Helping Hand Society meets every first and third Wednesusy in Gould Hall, Spoylston Place, Business meeting at 40'clock, supper at 6 o'clock. Entertainment at 1%. A. A. Eldridge, Secretary.

Botton Spiritual Lyccum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne Hatch, Conductor; A. Clar-ence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. The Ladles' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6%. Mrs. C. H. Appleton,

The Ladies' Lyceum Union meets every Wednesday Afternoon and Evening, in Dwight Hall, 514 Tremont street. Supper served at 8:30. Entertainment in the evening. All invited. Mrs. Maggle J. Butter, President.

Ministry of the Divine Science of Health, and Boston Institute of Occuit Science.—Meeting every Sunday at 2½ P.M. Lecture and psychic readings on Tuesdays at 7½ P.M. Hold Reno, 12 and 14 Windsor street, Boston. Dr. F. J. Miller, Psychic Healer and Teacher. W. Scott Stedman holds meetings at Red Men's Hall

at 7:30 P.M. Hanner of Light for sale. Mrs. Florence White will hold a tess scance every sunday evening, at 8 o'clock, at 286A Columbus avenue. Echo Hall-I Johnson Avenue, Charlestown Dut.-Meetings Wednesday and Sunday evenings. Circles Tuesday

The Cambridge Industrial Society of Spiritu-elists meets at ambridge (lower) Hall, 831 Massachusetts Avenue, the second and fourth Thursdays in the month. Supper served at 6:30. Ada M. Came, Cor. Sec'y, 183 Au-burn street, Cambridge, Mass.

MALDEN. Maiden Progressive Spiritunlists' Society, Matonic Building, 76 Pleasant street. Meetings every Sunday \$17 F. M. Wednesday, 8 F. M. Win. M. Barber, President; Brs. Rebecca Morton, Secty. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

NEW YORK CITY. The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 58th street.—Services every Sunday morning at 11, and evening at 8 o'clock. Questions answered in the morning. Improvised poems after each lecture. Mrs. J. H. Tutthe sings morning and evening. All are cordia by invited. Mrs. Helen T. Brigham, speaker.

The First Association of Spiritualists holds meetings every Sunday at 3 and 8 o'clock, at the Tuxedo, 637 Madison ave., cor. 59th st., New York City.

BROOKLYN. Brown, Secretary.

The Woman's Progressive Union of Brooklyn tolds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Quiney street. Elisabeth F. Kurth Pres't. Banner of Light for sale at the Hall.

808 Tompkins Ave., near Gates Ave.—Miss Unapin, Blind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

217 South Fourth Street, near Robling.—Mrs. Tillie Evans, medium. Meetings Sunday and Thursday, at o'clock. Philosophy and Phenomena.

PHILADELPHIA.

The Philadelphia Spiritualist Society meets at Handel and Hayda Hall, 8th and Spring Garden streets, every Sunday atternoon at 2:30 and 7:30 in the evening. NEWARK, N J.

The First Church of Spiritual Progression meets in hall, corner of West Park and Broad streets Sunday evenings at 7:45. G. A. Dorn, President. Banner of Light for sale.

Spiritualist Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson. Services for children, 2 P.M.; for adults, 3 and 7½ P.M. Mary Arnold Wilson, Assistant Pastor, leads a nging. Jennie Hagau Jackson, Pastor, residence 716 Florence street.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a * have the BANNER or Lient on sale.

Local Briefs.

BOSTON.

Berkeley Hall.-A good-sized audience was present on Sunday morning, to greet Mr. F. A. Wiggin upon his return to this society after an absence of one month. Mrs. Pearl, the soloist, was at her best, and rendered selections beautifully with Prof. Geo. E. Schaller as accompanist. Mr. Wiggin spoke for one hour upon the very important subject of "How to Cor-rectly Apply the Energies of Life." The lecture was but a graphic portrayal of Nature's operations when seen at the best advantage.

Nothing but a full text of the lecture would do

Mr. Wiggin justice. In the evening Berkeley

Hall was well filled with a fine, appreciative audience. The usual good music was rendered. Mr. Wiggin, after a reading, delivered a fifteen minute address, after which for an hour his control gave message after message to the people, nearly all of which were readily recognized. The meetings at Berkeley Hall close for this season with the last Sunday in May. Let the hall be crowded at every remaining session. BANNER OF LIGHT for sale at the

First Spriritualists' Church, 616 Washington street, M. Adeline Wilkinson, pastor.-Morning conference opened with prayer by James Newhall. Subject of discussion, "Is There a Newhall. Subject of discussion, "Is There a God?" opened by A. Hill, followed by Mrs. McGrath, Miss Jennie Rhind, Mr. King, Mrs. Carbee, Mr. Joselyn, Mr. Stevens and Mr. Leavitt. Messages and readings through the day: Miss Sears, Mr. Jackson, Mrs. Clara Strong, Mrs. Gillilaud. Mrs. McGrath, Mrs. Woods, Dr. Blackden, Mrs. Cunningham, Mrs. Knowles, Miss Ratzel, Mrs. Wilkinson. Dr. Derrolli delivered an address on "Astrology" to an interested audience. Subject for conference next Sunday morning will be Would Swedenborg's Ideas be Accepted by Modern Spirtualists?" Any one interested is invited to take part. Recorder.

Home Rostrum Spiritualist Society. Circle at 11 A. M. Sunday, May 6, well attended. Mr. Lothridge gave magnetism to those who needed it. The other workers were: Mrs. Taylor of Melrose, Miss Fernald of Everett, Mesdames Dade, Gilliland, Stone, Hamilton, Mackey-Huse, Messrs. Howe, Turner, Perkins, Waite of Lynn gave messages, all recognized. The evening session opened with a half-hour song service. Opening remarks by the President,

Mrs. Gilliand; address by Dr. Pfeiffer on "Right Living"; remarks and messages by M. A. Wilkinson, E. M. Saunders and A. S. Howe. This was the last evening service for the summer. The circle at 11 A.M. Sundays will still continue, also Tuesday and Friday

Odd Ladies' Hall, 446 Tremont street.—Sunday, May 6, circle opened by Mr. Tompson; after song service conducted by Mr. Hall in the afternoon, Mr. Whittemore in the evening, those assisting: Messrs. Wright, Clark, Smith, Tompson, Hall, Green, Quimby, Cohen, Wood, Hersey, Blackden. Dr. Pfeiffer's talk on fastlug and living was very interesting. Mesdames Ackerman, Thomas, Fisher (song), Guiterrez, Johnson and others, remarks: harmonious meetings throughout the day. Come and join

The Children's Progressive Lyceum No 1 on May 6 held its session as usual in Red Men's Hall, 514 Tremont street. The lesson was drawn from facts in Natural History. The lit-tle folks topic was "Temperance." Dr. Hale made some very interesting remarks upon the lesson. Recitations were rendered by Reberca Goolitz, Harry Neuhoff and Carrie Engel. Remarks by Rev. Mr. Demby. A duet by Mrs. Stillings and Dr. Hale. The session closed with a song by the school. C. B. Yeaton, Sec'y.

Commercial Hall, Mrs. Nutter, President.-Sunday, May 6, half-hour song service. Invo-cation by Mrs. Brehm; remarks by Mr. DeBos. Those who took part during the day: Mesdames Nutter, McLean, Mellen, Peabody McKenna, Knowles, Davis, Gilliland, Irwin, Peak. Cun-ningham, Fisher, Messra, Krasinski, White, Baker, Wright, Demby, Graham. Song, "The Holy City," Mr. George Cutter Jackson.

Boston Spiritual Lyceum. Sunday, May 6, "How Can We Employ Our Time to Produce the Best Results?" was the question discussed. Mr. A. P. Blinn made remarks and gave a recitation; E. Warren Hatch sang. Question for next Sunday, "What Plant is the Most Valuable to Mankind?" A. C. Armstrong.

The Ladies' Spiritualistic Industrial Society -Mrs. C. H. Appleton, President-held its regular meeting Thursday afternoon and even ing in Dwight Hall. Supper was served at 6:30. Dr. Pfeiffer was the speaker for the evening. Thursday, May 10, Mrs. Ida P. A. Whitlock and Mrs. M. J. Davis will be speakers. May 17 an interstate apron and sun bonnet sale will be held, with an entertainment in the evening A special supper of hot bisouit and salads will be served at 6:30; ten cents admission to all; supper tickets, fifteen cents. Emma L. Hub. bard, Rec. Sec'y.

The regular meeting of the First Spiritualist Ladies' Aid Society was held as usual at 241 Tremont street, Friday, May 4, with the President, Mrs. Mattie E. A. Allbe, in the chair. The evening was devoted to a lecture by Immanuel Pfeiffer, which was very instructive; a vote of thanks was extended to him for the same. Next Friday a good entertainment will be given. Don't forget our Memorial Services May 25, afternoon and evening. A fine array of talent will be present. Admission free. Carrie L. Hatch, Sec'y.

Massachusetts.

Progressive Spiritualist Association, Providence Hall, 21 Market St., Lynn.—Sunday, May 6, at 2:30, Mr. Walcott Brooks gave readings; music, M. A. Moody. From 4 to 5. developing and healing circle conducted by Dr. Quaide; messages, Delia E. Matson; treatments, E. F. Whittier and Dr. Chaise. At 5:30 a hot supper was served; 7:30 Mr. Brooks, assisted by Mr. White, gave astrological readings and answered questions; Mary E. Pierce, remarks; harmonica solo. Mr. Souther. Next Sunday Mr. Walcott Brooks. Subscriptions taken for the Ban-NER OF LIGHT. Anna Quaide.

Cadet Hall, Lynn Spiritualists' Association. -Sunday, May 6, Miss Blanche Brainerd of Lowell was with us, and gave excellent satisfaction. Music by Thomas' full orchestra and Mrs. Bertha Merrill. Supper was served in the banquet hall to a goodly number. May 13 Mrs. Mary E. Lease of New York; subject at 7:30, "Signs of the Times."

audiences greeted her, after her sickness. In the afternoon she gave a talk on "Common Sense," which was very good. Mrs. Hervey rendered one of A. J. Maxham's selections, "Old Melodies." In the evening Mrs. Pettingill took for her subject one which was well received, "Woman, and her place in the World." Mr. Jackson by request sang "If the Waters Could Speak as They Flow," Mrs. Hervey assisting in the chorus. Next Sunday we will have our local medium, Mrs. Annie L. Jones, and expect good houses. BANNER and Thinker for sale. (We also pay our respects to Miss Barrett.) John S. Jackson, Pres.

Fitchburg. Mrs. C. Fannie Allyn of Stone ham spoke for the First Spiritualist Society Sunday, May 6, to large and appreciative audi The subjects for the addresses and poems were taken from the audience at both services, and presented in her usual able manner. Her mental readings were very success-The piano selections by Miss Howe, vocal solos by Mrs. F. J. Becker were finely rendered. Mrs. Allyn speaks for us again next Sunday. Dr. C. L. Fox, President.

Worcester.-Mrs. Sadie L. Hand occupied our platform Sunday, April 15, in the absence of Mr. Barrett, who was unable to fill his last Sunday's engagement. Miss Lizzie Harlow has served the last three Sundays and will also be our speaker next Sunday. This closes her engagement with us for the present. Mrs. J. W. Kenyon is engaged for the last two Sundays of the month. The services of Sunday evening, May 6, were of unusual interest, members of Post 10 G. A. R. and Daughters of Veterans responding to an invitation to unite with us. Miss Harlow was at her best, giving a stirring and patriotic address appropriate for the occasion. BANNER OF LIGHT for sale. D. M. Lowe, Sec'y.

Waltham. Mrs. A. J. Pettengill was able to fill the last three Sundays of April. She came to us with the aid of her faithful friends, her crutches, which she has been obliged to use since October. Her engagement was a most successful one, and she has added many now triends to her list of old ones. May 6 Mrs. Ida P. A. Whitlock gave us a most excellent address. She will be with us again next Sunday. She is always welcome. Mrs. Sanger.

Methuen Progressive Spiritual Society.-We had for our speakers Sunday, May 5, Mr. and Mrs. Henderson of Dedham. Saturday we had a circle which was largely attended. Next Sunday, May 13, we have for our speaker one who has served our society and others faithfully-Mrs. E. I. Webster of Lynn. George Nelson, Cor. Sec'y.

First Spiritualist Ladies' Aid Society, Stone-ham, held regular meeting, O. U. A. M. Hall, Main St. Business meeting at 4 P. M. The Aid voted to give twenty-five dollars to the Veteran Spiritualists' Home at Waverley, Mass., and ten dollars to a very worthy old lady of Stoneham. In the evening a sociable and dancing were enjoyed. At intermission icecream and cake were sold. Miss Fern Foster of Cambridgeport favored the audience with very pretty fancy dancing. At the next regular meeting, May 10, Mr. Albert P. Blinn of Boston will be the lecturer and medium. A cordial welcome to all. Supper at 6:30. Mrs. F. G. Robertson, Sec'y.
Another correspondent writes: The Stone

ham Aid Society is in a very prosperous condi tion financially and socially. Much credit is due to our Entertainment Committee in charge, Mesdames M. W. Downes, C. K. White, L. A. Mason, Henry Boyce, Moses Forgette, Messrs. Charles White, Harry Mason, M. W. Downs. The Society netted a neat sum. Gowin's Orchestra of Woburn furnished music. It was a grand success. Mrs. Kate Morrison, Chairman Entertainment Committee.

Dr. Imanuel Pfeiffer will lecture on his fasting experience of twenty one days, etc, before the Cambridge Industrial Society of Spiritualists Thursday, May 10. Supper at 6:30 P. M. Ada M. Came, Cor. Sec'y.

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> lowing your kind advice and taking Lydia E, Pinkham's Vegetable Compound, I became the mother of a beautiful baby boy, the joy of our home. He is a fat, healthy baby, thanks to your medicine."-MRS. MINDA FINKLE, Roscoe, N. Y. Mrs. Lane

From Grateful "DEAR MRS. PINKHAM: — I wrote you a let-

ter some time ago, stating my case to you. "I had pains through my bowels, headache, and backache, felt tired and sleepy all the time, was troubled with the whites. I followed your advice, took your Vegetable Compound, and it did me lots of good. I now have a baby girl. I certainly believe I would have miscarried had it not been for Lydia E. Pinkham's Vegetable Compound. I had a very easy time; was sick only a short time. I think your medicine is a godsend to women in the condition in which I was. . I recommend it to all as the best medicine for women."-MRS. MARY LANE, Coytee, Tenn.

May 6, 1900.-Mrs. Newton opened each service with a poem read in her usual impressive manner. Miss Gaule was never better, and as our season draws to a close we are happy to state that when this Association reopens its meet-ings in October Miss Gaule will again be with us. Please do not forget that our entertain ment is to take place in the Tuxedo, on Tuesday evening, May 15, when we have arranged for a very enjoyable affair. M. J. Fitz-Maurice,

Sunday, May 6, Prof. Lockwood's lecture on "The Healing Art and Christian, Mental and Spiritual Science" drew out a large audience of intelligent thinkers at the Woman's Progressive Union, Brooklyn, in the afternoon. He was followed by Dr. Harding, of Lake Pleasant, with very correct messages, all of which were recognized. The evening lecture on "The Origin of the Human Soul" was excellent, bringing forth rounds of applause. We see many new faces at our meetings, drawn thither by Mr. Lockwood's wonderful illustrations of the various subjects relating to Spiritualism and its phenomena. Violin and piano solos by Miss Seiffert were beautifully executed. Dr. Harding also gave messages. Mrs. N. B. Reeves.

Brooklyn, Cerus Hall, Troy and Fulton streets. The People's Spiritual Association held Sunday services May 6. Mr. Barber lectured on the subject, "It Is Not What We Used to Be, But What We Are Fo-Day." Mr. Morey favored us with a few remarks and readings. Welter, Hayward read a poor "Go-The Advance Spiritual Conference meets every standay evening in Single Tax Hall, 1101 Bedford Avenue, May 6. Mrs. A. J. Pettingill found she had speakers and mediums always in attendance. Seath free. All welcome. Mr. G. Deleree, President; Miss Winnie plenty of friends in Lowell when two good Ahead." Then proceeded with his highly inter-"Go esting test séance.

Brooklyn.-The Advance Spiritual Conference held its usual Saturday evening meeting at 1101 Bedford avenue on the 5th inst. Mr. McDonald gave an instructive address on the Mediumship of Poets," quoting many beautiful stanzas of a Spiritual nature, showing the poets were mediums voicing the spirits' messages. Mr. Robinson explained "Jesus and His Teachings," which accord with the spirit teachings of to-day. Dr. Franks closed with clairvoyant descriptions and messages from spirit friends present. The Band of Willing Workers gives a coffee klutch and entertainment on Tuesday evening, May 8, which will close their work for the summer. BANNER OF LIGHT on sale. George A. Deleree.

Brooklyn. Large audiences greeted Mr. Ira Moore Courlis on Sunday evening, May 6, at 7:45, in the Aurora Grata Cathedral, when he gave his sixth ballot séance under the auspices of the Fraternity of Soul Communion. The program was a varied one, intermingled with music and song. The Verdi Quartet sang very sweetly two numbers, and Mr. J. R. Cocroft sang a baritone solo. Mr. Courlis has been engaged to come with us again, opening the first Sunday in September. We also intend starting a Lyceum for the young people, as well as a class for the older ones. Monday evening next, May 7, in Single Tax Hall, 1101 Bed ford Avenue, Mr. Courlis will give our Society a Benefit Séance, and already there is a great demand for tickets. This, with one more social lawn fete and progressive euchre, will wind up the year's work, which has been more than successful. Many new converts have been made. We are on a solid basis, and our treasury fund constantly on the increase. W. H.

Other States.

Bangor, Me., May 6. Mrs. Mary Packard Smith of North Newburg lectured, followed by her sister, Mrs. Elia P. Hewes of Carmel, who gave very convincing messages. The usual congregational singing was supplemented by a beautifully-rendered solo by the organist of the society, Mrs. J. H. Kane of this city. Fred Hall, Sec'y.

Pittsburg, Pa.—Frank T. Ripley has just closed a most successful engagement of five Sundays for the First Spiritualist Church in this city. Large and enthusiastic audiences listened to fine addresses and many messages. Mr. Ripley has improved since he was here six years ago. Frank Talton, Sec'y.

The Court Street Spiritualists' Society of Saginaw, Mich., was organized at the residence of Dr. W. S. Eldridge, 211 North Mason street. April 26. The attendance at the meeting was good, and many persons have shown interest in the society's formation. The first regular meeting was held in G. A. R. hall, and was decidedly encouraging. Following are the offi-cers elected: President, W. T. Roush; Vice-President, Mrs. W. G. Smith; Financial Secretary, Mrs. Kate Becker; Corresponding Secretary, Mrs. Hattie M. Eldridge; Pastor and Speaker, Dr. W. S. Eldridge.

The Spiritualist Mission, 421 West 27th street, Chicago, Ill., C. Thomas H. Benton, minister, closes its services for the summer Sunday,

The Annual Camp-Meeting

At New Era, Ore., will be held this year beginning Saturday, June 23, and continuing until July 16, thus including four Sundays.

Prof. W. C. Bowman of California, whose work elicited universal commendation last year, has been reëngaged for the entire camp, and his labors will, no doubt, result in great good to the cause of truth. His principal co worker will be Mrs. Georgia G. Cooley of Chicago, formerly an Oregonian. She is very popular with many people in her home State, and will be gladly welcomed to the platform of the New Era Camp again. She is well known as a

test medium and lecturer. First Association of Spiritualists. - New York, | workers are expected to participate in the labors | postage.

of the camp, and the program will be rich in good things. The grounds are delightfully sit-uated, a few miles south of Portland, on an minence overlooking the beautiful Willamette River, where "every prospect pleases." If you live anywhere in the great northwest, can you not arrange to spend at least a few days at this ploneer camp. It will do you and the camp

It is also expected that Miss Dora B. Dixon of Oakland, Cal., who last summer made her debut at New Era as a test medium, will be present this year, and aid to make the camp a success. There is a hotel on the grounds, tents to be had for a nominal hire, and boarding houses near by for those who prefor to take

Any desired particulars may be had by addressing Mr. E. W. Penman, Canby, Ore, the Secretary, or the Vice-President, Mrs. Kate Obrock, 309 Shaver street, Portland, Ore, W. P. W.

Lake Peasant, Mass.

Owing to a delay in getting our cuts, the printing of the circulars has been delayed, but we received them May 2, and commenced mailing them at once.

We speut last week at Lake Pleasant, and preparations for a good season are being rapidly completed. Cephas Burnham and his ocrps of assistants have raked up and carried off all the leaves and rubbish on the old grounds and are at work on the highlands. The whole place, under the able supervision of Mr. Frank Bryant, is in excellent condition, and the condition of the condition. corps of assistants have raked up and carried off all the leaves and rubbish on the old and the early arrivals are surprised at the rapid progress that has been made toward get-ting ready for summer visitors. The Greenfield Street Railway Co. is planning to run dances and put a band on the grounds to give concerts during the month of July, as it did last year, and is in correspondence with two managers of theatrical companies about putmanagers of theatrical companies about put-tinge, who scored a success in the Cadet show, ting on some good outdoor performances in danced a pas seul that was readily the hit of the old auditorium during the two middle weeks of July.

We are arranging for a grand Fourth of July celebration, and the Fitchburg Railroad Co. has agreed to run special excursions to the Lake on that day. The grocery store, barber shop, dancing pavilion and boats are still unlet; but several propositions have been received and will be acted upon by May 15. The engagement of instrumental music has not been settled, but we are in communication with the Stratten Operatio Orchestra, which has been with us two seasons, with Clapp's Military Band of Greenfield, and with the Turner's Falls Brass Band, and will probably close an engagement with one of the organiza-tions within the next ten days.

Among those already upon the grounds are Mrs. M. V. Lincoln, Mrs. J. A. Steele, Mrs. Shirley, Dr. C. I. Weston and wife, Mr. and Mrs. A. P. Bixby, Dr. C. H. Harding, R. F. Churchill, Mr. and Mrs. Frank Bryant, Mr. Velenting, Mr. Bourgerille, Dright Hilliand Valentine, Mrs. Rounseville, Dwight Hilliard and family, Mrs. F. A. Bickford, Mrs. Pearl Bickford and Miss Sadie Bickford, Mrs. and Mrs. E. I. Rice and Mrs. M. E. Gordon. The pipes are being connected, and everything is being put in condition to have the water sup plied to the cottages at the earliest practicable moment. Calls for cottages are being received, and campers interested in the welfare of Lake Pleasant are already paying their per cent. assessments.

ALBERT P. BLINN, Clerk. 603 Tremont street, Boston.

Ohio Spiritualists' Association.

To all Spiritualists of Ohio, Greeting: The regular Annual Convention of the Ohio Spiritualists' Association will be held Wednesday and Thursday, May 23 and 24, in Masonic Cathedral Hall, on South Third St., between Town and Rich Sts., in the city of Columbus,

Ohio. There will be both forenoon and afternoon sessions each day for the business of the Convention, and in the evening the platform will be occupied by speakers and mediums of na-

tional prominence. The State Association will draw no technical lines in admitting delegates, but urgently invites every Spiritualist Society in the State, whether holding a subordinate charter or not, to send as many delegates possible to this Convention, and it is hoped that at least one delegate may be present from every Society in the State. At this particular time there is much of vital importance to the Cause that demands serious consideration, and every earnest worker in the State is invited to participate in the deliberations of this Convention. Come one, come all, and let us reason together.

E. W. Bond, Pres. Attest: C. B. Gould, Sec'y.

Longley's Latest Music.

Two volumes of music and words, beautifully harmonized, at the nominal price of fifteen cents per volume (five cents extra by mail), have recently come to my notice, and I think it due to the Cause to notice them by more than a passing word. The poetry, by a variety of authors, is spiritual, rhythmical, and replete with tender sentiment and rational thought. Among the authors are Mrs. M. T. Longley, Lilian Whiting, Wm. Brunton, Bishop A. Beales, E. K. Hurlburt, John Pierpont, Nannie Gibson, Agnes O. Wink, P. C. Murray, and several others. Every piece is accompanied by original music, mostly by C. Payson Longley. Both words and music are thrilled with the light and glow of the spiritual philosophy, intensified with the rare appeals of the human heart in its purest devotions and all pervading affection. For spiritual meetings there is need of music that is more than melody, and words that are more than jingle; and ideals that are not bounded by the coarse expression of religious agnosticism, theological animadversions, or phenomenal Spiritualism. It should be poetry that rises into the supreme ideality of genius, and the chaste, sweet, tender, emotional imagery that enlists the deepest and highest devotion of the spiritual nature of man, and breathes a helpful tonic in every sentence. Then with music to express it harmonious appeals of sweetly modulated sound, it yields a mental stimulus and moral benediction that soothes, educates, heals and

This new venture of Prof. C. Payson Long ley seems to me adapted to serve such a purpose more than any other I have noticed since the advent of the "Spiritual Harp." One advantage of these late volumes is their cheapness. Many societies feel the expense of supplying several dozen at 50 cents to \$1.00 each. Success to Prof. Longley's efforts.

LYMAN C. HOWE. Fredonia, N. Y.

A Card.

To the Editor of the Banner of Light:

As it has been stated that we intend leaving Boston to reside elsewhere, I would like to say through your valuable columns that, although have resigned my position as Secretary and Director of the Boston Spiritual Temple, and Mrs. Carrie L. Hatch as Director, we are to remain residents of Boston and shall still maintain our interest in Spiritualism in this

ty. I make this statement, as many of our friends are asking if we are to leave the city. We have simply resigned from the Board of Directors after serving faithfully to the best of our ability for the past six years. Our address is and will continue to be, 74 Sydney street, Boston, Mass. Yours for the truth,

CARRIE L. HATCH. J. B. HATCH, JR.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them. we will send to any one who will place them in New Ers Camp again. She is well known as a the hands of appreciative readers a parcel of twenty-five or more back numbers which have in addition to these two a number of local accumulated—on receipt of ten cents to cover

The Twelfth Annual May Festival,

under the direction of Mrs. Wm. S. Butter. was held in Mechanic's Hall the afternoon and evening of May 5. The large audience testified. to the popularity of these fetes, and the happy faces of the hundreds of children taking part evinced the spirit with which they assumed the role of entertainers. The dances were arranged under the direction of Mrs. Lilla Viles Wyman, who this year introduced many new and picturesque features. Mrs. Wyman's success with children is remarkable, as was readily seen from the manner in which the children, many of them mere toddlers, carried out their parts. Mrs Butler's foresight in securing matrons for each dance, to superintend the arraying of the children in their dainty costumes, was noticeable in the fact that there was not a hitch in the long program from beginning to end. The souvenir program was finely illustrated with outs of Gov. Crane, Lleut.-Gov. Bates, Mrs. Butler, Mr. Leslie, her Assistant Director, and Mrs. Wyman.

Promptly at 8 P M. nearly one hundred children appropriately dressed as blue bells trooped into the hall and daintily executed quaint figures under that name.

The Rag time, Honolulu and Circus Dances, which followed, called forth great delight from the audience, as did also the Rose Dauce. Mention, however, must be made of a few of the sabots. Juliette Day made a charming little flower girl, and Ona Hanson, who appeared by request as the "Geisha Maiden," was obliged to wheel out a second time in her automobile to respond to the loud applause. Lillian Goldstein in a fetching green costume executed a novel dance with a skip rope, and Julian Elthe evening. The dancing doll was quite the drollest number, the part of the doll being taken by Mabel Patten, assisted by Walter Hayes. Little Mabel in her dainty costume of cerise and white made a veritable doll. Justine McNaughton as "La Coquette" received a flattering and well-deserved reception. Mrs. Butler is certainly to be congratulated upon the success of the entertainment.

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