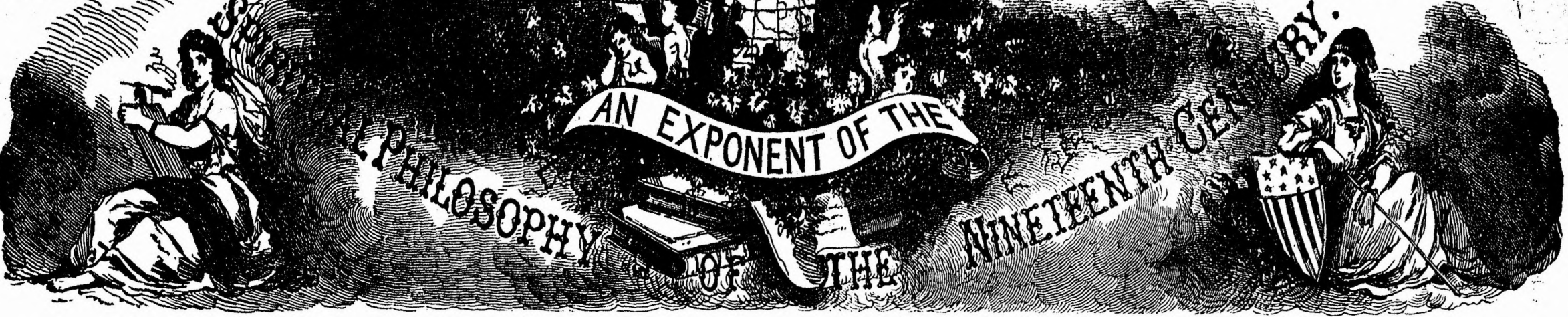


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NO. 7.

HYMN OF THANKSGIVING.

(Written in Hospital, on Recovering from a Painful Illness.)

Throw open wide thy temple's gates, O soul,
And set the silver joy-bells loudly ringing!
Let high thanksgiving harmonies echoing roll
Accompanied by singing!

I thank Thee, Lord, for all the days of pain,
And praise Thee for the faith I hold unshaken;
Never, when e'en in agony I'd lain,
Was I by Thee forsaken.

The sorrow-darkness, trials, and soul-deep woe,
I knew were for my good; and lo, above me
I felt Thy glad peace-smile like sunshine glow
As now. Ah, Lord, I love Thee!

Thus will I sing e'en through the hour of death,
When with the shadow my earth-sight is dimming;
And, though pain-caught may be my dying breath,
Thy love I will be hymning.

Praise, praise, O Father, unto Thee be praise,
For Thou hast made Thy presence to me glorious!
Accept this sacred hymn to Thee I raise—
At last I am victorious.

Throw open wide thy temple's gates, O soul,
And set the silver joy-bells loudly ringing!
Let high thanksgiving harmonies echoing roll,
Accompanied by singing!

Sydney, New South Wales.

DEVOTION.

Talmagean Spirito-Phobia—A Reply to the Rabid Attacks of T. Dewitt and Frank Dewitt Talmage, on Spiritualism.

BY MOSKES HULL.

(Continued.)

The Doctor next says: "Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after awhile may be demonstrated. But I believe that now nine hundred and ninety-nine out of every one thousand achievements on the part of spiritual mediums are arrant and unmitigated humbug."

On this point the young man again outdoes his father. He says: "The book of Leviticus condemns spiritualistic mediums because they are all frauds without one exception."

Now arises the important question, whom shall we believe? Shall we respect the dictum of the father, and admit that there is one case in a thousand of genuine mediumship, and thus lay the foundation for Spiritualism? Or shall we take the boy, who appears to be several years older than his father, and who has apparently investigated every case of mediumship, and found out to a dead certainty that "without an exception" they are all frauds? When the infallible Talmages thus disagree, even though it is only one case in a thousand, we poor fallible mortals are "at sea." To the elder and out-of-date Talmage I will say: "You have entirely too large a percentage of frauds; but to gratify you I will admit your statements. Now let us talk about that thousandth case. If one in a thousand of those who have gone to the other world can return, does not that prove there is an open gate between the two worlds? If one in a thousand has that open sesame, will you inform us why the others cannot get it? Please, in your next repetition of this antiquated sermon, tell us what charm the one in a thousand holds, not obtainable by the nine hundred and ninety-nine."

Nay, I will not ask so much; I will only ask your reverence to explain why Moses and Elias could come to Jesus and his three friends one night, if others cannot come? Could they come if they were caged up either in "that land of bliss and glory," or in the "regions of dark despair"? If they proved breechy enough to jump the fence, why may not others do the same? If you cannot explain that, please have the honor and humility to go before your Presbytery and confess to them that you gave your whole argument away by the statement that only nine hundred and ninety-nine of the "achievements on the part of spiritual mediums are arrant and unmitigated humbugs."

Your son, though not so truthful as you happened to be in this instance, is more logical. He simply denies that any mediumistic manifestation contains any truth; and yet he is illogical enough to make bold and straightforward assertions—assertions implying positive knowledge concerning which he knows nothing. How can an honest, truthful logician, until he has seen every pretended spiritualistic manifestation, say that "they are all frauds, without one exception." When he puts in that word *one*, he signifies that he has examined every case of spirit manifestation, without exception, and that he has found them to be frauds. The man who makes such a statement proves to a thinking world that either his candor or his knowledge of logic is down nearly to the zero point.

Think of the ridiculousness of that young man coming to the front and telling the world's great students and thinkers, who have spent more years than he has hours in the investigation of Spiritualism, that they are all either knaves or fools!

"On what meat doth this our Cæsar feed,
That he hath grown so great?"

Think of Prof. Richard Hodgson, who has spent years on the constant study of Spiritualism from every standpoint; who was sent by one of the most learned societies of the world on purpose to ascertain whether there is any truth in Spiritualism, and who began his investigations under the full conviction that he would find it all explained without admitting spirits in the case; who after all of his many years' patient research finds it true. When such men stand before the world under the charge of being either knaves or fools, it places those who make the charge in the category of those who are either so dull of apprehension that the world cares little what they think, or so dishonest and reckless in their statements that they cannot expect the world to long respect what they may say.

Compare this young Talmage, or for that matter his father, with Prof. James and others, whose honesty, after the most patient research, compelled them to bow before the truth! Think of the investigations of Prof. Crookes, think of the patient investigations of that committee of thirty-six persons selected by that Scientific Society, the Dialectical Society of London. When it is learned that all these men, after making every possible research, came out with reports favoring Spiritualism, then, for this small sprig from a divinity school to come out and say, "they are all frauds, without one exception," well, it is about as bombastic as the toad who undertook to swell himself up to the proportions of an ox.

Worse than all, this audacious young man tries to draw the author of Leviticus in as an endorser of his statement. He says, "The book of Leviticus condemns the spiritual-

istic mediums because 'they are all frauds, without one exception.'"

"Where does the book of Leviticus say anything about their being frauds? It is bad enough to hand out such wild and untrained statements without dragging the book of Leviticus into them. The book of Leviticus mentions the matter three times, and only three; and in not one of these places is there the slightest insinuation of fraud. In order that the reader may know that I tell the truth, and that Talmage II., either did not know or did not care what he said, I will ask the reader to turn to his Bible and read Lev. xix:31; Lev. xx:6, 27. See if there is a word about fraud in either of these places; and these are the only places in the book which have any reference whatever to the subject.

I will not now further castigate Talmage the Younger. I return again to the words of his father, whose next statement is as follows:

"The mysterious red letters that used to come out on the medium's arm were found to have been made by an iron pencil that went heavily over the flesh, not tearing it, but so disturbing the blood that it came up in great round letters. The witnesses of the seances have looked the door, put the key in their pocket, arrested the operator and found out by searching the room that hidden levers moved the tables. The sealed letters that were mysteriously read without opening have been found to have been cut at the side and then afterward put slyly together with gum arabic, and the medium who, with a heavy blanket over his head, could read a book, has been found to have a bottle of phosphoric oil, by the light of which anybody can read a book, and ventriloquism and legerdemain and sleight of hand and optical delusion account for nearly everything. Deception being the main staple of Spiritualism, no wonder it chooses the darkness!"

What wonderful discoveries are here made! Now no Spiritualist will deny that there are tricksters who can do all that the Doctor here claims; but does that say that no spirit ever manifested in the way of giving written or physical manifestations in the dark or in the light? Individually I have been in seances with more than a dozen different mediums for what the Doctor here calls "the mysterious red letters," when I could swear that they were not done as the Doctor here describes. Let it be remembered that Spiritualists do not deny that abrasions can be made on the cuticle with a sharp instrument; but we claim that we do know that red letters do sometimes come up without such abrasion. I have, in connection with two other Odd Fellows—for I once belonged with them—sat with a medium, holding her hands for two hours, in a well lighted room. When her hands were so held that she had no use of either of them, communication after communication came out on her arms, her neck and shoulders; one communication would fade out, and another come up in its place; thus communications followed each other while her hands were both securely held. We positively know that she did not touch her arms, face or neck with any instrument while these communications were being written. There were printed on the back of her neck and shoulders some of the signs of Odd Fellowship. With other mediums, one a child not more than four years old, I have witnessed phenomena equally as wonderful.

I wonder if Bro. Talmage knows that his explanation would explain the "mysterious red letters" which were made "by the hand of God" upon David? See I. Chron. xxviii, 19.

That hidden levers can move tables no one can doubt, nor does any one doubt that tricksters sometimes use such levers. But does that account for all of the manifestations? Does the Doctor think that the millions of Spiritualists are all fools? Does he suppose that we never investigate these things? Can frauds come to our own houses, go into the very rooms we occupy and attach a few tons of machinery to our own tables, and we never discover it?

Sir William Crookes, in his "Researches into the Phenomena of Spiritualism," page 90, says:

"There is a wide difference between the tricks of a professional conjurer, surrounded by his apparatus and aided by any number of concealed confederates, deceiving the senses by clever sleight-of-hand on his own platform, and the phenomena occurring in the presence of Mr. Home, which take place in the light in a private room that almost up to the commencement of the seance has been occupied as a living room, and surrounded by private friends of my own, who not only will not countenance the slightest deception, but who are watching narrowly everything that takes place. Moreover, Mr. Home has frequently been searched before and after the seance, and always offers to allow it. During the most remarkable occurrences I have occasionally held both his hands and placed my feet on his feet. On no single occasion have I proposed a modification of arrangements for the purpose of rendering trickery less possible which he has not assented to, and frequently he has himself drawn attention to tests which might be tried!"

This testimony could be followed with dozens of pages equally as good; but I am not trying to show that there are no frauds in Spiritualism. I am only trying to make you see that that thousandth manifestation proves Spiritualism.

It is true that sealed letters have been opened by knaves; that only proves that all the frauds are not in Presbyterianism. The question is not, have sealed letters been fraudulently opened; but, are there cases where they have been opened without fraud?

I wrote a letter to a brother of mine. I sealed it up and offered it to the medium, Dr. Flint, of New York. He reached out and touched the letter with the tips of two of his fingers, and requested me to return it to my pocket and keep it there, which I did. I wrote eight distinct questions. The answer began by referring to our last conversation, and then took up the questions one by one and answered them. Spiritualists rely on such cases as these as proofs of Spiritualism, and not on cases of fraud.

"One sinner destroyeth much good." One incendiary can in a few hours destroy what it has cost capital, labor and intelligence years to produce. It requires great skill to build a railroad, while little skill is required to destroy the track and wreck the trains. Mr. Talmage's work is that of the incendiary—the destructionist. It would require a volume of three hundred pages to fully reply to his every assertion as I would like. I must be brief on some points; others I must leave entirely out of this review. I will next briefly call attention to the following:

"You have all seen strange and unaccountable things in the night. Almost every man has at some time had a touch of hallucination. Some time ago, after I had been overtaken by a cold, I was lying in bed, and I had been tempted to eat something indigestible before retiring at

night, after retiring I saw the president of one of the prominent colleges astride the foot of the bed, while he demanded of me a loan of five cents! When I awakened I had no idea it was anything supernatural. And I have to advise you, if you hear and see strange things at night, to stop eating hot mince pie and take a dose of bilious medicine. (It is an outraged physical organism, enough to deceive the very elect after sundown and does nearly all its work in the night. The Witch of Endor held her seances at night; so do they all. A way with this religion of spooks!")

I should think the Doctor had taken some "bilious medicine" in order to produce such an overflow of bile as is here manifest. I would suggest that he take something of an anti-bilious nature. The Doctor once saw a president of a college astride the footboard of his bed. Therefore the dreams of Ptolemy, of the two Josephs and of Nebuchadnezzar signified that they needed "bilious medicine"—only this and nothing more. Had Joseph presented to the Doctor the evidence that the angel gave him in a dream, that Jesus was the son of a real ghost—and a holy one at that—he would have advised him to "stop eating mince pie" and to take a dose of "bilious medicine."

Elihu, the poet, said: "For God speaketh to man once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction." Job xxxiii, 14-16. To this the Doctor would respond, Bah! "It's only an outraged physical organism!" Does the Doctor not see that his argument overthrows his own Bible? Does he not know that all there is of Christianity hangs upon the dreams of a love-sick widower? He takes that all in, and then wants to doctor the livers and stomachs of all Spiritualists, because he imagines that somewhere, "once upon a time," a medium had a dream.

Again, he imagines that sometime, somewhere, some people have hallucinations, therefore no angel or spirit ever returned to earth. Of course, that says that Moses and Elias did not appear, and talk to Jesus and his three friends upon the mount. "An angel 'did not' appear to Jesus strengthening him." Jesus did not appear to his friends; it was not expedient for Paul to come to "visions and revelations of the Lord." The book of the Apocalypse is only additional proof that Dr. Talmage should have been on the Isle of Patmos with his "bilious medicine."

"Spiritualism is doom and death to every one that yields to it. It ruins the body. Look in upon an audience of Spiritualists—cadaverous, weak, nervous, exhausted, hands clammy and cold, voices sepulchral and ominous, bewildered with raps." I never knew a confirmed Spiritualist who had a healthy nervous system. It is incipient epilepsy and cataplexy. Destroy your nervous system, and you might as well be dead. I have noticed that people who are hearing raps from the future world have but little strength left to bear the hard raps of this world. A man can live with only one lung or with no eyes, and be happy, as men have been under such afflictions, but woe be to the man whose nerves are shattered! Spiritualism smites first of all, and mightily against the nervous system, and so makes life miserable.

Well, Spiritualism has been a very slow poison in my case. It has worked at me nearly forty years, and I am not dead yet. When I entered its ministry I weighed less than one hundred and forty five pounds; during my nearly forty years of constant and hard work I have dwindled to where I tip the scales at one hundred and ninety-eight pounds. I have traveled over nearly if not quite every State and Territory, and have met perhaps two millions of Spiritualists, but I have never found Spiritualism injurious to the health. I am quite willing to compare my Buffalo audience of Spiritualists, in point of health, intelligence or morality, with any audience to which the Doctor ever preached.

The son of his father I think rather out-Talmages the original Talmage. He says:

"Every Spiritualist assembly seems to be made up of physical monstrosities. Here and there may sit a fine-looking man or woman, whose cerebral development denotes common sense; but the masses appear to be hatchet-skulled, uncanny, peculiar, fanatical irresponsibles, who are ready to believe any absurdity. Ignorance predominates everywhere."

When men stoop to such slanderous defamations and foul falsehoods as the above specimens from the two Talmages have vomited forth, they cannot help but be convinced that "the fathers have eaten sour grapes and the children's teeth are set on edge." The thing is beneath a reply; the only way I shall meet it is to invite the readers of this into any hall where legitimate Spiritualist meetings are held. They will there learn how much confidence can be placed in the words of the father, and the son of a falsifier.

"Hatchet-skulled," "ignorance predominates." In answer to this, I here and now, in behalf of Spiritualism, challenge either or both of these gentlemen to enter the forensic arena, with some one whom Spiritualists may select, and at once compare views and brains with these "hatchet-skulled" Spiritualists. This will be a grand opportunity to measure brains with these "physical monstrosities." If these gentlemen accept this challenge, we promise them that they will meet a gentleman who is entirely above the use of such language as is found in the above quotations.

That cause must indeed be hard pushed whose advocates desert all arguments and in their stead deal in such vicious falsehoods as father and son each use in these statements.

The Doctor next says: "I indict Spiritualism also because it is a social and marital curse. The worst deeds of licentiousness and the worst orgies of uncleanness have been enacted under its patronage. The story is too vile for me to tell. I will not pollute my tongue or your ears with the recital. Sometimes the civil law has been invoked to stop the outrage."

If such as the above were argument, I could fill hundreds of pages with stuff to make Christians blush. Not a great while since the *Progressive Thinker* published pages of the liasons and other misdoings of ministers. I will not even in self-defense quote them; I simply brand the statements the Doctor has made as wilful perversions of truth—ad captandam appeals to create a vicious prejudice against those whom he cannot meet in argument.

It is true that some of us have denounced a system of marriage which has made slaves of the women. We kept up that warfare until the marriage laws have been reformed in almost every State in the Union.

As for licentiousness, and "orgies of uncleanness, which have been enacted under its (Spiritualism's) patronage," the statement made by the Doctor is false, and he knew it when he made it. It was only an effort to slander that

religion and those religious teachers with whom he cannot compete.

The Doctor dodges presenting a bill of particulars by saying he will not pollute his tongue. Doctor, you are too late for that. The tongue that can utter such wholesale falsehoods on purpose to "bear false witness against his neighbors," is beyond being further polluted.

He says: "Spiritualism has broken up families." Perhaps; if it has not, it is the only religion which has never disrupted a family. Men and women are not generally very liberal; and it often happens that if one embraces a religion distasteful to the other, a family row is the result. Any family had better be disrupted than to live in a constant turmoil.

I knew a minister whose good wife embraced Spiritualism; after arguing the case with her, and failing to convince her of the error of her ways, he said: "Angeline, I am going out on a preaching tour; I shall be gone about three weeks; if when I return, I find you ready to renounce Spiritualism, you can continue my wife; if not, I shall be compelled to renounce and to denounce you."

Her reply was: "I once renounced all for you; I have never been sorry for that renunciation; now you ask me to become a liar and a hypocrite—to say I have not seen and heard what I have seen and heard—that I do not believe what I do believe; I cannot do it." The result was, he left her and went off to another part of the country and reported that Spiritualism had broken up his family. I had the privilege of disputing his word to his face, and telling him privately that if he ever slandered his good wife in that way again I should expose him to the world and the church.

If Spiritualism causes discord in a family, it only follows Jesus' example. Jesus said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." Matt. x: 34-37.

Dr. Talmage next says "Spiritualism is a source of debauchery and intemperance." In reply to all that I will say Dr. T. always went with me when I went on a debauch. I never was drunk in my life when the Doctor was not with me, and as drunk as I was.

The fact is, I can point to many, many cases where Spiritualism, under my own observation, has saved people from drunkenness, after Christianity, and everything else had failed.

I have known ministers, and even bishops, to go into a drunkard's graves. Nearly everybody knows of that brilliant and able minister of Denver, Col., who so recently reached his long home via the whiskey route.

There are mediums who have been, and are drunkards, as there are ministers who are such; but to say that Spiritualism is a source of debauchery and intemperance, is to utter a falsehood, which in most cases is wilful and deliberate.

The son of the Rev. T. Dewitt Talmage in this case, as usual, I think excels his father. Here are his words: "As a class are Christians like Spiritualists, depraved, immoral, selfish; sad husbands, impure wives, neglectful parents, and seekers after the flesh?"

I am quite willing to compare my life, and that of my wife or my family with those of either or both of the Talmages. I say this, because when these two champions of superstition make such statements as the above they deliberately insult every Spiritualist in the world. When a man tells me that my wife is "impure," he deliberately insults and slanders as pure and true a woman as can be found on earth. I personally feel the wilful and deliberate slander offered to every Spiritualist lady in the world; and I would be derelict in my duty did I not, on behalf of as pure women as ever wore the crown of motherhood, resent the deliberate slander of these reverend falsifiers.

Am I a sad husband? ask the woman with whom I live? ask my daughters and son? Ask anybody on earth who knows me? I am known: I have not always lived in a corner. Find, if possible, the person who ever saw me, who will say I am sad.

My four daughters and one son are old enough, and intelligent enough to speak for themselves; which one of them did their parents ever neglect? Ask them; their word will not be questioned by any one who knows them, notwithstanding they were reared by a "corrupt" mother and a "sad" father. I say this in order to add that my family is a typical spiritualistic family, of which there are many thousands. In their behalf I resent the foul slander of these two divines.

The Doctor next says:

"If God is ever slapped in the face it is when a spiritual medium puts down her hand on the table, invoking spirits departed to make a revelation. God has told you all you ought to know, and how dare you be prying into that which is none of your business. You cannot keep the Bible in one hand and Spiritualism in the other. One or the other will slip out of your grasp, depend upon it. Spiritualism is adverse to the Bible, in the fact that it has in these last days called from the future world Christian men to testify against Christianity. Its mediums call back Lorenzo Dow, the celebrated evangelist, and Lorenzo Dow testifies that Christians are idolaters. Spiritualism calls back Tom Paine, and he testifies that he is stopping in the same house in heaven with John Bunyan. They call back John Wesley, and he testifies against the Christian religion, which he all his life gloriously preached."

Poor God! I am sorry that mediums are slapping him in the face; but if he can be saved from such blaspheming friends as the Talmages, he will be able to endure any "slap" he ever gets from a medium.

But "God has told us all we ought to know." Yes, the Doctor borrowed that expression from Caliph Omar, a great Mohammedan light. When he caused the faggot to be touched to the greatest library this world had ever seen, he made the same remark. A Christian bishop, however, before there was a Mohammedan in the world, had said the same. Whenever a bigot wishes to suppress a light he is apt to use that argument. "God has told you all you ought to know."

How would that look in a Poly-Syllogism? Let us try it. It would run after this fashion.

God has told us all we ought to know.

God has told us nothing about printing, steamboats, railroads, telegraphs, telescopes, telephones, or lighting our streets with electricity.

Therefore we should know nothing of any of these things.

What an argument this has always been in the hands of old fossils who have wanted to stay the progress of the world and immortalize the errors and superstitions of the past!

We are most informed that we cannot keep the Bible in one hand and Spiritualism in the other. Well, somehow I have succeeded in getting along with both for a couple of decades. How well I have succeeded the Doctor will find out, if he will place his arguments by the side of mine in either written or oral discussion; that will allow the public to decide what can and what cannot be done.

Doctor, when talking in this manner, please do not forget that you now owe me one hundred thousand dollars. You once offered that amount as a premium for any person who had ever "read the Bible through from cover to cover," who had not by it become convinced of the dogma you preach. I have read it through thirty-two times by course; I have read the Revised version, the Douay Bible, and other translations, beside much of the Septuagint, always to find myself at the close of such reading farther from your theology than I was at its beginning. Notwithstanding this has been proclaimed to you through the public prints and otherwise, that hundred thousand dollars is yet due me, with several years' interest.

If the Dows and the Wesleys have in the other world learned of some of their mistakes; and if Thomas Paine has in the other world reached a place where ministerial falsehoods do not injure him, but where justice is done him, I am glad.

"Ever the right comes uppermost,"
And ever is justice done."

There are many other things in the Doctor's discourse to which it is hard for me to resist the temptation to reply, but my allotted space is more than full, and I must stop this review right here.

If, in places this review seems severe it is because the case demanded it. I am not sorry the Doctor has made the attack, nor that he has so often renewed it. The repetition was because he could think of nothing worse or perhaps, more false to say. He has in his discourse catered to the vulgar crowd; a thing to which his peculiar talents eminently adapt him.

I am glad the son has taken his father's old sermon, patched it up somewhat and repainted it, and several times handed it out. It shows the animus of the Talmages, and has done Spiritualism no harm; on the contrary it has afforded an opportunity to hand to the world a refutation of the meanest charges that can possibly be made against our holy religion.

I now submit this reply to a reading and thinking public, and pray heaven's blessings upon those who read and reflect upon what is here written.

The End.

THE BEAUTIFUL SOUL.

BY DR. T. WILKINS.

There's a beautiful soul in each living germ,
That some day will burst into bloom;
There's a beautiful self in man and in worm
That leaves its earth-form at the tomb.

There's a beautiful soul, though oft it be hid
'Neath the callous of passion and crime,
In every man's selfishhood that sometime will bid
An adieu to all villainies and slime.

There's a beautiful soul in the man who will lie,
And will steal from a man who is poor;
There's a beautiful self that will rise by-and-by
To the height of the good and the pure.

There's a beautiful soul 'neath everyone's breast
That always was pure, good and true;
There's a beautiful self that stands every test
Of the low, and the vile and the mean.

There's a beautiful soul in the earth and the sky;
A beautiful soul in the air;
There's a beautiful self that never will die,
And a home for that self somewhere.

Though man be the highest in intellect here,
There's a selfishhood and purpose in all;
A selfishhood unfolding to find its own sphere
In Nature's broad, beautiful thrall.

Anniversary--S. E. 52.

BY DR. GEO. A. FULLEH.

Spiritualism as a distinctive phase of modern religious thought had its birth fifty-two years ago at Hydesville, N. Y. But its roots reach down through all the great religious systems of the past. Parker and Channing, two of the noblest men America has produced, paved the way for its coming. Davis, just merging into manhood, was its John the Baptist. The curtain, torn and rent in many places, that hung between the two worlds, was trembling on the rise, when the Fox Sisters appeared on the scene of action. The marvelous manifestations which occurred in their presence demonstrated the nearness of the invisible world, and also the possibility of intercommunication with it. Thus the so-called realm of the supernatural was invaded, and the astounding fact, hitherto unknown, that law and not caprice, governed the spiritual as well as the material universe, was revealed and demonstrated for the first time.

Spiritualism is more daring than all other systems of religion. For, while they only declare hope, it proclaims the knowledge of immortality. Since its advent, the question of the ages, "If a man die, shall he live again?" has been answered in the affirmative. This is one of its great affirmations, and it challenges the contradiction of any right-minded and thinking man or woman of the century. The most critical investigations have only added to the glory of Spiritualism. Materialism, with all its bold assertions, shrinks into nothingness before the blazing light of its sun of truth. Franklin said: "Life is rather a state of embryo, a preparation for life. A man is not completely born until he has passed through death." And Emerson says: "The soul does not age with the body. On the border of the grave the wise man looks forward with equal elasticity of mind, or hope; and why not, after millions of years, on the verge of still newer existence? for it is the nature of intelligent beings to be forever new to life." Spiritualism makes it possible for us to realize that these assertions are but veritable realities. This life is only the shadow of the eternal one—that is the destiny of all mankind. How many of our treasures have been gathered to that better life? How many of our friends and relatives await us there? Are they not as anxious to reach us as we are to receive them? How beautifully does Norals express this idea:

"Infinite and mysterious
Thrills through me a sweet trembling,
As if from far there echoed thus:
A sigh, our grief resembling,
The dear ones long as well as I,
And send to me their waiting sigh."

That "waiting sigh" Spiritualism has caught, and is now interpreting to the world. Spiritualism comes directly home to us when we are called upon to part without best-loved treasures. Yes, it is a solace for every bowed and aching heart.

Besides establishing the fact of immortality, Spiritualism exalts and uplifts humanity. It has given a new meaning to life—by and through the means of the stress or emphasis it has placed upon its divine possibilities. A new fire of hope has been kindled upon the altar of the soul. New incentives and motives have been given to life. Under its influence its burdens become lighter and sweeter, cleaner, purer becomes every human life. Spiritualism means the unfolding of all the latent powers and possibilities of the individual here in this present life. Angels should not belong exclusively to spirit realms. Earth should not be devoid of their presence. Man should do the right, not through hope of reward or fear of punishment, but on account of the fact which is unshaken by all selfish considerations. Spiritualism does more than to reveal the immortal life and the close relationship and companionship existing between us and those gone before. It reveals man more fully to himself than any other system of religion or philosophy. While other religions have placed the Divine in the infinite depths of the universe, Spiritualism has throned it in every human soul, and thus made it possible for man to declare: "The Divine is in me and I in the Divine." Also, in its light are we able to assert, there are no abandoned ones in the universe,

all are children of the light; and no matter how far their footsteps may wander into the realm of night and darkest despair, drawn by the irresistible cords of sympathy and love they will ultimately return to the light from whence they sprang into existence.

When Spiritualism came, the sulphurous clouds of a fallen hell obtruded between man's vision and the glories of paradise; the nefarious dogma of total depravity made in man, smothered all his nobler instincts. But with Spiritualism—a new light shone upon the world. Clouds began to disintegrate, and the world's idols were overthrown, and the voices of modern prophets were heard in the midst of theological wildernesses, like John of old, denouncing wrong and oppression, and upholding freedom, virtue, truth and purity.

Creeds and dogmas, at the very best, are but the broken moulds out of which the spirit has forever taken its departure. Each religion of the past has imparted some truth of great importance and value to mankind. These truths are not isolated, but instead, bear an intimate relationship to each other. The impress of all these movements has tended toward exerting an uplifting influence upon humanity, each wave of spiritual influx having been adapted to the intellectual, moral and spiritual conditions of the race.

Liberty is one of the greatest privileges that can be bestowed upon humanity, and yet how many times has the church circumscribed and abridged that liberty! Guizot in his *History of Civilization in Europe* says: "She made a catalogue of all actions morally culpable, and under the name of sins she punished all with the intention of repressing all; in a word, the government of the church did not address itself, like modern governments, to the external man, to the purely civil relations of men among themselves; it addressed itself to the internal man, to the thought and conscience, that is to say, to all that is most private to him, most free and rebellious against restraint." In fact we may not say that she supplemented reason with faith and conscience with the edicts of her councils. In far too many cases under her government man became a puppet—phoenix of nearly all those God-given rights and privileges that belong to a free and intelligent soul.

Science, Free Thought and Spiritualism have combined to restore to man his long-lost vantage-ground. Truly may it be said that Spiritualism is the very embodiment of religious liberty. It wages forever an uncompromising warfare with superstition and error, even if they do masquerade under the sacred name of religion. These cannot long live in the same age with Spiritualism because it teaches man to think and to reason. The keen wit and sarcasm of Voltaire, the incisive thrusts of Paine, the tender and loving heart of Parker, the burning fire and eloquence of Ingersoll, and lastly the revelations and scientific demonstrations of Spiritualism make it impossible for the absurdities and nefarious teachings which have been reiterated from age to age by theologians, to much longer bind and fetter the human soul.

Only when in our investigations we leave the outward form Nature assumes, are we lifted above the realm of effects into that of causation. Then for the first time do we realize that spirit is the only substance in the universe, all visible forms being but expressions of indwelling spirit. Darwin says: "I am willing to allow that the ultimate cause beyond all motion is immaterial; that is to say, God." John Fiske speaks of "a power of which all phenomena are the manifestations." And Carlyle declares that "matter exists only spiritually, and to represent some idea and body it forth." Then our real existence is in the realm of ideas. Bodies are but the clothing Thought wears. Spiritualism leads up to and embraces these higher teachings, and we are fools if we allow others to flit them from us, and worse than fools if we fail to put them into practice in our daily lives. The basic principles of Spiritual Science, Mental Therapeutics, Christian Science, etc., are all to be found in the higher or esoteric teachings of Spiritualism. Man is only just commencing to know himself and the possibilities that lie in the secret recesses of the soul. That knowledge is power which reveals the unlimited resources of spirit. In fact, we are only just beginning to realize the power and might of spirit. The practical side of all this lies in the fact that to the degree we are able to attain this spiritual knowledge, are we also able to conquer in ourselves disease and all that is called evil. If God is spirit, all power in heaven and earth is spirit-power. Keeping these thoughts in view, we are able to see how that Spiritualism is a pleroma, or fullness of life; for it gives life, strength, health and knowledge to all those who rightly seek these blessings at its altar.

"Below, on barren wastes are lying,
The frets and cares—the little hurts that prick
The senses, sharp as needles trying
To wound the flesh until the heart grows sick.

Above them all
The tuneful note still rings—
List to the call!
The joyful truth it brings!

"Within life's inner temple's waiting,
Are soothing solvents—graces full of balm,
Exhaustless are they, unabating
For those who seek life's sweetness and its calm.
Still sings the soul,
Beyond the sounding sin,
Arise! Be wise,
And enter there within."

"O, come and climb life's heights, believing
That good is near thee, waiting for thy call—
Reach out thy hands—the gates are open,
The gifts that feed thy needs, both great and small.
Sweet sings the soul
To those who hearken well,
God writes the scroll
With truths he has to tell."

ELLA DAIRE.

Sectarianism has ever been the bitter enemy of progress. Liberalism has been the handmaid of every reform—the promoter of science and education and the star of hope shining above the grave of despair. It has laid at our feet the wisdom of the heavens, connected the nearly severed wires of sympathy and love that span the yawning chasm of death, and brought to us tender messages from our lost loved treasures in heaven. Through mediumship alone has this revelation come to the world. In its favor we have the testimony of the wisest and best men of the century. Among them may be mentioned Parker, Pierpont, Edmonds, Owen, Hare, De Morgan, Buchanan, Denton, Crookes, Varley, Wallace, Zollner, Flammarion, Ashburner, Savage, Hodgson, James, Hyslop, and a great host of the world's luminaries too numerous to mention at this time and place. Besides, we have the testimony of the intelligent masses, who are just as competent as scientist or theologian to investigate the claims of that new science, philosophy and religion that comes so near to every human heart.

Fifty-two years of open and avowed communion with the spirit world has brought blessings of inestimable value to all mankind. It has taught the world the great lessons of self-reliance and also consecration of all the noblest attributes of the soul to the service of humanity. Not only have the prophets of the new religion made known "the glad tidings of great joy," "man, thou art immortal," but likewise they have emphasized the great ethical teachings of the ages which have become a necessity of man's well-being. In the teachings of the New School of Thought we find nothing that savors of sectarianism. It leaves the soul free to accept or reject all systems of philosophy and teachings in the name of religion in accordance with the light it has received. It proclaims immortality and demonstrates this fact through angel ministrations. It teaches that our highest duty toward God is our duty toward our fellowmen. It declares that the better and truer life we live here, the better prepared shall we be for the life that is to come.

Instead of the doctrine of rewards and punishments, it teaches the doctrine of Karma—or cause and effect.

Progress here and hereafter is the watchword of the spirit. No loafing or psalm-singing around the throne of God, but instead endless labor, that brings its own reward.

These simple and rational teachings of Spiritualism, believed and lived in our daily lives, would bring earth nearer to heaven, and usher in the day of peace and good-will which has been the burden of every song of poet, seer and prophet since man began his upward journey.

Let us then help to inaugurate this new era by learning to forget the petty annoyances of our daily lives, and seek for good in all things. Thus shall Spiritualism be honored and uplifted by our more perfect lives, and its future assured by the work it has wrought in and through us.

How better close than with the words of Ella Wheeler Wilcox:

"I searched through strange pathways and windings
For truths that should lead to God;
But further away seemed the findings
With every new by-road I trod.
I searched through wisdom and knowledge—
They led me the fiercer I sought;
For teacher, and text-book, and college
Gave only confusion of thought.
I sat while the silence was speaking,
And I closed to life into my soul;
I found there all things I was seeking—
My spirit encompassed the whole."

Greenwich, Mass., March 27-28, 1900.

Anniversary Lecture--1900.

Spiritualism is the crowning glory of the nineteenth century. It is more—it is the most stupendous and magnificent fact revealed to man in all the by-gone ages. Its splendor eclipses every discovery recorded in history, and its grandeur is unequalled by the most brilliant achievements of mankind. Alone in its majesty it stands upon the pedestal of glory, the paragon of the world's sublimest endowments.

Ushered into being in an age of marvelous inventions, it outweighs them all in vast importance and utility. Born as it were in a manger, and cradled by the humble and obscure, through every vicissitude of hardship and adversity, this new Spiritual Savior grew to its present magnitude and power.

Fifty-two years of incessant struggle with ignorance, prejudice, superstition and bigotry have only served to develop its inherent power and to clothe it with irresistible might. "Hail, thou from the wise and prudent, and revealed unto babes," in its outset it grew among the common people, till the magnates of science, who looked askance at its increasing phenomena, and the high priests of religion, who saw with fear and trembling its rapid growth, were compelled to give it heed.

Everywhere showing "signs and wonders" as credentials of its divinity and as tokens of its spiritual origin, it conquered its way to the throne of reason, and boldly asserted its "right divine" to the empire of the world. Endowed with power "from on high," it assumed authority to teach the Gospel of Universal Truth as unfolded by Nature's Divine Revelations. It spoke as man, uninspired, had never spoken, and as in the days of Jesus, "the common people" it gladly, and even in its youth the wisest men of the Occident were astonished at the wisdom of its doctrines, and nonplussed by its forensic power and eloquence.

Announcing its mission as a World Reformer, it boldly assailed wickedness in Church and State, and demanded that "the powers that be" should rule in equity and justice, and by the authority of the people, or else yield to those whose voice "is the voice of God," and who can present the "signs" of their divine commission. Declaring itself the Emancipator of humanity, it demanded the abolition of all slavery, both mental and physical; it asserted equal human rights—the equality of man and woman, and before its magic wand of Truth and Justice, chains were broken, creeds and dogmas were demolished, the institutions of superstition and oppression were dissolved, and tyrants fled in dismay!

With the sword of the spirit, which is Truth, it smote the idols of popular religion, and cut down every error that holds human souls in thralldom. It heard the cry of "the down-trodden and the oppressed, of the outcast and destitute," and called for the Goddess of Justice to smite the oppressor—with the bal lot, which is mightier than the bullet, while as a "Good Samaritan," it gave aid and comfort to the victims of rapacity and selfishness. As the champion of mental freedom, and "the right of private judgment," for which Martin Luther contended, it fearlessly asserted that reason is more authoritative than man-made Bibles, which are full of human error, and need frequent revision.

It proclaimed man's inalienable right to religious as well as political liberty, and denounced Sunday laws and all other machinations of priestcraft that restrict personal freedom, fetter the tender fear, and hold the masses in spiritual bondage. As the conservator of all religious truth, it declared itself an universal eclectics, recognizing the universality of inspiration and the ubiquity of revelation, and it claimed all truth to be divine, "whether found on heathen or on Christian ground." But no Pope, priest nor prelate has any higher authority to say what is truth than any other, even the humblest man!

Its supreme mandate to all mankind has ever been: "Be slave to no sect, take no private road; but without fear look through Nature up to Nature's God"—a God who is no respecter of persons, but gives truth, as free as the sunlight, to all who seek it with open minds and docile spirits.

As the great prophet of the living present, Spiritualism announced its kinship to all prophetic dispensations and with all the heaven-ordained prophets of past ages, and it proved its lineage by the receipt of all their "spiritual gifts," adding thereto the "greater things" which the Prophet of Nazareth had promised. Thus it out-Christened the entire Christian priesthood and proved the superior right of its apostles to the badge of the spirit and the crown of honor and glory!

Holding the key of all occult power, and to all spiritual knowledge, ancient or modern, it "spoke as one having authority," declaring spirit to be the primal cause of all motion, life, sensation and intelligence; that it is "The Great First Cause" or the organization of atoms, worlds, solar systems and galaxies; that the physical universe is a stupendous spiritual manifestation, or, so to speak, an inconceivable "materialization" of Infinite Spirit, which Pope has said,

"Lives through all life,
Have no end and all extent,
Spreads uninvolved
And operates unspent."

Natural law, that governs the universe, it is defined as but the orderly method of Infinite Spirit manifestation. Spirit, as "the soul of things," through involution and evolution produces the phenomena of universal nature—all growth and progress.

Man, it asserts, is essentially a spirit, individualized from the universal spirit, through the material body which is only his outer garment while on earth. His personality, attained through his physical form, is perpetuated "eternally in the heavens" by an ethereal or spiritual body, born at "death" from the physical.

Thus Spiritualism is "the science of sciences," and is the solver of the great mysteries of the universe, tracing the footprints of evolution from monad to man, from man to angel, forever progressing onward, upward and Godward!

Predicating its claim on the indestructibility of matter, and the conservation of force, it assumes immortality as man's birth-right, by virtue of the very substance of which he is composed. And as its crowning glory, it demonstrates his post mortem survival by phenomena palpable and overwhelming. Though the proud magnates of science, with a few noble exceptions, for a long time ignored these marvels, or treated them with bigoted contempt, yet, pushed forward by the invincible power that produced them, they have won the candid attention of scores of the leading scientists of the world, and to-day all scientists are either silent with dismay, or are arrayed on the side of Spiritual Philosophy. It could not be otherwise.

Facts are stubborn things than scientists, and like Banquo's ghost, they "will not down" at the bidding of any bigot who scorns, or attempts to suppress them! Psychic Research is proved to conquer ignorant skepticism, and brings to Spiritualism rests upon as firm a basis as any other science. Indeed, it rests upon the fundamental verities of both physics and metaphysics. Every true Scientist must become a Spiritist, and we wish every Spiritist might become a Scientist, then they would appreciate the majesty and grandeur of our sublime philosophy, and hunt for its eter-

nal truth, instead of wasting time and money in pursuit of the everlasting "last," which never satisfies morbid curiosity!

Unique and unequalled as a "wonder worker" that reproduces the magic and "miracles" of the Orient, and that has presented to material science a new force not correlated to any previously known, thus present an enigma that baffles both the wise and the otherwise materialists—Spiritualism has done its greatest work, and won its greatest distinction as THE WORLD'S GREAT COMFORTER—as the Revealer and Demonstrator of life beyond the grave. From time immemorial, ever since death slew its first human victim, it has been the terror, and most abhorred visitant of the human race. It has been regarded as a ruthless robber, and a merciless despoiler of human happiness. It has slain the entire human family ten thousand times, and made the whole earth the burial ground of its insatiable slaughter. For untold ages it has drenched the earth with sorrow's bitter tears, and filled the air with lamentations and wailings of despair. No wonder that a prophet called it "the King of Terrors," and a poet, "The most horrid elf of all that mortals hate or dread."

Such, in fact, has ever been its gruesome and terrifying aspect to man's unilluminated vision. 'Tis true that this mortal fear had been mitigated by ancient religions, and Egypto-Grecian philosophy, which taught the immortality of the soul, and also that, in all ages, Faith and Hope had somewhat assuaged the mourner's grief; but Nineteenth Century Science had undermined the faith and philosophy of the past, and thousands were coming to the sad conclusion that "Death ends all"—when, Lo! like Minerva from the brain of Jove, Modern Spiritualism sprang into being, and rent the veil of darkness, doubt and despair! A "wireless telegraph," brought "glad tidings of great joy" from the long silent "dead." A new light from "viewless spheres untraveled by the sun" illumined the chaos of the dread unknown, and transfigured Death from a monster into an Angel of Emancipation and Deliverance! What a marvelous and glorious transformation was that, which made "the starless grave to shine as the portal of eternal day," and the tomb to be but a triumphal arch over the pathway of Eternal Progress! Yes, well may we claim Modern Spiritualism as the Perseus that has slain the Medusa of Death and the Giant of Despair, and brought the balm of peace and consolation to millions of sorrowing hearts.

It is Heaven's last gift to man to bind up the broken-hearted; lift up the crushed in spirit; to give strength to the weak; courage to the despairing; light to those in darkness; health to the sick in body and in mind, and to fill all human souls with light divine that shall give love, joy and peace forevermore! Well may we sing our SONG OF GLAD TIDINGS:

This world has heard from loved ones gone
And mourned their loss with grief forlorn,
No more in anguish rave;
"The Comforter" has brought relief,
And wiped away their tears,
And sorrow now is light and brief,
That used to last for years.

Why should we weep and wail for those
Who've passed beyond our sight,
When they've not changed their worn-out clothes
For garments of new white?
They are not "dead," nor far away,
But round about us near,
And if we seek aright we may
From them full often hear.

Their earthly love they have not lost,
Nor any friend forgot,
But while we here are tempest-tossed,
They will forsake us not;
For love is stronger far than death,
And will not yield its hold to wit!
But when we lose our vital breath
"Till then our souls enfold."

In spirit-life will reunite
All souls used here,
For death no power hath to blight
The bonds that love made dear;
How glad are we this truth to know,
What joy to all 't will bring,
'T will drive away life's deepest woe,
And take from death its sting.

Such is the joyous message brought,
By loving friends who come
From spheres with light and beauty fraught
To cheer each earthly home,
Already have they chased away
Our gloomy doubt and fear,
And they give promise here to stay
Till earth is full of cheer.

Then let us all rejoice to-day
That we the truth have learned,
That many spirits passed away,
To bless us have returned;
O, let all speed the tidings forth,
And cheer each effort true,
Till every mortal here on earth
Shall know the joyful news!

Dois, Dimples and Doings.

To the Editor of the Banner of Light:

Every individual makes a dot wherever the ego halts and directs itself. It would be interesting to see a picture of the impressions left on the psychic map of the world by all the itinerant speakers that have thrilled the spiritual consciousness with their inspired thought and undimmed reason and left a dimple in the memory of progress.

Who can estimate the influence thus impressed upon the order of human life? We are told that the "organized movement which has advocated the form of Spiritualism . . . for more than fifty years was alleged to rest . . . upon mediums and mediumship," is in a state of "gradual decay," and that such organized movement "became at last a formidable enemy of the mother which gave it birth!" That "it collectively exists now to propagate and maintain the exchequer and propaganda of media, and not to glorify the cause of Spiritualism." That "if to be true means to abandon the name, very well, the name must be abandoned." That "the Spiritualist . . . has found that he can dispense with the medium because he has access to the world of spirits himself." That "he can and does see and perceive spirits; he can and does hear the voices and the words of the spirits."

That the "angels sing to, inspire and love him—not forsooth because he is a medium, but because he is spirit, he is spiritual and divine in his nature and being." "And spirits are affiliated and attracted to each other, is spirit, not because a medium sits between them on his tripod." This and more in the same vein may be found in the February *Cassadagan*, page 246. There are wholesome truths in that paper, strangely confused with assumptions, unjust reflections against mediums and mediumship, superficial analyses, and preposterous intimations against the intellectual and moral standards of the clearest thinkers and profoundest reasoners that ever led a new movement to success. This is a new dimple in the psychic sea. More are likely to follow, and all will share in the record that we are making. It is not my purpose here and now to review and analyze this strange homily of Rosicrucian metaphysics; but to call attention to it as one of the dots made on the face of time, by an itinerant speculator in mystic lore. Within the past three months I have met a variety of experiences along the spiritual compass line, and felt the dots and dimples of genius, and shared in the doings of a variety of movements where human nature wrestles with destiny, and struggles toward the dawn. I have found a liberal variety and distinct degrees of unfoldment, and a wholesome difference of opinion regarding many questions of spiritual import. The God question does not down at any man's bidding; and wide differences obtain respecting the significance of issues in the "declaration of principles," and the influence of the God idea in the spiritual movement.

I have chronic dread of all dogmatism and creed-binding tendencies in Spiritualism. To me it is the gospel of liberty and reason, as well as love and justice; and I would not entertain any proposition looking to mental slavery or the middlemost domination of theological authority in Spiritualism. But I do not see the danger that some others think they see in the simple recognition, by a majority, of Intelligence in Nature. Each thinker must be free to accept as much or little of such "deklaration" as suits his spiritual appetite. That we are in danger of reversing the processes of evolution by such an expression of belief

seems to me absurd when all other denominations, with the God-idea central in their creed, are steadily advancing and growing broader and more tolerant and rational, year by year. I have faith in the outcome. I believe in the supreme authority of eternal principles, and their methods in the evolution of life.

ANDREW JACKSON DAVIS

started the world over fifty years ago by announcing his interior discoveries and close correspondence with the spiritual universe, and his sublime sketch of the cosmic processes with the Great Positive Mind as the axis of all. Atheism was not the primordial concept of Modern Spiritualism. It is but an infusion of later accessions borrowed from the intellectual negations and agnostic suggestions of the "free thought" dispensation. In the recognition of God, or "Infinite Intelligence," there is no indication of a retrograde movement in Spiritualism, as I see it; and I do not see any inconsistency in expressing it as the present belief of the majority, if they so elect, unless there be an attempt to force it upon the minority as a necessary qualification for membership or official eligibility. This dimple in the sea of thought will be a valuable memorandum for the future historian in sketching the evolution of Modern Spiritualism.

Another dot was made at Grand Rapids, Mich., when the several Independent societies united last fall, and commenced a forward movement by employing competent speakers to emphasize the educational value of Spiritualism, and elucidate its philosophy. In the effort it was discovered that timid, time-serving counsels hold the balance of power, and no fair trial of the building qualities of the scientific, ethical and spiritual educators upon the platform is likely to be made. The insistence upon "platform tests" as the only means of keeping up an interest, and sustaining the exchequer, is the one dead weight upon the movement that keeps it in an unstable, fluctuating, feverish condition, and alienates the best supporters, and is driving some of our best speakers from the spiritual platform.

I am not opposed to platform tests when they are thoroughly genuine, and properly arranged and timed. I think they still have a use, although their value to the Cause as evidence is greatly overestimated. But depended upon as a sort of show to "draw" the wonder seekers and secure revenue, they have become a serious menace to the public work, and a demoralizing influence upon the spiritual rostrum. I say this reluctantly and sadly. I wish it were not true. I wish that all phenomenal mediums were so true, and all seekers so enthused with love of truth, and desire to use all facts and experiences for the attainment of knowledge, and applying it to the needs of mankind, that platform tests would have a value and an interest to thoughtful, growing people that would leave no shadow of distrust, and no sense of crude, selfish ambition, or tricky scheming to mar the beautiful ideals of the Spiritual Philosophy.

I hope in the processes of evolution that this vision may be fully realized. There are other dots and dimples I intended to include in this, but they must wait. But I would add that the Lansing Mid-Winter Meeting made many dots and dimples that may be translated later. And the glowing lecture by President Barrett at Owosso the week following stirred the members of the sleeping century into a lively blaze, and thrilled the hearts and fed the intellects of his hearers with rare manna from heaven.

Skipping much that is interesting, I find myself now—March 30—in Clyde, Ohio, the home of A. B. French and L. S. Lowe, and we are trying to make a dot or two in the dead sea that twenty-eight years ago was alive with the music of the Spheres, and echoed to the voice of progress with vigor. For many years the spiritual atmosphere has been quiescent with an occasional flash from the inspired soul of A. B. French, and some quiet ripples in the valley of silence, where the angels minister to the lowly and soothe the sorrows of the desolate.

LYMAN C. HOWE.

And Sheldon Once More.

To the Editor of the Banner of Light:

Of course yourself and your readers, as well as the general public, have been regaled or nauseated as the case might be, by the recent experience of Sheldon, the sensational preacher of Topeka, Kansas. We are told by interested parties that the affair was a howling success financially. Well, how in Heaven's name could it have been otherwise, Mr. Editor, with such a well planned and skillfully executed "job"? I am told that for many moons the "pipes were being laid," and that religious publications all over the country were asked and did pledge a certain per cent. of the names upon their subscription lists, also a good sized advertisement, their donation to be accompanied by a check in full for the week's subscription to the Topeka Capital, for each name sent and also for the ad—thus working a wheel within a wheel from a business standpoint. Now nearly everybody, probably assumed, and it was no doubt intended they should, that the 330,000 new subscribers to the Sheldon scheme, represented that number of sympathizing individuals who went down into their individual pockets to help the thing along, etc. Now of all lies in the world, none are so wicked and dangerous as a misleading statement. They are far more injurious than deliberate falsehoods, and the question now seems to be in my mind whether Jesus can ever make up his mind to forgive Sheldon and his followers for traducing his good name as they did to gratify their worldly ambition.

Of course they carefully discriminated in granting space to advertisers, for they knew the size to which they must confine their paper and also the capacity of the "capital" plant, and they already had advertising space to their limit sold long in advance if the final spasm of so-called virtue should take place, they had brought their condition about with the aid of the orthodox club which was aimed with unerring accuracy everywhere that object could be attained.

The *Christian Herald*, of New York, of which Rev. De Witt Combustible Talmage is editor, contributed a liberal sized advertisement, besides fifteen thousand names from their subscription lists, accompanied by a check in full. I think, Mr. Editor, with the orthodox club in the hands of a credibly expert preacher that most any issue might be made a financial success. It seems to me that the present ministry must fully realize their perilous position when they are driven to such desperation by such questionable combinations. Old theology has surely foundered upon the barren rocks of speculation. No flower blooms there, no wave of joy kisses them, they are all black and moss-grown.

J. E. DAHLING.

In Re Sheldon.

To the Editor of the Banner of Light:

Your statements in THE BANNER of March 31 regarding Rev. Sheldon's work in editing *The Topeka Capital*, is manifestly unfair, and as a subscriber to THE BANNER since 1883, I ask space to put you right. C. H. Sheldon is today in Topeka what H. W. Beecher was in Brooklyn, a liberal, progressive, up to date people's preacher. If you will read carefully his first editorial you will learn he did not "assume to speak, write and act as Jesus would do," but what he (Sheldon) in trying to understand Jesus by human interpretation, thought or supposed he might "speak as Jesus said and act." As a Spiritualist you know better than to judge a liberal clergyman "by the sermons of his ministerial brethren."

Here in this city every preacher and hide-bound churchman is against Sheldon; the Spiritualists, infidels, freethinkers and "common people" support him. True, many of us do not indorse all that he printed, but the man's intentions were good, and the matter he published elevating far above that of any other daily paper in this country.

Yours for cleaner daily papers,
JOHN D. HARKELL.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays

Children's Spiritualism.

A FLOWER SONG.

Bright and lovely little flowers
Glowing by the way,
Nod away the sunny hours
Of a summer day.

Red and sleepy-looking poppies,
Beds of clover bloom,
Banks of stateliest snow-white daisies,
With centres like the moon.

Never seem to work or study,
But to sit all day
Talking softly to each other
In the sun's bright ray.

Come a swarm of bees all buzzing,
Seeking honey dew,
Flying swiftly hither, thither,
As bees often do.

Suddenly they spy the clover,
Filled with nectar sweet,
And the buttercups and daisies
Their approval meet.

Kiss they softly every flower,
Flowers kiss them too;
Visit they, till day is over
And the stars peep through.

Homeward fly the busy rovers,
Laden down with sweet;
Work and pleasure, sun and flowers
Made their day complete.

Then the flowers whispered softly
To the night wind low,
"Night Wind, Night Wind, sway us gently,
Gently sway us to and fro.

"We are very happy, Night Wind,
And we're sleepy too;
Rock us gently 'till we slumber,
Bathe us with soft dew.

"We can't fly away, dear Night Wind,
We must stay quite still,
Growing sweet and strong and sturdy,
On this lonely hill.

"Our short lives have a sweet mission,
'Tis to be content,
And to yield the sweetest daisies
Which to us is sent.

"Night Wind, Night Wind, rock us gently,
Soothe us now to rest.
For the bees will come to-morrow
On their honey quest."

MINNIE MESERVE SOULE.

Autobiography of a Pen.

BY CECILIA OLIVE COFFIN.

Alas! Alas! I fear my days of usefulness are over. Here I lie in the waste basket waiting to be carried to my last resting place.

The first I remember at all is a queer sensation of intense heat, and a feeling as if I had been out loose from my moorings, and of being sent forth into a new life. And after a rapid sliding journey, I tumbled end over end on to a table, where I was quickly followed by many that tumbled after me. As I lay trembling and growing cold with fear, I heard a voice say: "Pens! Pens! Pens! How tired I get forever piling them away in these boxes. But after all, Mary, who knows how much we may be influencing the thought of the world. Where do you suppose all these pens will go?"

"How many mothers will write loving letters of advice to their wayward sons? How many poor boys and girls will labor over copy books and compositions? How many desperate men will blight all their future happiness by forging checks to get a few paltry dollars?"

"It may be that some of these very pens will sign the awful death sentence that makes the State responsible for one murder, because another has been committed, and perhaps the murder was committed because of the laws made by that same State allowing the sale of liquor which put the thought of murder in the criminal's heart."

Then I heard no more, for I felt myself being piled in neat little rows with others in a box and the lid shut tightly down.

How it is I understood what was said, and how words and thoughts came to me, I know not. Who indeed can tell when life begins, and if, oh! if it ever, ever ends.

I have often thought of what she said, and talked it over with my fellow prisoners, and greatly did we wonder what our future work would be.

I do not know how long we were thus confined. But one day the cover was lifted from our box, and I heard a voice say, "Six for five cents." Then, with five of my companions, I was placed in a paper, and again thrust into darkness.

Soon after a baby voice said, "Papa, papa, what 'on dot in 'on pocket?" And a warm little hand pulled us once more into the light. And taking us from the paper, he placed our shining surfaces in the hands of a chubby little boy, and said:

"This is a pen; it is made out of steel. In the first place it was dug up out of the ground, then taken to the Foundry, where there is a very hot fire, and melted into long sticks. Steel is refined iron, and after it is melted into bars it is made into pens, needles, pins, and other things. But run away, dear, because papa is going to write his sermon for next Sunday with this new pen."

So I was taken to his study, where I was to help in composing thoughts for the good of the people. And as the ink flowed rapidly on the paper I wondered how many lives would be changed by the sermon which his mighty brain guided me to write.

And as I lay here I think how true are the words, "All are masters, and all are servants." I have been both to him, for without me he could not write, and without him to guide me I would be of no use. But we are all here for some purpose, and each has his work to do. I have served my master to the best of my ability, and now I am waiting for my fate. And when I think of all he said of the souls of men and women, I wonder how much of it applies to a poor little pen like me.

What the Rhyme Said.

"I am so small, so very small,
I cannot smaller be;
And yet I think my own dear God
Must have some work for me."

"I wonder what kind of work it is," said Alceste.

She was lying in the hammock under the maple-tree, and as she slowly swung backward and forward she could hear the leaves stir gently in the branches above her. The birds were busy building their nests. The little girl watched them through her half-closed eyes. It was easy to see what work they had to do. "And they are smaller than I am," reflected Alceste.

"Could my little daughter help me pare the apples?" called mother from the house.

The blue sky looked down on Alceste. "Here's your opportunity," it seemed to say. A tiny squirrel ran across the path. "Perhaps the squirrel's in search of work," thought the little girl.

But all this while mother was calling, "Could my little girl help me pare the apples?"

Alceste looked doubtfully at her small hands; then she jumped down from the hammock, the quaint rhyme repeating itself to her as she went—

"And yet I know my own dear God
Must have some work for me."

"And to-day it's paring apples to help mother," said Alceste.—Lillian Foster Colby, in *Mind*.

ANSWER TO ENIGMA IN LAST WEEK'S BANNER. Children's Spiritualism.

The Clock Struck Eighty-Three.

BY WILLIAM FOSTER, JR.

Time in its ceaseless flow has borne me along till I stand by another year mark, and I have stopped a while to collect my thoughts, reviewing the past, and seeking to peer into the future. If, perchance, I may have an inkling of what may be when the inner man shall have left the tenement he has so long occupied. While I have been cogitating the clock has sounded the years I have been traveling, eighty-three. Perhaps never again will its silvery tones sound to signal an added year to lengthen my life journey; perhaps it may several, though the flesh is becoming weak, and my vigor of limb is waning. Be this as it may, I have no fault to find with what has been, but am satisfied that many things which were grievous when they occurred, will in the long run prove blessings, finding a compensation in the eternity upon which by the law of being I must eventually enter. Man never can attain all the possibilities of the mortal life while the spirit is enmeshed in flesh; its frailties and weaknesses will mar more or less the happiness and pleasures he hopes for. He must evoke from the nature and relations of matter and spirit, existent only for a season (after which spirit becomes an emancipated entity habited in another purer and more ethereal sphere) a philosophy which is grounded in the facts of the double life—the mortal and immortal.

Such a philosophy had Cato when he soliloquized on the immortality of the soul. Contemplating mortal life he declared that "snadows, clouds and darkness rested upon it." This, though he had read Plato, which lay before him. Yet doubts and uncertainty troubled him; for a moment, he knew not whither to turn; laying his hand on his sword he was about to leap into the gulf of the unknown, though there was "an inward horror of falling into naught." He banished his suicidal intent, the philosophy of life flashed through his mind when he exclaimed:

"I shall never die,
The soul secure in her vastness smiles
At the drawn dagger, and defies its point,
The stars shall face away, the sun himself
Grow dim with age, and nature sear in years;
But thou shalt flourish in immortal youth;
Unbent amidst the war of elements.
The wreck of matter, and the crash of worlds."

Stern Cato therefore had an illumined life—the great problem solved—immortality. There was a triumph of Spiritualism, as it has blossomed and blessed the race in these latter days. I can sense the mental condition of this old Roman as he debated the question and momentarily thought, "This world is made for Caesar." All of us, if at all thoughtful in our younger days, unless drunk with the Lethæan waters of superstition, blinded and unreasoning, have had many questionings as to the whys and wherefores of life, often lapsing into Agnosticism, or passing into the adumbration of annihilation.

Many anxious hours did I pass, in the joyous hours of youth, endeavoring to pierce what people called death, when one of my playmates became stiff, cold, voiceless and sightless, then was laid away in the ground. To me there was an unfathomable mystery, an impenetrable secret. When on funeral occasions the minister had said and in the name of "religion" sought to speak consolatory words, they were vain and idle in the way of elucidating anything definite touching the status of my schoolmate and playfellow. There was some senseless dogma always coming in to magnify the mystery of death, and closed the future, causing a hazy atmosphere in which a clear vision was impossible. At length as time wore away dogmas under my feet, the relations of man to Nature were more clearly discerned, the temple of truth opened, disclosing the horologe of Eternity wherein I read what answered all the problems which for years had been uppermost in my mind, making life a burden and its outcomes unsatisfactory. These great facts were noted, no death, only transition; the eternity of spirit, its conscious individual existence after parting with the mortal body; the communion of those in the flesh with the departed spirits of such as have passed out of the flesh, facts so comprehensive:

"I cannot doubt! I feel—I know,
By all that tempests this life around,
By all that's fair, or fondly loved,
That there is naught but bliss beyond."

Such is Spiritualism. It is uplifting. Its ethics is of world-wide application because it is the genius of reform, a leaven which in time must affect individuals, society and governments, changing the forces of all human affairs. I hope for this, for progress is the law of the universe. In that fire mist, which myriads of eras ago, was apparently swinging in space objectless, was engendered all that has been wrought out on what we call the earth. Picture to yourself that formless aggregation of the long ago, a seething caldron of blind forces, swept by tornadoes and reeled by earthquakes, no life, vegetable or animal, no trees, shrubs or flowers; then view the earth as change followed change, each race improved till the final effort gave us a finished physical world, as we now have it, with reason at the head, the crown of animal existence. While the crown, he is far from perfect, and to become so must rid himself of much of his animosity and a large slice of his possessions, selfishness in particular, which is a large integer in his boasted civilization. I incline to the opinion that the possessions man possesses is an inheritance from the animal from which he sprung, the anthropoid ape, for I take no stock in the mosaic creation as detailed in Genesis. No one can see a cage of monkeys, and not be reminded by numerous characteristics of proud, egotistical man, also that he has before himself the rudimentary elements of a human being. His having outgrown the ape is a prophecy he will outgrow his present status and make a further advance on the road to perfection.

Some two thousand years ago a man appeared in Judea seeking to bring man up to the plain of the spirit. Jesus was this man, but he was not appreciated, for he abjured the old forms and ceremonies as no more than tinsel to be seen of men, then plumed off upon the people as religion. The central idea of Jesus was that heaven should exist "within you," in the soul, becoming an inspiration, moving the possessor to be a doer for righteousness' sake itself. He preached the doctrine of good works, which was too holy for the time. He was crucified, as thousands have been since, in the name of good order and religion.

The church was instituted, based on dogma and faith, purely a theological concept, and has ruled more than a thousand centuries with a rod of iron. Fifty two years ago there was another spiritual influx which theology and its hierarchies received most ungraciously, but has withstood the shocks of battles innumerable fought by those who "stole the lives of heaven to serve the devil in," to give power, and help to build up a religious autocracy. But they have signally failed. As soon as Jesus and the apostles were out of the way, the tiger steps of theocratic despotism began to appear throughout the Christian, so-called world. Constantine opened the ball; he was a great Christian and a great ruler. Double-barreled Christians of this kind multiplied till the Dark Ages eclipsed religion, the little there was, and the intellect of Europe for more than a thousand years. The man of Nazareth was forgotten, the spiritual ideas which were the essence of his gospel were buried beneath mountains of Popish rubbish. Ambitious popes, and ecclesiastics ambitious to be popes, intrigued, plotted and counter plotted to gain the seat of power, that the church might become the absolute ruler of peoples and nations.

At length a revolution came, a reaction known as the Reformation, but it lacked the spiritual element, being nothing more than a change of theological despotism mouthing hybrid dogmas which they called religion, forcing them on the people by persecution, the dungeon and the stake. Protestantism has a sad record, and the world to day is what it is in science, learning and culture in spite of both Roman and Protestant theology. The Saracens and Moors trimmed the lamps of knowledge, the light flashing over Europe, the radiance coming down even to the present. From time to time men arose who challenged the old order of things, and bade the age cast aside its swaddling clothes, be stalwart men, and let reason have

full sway. The world heard them gladly; gradually mind was emancipated, inane dogmas scouted, and fettering superstitions disowned, opening the way for more truthful conceptions of nature, man and his relations, life and its outcomes.

Wise men for a season had noted the signs of the times, and looked for a great and radical change; seers who had for years felt the ebbs and flows of the psychical universe, grasped their significance and foretold a day at hand, when debarred spirits should come to earth and mingle in its activities, ushering in a spiritual era, a new dispensation, superseding the more covered and moth eaten philosophy of the past sectarian religions, which had crumbled truth, combated progress, seeking to anchor the then present age to the dead past. The wise men and seers were right. The verification occurred March 31, 1848, at Hydesville, N. Y., heard and witnessed by many persons, every one averring that the phenomenal raps were unexplainable unless made by a power outside of human agency. This was asserted to be the fact by the raps, iterated and reiterated repeatedly.

The atmosphere of two worlds have blended—the world of liberated spirits, the world of flesh imprisoned spirits. I cannot believe this was fortuitous, but that it had a purpose, the deliberate intention to set in train influences from the world of spirits to bless the race so long as it exists as at present. The time was auspicious; through science and a higher criticism a new spirit of the age had been born which welcomed fresh thought, free discussion on all questions touching human welfare. The Hydesville rap on that eventful March night heralded immortality, opened the vision to an eternity of beings in that sphere where progression is the law, carrying the soul ever onward towards perfection. Contemplating this eternal entity, Spiritualism, which was developed when the way had been opened only by the labors, the travail of souls, the unnumbered generations, one who is baptized in the spirit, may say:

"I feel my immortality o'ersweep
All pains, all groans, all griefs, all fears, and peal
Like the eternal thunder of the deep,
Into mine ears, this truth—Thou'lt live forever."

If it be true that the raps were not a fortuitous manifestation, a chance affair in 1848, but predetermined, it is plain the actors had an object, and therefore Spiritualism had and has a mission. Then you must be workers in the vineyard, zealous workers, eschewing everything low and grovelling, petty jealousies and backbitings, all things tending to discord and disharmony, for such things are not of the spirit. Then

"Will perish the old dead letter,
While the passing years unroll
Teachings for each new condition
Of the still expanding soul."

Soul culture will follow on earth and in the beyond, new and fragrant blooms shooting forth through the eternity to which we are hastening. Spiritualism has come promising infinite possibilities to humanity—to individuals and peoples. Let the denizens of earth second the efforts of translated souls who humbly opened their mission to the Fox family at Hydesville. The fifty-two years which have since elapsed have been fruitful in results, but they have been less than they should have been. There has been a lack of cooperation, need of a more compact organization, a more thorough presentation of the great fundamental truths underlying the spiritualistic dispensation. Let professed Spiritualists but wisely and earnestly second the labors and efforts of the emancipated and translated souls who have become missionaries and messengers, truly ministering spirits, the cause will prosper, the revelation be more fully unfolded, religion more heartfelt, right-doing and justice the universal side of life. Here flashes out from every memory the opening stanza of Montgomery's poem on life:

"Life is the transmigration of a soul
Through various bodies, various states of being;
New marvels, passions, new pursuits in each;
In nothing, save in consciousness the same.
Infancy, adolescence, manhood, age
Are always moving onward, always losing
The less in one another, but at length
Like undulations in the strand of death."

Friends, readers and reformers, whatever may be the line of your labors, farewell for the time being; I hope the rolling year will bear me to another Anniversary, for my armor is bright and finished, my heart is still hopeful, my ambition unsatisfied, my nerve sufficient for a longer battle with error. I await the future without solicitude; my eyes are undimmed, my hearing as acute as ever, a good measure of vital power remains, and in the midst of my children, my closing days are of a rosy hue, though I sadly miss my wife who passed fifty-seven years of my life's journey with me, a helpmeet indeed, whether prosperity smiled or adversity frowned. She did not share my views, yet she is now a Spiritualist. The first time she came to me, almost her first words were, "William, you were right—every thing is just as you said." This was a balm which healed the wound of separation.

The Campaign of the Jungle.

Or Under Lawton Through Luzon, Being the Fifth Volume of the "Old Glory" Series, by Edward Stratemeyer.

The three Russell brothers, Ben, Walter, and Larry, are known to young readers throughout the length and breadth of our land as no youthful characters in fiction have been since Tom and Jack Somers of "Oliver Optic's" famous "Army and Navy" series were introduced to the public, and thousands of boys, and older readers too, will be eager to know of their further adventures in the Philippines. Ben and Larry figure in the "Campaign of the Jungle," which has a truthful and graphic historical setting in two expeditions of the noble General Lawton, whose portrait adorns the cover, the first being that directed against Santa Cruz on the Laguna de Bay, and the second from Manila to San Isidro, through one hundred and fifty miles of jungle. The same sterling qualities that have made these brothers so well liked, carry them through perilous scenes with true American fortitude, and all will be glad to see that their loyal friends, Luke Striker and Gilbert Pennington, stand by them as of old, together with the amusing comrades, Dan Casey and Carl Stummer. Each book of the famous "Old Glory" series seems to gain in interest upon its predecessors, and its progress has been an unbroken triumph of the worthy presentation of such reading as active boys need and will have. (Price \$1.25) Lee & Shepard. Order of Banner of Light Pub. Co.

A TRIPLE EXISTENCE.—Curiosity has been aroused in the world of science by Prof. M. Flournoy, in his book "Des Indes à la Planète Mars." Experimental psychology adding to our knowledge every day, and up setting some of our most cherished convictions. The possibility of arousing a dormant soul of some previous existence of an individual is by no means incredible. It is said that:

"A woman of thirty years of age, employed in a commercial house, and of irreproachable character, is subject to fits of somnambulism, during which she relates adventures she passed through in previous existences. These existences are three in number. The first was on the planet Mars, the second in India, and the third in France at the time of Marie Antoinette. After the fits M. Flournoy's patient remembers nothing, and attends to her everyday occupations with the greatest regularity and good sense. When she is in a trance she answers questions relating to her various incarnations."

M. Flournoy at first suspected trickery, either spontaneous or by suggestion. He thought it possible the explanation might be that someone was suggesting a part to a person with diseased nerves. But he had to abandon this hypothesis for the following reasons: firstly, that when in trance the young woman declares she can speak and write the Marian language. She uses a language composed of clearly articulated sounds grouped so as to form words corresponding with definite ideas. Her writing also bears the test of experiments. Of course, actual verification of the patient's statements concerning her life on Mars is impossible, but it is not quite the same as regards her

life in India. She speaks both Sanskrit and Arabic, whereas she has never had the opportunity to learn either of these languages, and the events she refers to are historical, though only known to students of the East. The reincarnation during the time of Marie Antoinette may be set aside as affording too great opportunities for trickery. Prof. Flournoy offers no conclusion in his book. He merely relates his observations during three consecutive years, and makes no effort to conceal his own perplexity.—"The April Humanitarian."

PAINT TALKS—XXVII. REPAINTING.

In endeavoring to further the interests of paint consumers it may seem like useless repetition to reiterate so frequently the same fact; but still I do not think it can be too strongly impressed upon the mind of the man who pays the bill that the chief use of paint is to protect his buildings. Buildings and the materials of which they are constructed are so much more expensive than paint, and they deteriorate so rapidly under exposure to the elements when unprotected by paint, that it is the most expensive kind of parsimony to neglect or defer painting. Paint is of more importance than insurance, for, whereas the chances are against a burning of any particular building, its depreciation in value and ultimate ruin is certain to occur if painting be neglected.

Paint is of value as a protective agent in the measure that it shields the surface beneath from the action of moisture and the elements. A paint that forms an impervious coating is therefore of more value than one that becomes absorbent. This is the weakness (sometimes claimed as a virtue) of pure lead and oil, that it rapidly loses the gloss given to it by its contained oil, and becomes absorbent of moisture. When this occurs its protective value is gone and prompt repainting is necessary.

Thus we see that it is not always advisable to wait until the painted surface shows signs of actual wear before repainting, and this is especially the fact where pure lead in oil has been used. The sign that the time for repainting is at hand is the loss of lustre in such paints.

Other paints, such as the iron oxides, for example, remain practically impervious after the gloss has disappeared, and on such paints repainting is not generally imperative until the surface begins to show cracks.

White combination paints containing zinc white, the lustre usually remains for a very long time, and even after it has disappeared such paints remain impervious to moisture as long as the surface is intact. When cracks appear repainting is necessary. Instances, however, have recently been cited by advocates of pure lead where combinations containing zinc white have developed no cracks in twenty-five years' service. After that cracks appeared, but it was not until repainting had been done twice or thrice with pure lead.

This experience would indicate that the repainting should have been done with the original material—a combination paint based on zinc white.

Some painters, while admitting the superiority of zinc paints for all other purposes, insist that pure lead and oil should be used on new wood for the first, or so-called "priming" coat. Without entering into a discussion of this question, it is worthy of note that a building once painted with lead fulfills this condition when repainting becomes necessary. In such cases, therefore, a combination containing zinc white should be used.

To sum up: it never pays a property owner to economize in paint. It is cheaper for him to repaint rather before than after it has become absolutely necessary; and the most economical because the most protective and the most durable paints are those containing zinc white. STANTON DUDLEY.

IMMORTALITY DEMONSTRATED

Through the Mediumship of Mrs. J. H. Conant, with her Biography. Together with Extracts from the Diary of her Physician. Selections from Letters received verifying Spiritual Communications given through her Organism at a seance after death. From the "Banner of Light" Messages, Essays, and Invocations from Various Intelligences in the Other Life, etc., etc. The whole being prefaced with opening remarks by the late Rev. A. A. HAYFORTH, D.D., of the University of Cambridge, and the Rev. J. H. Conant, D.D., of the University of Cambridge. The book is a most valuable and interesting work, and one that needs to be read by all who are interested in the subject of the "religion of the future." It is embodied in this book. The work is divided into three parts: the first, the life of Mrs. Conant; the second, the life of her husband; and the third, the life of her children. The book is a most valuable and interesting work, and one that needs to be read by all who are interested in the subject of the "religion of the future." It is embodied in this book. The work is divided into three parts: the first, the life of Mrs. Conant; the second, the life of her husband; and the third, the life of her children. The book is a most valuable and interesting work, and one that needs to be read by all who are interested in the subject of the "religion of the future." It is embodied in this book. The work is divided into three parts: the first, the life of Mrs. Conant; the second, the life of her husband; and the third, the life of her children. The book is a most valuable and interesting work, and one that needs to be read by all who are interested in the subject of the "religion of the future." It is embodied in this book. 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Sir William Crookes on "Life" and "Matter."

In his presidential address at the meeting of the British Association at Bristol, in September, 1898, Sir William Crookes made some startling statements in regard to matter and life; and in the interests of accuracy it would perhaps be well if you could find room in *Light* for an extract or two which may be helpful to some of your readers. For instance, I saw the following statement printed in an American Spiritualist paper and attributed to Sir William Crookes, viz: "In life I find all the attributes and possibilities of so-called matter;" but Sir William Crookes did not say that, and it is necessary the misstatement should be corrected. What he did say will be found in the subjoined passages, which are too good to be mutilated or misrepresented:

"The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of cosmic law. An eminent predecessor in this chair declared that 'by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we, in our ignorance of its latent powers and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life.' I should prefer to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter. In old Egyptian days a well known inscription was carved over the portal of the Temple of Isis: 'I am whatever hath been, is, or ever will be; and my veil no man hath yet lifted.' Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature—from what she is, to reconstruct what she has been, and to prophesy what she yet shall be. Well after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn."—*Student, in Light.*

Anniversary in Minneapolis, Minn.

The Fifty-Second Anniversary exercises in Minneapolis, Sunday, April 1, were successful, pleasing and enthusiastic. The mental and spiritual pabulum was of a meritorious character.

Mr. and Mrs. G. W. Kates, the active and popular workers now doing missionary work in the State, were the main attractions. Audiences were large. St. Paul sent over a large delegation in the afternoon.

Three services were held. The Children's Lyceum gave interesting exercises at the morning session, led by Mr. Pruden, in the absence of his wife, who is the loved Conductor. Mr. Kates made some interesting and useful remarks to both the children and adults. A general conference followed, and then came an excellent dinner in the dining room, furnished by the Ladies' Auxiliary.

The afternoon session was well attended. The exercises opened with a well-rendered quartet, and later the audience was enthused by a violin solo.

Short addresses were made by Mrs. Zida Brown Kates, Mrs. S. M. Lowell, Mrs. J. P. Whitwell, Mrs. Talcott, Mrs. Shaft and Mrs. Niles.

Mrs. Kates talked forcibly of the needs of organization to unfold the higher Spiritualism. She dwelt upon the needs of spiritual life as the true character of a Spiritualist. "We must get away from crudity—abuse and inharmonious. The field of labor is wide enough for all. It is a small soul who with malice or envy seeks to build his reputation by destroying another's. 'Spiritualists should get away from personal ambitions into humble endeavor to do whatever their hands or talents find they can do. The material Spiritualism is passing away and a spiritual Spiritualism is onward advancing fast. The raps at Hydesville resounded around the world, and all peoples are learning to know that there is life for each beyond the grave. Hungry hearts and sorrowing souls are seeking for this great comforter, and are finding it revealed by their loved ones who have passed across the borders into the realms where happy spirits dwell."

Mrs. Whitwell spoke beautifully for the good that Spiritualism does in the home. Mr. Niles spoke of the progress Spiritualism has made, and the need to unfold its utilities instead of attacking what others may see fit to think or do. He said that his declining years find Spiritualism the great comforter and reprieve with future promises.

The others spoke much upon the same lines of thought. A number of mediums present in the audience, during the interim between sessions, formed circles in the hall, and a strangely earnest scene of mediumistic effort ensued. A splendid supper was served by the ladies and sociability abounded.

The evening session called forth too many to find room in the hall. Good music again inspired the mediums. Mrs. S. M. Lowell was controlled by the lately arisen Mrs. Lepper and gave a good motherly talk, even as of yore in the flesh. G. W. Kates was the speaker of the evening. His theme was "The Rise, Progress and Promise of Spiritualism." He elucidated his topic with logic and eloquence. He opened by criticizing Talmage in his latest "fit" caused by Spiritualism. He said that he yet "dared" to be a Spiritualist in spite of the "dare" that Talmage has tried to startle the weak minded with. He spoke of hypocrites who claim to be "blind" and are suddenly caught reading the new tidings of truth. Too many proclaim blindness who are able to see. Spiritualism is now popular, and no need exists to hide behind any social or business fears. But they who are deaf or cannot see, often condemn. No one who is deaf can judge of the music rendered by witnessing the motions of the player. And so we must not expect the mental, moral and spiritual blindness of some people to grasp the purport and beauty of Spiritualism.

The speaker traced the rise and progress of Spiritualism, and then spoke of its promise to reform many existing evils of life, to banish sorrow and create joy, to develop truth and destroy error, to prove immortality, and to hold communion with "loved ones gone before" to the soul world. Mrs. Kates gives spirit messages and descriptions at both the afternoon and evening meetings. Her mediumship seems to constantly grow stronger, and is a power in proof of the claims made for spirit return and communion.

The two auxiliary chartered societies, "Washingtonian" and "Band of Peace," jointly arranged this day of celebration, and excellently carried it to a successful issue. Mr. C. D. Pruden acted as Chairman with grace and ability.

Such union of societies and mediums is a promise for future good. Spiritualism is taking root in fertile soil, and the future is bright with prospects of a spiritual growth that will bless the lives of humanity.

OFFICIAL.

Prof. F. O. Slade.

To the Editor of the Banner of Light:

While reading an article in your issue of March 31, in reference to one Prof. Slade, I was handed a circular, in which that gentleman advertised himself (under the auspices of the First Independent Spiritual Society of Boston) to give a séance in this city, and to produce spirit music and spirit faces, etc., etc. The officers of my society and myself set out to put a stop to the meeting, on the ground of there being no such society in Boston as he named.

After informing the Clerk of the Police Commissioners of our objection to the granting of a license for such a meeting, we awaited results. In the meantime Prof. Slade went to the same Clerk of the Police Commissioners, asked for a license, and was informed of the action of our society, and our objection to his method of doing business. After being balked in this, he proposed to take out a license for an *exposé*, which was immediately refused. Now, if he is a genuine medium, why, when refused a license to manifest and advance spirit power, should he wish to give an "exposé"? He further, in answer to the police clerk's question, stated that he and his friend formed the above-named Boston Society, and it was not yet incorporated.

After being thus refused he came to me and endeavored to persuade me to say "yes," and let him have his meeting. But I thought enough of my society and officers to stand solid, and also thought enough of the good name of our Cause in the city, and he had no meeting.

Next evening we met at the office of the Police Commissioners, and he was requested to attend, but did not. Now if he is all right, why be afraid to face the music? We were ready but were disappointed. I trust the officers of the societies who read this article will try to weed out anything that cannot vouch for. He gave me his address as Prof. F. O. Slade, Salem street, Malden.

Trusting you will give space to this report, and thanking you for the same, I remain,

Yours sincerely in the Cause of Right,
JOHN S. JACKSON.
Pres. First Spiritualist Soc'y, Lowell, and
State Agent for N. S. A.

Lyceum Anniversary.

One of the prettiest celebrations of Modern Spiritualism that took place in Boston was held in Berkeley Hall Sunday afternoon, April 1, by the children of Spiritualism, assisted by the adult members of the Boston Spiritual Lyceum and the Gospel of Spirit Return Society (Mrs. Minnie M. Soule, pastor). The hall was beautifully decorated with the national colors, and flowers. Standing-room only was obtainable long before the time of opening the exercises. Upon the platform were the guests of the day, and friends of both societies, among whom were Mrs. Minnie M. Soule, Mrs. Kneeland, Mrs. C. Pratt, Mr. Thos. Beals, Mr. J. B. Hatch, Sr., Mr. Alonzo Danforth, Mrs. Hattie C. Mason, beside the officers of the Lyceum, J. B. Hatch, Jr., conductor; Dr. Root, Assistant Conductor; Mrs. Carrie L. Hatch, Guardian; Alice Root, Assistant Guardian; Mr. Geo. E. Schaller, Musical Director.

The exercises were opened by the school and audience joining in congregational singing, followed with an invocation by the Assistant Conductor. After another song by the school, the lesson of the day was taken up and the answers given by the children, all the answers receiving the approval of the audience.

Following the lesson was the grand march, and much praise was given the children for the splendid appearance they made as they marched, bearing the American flag. It was a pretty sight to witness. Those who took part in the literary exercises: Miss Nellie Wilder, Harry Greene, Alice Ireland, Frank Hatch, Ansel Haynes, Alfred O'Malley, Charles L. C.

Hatch, Miss Martha Mackenzie, Willie Sheldon, E. Warren Hatch, Hattie C. Mason, Mrs. C. P. Pratt, Mrs. Minnie M. Soule, Mrs. Kneeland, Mr. J. B. Hatch, Sr., Mr. Thomas Beals, Mrs. A. S. Waterhouse. At 3:45 the exercises were brought to a close by the school singing and joining in the banner march. It will be an occasion long remembered by those who enjoyed it.

At the close of the school, too late to be read, a telegram was received from President H. D. Barrett, who was speaking in Worcester, Mass. If all the speakers would take the interest that Mr. Barrett does, and send a word of encouragement once in a while, the success of the Lyceum work would be greater. Many members of the Gospel of Spirit Return Society were among the pupils of our school. It was just as it should be, and we hope to have a return visit.

J. B. HATCH, JR., Conductor.

A Spiritualistic Wedding.

A very pretty wedding took place at the residence of Mrs. A. E. Barnes of Boston, on Thursday morning, April 5, 1900, the contracting parties being the well-known Spiritualists Mr. William E. Smith of the Hollis street Theatre, and Mrs. Lilla J. Woodbury.

Mr. Albert P. Blinn performed the ceremony, and a wedding dinner was served at the new home of the happy couple in South Boston. Among those present were Dr. S. H. Freese, Miss Smith, Arthur G. Wallis, Mrs. A. E. Barnes, Mr. J. Stewart, Miss Faith B. Spalding, and several relatives of the bride.

Notice.

The Massachusetts State Association will hold a Mass Meeting in Lawrence April 19, at 21 Broadway, Methuen, Nowell's Block. Some of the talent expected are Dr. G. A. Fuller, Mrs. C. Fannie Allyn, Mrs. A. S. Waterhouse, Mr. A. P. Blinn, Mrs. Dr. Caird, Mrs. E. I. Webster, Mrs. S. C. Cunningham, Mrs. Ella M. Kimball. We hope the friends in surrounding towns will endeavor to be present upon this occasion.

The train from Boston leaves the North Union Station (Capeway street) at 9:25 A. M. All desiring to go with the party will please be on hand early.

We trust all interested will respond to the call, and turn out in goodly numbers. This is a holiday, and you will have a pleasant and profitable day.

CARRIE L. HATCH, Sec'y.

Anniversary Exercises at Buffalo, N. Y.

The New York State Association and the Buffalo Spiritualist Societies celebrated the Anniversary of Modern Spiritualism at the Spiritual Temple in Buffalo on Friday, Saturday and Sunday, March 30, 31, and April 1. Mrs. Carrie E. S. Twining, President, H. W. Richardson, Second Vice-President, and Frank Walker, President, were present, and took part in the exercises. The mediums present were (Carson F. White, Mrs. E. J. Chase of the Buffalo Spiritual Church Society, Mrs. A. G. Atchison of the First Spiritual Church, and Mrs. Reynolds, all of whom did good and honest work. Mrs. Twining, Mrs. Reynolds, Moses Hull, A. J. Weaver, H. W. Richardson, Miss Taylor of the Queen City Society, and Rev. Mr. Sayles, Universalist minister from East Aurora, delivered appropriate addresses. Mr. Walker gave some short but practical and valuable talks. Miss Emma Train of North Collins gave an original poem appropriate for the occasion. Mr. Schwoeb and Mr. Way added to the interest of the occasion by their happy renderings of humorous recitations.

Rev. Mr. Sayles does not profess to believe in or have any special interest in Spiritualism, but he said he came to give us a word of encouragement because he belonged to a sect which had been through the fires of persecution as hot and scorching as those which Spiritualism is enduring. His sympathies were always with the under dog. He believed Spiritualism should have a chance to be heard. He had opened his church for Spiritualist lecturers because no claim for truth honestly made by any considerable number of intelligent persons could be condemned till it had been heard and examined. If the continuity of life could be scientifically demonstrated, it becomes a fact of great importance to truth and of great value to man.

Mr. Sayles is a young man and has been pastor of the East Aurora Church for eight years. He is refined, educated, honest and loving. He speaks slowly and with much deliberation, but every sentence hits the mark. He was heartily cheered, and after the meeting he was greeted by many congratulations.

Sunday forenoon was given exclusively to the work of the Lyceum. Under the energy and wisdom of Mrs. Hull, the Lyceum has come to the front in Buffalo. At the last meeting the church adopted it as its own, and will sustain it as one of the departments of church work. The temple was well filled by those who came, not to listen to speeches on the importance of the Lyceum, but to witness the Lyceum in full operation. The Sunday Lesson as given in "Thought Gems," and as it is put before the school each Sunday, the post-office work, the drill exercise, the banner march, the recitations, the responses, and the Bible class work all together occupied the whole of the forenoon, and no half-day of the whole meeting was more interesting or more helpful to our Cause.

Not the least important item is the fact that all the Spiritualist societies in this city united with heart and hand in this celebration. There was not a discordant element. For the first time for years the Spiritualists of this city were a unit; and it seemed to be the idea of all that local jealousies and contentions had been permanently cast out, and that from this time on harmonious relations would exist among the varied Spiritualists of Buffalo.

At the Sunday evening meeting eight new members were publicly received into the First Spiritual Church. They occupied special seats in front of the rostrum, and Mr. Hull gave to each the right hand of fellowship and read to them for their assent the following preamble to the Constitution:

"We, whose names are hereunto attached, in order to promulgate and strengthen, by word and example, the facts and truths of Modern Spiritualism, have organized ourselves

into a body known as the 'First Spiritual Church,' and agree to abide by the following Constitution and Rules.

"Furthermore, in sincerity and fidelity we make the following promise: To walk together in union; to assist those who are in need; to pity those who are in misfortune; to enlighten those who are in darkness; to sympathize with those who are bereaved; to visit those who are sick; to give aid to those who are poor; to reclaim those who are erring, and to make our own thoughts and lives beautiful and acceptable in the sight of our arisen loved ones, and of each other."

At the last church meeting it was voted unanimously to engage Mr. and Mrs. Hull as pastor and assistant pastor for another year. The Spiritualist Training School will open at Lily Dale on May 14th. Write for circulars.

A. J. WEAVER.

Buffalo, N. Y., 72 York St.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

The First Association of Spiritualists of Philadelphia.

This Association, which has the honor of being the oldest Spiritualist association in the world, celebrated the fifty-second anniversary with appropriate ceremonies. Though the association has always made "Anniversary Day" the special day of the year, some of the veterans say that the fifty-second was the best for many years, if not the best they ever had.

The rostrum presented a rich floral display through the kind thoughtfulness of various friends in addition to that furnished by the association. In the morning, after congregational singing, an address of welcome was given by President Keffer, after which the anniversary address was delivered by Dr. N. F. Rivlin, our regular speaker, upon the topic, "What Has Spiritualism Done for the World?" Dr. Rivlin handled this most important subject with the force and eloquence which characterize his addresses. He carries his audience with him. He portrayed in vivid colors and apt illustrations the changes which had taken place in the last half-century under the influence of Spiritualism exerted from both worlds.

Dr. Rivlin is drawing large audiences. In the afternoon and evening the hall was literally packed, many having to stand throughout

TRIUMPHS OVER DISEASE



THE PSYCHIC SCIENCE AS PRACTICED BY DR. PEEBLES ASTONISHES THE WORLD.

DR. PEEBLES, noted the world over as a physician and scientist, is astonishing the world by his wonderful cures. Diseases which have baffled all former treatments he permanently cures. His patients not only receive his Psychic and Magnetic treatments but also mild, vitalized remedies. Magnetic treatment alone has failed to cure thousands, when, if it had been combined with proper vitalized remedies, a cure would have resulted.

The Psychic Science is the science of the mind. Psychology and mesmerism are merely stepping stones to this occult science. To the searching eye of the psychic physician the human body is an open book. Disease has no secrets he cannotathom. What is your condition? Dr. Peebles can tell you. His diagnoses are marvelously correct.

J. M. Peebles, A.M., M.D., Ph.D. scian

A Remarkable Offer to the Sick.

There is no need of your spending hundreds of dollars in being treated at sanitariums and hospitals. I can treat you successfully at your own home and at a moderate expense. I require no large sum in advance—the treatment is within the reach of all. If in doubt as to your true condition write me at once, giving in your own handwriting your age, sex, leading symptom, and full name, and receive a true diagnosis of your case. To each lady writing as above I will send "Food for the Sick and How to Prepare Them," a practical booklet on the preparation of proper foods for the sick, and "Woman," a booklet of much value to every wife and mother. I will also send printed matter on my treatment if desired. Address

DR. J. M. PEEBLES,

BATTLE CREEK, MICH.

Apr. 14.

The services. Dr. Schlesinger has been in Philadelphia for two months, giving remarkable and convincing spirit messages, creating a profound sensation. Among the rest, many clergymen have come in touch with his mediumship. The doctor was with us on "Anniversary Day."

The afternoon was devoted to the Lyceum and the Y. P. S. U. The exercises were exceedingly interesting. Addresses were given by Pres. Keffer, Arthur Groom, Conductor, and M. E. Cadwallader, Guardian. Papers were read by Clara Zimmerman, Sec'y, and Amelia Gundersmann which reflected great credit upon them. The other members of the Lyceum were represented in hymns, recitations and dialogues suitable to the occasion. Prizes and souvenir programs were presented to every Lyceum member, while those who were entitled to first prize for regular attendance were given the "Sunflower Badge." The association realizes that the future of Spiritualism depends upon the young, and hopes to fill the places of the departed veterans with young recruits, thus filling up the ranks.

In the evening Dr. Ravlin delivered an able address, most fitting for the time and occasion, on the subject: "Spiritualism in Its Relation to the Civilization that is to Be." The address was received with great enthusiasm. Following Dr. Ravlin, Mrs. M. E. Cadwallader gave the memorial address in honor of "Our Arisen Ones." The exercises of the day terminated with spirit messages given through Dr. Schlesinger.

[The secular press gave a fair account of the proceedings, which we would like to publish, but cannot because space is limited.—Ed.]

during the time he was present at the hearing of the Medical Bill. That every one should be free to follow the dictates of his or her conscience in religious worship, as well as free to employ such means as they see fit for restoring health and strength in time of sickness, which they would not be able to do should this Medical Bill be passed. The exercises were closed by tests from Mrs. Pepper, all of which were readily recognized. A duet by Mrs. A. L. Leach and Miss Mabel Kelsey was well rendered—in fact, the whole musical program was unusually fine. The ladies congratulate themselves on the success of this Fifty-Second Anniversary, and thank the many friends for their generous contributions, which helped to make the financial part a success.

The vacancy made in the Board of Directors by the resignation of Mrs. Holcomb was filled at the regular business meeting on Thursday, April 5, the choice falling upon Mrs. Anna M. Kelsey. No action will be taken at present to elect a President, the Vice-President assuming the duties for the balance of this season.

Mrs. ANNA KELSEY, Cor. Sec'y.

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SPIRIT Message Department.

MESSAGES 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 upon fact as soon as they appear in these columns. 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. Truth 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 BANNER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Séance held March 22, 1900, S. E. 52.
Invocation.

Oh! blissful hour of sweet content! when we gather here to send messages and to receive loving thought from friends on both sides of the border. We long so much for more knowledge, more wisdom and more love, and we ask that the ministering angels from higher conditions may stoop very low this afternoon to catch our faintest whisper of aspiration, of hope and of joy. May the loved ones come with strength to send forth their messages to the uttermost parts of the world. Amen.

MESSAGES.

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

Etta Varcoe.

The first spirit who comes here is a young lady about twenty-five years old. She has blue eyes and brown hair, rather a pale face and delicate looking. She clasps her hands together in an entreating way, and says: "Oh! will you help me to get back to my own home? I come from quite a long way, and I thought if I made the effort, perhaps I could send some word to my father. My name is Etta Varcoe. I want to get to my father in Elmira, N. Y. His name is Frank Varcoe. He does not know anything about this, and I believe has never had his attention called to it, but I know he is very meditative, and that if I could once get there, and form a band around him, I could help him in his future life. He certainly needs the influence of the spirits. Will you please tell him that I have brought my aunt with me, his sister who died so many years ago, named Mary, and that she is so glad to assist me in getting to him."

Charlie Freeman.

Then there comes a young man, about seventeen years old. He has very dark eyes and hair, and looks clean and well cared for. He has rather a long face and mustache. He is not very stout, and he smiles as he looks at me and says: "Please say that Charlie Freeman is here, from Peoria, Ill. I have been gone to the spirit some little time, yet, having no special reason for stating the number of years, I will not attempt to do it. I have some people of my own here with me, but many more in the earth-life. I have often thought as I have been to the home and seen them gather around, and heard them talk, that perhaps if I could speak to them, it might awaken them to the reality of the life that is all around about them. I have a sister. She is not very well. Her name is Nellie. She would be very glad indeed to know that I have come to her. My father's name is like my own, Charles, and he often finds among his friends those who know something of this, and yet he kind of laughs and says: 'Well, there may be something in it, but I guess I will not trouble my head until I get over'; but when he knows I am conscious of what he is doing, I am sure he will be happier."

Mary Foster.

Now I see a lady about forty-five years old. She has gray eyes and soft brown hair, with just a little gray in it. Her hair is combed rather plainly and her face is thin and somewhat long, as though she suffered quite a good deal before she went to the spirit, though she was very patient over it. She looks at me and says: "Little girl, for long years I have looked forward to this opportunity of sending some message to my own. Sometimes I have thought perhaps I would never get to them, and then again it would seem as though the door was just about to open, so that makes me look patient—my long waiting and trying to understand how I could best get to them. I can never tell you how thankful I am that this opportunity is offered to spirits, who can in no other way reach their own people. My name is Mary Foster. My husband's name was Joseph Foster. We lived in Lynn. You would think that, living in that place, it would be an easy matter to get to my own people; but they are so surrounded by influences opposed to this kind of investigation, that they never think of stepping outside to see if it may not possibly be true that their own can come to them. I want to get to my son. His name is Henry. He is still living in Lynn. He would be glad, I know, to hear from us both. He is not very well just now, and perhaps needs something like this to give him a new strength of thought that will make him stronger and better."

Emeline Rogers.

I see quite a stout old lady. She is not very tall, but has a full face and almost perfectly white hair; her eyes are blue. She walks with the effort one who is quite stout makes. She says: "My name is Mrs. Emeline Rogers. I was married a great many years and lived very happily with my own people. I always believed it was better to be perfectly honest, no matter what the consequences might be, and those who knew me best knew that whatever I said, although at times it might seem in a way unkind, I said it with the best intent, and with one purpose only; and that was to be perfectly honest and true. I would like very much to get to William Rogers. He lives in Terre Haute."

Roy Snell.

Now there comes a little boy with bright blue eyes and light curls. His name is Roy Snell. He has a sweet face, with a bright smile

and a very pretty way. He puts a book in my lap, as though he was always wanting some story to be read to him. "I made everybody tired when I was in earth life asking them to read over and over this one story." It looks like a picture of "Little Bo Peep." There is a lady with him. She is a relative, I think an aunt, because she takes him by the hand, and then writes for me the name Aunt Emma. They come from Long Beach, N. Y., or Long Island City.

Nellie Curtis.

Now there comes a woman about thirty-eight. She is very dark, has dark eyes, dark hair and quite red cheeks. She has a nervous way, as though she never had time to do all the things she wanted, and had to hurry, hurry, as fast as she could. She says: "Well, that is about true. I did hurry all the time, and after all it did not amount to anything, for at last I had to go over to the other side and leave a lot of things undone. I would not have minded so much, but it seemed as though I was needed, as though I was taken away when so many were dependent upon me. My name is Nellie Curtis. I want to get to George Curtis. He lives in Falmouth, Mass. He certainly has had his hands full ever since I went away. It seemed as though he had to do more things than he possibly could do, but he has been pretty brave about it, and I want to come more with a word of encouragement and hope for him than of anything that would bring him discouragement or distrust of his power for the future. He was very good to me, did everything possible that a man could do, and I feel that the same love that made him so fond and willing to do things for me will make him glad to hear a word from me, even though it comes in this round-about fashion."

Robert Weeks.

Now there comes a man about forty-five years old. He says: "Well, well, I want to speak a word for myself. I want to say right off that I came from Brookfield, Mass. It is kind of a conservative place. There are very few people there who would take up with this new religion. They would rather stick to their old ideas, and so I thought I would see if some word from that town could not get back. My name is Robert Weeks. They called me Rob and Bob, and they will know when I come back that it is because I could in such a clear, outspoken fashion. If I ever had anything to say to a man, I said it to his face—none of this going behind his back to give him a stab so he could not stab back. So to-day I come with the thought of stirring people up and telling them to make investigations on their own hook. It does not do any good to take the word of anybody else. Start some circles up there and see what you can get for yourself. I have found a lot of Brookfield spirits who would be mighty glad to get back to their own people."

Lizzie Parmenter.

As quickly as can be after he goes there comes the spirit of a woman, who says: "I am Lizzie Parmenter." She is tall, thin, has blue eyes, and seems not the least concerned, but rather has an air of knowing what she is about, as that she intended to walk in and give her name. She says again: "I am Lizzie Parmenter, and I want to get to Charles Parmenter. I came from Fryeburg, Me. It is very near New Hampshire, but I was on the Maine side and I feel about the same as the one who spoke before me, that it is time something was done up in that section to get some evidence from spirit life into the families and their homes. The best good can be done for Spiritualism, and for spirits, by taking it right into the homes and the hearts of the people, where it belongs."

Betsy Daggett.

There comes now a spirit about sixty years old. She is rather short and not so very stout, and has a troubled look on her face. She has gray hair and it is combed very primly and smoothly. She has a way of adjusting herself as though she wanted to be sure that she was all right and that she looked well when she comes in. Her name is Betsy Daggett and she says: "I came from Maine, too, but not from the part of the State where Fryeburg is, but from Carmel. I want to get to my sons. One of them is named John, and one is named William. They have gone away from the place now, but there are people down there who believe in this Spiritualism, and I think they will make an effort to hunt them up. I cannot tell you where they are. It has taken all the strength I have to give this much of the message and then move away, but I wanted to send some word to them. I do see them but am not strong enough to bring back the names or conditions where they are now."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SEVENTEEN.

To the Editor of the Banner of Light:

A remark made by my father during the latter days of his earth life has been often quoted by his admirers in the church. Hearing some one express dislike and adverse criticism regarding a certain individual, he said: "If she is a Christian, you ought to love her too much to dislike her; if she is not, you ought to pity her too much."

In the mental position he then occupied, this remark showed indeed a thoughtful and tender spirit. But from the vantage-ground he has attained during fifty years' experience as a decarnate spirit, he would now speak in a different way to any one who showed an unkind feeling toward another. Now he would say: "You and she are both children of the Infinite, and you should on that account love her as a sister, no matter what ignoble traits she may manifest. You are both traveling Godward, and though you may be more advanced in your eternal journey in some respects than she, it is however quite possible that to spirit vision she may be in other ways further along than you. Any way, love her, and your love to her will make her begin to love you, and then you will be comfortable together."

An examination of my father's remark when in earth life shows that he they labored under a painful consciousness that he has wholly outgrown. It was that the main thing was to be a Christian, and his suggestion of pity for one who was not, shows his own pity for the lost future he then saw for one who should die without having become a Christian.

In this connection, I well remember his saying to my little brothers and me on boardship, after we had left our mother's body on the rock bound island of St. Helena:

"Children, if I should hear after leaving you in America that one of you had died without

becoming a Christian, I think I should go distracted." Well do I recollect how he passed his hand over his toll worn brow, and the look of anguish that came upon his features as he uttered these words. His soul was deeply shadowed by the thought that in such a contingency, one of his dear little ones would be doomed to spend an eternity in the torments of hell, with only devils for companions, and forever bemoaning the folly of not entering the only door to safety before it became forever too late. It is no wonder that this thought gave him exquisite pain. Of course he did not then dream that one who had passed out of mortal life could even then change to a new and better path, and enter through a disembodied spirit the way that leads to endless progression. To him at that time, the only safe thing was to become a Christian, and be thus saved from hell. Thank heaven, it all looks very different to him now, and he most positively wrote to me in 1891, through our beloved Mrs. Lillie, in reference to his old belief: "Thank God, it is not true. Love is all sufficient. Hatred has no place in the bosom of God. We are saved by doing, not by believing."

Still to this day, my father yet believes it to be very important to be a Christian, and I feel the same. We use the same words as of old, but we now attach a very different meaning to the phrase, "being a Christian," to what we did then. In the old days, to be a Christian was to see one's self as a lost sinner, to see in Christ an all-sufficient Saviour, and to trust himself to this Saviour for time and for eternity. One who did this at the very last gasp, though steeped in malevolence and in actual crime, had become a Christian, and was sure to be in the arms of Jesus when he had breathed his last breath. On page 133 of the "Baptist Hymnal," used by prominent churches of that denomination, are the well-known words:

"Life is the time to serve the Lord,
The time to insure the great reward,
And while the lamp holds out to burn
The vilest sinner may return."

But if one died without becoming a Christian, the following words of Isaac Watts became applicable:

"There are no acts of pardon passed
In the cold grave to which we haste;
But darkness, death, and long despair
Reign in eternal silence there."

But in our opinion to be a Christian is a very different thing from accepting the deity of Jesus, and believing that we are saved by his atoning blood. Jesus himself illustrated his own inward belief while teaching it to the people by the parable in which he said he would put those who had been kind to prisoners and all sufferers on his right side, and those who would not on his left side. By this illustration he showed that it was kindness and love that made the real distinction between two persons. And on one memorable occasion he stood up in a synagogue and read these words from Isaiah, "The Spirit of the Lord hath anointed me to preach the Gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, the recovering of sight to the blind, and to set at liberty them that are bruised." And James the Less, who is thought by many to be the own brother of the Nazarene in the flesh, as he certainly was in the spirit, said: "Pure religion and undefiled before God the Father is this: To visit the widows and the fatherless in their affliction, and to keep himself unspotted from the world."

It is evident to an unbiased mind that Jesus required belief in him from those he desired to aid, in order to facilitate the transmission of the power through him onto them, and he distinctly stated that he could do nothing of himself, and that their belief in his healing power was a necessary condition to the cure. But when it came to religion and to righteousness (rightness), he made it clear that each one must possess them for himself, and would have scoffed with indignation the notion that anybody could appropriate his rightness (the rightness of the Nazarene) to himself, so that when people sang,

"Come naked, and adorn your souls
In robes prepared by God,
Wrought by the labors of his Son,
And dyed in his blood,"

they sang the direct opposite of what Jesus taught, and were following the hybrid theology gotten up by Paul, who concocted a system out of the Jewish notion of propitiating offended deity by blood, and of the deity of Jesus founded on the belief that he raised his own fleshly body out of the grave—a theology that has been accepted by the church in the main, from the time of Paul to our own day and generation. A dogma that inheres in the Pauline system is that persons are "saved" by the goodness of some one else, and not by their own. Jesus taught the opposite of this, and so did James in his Epistle. Luther, who supported the Pauline theology with all the vim of a trained theologian, could not of course take out the underpinning of the whole structure by discarding Jesus, but he did claim that the Epistle of James was unorthodox, and ought to be left out of the Canon of the Scriptures.

But to be a Christian is a very different thing from being the poor, mean-spirited, and dishonest individual who desires to creep into a heaven that he has not earned. To be a Christian is to get like Christ and to be like Christ. And as he devoted himself, body and soul, to relieving human suffering, and to manifesting love towards all with whom he came in contact, we see why it becomes indeed very important that we become Christians in this sense.

Rev. Sam Jones, who has in general muddled his thinking by steeping himself in the Pauline theology, yet shakes it off occasionally and says a good, bright and true thing. I once heard him say something like this: "If you 'aint' a 'real' Christian, when you sit down to the table and there is chicken for dinner, you will carve it up, and place an abundant portion of the breast and second joint on your own plate, and deal out what may be left to your wife and the children. But if you are a 'real' Christian, you will give your wife nice pieces of the breast and whatever she likes best, and give out all the rest to the children, and keep just the neck yourself. This is the way you will do, if you are a 'real' Christian." This brought down the house, and no doubt every professing Christian in the meeting remembered Sam Jones' illustration every day he had chicken for many a year.

There is a nice boy in the neighborhood who likes to come to see me. He has a very naive pride regarding his grandfather, because he is such a great Christian. "Ah, how does he show that he is a great Christian?" I enquired. "Why, he goes to every meeting that there is; he's always going to meeting." Later, the boy

said his grandpa was coming to see me, because he thought he would enjoy talking over religious and church matters with me. I hope he will enjoy it.

Yesterday, the boy was here, and an old soldier, lame with rheumatism, and his hand distorted by the same, called at the door and handed me a paper, saying he was trying to get back to Georgia, his native State. He would not come in, but stood outside while I read the paper. It so chanced that I had only six cents in the house, which I gave him. As he was going down the steps, I asked him if he was hungry, and he said he was, a little. Of course I insisted that he should come in, and he said he wanted just a piece of bread and butter, in a paper, and he would eat it in the evening. I found he had eaten nothing since the night before. Fortunately I had some nice soup with potatoes and onions left from dinner, and I began to heat it. He begged me not to take the trouble, but I knew what the old man needed, and I gave it to him piping hot, with pettichin to cool it.

"You are indeed a Christian, ma'am," he said. "Some persons don't call me a Christian at all," I said. "I am a Spiritualist, and it is my religion to feel to everybody as if they were my own brothers and sisters, and do everything I possibly can for them."

The boy spoken of above was present, and opened his eyes at this. After he had gone, the old soldier said that soup did him so much good, and that he had eaten nothing since the night before. On going he said, "Pray for me." I told him I certainly should, and I do pray that the nearest friends he has on the other side of life may help him and guide him, and bring him to his native State in the sunny South.

When I saw the boy again, I told him how hungry the old soldier was, and expressed my surprise that no one had given him anything to eat, for he had been to many houses to get money to help him on his way. He said he came to their house, but his mother did not know he was hungry. "Where was your grandpa?" I asked. "Grandpa had gone to meeting," was his reply. As it was Thursday forenoon when the old soldier called at that house, I was reminded of the old ideal of heaven expressed in these lines,

"Where congregations ne'er break up,
And Sabbaths never end."

Yours for humanity and for spirituality,
ABBY A. JUDSON.
Arlington, N. J., March 27, 1900.

Motherhood and Citizenship.

"Men are not wise enough, nor generous enough, nor pure enough to legislate fairly for women. The laws of the most civilized nation depress and degrade women."

In the heat of the debate on the subject of woman suffrage, these words of George William Curtis were flung broadcast in the campaign documents. Alas! that women do not realize that by this arraignment of men they condemn themselves. Every man who legislates has been conceived of woman; has been influenced by her life, her thoughts, her spirit, during his pre-natal existence; has had her impress on his dawning soul; has been led and guided through the first unfolding of his life by her hand; has had his susceptible young heart first in her keeping, his awakening thought first beneath her sway. And if at last he grows up to make laws which depress and degrade her, there must be some lack of grace or wisdom, some error of nature or of life in woman, which had better be met and overcome as the first step toward her emancipation; that when it comes it may stand upon a firm foundation, upon the impregnable rock of her own fitness and character. Warfare and aggression are unlovely methods, and by them women sacrifice much that they can ill afford to lose; whereas, if they are wise, they will wait the opening of the door. As long as men are unjust to women, carelessly selfish and cruel, as they too often are, woman is sending forth proofs to the world of her own incapacity and failure. And she has no right to ask—nay, by her revealed lack of sense of justice she forfeits her right to ask—to be made ruler over more things until she has been faithful to those already committed to her charge.

Many women have asked with scorn, "Is the whole duty of woman that of child-bearing?" Some women have even been heard to ask, "How much better am I, then, than an animal?" Little better, if she can ask this question. The physical burden laid upon woman in the economy of nature must be a factor in the argument that woman's mission is distinct and separate from that of man; for it hampers women to limitations, which increase with the delicacy and fineness of their organisms, setting them, in a measure, apart; but it is only a detail of the larger function of maternity. The full, wide, spiritual mission of motherhood is the dignity and the opportunity of the sex.

How do women fulfill the mission of their lives, which—be it welcome or unwelcome—has been divinely ordered? By a false and foolish sophistry, and a shallow prudery, it is something too often approached in ignorance, concealed and veiled as they draw near to it—this mighty mystery which is the portal for the race. The whole education of women is often a tissue of half truths, "ever the blackest of lies." Girls trained by mothers for wifehood are kept in ignorance of the real design of their lives. The preparation for marriage is an equipment, greater or less, for all things worldly and unworldly; but instruction or mention that marriage "was ordained for the procreation of children" has seldom been given.

That this mis-called innocence pleases the new husband, and is to him an evidence of purity, is but a proof, moreover, that his mother has failed to teach him the true standards of estimate. Purity is not negative, but positive—as all moral force must be. Ignorant, she bears her child; uninformed, and often unthinkingly, she rears him, as an "aside" to some active motive in her life of fame, fashion or religion. Even if her motive be absorbed in him, and she be a devoted mother, the pattern of domesticity, in her very excess of virtue she often loses the higher conception of a broader righteousness in her work; she may oodle and fondle and pray over her child faithfully and devoutly, may neglect no care of his physical being, and yet be all unmindful of the far-reaching issues she has in her keeping, and, in the molding of the plastic stuff she has in her hand, be indifferent to the bent and imprints that are to militate against her in the future. Nay, she even encourages and deepens them.

Woman must compass in herself a trinity: physical well-being, because she is the mother of the race; mental well-being, because she has its youth to teach; spiritual well-being, be-

cause to her keeping have been given souls to save. The woman who is really earnest, unselfish and single-minded will be willing to wait—confident in the justice and truth of her own convictions—and to utilize the present quickening of minds for a process of regeneration as the prelude to a real emancipation. And the woman who is self-seeking and disinterested, who says—and too many have been heard to say it—"My lot is bondage to man; for woman is but little worth," may have eyes, but she sees not the possibilities of her own high destiny.—Katrina Trask, in *The Forum*, New York.

A More Cheerful Outlook.

BY ELI G. JONES, M. D., PH. D.

I was born and educated in the Quaker church; I was taught to believe in a hell and future punishment. I have had all my life a fear of anything connected with death. For many years I was made miserable with that unnatural belief that some of my dear ones who had passed over the "Great Divide" were in hell and some in heaven. I had been indoctrinated in the belief that I must repent and renounce the world, the flesh and the devil, or be separated from my dear ones in endless punishment. What a horrible belief for an educated, refined person, filled with a heart full of affection for those who are nearest and dearest to us!

My thirty years' practice in the medical profession has taught me many things. The following are a few gleaned therefrom:

1st. Clergymen when sick are the most nervous patients I have had to treat. They are almost always afraid of death. Why is it?

2d. Many of them have told me confidentially that they did not believe what they preached.

3d. Church members are as a rule, suspicious, vindictive and deceitful. Why is this? Will some one please explain? If any one doubts this statement just apply to some of our church relief organizations for assistance. Just enter into an argument with them, and try to prove to them the fallacy of some of their pet doctrines. Take notice how they treat those who wander away from the fold and begin to think for themselves.

Not many years ago a lady member of one of our churches came to see me about a clergyman's wife who was under my treatment. She had come from a distant State, and needed financial assistance. She had with her official letters from her church to prove that she was a member in good standing, and the pastor's wife; yet said this lady to me, "for all that, Doctor, you know she is a stranger, among us." My reply was "My dear madam, I presume to say that if Christ came on earth to-day he would be a stranger to most of you."

A good old deacon, who had been one of the "pillars" of the church for many years, in his last sickness said to me, "Doctor, I do not want to die, I'm afraid; can't you help me?"

I said, "My friend, what is your religion good for if it can't help you now, and give you courage to die?"

I have met with many Spiritualists in my time, and as a rule I have found them of a cheerful disposition; their religion seemed to agree with them. The secret of all is that their belief takes away the fear of death. Since I have learned to believe in "spirit return," and that we can, under certain conditions, converse with our departed friends, it has been a great source of comfort to me, and the fear of death is passing away.

I have learned after all these years that hell is only what we make ourselves, that the old Anglo-Saxon definition of hell (walled in) explains how by our thoughts and our actions we make a hell around us. How I wish that I might send this soul-inspiring thought into the mind of every man and woman in the land: "Lost from him we can never be, with him we must always remain." Would that we might all write this beautiful thought in letters of gold upon the tablets of our memory.

"One of these days the veil will be lifted
That hides from our vision the land of the blest,
Gladly we'll meet them,
Lovingly greet them,
Friends over there, one of these days."

What then is that which is able to conduct a man? One thing and one only, Philosophy. But this consists in keeping the divinity within a man free from violence and unarmed, superior to pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, nor feeling the need of another man's doing or not doing anything; and besides, accepting all that happens and all that is allotted, as coming thence, wherever it is, from whence he himself came; and finally waiting for death with a cheerful mind as being nothing else than a dissolution of the elements of which every living being is compounded. But if there is no harm to the elements themselves in each continually changing into another, why should a man have any apprehension about the change and dissolution of all the elements (himself)? for it is according to nature; and nothing is evil that is according to nature.—Marcus Aurelius.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged: "I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors (here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, briefly request that the officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life.

From her home at 116 Union street, Williamette, Conn., March 29, 1900, MRS. HANNAH W. CLARK, widow of Mason S. Clark, aged 85 years.

Mrs. and Mr. Clark were pioneers in the Cause of Universal Spiritualism in Williamette. Her ability to her religion, her kindly charity to any one in need, her unflinching trust in the highest meaning of Spiritualism, were exemplified in her cheerful welcome of the messenger who came to bear her home. And a profusion of flowers we laid the dear body away as she would have wished. Many of our media will recall a pleasant sojourn in her hospitable home and will know there will be one more to welcome them in the spiritual world when their labors are ended here. Mrs. Clark has been tenderly cared for by her daughter, Mrs. J. C. Robinson, during several years of helplessness incident to age. In death as in life the benefactions of Spiritualism were vouchsafed to her.

HELEN L. P. RUSSELL.

96 Farmington Avenue, Hartford, Ct.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 14, 1900.

Spiritualist Societies.

We desire this list to be as accurate as possible. Will corresponders or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 10 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, 215 Berkeley street, every Sunday at 10:45 and 7:30 p.m. E. L. Allen, President; J. B. Hatch, Sec'y. Secretaries, J. B. Hatch, Dorchester, Mass. Take elevator.

The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:45. Discourse and Evidences through the mediumship of the pastor.

Keble Hall, 610 Washington Street. First Spiritualist Church, Mr. Adeline Wilkinson, Pastor. Services at 11:45 and 7:45; also Thursdays at 3. BANNER OF LIGHT for sale.

Home Rostrum, 215 Berkeley street, Charlestown. Spiritualist meetings Sunday, 11 a.m. and 7:30 p.m.; Tuesday and Friday, 3 p.m. Thursday, 7 p.m. Mrs. Gilliland, President, 215 Berkeley street, Charlestown.

Stable Spiritualist Meetings, Old Ladies' Hall, 445 Tremont street. Mrs. Gulliver, President. Services Sunday at 10:45 a.m., 2:30 and 7 p.m.

American Hall, 724 Washington street, two nights—Mediums and public invited. Circles, 11 a.m., 2:30 and 7:45. M. Graham, President.

Temple of Honor Hall, 591 Massachusetts Avenue, Cambridgeport. Meeting at 2:30 and 7:45 p.m. Sunday. Mrs. Anne J. Banks, Conductor; residence 141 High street, Charlestown.

Christway Fraternity, at First Spiritual Temple, Cor. Essex and Newbury streets. Meetings Sunday morning at 10:45, 2:30 and 7:45 p.m. Children's school 12:15. Library Room, also Wednesday evening general conference, Lower Audience Hall, 445 Tremont street, Charlestown.

Phenomena Spiritual Society, Sunday evening in Dwight Hall, first floor, 514 Tremont street. Mrs. A. L. Albright of Philadelphia, Pa., Conductor and medium, assisted by others.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p.m. at 241 Tremont street, near Elliot street. Elevator now run by Mrs. Mattie E. A. Albe, President; Carrie L. Hatch, Sec'y. 241 Tremont street, Dorchester, Mass.

Children's Progressive Lyceum—Spiritualist Sunday School meets every Sunday morning in Red Men's Hall, 114 Tremont street, at 10:45 a.m. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial Hall, 608 Washington Street. Mrs. Nutter, President. Services Sunday at 11 a.m., 2:30 and 7:45 p.m., and Thursday at 3 p.m.

The Helping Hand Society meets every first and third Wednesday in G and Hall, 345 Boylston Place. Business meetings at 4 o'clock, supper at 6 o'clock. Entertainment at 7:45. A. A. Eldridge, Secretary.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 10:45 a.m. J. Browne Hatch, Conductor; A. Clarence Armstrong, Clerk, 11 Leroy street, Dorchester, Mass.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont street, Thursday afternoon and evening; supper at 6:30. Mrs. C. H. Hatch, President.

The Ladies' Lyceum Union meets every Wednesday Afternoon and Evening in Dwight Hall, 514 Tremont street. Mrs. Nutter, President. Entertainment in the evening. All invited. Mrs. Maggie J. Butler, President.

Ministry of the Divine Science of Health, and Boston Institute of Occult Science. Meetings every Sunday at 2:30 p.m. and 7:45 p.m. and Wednesday evenings at 7:45 p.m. and 10:45 p.m. 1045 Windsor street, Boston. Dr. F. J. Miller, Psychic Healer and Teacher.

W. Scott Steadman holds meetings at Red Men's Hall Sunday, at 7:30 p.m. manner of Light for sale.

Mrs. Florence White will hold a tea session every Sunday evening at 2:30 p.m. at 264 Columbia Avenue.

Echo Hall—Johnson Avenue, Charlestown Dist. Meetings Wednesday and Sunday evenings. Circles Tuesday evenings.

The Cambridge Industrial Society of Spiritualists meets at 445 Tremont street, Cambridge, Mass. The second and fourth Thursdays in the month. Supper served at 6:30. Ada M. Cane, Cor. Sec'y, 183 Auburn street, Cambridge, Mass.

MALDEN.

Malden Progressive Spiritualists' Society, Masonic Building, 74 Pleasant street. Meetings every Sunday at 11 p.m. Wednesday, 3 p.m. Wm. M. Barber, President. Mrs. Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

NEW YORK CITY.

The Spiritual and Ethical Society, 74 Lexington Avenue, one door above 84th street. Services every Sunday morning at 10:45 and 7:45 p.m. Questions answered in the morning. Improvised poems after each lecture. Mrs. J. H. Tuttle sings morning and evening. All are cordially invited. Mrs. Helen T. Brigham, speaker.

The First Association of Spiritualists holds meetings every Sunday at 8 and 10 o'clock, at the Tuxedo, 637 Madison ave., cor. 59th st., New York City.

BROOKLYN.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. See page 1. All welcome. Mrs. G. Deleone, President; Miss Winnie Brown, Secretary.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and Wednesday evening at 7:45 p.m. at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Quincey street. ELIZABETH F. KURTZ, Pres't. BANNER OF LIGHT for sale at the Hall.

608 Tompkins Ave., near 14th Ave.—Miss Chaplin, Blind Medium, Sunday and Thursday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

217 South Fourth Street, near Hobling.—Mrs. Tillie Evans, medium. Meetings Sunday and Thursday, at 8 o'clock. Philosophy of Phenomena.

PHILADELPHIA. The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday afternoon 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.

CHICAGO, ILL.

The Spiritualist Mission, 21 West Twenty-seventh street, one door from East Westworth Avenue, Chicago. Services every Sunday, afternoon and evening, at 3 p.m. Sunday school, at 10 p.m. Discourse, messages and readings. Singing by the Sunflower Choir. C. Thomas H. Benton, Minister.

Spiritualist Temple, Fort Worth, Texas, Taylor st., between 14th and 15th streets. Services Sunday, 2 p.m. for adults, 3 and 7:45 p.m. Mary Arnold Wilson, Assistant Pastor, leads singing. Jennie Hagan 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 OF LIGHT on sale.

Local Briefs.

BOSTON.

Berkeley Hall.—Sunday, April 8, a large and enthusiastic audience was present in the morning to listen to the very interesting address given by Mrs. C. Fannie Allyn.

It is a pleasant feature to have Mrs. Allyn take her subjects from the audience. Her poems alone pay for coming. Her addresses are always interesting, practical talks.

Mr. George E. Schaller pleased his hearers at each meeting with his artistic piano solos, as did Mrs. J. T. Pearl with her fine selections.

Another good audience was in attendance in the evening. Mrs. Allyn at the close of a fine address gave mental readings which were correct in every instance.

Remember the BANNER OF LIGHT is for sale at this hall J. B. Hatch, Jr., Sec'y.

Boston Spiritual Lyceum.—A. C. Armstrong writes: "Sunday afternoon, April 8, of which Man's Inventions Have Been of the Most Benefit to Mankind?" was the question. Many of the great inventions were cited, but the steam engine was thought to be the most important or of the most material benefit to the largest number. Those taking part: Recitation, Harry Green; song, Esther Mabel Bots; Mr. Packard made remarks and read a poem. Question for next Sunday: 'Should Spiritualists Celebrate the Christians' Easter Sunday?'

America Hall, 724 Washington street. Meetings April 8 were a success. Circle opened by Mr. Graham, assisted by Mr. Brooks and Mr. White. Afternoon service. The messages given by the following mediums proved to many strangers the continuity of life: Mesdames Ackerman, Davis, Fisher, Messrs. Brooks, Blackden, Baker. Evening service. Messages, Mesdames Robinson, Davis, Piper, Knowles, McLean, Cameron, Reed, Messrs. Baker, Chase. Mr. Graham took for his text: "Beware of false prophets," calling attention to the need of

weeding out this class, and putting Spiritualism on a higher plane. All out of town mediums invited. M. A. Graham, President.

Commercial Hall, Mrs. Nutter, President.—Sunday, April 8, meeting opened with half-hour song service, and invocation by Miss Brehm. Morning circle conducted by Dr. Krasinski and Brown. Those assisting: Mesdames Nutter, Peabody-McKenzie, Milham, Alexander, Lizzie Butler of Lynn, Annie Hanson Kibbler, Messrs. Turner, Badger.

The Ladies' Spiritualist Industrial Society.—Mrs. C. H. Appleton, President—held its regular meeting afternoon and evening in Dwight Hall. The meeting was opened with singing, Mrs. Boyd presiding at the piano. Speakers: Mrs. Shirley, Mr. Nutter, Mr. Graham, Dr. Blackden, Mr. Shaw of the Veterans' Union, and Dr. Wesley. Mr. Russell delighted the audience with solos on piano, harp and flute. Mr. Arthur E. Wallis and Mrs. Dodge gave recitations; Mrs. Shirley gave an inspirational poem. April 10, being Patriots' Day, a fine program will be prepared for the occasion. Emma L. Hubbard, Rec. Sec'y.

The Children's Progressive Lyceum No. 1, C. B. Yeaton, Sec'y. April 8 the lesson subject was "The Summer Land." The little folks' topic was "Truth." The following members contributed songs and recitations: Georgie Rogers, Wilhelmina Hope, Harry Green, Carrie Engel, Irene Marie, Lona Stillings, Floyd Sibley, Esther Bots, Mabel Head, Mr. Arthur Wallis. Remarks were made by Dr. Wm. A. Hale, Mrs. W. S. Butler, Mrs. Sadie Hand. For next Sunday a special program has been arranged, which will include several selections by the baby violinist.

Odd Ladies' Hall, 448 Tremont St., services, Sunday April 8, were made very interesting by the following: Mesdames Ackerman, Thomas, Johnson, Gidycz, Kibbler, Fisher, Messrs. Robinson, Hall, Whitcomb, Brown, Cohen, Hall, Gilman, Hersy, Sanders, Johnson, Dr. Blackden. Easter Sunday extra talent is expected. All are cordially invited.

The Helping Hand Society met Wednesday, April 4. Business meeting at 4 o'clock. Supper was served at 6 p.m. After the social hour President Mrs. C. H. Hatch called the meeting to order. Opened by singing "America," led by Messrs. E. W. Hatch, Washington, Mass. Bliss and C. L. C. Hatch. Patriotic airs were sung at intervals during the evening by the quartet, the audience joining in the chorus. Mrs. C. Fannie Allyn (present speaker at Berkeley Hall) conducted the exercises, which were very entertaining. Mrs. Alice S. Waterhouse represented the Globe, her picture with others, was in the Sunday Globe. The artist is to be complimented for the fine work done. Mr. Packard represented the Post, Mrs. C. Pratt the Transcript, Mrs. Rowe selections from Ralph Waldo Trine's book, H. H. Hatch, Eldridge the Boston Herald, Mrs. C. H. Hatch, National Magazine, Mr. Bicknell, Light of Truth. Pleading remarks were made by the Mr. F. A. Wiggins, Mr. Webber and Mrs. Allyn. Recitation by E. W. Hatch. The judges were Mr. C. C. Shaw, Mrs. Tilton and Miss Lucette Webster. Her many friends will be pleased to note she is able to be with us once again. Prizes were presented to the following: Mrs. Allyn, Mrs. C. C. Shaw, Mr. C. P. Pratt, Mrs. Alice Waterhouse, Mr. Packard and myself. Wednesday, April 18, this society will hold a patriotic entertainment and union supper; supper tickets fifteen cents. BANNER OF LIGHT on sale at every meeting. Mrs. A. A. Eldridge, Sec'y.

The Ladies' Lyceum Union met in Dwight Hall, 514 Tremont St., Wednesday afternoon, April 4. Supper was served at 6:30. A very interesting meeting was held in the evening, in which the following took part: Prun Hilligan, piano solo; Mrs. Ball and Mr. Harold Leslie vocal selections; recitations by Mrs. Mary A. Weston of Onset, Little Lona Stillings and Carrie Engel; remarks and messages by Mr. Graham, Mesdames Bird, Knowles, M. J. Butler, President of the Union. The Union meets every Wednesday evening, to which all are invited, and a cordial welcome is in waiting for all who favor us with their presence. Supper served at 6:30. Tickets fifteen cents.

241 Tremont street, Friday, April 6. The regular meeting of the First Spiritualist Ladies' Aid Society was held, with the President, Mrs. Mattie E. A. Albe in the chair. In the evening a social time was enjoyed. Mr. Arthur Wallis gave many readings and a song; Little Miss Lona Stillings gave several recitations, which were fine. Mr. Samuel Graham sang several songs, Mrs. Mattie E. A. Albe gave a recitation. Next Friday we will hold an entertainment in the evening; supper at 6 p.m. The President, Mrs. Albe, spoke of the space given by the BANNER OF LIGHT for the Anniversary report, and expressed her thanks for the same. Carrie L. Hatch, Sec'y.

Massachusetts. Malden Progressive Spiritualist Society, Masonic Building, Mrs. R. Morton, Sec'y. Sunday, April 8, sacred concert service; Scripture reading and remarks, Pres. Barber; instrumental music, Mrs. Neary; invocation, Mr. Redding's guide "Cyprus, the Persian"; Mrs. Sadie L. Hand gave a fine address, part of her subject being taken from the audience. Many messages were given which were gladly recognized. Hattie C. Webber made very interesting remarks and gave a number of messages, some of them the first public communications that had ever been received. Mrs. Hand will be with us next Sunday, and Mrs. Webber will be with us next Sunday again. Our friends tell us that THE BANNER is interesting them in the cause of Truth more than ever before.

Progressive Spiritualists' Association held services in Providence Hall, 21 Market street, Lynn, Sunday, April 8, at 2:30. Meeting opened with singing. Prayer, Delia E. Matson; poem, Mr. Moody. Lecture on "Astrology," by W. F. Chaise, of Boston Institute of Astral Science. The Society has engaged his services for the 22d and 29th of this month. From 4 to 6 a social circle was held; magnetic treatments by Dr. Quid, E. F. Whittier. At 7:30 Mr. Chaise gave astrological readings. All mediums are invited to visit this Society. April 15 a developing and healing circle will be held in Providence Hall, at 10 o'clock a.m., conducted by E. A. Blackden of Boston. Easter Sunday, extra music. Many mediums will be present, and the hall appropriately decorated. Next Sunday Messrs. Moody and Snow. Delia E. Matson, Sec'y.

The Arthur Hodges Spiritual Society of Lynn held services at Tempers Hall, Sunday, April 8, and fine audiences greeted the speakers. Appropriate music by Mrs. J. P. Hayes. At 2:30 services in memory of Dr. Arthur Hodges and other spirit friends. The floral tributes from Dr. C. F. Faulkner and T. H. B. James was beautiful. Mrs. C. Fannie Allyn spoke on "The Mediumship and Life of Dr. Hodges." Mrs. Dr. M. C. Chase gave an impressive address. At 7:30 Mr. H. C. Webber of Boston lectured on "Where is the Man?" He also gave many astrological readings. Next Sunday, 2:30, conference; at 7:30 Mr. Webber will lecture on "Fate and Fortune of Mankind Governed by the Stars." T. H. B. James.

Cadet Hall, Lynn Spiritualists' Association.—Sunday, April 8, exercises consisted of invocation and remarks by Mrs. Abby N. Burnham of Malden; addresses and a large number of accurate messages by Miss Blanche Brainard of Lowell; solos by Mrs. Bertha Merrill, vocalist and pianist, and W. H. Thomas, cornetist. Next Sunday, Mrs. Nettie Holt-Harding; April 22, Edgar Emerson.

First Spiritualist Society of Salem held Anniversary services Sunday, April 8, having for speaker and medium, Mrs. May S. Pepper. Large audiences were present at both services and were greatly pleased at the accuracy of her messages. The hall was handsomely dressed with flags and bunting, evergreen trees and potted plants. Next Sunday, April 15, we have with us Miss Lizzie Harlow, medium.

First Spiritualist Ladies' Aid Society, Stoneham, Mrs. F. A. Robertson, Sec'y, held regular meeting in O. U. A. M. Hall, Mar. 22. Business meeting 4 p.m., Mrs. Emma F. Whittier, Pres., presiding. A proposition was made to donate a certain sum to the Mayer Fund for the N. S. A. Home, which is to be acted on at

Happy Women

who have been relieved of painful menstruation by Lydia E. Pinkham's Vegetable Compound, are constantly writing grateful letters to Mrs. Pinkham.

Lydia E. Pinkham's Vegetable Compound

cured them. It always relieves painful periods and no woman who suffers should be without this knowledge.

Nearly all the ills of women result from some derangement of the female organism. Mrs. Pinkham's great medicine makes women healthy; of this there is overwhelming proof.

Don't experiment. If you suffer get this medicine and get Mrs. Pinkham's free advice. Her address is Lynn, Mass.

The next meeting, Thursday, Apr. 12, Mrs. Sadie L. Hand lectured and gave messages in her own convincing manner. Mr. F. A. Wiggins, lecturer and medium for Apr. 19. Supper at 6:30. A cordial welcome to all.

First Spiritualist Society, Lowell.—As was anticipated Mrs. Whitlock's work was successful. Two good addresses came to hear her lectures Sunday, April 8, especially in the evening, when she spoke on the subject, "Crime, Criminals and Punishment." She handled the topic in an able and thorough manner. Following each service she gave quite a number of messages, which were readily recognized. John S. Jackson, Pres.

Lowell, Mass., April 8, a meeting under the auspices of Lawrence Chayer was held at 73 Center street, Methuen, Sunday at 10:30. Chas. E. Dane lectured, taking as his subject, "The Pearl of Great Price." A great interest is being manifested in these meetings, and many are seeking the knowledge that will help them to unfold the divinity within. C. E. D.

Fitchburg, Mass.—Mr. J. H. Scarlett of Cambridgeport spoke for the First Spiritualist Society, Sunday, April 8, to full houses. The two addresses were delivered in his usual forcible manner, followed by many spirit descriptions and messages which were readily recognized. The piano selections by Miss Howe and cornet solos by Glenn C. Costa were pleasingly rendered. Mr. Geo. T. Lamont of Leominster, speaker and test medium occupies the platform next Sunday. Dr. C. L. Fox, Pres.

Springfield.—The First Spiritualists' Ladies' Aid Society closed its Sunday meetings for the season on March 25. The social work will be continued for some time. At the last business meeting, Thursday, March 22, the resignation of Mrs. Holcomb as President was read, and, as she is soon to make Boston her home, there was no alternative but to accept it, which was done with expressions of regret from all sides. Mrs. Holcomb has labored long and faithfully for the society for many years, and will be sadly missed from its rank of workers, as will also Mr. Holcomb's genial smile and obliging ways by those who have particularly enjoyed the social part. Mrs. Haskins, First Vice-President, will step into the vacancy for the present, so no break will occur, we hope, in the very successful work being carried on by the society. At the annual meeting the following were elected officers: President, Mrs. Hortense G. Holcomb; First Vice-President, Mrs. Sara Haskins; Second Vice-President, Mrs. Adelle L. Leach; Clerk, Mrs. Mary B. French; Treasurer, Mrs. Ella Wightman; Corresponding Secretary, Mrs. Anna M. Kelley; Board of Directors, Mrs. Hortense G. Holcomb, Mrs. Sara Haskins, Mrs. Augusta J. Clark, Mrs. Caroline Fairbank; Mrs. Le Baron, Cor. Sec'y.

The Cambridge Industrial Society of Spiritualists will have Mr. Edgar Emerson with them this week, Thursday evening, April 12. This gentleman should draw a large audience. Miss Caine, 183 Auburn street.

B. W. Belcher of Marlboro, Mass., writes: Friday, April 6, was Mrs. Belcher's birthday, and over forty friends attended her circle, bringing presents—potted plants, cut flowers, china and glass pieces, also gifts from many who were unable to be present.

New York.

First Association of Spiritualists, New York City.—Sunday, April 1, a magnificent day, an immense audience, a hall beautifully decorated with palms, blooming plants and cut flowers afforded inspiration to all who aided in commemorating the Fifty-Second Anniversary of Modern Spiritualism. Mrs. Helen Temple, Brigham gave an invocation, an address and an inspirational poem from subjects selected by the audience, in her usual fluent style. Mrs. Norton presented a brief history of Spiritualism. Mrs. Louise Blair rendered two solos. Mrs. Jessie Graham was much appreciated for her charming songs; Mr. Edmund Severn rendered "Raffa Cavatina" and a Mazurka on the violin, and Miss Margaret Gauld brought many convincing messages from lately-arisen friends, thus closing a program of more than ordinary interest. The society may congratulate itself upon a most successful season and an exceptionally delightful anniversary.

The testimonial concert to Mrs. Cadwell took place on Monday evening last at the Tuxedo and proved most gratifying in all respects to the promoters. In behalf of our afflicted sister, I offer her heartfelt thanks to each and all who aided in making this affair the financial and artistic success it was. At each service April 8 Miss Gauld gave many delineations and numerous messages from the life beyond. At the evening meeting we were favored with a recitation by Miss Minnah Nahar, a very talented young lady who has lately taken up her abode in New York, having studied in Boston. Miss Gauld will again be with us on Sunday next at 3 and 8 o'clock. M. J. Fitz-Maurice, Seco.

The large and intelligent audience, assembled this afternoon on the occasion of the celebration of the Fifty-Second Anniversary of Modern Spiritualism by the Spiritual and Ethical Society, New York City, April 8, was well repaid, not only by the vocal and instrumental music and recitations, but by the terse and highly-instructive talks of Mrs. Brigham, Miss Chasman and Mr. Rose. The concluding poem from subjects by the audience was simply grand. The hall was tastefully ornamented with flowers, and the entire affair was encouraging to our Cause. Mr. Meredith B. Little of Glens Falls, N. Y., will speak for the Ethical and Spiritual Society next Sunday, April 15, and we hope he will be greeted with full houses, as he so well deserves to be. J. A. Robinson.

Brooklyn Borough.—At the Advance Conference, Single Tax Hall, a fine and interesting audience greeted our friends from Boston, Mass., Mr. and Mrs. Henderson, who are now doing spiritual work in Brooklyn. Meeting opened with song service led by President Deleone; short talks by Mr. Henderson, complimenting the Conference on its work and its object; short talks by Mr. Robinson and President Deleone; inspirational address and communications by Mrs. Jennie Conant-Henderson. The Conference sent greetings to our Boston friends through Mr. and Mrs. Henderson. Mrs. Annie I. Palmer, Cor. Seco.

Mrs. N. B. Reeves writes: The Woman's Progressive Union of Brooklyn had two well attended meetings Sunday, April 8. Prof. Lockwood's lecture in the afternoon on "Mediums and Mediumship," was one of the finest ever delivered on our platform. Following this, an explanatory discourse was given regarding the language occasionally used by spirit controls. Mrs. Conant-Henderson gave messages, all recognized. An illustrated lecture in the evening was enjoyed, followed by many convincing messages by Mrs. Henderson.

Other States.

Orient Hall, Portland, Me., Mrs. M. A. Brackett, Sec'y. Sunday, April 8, Anniversary services were conducted by Mrs. Hattie C. Mason of Boston. The hall was prettily decorated with cut flowers and bunting, and the exercises were thoroughly enjoyed by all.

Providence, R. I., D. F. Buffington, Sec'y. Sunday, March 25, anniversary services were largely attended. Dr. C. W. Hidden gave two excellent lectures. Others who assisted were Mr. Sherman, Mesdames Rease, Della Smith, Humes. April 1, J. S. Scarlett delivered two able discourses, and gave evidences of spirit return. April 8, A. P. Blinn, Boston, Mass., delivered two excellent lectures, which called forth frequent applause. Next Sunday we shall have a Mediums' Meeting. Many are expected.

The First Church of Spiritual Progression of Newark, N. J., celebrated the Fifty-Second Anniversary of so-called Modern Spiritualism on Sunday, March 31. Services opened with singing by the choir, and invocation by the President, Mrs. Dorn, followed by a spirited address on "Spiritualism, Ancient and Modern," by Mrs. Dorn; song, "Speedway," the quartet, recitation, "Analysis of Character," Mr. Deihl; song, "Cast thy Bread Upon the Water," Mr. Dorn; recitation, "Banty Tim," Mr. Miller; singing by the choir; recitation, "A Respectable Lie," Mr. Deihl; congregational singing, after which Mr. Dorn gave some highly satisfactory spirit delineations. C. H. M., Sec'y.

The Fifty-Second Anniversary of Modern Spiritualism was celebrated by the Progressive Spiritual Church at Handel Hall, 40 Randolph street, Chicago, Sunday afternoon and evening, April 1. Both services were well attended. The hall was beautifully decorated with silk flags and banners, while the rostrum and floor surrounding were almost a solid embankment of flowers, many of which were brought in commemoration of spirit friends.

The invocation and address of welcome was delivered by our pastor, G. V. Cording, touching briefly upon the progress of Spiritualism since its dawn, fifty-two years ago. Dr. Randall, whose presence is ever welcome, gave a most inspired discourse upon "The Ancient and Modern Spiritualism." His points were excellent, and the audience was attentive.

Mrs. Baldwin, one of our veteran workers, gave an interesting talk, ending with an inspirational poem on "Anniversary." Mr. Fred Gukenemus and Geo. V. Cording were the test mediums of the day, both giving accurate communications.

Miss Marie Johnson, Mr. Morek and Mr. Tolman furnished an excellent musical program. Taken as a whole, a most enjoyable anniversary was spent by us all. A collection was taken toward the Camp-Meeting Fund. A liberal contribution was given. E. C. Gray, Cor. for Progressive Spiritual Church.

The Spiritual Church of Progressive Thought celebrated the Fifty-Second Anniversary of Modern Spiritualism, March 25th, at Pythian castle, Toledo, Ohio. The hall was tastefully decorated with bunting, palms and cut flowers; an interesting program of vocal and instrumental music was rendered before a large and appreciative audience. The exercises opened with a piano solo by Miss Julia Curran; Miss Adeline Tector sang effectively "The Holy City." The piano solos by Dr. Dawitt Coolman, the vocal solo by Mr. Caro Miller of the J. W. Carner Stock Company, the cornet solo by Mr. Wm. L. Vail, were greatly appreciated. Mrs. Carrie Fitch Curran, the lecturer of the evening, gave a brief history of the progress of Modern Spiritualism within the past half-century, concluding by giving psychometric readings. A very enjoyable evening was passed by all present. Mrs. Carrie Fitch Curran.

Grand Rapids, Mich.—The officers elected by the Grand Rapids Spiritual Association to serve the months of April, May and September are John Lindsey, President; B. F. Sitter, Vice-President; L. W. Booser, Secretary; Harry Topping, Treasurer, and Mrs. L. E. Johnson, Financial Secretary. These, with Mrs. B. J. Hall and Mrs. C. R. West, make the Trustees Board; Mrs. B. J. Hall, B. F. Sitter and H. W. Booser being re-elected. Speakers are Mrs. N. L. Clamen, O. A. Edgerly and Georgia Gladys Cooley. Seco.

At Sturgis, Mich., the Fifty-Second Anniversary of the birth of Modern Spiritualism was celebrated in the Free Church on Sunday, April 1. The President of the Harmonical Society of Sturgis, Mr. Thomas Collar, presided. The speakers were Mr. Arnold of Burr Oak, Mich., Dr. E. H. Denslow, Mrs. Nellie Smith, and Thomas Harding of Sturgis, the last having been named on the program for the concluding speech. Miss Cressler presided at the organ, and the choir and congregation united in singing the inspiring songs of Spiritualism. The meeting was called to order at 10 a.m., and the exercises were so interesting that it was not dismissed until nearly 1 p.m. Visitors pronounced it a very enjoyable occasion. T. H.

G. W. Kates and wife during March had a very successful month of missionary work in the interest of the State Association of Minnesota. Their audiences were large in each place. During April and May they have every night engaged in the southern part of the State. They will continue the missionary work during June and July, and hope to arrange a number of grove meetings. During August they are engaged at several camps. Address them 609 Northwestern Building, Minneapolis, Minn.

THE ANGEL OF HOREB. A Critical Review of Biblical Inspiration and Divinity. By M. B. ORAVEN. Paper, 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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Anniversary at Denver, Col.

The Fifty-Second Anniversary of Modern Spiritualism was celebrated in Denver, Col. Sunday, April 1, by the society over which Mrs. Ada Foye is pastor, known now as the Denver Spiritualist Union. The services commenced at 1:30 p.m. Invocation, Mrs. Foye.

The address of the afternoon was given by Mrs. Emma J. Bullene, one of the oldest speakers in the work. She spoke about thirty minutes, giving the reasons why we celebrate this day. A selection by the Misses Kroeger on the zither followed. Mrs. Edna E. Edgington read an original inspirational poem, which was heartily applauded. Short speeches were made by W. E. Mansfield, a young worker in Denver for the cause of Spiritualism. Mr. Davis and others related their experiences. It almost seemed like an old-fashioned Methodist class meeting. In the evening Mr. Michael, President, presided, as in the afternoon. Mrs. Emma J. Bullene gave the invocation, and Mrs. Foye read a poem given through the mediumship of Miss E. M. Weatherhead of Denver.

The Anniversary address by Mrs. Ada Foye was a masterpiece of eloquence and logic, showing the rise and progress of Spiritualism from the time of the Hydeville demonstration with the Fox girls to the present time. After the lecture the President made a few remarks and presented seven resolutions commemorative of the work of Mrs. Ada Foye as a pastor and teacher. The resolutions were adopted by a unanimous rising vote, after which Mrs. Foye gave messages to the immense audience, all of which were fully recognized. Then came the benediction, and good-byes were in order, as this was the farewell service of Mrs. Foye for the present. Mrs. Foye has been in failing health for two months, and her spirit-guides have positively ordered her to a lower altitude. She left for Salt Lake Monday, April 9, where we hope she may recover her good health and do her work for the spirit-world for many years to come.

Meetings will be continued in the hall just vacated by the Denver Spiritual Union, by Mrs. Edna E. Edgington, President of the Psychical Research Society, Columbia Hall, Charles Building, Cor. Curtis and 15th streets. Fraternally yours,
MISS HARRIET W. CHAPIN.
428 16th St., Room 10, Denver, Col.

Grand Spiritualist Mass Meetings

will be held afternoons and evenings, April 17 and 18, at Tukey's Hall, Waterville, Me. Spiritualists from all over the State are expected. Among them well-known speakers and mediums. F. A. Wiggins of Boston, the widely known test medium and lecturer, and Miss Lizzie Harlow of Hydeville, Mass., lecturer, will be heard at each meeting. Admission fee of ten cents will be charged.

Announcement. To our many Friends and Co-workers: We have removed our "SPIRITUALISTS AND MEDIUMS' HOME" from 3310/2 Rhodes Avenue to 3265 Rhodes Avenue, Chicago, Ill., where we have secured better conditions for the spiritual work.
C. THOMAS H. BENTON, Sec'y.

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

G. W. Kates and wife will hold meetings