



FRIENDS AND WORKERS FOR THE BANNER.

BY WILLIAM BRUNTON.

These friends of progress come to view and stand
In beauty fair, whatever time we turn.
And for our Cause in prayerful spirit yearn,
Kind White and Rich, who held the Banner grand,
Who gave to it their heart and helping hand;
And Colby who with fire of love did burn.
And Day shall our remembrance kindly earn.
These are the Banner's faithful serving band;
And Constant comes with message of the sky,
And breathes of peace to many a weary heart;
While Barrett now is leader brave and bright,
He holds us in his heart and brain and eye,
And would a worthy life to us impart,
As waves above our Banner of the Light!

With Cultivation.

BY GEO. A. FULLER, M. D.

It is only the ignorant who despise education.—Maxim 571, Publus Syrus.

I think it the part of good sense to provide every fine soul with such culture that it shall not, at thirty or forty years, have to say, "This which I might do is made hopeless through my want of weapons."—Culture, R. W. Emerson.

Careful cultivation has given to us many of the beautiful forms of the floral world. The chrysanthemum that we enjoy in the autumn and early winter, by means of the careful manipulation of man, has been evolved from an almost insignificant weed. The rose in its varied form and color has been under cultivation for so many centuries that it is exceedingly difficult to ascertain the prototype of those that we grow in our gardens and conservatories. But there is little doubt that all have sprung from quite humble ancestors. We know that every year our florists are offering newer and more perfect forms.

Prof. Gunning, who had made a thorough study of the citrus family, declared that the orange of today is the "vestige of an ancestor which bore its fruit in pod-like clusters." In the course of time the pods coalesced and passed into pulp, all but a vestige of which remains as a thin membrane." How much of this great change was the work of nature we do not know, but we are well aware that marked changes have taken place in the flavor and form of this fruit within the memory of man as the result of cross-fertilization and careful cultivation.

According to De Candolle, one of the very best authorities on the subject, there are about 250 species of plants cultivated for the use of man. Of course, there are a great many more cultivated, either for their beauty or as curiosities. All of these have been greatly improved by cultivation. Many of nature's forms have been like plastic clay in the hands of man.

Man, being intimately connected with all the lower forms of life, both animal and vegetable, is governed by the same laws, as far as his physical nature is concerned. Chance has played a very insignificant part in the history of his development. Slow and tedious has been his upward march through the centuries. As we stand on the heights today, and look back over these centuries, we catch even in the rudest forms of human life faint glimmerings of the light of immortal souls. And the exalted state man occupies today has come largely through the cultivation of his intellectual and spiritual nature. Truly does the celebrated Spanish writer, Yriarte, exclaim: "Neither does the flint give light without the steel, nor, if you do not employ art, will your highest ability shine forth. If anything separates, both are useless." Infinite possibilities were encased in the first rude savage, but it took a deal of guiding that these might be made apparent, and the grinding process is still going on to man's eternal good.

No matter what our position in society, yes, no matter what may be the circumstances of our life, if we would have the better nature brought out, culture is a necessity. Intelligent labor must be ever more and more in demand. Whether this be of the hands or the brain, there must be an air of refinement and culture about it, or the world will not long endure it.

But many men are too indolent to cultivate their minds. Mental labor is far more exhaustive than that of the hands. Therefore many have said let us get through life as easily as possible, with as little effort on our part as may be necessary to obtain food, raiment and shelter.

For Spiritualism there has been promulgated this most dangerous and nefarious doctrine, "The Spirits will do all our mental labor for us." Our experience leads us to say that with a very few rare exceptions, the teachings of this class of individuals have been of such a character to mislead in matters of science, history, ethics and reform. This class of individuals always sneers at education and culture, and ridicules all those who are striving to place our philosophy on a respectable footing.

Empty brains may make a great deal of noise, but they only give birth to froth, foam

and bubbles. The skillful musician always ascertains if his instrument be in perfect tune, before he attempts to evoke therefrom the divine harmonies already struggling in his soul for mode of expression. The sensitive, refined, intelligent spirit will likewise seek a brain that is cultured in order that it may adequately express itself.

Shakespeare says: "Ignorance is the curse of God; knowledge the wing with which we fly to heaven." And, again, he declares "there is no darkness but ignorance."

The right use of knowledge leads to culture, and in that shall we find one of the sources of our strength and power.

Locke says: "We are born with faculties and powers capable almost of everything, such at least as would carry us farther than can be easily imagined; but it is only the exercise of those powers which gives us ability and skill in anything, that leads us towards perfection." In order that these faculties and powers of the mind may become apparent it must be thoroughly trained. Then will it learn to know and perceive. Montaigne tersely expresses the thought when he says: "We ought to find out, not who knows most, but who knows best." May we not be allowed to say, that he really "knows best" who makes his knowledge fit in his daily life? Not merely to shine among others like an intellectual iceberg and at the same time utterly fail to warm into life his moral nature.

Pestalozzi, in speaking of the education of children, says: "It is all well and good for them to learn something, but the really important thing for them is to be something." May we not say the same of grown-up children? Not merely to seem, but to be, is or should be the real object of life. Reason should ever hold sway over the senses, and all the passions should likewise be governed by the same. Spirit should become victor over the flesh. The mind should ever be dominated by the purest thoughts and the highest feelings. "The object of education," said Froebel, "is the realization of a faithful, pure, inviolate, and hence holy life."

We can only hope to work toward this ideal of Froebel, not wholly accomplish all that it implies in this embodiment; yet will our lives ever be made clearer, sweeter, and purer by keeping this noble thought in view.

Culture implies the development of character. The human mind is plastic, and may easily be moulded into any shape. A strong character makes a deep impress upon the mind and brings out an individuality that is normal and healthy. The word character is derived from a Greek word signifying a stamp. Character, then, is the stamp imparted upon men distinguishing one from another. When the moral nature as well as the intellectual is well developed, the man becomes both strong and lovable.

Far too often in the past our education has been defective, for we have generally laid too much stress upon some particular phase of culture. Prof. Painter says: "Sometimes the physical was emphasized, sometimes the intellectual, sometimes the moral, sometimes the religious; but never altogether in perfect symmetry." But the culture now demanded shall make man symmetrical because the whole man will be unfolded.

With cultivation will come the desire for higher spiritual attainments; this desire will lead to the demonstration as well as assertion of great truths. Never were men and women of convictions needed more than today. These alone will become the builders of our philosophy. The German author, Heinrich Heine, says:

"While I was standing before the cathedral at Amiens, with a friend who with mingled fear and pity was regarding that monument,—built with the strength of Titans and decorated with the patience of dwarfs,—he turned to me at last and inquired: 'How does it happen that we do not erect such edifices in our day?' And my answer was: 'My dear Alphonse, the men of that day had convictions, while we moderns have only opinions; and something more than opinions are required to build a cathedral.'"

So may we say today, something more than mere opinions are needed to lay the foundations of our science, philosophy, and religion. We certainly need strong, healthy, rational convictions. And these will come only with the cultivation of all the natural faculties of man.

Nothing will come from inertia, but everything may come as the result of labor. We have been taught that spirits possessed the whole truth and would gladly give it to us for the mere asking; thus have we, unwittingly, offered a premium for mental laziness. Help comes only to those who try to help themselves, and the higher spirits will seek to inspire only they who are ever trying to unfold all that is in them. It is the ceaseless desire for truth that brings into us the wisdom of the angels. The ceaseless struggle after the truth polishes and refines man's nature. How beautifully does Lessing express this idea:

"If God held all truth in his right hand, and in his left nothing but the ever-restless

search after truth, although with the condition of forever and ever erring, and should say to me, 'Choose!' I should bow humbly to his left hand and say, 'Father, give! pure truth is for thee alone!'"

Would not this "ever-restless search after truth" be the greater blessing of the two? Would it not lead to self-reliance—to real culture?

Emerson says: "Within every man's thought there is a higher thought, within the character he exhibits today, a higher character." Our aim, then, should ever be to seek this "higher thought," and to unfold the "higher character" that is within. This "higher thought" and this "higher character" come only as the result of cultivation. Then kindle upon the altar of the soul the fires of aspiration. Open all the windows of thy soul so that the perfumed breezes of the higher spheres may sweep out all that is ignominious and impure, leaving behind an influence that shall incite to nobler efforts. Then will we be able to exclaim with Schiller: "Art is the right hand of nature. The latter has only given us being, the former has made us men." Onset, Mass.

Impress of Spiritualistic Literature.

ARTHUR C. SMITH.

Literature broadly considered is the sum total of a people's mental store. Narrowly defined it comprises only their fiction, history and poetry. For this time we will consider literature in its more inclusive sense, embracing scientific works and pamphlets as well as the more literary productions of novelists, historians and poets.

Literature often contains the heart secrets and the life wisdom of the author torn through the mask of a visionary, unreal person; told to the world more fully, more freely and with less reserve than to the daily friend. To the world the author wishes to appear at his best, and his thoughts rough hewn at first, if the creator is an artist, may be clipped and polished, rounded, beautified and approved before they stand bodied forth complete, finished and exposed to public gaze.

Literature is the record of a people, it tells of the happenings on their journey of life, records the noteworthy events, tells of the sights and experiences, the lessons and thoughts that have shaped the conduct and life of the traveler; it tells why his belief is his, why his acts are as they are, and why he is what he is.

Modern Spiritualism came to the world in a period of scribbles, at a time when to tell one's thoughts in the cold type of the shops was the correct thing; it came to a land of nature and men rather than of art and scholars and many of the early issues of Spiritualistic authors were more "forcible than eloquent," and in a measure, the same is true in the present; many persons charmed, dazzled with the brilliancy of the gem they have found, haste to the printer with a product more commendable in spirit than in form to tell a waiting, questioning world of the beauties and wealth of their new found treasure.

But he that quotes me as saying that the mass of Spiritualistic literature is crude in form, or unripe, does me a wrong, states a falsehood and closes to the credulous listener the doorway to some of the richest of earth's treasure chambers. Spiritualistic literature not only embodies within itself the thought of a new era, the story of the most eventful epoch in earth's life, a period of the greatest mental activity as evidenced by the enslaving of natural powers to the service of man, to the abolition of chattel slavery, a curse ancient as the recorded history of the globe, but it has seen the tottering or fall of once powerful wrongs, it participates in the agitation of questions that have to do with the greater freedom of a world people more free, more favored than at any other period since time began.

In the arena of the world, to the people of the world the literature of Spiritualism stands boldly forth and makes no uncertain impress. In material science I know of no work equal to the writings of avowed Spiritualists to place in the hands of a young person vexed with the knotty problems of the beginning of things; after a long time of doubt and torture in the "mumps and measles of the soul" I found relief and cure in the philosophical works of one who knew not the teachings of the schools, one that gave to the domains of astronomical science a fact no less important than naming the pivotal star of the universe, a fact that years later astronomers recognized. Not one science alone contains the impress of spiritualistic literature nor material science only but all sciences have been advanced and many questions been settled by aid of the light shed upon them by literature given to the world by or through Spiritualists.

Psychology has a new meaning, a broadened field, a clearer view, a brighter hope because of the contributions of Spiritualists to its working force as well as its literature. Law bears the impress in the form of more

just, more charitable enactments, recognizing that wrong doing is often the result of diseased bodies, that many are criminally born, that the criminal is often more the victim than the transgressor; and as a people's law is created in the image of their theology, so by liberalizing the theological belief of thinking men, spiritualistic literature has made a deep and lasting impression for good on the laws of the western world.

Recognizing the potency of mind, juries have convicted not the tool alone, not only the man that struck the blow, but him the cause, the one who planned, the sly villain whose alibi proved powerless to save him from the punishment deserved. Because of the revelations of psychic study the weak are protected legally from the wiles of the hypnotic tempter.

On the fiction and poetry of the last half century a measureless effect has been wrought by the infusion of spiritualistic thought. The world hungered for a continuance of the love-blessed relations of congenial souls that peopled the realms of romance and of song; a far-distant resurrection and judgment seemed cruel and unnecessary for those whose daily lives were passed in a condition far superior to the one-time accepted notion of Heaven; the hope, the dream of the novelist and the poet was now possible of scientific demonstration, and spirit mothers might in fiction, as in fact, bend above weak and erring sons, husbands and wives, lover and beloved, one of earth and one arisen might meet and commune; the veil was rent, the Styx became "only a little brook" over which love threw a myriad of bridges.

Thus we see that the impress of spiritualistic literature on the world of modern thought has been for good in every department. In science it has led the van, and the world now hopefully looks to two spiritualistic "wizards" to open to our vision still greater views of utilitarian beauty. In medicine a new factor of man's being is recognized and new and more potent methods employed; in healing, in theology and law, reason and man have supplanted fear and the devil. 1-story reads clearly passages once obscured by the mist of creeds; conscience no longer the tool of an angry God is seen to be "born of love," human affection to be the most potent factor in the government of our actions and life is richer, sweeter and has a more hopeful outlook since the world has been impressed by the literature of Spiritualism.

Seen and Unseen.

BY N. S. RAGIE.

Daylight deepens into twilight in the great city. Suddenly the hum of industry ceases, and the streets begin to echo to the tread of many thousand feet. Carriages are dashing to and fro, large numbers of street cars through the tracks, all filled with human beings intent upon finding their way to their respective abodes, while draymen, hackmen, automobile men, and all other men of action, are making their presences and callings known to the hurrying multitudes. The sidewalks are jammed with people moving methodically in opposite directions. Here are clerks, men and women well dressed and comely looking, hurrying along at a rapid pace toward the dinner they are already eating in anticipation, or to the welcome they are to receive from loved ones at home. They walk for the sake of the exercise, so they inform the friend who questions them, hence turn deaf ears to the call of the street-car conductors and to all others who would tempt them to reach home quicker by means of riding. In their hearts, they know they really ought to ride, in order to save their strength for their toil, but they realize that ten or twenty cents per day for a full month will add much to the costumes they must wear in order to retain their places in the great department stores where they are employed.

Mingling with them, yet not of them, is the dinner-pail brigade. These people wear the garb of toil, and move on apace with their eyes cast down, or gaze straight ahead toward the humble cottage, the rude tenement, the stuffy room, or the odoriferous boarding-house toward which they are wending their ways. Their faces tell the story of incessant toil; they are careworn, and deep lines across their countenances mark the furrows, ploughed by hard labor, scanty food, and poor shelter. In their hands can be seen the dinner-pail of which we hear so much in campaign times, and read so much when it is deemed necessary by the subsidized press to placate the giant labor. Is that dinner-pail full? Yes, full of emptiness, for it is now evening, and the dinner was eaten at high noon. Was it full at noon? Don't ask that question, for if you do, you will learn that these people only took a light luncheon with them to their work today, feeling that a hearty dinner would not be so well for them during their afternoon toil. Question them further and you will learn that they feel themselves to be in luck if their dinner-pails

are half-full each morning as they take them from their homes.

Twilight deepens into evening, and the streets seem deserted in contrast with what they were when the whistles blew an hour and a half ago. A strange quiet has fallen upon the city, and it seems as if a blessed period of rest has settled upon its people. The workman, the idler, and the millionaire are all engaged in partaking of that which will sustain their forms as they fill their respective niches in the great hive of humanity. What is this? People once more upon the streets and hurrying in opposite directions, street cars crowded once more, omnibuses well-laden, landaus, automobiles, hacks and private carriages filled with people? Yes, so it seems; the hour for opening the theatres is approaching, and rich and poor, the high and the low, are now abroad seeking amusement. It is a warm and genial spring night, and the attractions of the streets are greater than are those of any room within doors. Note the people passing; here are gay street costumes, smart hats, gaily decorated with feathers, and, sad to say, with the bodies of birds, trailing skirts to sweep up the dirt from the sidewalks, and to wipe off the tobacco-juice that has been freely expectorated by the pedestrians who have preceded them. Here are silk hats, gold-headed canes, fine spring overcoats, and dainty gloves. Oh, yes, the city is attractive when all these things are to be seen and obtained—if the man or woman is willing to pay the price required for them.

The silvery laughter that floats out from the richly caparisoned carriage, or automobile, attracts attention. Costly opera cloaks, splendid evening dresses, and expensive broadcloth are to be seen here. On the sidewalk are the working girl and young man, dressed in plain but comfortable garments. Is there any difference between these classes? In soul quality, in the ultimate, none whatever, but in social standing, the hiatus between them is as wide as the Atlantic ocean in its broadest part. Morally the status of the working people may be as high as heaven above that of their better dressed human brethren; but morality counts for little in any land where gold is king, and where men are rated by what they own and not by what they are. Mark the difference in the walk of the passersby; some are hurrying as if to elude pursuit; others fairly rush on, as if they feared that some one would overreach them unless they arrived at a certain place in season to prevent it; others, still, move forward slowly, as if in deep thought, or as if they were calmly enjoying a stroll with some dearly loved friend. So it is in the thought-lives of human beings—many rush on like the cyclone, sweeping, or endeavoring to sweep, all obstacles before them; some leap forward, hoping to gain prominence in the public eye or a momentary advantage over their fellows who were slow to comprehend the necessity of haste; others move slowly forward, obedient to the tide of events, or propelled by the force of circumstances that was too strong to be overcome by their inertia.

Now a bevy of happy maidens pass by. They are chatting gaily, either in anticipation of a pleasant evening at the theatres, or over some amusement of other days. Here come four young couples out for a stroll. They are well dressed, and move on as if bent upon enjoying the soft spring air. Each young man is making a smoke-stack of his face, for he either has a pipe or a cigar that he is vigorously puffing. He is indifferent to the presence of the girl by his side, for as she looks up into his face, he deliberately throws a cloud of tobacco smoke about her head. She coughs, stifles a little, catches her breath, and hastily looks away. He does not care—he has his filthy pipe or cigar, and the woes of his companions are nothing to him. Does the girl like it? Yes, and no; she likes the company of the ill-mannered brute who smoked in her face, or she would not be with him; but she evidently has not yet learned to digest tobacco, even in a smoke-diluted form. Why is it that decent, self-respecting girls and women will put up with, and even smile at such ill-manners on the part of men? Are they too dead to their own honor to resent such indignities? Why is it that men possessed of even an atom of brains persist in befogging that atom of intelligence with the foul fumes of tobacco, or in poisoning their mouths with nicotine? Look about and note the fact that seven men out of every ten are smoking as they walk the streets? What right have they to poison the air that decent people must breathe, or to spread pestilence and filth from their mouths as they befoul the sidewalks with their expectorations?

Many a society woman, a leader in literary and religious circles, has been heard to remark: "I like the odor of a good cigar," hence she smiles indulgently upon the man who pollutes the atmosphere that respectable people have to breathe. One woman was once heard to remark that she preferred the odor of a pestiferous pipe to that of her husband's breath! She evidently did not care one iota

(Continued on page five.)

FORTY-FOURTH ANNIVERSARY OF OUR BANNER OF LIGHT.

REPORT.

BY C. FANNIE ALLYS.

When the mists and the fogs in the pathways of Time, Enshrouded our valleys of Night, There arose in its beauty with message sublime; Our beautiful Banner of Light.

Over graves we were weeping in heart-rending woe, For Hope from our sorrow had fled, We thought that our loved ones were sleeping below, Till the trumpet should call for the dead.

But whispering voices were breathing around, And the brave were discerning the right, With approval of angels a banner was found, To lift up our Banner of Light.

Over highland and lowland it strayed of cheer, Sky-kissed from each glorious height, Till the rainbow of glory shone over each fear, And illumined our Banner of Light.

O, Banner of Brightness with radiant life, Rejoice over the years that have gone, Still stand as a sentinel over all strife, Proclaiming the Incoming Morn.

And the helpers Beyond, and earth-workers here, In an anthem of joy will unite, Life is stronger than Death, Love banishes Fear; Go onward then BANNER OF LIGHT!

The Fifty-Third Anniversary.

Thursday, March 23, the Massachusetts State Association of Spiritualists held anniversary exercises in Faneuil Hall, Boston. The hall was decorated with bunting and the American flag. On and in front of the platform was a bower of ferns and tropical plants; bouquets of flowers were on the stand. The meeting was called to order by the first vice president, J. B. Hatch, Jr., at 10:45; exercises opened with congregational singing; Mrs. Sadie L. Hand gave the invocation. President George A. Fuller having arrived, the vice president turned the meeting over to him. After greeting the friends, Mr. Fuller presented Mr. Jas. S. Scarlett who said in part:

I am glad to be here to help celebrate the advent of Modern Spiritualism, and to note its march of triumph; to note the way it has chased the gloom from the soul, and brought light and glory to the human race. Fifty-three years ago the truth was brought to the world, and it has steadily worked its way along, until at the present time it is recognized by all mankind. Spiritualism is destined to enter every avenue of life; its mission, to cheer the homes of the desolate and to take the place of the most despised mother or woman; to lift them up. It stands for universal freedom. Our reverence to God is our love to our fellow men. We must begin to realize that war is an unholy thing, capital punishment a relic of barbarism, and a cruel practice. When we fully realize these things, and see that the sword is abolished, we shall be better men and women.

Mrs. H. G. Holcomb spoke as follows: I need not say it is a pleasure for me to be here, for if you are in sympathy with the work you must be aware of it. I believe the State Association is the most important meeting. I have worked in office and out, and I know it is doing a grand work. I believe it should be the mother of all other organizations in the State. I have seen mistakes made. I have made them myself. This proves humanity is weak and we need a strong hold to keep us up. We are here to celebrate the advent of Modern Spiritualism. What does it mean to us? What have we to be thankful for in a religion? It is also a science, because it can be demonstrated; but to my soul it is a religion. It tells me it is possible to receive messages from the immortal shore; it tells me to listen and study the beautiful philosophy, so I shall become acquainted with the laws of the spirit; it teaches me that it is essential to be harmonious and to organize for the best good for all.

Dr. C. L. Willis said: It has only been my privilege to celebrate with the State once in five years. I think it the duty of every Spiritualist to live above reproach, and thus attract all other denominations to us. When we think of the work of the church, we feel that we are demonstrating their teachings. We need honest, earnest workers, that work for humanity without stint. Let us follow the teachings of the Master and tarry not by the wayside, but be up and doing. We need a stronger, firmer organization to strengthen the work of the officers that they will be able to continue the work laid out for this association.

Mrs. Hattie C. Mason continued: It is really a pleasure to meet so many at a morning service. It is generally hard to get a morning audience, so it is evidence to me you are all interested in the work of Spiritualism. I feel the spirit of joy in my heart this morning. We are all of us what we are, but what we have done. The lessons of the past make us strong for the future. I am glad the work has not all been done, because it leaves much for us to do. Let us see to it that we are faithful to our trust.

Mrs. Ida C. Whitlock then said: Great oaks from little acorns grow, but they grow slowly; it takes time. The winds of winter, the snow, rain and sunshine all beat upon the sapling, and these experiences are all necessary to make the perfect oak. At this the fifty-third anniversary we may be likened to the oak that has grown from the acorn, but look at the liberality of thought expressed by other denominations towards us. We need all the experience we have had to show our nerve, to show what we are made of. We have folded our arms and almost floated into the spirit world and have forgotten there is something for us to do here. We are not only celebrating fifty-three years of Modern Spiritualism but the work that has been laid out, and the permeating power that has liberalized the world.

Mrs. Sadie L. Hand said in part: We are all overflowing with gladness today; it is such a joy to live, and to know we shall always live; it is such a joy to celebrate. We rejoice for our mistakes, because they have taught us something. We are finding out what Spiritualism really means; it is to love everyone and to be charitable to all.

Mrs. Alex Caird gave many excellent tests. The afternoon meeting opened with an original poem by Mrs. Dean Clark, after which Mrs. N. J. Willis spoke briefly. We meet upon this fifty-third anniversary of Modern Spiritualism to commemorate an event in the history of the present age; not that we have received ought new for it has been known many years; but this light is our today, it is a revelation that has come to your hearts and you have grown to receive it. We rejoice that the little rap did not bring you an empty message. Spiritualism comes to quicken the consciousness, and to teach you to unfold yourselves, so that you may attain to purity, love, truth, and a grander life.

Mrs. C. Fannie Allys—When I realize what Spiritualism has brought to the world, I am proud of it. It has recognized all past thought; it has broken the bonds of the past; we have something better than we had; it has banished the fear of the grave; it gave back to us loved ones; it told us there is no

hell, and that we are our own savior. It was the first to put woman upon the platform of an equality to man. We recognize the fact of mind over matter; therefore it is the mother of Christian Science. I hope all will band themselves together and practice what they preach, then we will find heaven here and now.

Miss Sadie C. Clark, the next speaker, said: On this our first anniversary of the twenty-fourth century, should be stamped with a new movement, an unfolding of the human sense. During the nineteenth century, we seemed to have reached the zenith of inventive genius. We who have discovered such wonderful things in the mortal, shall we not advance in the spiritual? The last century left a light that is not of this world, an eternal torch. Has it not been it would have been drowned out by cool nature and lukewarm Spiritualists. Where is the growth, the advancement, the strength to endure? What divine forces do we comprehend? What powers do we possess that others do not seem to have? What is Spiritualism doing for us? It is beautiful to know of the continuity of life. Spiritualists must make themselves more valiant in the Cause of the spiritual. There are more powers to unfold than spiritual gifts. A soul dominated of all weakness is far grander than that of the clairvoyant or slate writing. We should be glad to free ourselves from all ill health. Are we shining lights? Are we examples of health? How many of our brethren would be pleased to say they are in delicate health? They seem to think it grand to be so sensitive that they are swayed by all ills. We should use the power of the spirit to overcome physical ills. Why do they not take on divine conditions? I would have the standard of mediumship raised. Strive for the mastery over the physical body; overcome the human weaknesses, and seek for the sublime; be not swayed with aimless thoughts; be conquerors of your own minds. What are we rolling up for ourselves? Are we asleep and letting the Christian Scientist and Mental Healers overreach us? You may say they are stealing our thunder, but why don't we use our own thunder? Are we being side-tracked? Will we have a train filled with dead freight when we arrive upon the spirit sward, or will we awake and let mastery be the watchword of the hour?

Mrs. Sarah A. Byrnes followed: I will just halt a moment and pay my tribute upon this our anniversary day. I am hopeful and out-reaching, as the tendrils to the sunshine, and it has been a benediction to listen to the speaker who preceded me. I stand as a representative of Spiritualism, as I understand it. I sometimes think we are too superfluous in our manner of celebrating, that we lay too much stress upon the ism. I believe the angel world helps man when he helps himself. We can rise above and come in touch with the spirit world. We must go to them. Let us come in touch with the real practical work and see if we cannot have a little heaven here. As the years speed on I like to greet you. It brings me joy and pleasure. Friends, let us come closer in touch with the beyond in the work of uplifting humanity.

Mrs. Juliet Yeaw said: No matter what is said or how much, there is always something left. We speak of the decline of local societies, the restriction of the medical laws, but we need not fear. This does not show the strength of our world. I do not think there is anything encouraging in the demand for the phenomena. It is a sign that there are many hungry hearts crying for their loved ones, and so phenomena are necessary. The truth is always ready when needed. When we understand the higher thought, we will not be side-tracked mentally; we will reach out and come into touch with all that is true and thought. Every revelation that comes from the world of spirit is but the recognition of the power of the divine soul, that believes that the soul can arise supreme to sickness and even death.

Mr. J. Frank Baxter continued: Fifty-three years we have been baptized. Spiritualism has become the religion of the hour, the very soul of religion. If we who have been made free will stop to contrast with many about us, we can then realize in some degree the great strides which have been taken by us in the past years. The Spiritualist found his knowledge of immortality upon the emancipation of every spirit who has passed to the mortal life. We are here to help you to believe Spiritualism is true. I was asked a short time ago, "What are you most thankful for?" I said: "The knowledge of immortality." I feel called upon to say Spiritualism is true. I rejoice upon a day like this to say these things. What Spiritism means is a message for all, and all are affected, yet let it be said Spiritualism particularly appeals to those of reason. Spiritualism does not cater to ambition, or selfish wishes; it labors to make the world forget selfishness, and to deal justly with all. God speed it in its good work.

Mr. Baxter closed his remarks with the poem, "Hall the Day."

Mrs. Carrie F. Loring then said: I can add nothing to what has already been said. We have not all reached that point of understanding to which Miss Clark has referred, but we are traveling that way. We are grasping every year of our lives, and we are hopeful for what is to come. We are thankful for the unfolding of our innate possibilities. We know something today we did not know yesterday. We are marching on to a broader conception of what Spiritualism is. Mr. President, I feel it an honor that so many of you, as a message, who have as yet not identified themselves with our association, are here with us upon the platform, and have had so many good things to say to us. I feel that they have blessed us. Let us lift up our souls and rejoice and be glad for all that is ours today.

Mrs. Loring gave many excellent communications which were all recognized. Mr. E. W. and C. L. C. Hatch furnished music during the session. The evening meeting was opened with a selection by the Cleaton Orchestra, after which Mr. Forrest Harding gave the following address:

We meet this evening to commemorate an occurrence rooted in the heart and life of humanity, and as old as that most complicated and complex of all structures, the human brain. This is the doorway to consciousness, before whose majestic citadel Science bends her knee and Reason doffs her helmet as she attempts to pry a few scintillations from the realms of Intuition.

One of the many expressions of consciousness is Modern Spiritualism, presented by the efforts of this organization as a humanitarianism that lifts man from the swamps of materialism on to the hills and mountains of life. By stating this is to reach the individual consciousness, thus implanting a knowledge of the revelations of nature. The mission of the church is to reach the masses, but how to do it has been and is the great burning question of its history. The mission of local state, and national organizations by stating lists is to reach the masses, but how they can best be reached is the primal question of the hour. For years the movement has been decidedly leucocratic, slashing, cutting and clearing in the fields of mentality the stubble and brush of the ages that had obstructed the pure sun-

shine of truth in the social gardens of evolution. The movement has been decidedly leucocratic rather than defensive.

I belong to that school of thought that does not for a moment believe that we shall lie upon flowery beds of ease in green pastures, and beside babbling waters, when we cross the silent river, or that death is a radical perverter of consciousness, that my individuality and desires are swallowed up in effulgent glory right away.

On the other hand, I do believe that this spiritual state in consciousness must be worked out and striven for whether in the flesh or out of it and that we must co-operate with nature, reason and intuition to develop and evolve the spiritual state of consciousness.

What do we know about the spirit world? Nothing, absolutely! What do we believe about the spirit world? Much, yes very much, relatively. Can you perceive, conceive or even imagine consciousness robed in an organism that heat and cold will not destroy, that disease and poison will not affect, and on which dynamo and gravitation make no impression? I confess it is beyond my utmost flight of imagination. But still I have that calm assurance and implicit faith in the life beyond, based on the universal and constant phenomena of the manifold expressions of consciousness.

We cannot afford to follow a destructive policy longer. It is the duty of this organization to construct and point the way to the masses that will make life worth its living and death worth its dying, and that the individual of tomorrow may be better and more advanced than the individual of today.

Can we as Spiritualists afford to neglect the Lyceum and its environment? We cannot destroy the religious instinct in humanity any more than we can command the sun to stand still. Principles of Justice, Love, Truth, Wisdom, Charity and our duty toward our fellowman and the mandates of conscience are innate in that part of consciousness in the realm of intuition. The new sentiments expressed through spirit consciousness which distinguishes and forever separates it from animal consciousness.

We have ceased looking for a sensuous god enthroned in space, and have turned our attention toward internals and causes, rather than to externals and effects. The time is ripe when we must cease looking for the spirit world in interstellar space and as an external object of the senses. The kingdom of spirit is within and not without.

Let us then turn our thought to the realm of intuition or spirit consciousness within the soul life of consciousness, expressed through the brain of man.

I would place the Divinity of Consciousness upon a pedestal of light before the world, that intuition may be our noon day sun that guides, sustains and protects in hours of darkest affliction. This has been the constant guiding star for every religion and age. Friends, let us stand in the morning twilight of the twentieth century, and our present knowledge of Spiritualism is but a fragmentary gleam from the border land of a radiant glory.

Mr. A. P. Bilan spoke of the good work that had been done in the past saying: I am glad I can stand upon this platform and say I am trying to be a Spiritualist. Set us to make a move to be men and women and to live up to the truths of Spiritualism.

Little Ivy Clair a child not four years old, sang in a charming manner "The Holy City." She won the hearts of all. President Geo. A. Fuller gave a short address published in the "Banner" of other columns. Mrs. Nettie Holt Harding spoke briefly and her communications which were well received. Mr. F. A. Wiggin spoke as follows: I will say a few words in reference to workers. A person is not worthy of being identified with any society who will not give to it as much as it gives to him. Spiritualism has done more for the Spiritualist than any other work done for Spiritualism. We are apt to make of these anniversaries an occasion of resolves, but we do not keep them. We are faithful for a time, then we forget we made any resolutions. We should resolve to attach ourselves as laborers for the Cause of Spiritualism. I would like to see more workers. Bless our souls, this drivel and nonsensical talk of declining of local societies! You had better organize a society before you talk of dwindling. Those societies that are off their feet were never on them. In order to live in palaces we must first labor. It is the only thing that produces legitimate wealth. I am sorry for the first time that the Spiritualists and Spiritualism were asleep; that we were being outstripped; that Spiritualism had been side-tracked. I do not believe for one moment Spiritualists or Spiritualism are side-tracked now or ever will be. I am not side-tracked, and I never shall be. I am not trying to work to the right, but to the track, and I will keep out of the way of the train that is coming behind me. If these people think this new thought is in advance of Spiritualism, why do they come to me for information? We want workers. Where are we to get them? The spirit of Christianity is the spirit that is working to bring you a blessing.

Mr. W. Hatch sang a beautiful song, after which Mrs. Minnie M. Soule spoke briefly:

No matter what legends you mortals have been, the spirits have worked right along. They are always ready to assist. When you feel as though life was a burden, then they come to cheer you and to bring you a blessing. Mrs. Soule gave many fine tests. We only regretted the hour was late and wish she could have had her time extended.

Mr. L. F. Symonds made a motion: Resolved, that the friends assembled do extend to the speakers, mediums, musicians and others who are working to bring you a blessing, their heartfelt thanks for their aid in making this anniversary celebration a grand success.

The directors of the State Association wish to extend to Mrs. Minnie M. Soule—flower committee—their thanks for the generous floral display upon our platform. Also thanks were extended to Mr. Hayward for call lilies. Telegrams were received from Illinois State Assn. and the N. S. A. sending us greetings and saying they were having splendid meetings there. Signed, Harrison D. Barrett, George B. Warren. Telegram of greeting was also received from Mr. and Mrs. F. B. Woodruff.

Carrie L. Hatch, Sec'y.

Friday, March 23.—The First Spiritualist Ladies' Aid Society held anniversary exercises in the hall, 24 Tremont street, Boston. The platform was presided over by the president, Mrs. Mattie E. A. Allys, called the meeting to order at 10:45 and welcomed the friends with a few well chosen remarks. Among other things she said: This society is the "home" of many of the speakers and I am glad to entertain them once more. Mrs. Allys then spoke briefly:

I praise the spirit of welcome here today, and I rejoice within my own soul for the knowledge of this beautiful religion, and I know it will prove a benediction to you all. Mr. James H. Lewis was the next speaker. He said in part: There has been a storm of enthusiasm among the Spiritualists the last few days, and I hope it will continue. Friends, do you realize we have two natures, the spiritual and the material, and how often we put the material before the spiritual, and therefore the spiritual lies dormant. We must begin to realize these things, and try to

AN EMINENT PHYSICIAN CURED BY DR. GREENE'S NERVURA.



DR. W. D. TANNER, CURED BY DR. GREENE'S NERVURA.

Here is the strongest possible testimonial of cure, the restoration to health of a widely known and eminent physician, W. D. Tanner, M.D., of 350 Idaho St., Denver, Colo., who graduated in the Allopathic School of Medicine in 1853 and practiced medicine for twenty-five years. He was sick and nothing helped him until he used Dr. Greene's Nervura blood and nerve remedy. Now he is well and strong, hearty and vigorous, and he tells the world of his remarkable cure by Dr. Greene's Nervura in order that all who are sick, suffering, run down, or in any way out of health may take this surest of all remedies to cure, and be promptly restored to health.

Dr. W. D. Tanner says: "When in the City of Mexico I was sun struck, which paralyzed my nervous system and left me a wreck. Since that time all through life I have had to avoid all the pursuits of life where one is liable to be overcome by heat. I have taken care of myself, and used remedies prescribed by doctors until old age and general debility came upon me. I then became constipated, had involuntary twitchings of the muscles, palpitation of the heart, torpid liver, and indigestion, and could not sleep, and my appetite failed me.

"Under these conditions I was seeking after a good cathartic, when a friend advised me to try a bottle of Dr. Greene's Laxura Cathartic Pills. I did so and the result was entirely satisfactory. I then procured a bottle of Dr. Greene's Nervura blood and nerve remedy, and I have been using it ever since. Since that time I must confess to all the world that I enjoy better health now than I have for the past fifty years.

"My hearing, taste, and smell, and sight are good; my appetite and digestion are all right; I sleep well, and I must say that these physical changes have taken place within me under the influence of Dr. Greene's medicines; hence, I can truthfully recommend Dr. Greene's medicines to all people who are afflicted with nervous diseases, and to all working people who are exposed to changes of heat and cold.

"I was always prejudiced against patent medicines, but must confess that since using Dr. Greene's remedies I feel as well as I did in my younger days."

All who are nervous, weak, tired, exhausted in nerve power and physical strength; who are sleepless, wake tired and unrefreshed, without strength and energy for the day's work; who have poor blood, rheumatism, headache, backache, dyspepsia, indigestion, gas, bloating, faint feelings, loss of appetite, kidney or liver complaint will find great relief and permanent cure in Dr. Greene's Nervura blood and nerve remedy.

This great remedy of the people is the prescription of the most successful physician in curing nervous and chronic diseases. Its discoverer, Dr. Greene, of 34 Temple Place, Boston, Mass., can be consulted free, personally or by letter.

pleasure to live. Spiritualism puts an awful responsibility upon us, because it says to us we must be our own savior. I feel that it was an honor to have entertained Katie Fox, Ada Foye and many of the pioneer workers.

Dr. Huot described a minister who was formerly associated with him and said the friend had brought him a message. He was glad he had changed the manner of his preaching, but was also glad to find he was not tearing down any one's old religion. Dr. Huot gave several communications from the spirit world.

Mr. F. A. Wiggin said: We need the power of observation, of earnestness, of application and direction. If we do not have the right directing power or wisdom, we are not conserving our interests. Spiritualists are confronting a good many problems. In fifty-three years we should have gained some wisdom. I believe every man should be captain of his own vessel. If a captain should surrender his vessel to the mate and crew, there would be mutiny on board. I do not believe in a dictator. We must have a definite object. What is this phenomena for? I do not believe that spirits come back simply to materialize for the benefit of a few at one dollar a head. We often hear Henry Ward Beecher and a lot of other stock spirits kept on tap for this purpose, but the spirits will come to help a loving father and mother, and give them good advice.

Mrs. W. C. Hatch, after which Mrs. B. W. Belcher of Marlboro spoke: I differ from Bro. Wiggin in regard to the materialization of spirits. I do not deny there are those who would stoop to fraud, yet I have seen good, true mediums in this phase. I do not believe in the materialization of spirits, but I do believe in the power of the mind to be broad enough to extend the hand and help them to the light. "Forest Flower" then gave some fine tests.

Mrs. Annie Banks Scott said: I have listened attentively to all that has been said in the various meetings and I for one think Spiritualism has progressed and obtained many things in the past fifty-three years. We started with the tiny rap and we have progressed to full form materialization. Her guide gave many excellent communications.

The morning session closed with music, Mr. George Cleveland, soloist. The afternoon session opened with a vocal selection by Mr. George Cleveland. "Welcome Me Darling." Mr. Albert P. Bilan spoke as follows: There are many veteran workers upon the platform, and I feel it an honor to be able to stand side by side with them in the good work. He mentioned some

of the workers who had passed to the beyond and said it was through mediumship that they had been able to benefit mankind. He paid a tribute to Mrs. Sarah A. Byrnes, who was upon the platform, and closed his remarks with a recitation, "Kate Shelby."

Mrs. Hattie C. Mason's opening words were: "And a little child shall lead them." It is not that Mr. Bilan is a little child now, but he has grown up in our midst. He was the little boy of this society, and now he is able to lead us along the pathway of right. I am glad for one to welcome him to our ranks, and I hope the angels will help him in his good work. There are many very excellent tests. Mr. J. Frank Baxter followed: I am a Spiritualist from the crown of my head to the sole of my feet, and I am not afraid to so avow myself. I was talking with a materialist the other day when at Faneuil Hall, and he said to me, "I am in sympathy with the Spiritualists in regard to their freedom of thought, their humanitarian principles. I admire and applaud them, but as to their phenomena and theories, I cannot accept them. They may be true, but if so, of what avail?" I said, "Well, if it is true, it is Truth, and is that of no avail?" He replied, "I did not mean that. What has it ever given to science, and what benefit is it to mankind?" It has brought a stupendous amount of facts. It has said to science, "Examine me; know me; study my claims and then proclaim me." It has led thousands from materialism; bridged the river of death and gloom; healed the sick; led every liberalist and explained historical secrets. It has unveiled biblical mysteries, and encouraged humanity to active work. It has given an impetus to free thought, given woman broader freedom. To the world it has given 257 new inventions, warned individuals of danger, healed the sick, led every reformatory movement that has been presented. These are all practical things. Its silent influence is infinitely greater and beyond our scanning; it is in its infancy no longer; it lifts all mankind. I do not ignore spirit manifestations. They are stronger today than ever with a large variety, yet I am constrained to say the time is not far distant when these manifestations will have all passed away. They will no longer be necessary. They can be resorted to if needed, but the time is coming when man will come to see and feel the spirit world is all around him, and will not need the outward demonstration. Our experiences make us what we are. All knowledge is derived from experience of nature. Spiritualism offers to this age the key of the mysteries of the past, and the world can unlock the door, and look upon it with calm philosophy.

Banner of Light. Spiritualist Societies.

We desire this list to be as accurate as possible. We solicit corrections or additions...

BOSTON AND VICINITY.

Boston Spiritual Temple Society. Boston Spiritualist Association. Boston Spiritualist Ladies' Aid Society.

BROOKLYN, N. Y.

The Woman's Progressive Union of Brooklyn. The Cambridge Industrial Society. The Cambridge Industrial Society.

OTHER STATES.

The First Spiritualist Church of Chicago. The Spiritualist and Ethical Society of New York. The Philadelphia Spiritualist Society.

Miss Marietta F. Willis then recited an original poem which was received with much applause. Mrs. C. Fannie Allen spoke earnestly...

The danger from the unholy work of the pseudo mediums no longer threatens, for which, in large measure, we are indebted to a better organization of our forces.

The ages of religious revolution have made us ready for the knowledge of today. There is greater need today than ever before in life, such as the past never dreamed of.

Evening meeting.—"Hats off" was the request cheerfully granted by the ladies at the evening session, which was opened by Rhoads' arrangement of "Remember Now Thy Creator."

The societies financially to make this idea of home a possibility. Mr. J. Frank Baxter then gave a vocal selection, accompanied on the piano by Miss Bertha Pieschlager.

Mr. E. W. Hatch then sang "Anchored," which was well received. Mr. Sadie Hand said: "Mediumship is not to be had by the asking. We cannot force messages."

A vote of thanks was extended to all speakers, mediums and musicians who had assisted in the Anniversary exercises, and to Mrs. A. F. Butterfield and Mr. J. E. Hayward for floral decorations.

Boston Spiritual Temple Society.

Sunday was the real 63d anniversary of the birth of modern Spiritualism, and it was fittingly observed in closing the five days' celebration by the various societies in the vicinity.

In Odd Fellows' Hall the services were under the auspices of the Boston Spiritual Temple Society, of which Rev. F. A. Wiggin is pastor.

Among the many organizations which are observing this day, scarcely one has greater cause for feeling encouraged than this society.

It is not this alone which we especially celebrate, but that phenomenon which took the question of continuity of life out of the domain of speculation and bequeathed to all people, for all time, the natural inheritance of peace and happiness, a revelation of truth, which robbed the grave of its victory and death of its sting.

Christ and many others have declared, after entering the inner chamber of spiritual consciousness, that there is no death. This same truth was again, in a different way, stated to a listening world by those who had passed through the change called death, and thus modern Spiritualism was born, and now there is a possibility of solving all questions pertaining to a continuity of life.

The early mediums of modern Spiritualism were as pure and free from deception as is the flower of childhood; but the ignorant demand of insatiable curiosity tramped with crushing tread into those sacred precincts, and led even to the offering stimulants to those child-mediums for the purpose of keeping up their strength.

Thus they were dragged by an ignorant mob from their pedestal, robbed of their fair name and subsequently laughed at by the very investigators of their fall. And thus has every Saviour had a Judas.

Spiritualism has, however, suffered no defeat, neither from foes without nor from its seemingly greater enemies within its own ranks. Men have attempted, through its mediums, to turn its spiritual forces into the channels of commercial greed, and this has led many mediums to use their divine gift for no holier purpose than selfish attainments.

The ages of religious revolution have made us ready for the knowledge of today. There is greater need today than ever before in life, such as the past never dreamed of.

Evening meeting.—"Hats off" was the request cheerfully granted by the ladies at the evening session, which was opened by Rhoads' arrangement of "Remember Now Thy Creator."

The truth of the revelations of today brings us into relations with the all-good and the company of angels. It makes the whole world kin, demands investigation and common-sense respect.

After Prof. J. Jay Watson had played Ole Bull's "Mountain Visions," on the Cremona violin made by the Amati brothers in 1816—a gift to the professor by Ole Bull—Mrs. Kate Stiles spoke in part as follows:

The power of silence is often more potent than the most eloquent of voices. Listen then to the music within, and feel the thrill which comes of the fullness of the supernatural realities.

There is no date by which we may determine its age. It is forever—an eternal principle which can never die. It would burn more in the hearts of mankind if less attention was paid to externals.

Boston. The school was called to order at 11.30. The opening exercises consisted of singing, a little case of which was with a few gasps of thought, after which we had a lesson on why we attended the Lyceum.

Commercial Hall, 624 Washington Street. Spiritual meetings. M. Adeline Wilkinson, conductor. Mar. 31 was devoted to celebrating the 63d anniversary of Modern Spiritualism.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

Christ's First Spiritual Church, Hartford, Conn.—Meeting held every Sunday evening, at 7.30, Temple of Honor Hall, 302 Asylum street; Madame Haven, conductor. Good music; invocation by Mr. C. E. Brainard; scripture reading; address by Mr. Louis Hanson, of Cleveland, Ohio, subject, "Mysteries of the Commonplace." Tests, Madame Haven.

Worcester Association of Spiritualists observed the 63d Anniversary of Modern Spiritualism, Sunday afternoon and evening, March 31. The platform was decorated with potted plants and flowers, contributed by kind friends.

The school was called to order at 11.30. The opening exercises consisted of singing, a little case of which was with a few gasps of thought, after which we had a lesson on why we attended the Lyceum.

Commercial Hall, 624 Washington Street. Spiritual meetings. M. Adeline Wilkinson, conductor. Mar. 31 was devoted to celebrating the 63d anniversary of Modern Spiritualism.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

The First Spiritualist Society of Lowell held its customary services in Odd Fellows' Hall, Sunday, March 31. The speaker of the day was Mrs. Juliette Yeaw of Leominster, Mass.

Kidney and Bladder Troubles PROMPTLY CURED.

A Sample Bottle Sent FREE by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, cures every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and swelling pain in passing it, or bed effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

Bonney, brief remarks and poem. Last but not least our president, S. A. Bartlett, was inspired to give a brief summary of our past and to present the outlook for the future. In the evening, Mrs. Henderson gave tests and a poem; Mrs. Bonney, poem and encouraging words; Miss Johnson, niece of Mrs. Bonney recited excellently; Miss Bartlett pronounced the benediction. Thus closed a very interesting day for us Spiritualists here in Plymouth, March 31, 1901.

I should like to direct your attention to Mrs. M. A. Bonney, formerly of Weymouth, now at 780 Shawmut Ave., Boston. She is first an excellent woman, then a sensitive with an excellent hand of controls; an earnest worker, and devoted to the Cause which she represents. We have enjoyed her ministrations several times and grow to like her better the more we know of her, and can heartily recommend her to other societies. We hope she may be fully employed, as she is unselfish and sincere. Mrs. H. E. Spill.

Philadelphia, Pa.

The 63d anniversary of Modern Spiritualism was a memorable one in the history of the Second Spiritualist church at Front and Thompson streets, Philadelphia, and an event that will long live in the hearts of those present on that happy occasion.

In the morning a conference was held in the church and an eloquent address was delivered by Brother Wheeler, vice-president of the Philadelphia societies. In the afternoon and evening the speaker was Mrs. Millie Hemond Palmer, and under the patronage of her guides, gave two most eloquent lectures, the anniversary discourse in the evening being particularly fine, the audience giving earnest attention to every word. The house was packed to the outer vestibule doors, standing room being at a premium.

The members have just renovated the church by newly papering and painting the interior, the pulpit being finished in white and gold and hung with new draperies. A new pulpit Bible was presented to the church at the afternoon service by Mrs. Palmer, on behalf of the donors, and in the evening she surprised and gladdened her hearts by the presentation of \$10.00 collected by her and given in the name of her guides, to help them in their spiritual work.

The little church is prospering as it never before, and we are glad to see that when this earnest little band of workers in the vineyard will have to move to larger quarters. H. E. Dannebecker.

N. S. A. Mass Meeting at Anderson, Ind.

A grand mass meeting under the auspices of the National Association will be held at the Spiritual Temple, Anderson, Ind., on Friday, Saturday and Sunday, April 20th and 21st. It will be a three-day affair and from two to three meetings each day. Those who will be present and take part in the meetings aside from our local speakers are President Barrett, Willard J. Hall, Mrs. and Mrs. E. W. Spencer, Mrs. Josephine Hopp and Mrs. F. V. Jackson of Battle Creek, Mich. This is the first meeting of this character to be held in Anderson and the first in this State, I believe, and preparations are being made to make it a grand success.—F. J. Macomber, Secy., M. A. S. A.

Newburyport, Mass.

March 17th. Mrs. Elsie Webster, of Lynn, spoke for us, with her usual success. It was her last Sunday here for this season, but she will be with us again next season.

March 19th. Mrs. C. Fannie Allen, of Stoneham, ministered to us, giving her audiences much valuable food for thought, intellectual and spiritual. As is well known she takes her subjects from the audience for the prose and poetry, which are given as in her own original manner.

March 17th. Mrs. Hester of Boston, assisted by Mrs. Strong, were our workers and most faithfully did they do it. Their realizations were said to be correct.

If you would have your children freed, do so yourself. Unpleasant bath with love, but no crown and wisdom gained.—Mrs. Henderson, poem, remarks and tests; Mrs.

For Impaired Vitality Take Horsford's Acid-Phosphate.

Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

Plymouth, Mass.

To the Editor of the Banner of Light: Knowing your interest in the progress of Spiritualism I think you may be glad to hear some news from Old Plymouth, and how the little Spiritualists' Sewing Circle is getting along. You once favored us with your encouraging presence, and since then many others have been as kind, and though our numbers have not greatly increased we still manage to have speakers once or twice each month, and through the indefatigable efforts of our president, Mrs. S. Collins, we are all well and happy.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 204 Dartmouth Street, Boston, Mass., keeps for sale a complete assortment of Spiritualist and Progressive books. Information concerning our various books can be obtained by sending a postal card to the above address.

TERMS CASH.—Orders for books, to be sent by Express must be accompanied by an order (at least half cash) the balance if any, must be paid by C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of such order. Practical parts of a dollar can be remitted in postage stamps.

Not attention is paid to anonymous communications. Names and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

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

Banner of Light

BOSTON, SATURDAY, APRIL 20, 1901.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE No. 204 Dartmouth Street, next door to Pierce Building, Copley Sq.

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY, and 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE Per Year \$2.00 Six Months 1.00 Three Months .50 Postage paid by publishers.

Issued by BANNER OF LIGHT PUBLISHING COMPANY. Harrison D. Barrett, President. Frederic G. Tuttle, Treasurer and Bus. Man. Harrison D. Barrett, Editor-in-Chief. Marguerite C. Barrett, Assistant Editor.

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

ADVERTISING RATES.

25 cents per Agate Line. DISCOUNTS. 10 per cent. 3 months. 25 per cent. 6 months. 40 per cent. 1 year.

200 lines to be used in one year...10 per cent. 500 lines to be used in one year...25 per cent. 1000 lines to be used in one year...40 per cent. 2000 lines to be used in one year...50 per cent. Special Notices forty cents per line, Minimum, one insertion.

Avertisements to be renewed at continued rates must be left at our Office before 12 M. on Wednesday, or else in advance of the date whereon they are to appear.

THE BANNER OF LIGHT cannot accept undertakes to search for the honesty of its advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper practices are being used, they are at once discontinued.

Forty-Four Years Old.

Forty-four years is a long period of time, yet the Banner of Light has reached that milestone in its earthly career, and is now one of the veteran journals of the land. It has held its way steadily despite the frowns, sneers and bitter opposition of the enemies of the Cause of progress and right, and has calmly and quietly sent out its illuminating light, to dispel the clouds of darkness that have hung low over the religious horizon for many centuries.

The past of the Banner is secure; its record is before the world, and the results of its labors are known to all who kept pace to the music of progression. The present work of the Banner speaks for itself. It stands for a spiritual Spiritualism in its every phase of expression. It holds that phenomena are of great value and constitute one of the foundation stones of our movement. It asks that every phenomena be, absolutely genuine, and requests that only such media as can give honest manifestations be placed at the front as representatives of Spiritualism.

From its past achievements and present endeavors what may be hoped for its future? If the next forty-four years show the same growth that has been developed during those that have gone before it, then the Banner of Light of 1945, A. D. 98, will be found at the

front of every progressive movement as an earnest advocate of truth, justice and brotherly kindness. There will probably be less denominationalism in its thought, and more of the principles of Universality, which is to be the religion of the twentieth century. Changes will be wrought in the coming years, under the influence of the spirit, that will obliterate sectarian lines, and break down the icy barriers of Materialism. In the work of inducing and making these changes, the Banner of Light and its higher Spiritualism will have a marked influence in the right direction. The Spiritualism of the next forty years can only be what its followers make it, and upon the spiritualistic press rests the responsibility largely of shaping its course aright. Now that the sun of Altruism is shining in the spiritualistic sky, there is no doubt as to what the influence of the press will be. If the readers of the several papers will be as devoted to the ideals of the Altruistic thought as the journals themselves, the whole world will be looking, yea, coming our way. With the motto of "All for each and each for all," as the main plank in its humanitarian platform, is there any room for doubt as to what the Banner of Light of the future will be? Spiritualists of the world, will you not help the paper that has done so much for the Cause you love, by proving your gratitude for its past services in a re-dedication of yourselves to its interests? We ask only for that which we merit, but we feel that the high spiritual ideals for the future that it holds up to view, as well as the loyal battles for truth it has fought in the past, justify us to the support of those who wish to make this earth of ours a truer and better place for all of the children of men.

The Past and Present.

In linking the Past with the Present, a chain is forged that draws open the doorway to a strange yet very real world. That world is named the World of Memory. It is thickly populated, and the busy people hurry to and fro over the improvised bridge of individual thought. Gray-haired men and women, men and matrons in the full strength of years, bright-eyed children, and tender babes, fill the castles of characters upon the stage of Recollection, but their acts are only the repetition of the events of other days. The hardy pioneer, the sturdy husbandman, the soldier, and the dreamer, each gives way to the other, and reveals the uniform tread of civilization's course. From the crude implements of husbandry to the intricate machinery of the farmer of today, the road is clearly marked, while the rude frontier manners of the Past have given way to the veneer and assumed etiquette of the Present. Art, science, philosophy and religion have made great advancement during the past half century. The Present is teeming with lofty ideals that are made possible only because of the imperfect experiments of the Past. In the fitting of the thought-forms over the world of memory, are there more true noblemen and women than exist today? Were they more honest, more sincere, more devoted to principle than are the people of the Present?

In all references made to these invisible personages by those who loved them, only the good is apt to be spoken. It may be that the good they did was oft interred with their bones, but it may be remarked by even the casual observer that the reverse is oftener true. In looking into the Past, the widow sees only the form of her companion; she hears only his kind words, and is oblivious to the many blows he gave her, and to the harsh, naked words he hurled at her. Children forget and see not the sternness of their parents, recall not their blows, and only remember the sunshine of their early lives. By so doing, the impression is given that the Past was the "Golden Age" of existence, and that the Present, poor and base, is only the degenerate offspring of the days that were real and inspiring. But when the thought microscope is turned with care upon each result of Past acts, then the flaws begin to appear. Numerous blemishes come out into bold relief, and it is seen that there were faulty characters in the days for whose return so many sighs are daily given. Men schemed for wealth then as they do now, and even sold their souls for gold, while women toyed with hearts, wrecked and broke them with the same heartless cruelty as do the butterflies in society today. Love and lust contended for the mastery then as they do now, and the serpent of sensualism crawled about with the same freedom he has today.

True it is that there were noble characters in those far-off days; true it is, also, that the men in high places now seem to be less worthy than were the illustrious patriots of the Past. It is also true that statesmanship was then an art, even a science, while today it has become the plaything of the partisan. It would be well if the unselfish motives of the Fathers of the Republic were emulated by some of the leaders of today, but it is doubtful if it is wise to go beyond this one statement. The Present is as much a "Golden Age" as the Past has ever been. It is a good time now to build the arch of character, the foundation of wisdom. Now is the time to sow the seeds in the fertile soil of the mind whose fruitage shall be food for the thought-hungry millions of the world. Study the Past for the instruction it can give, for the sake of entering into the inner lives of those who peopled the Past in order to contrast them with those of the Present. But it is unwise, nay, it is even selfish, not to say criminal, to keep the eyes turned backward to gaze upon the ghosts of past events, rather than forward or about you to see what may be done by profiting by that which is going on now. The Past is haunted, and its byways reek with gloom and doubt. The Present is full of pulsing life, and it belongs to every man, woman and child now in the form or out of it. Cherish it, then, O reader, and make the most of its grand opportunities. Treat the memories of other days with reverence and kindness and fit those who entered into your lives in that far-off time, into the niches of your being, so as to enable you to under-

stand and make better use of the Present. By so doing, the Past, Present and Future become one to all who strive to travel Progression's road.

Wanton Cruelty

The Boston Post, in a recent editorial, commented upon the practice of live-pigeon shooting for target practice by one of the fashionable sporting clubs of the country. Thousands of pigeons are grievously wounded, either by the loss of legs or wings, and are left to die by the slow process of starvation. They are kept for this special sport, and their sufferings are nothing whatever to the men who so cruelly and wantonly maim them. No doubt all of these crack sportsmen are good Christians, and contribute liberally to the support of the Church. Without doubt their wives, daughters and sisters are so civilized (?) as to wear gigarettes upon their persons without the least compunction of conscience. Such cruel men could only be possible in a society where they find their counterparts in the heartless friends who can complacently dwell upon the torture of innocent birds for the sake of adorning their vulgar persons either with the plumage or the bodies of the feathered beauties.

In these famous pigeon contests, it of course is true that many birds are shot dead at the first fire. But that does not lessen the cruelty of the killing. It is said that the bodies of three thousand dead pigeons were found upon the roofs of the houses and other buildings near where the match took place. The birds were not gathered for use upon the table, and were only killed for the sake of killing. When the reader reflects upon the thousands that are wounded in the body, or are shorn of legs and wings the enormity of the crime becomes apparent. There is no possible aid for the crippled birds and they must die from starvation. The Boston Post does well to speak out boldly against this terrible evil. We can even second its proposition, to prohibit these cruel contests by law. We are not in favor of class legislation on principle, but this is a case where the crime of murder is involved, hence we can conscientiously support any law that will serve to protect life.

This is a case in which the Society for the Prevention of Cruelty to Animals is deeply interested, and one that should induce its officers to act with the utmost expedition. But this excellent body, humane in its every impulse, can do nothing unless it is supported by active, healthy public sentiment. We call upon our readers everywhere to rally to its support. No true Spiritualist can believe in the destruction of birds, nor in the unspeakable cruelty of these pigeon shoots. No woman of character will wear an aigrette after she knows that it is ruthlessly torn from the quivering breast of a live bird, that is often left to die by inches after the outrage. No spiritual woman will countenance in society the ruffians who thus ruthlessly trample upon the higher instincts of the soul by killing and maiming birds for so-called sport. We hope that the act of the law may be speedily evoked to put an end to all of these outrages. It would not be too great a punishment for the men who continue the practice to spend a term of years in prison at hard labor, while every woman who countenances the wanton cruelty necessary to secure aigrettes should be subjected to a penalty equally severe even though she be the wife or daughter of a multi-millionaire. "Equal and exact justice for every living creature" should be and is the motto of every true Spiritualist.

Affairs in Russia.

Rumor has it that the Greek Church has issued an edict of banishment against Count Lyof Tolstoi, the famous Russian Socialist. It is further reported that the Czar has not yet approved of the verdict of the Church, and that the aged reformer still dwells by the side of his own vine and fig tree. It is true that some of his strictures upon modern Christianity have been severe, but it is also true that he has only spoken the simple truth in all of his utterances on this subject. He has called Christianity an emasculated system, and what fair minded Christian of today can truthfully refute his statement? In Russia, State and Church are united, with Emperor Nicholas II as the supreme head of both departments. If there can be any of the religion of Jesus of Nazareth in the Government of Russia, it can only be found by a microscope that magnifies at least one billion of times the object upon which it is turned. These words will apply to all European Governments, as well as to that of the United States.

Why then should Tolstoi be banished? For telling the truth? It was for truth-telling that the martyrs in all ages have been made to suffer, and it is possible that Tolstoi will have to pay the same penalty. But thus far the Emperor has not seen fit to confirm the decree, nor to even condemn the teachings of the great writer. It is even suspected that Nicholas II shares some of the views held by the reform party in Russia, and is only waiting for a favorable opportunity to introduce them into the affairs of State. The recent plots against and attempts upon the life of Nicholas have awakened within him the idea of reform. It is stated that he is now heartily in favor of making Russia a constitutional monarchy. Many of his subjects are ready for the step, and are asking that it be at once taken. Will Nicholas II rise to the occasion and surrender his absolute power to the people over whom he now rules?

Should he introduce a parliament, and give the people the right to choose their representatives, he unloads from his shoulders the great responsibility that now rests upon them. The people will then have a share in the affairs of State, and will be responsible for many of the mistakes that may be made. This course will lessen the danger to himself very materially, and will undoubtedly win many of the people to his cause. It is true that human beings are often most ungrateful to those who do the most for them. Abraham Lincoln and the grandfather of the pres-

ent Czar are cases in point. Both fell at the hands of assassins, yet both had made millions of beings free. There is some question as to the sincerity of Nicholas in this matter of voluntarily giving up his power as an Absolute Monarch, but we feel that this suspicion is unfounded. An absolute ruler who could conceive and call into existence the International Peace Conference at The Hague three years ago, can be great enough to take another step in the direction of peace by making his nation a constitutional monarchy. He is no advocate of war, but longs for internal and international peace. If he takes the step in question, Russian home affairs will become far less complicated, and the Empire's power in dealing with the Chinese puzzle of the Orient will be greatly augmented. One thing is certain—Russia seems to hold the key to the situation in the East, and the eyes of the world are turned upon her to see what use she will make of it.

The Letter vs. the Spirit.

A sage of old is reported to have said that the letter killeth but that the spirit giveth life. This is as true in Spiritualism as in any other form of religion. Conventionalism is already at work, while the "holier-than-thou" idea is making itself felt in far too many localities to be passed unnoticed by. Spiritualists are often prone to attend their public gatherings, listen to the addresses, and return to their several homes, without making an effort to add something to the happiness of others who were at the very same meeting. They obeyed the letter by attending the meeting, but forgot the spirit when it came to the application of their Spiritualism. The officers of local societies give general welcome to their audiences from the platform, with the remark that they are glad to see them, yet they never seek out an individual who is in need of a word of comfort, nor do they ask each visitor personally to come again as he leaves the hall. Such work is of the letter, and not of the spirit. We have frequently heard people remark that they have been regular attendants at Spiritualist meetings for two years in succession, yet in all that time were never invited to join the society, nor received a word from any one beyond the demand for ten cents admission at the door. This shows the need of more spirit and less letter in spiritualistic meetings. Let us now set to work to restore spiritual Spiritualism in all of our public meetings.

The Wagner Bill Passed.

The friends of liberty throughout the nations will regret to learn that the infamous Wagner Bill, depriving the people of the State of New York of their right to choose their physician, has become a law. It will now be the duty of all law abiding citizens to obey the law, and yet work hard to secure its repeal. It is wantonly unjust, and most pernicious in its character. The Spiritualists who voted for the Senators and Assemblymen who have enacted this measure, now will have the privilege of realizing the full effect of their devotion to their party. Every Spiritualist in the State of New York should secure a list of the men who voted for the measure, and be they Republicans or Democrats, should work without ceasing to defeat every one of them for re-election. There is one pleasant fact connected with this matter. The State Spiritualist Association of New York did everything possible to defeat the bill, and is entitled to much credit for its efforts. Honor is due Moses Hull, H. W. Richardson and their helpers in this great contest. They fought the battle of the people, and deserve the people's gratitude. Will the Spiritualists of the Empire State rise above party ties and vote for men of principle hereafter? When the Bell Bill, that makes mediumship a misdemeanor, is put upon the statute books, they will see the need of working together, regardless of their political affiliations in the past.

The Banner of Light

has celebrated its forty-fourth birthday in an appropriate manner, and starts in with this issue upon its forty-fifth year. We have tried to keep faith with our patrons, and have certainly given them a rare treat in our special number of last week. The contents of the Banner of the future will be of the same pattern, and we can recommend the goods to every lover of truth on both continents. We take this opportunity to thank our friends who made special contributions to our columns for our birthday edition, and the general public for its liberal patronage. We have tried to please you, and we hope you will be inspired by the benefit received to become permanent subscribers to the old and reliable Banner of Light. Our thanks would be incomplete were we to omit mention of our esteemed contemporaries, all of whom have spoken most kindly of the Banner, and whose editors have contributed special articles for this festive occasion. The Spiritualist press is a unit in its defense and advocacy of true Spiritualism. There is no jealousy on the part of any of our papers one toward another. May the laity soon follow their example.

Kansas and Missouri.

These progressive western States are taking steps to reorganize the almost defunct State Associations within their borders. The Spiritualists of Kansas have secured the free use of City Hall in Topeka for a four days' convention, May 25, 27, 28, 29, when it is expected that the Spiritualists from all sections of the Sunflower State will move upon Topeka determined to put Spiritualism in its rightful place as a working power in their State. This can only come through thorough and complete organization. Eminent speakers and mediums will attend this Convention, and a royal good time will be enjoyed by all who attend it. Missouri is moving in the same direction as Kansas, under the able leadership of that loyal worker, Thomas

Grimshaw of St. Louis. The formal call for the assembling of the Convention has not yet been issued, but it will probably be held the latter part of May. Favorable reports are received from all sections of the State, and the revival of the State Association is assured.

State Organization in Iowa.

The Spiritualists of Iowa succeeded in organizing a live working State Association on the fourth inst. A strong corps of officers was selected, and sufficient pledges made to enable the Association to do good work. Dr. G. A. Hinton of Oskaloosa was elected President; John D. Vail of Marshalltown, Vice-President; Stella A. Fiske of Keokuk, Secretary; Moses Whaler of Delta, Treasurer. Five additional trustees were chosen, all of whom seemed to be good business men and women, deeply interested in Spiritualism, and thoroughly devoted to its welfare. We congratulate our Iowa friends upon their success, and trust that they will now move forward in the work of organizing local societies in their State, and in making Spiritualism a power for good in every city and town in that Commonwealth.

Prof. W. M. Lockwood.

We learn that this well-known representative of Spiritualism is to spend the entire summer at Lily Dale, N. Y., Cassadaga Camp, where, in addition to his regular platform lectures, he will deliver two or three courses to private classes upon subjects pertaining to Natural Philosophy. Prof. Lockwood is a student, and is making those who bear him think for themselves. In awakening the thought power of humanity, he is certainly doing good, hence should be heard with patient thoughtfulness, regardless of agreement or disagreement with his views. Cassadaga has been fortunate in being able to secure him.

Lexington and Concord.

Friday, April 19, will be the one hundred twenty-sixth anniversary of the great struggle at Lexington and Concord, Mass. This event is known as "Patriots' Day" in this Commonwealth, and has been made a legal holiday in commemoration of the contest there waged for Liberty. In honor of the occasion this office will be closed throughout the day. Our patrons will kindly govern themselves accordingly.

The salary of the President of the new Steel Trust is to be one million of dollars per year. The executive officers of some of the lesser Trusts receive two hundred fifty thousand dollars annually. The members of the Steel Trust affirm that their President, Mr. Schwab, is worth to them all that they pay him. If his employers are content, no outsider has any right to complain. When the salary of the President of the United States was raised to fifty thousand dollars per year, a great cry was started that it was too much money. How small the sum seems now in contrast with the princely salaries paid the officers of the great Trusts! No true American feels that the President's salary is at all commensurate with the dignity of the office. It could be doubled without any danger whatever.

The war clouds still hang low over the horizon of the Oriental skies. Japan and Russia are threatening the peace of the world, and strange as it may appear, China seems to be anxious to make common cause with Japan. England and other European nations are looking on with anxious eyes, wondering, no doubt, which way they can jump to advantage to themselves.

In a recent issue, we gave our readers the impression that the founders of the British Society for Psychical Research were not Spiritualists. Such is not the fact. Eleven out of the fifteen original founders and incorporators were avowed Spiritualists and were such to the close of their lives. Some of them are yet in the form. We make this statement that Spiritualism may be given the credit justly its due for the organization of the most important psychic body that has come into existence in fifty years. Its new President, successor to the late F. W. H. Myers, is Prof. Oliver Lodge. He is well qualified for the place.

The unheard cry of the soul is the one who echoes back upon the walls of the inner self of the one who sent it forth. It stings, rankles, beats, aches, hurts, and throbs until the one whose sorrows created it feels as if he were alone on a desert island, even though he be in the midst of thousands. It takes soul to interpret soul, and unless the mortal be in direct touch with his Soul-Self, he hears no response to the call he sends forth.

The heart-hunger of mankind can only be satisfied by the sustaining food of the soul. Man may cry for bread and be filled, but the yearning within that calls for more than material food is only answered by the priceless manna of the soul that falls as gentle dew upon the parched soil of the heart, and gives it the strength that endures.

It is better to be alone with the Soul-Self of one's being, drinking in invigorating draughts of the waters of Truth, than it is to be the centre of applauding millions or the occupant of the most lordly throne. The Soul-Self is true and constant, while the latter is as unstable as a rope of sand and as ephemeral as the snowflake beneath the ardent kiss of the sun in May.

That man is civilized who lives by the light of the soul from within. By that light are the footsteps of each individual guided and through that light produced and cared for by each mortal alone does true salvation come.

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.

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.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed?

Report of Seance held March 22, 1901, S. E. 53.

Invocations.

Again we gather at this altar, and again we reach out to the source of life, of love, of wisdom, and drink in the influence.

MESSAGES.

Henry Parker

I see first a spirit of a gentleman. I think he is about thirty-five or thirty-eight years old. He is tall and quite thin and he has blue eyes and dark hair with just a little bit of the silver coming into it.

Henry Harvey.

The next spirit who comes is a man about sixty-five years old. He is short and stout and seems very quick and energetic in his manner.

I wanted this word given out, and particularly to one whose name is Arthur, and who will understand and be glad of this message.

Grace Alden.

I hear a voice that speaks before I see the person. It is a bright, cheery voice and rings out here in a sweet way. It says, "Please let me come as quickly as I can."

Charles Maynard.

Next I see the spirit of a man about forty-five years old. He looks as though he had worked way beyond his strength when he was here, and he stands with a little stoop in his shoulders.

To John Wheeler from Mamie.

Now I see a little girl. I think she is about eleven years old. She has dark, curly hair and dark eyes. It is parted in the middle and taken back and two curls are tied with a ribbon.

Robert Dyar.

Here is a man, of I should think twenty-seven or eight years. He is just as bright as a dollar and has blue eyes, brown hair and a cheery way.

especially George, because he is in great need of advice and strength at this time. If I could tell him just what to do, I would do it, but I can help him in making up his decisions.

Emma and Ed Rose.

The next spirit is a woman about thirty-five years old, perhaps forty. She comes right here to me and stoops over and looks into my eyes.

Fanny Harris.

Here is a spirit of a woman just about thirty years old. She is pretty as a picture. Her eyes and hair are brown; she has a fair, smooth face and the dearest little way.

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SEVENTY.

To the Editor of the Banner of Light:

As many inquiries are made regarding the present condition of Ferdinand Fox-Jencken and his family, it seems best to devote the present letter to this subject.

The money has been spent almost wholly for Ferdinand, except what has gone to a very poor, worthy, and hard-working man, the father of the four little girls alluded to in previous letters.

My sympathies were aroused in his behalf last December, but it was not until early in January that I began to take the family under my special care.

I found them living in the most meager manner, and his health has been during the entire winter so feeble that his earnings were reduced to almost nothing at all.

New York, and Mrs. Robinson of Brooklyn. What he had brought was in the way of money which he collected from many persons.

Mrs. Robinson solicited aid in Brooklyn with great energy, and asked Mr. Courlis to give a "benefit" for the family, one-half of which was given to them.

But in spite of all this kindness, I found them in January on my first visit ill from cold, from insufficient food, and from inadequate clothing and bedding.

Most families have good clothing and bedding to fall back upon in a time of emergency. I tried to ascertain why they were so destitute of these things, and found it in the fact that when they married, some years ago, for love, she was a very poor girl, and they entered on married life without any "outfit" on either side.

It soon became clear to my mind that as the office where he reports for duty is on 125th street in New York, the one staring necessity of all was to remove the family from Brooklyn to near that point in New York.

Ill, and suffering through the night from want of warm bed-clothes, he had to be aroused by an alarm-clock at three o'clock on a winter's morning, to drink a hasty cup of coffee in a cold room, and then, insufficiently clad, take the windy elevated road for an hour and a half, to report for duty.

When I said that they had better move to New York, all they could say was that they had no money to pay for moving.

As many who sent me money, especially those who sent the larger sums, wrote that they sent it because I was to take charge of it and see that it was expended according to my best judgment.

I decided that the best way was to send Mrs. Jencken from three and a half to four dollars a week, for food for the family and for fuel.

In Brooklyn their rent for four poor rooms was eight dollars a month. In New York they pay twelve dollars a month for four good rooms.

I will now make a general statement of the articles I have purchased for them out of the money that has been sent to me.

Two oil stoves, to save fuel in summer and warm days in spring and autumn, an oil can, hat for Ferdinand, as his was broken at the hospital, cleaning his blood-stained suit, shoes for him, seven sheets, three double blankets and three comforters, thirteen yards of carpet, bound and spread over the most of the sitting-room, oil-cloth for the kitchen floor, neat hat for Mrs. Jencken, folding bedstead and mattress for Ferdinand alone in the sitting-room, so that he can sleep well, bureau with five drawers, various necessary cooking utensils, bread-box, new alarm clock to wake Ferdinand, two winter underdrawers and two winter double-backed shirts for him to keep him warm next winter, white plates, bowls, saucers, dishes and platter for eating, cretonne covering for old lounge and for the folding-bed and many more minor items.

I also deducted the traveling fare of seven trips from Arlington to Brooklyn, five trips to New York, cost of cashing checks and of sending money in letters and a part of the stamps for more than one hundred letters and many postal cards that I have written.

Two days before they moved to New York, I went to Brooklyn and put into Mrs. Jencken's hands \$19.73, the balance after putting \$25.00 in her own name into a reliable New England savings bank which pays four per cent interest.

Out of the \$19.73 she was to pay a small grocery bill in Brooklyn, and ten dollars for the moving van, retaining the rest for current expenses. She and Ferdinand are more than delighted with the \$25.00 in the savings bank. They hope to keep it there and to add to it from time to time.

I omitted to say that I gave \$6.25 of the money to Mrs. Jencken's old father to buy pantaloons, shoes, stockings, hat and underwear, so that he might present a respectable appearance in New York. He is a good, kind, industrious and sober old man; and as Ferdinand must be away from early morning

ill late at night, his assistance seems necessary for Mrs. Jencken who is not strong. Her mother has been dead many years and the old man and his daughter cling very tenderly to each other.

I think all the friends who sent money will be very glad to hear of the \$25.00 in the savings bank. It is surely an admirable plan for children to put money into a savings bank. It teaches them the value of money and keeps them from spending it unwisely.

Yesterday I went to see the family in their new home to which they moved April 3. Ferdinand was at home when I reached there and had just eaten his warm noon meal. All of them are well, including the two babies. The older one cried the first night and said she wanted to "go home," but she has found that the new home is better than the old.

Even the little cat showed by her playful antics that she too is contented in the new quarters. Ferdinand found her last winter on the street, hungry and cold like himself. He took her up and brought her home in his bosom. He loves animals and longs to prevent their sufferings. He has told me how his aunt Maggie Fox used to run out on the street and fight men who were cruel to their horses.

Mrs. Jencken says that her husband now seems as well as he has at any time since she met him first. I asked if she thought he had any real organic disease. It is her opinion that he has not. But we cannot expect him to ever be a very robust man on account of the delicacy of the constitution he inherited from his mother.

His greatly improved health is due to several changes that have been made in his condition which I will proceed to enumerate as follows:

The removal of the family to East 135th street, New York, enables him to report for work in seven minutes instead of one hour and a half. He can come home at noon and eat a warm meal with his family. He sleeps in a room by himself and can thus gain the rest he so much needs. He has an ample amount of warm bedding so that instead of shivering through the night in his day garments, he has a proper bed. And, finally, his spirits are greatly cheered by the favorable change in his circumstances and by his knowledge that he has so many kind and thoughtful friends.

One day when he and I were alone on a street car, he asked me to be a friend to his wife if he should be removed to the other life. He said he could not bear the thought that she might not have enough to eat. I assured him that I would always remember her and do all that I could for her.

He is still on the extra list and does not make full trips every day. But if his health continues as good as it has begun to be, we trust that he will receive a permanent position. In that case he will have about \$1.65 a day.

I must reiterate my thanks and my appreciation of the magnificent response that has been made by Spiritualists to the appeals that you have allowed me to present through your columns. The money has come from Maine to California and from Minnesota to Texas. Every gift has been gratefully received and I have answered every letter except the anonymous ones. Spiritualists have shown in this matter much generosity and much tenderness of heart.

And they showed the same to me when in danger of blindness and without money to meet the necessary expenses, they have come so nobly to my relief. Spiritualism surely gives tenderness of heart, a deep feeling for the woes of others and a longing desire to relieve every species of suffering whether physical, mental or moral. It seems to me that this tribute to the effects of our tenets on the character of its adherents should be definitely expressed by one who has experienced such kindness for others as well as for herself.

Yours for humanity and for spirituality, Abby A. Judson. Arlington, N. J., Apr. 6, 1901.

From the Missionary Field.

Our last report left us at Anderson, Ind., where we had just completed the organization of a fine society composed of 194 members. Since that writing we have organized seven new societies and chartered them with the N. S. A.

We left Anderson for Economy, Ind., feeling very tired after the hard work and excitement of the week spent there. At Economy we were entertained in the home of brother A. W. Swain and wife. After brother Swain had engaged us to come to Economy, his daughter Inez, a beautiful girl of fourteen years, an only child, was taken sick and we found her in bed. The severe cold she had finally resulted in pneumonia and she passed to the life here.

This beautiful girl was a true Spiritualist, and said to us when we first came, "I will join the new society, and if I get well, my little girl friend and I will organize a Lyceum, and do our best to make it a success." She was delighted with the prospects of a Spiritualist society and a Lyceum, and signed the list for membership.

Once when the two doctors came into the room she reached out taking both their hands in hers and said, "Doctors, can you do anything for me?" They told her they were doing all they could do for her. "Don't be afraid to tell me if I must go," said she, "for I am not afraid to die."

On one occasion she said to us, "I am willing to go, I am not afraid, but it will be so hard for mama and papa." She told her father and mother that her greatest sorrow was in consequence of leaving them to mourn, that she was going to Summerland, but would come to them often. She was brave and uncompromising, and could not bear to see others grieve.

Before she passed away she made all arrangements for the funeral, selecting six of her girl schoolmates as pall bearers, and requesting her teacher to arrange the singing. She showed great thoughtfulness, and won-

Phenomena Fifty Years Ago.

BY EDWIN WILDER

(Continued from last week.)

In 1852 or '54 Mr. Joseph T. Stiles became known as a medium for several phases of spirit phenomena. He used to visit in different homes in our town. Early one Sunday morning, he held a little private circle, and when entranced, through him was given a vivid portrayal of the Civil War in 1861, and the carnage and destruction of property that would result from it; all of which, at the time, was considered a vagary. Few would give it a second thought. His clairvoyant descriptions, the communications in prose and poetry written out through him were interesting. Later in life his peculiar gifts, under the guidance of "Swift Arrow," made him a very popular platform medium for camp meetings and all large gatherings and conventions. It is needless to write more here concerning one so well known all over New England.

At about the time Mr. Stiles commenced his work, Dr. H. F. Gardner, a native of this town, and the one man who stood at the forefront of the Cause in Boston, delivered the first public address on Spiritualism in Hingham. Later, Miss Rosa T. Ames gave the second address in the Universalist church. During this time there were several private circles and meetings being held in different parts of the town for the study and acquaintance of the phenomena, but without the aid of what might be termed professional mediums.

Somewhere about 1850, with a friend, we visited Dr. J. V. Mansfield the "spirit postmaster" in Boston. We were anxious to see the way in which he answered letters, or writings, enclosed in sealed envelopes. Every one doubted his doing so and his honesty. Before leaving home I had written a note of inquiry to a deceased brother of mine, folded it carefully, sealed it in the envelope securely, and kept it in my possession until ready for business. We found the doctor in a large, well lighted room, with three windows, shades up, at eleven o'clock in the forenoon. After the morning salutation, we made our business known. He was at liberty, and at once seated himself at his table ready for work. I then placed the letter on the table before him, and under our sight. He simply touched the envelope with the very tips of his left fingers. These were used much like the sounding key of the common telegraph machine, his finger tips making the clicks, and at the same moment, his right hand, with pencil, was active in writing rapidly, on a large sheet of paper, the answer, the response to his left fingers. All was done under our clear and direct sight. The answer was quite satisfactory. I preserved it until six years ago. In breaking up housekeeping, it came, with much other kindred matter, to me.

In the sixties, Miss Laura V. Ellis appeared as a medium for physical manifestations. She and her father came to our town, bringing with them a small cabinet and some musical instruments. A seance was given in the village hall, on a raised platform, where all could see; the four parts of the cabinet were examined by an expert mechanic, and one of the selectmen of the town, he having been selected by the audience for the purpose. He closely observed the setting up of the cabinet, and the securing, by rope tying, and other means, of the medium, to a chair in the cabinet, in such a manner that she must remain sitting, and without the freedom of her feet or hands. After securely fastening her feet and body to the chair, the rope was made fast through a staple behind her back, and the ends of the rope put through two holes made in the back boards and tied in a knot on the outside.

Remember, the committee man, an entire skeptic, did it all himself, and to the best of his skill. His reputation was at stake, all of this being, to his mind, impossible by fair means. The bells, triangle, tambourine and guitar were placed on the floor of the cabinet. The door, which had an aperture at its top, over which a piece of green baize was hung, was closed, and Mr. M. reported all as being satisfactory.

In a moment there were loud rattings and a general confusion among the several instruments. These were played upon singly and collectively; after a time all of the instruments were thrown out on to the platform through the opening in the top of the door. Mr. Ellis immediately asked Mr. M. to open the door and make an examination of the medium. He did so, and pronounced everything as he had left it. With Miss Ellis' feet secured to the chair, her body also, her hands tied behind her and fastened to the staple, how could she have manipulated the musical instruments, lifted them above her head, and passed them through the opening? The door was again closed and Mr. Ellis asked the invisible to untie the rope, and set the medium free. Immediately the thrashing about of the rope was heard and three raps indicated all was ready. The door was opened and Miss Ellis walked out unbound.

Now comes the test. The committee, Mr. M. when he had taken the precaution to put a pin through her dress sleeves and skirt, making her hands secure to the skirt, otherwise than by rope tying. When she stepped out before the audience, her hands were behind her, and her father called her attention to it, and said: "Show your hands to the audience."

She said, "I can't, they are fastened behind me." Then Mr. M. explained to the audience why he had taken the precaution to thus secure her hands, and be sure she did not slip them through the rope, as so many are apt to claim. You may imagine the ecstacy from the audience. With her hands thus secured behind her, what intelligence, what power, played the instruments and unfastened the rope? Was it the "subconscious" fellow? In what gymnasium had he practiced?

Later on, another medium was secured for a public seance for physical manifestations. One of his claims was the putting on and off over his head an iron ring made three-fourths of an inch smaller than the circumference of his head. One of our townsmen, an edge-tool maker, didn't care to have a "trick ring" used for the purpose, and so made one for the occasion. There was no cabinet used on this occasion, but the lights were put out. Our town constable was present with a pair of new pair of handcuffs. These he placed on the medium with his hands behind him. Mr. J., who furnished the ring, had tried to put it on over the medium's head, but could not. The light was extinguished, and in a very short space of time the medium called to relight again, when the raps about the man's neck. After an examination and a trial made to remove it, the light was put out, and quickly the ring was thrown out into the audience.

Another act was, while handcuffed, to have a common stool put on to his arm. I furnished the stool, and am at this moment seated on it writing this account. Before the seance, I took the precaution to drive a large board nail through the seat of the stool, and so that no one of them could be slipped out of place or joint. The light being put out, it was but a moment till relighted. Sure enough, the stool was on his arm, near the shoulder, and the handcuffs on his wrists.

I must mention one other feat. The medium called for an earnest skeptic and charged

him to be alert, not to be deceived and let the invisible get the best of him. This time handcuffed, coat buttoned close up to the throat, the man with his right hand held clasped over and on the left shoulder of the medium, his left fingers entwined in the medium's quite long hair, the light was put out, and in a twinkling, his coat was off and thrown to the audience. A more astonished man than was this Mr. C. you will rarely find. He remarked:

"I feel ashamed of myself to think that coat could have escaped from under my hand, and I know nothing about it."

At a still later period, with another friend, we joined a seance held on Harrison avenue, in Boston, by Mrs. Blandy, one of the famous Davenport family, and after the close of the circle at twelve o'clock at night, we walked seventeen miles to our homes. This seance was held in a darkened room, with occasional light. Here the guitar seemed to float in the atmosphere; it was in all parts of the room, sometimes resting in our laps, or on our heads, and was played upon in an exceedingly sweet and delicate manner. A tambourine was sometimes played with it, and castanets beat in a most vigorous manner so close that I must confess it called for all my nerve to sit and face it, being in the dark. I hardly dared trust the invisible performers, fearing personal facial injury. In a partial light, the trumpet was used, voices heard, communications given.

Sometime after this, with several of my townpeople, we attended a seance in Boston called "The Davenport Brothers." On that high platform, in full light, all could see. Standing on legs, fifteen inches from the floor, was a double cabinet; standing on these legs, everyone could see that there was no chance for trap-door collusion underneath. There were two doors in the front of it, one swinging to the right and the other to the left. We had been warned there was a clear view of the whole interior. A seat was placed at each end for the brothers. A rigger of vessels and different sized ropes had been secured to make fast the mediums inside the cabinet. A committee of five from the audience had been chosen to oversee every detail and to report doings.

The brothers being seated in their places, this skilled rigger and rope tier proceeded to make them secure in their seat, and to bind both their feet and hands beyond all possibility for removal or use. The committee was constantly on the watch to see all was made fast, and in about twenty-five minutes reported that to the best of their knowledge, the work had been done in a most thorough manner. The doors had apertures cut in them at the top, over which was hung some dark cloth. All being ready, the committee made a last look in, and proceeded to shut the doors, and before they could do so and get away, out came a hand and arm from the cabinet and struck one of the committee on the head. The door was then opened, and found all things as they had a minute before left them. Again the doors were closed, and out came three hands with bare arms to the shoulder. These were shown several times, but always of a different size and length. There were musical instruments played upon here, regular tunes and regular time, and at last the several instruments were violently thrown out on to the platform, but none of them were injured.

Then came a request for the invisible something to unfasten the mediums. Well, the sound of thrashing rope could be heard in any part of the hall, and in less than half of the time spent in tying, the brothers were freed and stepped down from their confinement. After a little fresh breathing, they went back again, and the invisible knot tier was invited to rebind them. You should have listened to the sound of the moving ropes. In almost a twinkling, there came loud raps, signifying the work was done. The committee inspected the job, and pronounced it freed and stepped down from their confinement. After a little fresh breathing, they went back again, and the invisible knot tier was invited to rebind them. You should have listened to the sound of the moving ropes. In almost a twinkling, there came loud raps, signifying the work was done. The committee inspected the job, and pronounced it freed and stepped down from their confinement.

Those "subconscious" fellows had learned rope tying in some more advanced school than was known to the Boston craft. The "subliminal self" had a higher college than Harvard; the modern school of Technology hasn't a teacher equal to such an occasion. Did these boys bind and unbind themselves?

Southern Journeys.

On March 20th husband and I took leave of Lake Helen, where we spent a most delightful six weeks. The hard work done there in the past is beginning to tell, and those who have sacrificed money and time for its upbuilding can but feel their work has not been in vain. The foundations have been laid and the structure is being built at what sacrifice only those who have been in touch with it from its inception can tell.

At Jacksonville Mr. Twing started for Fernandina to take the Mallory Line to New York, and I to begin my missionary work in Mississippi. Although my clergymen's rates were not available upon the route which I was to take, through the courtesy of the general manager of the Plant Ry. System, I got reduced rates from there to Greenwood, Miss.

The ride through northern Florida was rather monotonous, but when we reached the former soil of Georgia and Alabama there seemed more ways of getting a living, although it was very seldom I saw any one working at anything. I do not know but that this is a special occasion and all work is suspended. Certain it is that the colored people at the station along the route is phenomenal—not only colored people, but razor-back hogs, and in some instances mules felt they had an interest in seeing the train pass, and when from some window the remains of a lunch is thrown out the fight for the spoils by the hogs is ear splitting. The hogs were remarkable for their agility and lack of flesh.

Occasionally a carriage would deposit a load of finely dressed people to take the train, but it was not a frequent occurrence. Arrived at Birmingham, Ala., at 11 p. m., and was told of a five two-dollar a day house where I should stay, but the morning of the following day the two dollars did not include meals; but I found the Metropolitan a very fine place to stay.

From Birmingham just a day or two before the terrible cyclone here I came through the heart of that wonderful mining region—with industries that in the last three years have been built by northern capital. Three manufacturing for the iron and steel work represent one hundred million, to say nothing of lesser enterprises. All the furnaces for the manufacturing are using coke instead of coal. That is prohibited on account of the smoke and soot in the city of Birmingham.

and asked him how long before we would reach his plantation. He smiled and said: "You have been riding through it for miles." Arrived at his home station, Abbe, I found two of his genial clerks ready to take my parcels and escort me to his beautiful home, but before I reached it Mr. Robinson met me with a warm welcome.

Mr. Robinson's name throughout the country is a synonym for all that is honorable and progressive, although very few have any knowledge of what Spiritualism means. Where he is well known it is respected because it is Mr. Robinson's religion. His most delightful family, although they do not fully accept that which is so true to him, so love and honor him that his unkind reference to his belief hurts and offends them.

His is an ideal Southern home, situated upon one of the most pleasant spots of his 2500 acre plantation, the house large and of modern architecture. His stables and cottages for his clerks, bookkeeper and overseers make it seem like a little village, while the cotton gin and cotton houses and cabins for his help, combined with the dusky folk working with guls or horse getting the soil ready for planting the cotton, make a picture worthy the brush of an artist.

I arrived there March 23 and in the evening held a seance for the family and guests. On Sunday afternoon had a service in the library which was attended by some of the neighboring planters. Monday eve we again held a seance.

On March 27 Mr. and Mrs. Robinson accompanied me to the little town of Clarkdale about twenty-five miles distant. They remained one night and then returned home. We put up at the Mosby House, a fine hotel that shows what an enterprising woman can do in the South, as Mrs. Mosby is sole proprietor. The Episcopal church for miles before Mrs. Butt, owner and editor of "The Challenge," a weekly publication of Clarkdale, called, accompanied by two other prominent ladies of the town.

Mr. Malone of Planter's Bank and Mr. Crutcher of Greenwood Fire Insurance Co. procured the Episcopal church for me to speak in. The first service was well attended because of doctors they had caused to be distributed through the town. The only drawback to my work was rainy weather and the prevalence of small pox, which does not seem to be regarded with the same fear as in the North. After the first evening service at the church we went to the residence of Major Wildberger, whose wife is a niece of the wonderful medium, Clara Robinson, who more than twenty-five years ago made such a stir in the city of Memphis, Tenn.

The nearest that any of them came to being a Spiritualist was in having been related to some one of that faith, yet my stay of five days was made most pleasant by people who were glad to learn the truth presented by our religion. I did not hold my Sunday meeting at a time to conflict with the Methodist service, which was the only church service that was held. I attended it in the morning and heard a good sermon, although the minister read for his lesson, "Beware of false prophets which come to you in sheep's clothing, etc." I could not mean it. In the afternoon he attended my meeting and I asked him to pray and he offered a very beautiful invocation. That evening I gave another seance at Major Wildberger's, and Monday I returned to Mr. Robinson's with the promise that I would try and return to Clarkdale. I hope a Research Society will be formed there, but it is very hard to get people to form spiritual societies who are working members of the Church. But they will never stand just where they did before they heard this truth. I wish we had tracts to distribute among the people.

Cold, stormy weather kept me in little Woodville, Ark., where I went to the little village of Webb, three miles away, where a lady, Mrs. Murphy, opened her house for a meeting. Some of the people in this section had heard Mr. George Colby when he was here some years ago, and his fine inspirational speaking and the tests given by his guides have been treasured by those who heard him, so we were able to do so by a worker who had passed along, but respectfully hearing was given to me, a fine lunch served by our hostess and a promise to return was given.

Mr. and Mrs. Robinson also came with me to Greenwood, my present stopping place, and staid over night, making the way very much easier for me for they are well known and have a relative in the place. I have spoken for two nights here in the Court House which is at my disposal as long as I desire to hold services there. The idea of Spiritualism seems far away from the people here. My second evening I was somewhat annoyed previous to calling the meeting to order by the school children whispering loudly about "spirits" and a man telling a story in a subdued voice about his experience with "a ghost which proved to be a goat." When I began my meeting and called for singing I told them I thought they had mistaken the nature of the meeting, and went about my work. The man who was telling the goat ghost story offered to take up a collection, and shook hands with me three times, expressing his regret that he had not better understood the meaning of my work.

If public tests were given here they would have to be given by the very best mediums or they would fall flat and be scoffed at, while a reasonable philosophy is listened to with apparent interest and appreciation. The "spirits" of the "medium" played kept around over the members of his flock who had not found no fault with the presentation of Spiritualism. He couldn't as "Moses" says: "If Spiritualism is not true the Bible is not true," and the only way to do is to touch them from a Bible standpoint, and then they will go along in their investigations. I speak here against the "medium" who claims to be a medium of scientific reasoning, yet in terms easily understood, that universal regret is expressed by hundreds that he cannot be engaged for a whole season of work from our platform. For five Sundays this genial and logical mind has held forth from our platform, dissipating many of the mists from the minds of newcomers, and the rapt attention concerning the use and beauty of true mediumship, and the office of Spiritualism; his deductions have reached the head with clear cut conclusions, and his teachings of the loving ministry of progressive souls on high, have gone straight to the heart of all who listened, and many of them feel the necessity of living good lives that the angels might approve their efforts and bless them in their work. Surely, our friend must feel more than gratified at the good work he has done here, and at the loving regrets expressed at his going from our midst.

Carrie E. S. Twing.

First Spiritual Church of Buffalo, N. Y.

The fifty-third anniversary of Modern Spiritualism was duly celebrated at the Spiritual Temple, by the First Spiritual Church, Saturday, April 21st, and Sunday, April 22nd, and evening, the 23rd and 24th ult. The meeting was pronounced one of the best ever held in Buffalo in the name of Spiritualism. The audiences increased from first to last, until at the last session, the seating capacity of the audience room was taxed to its utmost.

The speakers who contributed to the interest of the occasion were Moses and Mattie E. Hull, W. Y. Nicum, J. W. Dennis, H. W. Richardson and Mrs. R. Augusta Armstrong. The mediums who rendered valuable services were respectfully, Mrs. A. E. Atcheson and Miss Alice Coates, workers and members in the First Spiritual Church. Mrs. Atcheson has the special honor that she rendered so comforting to those who received them and were recognized as true messengers from spirit friends. Miss Coates appeared for the first time on a public platform. Her mediumship partakes of the character of psychometry, but bleeds beautifully with the pure spiritual, and thus her work is impressive and

convincing. The Buffalo Spiritual Church was represented by Mr. and Mrs. E. L. Chase. Mrs. Chase, one of the oldest local mediums in the city, that is, has practiced the longest, does good work on the platform. Mr. Chase has recently commenced to work as a psychometrist on the rostrum. His readings on the occasion of the anniversary, were well received, and said to be entirely satisfactory to those who received them. Mr. Cowan, a medium formerly of Massachusetts, gave remarks during one of the sessions and made readings.

The Children's Lyceum took a prominent part in the anniversary exercises. The Banner march was beautifully executed. All the children filed up and down the long audience room it was a lovely sight; every one wore a badge corresponding in color to the banner he carried, and in addition to this, every child wore a beautiful pink rose with long stem and green leaves which added to the appearance of the little ones in the march. The physical drill was nearly perfect in time and movement. The recitations were nearly all in keeping with the sentiment of the meeting. The C. P. L. of Buffalo is one of the recognized factors of the First Spiritual Church.

The musical part of the entertainment was fine. Mrs. Gage, the inspirational singer of Lilly Dale, was present and gave several demonstrations of her musical genius under what she claims a direct inspiration. Her songs were enjoyed by the people, and she was heartily applauded and encored. Mr. Parker and sister, noted singers in this portion of the country, were present Sunday evening, and charmed the vast audience with their selections. They received many encores, and were more than generous with their gift of song. Last but not least was "our own Jessie" (Miss Paterson), whose sweet voice won her way to the hearts of all who listened to her. Miss Jessie has been the musical director of the Lyceum from the commencement of its work, under Mrs. Hull's administration. "Reckoning Hand" was sweetly sung by two Lyceum pupils, Alice Sully and Hattie Baker. Refreshments were served in the dining hall at the Temple, by "the Women's Auxiliary—The Helping Hand." Everything in this department moved along "like clock-work"; helpfulness, harmony and good-will were manifested on every hand.

Mr. and Mrs. Hull have reason to be most thankful for the success of the First Spiritual Church during the three years of their continuous work, but even their work could not have resulted in such grand achievements independent of the co-operation and sympathy of its members. "May it live long and prosper." Cor.

The Anniversary in Washington, D. C.

The Fifty-third Anniversary of Modern Spiritualism was observed in Washington by most appropriate services, Sunday, March 31st, under the auspices of the First Association of Spiritualists. In the forenoon a large audience assembled in spacious Masonic temple, to listen to the profound and logical address of Prof. W. F. Peck, and the tests which followed by Mrs. E. R. Williams, whose singing and music, including a vocal solo of an original and beautiful composition by Prof. Peck, added no little to the interest and enjoyment of the exercises. Following the morning service came the usual assembly of the Children's Lyceum, with its usual number of good things; while in the evening the hall was tested to its utmost capacity by the vast audience that filled every seat, and resorted to standing room. During the delivery of the brilliant and logical discourse of Prof. Peck upon Hindu Philosophy, Theosophy and Spiritualism—showing that the latter embraces and includes all the truths, and discards all the errors of the former cults—the great assembly maintained the most profound silence and attention, only broken by the occasional bursts of applause, that evinced the sympathy and indorsement of his hearers with the speaker in his theme. Succeeding the lecture, came the delivery of a number of clear cut spirit communications through the mediumship of that well known medium, J. H. Altemus, each of which was gladly received. The evening service opened with a violin solo, followed by congregational singing; an invocation by Mrs. T. Longley; a vocal solo by Mr. Altemus, which preceded the discourse, and closed with the quartet singing, and other musical selections and a benediction by the writer. Altogether the anniversary exercises in our city were pronounced the finest that had occurred in many years, and went far to prove that the Cause of Spiritualism is not dead, but the hearts of hundreds of Spiritualists in this section.

During the month of March, the First Association, and the Spiritualists of Washington have enjoyed the ministrations of Prof. W. F. Peck of St. Louis, and such have been his clear, logical, and helpful presentations of Spiritualism, lifting it to its true dignity and merit, and proving its claims by the clearest of scientific reasoning, yet in terms easily understood, that universal regret is expressed by hundreds that he cannot be engaged for a whole season of work from our platform. For five Sundays this genial and logical mind has held forth from our platform, dissipating many of the mists from the minds of newcomers, and the rapt attention concerning the use and beauty of true mediumship, and the office of Spiritualism; his deductions have reached the head with clear cut conclusions, and his teachings of the loving ministry of progressive souls on high, have gone straight to the heart of all who listened, and many of them feel the necessity of living good lives that the angels might approve their efforts and bless them in their work. Surely, our friend must feel more than gratified at the good work he has done here, and at the loving regrets expressed at his going from our midst.

THE N. S. A. has issued in tract form, one of the splendid lectures delivered here on Sunday, March 17, by Prof. Peck, "The Spirit World, Where is it, What is it?" It is for sale at this office for ten cents a copy, three for twenty-five cents.

Please allow me to say that the N. S. A. is active in seeking to meet and defeat the measures in various states to legislate against the practice of mediumship, and of medical liberty. President Barrett is commissioned to work wherever possible in behalf of our medium, and he has already done much effective work. More must be done, and we are ready for the work, but Spiritualists everywhere must be alive to the situation and do

LEA & PERRINS' SAUCE. The Original and Genuine Worcestershire. All successful cooks use LEA & PERRINS' SAUCE to get the most delicious flavor for soups, fish, meats, gravy, game, salads etc.

Psycho-Palmistry KEY.

A complete series of lessons a la carte on the following subjects: Soul Experiences, Mental Science, Occultism and its separate departments, Hands and Readings of Celestial signs of all walks of life, Diagnosis of Disease and Palmistry of the Bible.

BY BEAUFORD DE-VRIES. This book is finally gotten up, profusely illustrated and has become a bound. 208 large pages. Price, \$1.50. For sale by HANCOCK OF LIGHT PUBLISHING CO.

LIFE SIZE DOLL FREE. "Baby's clothes will now fit Dollie." Girls can get this beautiful Life Size Doll absolutely free for writing only one line. Write to the Editor of the Banner of Light, care of the publisher, 1066 Jefferson Ave., Brooklyn, N. Y. Write on a separate sheet of paper, and send it to the Editor of the Banner of Light, care of the publisher, 1066 Jefferson Ave., Brooklyn, N. Y. Write on a separate sheet of paper, and send it to the Editor of the Banner of Light, care of the publisher, 1066 Jefferson Ave., Brooklyn, N. Y.

their part in this great struggle; there is a disposition all along the line, from the east to the west, to restrict the rights and privileges of Spiritualists and liberals, and it is most important that every one be awake to the situation, and ready to meet it. The prospect is that when the legislatures meet another fall and winter there will be many attempts made to deal unjustly with our people. The N. S. A. intends to be on the alert, and do its best in defense of our Cause.

With loving greetings to all, Mary T. Longley, Secretary, N. S. A.

The Anniversary in Minneapolis and St. Paul.

The fifty-third anniversary of Spiritualism was fittingly observed in the twin cities, and large audiences enjoyed the exercises. In Minneapolis at the Unitarian church the afternoon session was addressed by Mrs. Tryon and Mrs. Lovell, with an excellent musical program. The evening session attracted a large attendance to hear Mr. and Mrs. Kates. The masterly effort of G. W. Kates upon "The New Spiritualism and its Place in the World," won much applause and praise. The spirit messages and descriptions by Mrs. Kates were accurate and interesting. We felt enthused here with the prospects for our Cause, which is rapidly taking a prominent place in public attention and winning the thinkers in our State to respect if not to endorse.

ST. PAUL PROGRAM. 10:30 a. m., Conference; 12:30 to 1:30, dinner in dining hall; 1:30 to 2:30, reception to officers and members of State and Local Associations; 2:00 p. m., Meeting of Lyceum; 2:30 p. m., Invocation, Mrs. J. P. Whitwell; Address, "The Future of Spiritualism," Mrs. Z. B. Kates; Address, "Value of Spirit Phenomena," G. W. Kates; Tests and Spirit Greeting, Mrs. Zaida Brown Kates; 5:00 to 7:00 Test Circle in main hall, all local and visiting mediums assisting; 5:00 to 7:00, supper in dining hall; 7:30, Invocation, Mrs. Asa Talcott; Address, Mrs. J. P. Whitwell; Address, Mrs. M. C. Tryon; Tests and Spirit Greetings, Mrs. Mary Jacobs and Mrs. John Sauer; Mrs. J. Robinson, Mrs. E. A. Chandler, Mrs. P. Kibben and Miss Louise H. Christ supplied excellent music and songs. The Lyceum children offered interesting exercises and creditable recitations.

Announcements.

Sunday, Apr. 21, the subject for discussion at the Boston Spiritual Lyceum that meets in Park Hall, 120 p. m., is "Materialization." May 23 will be Memorial Sunday. Mrs. Mary E. Lease will serve the Woman's Progressive Union, Brooklyn, the rest of this month. Mrs. Annie L. Jones, medium, will work for the First Association of Spiritualists, Philadelphia, Pa., April 22 and 23. Geo. C. Fuller will lecture for the Providence Spiritualist Association Sunday, Apr. 21.

The Philadelphia Spiritualist Society is about raising funds and books to start a library, and for this purpose will hold a Grand Book Bazaar, Reception Hall, Grand Haydn Hall, 8th and Spring Garden Sts., on Wednesday evening, April 24. It is soliciting contributions of Spiritual, Occult, Theosophical and all books of advanced thought. All those having books and wishing to contribute to this good work, will kindly send the same to Mrs. Thomas M. Locke, 605 North 7th St., Philadelphia, Pa. Cor. Sec.

Convention Notice.

The fourth annual convention of the N. Y. State Association of Spiritualists will be held in the First Spiritual Church in the city of Buffalo May 21, 22 and 23, 1901.

A large number of eminent and talented speakers and mediums will be present and no efforts will be spared to make this a most profitable and enjoyable occasion. The annual election of officers and board of trustees will be held on the 22nd.

Our State Association, though sadly handicapped by the lack of funds, has made a strong fight against the restrictive legislation attempted in our State Legislature this spring.

The question so many times asked, "Of what use is State Association?" has been fully answered in our State, and it is earnestly hoped that it has fully awakened the thousands of Spiritualists who are, or have been so coldly indifferent towards state and local organizations; and to the necessity of our societies being supported, will list of our speakers and mediums, will be sent in our Convention will be published later. Individual membership in our State Association costs \$1.00 a year. Address all communications to Herbert L. Whitney, Sec'y, 1066 Jefferson Ave., Brooklyn, N. Y.