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THE GOLDEN JUBILEE

First Association of Spiritualists of Philadelphia, Pa.



rap of Hydesylle, in 1848. The history of Spiritualism cannot be measured by the space of years, nor by any estimate in time on the part of finite man. It is as old as consciousness, as eternal as truth, and as potent as life. Such being the case, it is impossible to name any arbitrary date as the special time of its birth. The most that can be said is to state that Spiritualism, in some particular form or phase, gave certain manifestations to the world at such and such periods.

The experiments of Mesmer developed cer-

form or phase, gave certain manifestations to the world at such and such periods. The experiments of Mesmer developed certain phenomena that persisted in forcing themselves upon the attention of the scientists of the world, until they were obliged to take cognizance of its claims, and state the results of their investigations into the subject. It was a common thing in many sections of the United States, for the people, both in public and private, to give exhibitions of the marvels of mesmerism. Societies were organized for the express purpose of testing its claims, and the records of some of these organizations, imperfect as they are, to show that no little progress was made in the direction of psychic unfoldment. Even as early as 1340, and, in some cases, earlier still, it was quite common for an amateur mesmerist to "control" a "subject" for the purpose of receiving, through the power the subject possessed while in the "superior state," as it was called, a diagnosis of certain diseases that baffied the skill of that physicians. So correct were the diagnoses given, it was supposed by many that a new era had dawned in the mistery of medicine, and the interest in the mysterious topic was greatly augmented.

The appearance of that great work "Na-

This event, to be celebrated May 11-12-13-14, is of both national and international importance, because of the many historical facts that are involved in the work of the venerable forganization through whose energy and enterprise the present celebration has been made possible. Fifty years in Spiritualism covers nearly all of its active history, yet there are many important facts that should be held in memory that antedate even the belief in memory that antedate even the limited and limited limited and lin



Mrs. M. E. Cadwallader, Vice-Pres

into the broad field of original, progressive thought—a field today that is full of weeds and in great need of careful and extensive cultivation.

come to the Philadelphia Spiritualists along the hard work in the broad field of original, progressive sargual augmented.

The appearance of that great work "Nature's Divine Revelations," by Andrew alors along the progressive son Davis, the renowned "Poughkeepsie Ser," added greatly to the interest of the public in the fascinating subject of mesmerism and its attendant theoremena. During the restaint of occult chenomena. During the next two years, ble covers rapidly developed, and, while in the superior state, he voiced truths to the world that no say of philosophy. It was really the presentation of any kind. On the tenth of Potton declare that now onk of like character and that none had ever approached it in the richness of its thought, or in the value of its philosophy. It was really the presentation of a new philosophy and the world was actually accepted as such by the progressive minds of the day.

The then existing "Phychological Societies" was pound to say that this study completely changed the views of those who faithfully sought to possess themselves of its contents. One of these "Przychological Societies" was located in Philadelphia in the world and spring the the wind and spring of 1848 and 1849, unammentally not their labor of fore. But this Philadelphia in the work that covered the eventual that which is often grouped to take up the study of this work, and it is not too much to say that this study completely changed the views of those who faithfully sought to possess themselves of its contents. One of these "Przychological Societies" was located in Philadelphia. It members in the winter and spring of 1848 and 1849, unammenally voted to take up the third of the restaint of the prophes of the contents. One of those who faithfully sought to possess themselves of its contents. One of those who faithfully also the prophes of the contents of the prophes of the contents. One of those who faithfully also the prophes of the prophes of the contents. One of these "Przychological Societies" was located in Phila

themselves anew to their work with the receipt of each fresh demonstration of the power of the spirit. Early in April, 1852, some of the friends met in compiliance with the request of the communicating spirits, and formed a society called. 'The Harmonial Benevolent Society." It should be said in passing that the members of the Psychological Society were desirous of enlarging the scope of their work, which they were nasured they could accomplish with great case by reorganizing their society and making it more distinctively a spiritualistic body. Doubtless, they were led into this belief by the instructions given them by the lecturers they employed during the winter of 1851-2, as well as by what was given them through the phenomena they obtained in their circles. This course of lectures is undoubtedly the first consecutive order of platform addresses ever given before any organized body of people in the interest of Spiritualism in the history of the world. Early in May, 1851, Prof. J. S. Loveland gave a few addresses on the same subject in Music Hall, Boston, before large audiences, but no local organization was behind him in his work as was the case in Philadelphia, It is probable that Prof. Loveland gave the first course of lectures ever presented to the public in the name of Spiritualism, the only point in favor of Philadelphia, being the fact of the existence of a duly organized society at that early day.

The Harmonial Benevolent Society completely superseded the Psychological Society, and went on with its work on a much larger scale. On the fifth of May, 1852, the society, which had already begun to hold weekly meetings, appointed a committee of six, coasisting of one person from each of the six circles then being carried on in the city, to draft a plan of organization. On the second day of June, this committee reported a brief, but suitable constitution, which was unammously adopted. Twenty persons joined the new society decided to rent aranalis Hall on Sixth street, for Sunday lectures for a period of six

Quaker City.

In March, 1853, the need of a larger and better hall for the place of meeting was seriously felt by all of the members. It was voted unanimously to rent Concert Hall for the period of one year for the consideration of one thousand dollars. Arrangements were accordingly made, but when the people assembled on Sunday morning, they found the new hall closed against them, nor could they persunde the managers to open it to them in harmony with the contract they had made. The Spiritualists quietly yielded their rights in the case, and returned to Franklin Hall. It will be seen from this statement that the spirit of persecution was even then abroad, foreshadowing that which was to come to the Philadelphia Spiritualists along the same line in after years. Indeed, persecution was not, and has not been confined to Philadelphia in all of these years of the history of Moderu Spiritualism. It has been general in character, and has appeared in various localities every successive year during the past half century. Had there been formed strong local and state associations at the very outset, the friends of Spiritualism could have met and overcome this untoward influence much more readily than they have done.

The Spiritualists of Philadelphia were

tigation of Spiritualism from the standpoint of science, but met with only success and ridicule for his pains. He published the results of his labors in the field of Spiritualism in a large and very instructive volume, which would be profitable reading today for all Spiritualists and investigators. Prof. Hare at once allied himself with the Harmonial Benevolent Society, and was connected with it at the time of his transition.

It was about this time that George W. Childs and John W. Forney, two of the leading newspaper men of the world, also be-



Miss Clara Zimmerman, Hon. Secre tary of Lyccum and Instructor in Calisthenics.

came interested in Spiritualism, and both were often seen at the meetings of this seciety, with pencils in hand ready to report the proceedings for their respective papers, the Philadelphia Ledger, and Philadelphia Press. Mr. Forney became an outspoken Spiritualist, and continued to be such during the remaining years of his earth life. Mr. Childs, while thoroughly convinced of the truths of Spiritualism, which he repeatedly admitted both in public and private, finally gave up all connection with the movement because of his disapproval of many things that bore the Spiritualist label. His patheses remark was, "Oh, yes, Spiffualism is true but its defense and exposition cost too much in agony of soul, and inharmony of mind. I cannot afford to coatinne the effort." Mr Childs voiced the thoughts of many ethers, who followed his course. Had he and they remained in the ranks, and devoted themselves to the task of removing the evils of which they complained, there would soon have been no cause for complaint, and Spiritualism would occupy a much more exalted station that it does today in the minds of all classes of people. Reform comes from within mont from without,—hence it seems as if these friends of progress were remiss in their actions when they neglected their plain duty because of the personal efforts they would have had to make in order to change things for the better.

On the twenty-third of September, 1854, the

have had to make in order to change things for the better.

On the twenty-third of September, 1854, the society removed to Sansom Street Hall, for which it paid a rental of five hundred doi-lars per year. The price of the rent was



F. H. Morrill, Sec'y.

reduced to four hundred dollars per annum one year after. This society continued its Sunday meetings from this time forth until the second of August, 1884, when it was voted to disband, and at once reorganize under the name of the First Association of Spiritualists of Philadelphia, by which title it has been known down to the present time. Under the name of the Harmonial Beservelent Society, regular meetings were held on Sundays from the time of its organization in

April of 1852, to Angust, 1864 a period of more than twelve years. These meetings consisted of lectures, conferences, etc., all of which were attended by vast concourses of people. One interesting fact stands out in the history of this organization during the years in question, showing that the Spiritualists of the early days were perfectly willings that outsiders should assist them in supporting the meetings financially. An admission fee of five cents was exacted at the door of each person. This custom probably gave rise to the present day method of charging an admission at the door on the part of the majority of spiritualistic gatherings.

The constitution of the First Association of Spiritualists was formally adopted on the twenty-fourth of July, 1864, then, as stated above, the old organization formally dissolved on the second day of August following, and assumed the present name. This was an important step.

gave a distinctive spiritualistic label to the organization, and made its general purpose more definitely known to the world. As soon as the First Association becan work, its members voted to abolish the five cent door fee, and relied upon voluntary offerings and donations for funds with which to carry on its work. The impress of the spirit of the old organization, however, was left upon the Spiritualists of the United States, and the unfortunate, as well as short-sighted policy of a door fee has been perpetuated. There is no doubt that it has had a deleterious effect upon the progress and permanency of Spiritualists occities everywhere. In the autumn of 1864, the society received notice that Sansom Street Hall was a tirst secured, but it proved to be too small to accommodate the multitudes who were desirons of attending the meetings. Larger quarters were speedily secured, and the good work went forward along toroughly helpful lines.

Up to August second, 1864, the platform of the "Harmonial Benevolent Society" had been occupied by the meet seeds and the good work went forward along to rood by helpful

oroughly helpful lines.

Up to August second, 1864, the platform of
the "Harmonial Benevolent Society" had
been occupied by the most scholarly men and
women then before the public. Spiritualism
had many intellectual giants in those days,
and our friends in Philadelphia spared no
pains until they had succeeded in pizeing



Arthur Groom, Lyceum Conductor.

them upon their rostrum. The list in full is here given as an important historical irem that the Bauner readers can study with great profit. These speakers appeared on the boards during the period covered by the years from 182 to 184 inclusive. Of those who served the society after the latter year, mention will be made ere this sketch is closed. Here are the names of those erudite pioneers of spiritualistic propagnadism who were employed by this new venerable society in Phhadelphia: Dr. R. T. Hallock, L. Jadd Pardee, Prof. Robert Hare, Rev. T. L. Harris, Hon. John W. Elmonds, Rufus Elmer, J. H. Toober, Charles Partridge, S. R. Britmin, Joel Tiffany, Rev. Adin Ballon, R. P. Ambler, G. Stewart, Andrew Jackson Davis, Emerson Beanett, Mary F. Davis, Miss Emma F. Joy, John Barce Dodds, Prof. James J. Mapes, Achah W. Spragon, Bev. William Fishborgh, T. F. Coles, William D. Wharton, Miss Beebe, Dr. T. Orion, Issae kehn, Mr. Huntley, Mrs. Etnic, Solies J. Finney, W. S. Courtney, Peter Osbors, A. R. Whiting, Mrs. Emma Hapilingo, Mrs. E. J. Freech, Mrs. Henderson, Mrs. F. O. Bysun, Cora L. V. Scott, R. P. Wilson, Dr. J. L. Pierce, Rev. John Picepput, Thomas Galbs Forsee, Mrs. M. S. Townsond, Miss Links Dotes, Dr. H. T. Child, Suredy this is an array of talent of which any society may well be proud, and the high standard the cognitions of the present them.

WILL WIN IN THE ER

have something to gain, livenys something to try for, way is not always made plain; may not silways be easy, lack for a comrade or friend, so not the end of the journey, thence we'll win in the end.

The hope we take with us at morning.
At neon may be furned into song.
Our pathway be covered with roses.
As we're joyfully marching alous;
Or dangers may crowd all about us,
And dark shadows before us descend,
If we hold fast to hope and to courage.
With patience we'll win in the end.
Edgar C. Clark.

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE.

CHAPTER VI.-Continued. (Convright 1901-'02.)

Alice was indisposed for a few days, e affair, like the proverbial nine-days'

wonder, was forgotten.

Toward noon, some two or three days after
Lady Avon's midnight adventure, Clarice
came into her mother's room and, seating herself near the lounge on which Lady Avon was
reclining said:

"Mama, I should like to ask Marie Lejoindre to visit at Glen Avon awhile, may
I?"

reclining said:
"Mama, I should like to ask Marie Lejoindre to visit at Glen Avon awhile, may
I?"
"Yes, if you wish. I have no objection,"
replied her mother. "Christmas is very near.
Ask your friend to come and stay until after
the holidays. Have the suite of rooms next
your own prepared for your guest."

It was not love for Clarice that made Lady
Avon accede to the young girl's request so
amiably, but a desire to divert attention from
herself. Of the events that happened on that
terrible night, she breathed no word, although she was still suffering from the strain
on her nerves. From Mrs. Priestly, Lady
Alice kept aloof, as much as possible. She
had never liked her. Now she both hated and
feared her. The threat uttered by her enemy
was always minging in her ears. It hung like
the sharp sword of Damoeles over her head,
ready to fall any moment, and shatter all her
hopes. Later, as she passed down the stairs,
on her way to the dining-room, she heard her
husband say,
"Welcome to Glen Avon. I began to think
ef coming to the Monastery to inquire for
you; you were so long keeping your promise.
We were just going in to dinner; come, friend
Marcus, it me introduce you to my family,"
"Marcus," slowly repeated Lady Avon.
"Marcus, what a strange name. It must be
the young man that Cecil met in the grove."
"My dear," said Sir Cecil, 'this is the
young gentleman of whom I spoke to you."

After all were seated at the table, Clarice,
who had just returned from a drive, entered
the room, followed by Lestor. Lady Avon's
frown revealed her displeasure at Clarice,
who had just returned from a drive, entered
the room, followed by Lestor. Lady Avon's
frown revealed her displeasure at Clarice,
who had just returned from a drive, entered
the room, followed by Lestor. Lady Avon's
frown revealed her displeasure at Clarice's
starliness. Lestor, noticing the frown on his
mother's face, quickly spoke.
"It was all my fault, mother. I took Clari
to see a pretty bit of scenery round the Peek,
Sis is such a clever little artist, I thoug

Friend Marcus." for the young lovers to keep from answering,
"Oh, but we are not strangers, Sir Cecil. We are quite old frieads!"
Clarice lift her lip and hung her head shyly to hide her blushes, for Marcus held the little hand in his longer than a stranger should, and she feared her father would notice it.

After dinner Sir Cecil conducted the young than to his private room, and soon had him nailed to a long argument on religion. Marcus listened patiently to all the old gentleman had to say, then in a gentle but firm tone, replied:

consistence patiently to all the old gentleman had to say, then in a gentle but firm tone, replied:

"My ideas on that subject, Sir Cecil, are easily explained. In the first place I believe in a great ruling power, an Omnipotence that governs all things. A spirit from whom nothing is hidden, not even our most secret thoughts, and to whom all things are possible. I believe in kindly feeling toward all men, regardless of creed or nationality. I believe that the man who bears this out strictly and whose mind is pure and upright in all his dealings with his fellowmea, is a religious man, even though he never enters a church or goes down on his knees to pray. That, when done in public especially, is mere outward show. The other is reality."

"Then what in the name of goodness did you go into that infernal—ex—excuse me, but I do despise those places) prison-house for til fools, a Monastery?" asked Nir Cecil, with some asperity.

"Simply because I could not help myself," replied Marcas. "I was brought there an infant, and have been tenderly cared for by the good brothers ever alone."

"Then that accounts of this ugly popish dress you wear. If you don't believe in popery, why don't you take off that thing and dress like a Christian man"

"You speak rather dispute of the one's great potentate, Sir thick," returned Marcas. "One would almost thick you bore him personal anilmosity" (smilling).

"So I do," replied the old gentlemen bluntly. I do."

"Recause be is misleading people! Mislead—"Recause for the Rome of the line of the line."

"Recause be is misleading people! Mislead—"Recause for The Remain faith is a time."

seonal animosity" (smiling).

"So I do," replied the old gentlemen binnity. "I do."

"Why?"

"Because he is misleading people! Misleading them, sir. The Romish faith is a tissue of lies," said Sir Cecil excitedly.

"Pardon me," said Marcus, warming to the argument. "But to my mind the Church of Rome is as good as any other church if disciples stand as much charce of going to heaven as those of other denominations. Do as you would be done by is a great maxim, and should be appreciated and seted upon You would not like to be despised because your religious views differed from mine or anybody class".

After a few moment's silence Marcus said:
"I do not think some of us rightly understand the meaning of Charity—the Charity that sil The conversation drifted into less deeply absorbing them."

what—took possession of her. Uncle Dick was giving her a glowing description of the Marsh Towers, and was just on the point of telling her about Clarice and the ghosts, when Lady Alice suddenly put her hand to her side and uttering a deep groan, fell prope on the carpet.

arpet.
Sir Cooll flow to his wife's assistance.
'I can't think what has come over Alice atoly,' he cried. "She is always fainting now. She never used to be this way. Ahese, she's coming round again. What do you uppose has caused her to faint this time, the Detail of the Principles.

now. She never used to be this way. Ahsee, she's coming round again. What do you suppose has caused her to finit this time, Mrs. Priestly i'm Marian Priestly did not answer, but stooping, she (having purposely dropped her hamberchief) hastly smatched up a small photo in a tiny jeweded frame, that had fallen from Marcus' pecket, and rolling along the carpet, had finally found a resting place at Lady Aron's feet, where it lay face upwards.

Sir Cecil Aron had his wife taken to her room, and accompanying her, did not make his appearance down stairs again that night. Marcus soon after took his departure. Mrs. Priestly, the girls and Lestor remained awhile discussing the probable cause of Lady Aron's strange indisposition. Then Mrs. Priestly, effer saying.

"I think it is a time we were all in bed," re-

strange indisposition. Auguster saying.

"I think it is time we were all in bed," retired also. Clarice went to find a piece of
music she had left in her room, and for a few
hirler moments Lestor Avon and Marie Lejoindre were alone.

music she had left in her room, and for a few brief moments Lestor Avon and Marie Lejoindre were alone.

He had been amusing Marie with anecdotes of some performing dogs and birds, pictures of which he was showing her. On turning another page of the book she held, Marie's hand came in contact with Lestor's. The
color in her cheeks deepened, her lashes
drooped and tears, that she had vainly tried
to keep back, fell hot and fast upon the page,
thereby betraying only too plainly the state
of her maideu heart. It was Lestor's polite,
almost studied coldness, that caused her tears.

"What is the matter, Marie' I trust you
are not sick. But here comes Clarice. Clarice, your friend seems slightly depressed and
is evidently overtired. Mama is sick, and
any more music tonight is out of the question; we had better follow the example of
the rest and retire. Good night."

As little Marie kay in her pretty bed with
its dainty white curtains, she buried her
curly head in the soft pillows, and sobbed as
if her heart would break, murmuring:

"He does not love me! Oh, if he only did."

CHAPTER VIL

"He does not love me! Oh, if he only did."

CHAPTER VII.

One cold, frosty night, a few days before Christmas, Lestor Avon, wrapped in a heavy fur-lined coat, strolled down the broad white marble steps of Glen Avon, and on, down the grove of mountain ask, until he came to the park. It was moonlight. A perfect night, a lovers night, some poets would call it. Lestor had come out for the express purpose of seeing Marcus. He had heard from Mrs. Priestly that Marcus was a gifted clairvoy-ant. Lestor was deeply interested in mystic lore, and hoped to gain some useful knowledge from Marcus. He was walking briskly enward, thinking of his friend, when a voice close by him said,

"Your wish is gratified. I am here."
Lestor was considerably startled, but quickly regaming his composure, turned his head in the direction from which the sound came, and was truly surprised to see Marcus. The words uttered and the immediate presence of Marcus were practical demonstrations that the idea young Avon had formed, in his own bedroom, before leaving the mansion, had, by some occult means, been at once conveyed to the object of his thoughts; and that Marcus had immediately started out to meet him, thereby showing plainly the wonderful power of Marcus" extraordinary psychic gifts.

"The idea of your knowing that I wished to see you, Glen Avon and the Menastery being nearly two miles apart, puzzles memore than a little," said Lestor.

"Distance is nothing to a clairvoyant any more than cold or heat," returned Marcus-with a smile.

"Yes, but you are here, and in your physical form. This strikes me as a more wonderful example of clairvoyant power than any I have ever heard of," said Lestor.

"Distance is nothing to a clairvoyant any more than cold or heat," returned Marcus-with a smile.

"Yes, but you are here, and in your physical form. This strikes me as a more wonderful example of clairvoyant power than any I have ever heard of," said Lestor.

"Our thoughts are less our own examinism-pow's sympathies, may readily become perceptible to t

did Marcus and his frie after that, delving deeper a e wonders of occult scien riendship sprung up betwe akin to brotherly love.

less sleep.

Many, hours did Marcus and his friend spend together after that, delving deeper and deeper into the wonders of occult science, and it arm friendship sprang up between them, that was akin to brotherly love.

Rir Ceeli found a very agreeable companion in his new guest, Uncle Dick. The two gentlemen being foud of sport, had many confidences to exchange, and passed many pleasant hours together.

A masquerade ball had been planned by Clarice for Marie's sake, and many guests were invited. It was to take place on Chrismas eve. The young girls had great fun planning their dresses. They had decided to have costumes of a bygone age. Clarice was to represent a Roman Vestal Virgin and Marie had settled on appearing as a rich Pompelian malden. Both dresses were decidedly becoming to their youthrul wearers.

Uncle Dick had been persuaded to stay until the first of January. It took a vast amount of persuasion, too, for Uncle Dick's heart was still very sole. The deep wound Clarice Avon's avowal of love for another had given it, was not yet healed. Though to outward seeming he was the same, happy-faced, good-natung "Uncle Dick," there was an undercurrenboof deep feeling, a terrible suffering, only given way to when he was alone. His acute mental suffering, though so carefully smothered before others, could not be hidden from that clearer thought-reader, Marian Priestly. She alone knew of the suffering endured daily, hourly, by Dick Lejolodre, and many a struggle went on in her woman's heart, as she fought against the incilination to go and whisper something in his ear, that would comfort bin greatly. But she could not do that yet; it would frustrate her carefully laid plans. So for awhile longing, the passionate yearning for a love that can never be ours. He honyed to go home, back to the Mareh Towers, but how could he leave Glen Avon now? Had he not promised to stay until after Christmas? He unst make the best of it, lide his misery and stay,—stay to witness the happiness of his now favored to stay until after C

Man's Aural Self.

CHAS. DAWBARN.

CHAPTER XIX.

Spirit Materialization.

Spirit Materialization.

Materialization, as it has been called, has been deemed the keystone of the arch of Modern Spiritagalism by the worshipers of phenomenn. They have leftered that other purported manifestations of spirit return might be simulated, but that the actual appearance and disappearances of human forms in the Riemess of old friends was positive peroof of human immortality. It is certain no other placements have proved as attractive, and no other phase has lent itself so readily to the swindler. The canditions usually demanded have been specially adapted to fraud, ofter far too ingenious for discovery by the untrained sceptic. Novertheless we have full attestation of the granuleness of this phase from one of the most eminent of living redestities.

one a partly fill of severy round the Potts is a first a core filled reality of several and the several control of the control

e is not a unit on easel or pede

It is very different when the portrait before us is a sun picture taken from the living man, and, perhaps, by art rounded into human form. Flash a picture of our president of today, fifty overhead at these if you choose, ing visible not the mortal Home but his aural selfnood. You have taken orthing from the mortal that scale or test can detect. Yet from him, in every direction, were passing out units alive with the local life and experience of his personality. Science has taught you how to catch these units on the wing.

Although the very semiance of the particular angle from which these units were emerging and escaping. Herein we have a portrait unilse that by the talented artist in that it is composed of blended units from the form itself. These units have each recorded its own experiences, and therefore tell at their vibrations, impossible to the critic who studies form and beauty as depicted by the artist. Such is and must be the difference between the portrait and the photograph, and such is precisely the difference between the etheralized 'frijng soul' and the untertailized 'frijng soul' and the untertailized form is using from the dark cabinet.

Keeping as closely as we may to the sub-five the state of the service of the children. Taking her own second of heredon of Sir William Crookes, where she announces berself as Katle King, and becomes the friend of the family and the period the children. Taking her own second of heredon of the family and the period the children. Taking her own second of heredon the inventor, its raw man for any experiences of her earth life. The form in which she is clothing herself for a brief hour is solid to mortal sense, but, like machine of these lavenum of the sense of the care of the family and the period of the sense is a sub-five the family and the period of the family and

sitive to the conditions around it. It is now that this manufactured Extite King—this human marhine—must commence to play its part.

It is rare for the medium to possess a high-y developed and trained intellect. There have been a few esses where appearently such experimented units might be utilized from the form of the medium. But as a rule such notice must come sither from the brains of the audience present, or from those of the invisible operators. Probably both siles but the life fine must thus centribute.

We here recall that there is nothing whatever gathered from the morial form of the apparition now calling herself Katie King. Nothing that may not be included in the part of a clever acteres on life's stage. Give such an actress the "unke-up" and she will easily supply the istellect that may be necessary to guide and essarrol the form thus materialized. Such an actress enters the vibrations of earth life, and, with a combination of telepathy and abrewdness, plays her past almost to perfection. At each return also becomes more perfect in her part. She has, the memory of every appearance, and exhibits likes and dishless, repulsions and astractions, because they inhere to the conditions of her "make-up" We thus find ourselves in the presence of a civic personality, just as with every morrial, no matter what Bgo may be its representative. We thus find ourselves, in the presence of a civic personality, just as with every mortal, no matter what Ego may be its representative coatrol for the time. We have not, and cannet have the slightest guarantee that the Katte King of today. The clerch artist, the talented chemist, bulled and rebuilds that form with lorcrasing facility, and whoever may play the part has access to such memories as have been recorded in that form.

The writer once heard a spirit, talking through an entranced medium, express great indignation because she had just discovered that ber one sppearance in materialized form had been followed by similar manifestations several times a week for some months, to the great satisfaction of a mortal friend. This is an ever present possibility in this class of phenomena.

week. Where a score of forms are demanded and produced it would be useless returning the units to the organisations from which they are horrowed, at each disappearance of the manufactured form. It is only necessary under such conditions to keep the "wax" and shape it to sait the new demand, until the medium becomes hopelessly exhansted. This phase may thus be strictly genuine, and at the same time be a damnable fraud. Let Katle Klag be actually present, under conditions the scientist declares satisfactory, yet he can invent no test that would expose the simulation by another intelligence the very next evening. His tests begin and end with the form. The intellect must stand for jost what it is worth every time. As in earth Hig intellect is always associated with a certain form we demand the presence of that form as a proof of the genulneness of the apparition. The demand and its supply must create much amusement among the unprincipled but invisible "form creators" behind the curtain.

It is a melancholy fact that even a trained intellect is no guarantee of veracity. The skilled chemist we do not see may be going round with his finger to his nose as he fools the mortai by playing upon his ignorance of natural law. We find visitors to such seances in extansies over a likeness to a fondly remembered form. A few telegathic tests clinch the belief, and weld into it declared kinowledge, whereupon both the form and the telepathy are soon again ready for a like manifestation to another of the visitors. "What fools these mortal be" should be the motto over every materialization cabhet.

At many of our mest famed circles for such manifestations there is a child form as a regular cabinet appearance, and usually with shrewd humor playing the clown. Although in some Tustances known to the writer this little form has not grown or changed in a quarter of a century, the sitters never learn the lesson, but go on constring themselves as actually taking to their oval oved ones. They support their belief by asserting that the form

However satisfactory today, let the spirit purport & return through some other medium to other siters and we find him a different soul in the second of the

Fate and Free Will.

In the Banner of April 25, is an essay on the question of "Are We Fated or Free?" and a "Reply" to the same by one of its ablest contributors. Without attempting any fine and the same by the same been a subject of controversy for contributors taken that merit further consideration. The writer of this dislikes to criticise any of the views of so estimable a lady who has the same that we should view great questions and problems from their various sides. The

"With the intelligence which is the anys:

"With the intelligence which is the innate prerogative, the soul, seeking expression in material form, selects first lis percutage, said material form, selects first lis percutage, said parents inheriting the privilege of becoming own mee, sex, also, or moral and spiritual sendowment." "It voluntarily yields itself to the sway of physical laws, even those itself to the sway of physical laws, even those itself to the sway of physical laws, even those itself to the sway of physical laws, even those itself to the sway of physical laws, even those itself to the sway of physical laws, even those itself to the sway of physical laws, even those itself to the sway of the origin of human laws and circumstances of moral life are embedded in this view of the origin of human careers and destinated According to the theory every moral monstreaky, eriminal, and wallower in material fifth, and on the characters and careers they follow subversive of all our human systems of ethics and destroy our native intuitiens of right and destroy our native intuitiens of right met with a subversive of all our human systems of ethics and destroy our native intuitiens of right met with a subversive of all our human systems of ethics and destroy our native intuitiens of right met with a subversive of all our human systems of ethics and destroy our native intuitiens of right and adverse conditions, marital and conduct. According to this view, in every cae, like that of Mrs. Toppan, for instance, who, before the was born on this physical plane, voluntarily and adverse conditions, marital and otherwise, to become inconsequence, mane or not, whose mental and physical condition represses every aspiration. Winterer may be the intelligence of the spirits who voluntarily make choice of such partitions and conditions as should lead them to the commission of crimes and indicting injuries on their fellow beings, they must be utterly regardless of these willing to sacrifice on the altar of their selfishness the

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The American Press-Writers Association.

The American Press-Writers Association.

To the Editor of the Banner of Light:

I am glad to see you give credit to the Press-Writers' Association for what some of its immubiers have done in behalf of Spirituanian in the secular press, and I know a greated all more can be done by conscientious effort along the same-line. In fact, from my experience in this fronk, I should say that it would be far better to have a hundred or a thousand Spiritualists write a firm but courteous letter of protest to an offending editor, than to have a-free subscribers display an equal narrowness of view, in writing the subscription department "to stop my paper."

What I cannot understand is why so few Spiritualists are volunteering for the Press-Writters' work; only about thirty, out of a membership of 275, have offered to defend Spiritualism. This is not as it should be, we want at least one thousand; and there ought to be that many in this land of free schools and popular education capable of writing "to the editor" at least a postal card. Another point to be borne in mind is the opportune time to write. Newspapers are business and popular education capable of writing "to the editor" at least a postal card. Another point to be borne in mind is the opportune time to write. Newspapers are business enterprises that to a large extent depend upon creating a sensation of some sort to boom their business, and when they make a sensational expose of Spiritualism is the time to strike. For instance, the alleged Mrs. Fiper expose last fall, opened the columns of every paper in the country for the presentation of the other side and no editor refused to print my articles for nearly two months on that line. In fact, the more letters they printed, the more interest it showed in the matter and in their estimation magnified the importance of the original article. Other opportunities will come and we want more writers to take advantage of themselfor the work. Contributions, in mousey or stamps, can also be used to advantage or the association impo

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Anti-Vivisection Society.

Anti-Vivisection Society.

The quarterly meeting of the New York State Anti-Vivisection Society was held at Baugertles, on April 22.

H. S. Harrison, Esq., of Surrey, England who is the delegate of the New York State Anti-Vivisection Society at the meetings of the International Council of Anti-Vivisection Societies, has just forwarded to our secretary the minutes of a meeting held in March, at Kensington, London, W. Among other matters a petition to King Edward the Seventh, was discussed, which has been proposed by the Independent Anti-Vivisection League of England. The subject of the petition to Seventh was discussed, which has been proposed by the Independent Anti-Vivisection League of Concer Research, which the King has taken under his patronage; and it is destinated to the Independent Anti-Vivisection League of the Independent Anti-Vivisection League of the Independent Anti-Vivisection League of the Independent Anti-Vivisection Sequential on the Fact that such president on the Section will certainly result in experimentation on bospital patients, without their knowledge or consent. The British without their knowledge or consent. The British retained in the only ones from which this petition can be sent; but the New York State Anti-Vivisection Society has thought it a tavorable opportunity to instruct its delegate as to the position it takes in the question now so frequently resised in the poble press-whether experiments made on human beings with their perfect knowledge and free consent be desirable or undestrable.

The New York State Anti-Vivisection of vivisection. All experiments made on living

results of which may be paints, august as vivisections, and reprobated as ingly. All operations performed on helings, without the knowledge of the su or for other reason than his benefit claused as "human vivisections" and e be too earefully prevented. When it chowever, to the offer of an individua himself, with the desire of advancing ode of surgical or therapeutic treatme seems a wholly different matter, and e which the advocates of justice are not upon to protect the week against the support to the protect of the protect of the vector of the protect of the vector of the protect of the vector of

G. W. Kates and Wife.

We returned to Millerville, Mo., and held meetings Sunday, April 13, with large attendance. Spiritualism has a remarkable hold upon the people here. They were all Universalists a few years ago, but now they are nearly all Spiritualists. The church building is owned by the Spiritualists, and upon the above date we organized them as the Millerville Spiritualists' Association, with Geo. H. Miller as president and D. J. Hendricks, secretary. This wociety at once chartered with the Missouri State Association—hence we have added one more society and one more edifice to our list. Each of these help to swell our statistics and make a showing that Spiritualism is an external force for good work. Every locality should swell the record!

help to spell our statistics and make a showing that Spliritualism is an external force for good work. Every locality should swell the record was provided to the control of the control o

Catarrh Can Be Cured.

Catarrh is a kindred aliment of consumption, long considered ineurable; and yet there is one remedy that will positively care this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and destring to relieve human suffering. I will send free of charge to all sufferers from Catarrh, Asthum, Consumption, and nervous diseases, this rectile, In German, French or English, with full directions for proparing and using. Sent by mail by addressing, with the samp, naming this paper, W. A. Noyes, \$47 Powers Block, Rochester, N. Y.

An Inspiring Convention.

THE MEANING OF SPIRITUALISM.

An Inspiring Convention.

THE MEANING OF PIRITUALISM.

Doubtless you will have an official report of the Buffalo mass meeting, but I feel like saying a little that may not be expressed otherwise. I was glad to be there for the first of the process from Summerland warmed into new life the spiritual gardens and the flowers of wisdom and love breathed a new incense in the happy hearts that drank the sweet balm from the sky.

Mattle E. Hull pleaded for the religion of the heart. Intellect was not enough. The emotious needed cultivation and expression. The vital impulse of. Spiritualism in its uses which find their strength and nourishment in the sentiments of the heart. Brother Moses presided and, with a weath of wit and humor, touched with used sense, kept the people vivacious and happy. Mrs. Reynolds appealed to the superior instincts and sweetity evoked the best in a E. Cordon White and Mrs. Acheson, gave admirable readings—called tests—one of which touched my spirit especially, for it was from our Maudie. Mrs. Acheson saw and described her and gave me a cheering message for which I am grateful. The Acheson had been a superior instincts and nature in all who heart it.

Mrs. Gage electrified the audience with her trance music. W. H. Bach got in most of his work betwee I arrived. But from what I heard I ludge it was complete and convincing in its line. W. H. Bach got in most of his work betwee I arrived. But from what I heard it ludge it was complete and convincing in its line the process of the superior in the heart in the heart in the heart in the process of the superior in the heart in the

decided lists has never been made practical frethermood must emplant selfish and the frethermood must emplant selfish and the selfish and the manual of Heaven's wisdom, for the selfishment of selfidad competition, and the selfishment of selfidad competition, and the selfishment of selfidad competition, and the violation of co-operation and humanitarian. Therefore, it is the manual contents of the processes now in rigorous operation. Mr. Hull said he believed J. Pierpont Morgan is as really an agent in the hands of the spirit world for a great good to the human race as was Jesus Christ-Multi-millionnires are the servants of wiscouncils in Heaven, to lead the course of events towards a new and better system of government, and to redeem our economic order and bring prosperity and happiness to millions. The audiense was manifestly in sympathy with his thought, and enthused with the impressive oratory of, the man.

If nothing else had been done, Mr. Hull's three lectures were a big meeting by themselves. But they were sandwiched with much more of a generous variety, Rev. Mr. Nicum led in prayer, and spoke to the intellect. J. W. Dennis glowed with the gospel. Geo. Montague shone like a moraing star. Mrs. Matteson fed the hungry, healed the sick and satisfied our faith in the divinity of woman. H. W. Richardson, fresh and rosy dreams was tangible in his sphere. -We could almost hear the ocean song in his voice as he Pacific echo rippled from sea to sea and from soil to soil. Rev. Mr. Sayles of East Aurora, stirred a rollicking feeling of fun and exhiliaration, restrid and health-giving. Thus we had a large variety. Music, lauchter, logic orations, sentiment, tender appeals, inspiring messages from the unseen, enthusiasm, and convivial, social seasoning, and over all the great light of the new day shining from hidden suns, and thrilling all with love, joy and thanksgiving.

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Dr. J. B. Alexander, Charlotte, N. C., says "It is pleasant to the taste, and ranks amonthe best of nerve tonics for nervous females."

Briefs.

Boston Spiritual Temple, Chickering Hall, Huntington avenue. Services 10.30 n. m. and 7.30 p. m., April 27. Those present marked this occasion as one of unusual enjoyment and benefit in listening to Mr. Wiggin's morning sermon from the text, lie clean and change your garments, Gen. 35, 2, the subject being, "The Divine Law of Change." Many not present have also enjoyed it from its publication in the Banner of last week. A very large audience was in attendance in the evening and with intense interest listened to the masvering of questions by Mr. Wiggin and the senue given later by his guides. The Ladles' Schubert Quartet furnished excellent must morning and evening. Mary L. Porter, School Spiritual Temple, Chickering Hall.

Booton Spiritual Temple, Chickering Hall, Huntington Ave., Room I, Tuesday, April 23. The usual program of a short talk and the subsequent scene by Mr. Wiggin was in order the realing. A great diversity of subject the realing to Spiritualism or Spiritual Lew, may been handled during the season, certainly to the advancement in spiritual Lew, and the subsequent of all present. These meetings, held each week, which are greatly valued occasions by many, will be continued another years and they have proved a strong factor in the statisfactory work done by the B. S. T. Mary L. Porter, Sec. 9 Appleton St., Appleton Hall, Friday, May 2, the regular meeting of the First Spiritualist Ladier' Aid Society was beld with our faithful president, Mrs. Mattie E. A. Allbe in the chair. After a bountful supper and a social hour, the president called the meeting to order, and Mrs. A. S. Waterhouse spoke on "The Duties of Spiritualists." Mrs. Effle I. Webster spoke briefly on "Spiritual Thought, and the Development of our Soul." Mrs. Webster spoke briefly on "Spiritual Thought, and the Development of our Soul." Mrs. Webster spoke briefly on "Spiritual Thought, and the Development of our Soul." Mrs. Webster spoke briefly on "Spiritual Thought, were all recognized. Mrs. Hattie C Mason, furnished both vocal and instrumental music during the evening. A-vove of thanks was extended to Mrs. Webster/for her kind benefit to the society. Next Friday, May 22, this society will hold memorial services in this hall. All speakers and mediums are invited to come and participate in the exercises. Meetings will be held at 2.20 and 1.20. Supper at 6 p. m. Carrie L. Hatch, Secy.

April 27, the Children's Progressive Lyceum, No. 1, of Boston, met as usual. Our lesson was from Card No. 9, which should not have been for four weeks, as the subject was memorial. However it was very interesting from Dr. Hale's standpoint, and all were pleased with his remarks. After the march the exercises consisted of readings by Harry Green and Myrtle Brown; songs, Esthe

ings for this season until October. Laura F. Stoan, Rec. Sec.
Spiritualistic Industrial Society, May I. Singing, America; an original poem by Mrs. Dix, Mrs. Soper, a speech; remarks, Mr. De Bos, Mrs. Shirley; spirit messages, Mrs. Cunningham; Mrs. Whitlock, speech and treat. May 8 there will be a whist party with valuable prises. May 15, memorial service afternoon and ovening. May 22, the usual dance. Commercial Hall, 64 Washington St., Mrs. M. Adeline Wilkinson, codderdor, April 37. Services all well attended during the day. Those assisting: Prayers and Seripture reading, Dr. Brown; music, Mr. Fred Peak, Mrs.

Son, Miss Jame Strem Mr. Beed, Mr. Pesk-Johnson, Mr. Holland. Tunskey of the Indian Healing Circle, the following persons assisted: Mr. Geo. Clark, Mrs. Carless, Mrs. Geough, Mrs. Jackson, Mrs. Whittemore, Mrs. Pavis, Dr. Brown, Dr. Blackden, Mr. Marton of Brighton, Mrs. Brong, Mrs. Johnson, Mrs. Guiterrer, A great power is felt at these circles, and many are bealed at a distance. Everybody is welcome, especially the magnetic healers. These circles and all of Mrs. Wilkinson's meetings held in Commercial Hall will be in session all summer. The "Banner of Light" will be found on sale at the door. Reporter.

Manchester, N. H. The Society of Progressive Spiritualists held service in Knights of Honor Hall, Hanover St., April 27. Nellie F. Burbeck of Plymouth, Mass., conducted both services. In the evening she gave a short lecture, followed by psychic readings. White Fawn gave some fine delineations, fill of which were recognized.

Brockton Children's Progressive Lyceum, no. 1, closed Sunday, April 37, for the summer, to begin grain the first Sunday in October. The following took part: Recitation, Miss Etta Mae Shean, Annie Mae Bird and Francis Tirrell; original posem, Chas. E. Allen; plano duct, Mildred Tirrell and Elis Littlefield. The Banner march was prettilly executed by the school. Mrs. Annie Shean, Sevy.

Marcus Hall, 162 Picasant St., Brown's Birds. Malden Progressive Scirtualists. Seri

Francis Tirrell; original poem. Chas. E. Allen; piano duct. Mildred Tirrell and Elis Littleßeld. The Banner march was prettilly executed by the school. Mrs. Annie Shean. Secy.

Marcus Hall. 142 Pleasant St., Brown's Bidg., Malden Progressive Spiritualists. Sunday, April 27, meeting opened with the usual song service, Miss Gowe preciding at the piano, accompanied by Miss Fuller with the cornet. Scripture reading, prayer and welcome by the president, Wm. Barber; cornet solo, with piano accompaniment; song. Mrs. Wylie; invocation by the speaker and medium, Mrs. Hattie C. Mason; spirit sola by Sanshine, Mrs. Mason's control, in her own language, followed by spirit tore messarges from the dear ones; song, Mr. and Mrs. Wylie; No One Loves Ilike Mother; benediction, Mrs. Mason. We have good antiences and very interesting meetings. Mrs. Nelle Noyes, lecturer and astroioger was with ns Sanday, May 4. B. P. Morton, Secy.

Washington Half, 573 Mass. Ave., Cambridge, Mrs. Akerman-Johnson, president. Meetings are progressive; good attendance both sessions; mediums were Mr. Graham, Mr. Marston of Cambridge. Mr. Bourne, Mrs. Salters, Mrs. Sandene, Belle Roberts, Jeunif McGrath of Hyde Park.

Fitchburg, Mass., April 27. The First Spiritualist Society had large and appreciative and dresses, holding the closest attention of all present. The addresses were followed by many convincing spirit messages. The piano selections by Miss Howe were pleasingly rendered. Dr. C. L. Fox, Pres.

Worcester Association of Spiritualists, G. A. R. Hall, 75 Pearl St. April 61: was our privilege to listen to Mrs. Juliette Yeaw, who fully sustained her reputation as an excellent speaker and an earnest worker. The remaining Sandays of April Harrison D. Barrett occupied our platform. His forceful appeal for a higher and more practical Spiritualists was most impressive. It is high time that Spiritualist should give heed to his warning solved or a bigher and more practical Spiritualism was most impressive. It is high time that Spiritualism content of the

THE RELIGION OF SPIRITUALISM; Its Phenomena and Philosophy. By SAMUKI, WATSON and Philosophy. By SAMUKI, WATSON and Philosophy. By SAMUKI, WATSON and Philosophy Structure of the Structure of the Structure of the Spiritualists but to hone who, not carrier witnesses the phenomenable openation of the structure of the spiritualists but to hone who, how clearly witnesses the phenomenable foundation on which spiritualists have not merson as the spiritualists have not place in the hand-furth in whose strackment to the spiritualists of the spiritualists whose strackment to the spiritualists of the spiritualists whose strackment to the spiritualists.

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the Universalist hall, April 27. Mr. Emerson's guides spoke through him with the same power that has made him so famous from the Atlantic to the Pacific. His tests were appreciated by a large and intelligent sullence, demonstrating absolutely the great important troth of immortality. Although we have no organized society here in Keene, we trust the good spirits will guide and lead us in the paths of progression (Wisdom, Love and Truth). Expect Mr. Emerson again in May. Robert A. Atherton.

Lynn Progressive Spirinalist Association, Providence Hall, 21 Market St., Sundays April 6 and May 4. Mr. James Hilling of Boston was the speaker and medium. His lectures were interesting and his psychometric readings were considered good. Sundays April 13, 20 and 27 Delia E. Matson, assisted by Mrs. Auna Quaide, president, conducted the services, giving interesting lectures and tests. Music by the Nelle Mise Symphony Orchestra. Mediums and speakers desiring engagements for next season are requested to communicate with the president or secretary. Mrs. Anna Quaide, Pres. Delia E. Matson, Secy.

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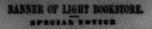
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Editorial Notes.

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When Spiritualism reappeared about the middle of the last century, a system of religious thought of great beauty and power was presented to the children of men. It is not claimed that Spiritualism was a new factor in religion at this or any other time, for Spiritualism is as old as consciousness and is as eternal as Life. It was new only in some of its methods of attracting attention, for it was merely the reproduction of the spirit that dominated the lives of the Christians of the first three centuries, and had found an opportunity to carry on the work that was stopped by the union of imperialism and ecclesiasticism at the Council of Nicea. It had a message for all mankind, and presented an array of facts to prove the inherent worth of that message to the children of men. It claimed attention through its phenomena, science, philosophy and religion, and demanded a hearing in all of them on the part of the thinking world.

Every religious system the world has ever known has put forth tenets of faith, or postulated certain principles, around which it has centered the people, whom it has interested, to worship according to its formulas. Spiritualism, as a religion, has proclaimed no tenets of faith, but it has declared its basic principles, and proved them to rest upon the solid rock of truth. Its phenomena are challenges to the mentalities of men to determine the cause of their manifestation. The analysis of a physical phenomenon reveals its component parts, classifies them, and determines their value. The orderly arrangement of the facts thus discovered is called science, or knowledge, experimentally demonstrated. From the classification of science, man deduces the conclusions of philosophy, and the combination of the three takes him into the realm of religion where he must find the Cause of all causes, the explanation of life, and determine his own relationship to the originating cause.

Spiritualism predicates as its first principle Infinite Life, involving intelligence, volition, wisdom and love. In the final analysis Life is the only explanation of life, and its finite expressions originate in Infinite Cause. This Life principle is universal in character, and is diffused throughout all space. Of itself, it is formless, yet involves form, and from it all frience and volition, from it are evolved these expressions of intelligence and will that are manifest in finite beings.

found all of the promises and possence we matter. The latter is ophemeral, seemingly mreal, and can be made to disappear, while life, although ever invisible, can and does evolve from thy shoulty that which can be copnized by the physical senses. Life, intelligence, is the true real, and through its manifold expressions leads man to an apprehension of Infinitude. It is Infinite Spirit, Infinite Soul, Father Wisdom, and Mother Love, the Over Soul, God, not only an over ruling Power, but also an inner ruling Principle, in control of an orderly universe.

Over Soul, God, not only an over raing Power, but also an inner railing Principle, in control of an orderly universe.

Spiritualism postulates Truth as its second basic principle: Truth is the revelator of Life and is the gleaner of wisdom in all fields of research. It reveals the facts behind all phenomena, and proves that they must of necessity have an intelligent cause. Science is made to reveal its wonders, and forced to testify that it has no explanation for intelligent life outside of life itself. Man is taught to reason upon the facts of the physical and mental worlds, and is led to the logical conclusion that they are one and the same in causation, differing only in their expressions. Truth induces man to differentiate between fact and fancy, and between reality and error. He must investigate all things, prove all things, and hold fast to those which are of value. He is inspired by truth to enter every field of research for himself and courageously solve every problem there presented to him through his own efforts. He is told to do his own thinking, to follow the light of an illumined conscience, and to make no excuses for obeying the mandates of this revelator of light, this gleaner of wisdom. Truth requires no apology from its disciples who are in search of wisdom. Myth, legend, tradition, faith, hope and credulity must all give way before it. The goal at which truth aims is knowledge, and no half-way station will ever do for it or its followers. do for it or its followers.

A conscious immortality for every living being is the third affirmation of Spiritualism. Eternal duration means the Past, Present and Fature, blended in one. The manifestations offered in the name of Spiritualism only prove the survival of the soul of man over the change called death, and no well-informed Spiritualist presumes to claim that immortality is proved by the fact of spirit-communion. It is urged, however, that if man survives the grave, if he continues to exist one year, ten years, a century, that it is perfectly logical to assume that he will continue to exist forevermore. If man ever had a beginning, there would, of course, be an end to his existence. But Spiritualism offers an immortality that covers all time, and does not deal in a probable future only. An eternal past is the preparatory school for the soul's evolution, which goes on throughout endless ages. The Initialte Soul is eternal and self-existent, and as all finite souls are manifestations of the Infinite, they, too, are eternal in duration and self-existent, forever abiding in the soul-realms.

Spiritualism's next affirmation is that Eternal Progression is the inheritance of all living beings. As the growth of the soul through past ages has brought man to his present stage of development, so will the acons of the future add to the stature of his soulhood and vouchsafe unto him the wisdom he needs and will have to earn in the school experience. As man evolves from infancy to boyhood, youth and maturity on earth, so will he go forward, if he has lived rightly, unto the full measure of understanding in the home of the Soul. The man who maintains the ascendency of the soul over the physical, always grows in wisdom until the curtains of earth close in upon a century or more of years. But he must be chaste, temperate, clean in thought, pure in purpose, and unselfish in action. He must live for others as well as for himself, and then his steps upward in the freer life of the soul-world will be easier and the quicker can he take them after leaving the world of material things.

Spiritualism next deals with the principle of open communion between the seen and the unseen worlds. It offers unmistakable and irrefutable evidence in support of that proposition. Given a phenomenon; that provesthat a certain undetermined force has produced the given result. Spiritualism has determined the nature of that force and has proved that it is intelligent. An intelligent force that can convey information cannot be other than individual in its nature. An individual is naturally a person, and a person is always held to be a human being. If one being or person has proved his survival of the change called death, then all persons can do likewise, for law in life is unchangeable and applies to all things alike. The phenomena of Spiritualism are only helps to the children it was intelligently interpreted, proved a tuture life for all of earth's children. It was then man's duty to apply that rap to his daily life to determine its value as a moral factor for himself and his fellow men.

The study of the rap and of its revelations of t

and honest for the sake of honesty.

The moral restraints of Spiritualism are far-reaching in their purposes. A wrong is eternal in effects and regret alone can never overcome it. The influence of a gentle, noble life, under the control of the twin angels. Sympathy and Love, is the one means to avoid serious consequences. Sympathy with and for humanity, love for the soul natures of all mankind are stepping stones for each soul in its struggle upward. While Spiritualism has proved the lake of fire and brimstone and the eternal punishment of orthodoxy to be myths, it has by no means done away with the fires of remores and the agony of unspeakable regret. It has also placed the responsibility of enduring one or both of these conditions squarely upon the shoulders of each human being. No one can purchase immunity from suffering through the sacrifice of another, nor can repentance at the eleventh hour guarantee happiness in the hereafter. An unselfish life, pure aspirations, noble ambitions to ald others, the loving of celf last are the only means of gaining possession of that peace of soul that will make man at-one with all of his fellows, and enable him to enter with a joyous heart, upon his inheritance in the home of the soul.

The most painful wounds that man is called

The most painful wounds that man is called upon to endure are not those that are inflicted upon his physical form, nor do they spring from some unkind word or seatence spoken in the form of an unjust criticism. These may be and often are very painful, and extremely hard to bear, yet they are as nothing when compared with those invisible wounds that are inflicted in the name of love, and caused by some momentary plaque in thought on the part of those who claim to be our friends and kindred. The distrust that is allowed to find lodgment in the mind of another mortal is a constant menace to the allowed to find lodgment in the mind of another mortal is a constant menace to the peace and happiness of all who are intimately associated with the one who received this dreaded influence as a guest. He came with the smile of pretended friendship, but he remained to sting to death his host with the polson of suspicion. This invisible tyrant sends forth arrows of venom from his quirer of dislike, and the wounds it inflicts rankle keenly in the minds of those who have been the unconscious objects of his aim.

Pretense, concealment, mystery and their concomitants are the arrows used by this heartless archer. They fly thick and fast in many a home, and are manufactured daily in such homes by the very ones who are to be the victims of this invisible tyrant's spleen. He finds a discontented wife and at once he

such homes by the very ones who are to be the victims of this invisible tyrant's spleen. He finds a discontented wife and at once he exerts his every inducate to make her yet more unhappy. He makes her be-lieve that she is a slave to her hus-band and children, that she is being de-prived of her rights by those who love her most, that she is held in the background because of her lack of attainments, and that she is merely tolerated because of her minbecause of her lack of attainments, and that she is merely tolerated because of her ministrations to the sensual and physical requirements of her own. He causes her to shoot her arrows of distrust and complaint alike at husband, children, parents, sisters, brothers and dearest friends in order that they may be made piserable to gratify his caprice, and give the unhappy wife revenge for her faucied wrongs. These words apply with double force to that man who is ever on the qui vive to discover some error on the part of his wife, or some misdemeanor on the part of his children. . . .

or some misdemeanor on the part of his children.

Both men and women inflict agony unspeakable upon their nearest and dearest on earth. Averted looks, frowning faces, the sting of satire, the unspoken, unkind thought, are all parts of this refined cruelty. It is felt most when a man-or woman determines that he or she is the better qualified of the two to decide what is right or wrong, necessary or unnecessary, true or false. Meat-cating is held up as unholy practice, and is made the butt of ridicule and satire. Vegetarianism, on the other hand, meets a like fate at the hands of the meat-eater. The same is true of each and all articles or diet that chance to be fads with those who elect to judge what others shall eat or wear or do. It is also true in the thought realm. Some, yes, many people believe they have the right to think for others, and are greatly grieved when they find they cannot do so. There are those who believe that they can tell just what actuates men and women in their daily lives, and then presume to read into their minds thoughts and motives that are far removed from the realmof fact. They then inflict cruel wounds, petty and losignificant perhaps, yet none the less pairful and hard to endure, with no other reason for so doing than that of a basieless sauspicion. Homes are frequently wrecked upon this very breaker, and the happineas of innecent, well-meaning people slain by the weapon of petty spite, wielded by the hand of jealousy.

There are cases, however, where none of the above signs and actions appear, cases in which even a subtler cruelty is found than any of those I have described. Lips may speak honeyed words, eyes may smile in seeming tenderness, hand clasp hand in apparent friendable, when there lies behind each act only the wish to wound whenever opportunity offers. Opportunities for overt action are unnecessary, for there is thrown out from the centre of power a feeling of resentment, a poisoned thought a flash of hate, all of which, even though invisible and often intangible to some, are yet potent to work ill to those against whom they are levied. Men and women with aching hearts are found in all classes today, suffering from this very condition, yet they face the world with a smile and bravely hide that which they feel, but-cannot see, or hear, or define, even from those who know them best. Martyrs do not

If they but knew that every time they sought to punish a human being in any way, they hang a sable shroud above their souls, if they reaplied they rever a sould be they replaced they are a sould be they replaced they are a sould be a sould b

crer-draw the picture. This torture, however, is in keeping with the prevailing spirit
among many of the citizens of America today,
The torture of the Filipinos is a case in
point. When American soldiers can seize and
hold even an emeny, throw him upon the
ground, pry his mouth open with a stick,
pour cold water into his mouth in a steady
stream, while one of their number kneeds the
victim's stomach with his foot or knee, then
shoot and kill all men, women and children
over ten years of age, even the crime of vacclustion becomes almost a virtue. A Filipino
boy, ten years of age, even the crime of vacclustion becomes almost a virtue. A Filipino
boy, ten years of age, was recently thus
treated by our "brave (7) soldier boys," in
order to make the child disclose the hiding
place of his father who was suspected of being friendly to the insurgents, who are opposing the claim of the United States by a resort
to arms. If this is American chivalry, American love for liberty, American honor, then
may true patriots despair of their country's
fature. "War is hell," says Gen. Sherman,
but such conduct as this is not war; actual
fighting in the field is less cruel, less objectionable, and far less dangerous to civilization
than is the inhuman brutality found in such
conduct as this.

The angel of life, miscalled death, has
taken home during the past week, to her

than is the inhuman brutality found in such conduct as this.

The angel of life, miscalled death, has taken home during the past week, to her mansion in the soul-world, that noble-hearted woman and my valued friend, Mrs. Susan L. Porter, of, Onconta, N. Y. Mrs. Porter had reached the ripe age of seventy-seven years, and was ready for the reaper when he called her. Her life has been one complete record of good deeds, and many there are who rise up to bless her memory. For the poor in Spiritualism she ever had a kindly word and a generous hand. For our mediums and speakers, she ever gave of her store to cheer them on their way. Her heart was large, and her bounty was always munificent. She possessed means with which to do her noble charities, and she never permitted her right hand to know what the left hand did. She was a sister to the late Collis P. Huntington, the millionaire railroad king, from whom she inherited a goodly estate, which she resolved to apply to the needs of Spiritualism. This she has done even while in the form. She has succored the needy, strengthened the other organizations, given to our mediums, and endeavored to spread broadcast the literature of Spiritualism. Mrs. Porter was a Spiritualist in thought, word and deed. She held to the truths of her religion most tenaciously and they did not fall her in her hour of need. She lived her religion in her daily life, and the world is better because of her sojourn in it. A noble woman, a true friend, a loyal soul has taken leave of earth. Peace to her memory. nemory. ...

From last accounts, the fund for the Home at Reed City, Mich., are coming in very slowly. The sum the Spiritualists of America are asked to raise is only fifteen hundred dollars. Less than one-fifth of that amount is now in the hands of the N. S. A. This is a sorry showing, and one greatly to be deplored. Ten times that amount ought to low into the N. S. A. headquarters upon the first request from the Secretary. The purpose is a good one, and the money will be faithfully applied to the needs of our own people. Other denominations can and do raise endowments of millions of dollars; is it to be said that the Spiritualists of America, numbering two hundred thousand strong, cannot raise fifteen hundred dollars? It is a worthy cause, and surely no one should hesitate to speak out loud at once with what he can spare in the way of cash to ald in the good work. Mrs. M. T. Longley, the Secy of the N. S. A., will gladly receipt for all donations.

Congratulations are in order. Brother Morris Pratt, the generous donor of the Insti-

N. S. A., will gladly receipt for all donations.

Congratulations are in order. Brother Morris Pratt, the generous donor of the Institute at Whitewater, Wis., has added to his store of spiritual riches by generously deeding a fine dwelling house near the school building to the esteemed president of the school, Brother Moses Hull, and his good wife. The gift was a complete surprise to this noble couple, and their gratitude is all the greater in consequence. I congratulate them upon their good fortune, and Brother Pratt upon his generosity and nobility of soul. It is a worthy gift, and has been worthily bestowed. Both Mr. and Mrs. Hull are profoundly grateful to their loyal friend, and have permitted me to thus thank him in their name. May equal good fortune ever attend the school and its officers. 16.

"Courage of conviction is the ablest of the heroic virtues. Strength of will, reinforced by a belief in the truth and justice of a cause embracel, as reflected by judgment, require a fearlessness of adverse criticism and a fate in ultimate success to maintain confidence and self-poise in the arena of conflict. The union of the best moral and mental qualities brings into play dual forces that wins the respect, if not the love of opponents. Refusal to bow to wrong, however masked, will always enlist the aid and sympathies of every lover of right and justice. Steadfast loyalty to principle mirrors the reflections of honest opinion and stamps conviction with the impress of truth. A wavering mind weakens strength of character and awakens a doubt of ability. If we have no confidence in ourselves we cannot expect others to rely on our assortions, or trust us with the conduct of their affairs. Character is largely judged by an intuitive knowledge of the qualities we know to exist in the nature of our associates, but whose subtleties we are unable to delineate. Its strength is, measured by the power of its convictions and the courage to express it. The brightest names on biography's pages—such names as Lloyd Garrison, Whitter, and others, are among those who took upsome just but unpopular cause, and, by agitation and exposing its injustice, carried it to a recognition of its evil."

Perfection is tolerant of all things, and

Perfection is tolerant of all things, and denies the rights of no one.

Of Things Seen and Heard.

A friend of mine received by mail, from some kind person to him unknown, a remarkable book entitled "A Celestial Mesage." This heavenly communication was recorded by Erastus C. Gamedd-is said to be "A private edition," and bears the imprint of Lee and Shepard, Boston, and is from the press of the Geo. H. Ellis Company, Externally, and as a work of book-making excellence, it is artistic and attractive.

Internally, this book is affirmed to be a true record of the observation and experiences of a "Philosopher and Poet in the Spirit World." It comes among men through agencies quite independent of the established spiritualistic authors and publications. And thus, in popular sense, this "Celestial Message" is designed to reach a public outside of and beyond believers in Spiritualism.

A river of philosophic truth flows through this remarkable little volume. There is a progressive growth in the mind of this message giver. One can apparently see his steps in personal development. He is the very soul of humility and candor and truth. He acknowledges his "stupeadous ignorance" at the very commencement of his investigations. Loyally and obediently to the "Infinite Conscience" he attains unto wisdom and love. At the end he is moved to impart to his friend Gaffield a "Celestial Message" to certain dwellers on earth, and this attractive volume is the record.

Mankind seems to be more than ever sus-ceptible to spiritual influx. Men and women and children are, like eggs in a vast nest, un-folded into life by the brooding of the spirit-ual universe. Angels and men shake fra-ternal hands across the chasm. The lowest on earth is related to the highest in the spheres. All spheres, though divided by spaces immeasurable, touch and associate as one.

The other day I read a type-written letter issued by Willard J. Hull, editor of the "Light of Truth." It was addressed to those readers who would like to join the Conference Corner, and let the light of truth shine through them upon mankind. All readers are invited to centre their minds or thoughts upon the president of the "Altrustic Trust, Known as King Solomon's Mining Company." This gentleman is the publisher of the Light of Truth. He stands high in all life's relations; but he is, with associates, engaged in a great work for humanity; and for the prosperity of this work, it is suggested that all in sympathy therewith "hold up his hands" with united thoughts and perfectly sincere prayers.

I can discern in this proposed concentration of encouraging prayers (or desires) what may be termed the aspiration of congenial souls—the longing of noble hearts for the coming of the kingdom of harmony.

souls—the longing of noble hearts for the coming of the kingdom of harmony.

But it is never certain that spiritual prosperity is the legitimate outcome of prosperity in materialism. The spiritual and the material do not lovingly fellowship. They do not start from the same root. They do not seem to grow by means of similar cultivation. "Blessed are the poor!" Perhaps it is best to say that only the "pure in spirit can see God." And yet material poverty is the cause of manifold evils, miseries and crimes. But is it true that the great crimes, the great evils, originate with the poor? Is it not true that all the master evils originate among the so-called rich? The wealthy and materially powerful organize "trusts," enter into mighty movements with money, develop tyrannical "combinations," whereby the honest poor person is crowded down with burdens too heavy to support—from all which come revolutions and "strikes" and criminal practices. Yet all that is pure is in the spirit. But the body and the soul—the materialism and discords surrounding the spirits—are "in hell," and salvation for them is possible only by and through the spiritual love of wisdom and truth. Come up into the spirit; the sun is higher than the highest mountains; and wisdom is larger than all the acquired knowledge of all worlds.

Nevertheless it remains true that the con-

More theless it remains true that the con-fluence of unselfash and uplitting feelings and thoughts, directed upon a special object or person, may serre as a lightning conductor, and attract the corresponding noble feelings and thoughts of all attuned to the same note.

For the many past years, more than half a sentury ago, mediums have been receiving influx by wireless telegraphy. An intelligence remote from earth by hundreds of millions of miles; upon the exact methods illustrated perfectly by the wireless system recently discovered, can distinctly impress its thoughts, and eren the very words in which those thoughts are clothed, upon a brain on earth—if the spiritual mind and the terrestrial mind are, at the very moment of contact, in exactly positive and negative relationship to each other.

Therefore I fully unite my prayers with all the others—wishing for the victorious enter-prises of the president of the "Altruistic Trust"—that he may accomplish all the good he seeks, and that he may be saved from the evils and disappointments which so fre-quently accompany efforts to obtain spiritual results through agencies purely materialistic.

The other day I met an esteemed lady medium who exhibited signs of nervous exhaustion. Upon inquiry I learned that she is often over-burdened by the persistent visitations of persons "seeking a sign"—urging her to submit to numerous devises whereby "tests" may be obtained—the same persons frequently coming to her for repetitions of the same experiments.

The Superior Council of Public
Hygiene of France.

The Minister of Public Works, having sublitted to this body a series of questions conming the advisability of substituting Zimfalte for white lead in all Governmen
orks, the Council formulated the following

conclusions:

"The substitution of paints based on ordie of sinc for white lead quants is entirely desirable from the point of view of hygiens.

"This substitution appears to be fessible in the great majority of painting work; and consequently the state excentives would set a salutary example and would perform a very useful service to hygiene in ordering, wherever it may be possible, the substitution of since white for white lead in work executed on account of the administrations."

The Consulting Committee of 'Hygiene and Utility of France, on March 20, 1901, issued an edict that the use of white lead should be interdicted, an edict with which all the Government Departments and most of the Municipalities have compiled. Translation by Stanton Dudley.

1852-1902 Golden Jubilee.

1852-1902 Golden Jubilee.

Semi-centennial celebration of the First Association of Spiritualists May 11, 12, 13, 14, at the Temple, 21th and Thompson streets. The First Association of Spiritualists being the oldest beciev of Spiritualists in the world, having held continuous meetings for half a century, invite all Spiritualists in Philadelphia and vicinity to unite in celebrating its golden inbilee. It seems eminently proper that this fiftieth anniversary should receive special attention from all Spiritualists. The committee having the arrangements in charge has been untring in its efforts to present a program that will fittingly mark this epoch in the history of Spiritualism. The best falent has been secured for this occasion. Noted speakers, mediums and musicians will assist, which will ensure an interesting program.

The most prominent exponents of the phinosophy and phenomena of Spiritualism in the United States and Canada will be present and take part in the sessions. Among them will be the following Mr. H. D. Barrett, President National Spiritualists' Association; J. Clegg Wright. Amelia, Ohio. Mrs. Carrie Twing. Westfield, N. Y.: Miss Margaret Gaule, New York; J. H. Altemus, Washington, D. C., and others.

Music will be a prominent feature at each session and will be in charge of Prof. J. Frank Bacon, and a full corps of competent assistants. Special features have been arranged as follows:

Sunday morning there will be a re-union of the Veteran Spiritualists. Many of those who have been interested in the First Association since the early years of its existence have signified their intention to be present at the jubilee.

Following our custom, on special occasions, a loving tribute will be paid to the memory of these who have passed ferom our midst, and whose uames are inscribed on our "Roll of Honor," delicated to our arisen friends. All are invited to send flowers for this service, as a token that though our loved ones have passed from our mortal sicht, Spiritualism has demonstrated that they are not de

the auspices of the Twentieth Century Sunflower Club, an auxiliary of the association, and will be devoted mainly to young Spiritualists.

The Tuesday evening seasion will be under the auspices of the Progressive Lyceum and Band of Mercy, an auxiliary of the association. An interesting program will be presented showing the importance of the Lyceum movement as a factor in the growth of Modern Shiritualism.

On Wednesday, the sessions will be under the auspices of the Woman's Progressive Union and will deal with the work and influence of women in the advent and progress of Modern Spiritualism and other reformed movements. This Union and the Helping Hand Society have charge of the decorations, which will surpass all former efforts. All who wish to assist in the decorations by sending llowers, etc., will please communicate with Miss Mary Humphries, 534 N. 10th Street, Philadelphia.

Prof. J. Frank Bacon will be the musical director, assisted by the choir, Mrs. A. North, Mrs. A. Benner, Miss Blanche North, Miss Clara Zimmerman, Miss Isabel Roberts, Mr. Edgar Bell and Mr. Bert Benner; The Corbin Quartet, Prof. Mettle, Mr. Haas, Mr. and Mrs. Woodring, Miss Frances Cadwallader, Mrs. J. H. Youm, Mrs. Belle Dixon, and others.

Both the social and instrumental music will be other exercises which will serve to add the falterest The compilities has spared norfor exercises which will serve to add the falterest The compilities has spared norfor two possibly constitutes there will be other exercises which will serve to add to the Interest and success of the jublies.

Resides the above features there will be other exercises which will serve to add to the Interest and success of the jublies.

Resides the above features there will be other exercises which will serve to add to the Interest and success.

Sunday services—10 a. m., 2 p. m., and 7.30 p. m. Monday, Tuesday and Wednesday—2.20 p. m. and 7.30 p. m. Admission—Week days, afternoon 15 cents; evening 25 cents; season tickets 11.00.

Committee of arrangements—M. E. Cadwallader

Mrs. May S. Pepper in Phila-delphia.

delphia.

It is a great pleasure to state that the best and greatest platform test medium, Mrs. May S. Pepper, of Providence, R. L. has served the Philadelphia Spiritual Society during the month of April. The hall was overflowing; many went away, from the fact there was no longer standing room. The crowds Mrs. Pepper draws bespeak her popularity.

There are many in every walk of life that are ever ready to lead an easer and listening ear to the words of truth that fail from her lips. The writer will dare say that she has no equal in her line of work. Her quick perceptive faculties are simply marvelous, and it is usedess to try to evade "Bright Eyes," who works earnestly and honestly for the truth.

The month has been a successful one in a financial as well as a spiritual way. The Society held a Bazaar, and Mrs. Pepper (the chief attraction) gave many readings in behalf of the treasury of the Society.

May this wonderful woman ever hold fast to the pearl of truth, which is embedded in her grand powers, and may she go on with a cheerful spirit and perform the great work for which she is so splendidly endowed. She has ably proved to her hearers the continued existence of man. What a comfort to many to know that immertaitly is proven, and that we live in the memory of our friends who have gone beyond.

I think very many times that the Spiritualist, as a whole, do not know and realize the great responsibility which is theirs, as well as the joy galled through the knowledge of

G. W. Kates and wife desire calls in Missouri, Kansas and Iowa for May, June and July, Address them, 600 Pennsylvania Ave., B. E., Washington, D. C.
Lyun Spiritualists' Association, Cadet Hall, Alex Caird, M. D., pressibent. Sunday, May II, Miss Lizzie Harlow will be the speaker. Muste by Unity quarter. Circles are held between the services, followed by song service. The Cambridge Industrial Society of Spiritualists will hold a Memorial Service Friday eveniar, May b, at Cal. Mass. Ave., Cambridge, Mrs. N. J., Willis will conduct the exercises. Supper at 3.90. Mrs. H. E. Hall, Cor. See'y.
Effic I. Webster of Lyun, Mass., will conduct both services, May II, ia Kalghts of Honor Hall, Hanover St., Manchester, N. III., for The Society of Progressive Spiritualists.

Geo. A. Puller, M. D., lectured at Fall

H., for The Society of Progressive Spiritualists.

Geo. A. Fuller, M. D., lectured at Fall River, Mass., May 4. Will lecture at Greenwich Village, Mass., May 11. Would like engagements for last two Sundays of this month and all of June. Also would request societies desiring his services for next season to writer him as soon as convenient. He expects to be in New England the whole of next season. Address Onset, Mass.

Mrs. Annie Banks Scott of Boston, test medium, speaks for The First Spiritualist Society, Fitchburg, Mass., Sunday, May 11.

I closed a very successful engagement the last Sunday in April with the Newport, Ky., Society. I am at my home how resting. I will respond to calls for funerals. Send all letters and telerrams to my home anddress, 114 President St., Wheaton, Ill. G. H. Brooks.

Ho, for the Jubilee!

All Spiritualists are hereby given a final reminder that the great Jubilee of the First Association of Spiritualists of Philadelphia will open on Sunday morning, May II, 1902. Everyone is invited to be present, and it is the boanden duty of all who can possibly be present, without injury to themselves, to do so. This is one of the great events in the history of Modern Spiritualism, and should be celebrated accordingly. Go to Philadelphia and have a good time.

Notice.

Prof. Fred P. Evans, the well-known paychic, will be for a few weeks at 125 Kent street, Brookline, Mass. Those who wish to avail thems-lves of his rare gift, should write or call for appointments at once.

TO THE PUBLIC. CURING DISEASE BY SPIRIT POWER.

Having resumed Healing of Disease by Spirit Power, by letter, as was done through me very effectually some years ago, patients may apply to me any time for treatment of the state of the s

Most Wonderful Results produced through this medium is as hair and also turning gray is at does not matter about be age not each to show you will be age at a safe of the safe of the safe of the world will be a safe of the

HYPNOTISM

and Personal Magnetism tanght pilvately in person and by mail Nervous, mental disease and sad habits cure by Psychle treatment. A postal will bring a sample of pare magazine, Practical Psychology. Wm. A. Harnes, 305 Mass. Ave., Hoston, Mass.



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THE OTHER WORLD AND THIS
pendium of Spiritual Laws. This volume dis
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representative of the Banker of Language given in the presence of other memor The Banner Staff.

To Gur Henders.

earnessly request our patrons to verify communications as they know to be upon fact as soon as they appear in columns. This is not so much for the tie of the management of the Banner of as it is for the good of the reading. Truth is truth, and will bear its own at whenever it is made known to the

world.

If the cause of Truth, will you kindly satisf us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we sak each of you to become a missionary for your particular lecality.

Report of Seance held April 10, 1902, S. E. SS. Invecation.

We would come, oh spirit of life, into the presence of these our guardians, our friends, our co-workers, with a sanctified spirit, with an outreaching thought, with an aspiration to be all that is best and truest in life. We would bring into this circle of influences all the weary and disheartened ones, all those who are seeking the light, all those who are seerching for a better understanding of. life and its glorious opportunities, and we would that they, like little children at the feet of their father, would sit and listen, would be guided and directed by the words of wisdom and the truth from the loving hearts of those who gather with us. In our discouragements and our defeats we would still be able to look up and to feel that only through these things can we learn the mystery of conditions, can we conquer and be strong, can we be faithful. Whatever our duties may be, wherever it may lead us whether in high or low conditions, in darkness or sunshine, through the shadow of the valley of Death, or on the mountain tops where the light of truth ever reigns, may we still be faithful and may our desire to be faithful in all things bring us at last into that perfect peace which passeth understanding. Illess all hearts everywhere. We feel the inflowing of love from different circles of thought, we feel the anxiety of hearts waiting to hear from their own, we feel the inflowing of love from different circles of spirit of those who are string to help and to give us their influence of thought and we are grateful indeed for the assurance of their love and their understanding may be taken back from us to all those who so willingly give of their effort, their strength, and their time.

MESSAGES.

MESSAGES.

Andrew Macdonald, Newton, Mass.

Andrew Macdonald, Newton, Mass.

The first spirit that comes to me this morning is a man about six feet tail, broad shouldered and is very strong and sturdy looking. His face is almost square. He has gray eigherwhiskers and blue gray eyes and very dark brown hair with just a little blit of gray mixed in it. He has a pleasant way and he says to me, "My name is Andrew Macdonald; I lived in Newton, Mass., and I am more anxious to send a message than you can know. I know a little of this Spiritualism and it has been a great comfort to me since I came over here to think that I talked about it as much as I did. I'd like to send word to Fannie and tell her that I found it much as I had thought it would be and that I have already seen my father, my brother and Frank. I want her to go as soon as she can to the-place we talked about and see if I cannot return to her. Thank you."

Grace Mills, Peoria, Ill.

Grace Mills, Peoria, III.

The next spirit that comes to me is a girl about twenty years old. She is tall, alim, and of medium complexion with brown hair, tair skin, and she has a very delicate way in though she were more or lees of an invalid before she came over here. The first word she says is, "I want to get to my mama. I have been there but I have not been able to have her understand that I am with her. If she could only know that her Ofrece is no more dead than she is and that often her tears bring sorrow to me. I sm sure she would make an effort to find out something about me. I knew I had to die. It was talked over. Everybody understood it, but it didn't make it any easier. I died in the faith but at the same time there were so many things that came to me through my sickness that made me feel impartient almost at the thought of going. I didn't have the same courage at the last that I thought I would have. My name was Grace Mills and I want to go to my mother whose name is Mary, and I want her to try to help me to get to her. Thank you."

they have does and just shout how much they have said. I came over here rather suddenly and it left my affaire in a pretty disturbed condition, but I don't quite like the suggestions that have been made about my putting myself out. Whatever clee I was, I was no coward and I don't want anybody to feel that I wouldn't stand up and face anything that was coming. I have a few friends left who really mourn even today over my death and I would like more than I can tell to return to them with something in the sufficient of the sum of the su

Daley Jessup, Monteleir, N. J.

Daisy Jessup, Mentelsir, N. J.

There is a girl comes to me now about fifteen years old. She is pretty and quick, seems to be on the jump all the time like a little butterfly. She says, "Oh, don't keep me waiting any longer. It seems as if I should fly away I sam so nervous waiting this lone. My name is-Daisy Jessup, and I lived in Montelair, N. J. Oh, I didn't want to go away at all. I didn't know that I was going but if I had known I think I would have feet in the same of the late of the lat

Sarah Chapman, Peterboro, IN. H.

Sarah Chapman. Peterboro, N. H.

There is a woman comes to me now about sixty years old. She is tall, thin, angular and has white hair parted and combed very sick and plain. Her nose is prominent, her eyes are gray and she has large teeth. She comes from Peterboro, N. H. She says, "My name is Sarah Chapman; I was well known in that place. I desire this communication to go to Daniel Chapman. I cealled him Dan, and if you will tell him that I am trying to get ready for him and am making what conditions I can that he may feel at home when he comes over here to me, I shall be grateful. I have seen our son George; he is as happy to have me with him as you were sorry to have me go. I am glad that you have the house taken care of just as you have. It is well for you and it suits me. I only wish that I were able to enter in a little more to the daily duties of life. Don't fret over me, Dan. I am all right. I don't want to be forgotten, that is all. It so no of the saddest things to see one's self fade out of memory and I would just like you to feel that I am one of the family, that you never sit down to dinner or supper that I am not with you and feel that I am a part of the household just as much as ever. When the lamp ball that day and we said something dreadful was going to happen, if we could have thought that it would be my death, we would not have included the my death, we would not have tailed that comes to we let that of.

Philip Morton, Detroit, Mich.

Grace Mills, Peorla, III.

The next spirit that comes to me is a girl about twenty years old. She is tall, sim, and more of the says as though she were more or less of an invalid before she came over here. The first word she says is, "I want to get to my manna. I have been there but I have not been there but I have been there but I have not been there but I have not been there of the says is, "I want to get to my manna. I have been there but I have not been the says is, "I want to get to my manna. I have been defort to find out something about me. I knew I had to die, It was the developed metals of the says to make the there were to many things that came to me through ny mannal that had the faith but at the same time there were so many things that came to me through ny mother whose name is the same courage at the last that I have the would have. My name was Grace Mills and I want to go to my mother whose name is the same courage at the last that I have the would have. My name was Grace Mills and I want to go to my mother whose name is Mary, and I want her to try to help me to get to her. Thank you."

**Marion Souther, Lake Harbor, Mich Here is the spirit of a woman. I think she is about forty-two or forty-three years and else seems very closely confined to them too, because she doesn't take them they are the spirit of the same very losely confined to them too, because she doesn't take them they are the spirit of the same till you we were the high on your ship of the same till you we were the high of says, I must tell you we were the high of says, I must tell you we were the high of says of the says of

I am only so relieved to know that death did not cent me off from seeing him but that I am tree to see, it know, and to help him and it women from seeing him but that I am tree to see, it know, and to help him and it women from seeing him but that I am tree to see that if he would only open his beart as I open mine we could come into draw after it the dead body of the past. The next spirit that comes to me is a young man of about twenty-three years, I should are tree in nothing could separate variety and it is a plump, strong looking fellow. He seems to have coarses to me now whose mans is A home Carter, be lived in Spirit last. He ways, "Well, this is a famny experience. Desert seems if I were dead to the spiritualism. If it is more like a drawn. I have been good in young to some interest of the spiritualism. If we not much of a church-goor myself and those of man is not in bending his other faculties of one little specialty, three he had been shattered into a hundred that the sum of the second to the spirit very suddent and then blood poison set in and the blood poison set in and then blood poison set in and the sum of the second in the Spiritualism. If it is more like a drawn. I have been good in years pow and this is not first in Spiritualism. If was not much of a church-goor myself and those of a church-goor myself and those of a church-goor myself and the second in the Spiritualism of the second of the past. The poison of a church-goor myself and the second of the past. The poison of the faculties specialty, three the dead body of the past. In what it all the fact and the fact of all other than the sum of the faculties of the past. In what it is not make the fact of the past. In what it is not make it to the fact of the faculties of any large of the second of the past. In what it is not make the fact of the fact of any large of any la

at tell the truth. I don't find anything mes different from what I did at home. I fit people and places and that is about all w have in earth iffe and I want to get to Mas garet. She will know what I want and sh will know that I wouldn't come back unless I came for good and I want to help her Thank you."

Modern Spiritualism.

E. A. BRACKETT. Part IL

Through the Ages.

The worthless past still haudts the plain
Of daily life. Foolish and vain
We catch at things that ne'er again
Can have a home in a healthy brain.
With slavish fear and childish dread
We cling to thus, the ghostly dead,
Whose slow decay and withering blight
Vail from our eyes the coming light.

From the earliest history down to a comparatively recent date, all inations were controlled by a religious despotism, creating a mental bondage far more degrading than physical slavery.

The Jewa, claiming to be the chosen people of God, punished with death the slightest violation of God, punished with death the slightest violation and the second of God, punished with death the slight of the gods. Rome with its robust, half barbaric life, was more occupied in conquering other nations than in enforcing her pagan religion; still many suffered for disregarding pagan with the second of t

detection of the contained nothing of primitive Christianity except the name; that nothing containing except the name; that nothing contained their under false predences; that it was despote and tyrasmical, degrading alike the God and transmical, degrading alike itself the demants of its own destruction. It was child these to so we contained within the transmission of the comparatively mosposed, salvaneed on neutral ground and cestablished fixelf behind a break of the comparatively mosposed, salvaneed on neutral ground and cestablished fixelf behind a break of the comparatively mosposed, salvaneed on neutral ground and cestablished fixelf behind a break of the comparatively mosposed, salvaneed on neutral ground and cestablished fixelf behind a break of the comparatively mosposed, salvaneed on neutral ground and cestablished fixelf behind a break of the comparatively mosposed fixely salvaneed on neutral ground and cestablished fixelf behind a break of the comparatively read to the comparatively read to the interest of a higher civilization. In its leadings and the interest of a higher civilization. In its leadings of the interest of a higher civilization. In its leadings of the interest of the interest of a higher civilization. Scientists dissected, studied, illustrated and explained that plendid maximis to speculate and theories, it could be read allowed the content of the discovery of its creator, or the engineer who runs it. They assumed that it was evolved from the lower forms of life; that its existence was due to chemical action, or material forces, and when it gave out, death ended all. It was not strange that from their standpoint they should have assumed that it was evolved from the lower forms of life; that its existence was due to chemical action, or material forces, and speculations were outside of their ilmits, and comequently could have no scientific estanding.

Man is essentially a religious being with a blind, instinctive grounds were outside of their ilmits, and comequently could have no scienti

been received, all purporting to come from the same source.

Individuals may falsify, but such a vast community of hirs, so widely separated, where colusion would be impossible, is an absurdity. Today there is no department in scieuce better sustained by the accumulation of indisputable facts than is the accumulation of indisputable facts than is the eactern either to impeach the validity of all homan testimony, or confess to minibal need mind incapable of weighing evidenced whose common sense and sympatic Christianity they were gladly received by the common people whose minds were not recoccupied, whose common sense and sympatic challed them to approach it in the spirit of canable them to approach it in the spirit of canable them to approach it in the spirit of canable them to approach it in the spirit of canable them to approach it in the spirit of canable them to approach what is called death, should have entitled it to the careful consideration of every thoughtful mind. On the contrary there was large class of supposedly educated persons, with minds crammed with the rubbish of patages, who treated the whole matter with dicities and contempt, charking fraud and deception on the part of the mediums, and pronouncing those who accepted these things as little better than fools and idiots, and both secular and sectarian press re-schoed the charge until epithets and denunciations fell around them as thick as antumu leaves.

Again, many approached these returning spirits with superstillous reverence, believing that because they came from another world they must necessarily be superior in intelligence and perception to those still dwelling on this side of life. Even if this were true it is no reason why we should surrender our individuality, or dispense with that mental direction so necessary to a healthy growth. The conserver of the patent of the patent of the patent of

Spiritualism must necessarily follow.

There is no one thing in the life of mas vital to the beneding up of a noble character as a knowledge of his true relation to spi life. Those who realize this great truth show see to it that it is kept from those taught and perverting infigences by which put Christianity was deflected from its true meaning, and for a time lost to the world.

The continuance of these manifestations depends upon the

ing and for a time lost to the world.

The continuance of these manifestations depends upon the hospitality we extend to them, and the mental atmosphere by which we are surrounded. This is not the first time in the history of the world that spirits have sought an anotience from those dwelling in material life and been obliged to retire. Already there is an appelling amount of debris being heaped around these simple manifestations, emanding from morbid and irresponsible persons, who having lost their anchorage in the common sense thungs of life, here become derelicts, drifting on an unknowned. True Spiritualism does not flourish in the tarren soil of psychical research, and still less in the crude, rank growth of speculation and theory.

As the result of a few asynces held be.

True spiritualism does not flourish in the barrens soil of psychical research, and still less in the crude, rank growth of epeculation and theory.

As the result of a few seames held by some of the members of the American Branch of the Psychical Research Society, which, had they been rightly approached would have been rightly approached would have been rightly approached would have been as simple and affectionate whether the been as simple and affectionate with the meeting of friends,—there has already the meeting of friends—there has already printed pages, and we are threatened with another deluge from the same source. After another the swelldering, if not syrotes, deep cannicatation are something, that they are not, who can doubt that the harfequin age has not entirely disappeared from our civilization?

Spiritualism has been hampered in its growth, deflected from its true meaning, perverted in the ptablic estimation by what is equivalent to dime novels and yellow backs in literature, the product of imaginative minds devoid of spiritual perception, seeking only for sensational effects.

The danger to Spiritualism is from within, not from without. It stood unmoved by the assaults of public opinion and only yielded when corruption sprung up in its own ranks, coming from those who claimed to be its friends.

We are supposed to be an emanation from the burner of the death, a relic of a barbaric age.

With the decline of the old theological idea of which the decline of the old theological idea of the ody, came a more reasonable view of another the dody, which is a worn out garment thrown aside. If this is true, by what logic or reasoning can it be assumed that violation of the laws

the body, which is a worn out garment thrown aside.

If this is true, by what logic or reasoning can it be assumed that violation of the laws made solely for our material relations in this world, will in any way adnet to the spirit, any more than the discarded body. If this cannot be maintained, then the opirit loses in its contact with matter.

Mesmerism or Hypnotism, if not identical with spirit control, is closely related to it. The mesmerist, in his efforts to different from what was intended. This failing for respond to his will is due to defects in his subject, sometimes produces resulted different from what was intended. This failing the control of the subject for which he is in no way responsible. One of the ablest members of the Psychical Research Society publicly states that he has found any amount of fraud among the mediums. While he offers no proof of this assertion through which a detailed examination can be made, the character of the man forbids the conclusion that he would state anything that he did not believe. In the absence of facts to sustain his assertion, the only reasonable conclusion is that which has been experienced by many investigators, viz. that he supprised the control of t

s Incident on Vaccination.

nt Mohinley. directly after he was shut, gave pe to his scoretary: "Look out for what the ill do. Thut I must leave to you."

Albuminuris, axillary lymphangitis, ulceralon, benmorhagie vaccinis, hamophilia,
teloid, protracted fever, bowel troubles, eccnations affections, ophthalmie vaccinia,
sorianis, pemphigas, phyandema, puralent inection, eryaipelas, sepsis, nephritis, choleriorm diarrhose, oritis media, tetanus or lockaw, celuditis, axillary adenopathy, septicania, ubscesse, pilebitis, pyramin, thrombosis,
tramin, axillary abecess, purpura, tupus, supperation of pinnds, gangrenons ulceration,
thiegmon, paralysis, convulsions, ordema of
tungs, multiple gangrene, acute septicamin,
teutr- osteomyellitis, contraction of muscles,
teutritis, ankylosis, loss of sensation, synovitis,
meningitis, pneumonia, pyramic abscesses,
pyuria, glandular abscess in the groin,
hilegmonous cellulitis, stiff neck, etc., etc.
This is a list copied from the 'Medical
Record,' but what an array of names to exprises simple things. It shows that from beand inculated with rottenness, the crop is
wetchedness.

A few weeks ago a young man called on urla, axillary lym

ing inoculated with rottenness, the crop is wretchedness. A few weeks ago a young man called on me and stated that he represented Dr. Shrady of the "Medical Record." He desired a sketch of me for a History of American Fuysicians. I told him that I did not think Dr. Shrady desired any sketch of me for that purpose. I was a heretie in my medical ylews, and it had long been the policy to ignore all such absolutely. He assured me differently, making some complimentary remarks, and asked me to prepare such a paper, and he would call for it. I did so, but he did not keep his appointment. "For but he would call for it. I did so, but he like the work of the proper such a paper, and he would call for it. I did so, but he like the work of the medical persecution of former years, have yielded reservation of former years, have yielded a persecution of former years, have yielded with the persecution. It is an syrophancy and servility unworthy of men. But men will often be tame even to a low extreme when assalled, and then be tyrants in turn. It is an example of Fredrika Bremer's gray and white ganders in "Strife and Fence." A bill with these clauses passed the Senate

Bremer's gray and white gangers in section and Pence."

A bill with these clauses passed the Senate of New York at the recent session:

"The Board of Health of each city or town shall require and enforce the vaccination and revaccination of all or any part of the inhabitants thereof, whenever, in the opinion of said Board of Health, the public health and safety require such action.

nus thereof, whenever, in the opinion of said part of Health, the public health and safety part of the lath, the public health and safety quire such action.

2. Any person who shall resist or interrevith the Board of Health, or with any fleer or duly authorized agent thereof, in erforcement of Paragraph 2, or who shall fuse to submit to vaccination when retired so to do, shall be deemed guilty of mismeanor, and upon conviction, shall be subtot to a fine of not less than \$50.00 nor more than \$100.00 or to imprisonment for not less an feu nor more than thirty days, or both nech fine or imprisonment shall not stand in our of vaccination or quarantine.

"4. It should be the duty of the Board of leath of each city or town in which a case f small-pox occurs, to cause the vaccination or revaccination of each immate of the building wherein said diseases shall be found, provided, however, that any person who has een exposed to the contain and guarded accination, shall not foreibly and guarded of the contain and guarded to the period of current days after the recovery. And the period of the provisions of Paragraph 4, shall be cented guilty of a misselement and upon onviction, shall be subject to a fine of not set than \$50.00 nor more than \$100.00 nor shall uch fine stand in lieu of vaccination or unrantine."

sa than \$50.00 nor more man around the ach fine stand in lieu of vaccination or unrantine."

The further sections are no less atrocious; shool children, public institutions, prisons, re required to have all simantes vaccinated erforce when so commanded. Persons may ot employ any person who has not been vacinated within five years, and no head of any olice or fire department, or public officer, any employ any person who has not been or vaccinated.

This bill created alarm. There are similar broxious statutes in Massachusetts and connecticut, but we have yet some instinct foliberty, notwithstanding medical usurpations. Not only did Dr. Leverson repair to kibany, and make an unanswerable appeal, testing assurance that there would be no furber action, but the Board of Health of New Fork City addressed Gov. Odell. They feared a political issue.

ther action, the second of the control of the contr

and Judge losworth of retrotect, were on hand to oppose it, and it went to its native hell.

It is becoming generally known that vaccinated persons take small-pox as readily as others under like circumstances. This fact is now eagerly seized upon as a pretex for repeating the operation indefinitely. Under such a pretense, health officials can compet the helpless to suffer at their caprice, and in this time of profusion of medical men, they are as humsry as wolves to get opportunity to get a fee. How long any community will colone it submissively is a question. It is about time for revolt.

A few facts ought to be brought into public notice. 1. No such thing as a genuine vaccine virus exists. What is used is a pus, never a lymph, from festering sores. Those sores are often inflicted on cattle by inoculating with small-pox pus. In Montreal, in 1885, small-pox often followed as a sequence of the operation.

2. Vaccination never did, never can, never will put an end to a small-pox epidemic or prevent small-pox.

3. A vaccinated person is a diseased person, and will in consequence of having been thus diseased, be more ansceptible to disease afterward.

Memory Does not Fail.

Memory does not "fail" (except in loss of all the faculties); it simply gets weak and languid for want of use, just as the physical organs do. People often say, "My memory is failing," when it is really as good as ever if they would give it a chance. A word, a date, a name, an incident, comes up, or rather fails to come up when you want it. There seems to be no possible you want it. There seems to be no possible you want give up and say, "There's no use; it's gone from me." Nonsense! It hasn't. It is there into

room me."

Nonsense! It hasn't. It is there just as nuch as it ever was, only there are a lot of hings over it. Keep at work, bring your rill to bear upon it, try and try and try, and iter awhile you can get it.

And, better, you will find that the exercise equired in remembering it will help you next ime, and that a little toil and determination

whole range of the faculties.

Look over your memory, see where you are
most deficient and exercise it in that respect.

You can do it at any odd time; while you are
walking, riding, resuling after a day's work,
listening perforce to a dull speaker. Don't
let a few failures discourage you. The long
corridor of recollection lined upon both sides
with valuable material will be opened for you
because of your importunity if you use it.—

Everywhere.

In Re the McIlroy Will.

To the Editor of the Banner of Light:

My indignation being somewhat aroused by reading an article in the issue of April 5, page 4, under head of Editorial Notes, in which it stated that the Pennsylvania court had ruled "that a belief in Spiritualism is prima facie evidence of insmity," I felt as though I would like to say a word or two.

Iteally, thought I, are the high rulers of the nation going daft? Does the specimen of man who sits upon a court bench think the people are fools or dunces, that they should be chapped with insmity because of their belief in another world? Where is liberty stalking to—that laws are enacted restraining the people in their choice of a Doctor? Shall Nature's physicians (honest mediums), be arrested (for doing the same good deeds that Christ did (healing the sick), or the mother of a family rendered liable to are

the mother of a family rendered liable to arrest if she gives her child catulp tea for a
slight allment?

Verily, our lawsers are wise heads.

Verily, our lawsers are wise heads of the statement like the above was ruled by a Pennsylvania court or any other court, I should say that it were more properly prima facie evidence of the insanily of that court lawsers and pure life when on earth all of the spirit? Were not the words of St. Paul the apostle, as he spake to the Jews, and his letters to the Hebrews, full of the spirit? Are not the words of St. Paul, spoken by ministers of the gospel at trueral services, where he refers to the natural body and the spiritual body? The epistless of St. James, and St. Peter, the teachings of St. John the Baptist, are they not full of the spirit of God our Heavenly Father?

Think you those men were insane? Oh, no, no insane ideas were voiced by those holy men!

Did not Christ say to Nicodenus, a ruler.

no insane ideas were voiced by those holy men!

Did not Christ say to Nicodemus, a ruler of the Jews, when questioned by him, "If ye do not believe the earthly things of which he told him, how could he believe if he told him of heavenly things!"

We would advise the Pennsylvania court in all good feeling, to subscribe for the Banner of Light, or some other good spiritual paper, and read up for its own benefit, the evidence of true Spiritualism, and digest with a calm, rational mind, the sound practical truths contained therein, and perhaps the scales will full from the eyes, the cars become unstopped, that the light may be seen, and the words of truth heard.

C. H. Newcomb.

C. H. Newcomb.

P. S. I presume this ruling of the court was the result of some good Spiritualist willing property to some society—but don't know. Well does Puck say, "What fools the mortals be."

Winchester.

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A CASE OF

Partial Dematerialization

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Ex Prime Minister of Eussia.

Translated from the French by TLAU GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

nations.

opening of a Scance given by Madam d'Espa-liciouni of a Scance given by Madam d'Espa-Helsingfors, Finland, Dec. II, 1883, at which nomeon of the Partial Demakerialization of dy of the Medium was demonstrated to Sign-Touch.

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Continued from page 17.

Is section states, he saw an elaborate system of instruction for children unrolled be for him, which he at once endeavoser be he work of local Spiritualist acciedes. It was and it a netwerthy fract that Dr. and a grant of Lyceum was becated in the city of New York, but a little more than a year later. In the early spring of 1844, Selden J. Finney, the fifted and descreedly popular sparker, who was then seem in Philadelphia, with M. B. Dyort and wife, as its leading officers.

That Lyceum has had a continuous history downs to the present time. It grew rapidly in public favor and in 1878, under the able management of Mr. Dyort, it numbered move than three hundred members. Let make the management of Mr. Dyort, it numbered move than three hundred members. Let a the continues recently and the continues of the continues recently and the continues and the continues

as being among the stanch supporters of the new organization with which they are now identified.

Next to the First Association, it is not too much to say that the organization, over which Mr. Locke so ably presides, has exerted the greetest influence in behalf of Spiritualism upon the minds of the citizens of Philadel. phia. Its platform has always been broad, and has been occupied by many of the leading men and women in the ranks of our speakers. It has been managed upon business principles, and has left an impress for good upon the general public. It has presented both the phenomena and philosophy of Spiritualism in an acceptable manner, always employing such talent in both directions as would correctly interpret the truths of Spiritualism unto the masses. But this excellent work of this important organization would not have been so easily accomplished had not the old First Association blazed the way through the forest of orthodox prejudice in previous years, and, in some measure at least, shown the necessity of stronger organizations and more devoted effort. Such able speakers as E. W. Sprague, Prof. Wm. Lockwood, Rev. B. F. Anstin, Mrs. C. Fannie Aliya and Mrs. S. A. Byrnes with those excellent mediums Mrs. May S. Pepper, Miss Margaret Gaule and J. H. Altemus have occupied its rostrum.

Upon the invitation of the First Association of Spiritualists of Philadelphia, the Second National Convention of the Association of Spiritualists of Philadelphia, the Second National Convention of the Association that was formed in Chicago in 1264, was held

In Concert Hall. Philadelphia, October 17 to 22 in 1863. This Convention was called to order by 8. 8. Jones of Chicago, who lattraduced Rev. John Flerpont, the famous poet and author, who delivered the address of welcome. Mr. Flerpont was a delegate to this Convention from the First Association of Philadelphia, and his eloquent words were long remembered by all who listened to them. When the Committee on Fernanent Organization reported the names of the officers of the Convention, John Flerpont, then in his 80th year, was unanimously elected President of the Association. He presided with his usual marked ability and idd much to elevate the standing of Spiritualism in the minds of the public. When it is remembered that the grandson of this famous patriot preacher is now the leading financial magnate of the world in the person of J. Pierpont Morgan, the position will be somewhat-clearer to the minds of our readers. The old saying that "the new ferever transcends the old," is not made good in the present instance. Mr. Pierpont was a financier, but is saidly lacking in those perceptivities of the spirit that so characterized his eminent ancestor. The histus between the two men is indeed a wide one in this respect.

Philadelphia Spiritualists were prominent in cereanization even in the legional respects.

the two men is moced a wide one in this respect.

In present the prominent in the inciplent starces of the work of forming a new federation. Such men as M. B. Dyott, Isaac Rehu, Henry T. Child, James Trueman, James Shumway, Peter Thompson, John Bailenger and Dr. Wm. L. Robinson were prominent in all attempts at organic effort. Isaac Rehu was in 1867, and held the office one year. Dr. H. T. Child was the Secretary of that Association for several years; he was also prominent in the work of compiling the history of Spiritualism in Philadelphia.

About the year 1850, the ladies of the Association formed what was known as the final for the promoting the financial interests of the First Association, especially in the way of collecting funds to support the regular Sunday meetings. In 1858 this offshoot of the original Association voted to change list name to the 'Woman's Progressive Union.' Forward the pauanthropic work of sustaining the original organization whose history is through the present Golden Jubliee, now being celebrated. Its officers are for the curvent year as follows: Miss M. Humphries, President; Mrs. Mary Van Kirk, Mrs. Mary Van Kirk, Mrs. Mary Van Kirk, Miss. Mary Dubois, Vice-Presidents; Mrs. Helen Milling Secretary; Mrs. Aman McCann, Financial secretary; Mrs. Aman McCann, Financial server and the sense of the parties of th

the case to a higher court in which it hopes to secure a reversal of the last verdict through the introduction of evidence that will conclusively prove the justice of their claim.

In 1988 this venerable organization had the honor of being the only local society in the world that had a special representative at the International Spiritualist Congress in London, England. This was in recognition of its age, and great value as an organization, having a continuous history from almost the first year of the existence of Modern Spiritualism.

In 1991 the society purchased its present commodious temple at the corner of Thompson and Twelfth streets, which was dedicated with imposing ceremonies in June of that year, The temple has been thoroughly repaired, and is now a most attractive spiritual

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home. One of the ornaments upon the speaker's deak is a large Bible donated many years ago by one of the members of the society, known to the world as George W. Childs. His name as the giver of the book appears in gill elters upon its cover.

The Twentieth Century Sunflower Club is an outgrowth of the movement started in Rochester in 1888, by Mr. I. C. I. Evans, one of the Board of Trustees of the N. S. A. A call was sent out for the young people of Spiritualism to organize what is known as the Years. The sunflower was the result of the sunflower and the sunflower club, which holds regular meetings every Monday evening in the Temple of the First Association, Louis Ballly was the first president and was succeeded by Mr. Egbert Benuer. Missa Gundermann in Secretary. The Sunflower Club is one of the most potent factors in the work of the Association, and no meeting is complete unless they are in evidence.

Many other interesting historical events are connected with the First Association of Philadelphia, but time and space forbid their extended mention here. It is most instructive to review the work of this venerable body, and to note its influence upon the people of the country at large through the impress of its thought. Other references to this organization, to its work, and to many of its prominent members will be made in future issues of the Banner of Light.

Veterans' Spiritual Union.

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this omee, the meeting of Sermon account measurements of receipts on Sermon account make the meeting of Marcrier Home in Massachusetts desire to get up Clubes in aid of the above Fund send us your names and we will send you each 10 copies free. Now let us hear from you.

B. F. Austin.

B. O. Flower's Review.

B. O. Flower's Review.

The April number of the Arena, has a review of Dr. Bland's book, "In the World Celestial," which fills also pages of that magnatice, and which fills also pages of that magnatice, and which fills also pages of that a religion, of the highest character.

In his opening, Mr. Flower says:

"Three things make this work remarkable; its authorably, the author, and the philosophy and revelation of a future life it embodies. The surbor of the most honest, feariers and thoughtful men of our time. His pen has wrought great good in the cause of human emancipation and progress, and his vigorous meatily has always been the servant of an ealightened conscience. Such is the man who has writen this book. The chief interest in the work found in the echical philosophy it embodies, and, in the defaults revelations (tunfole concentration) and the heavenly state that awaits the of Professor Joseph Bhodes Buchsuan, Stainton Moses, Altred Russel Wallace and Sit William Crooks, Blizabeth Barret Browning and Gerild Massey; and says, "the teachings of the book are thoroughly representative of the convictions of a large number of highly intelligues and thoughted people, and the ethics advanced are implicing, and up-plifting." The whole nine-page review is replete with interest, but want of space forbids for ther quotations from R. This book is for sale by the Banner of Light Co.; price H.

Our meetings continue fully up to their usual standard of excellence and have been well attended and supported during the entire season, which will end with the last Sunday in May.

Miss Gaule will commence a supplementary season on the first Sunday in June, and hold meetings as usual in the Tuxedo, commencing at 3 and 5 o'clock, until the weather becomes too warm for comfort.

On Wednesday evening, the 14th inst., an entertainment will be held at the Tuxedo, under the ausplees of this association. Mr. Richard A. Purdy, the well known and popular Shakespearian scholar, will give a dramatic reading of "Julius Caesar." Mr. Purdy is a thorough artist, and all who avail themselves of this opportunity to hear him will be well repaid. The music is in charge of Mrs. Edmund Severn, a sufficient guarantee for its quality. Daucing will close the evening und refreshments are included in the price of admission. A liberal patronage is hoped for as this is to benefit the association.

Marie J. FitzManurice,
Secretary.

686 E. 138th St.

Newburyport.

Our four speakers for April were all well-known "test" mediums. Our audiences have been large every Sunday, and the door receipts were about one-third larger than in April, 1901. April 6 was given to Mrs. End. L. Webster of Lynn. She has always been a favorite, but it think sale was never any more pleasing than on this occasion. In fact this may equally apply to the other inediums (13th): Mr. Edgar W. Emerson of Manches, ter, N. H. (20th); and Mrs. L. D. Butler of Lynn. (there were the standard of the sale of the sal

S. A. Lowell, Sec.

Convention in Elmira, N. Y.

The annual convention of the New York State Association of Spiritualists will be held in the First Spiritualist Church of Elmira, N. Y., located on East Church street between William street and Madison avenue. A large number of speakers and mediums will be in attendance. Let all Spiritualists of our Empire State unite in making this our very best annual convention. It is to be also the farewell meeting with our worthy president, Rev. Moses Hull, who becomes a resident of Wisconsin atter September 1. Remember the time and place, May 30-31 and June 1, at Elmira, N. Y. Annual election of officers and board of trustees will take place on the afternoon of Saturday, May 31. List of speakers and mediums will be published later. Address all inquiries to the secretary. Herbert L. Whitney.

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