

THE GOLDEN JUBILEE

OF THE

First Association of Spiritualists of Philadelphia, Pa.

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 organization 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

Psychological Society had been in existence several years when it passed the vote in question. The exact date of its formation is unfortunately unknown, but tradition places it as far back as 1841, at the time when Mesmerism was at the height of popular favor. It is a known fact that the society began the study of "Nature's Divine Revelations" in 1848, from which time it is comparatively easy to trace the history of the organization. It was not at that time a spiritualistic organization, nor is there any evidence at hand to show that its members took any special interest in the subject of Spiritualism in any direction. They were students of psychology and took up Davis' great work with the hope of obtaining further light upon this very interesting study.

The members of this organization devoted nearly two years to the study of the wonderful work of the Poughkeepsie Seer. During that time they were led, perhaps unconsciously to themselves, by the masterly logic and wonderful truths found in the book, to believe there was something in Spiritualism that should receive their attention. It had been the society's method to devote one hour at each of its tri-weekly meetings to reading aloud from the text book, and then spend the remainder of the time in discussing the interesting points that had been laid before them. It might not be amiss to suggest that it would be well for all spiritualistic organizations to adopt that self-same plan today. The results could be helpful to all of the members, for thereby a healthy appetite for better reading and abler platform lectures would be developed. In any event, the Philadelphia Psychological Society set an example that thousands of people today could emulate with profit to themselves and to all of their associates. This course of action made every member of this old-time organization a natural philosopher, and led him out

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 compliance 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 assured they could accomplish with great ease by reorganizing their society and making it more distinctly 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, consisting 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 unanimously adopted. Twenty persons joined the new society, the purposes of which were benevolence and the holding of spiritual meetings. On the ninth of June, 1852, the society decided to rent Franklin Hall on Sixth street, for Sunday lectures for a period of six months from the first of the following July. This was done and regular meetings were held every Sunday during that period, consisting of conferences and lectures. New members joined the society almost at every meeting. Lectures were either delivered by the members themselves, or read from the published discourses of some of the able platform orators who were even then making themselves known throughout the world. All of these services were largely attended, and the interest taken in the work of the society seemed to indicate that Spiritualism would soon sweep everything before it in the great 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 persuade 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 Modern 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 greatly strengthened in 1853 by the accession to their ranks of Prof. Robert Hare, Emeritus Professor of Chemistry of the University of Pennsylvania, graduate of Harvard University, and Associate of the Smithsonian Institute at Washington, D. C. He undertook the investigation of Spiritualism for the purpose, as he himself says, "of stemming the tide of popular madness, which in defiance of reason and science, was fast settling in favor of the gross delusion called Spiritualism." This learned man and painstaking scientist took every precaution to eliminate all possibility of fraud in his study of psychical phenomena. He invented two machines which he used with great success in his experiments with mediums, and was forced to the conclusion that the phenomena presented were the results of the intervention of extraneous spirit intelligences. Prof. Hare did not withhold his discoveries of fact from the world. He boldly announced his conversion to the new religion, and at once became one of the ablest exponents. He it was who sought to induce the savants of the Smithsonian Institute at Washington, to undertake the investigation of Spiritualism from the standpoint of science, but met with only sneers 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-

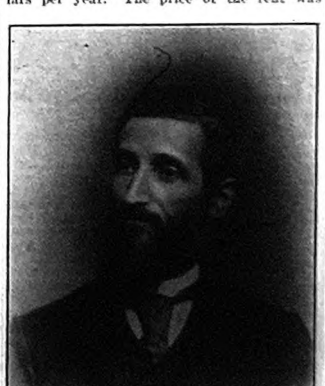
came interested in Spiritualism, and both were often seen at the meetings of this society, with pencils in hand ready to report the proceedings for their respective papers, the Philadelphia Ledger, and Philadelphia Press. Mr. Forney became an outspoken Spiritualist, and continued to be such during the 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 pathetic remark was, "Oh, yes, Spiritualism is true, but its defense and exposition cost too much in agony of soul, and disharmony of mind. I cannot afford to continue the effort." Mr. Childs voiced the thoughts of many others, 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—not 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.



Miss Clara Zimmerman, Hon. Secretary of Lyceum and Instructor in Calisthenics.

On the twenty-third of September, 1854, the society removed to Sansom Street Hall, for which it paid a rental of five hundred dollars per year. The price of the rent was 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, 1864, 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 Benevolent Society, regular meetings were held on Sundays from the time of its organization in

April of 1852, to August, 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 willing 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.



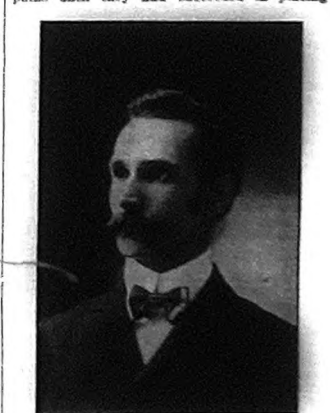
F. H. Morrill, Sec'y.

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 began 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 Spiritualist societies everywhere. In the autumn of 1864, the society received notice that Sansom Street Hall was to be used for other purposes, and was obliged to move to other quarters. Washington Hall was at first secured, but it proved to be too small to accommodate the multitudes who were desirous of attending the meetings. Larger quarters were speedily secured, and the good work went forward along broadly 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 placing

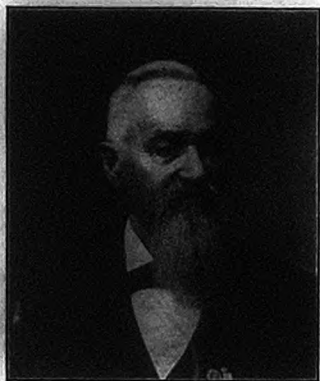
them upon their rostrum. The list in full is here given as an important historical item that the Banner readers can study with great profit. These speakers appeared on the boards during the period covered by the years from 1852 to 1864 inclusive. Of those who served the society after the latter year, mention will be made ere this sketch is closed. Here are the names of those erudite pioneers of spiritualistic propaganda who were employed by this now venerable society in Philadelphia: Dr. R. T. Hallock, L. Judd Pardee, Prof. Robert Hare, Rev. T. L. Harris, Hon. John W. Edmonds, Rufus Elmer, J. H. Tooley, Charles Partridge, S. B. Reiman, Joel Tiffany, Rev. Adin Ballou, R. P. Ambler, G. Stewart, Andrew Jackson Davis, Emerson Beazant, Mary F. Davis, Miss Emma F. Joy, John Barrow Dobbie, Prof. James J. Mapes, Achsah W. Sprague, Rev. William Fishburgh, T. F. Coles, William D. Wharton, Miss Beebe, Dr. T. Orton, Isaac Ryden, Mr. Hunter, Mrs. Tuttle, Solida J. Finney, W. S. Courtney, Peter Osborn, A. R. Whiting, Mrs. Emma Harding, Mrs. E. J. French, Mrs. Henderson, Mrs. F. O. Ryan, Cora L. V. Scott, R. F. Wilson, Dr. J. L. Pierce, Rev. John Pierpont, Thomas Gale Forester, Mrs. M. S. Townsend, Miss Lizzie Doree, Dr. H. T. Child, Surely this is an array of talent of which any society may well be proud, and the high standard then erected has never been lowered by this organization down to the present time.

When President Lincoln issued the Proclamation of Emancipation in 1862, it was done in upon the gifted "Poughkeepsie Seer," Andrew Jackson Davis, that the time had come to emancipate the minds of the children from the slavery of dogmatic theology as set forth



Arthur Groom, Lyceum Conductor.

(Continued on page 12)



Capt. F. J. Keffer, Pres.

rap of Hydesville, 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 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, go to show that no little progress was made in the direction of psychic unfoldment. Even as early as 1840, 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 baffled the skill of the physicians. So correct were the diagnoses given, it was supposed by many that a new era had dawned in the history of medicine, and the interest in the mysterious topic was greatly augmented.

The appearance of that great work "Nature's Divine Revelations," by Andrew Jackson Davis, the renowned "Poughkeepsie Seer," added greatly to the interest of the public in the fascinating subject of mesmerism and its attendant phenomena. As early as December, 1843, this remarkable psychic was found to be a most excellent subject for the presentation of occult phenomena. During the next two years, his powers rapidly developed, and, while in the superior state, he voiced truths to the world that no sage or philosopher, seer or savant of any age, has ever equaled, much less excelled. It was a work that confounded the wise men of all lands, and led the true scientists of the world to declare that no work of like character had ever appeared in the history of literature, 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 philosophical system to the world, and was actually accepted as such by the progressive minds of the day.

The then existing "Psychological Societies" took 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 "Psychological Societies" was located in Philadelphia. Its members in the winter and spring of 1848 and 1849, unanimously voted to take up the study of the work in question. This they did, and willingly devoted three evenings per week to their labor of love. But this Philadelphia



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.

After two years' study of this inspiring work, it was resolved to investigate Spiritualism. Accordingly on the ninth of October, 1850, the first circle was formed for the purpose of carrying the resolution into effect. For four consecutive months, the members religiously devoted themselves to their new work, but did not receive one manifestation of any kind. On the tenth of February, 1851, the first sound was heard, and then followed in evolutionary sequence, the wonderful phenomena that demonstrated the fact that the soul of man survived the change called death. Here, again, is found a spirit of devotion and consecration that the Spiritualists and investigators of today can afford to consider. Four months of continuous application did not discourage those pioneers in Philadelphia, and when they had received one little rap, they felt that they had been well repaid for all of their efforts. Today, many investigators, yea, many Spiritualists as well, expect the most marvelous manifestations within four minutes after the seance has opened, and are prone to declare the circle of no value unless the same are forthcoming within that limited period. Then the people sought instruction through facts; today they are prone to seek amusement through that which is often grotesque, and decidedly questionable in character.

These seances were continued at regular intervals during the summer and autumn of 1851, also during the following winter. Results of great value were obtained by the truth-seeking members, who consecrated

"PATIENCE WILL WIN IN THE END."

We all have something to strive for.
We all have something to gain.
There is always something to try for.
That the way is not always made plain;
The road may not always be easy.
We may lack for a comrade or friend.
The way we see the end of the journey.
With patience we'll win in the end.

The hope we take with us at morning.
At noon may be turned into song.
Our pathway be covered with roses.
As we're joyfully marching along.
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 NINE.

CHAPTER VI.—Continued.

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Lady Alice was indisposed for a few days. The 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 Lejandre to visit at Glen Avon while, may it?"

"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 long 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 ringing in her ears. It hung like the sharp sword of Damocles 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 of coming to the Monastery to inquire for you; you were so long keeping your promise. We were just going to dinner, come, friend, let 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 was said and done, the friend, who had just returned from a drive, entered the room, followed by Lector. Lady Avon's frown revealed her displeasure at Clarice's tardiness. Lector, noticing the frown on his mother's face, quickly spoke.

"It was all my fault, mother. I took Clara to see a pretty bit of scenery round the Peak. She is such a clever little artist. I thought she would like to make a sketch of it. I expected to be back in good time but failed; so could she, mother, dear, the fault is mine."

It was a hard matter when Sir Cecil said: "Allow me to introduce you to my daughter, friend Marcus," for the young lovers to keep from answering.

"Oh, but we are not strangers, Sir Cecil. We are quite old friends!"

Clarice led her up 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 man 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:

"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 fellowmen, is a religious man, even though he never enters a church or goes down on his knees to pray. This, 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—er—(excuse me, but I do despise those places) prison-house for all fools, a Monastery?" asked Sir Cecil, with some asperity.

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

"Then that accounts for 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 disparagingly of Rome's great potentate, Sir Cecil," returned Marcus. "One would almost think you bore him personal animosity" (smiling).

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

"Why?"

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

"Pardon me," said Marcus, warning to the argument. "But to my mind the Church of Rome is as good a religion as any other. Its disciples stand as much chance 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 acted upon. Your religious views differed from mine or anybody else's."

After a few moments' silence Marcus said: "I do not think some of us rightly understand the meaning of Charity—the Charity that all religions teach."

The conversation drifted into less deeply absorbing themes. Presently Lector put his head in at the door, and, laughingly observed that some folks were selfish to leave him the task of entertaining two tireless girls.

"Two?" echoed his father in some surprise. "Yes, Clarice's friend is here; just arrived, accompanied by her uncle. Come down and show yourself."

Marcus and his host repaired to the drawing-room, from the open door of which came the merry voice of little, roguish, black-haired Marie Lejandre.

The girls were seated side by side, with arms round each other. Mrs. Priestly was seated at the piano. Lady Avon was monopolizing the attention of Uncle Dick, who looked about as uncomfortable as a schoolboy in the presence of a queen. This was the scene that greeted Marcus as he followed Sir Cecil into the room.

The evening passed very pleasantly to all, and the matter of Glen Avon became more and more attached to Marcus, urging him repeatedly to leave the monastery and come and stay at Glen Avon.

As Lady Avon saw the growing attachment

between her husband and the young stranger, a nameless dread of something she knew not what—lost 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 prone on the carpet.

Sir Cecil flew to his wife's assistance. "I can't think what has come over Alice lately," he cried. "She is always fainting now. She never used to be this way. Ah—see, she's coming round again. What do you suppose has caused her to faint this time, Mrs. Priestly?"

Marian Priestly did not answer, but stooping, she (having purposely dropped her handkerchief) hastily snatched up a small photo of a tiny jeweled frame, that had fallen from Marcus' pocket, and rolling along the carpet, had finally found a resting place at Lady Avon's feet, where it lay face upwards.

Sir Cecil Avon had his wife taken to her room, and accompanying her, did not make his appearance down the stairs again. Mrs. Priestly, the girls and Lector remained awhile discussing the probable cause of Lady Avon's strange indisposition. Then Mrs. Priestly, after 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 brief moments Lector Avon and Marie Lejandre 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, he saw that Marie had come in contact with Lector'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 maiden heart. It was Lector's polite, almost studied coldness, that caused Mrs. Priestly to be so much interested in the matter. "What is the matter, Marie? I trust you are not sick. But here comes Clarice. Clarice, your friend seems slightly depressed and is evidently overworked. 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."

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young man asked himself over and over again, until finally he fell into a deep, dreamless sleep.

Many hours did Marcus and his friend spend together after that, devoting proper and deeper into the wonders of occult science, until a firm friendship sprang up between them, that was akin to brotherly love.

Sir Cecil found a very agreeable companion in his new guest, Uncle Dick. The two gentlemen being fond 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 Christmas eve. The young girls had great fun planning their dresses. They had decided to wear costumes of a bygone era. Clarice was to represent a Bonneted Virgin and Marie a Pompadour. Both dresses were decidedly becoming to their youthful 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 sore. The deep wound of 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-natured "Uncle Dick," there was an undercurrent of deep feeling, a terrible suffering, only given way to when he was alone.

His acute mental suffering, though, could not be hidden from that clearer thought-reader, Marian Priestly. She alone knew of the suffering endured daily, hourly, by Dick Lejandre, and many a struggle went on in her woman's heart, as she fought against the inclination to go and whisper something in his ear, to comfort him, to cheer him. But she could not do that yet; it would frustrate her carefully laid plans. So for awhile longer poor Uncle Dick had to bear his trouble alone. Uncle Dick had learned that there is no more poignant mental suffering endurable by human creatures, than the pain of being loved by another, and loving him in return.

He longed to go home, back to the Marsh Towers, but how could he leave Glen Avon now? Had he not promised to stay until after Christmas? He must make the best of it; hide his misery and stay, stay to witness the happiness of his young friends. For Marcus was now a constant visitor at Glen Avon.

(To be continued.)

Man's Aural Self.

CHAS. DAWBARN.

CHAPTER XIX.

Spirit Materialization.

Materialization, as it has been called, has been deemed the keystone of the arch of Modern Spiritualism by the worshippers of phenomena. They have believed that other purported manifestations of spirit return might be explained, but that the actual appearance and disappearance of human forms in the likeness of old friends was positive proof of human immortality. It is certain no other phenomena have proved as attractive, and no other phase has lent itself so readily to the swindler. The conditions usually demanded have been specially adapted to fraud, often far too ingenious for discovery by the untrained septic. Nevertheless we have full attestation of the genuineness of this phase from one of the most eminent of living scientists.

Sir William Crookes held Florence Cooke as a member of his family for months, and was enabled to experiment with the materialized form of the renowned Katie King to his heart's content. Every condition he requested was accorded. Every possible scientific test was permitted. And, as has been said, he found that the actual appearance and disappearance of human forms in the likeness of old friends was positive proof of human immortality. It is certain no other phenomena have proved as attractive, and no other phase has lent itself so readily to the swindler. The conditions usually demanded have been specially adapted to fraud, often far too ingenious for discovery by the untrained septic. Nevertheless we have full attestation of the genuineness of this phase from one of the most eminent of living scientists.

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There is not a unit on earth or polestar that was ever infused with the experiences of our nation's hero.

It is very different when the portrait is taken of a man whose life has been a living form. Flash a picture of our president of today, fifty of them at once if you choose, from every possible angle, and you are making visible the mortal Homo but his aural selfhood. You have taken nothing from the mortal scale, scale, test can detect. Yet for him, in every direction, there 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 semblance of the well remembered form must soon cease as the units pass out into space, yet you have caught the mortal scale, scale, test can detect. Yet for him, in every direction, there 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.

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writer of this "Bible" has her ground for life. Will on the theory of conscious, voluntary and evident pre-existence. She says:

"With the intelligence which is its innate prerogative, the soul, seeking expression in material form, selects first its parents, and parents inheriting the privilege of becoming its progenitors, it therefore determines its own race, sex, age, or moral and spiritual endowment."

"It voluntarily yields itself to the sway of physical laws, even those of heredity, for the victory over them to be attained, it stoops to conquer. The conditions and circumstances of mortal life are emphatically made by us not for us."

In the writer aware of the implications involved in this view of the origin of human careers and destinies? According to this theory every mortal monstrosity, criminal, idiot, libertine, courtesan, drunkard, and wallower in material flesh, and every grab of degenerates, voluntarily take on this plane of life. This theory would be subversive of all our human systems of ethics and destroy our native intuitions of right and wrong in human relations and conduct. According to this view, in every case, life before she was born on this physical plane, voluntarily enacted through heredity and adverse conditions, marital and otherwise, to become in consequence insane, with a mania for poisoning people, and so of every criminal and degenerate, insane or not, whose mental and physical condition represses every aspiration for a better life.

Whatsoever may be the intelligence of the spirits who voluntarily make choice of such parentage and conditions as should lead them to the commission of crimes and inflicting injuries on their fellow beings, they must be utterly regardless of the rights and rights of others, if they choose to become idiots, insane, criminals, drunkards and degenerates of every description. For the sake of gaining a certain individual experience they are willing to sacrifice on the altar of their selfishness the happiness of all other people with whom they come in contact. This doctrine savors too much of the debasing superstitions of Old Theology. It carries the individualistic idea to extremes at the expense of the solidarity of humanity and the unity of the universe.

Franklin Smith.

Onset, Mass.

GREGORY'S SEEDS.

Always Fresh and Reliable, Thoroughly Tested and Guaranteed.

The well-known seed firm of J. J. H. Gregory & Son, of Marlborough, Mass., have had a business career of nearly half a century. During this time they have won a reputation in every village and town of the land, and today Gregory's seeds are famous for their freshness, purity and reliability. Their seeds are all thoroughly tested every season, and those that do not up to the standard are destroyed. In buying Gregory's seeds it is satisfactory to know that you are getting guaranteed seeds—seeds that will surely grow—and they come directly from the grower to the planter. Farmers and gardeners who want to be sure of their seeds should send for their catalogue. It tells all about good seeds and their guarantee. It is sent free to those who write for it, and should be read by every one who plants.

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 members have done in behalf of Spiritualism. In the secular press, and I know a great deal more can be done by conscientious effort along the same line. In fact, from my experience in this work, I should say that it would be far better to have a hundred or a thousand Spiritualists writing for the secular press, than to have a few 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-Writers' work; only 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 opportunity 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 the time to strike. For instance, the alleged Mrs. Piper expose 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 magnified the imposture and in their estimation. Other opportunities will come and we want more writers to take advantage of them and I would be pleased to hear from volunteers for the work. Contributions, in money or stamps, can also be used to advantage, as the association imposes no other financial obligations upon its members.

A. Clarence Armstrong, Sec.

17 Leroy St., Rochester, Mass.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Anti-Vivisection Society.

The quarterly meeting of the New York State Anti-Vivisection Society was held at Sangerites, on April 23.

H. S. Harrison, Esq., of Surrey, England, who is the delegate to 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 is the King, who has taken under his patronage, and it is desired to call under his attention the fact that such investigations on hospital patients, without their knowledge or consent. The British societies belonging to this International Council are the only ones from which this petition can be sent; but the New York State Anti-Vivisection Society has thought it a favorable opportunity to instruct its delegate as to the position it takes in the question now so frequently raised in the public press—whether experiments made on human beings with their perfect knowledge and free consent be desirable or undesirable.

The New York State Anti-Vivisection Society has one object—the total prevention of vivisection. All experiments made on living

beasts which cause pain at the time, or the results of which may be painful, are looked upon as vivisections, and prohibited accordingly. All operations performed on human beings, without the knowledge of the subject, or for other reason than his benefit, are classed as "human vivisections," and cannot be too carefully prevented. When it comes, however, to the offer of an individual, by himself, with the desire of advancing himself, or of surgical or therapeutic treatment, it is a wholly different matter, and one in which the advocates of justice are not called upon to protect the weak against the strong.

John Vedder, M. D., President, New York State Anti-Vivisection Society, Sangerites, N. Y.

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. Henderson, secretary. This society 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!

April 20 we held a meeting in the Court House at Jackson, Mo., the first Spiritualist meeting ever held in this little city. The hall was packed and the people listened intently to our discourse and messages. Next day we heard that many had said that "no longer would prejudice against Spiritualism and its prominence in Jackson." Thus we can break the fetters of bigotry, if we but present the legitimate issues of our cause.

Our next rally was at Watoka, Illinois to the famed little city of Watoka. Here it was that the manifestation of spirit control known as the "Watoka Wonder" occurred. We are stopping with Asa B. Hoff and Mr. and Mrs. H. H. Alter, the immediate family with whom the remarkable incident was made manifest by spirit Mary Roff, taking possession of Lauraey Verman for a term of months and living at home with the Roff family in perfect identity of the daughter and sister whom death had claimed. The incident made Spiritualists of the Hoff family and they are earnestly engaged in upholding the truth of our cause.

An N. S. A. auxiliary exists here and we are having pleasant meetings in a hall they control. Illinois State needs to be worked earnestly—because we find very few places willing to assume meetings. We should visit all these places and try to force a little zeal into their lethargic souls.

Places should accept our services when we can offer them, as we must labor en route. We would like calls in western Missouri, Kansas and Iowa. Hurry up and join the earnest toilers for a spiritualist on earth. Co-operate with the body who need and ask for you to help them to attain mental and spiritual freedom. Join with the lovers of humanity who seek to banish bigotry, superstition, intolerance and strife.

Fraternally,

G. W. Kates and Wife, 609 Pennsylvania Ave., S. E., Washington, D. C.

Cataract Can Be Cured.

Cataract is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure cataract in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having cured thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Cataract, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

An Inspiring Convention.

THE MEANING OF SPIRITUALISM.

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 tropical breezes from Summerland had blown into the spirit world, and we breathed a new life in the happy hearts that drank the sweet balm from the sky.

Mattie E. Hull pleaded for the religion of the heart. Intellect was not enough. The emotions needed cultivation and expression. The vision of Spiritualism is in its truth which find their strength and nourishment in the sentiments of the heart. Brother Moses presided and, with a wealth of wit and humor, touched with useful sense, kept the people vivacious and happy. Mrs. Reynolds appealed to the superior instincts and secretly evoked the best in all. F. Gordon White and Mrs. Acherson, gave admirable readings—called tests—one of which touched my spirit especially, for it was from our Maudie. Mrs. Acherson saw and described her very beautiful vision. The vision she described was in all who heard it.

Mrs. Gage electrified the audience with her trance music. W. H. Bach got in most of his work before I arrived. But from what I heard I judge it was complete and convincing in his line. He planned the Bible to his mathematical scale and made it tremble in the balance. These "higher criticisms" are needful and useful, and for a class greatly helpful; for others, the analysis of great questions of life and human relations and destiny, is most interesting and attractive. Each branch of labor must have its qualified leaders, and I take it that Mr. Bach is peculiarly fitted for this critical work.

The masterly survey of Willard J. Hull had a most instructive value. He dwelt upon the practical significance of Spiritualism. He held that it has not come simply to please and gratify our personal desires. It was not simply to settle the age-long question of life after death. That it has settled, to be sure, and settled it permanently, and that was more than all the preceding ages had done. But the work of the angels has just begun, when immortality is demonstrated. Now it insists on conquering the obstacles to human prosperity and happiness on earth. It is dealing with the issues of everyday life. It demands and commands justice as well as charity in the dealings of nations, societies and individuals.

A new system of economics must come, is coming, is almost here. That "all men are created equal, and endowed by their creator with certain inalienable rights" does not appear in the rulings of nations and the administration of laws. There is the greatest inequality in the conditions made for the exercise of man's natural rights. This must be changed. The wisdom of Heaven and the

voice of eternal justice command it. The reign of competition is doomed and damned. In its stead comes co-operating fraternity, and the reign of universal reciprocity. The Golden Rule has never been made practical. Brotherhood must supplant selfish ambition and fratricidal war. Trust is the golden rule in the hands of Heaven, for the establishment of universal peace, for the evolution of co-operation and humanitarian prosperity. It means the reign of Socialism. That word frightens some timid souls who do not grasp its significance. But it is the natural outcome of the processes now in 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-millions are the servants of wise councils 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 audience 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 enriched 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 morning star. Mrs. Matteson fed the hungry, healed the sick and satisfied our faith in the divinity of woman. H. W. Richardson, fresh and rosy with the inspiration of health, brought tidings from the Golden Gate, and the aura of fresh fruits, summer gardens and rosy dreams was tangible in his sphere. We could almost hear the ocean song in his voice as the Pacific ripples from sea to sea. Rev. Mr. Sayles of East Aurora, stirred a rollicking feeling of fun and exhilaration, restful and health-giving. Thus we had a large variety. Music, laughter, logic, orations, sentiment, tender appeals, inspiring messages from the unseen, enthusiasm, and great light of the new day shining from hidden suns, and thrilling all with love, joy and thanksgiving.

Lyman C. Howe.

For Nervous Women

Horsford's Acid Phosphate.

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

Briefs.

Boston Spiritual Temple, Chickering Hall, Huntington Avenue, Boston, 10.30 a. 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, Be 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 answering of questions by Mr. Wiggin and the source given later by his guides. The Ladies' Schubert Quartet furnished excellent music morning and evening. Mary L. Porter, Sec.

Boston Spiritual Temple, Chickering Hall, Huntington Avenue, Room 1, Tuesday, April 23. The usual program of a short talk and the subsequent service by Mr. Wiggin was in order this evening. A most diverse and interesting Spiritualism or Spiritual Law, have been handled during the season, certainly to the advancement in spiritual knowledge of all present. These meetings, held each week, which are greatly valued occasions by many, will be continued another year, as they have proved a strong factor in the lives of those who have 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 Ladies' Aid Society was held with our faithful president, Mrs. Mattie E. A. Albe in the chair. After a most interesting and social hour, the president called the meeting to order, and Mrs. A. S. Waterhouse spoke on "The Duties of Spiritualists." Mrs. Edie I. Webster spoke briefly on "Spiritual Thought, and the Development of our Soul." Mrs. Webster closed with many interesting tests which were accompanied by Mrs. Mattie C. Mason, furnished both vocal and instrumental music during the evening. A vote of thanks was extended to Mrs. Webster for her kind benefit to the society. Next Friday, May 23, 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 2.30 and 7.30. 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 Luke 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, Esther Botte and Eva Scott; piano solo, Rebecca Goullet; piano duet, Prof. Miliken and Iona Stillings. Solo, "Face to Face" was finely rendered by Dr. Hale. We miss our friend, Mrs. Butler, who is detained at home by indisposition, but we hope she will soon recover. After the May festival, Memorial Sunday, and the banquet, we then separate for the summer, hoping to meet again in the fall an unbroken band. Remarks by Mrs. Leslie closed the session. S. E. Jones, Sec.

The Ladies' Lyceum Union met in Dwight Hall, 514 Tremont St., Wednesday, April 30. What party in the afternoon business meeting with Mrs. Butler, president, once more with us, much improved in health; supper served at 6.30. The evening meeting was very pleasant. We had with us Mrs. Lizzie Butler of Lynn, who gave messages from the loved ones on the other side of life; also Mrs. Waterhouse, Mrs. Sadie L. Hand, Mrs. Scott and Miss Jennie Rhind, who is quite a stranger among us. We listened to her with much interest and hope to see her as well as all friends every Wednesday. May 7 we hold our usual party at 2.45 p. m. Excellent prices are offered. All welcome. Come and help make the Wednesday of May, the 28th, the Union hold the yearly banquet. It speaks for itself and needs no explanations. The members are expected to enter their names upon the list for tickets early, that preparations may be made early. Tickets are already being secured by the members of the Union. We hope to have with us upon that occasion every member, which will nearly fill the hall. Do not forget, May 23, which closes our meetings for this season until October. Laura F. Sloan, Rec. Sec.

Spiritualists' Industrial Society, May 1. Speaker, America; an original poem by Mrs. Dix; Mrs. Soper, a speech; remarks, Mr. De Box, Mrs. Shirley; spirit messages, Mrs. Cunningham; Mrs. Whitlock, speech and tests. May 8 there will be a spirit party with valuable and interesting service offered. May 15, 22, 29, the usual dance, commercial Hall, 634 Washington St. Mrs. M. Adeline Wilkinson, conductor, April 27. Services all well attended during the day. Those assisting: Prayers and Scripture reading, Dr. Brown; music, Mr. Fred Peak, Mrs.

Grover and Mr. and Mrs. Randolph; remarks, Dr. Selke, Mr. Hill, Mr. de Box; spirit messages, Mrs. Clara Strong, Mrs. Woods, Dr. Blackden, Mr. Clough of Lynn, Mr. T. Jackson, Miss Anna Strong, Mrs. Reed, Mrs. Peak-Johnson, Mr. Holland. Tuesday at the Indian Healing Circle, the following persons assisted: Mr. Geo. Clark, Mrs. Carline, Mrs. George, Mrs. Jackson, Mrs. Whittemore, Mrs. Davis, Dr. Brown, Dr. Blackden, Mr. Marston of Brighton, Mrs. Strong, Mrs. Johnson, Mrs. Gutierrez. A great power is felt at these circles, and many are healed at a distance. Everybody is welcome, especially the new converts. These circles and all of Mrs. Wilkinson's meetings held in Commercial Hall will be in season 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 P. 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, all of which were recognized.

Dorchester, Mass. The Progressive Lyceum, No. 1, closed Sunday, April 27, for the summer, to begin again the first Sunday in October. The following took part: Recitations, Miss Etta Mae Shean, Annie Mae Bird and Francis Tirrell; original poem, Chas. E. Allen; piano duet, Mildred Tirrell and Ellis Luntz. The Banner march was regally executed by the school. Mrs. Annie Shean, Secy.

Marens Hall, 142 Pleasant St., Brown's Bldg., Malden Progressive Spiritualists. Sunday, April 27, meeting opened with the usual song service, Miss Gove presiding 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 solo by Sunshine, Mrs. Mason's control, in her own language, followed by spirit love messages from the dear ones—song, Mr. and Mrs. Wylie, "No One Loves Like Mother," benediction, Mrs. Mason. We have good audiences and very interesting meetings. Mrs. Nellie Noyes, lecturer and astrologer was with us Sunday, May 4. R. P. Morton, Secy.

Washington Hall, 373 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. Salter, Mrs. Sandene, Belle Roberts, Jennie McGrath of Hyde Park, Fitchburg, Mass., April 27. The First Spiritualist Society had large and appreciative audiences Sunday. The speaker, William C. Whitney of Springfield, gave two able addresses, 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 6 it was our privilege to listen to Mrs. Juliette Yeaw, who fully sustained her reputation as an excellent speaker and a earnest worker. The remaining Sundays of April Harrison D. Barrett occupied our platform. His forceful appeal for a higher and more practical Spiritualism was most impressive. It is high time that Spiritualists should give heed to his warning notes of the attempt on our law makers to rob us of our liberties, and his idea of uniting the forces of all liberal thought and making a bold defense for the liberty of conscience, deserves the most serious consideration. May his labors be abundantly blessed. Celia C. Prentiss, Cor. Sec.

Detroit, Mich., April 20, Rev. Marguerite St. Onge, Bric, made the report of Detroit adieu for a time as pastor of society of Spiritual Unity. She has been faithful as a teacher, pastor and spiritual adviser, and leaves us with many regrets, but we hope she will soon return to us again. Meetings in Bay City the first two Sundays in May. C. Jackson, 537 Beaubien St., Detroit, Mich.

Keene, N. H. Edgar W. Emerson, the gifted speaker and test medium, gave two very interesting lectures followed by tests at

THE RELIGION OF SPIRITUALISM: Its Phenomena and Philosophy.

By SAMUEL WATSON, author of "The Clock Struck One," and "The Spirit of the Law." This book will give to those who have not witnessed the phenomena of Spiritualism, and to those who have, a full and complete knowledge of the facts which form the basis of the religion which Spiritualism has not only a belief but a knowledge of the reality of a future life. It is eminently well adapted to the needs of the Church, and those who are attached to the faith and forms of the Church will find in it a new and more complete knowledge of the truth which it professes to teach. New edition, with portrait of author. Cloth, 150 pages, 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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